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# CATHOLIC CHRONICLE.

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## THE SPIRITUAL ORDER SUPREME.

(From Brownson's Review, for July.)

There is always, even in the most Catholic times and in the most Catholic states, a party, more or less numerous, who have no conception of religion as law, or of the Church as a kingdom, with a constitution, laws, and chiefs of her own, set up on the earth with plenary authority, under God, over states and individuals,—a party who never think of the Church as a divinely constituted government, even in spirituals, and count for nothing her external organization, her mission, or her discipline. The Creed, the Sacraments, and the Ritual comprise, for them, the whole of religion, and they never can or never will understand why these may not be just as salutary when held out of unity as when held in it. If a bishop has really received the episcopal character, and if he holds the substance of the Christian doctrine, and observes the approved ritual, they see no reason why his ministrations are not of the same value, when he receives his mission, his jurisdiction, or investiture from the state, as when he receives it from the successor of Peter. The authority, the mission, external unity of the Church, or her unity and jurisdiction as a government, never strike them as essential elements of her constitution, or as necessary to be believed and maintained in order to believe and maintain the Catholic religion. Here was the difficulty in France during the Revolution. The great body of the faithful knew the Church as the revelation of God, as the sacraments, and as worship; but owing to the innate jealousy of the temporal power, and to the perhaps necessary prudence of doing or saying as little as possible to irritate this jealousy, or to give offence to Cæsar, no small portion of them had remained comparatively ignorant of her as the kingdom of God set up on the earth for the government of all men and nations, states and individuals. They recognised in her authority to teach the Symbol and to administer the Sacraments, at least in a restricted sense; but when there was question of government, and the word *kingdom* was mentioned, they thought only of the state, and were ready to exclaim, in their simplicity, with the Jews who demanded of Pilate the crucifixion of our Lord, "We have no king but Cæsar!" This is what gave to the Jansenists, Protestants, philosophers in the National Assembly, and out of it, their fearful power over a portion of the French people, and what took away from the faithful pastors their legitimate influence over their flocks.

In these revolutionary times the great point to be especially insisted on, it seems to us, is, that the Church is a government, a kingdom, the Kingdom of kingdoms and Principality of principalities. What is most important is, to understand that she is a power, an organised power, divinely constituted, assisted and protected, representing the Divine authority on earth, and as such universal and supreme. How the state is organised, or by whom administered, is a matter of comparative indifference. The state may be monarchical or republican, aristocratic or democratic if it only be understood and conceded that over it, as over every individual, there is a spiritual kingdom, a spiritual authority, commissioned by God himself, to interpret and apply his law to every department of human life, individual or social, public or private; for if such authority be recognised and submitted to, no interest, temporal or spiritual, can fail to be protected and promoted. Undoubtedly, the assertion of this authority is a delicate matter, owing to the utter confusion which obtains in men's minds respecting it; but we pray such of our readers as have some little candor and good-will to bear in mind that to assert this authority is by no means to merge the state in the Church, or to claim for the Church direct temporal authority, although even to claim for her direct temporal authority is not, to say the least, forbidden to the Catholic. What we here assert is, that the spiritual authority, in the nature of the case, and by the express appointment of God, extends beyond what are ordinarily called spirituals,—to all matters which do or can interest conscience, or concerning which there can arise any question of right or wrong, true or false. The Church, we grant, may maintain, is spiritual, and governs in reference, and only in reference, to a spiritual end; but as the temporal subsists only by and for the spiritual, she, though not it any more than God is the world, nor the temporal authority itself, has, as the God whose representative on earth she is, supreme authority over it, and the full right, under God, to prescribe to it the law it is bound in all things and at all times to consult and obey.

We do not, indeed, claim for the Church in relation to the temporal authority the right to make the law, for God Himself, and He only, makes the law; but we do claim for her the right to declare and apply his law to kings and princes, states and empires, as well as to individuals, in public as well as in private matters. The Church, of course, has no right

to depose a legitimate prince, that is, a prince who has the right to reign, or to absolve his subjects from their allegiance, for she has no right to do wrong or to violate the law of God, and we are not at liberty to suppose that she ever does, ever will, or ever can, for she is holy and infallible by virtue of the indwelling and assistance of the Holy Ghost; but she has the right to judge who has or has not, according to the law of God, the right to reign,—whether the prince has by his infidelity, his misdeeds, his tyranny and oppression, forfeited his trust, and lost his right to the allegiance of his subjects, and therefore, whether they are still held to their allegiance or are released from it by the law of God. If she have the right to judge, she has the right to pronounce judgment, and order its execution; therefore, to pronounce sentence of deposition upon the prince who has forfeited his right to reign, and to declare his subjects absolved from their allegiance to him, and free to elect themselves a new sovereign.

She has the right, we say, to pronounce sentence, but whether the sentence shall be carried into effect or not in the temporal order depends, in point of fact, on that order itself; not because she has no authority over the temporal power, but because she has no temporal arms with which to enforce the execution of her sentence. She bears indeed the temporal sword, but it was not the will of her Spouse that she should wield it with her own hands. She ordinarily exercises it only by the hands of the laity, and she has only spiritual means by which to compel them to exercise it according to her orders. So, however extensive her authority, or full her right over the temporal power, she depends solely on the faith and conscience of her children for its practical assertion beyond the sphere of the spiritual order.—It is this fact, we apprehend, that has led so many to misconceive and to misstate her authority in regard to temporal sovereigns, and it is the misapprehension of this fact that usually so alarms Cæsar and his ministers. God respects in all men the free will of man, and forces no man into the Church or into heaven against his free will. There is no one who cannot, if he chooses, resist Divine grace, disobey the law of God, and lose his soul. God will have none but a free-will offering, none but a voluntary service, although those who reject his offers, refuse to serve him, and disobey his commands, do so at their own peril, and must suffer the consequences.—So he has not willed that his Church should wield the temporal sword, and has left the nations, not the right, but the ability, to resist her judgments, and to refuse to execute her decrees.—If their faith and conscience will not lead them to execute her sentence, when that sentence requires the exercise of physical force, she can herself do no more, and the responsibility rests with them. Her practical power over temporal affairs is therefore restricted to that which is yielded her by the faith and piety of the faithful, although her right, her authority, is supreme and universal. If her children are uninstructed as to this right, if they grow up with the persuasion that she has no authority over temporals, and that her power is restricted to teaching the Catechism and administering the Sacraments, she will be able to exert little or no power over temporal governments, and her children, as in the French Revolution, will too often be found siding with the state against her, and rushing headlong into heresy and schism, to the ruin of the state and the perdition of their own souls. Nevertheless, her authority, her right maintains; and not unfrequently her heavenly Spouse in a mysterious manner intervenes to vindicate it, and to carry her sentence into effect, as we saw surprisingly manifested in the case of the Emperor Napoleon the First. Schismatic Russia, heretical England and Prussia, and even infidel Turkey, were made in the providence of God instruments for the execution of her decrees, and inflicted merited chastisement on the persecutor of her Sovereign Pontiff. Napoleon laughed at the idea of an excommunication of a sovereign by the Pope in the nineteenth century, and asked, sneeringly, if the old man expected that the thunders of the Church would cause the muskets to fall from the hands of his soldiers. He had his answer on his retreat from Moscow, when the muskets did literally drop from their hands.

The spirit of the age, while it declaims against monarchy, and makes war on kings and emperors, claims absolute independence for the civil power. It reasserts for the people, or for the demagogues as leaders of the people, the independence and supremacy which the German lawyers in the time of Frederick Barbarossa asserted for the Emperor, and which James the First and the Anglo-Protestant ministers under the princes of his family asserted for kings and all sovereign princes. It substitutes for monarchial despotism. To hear the men of our age talk, you would suppose the people were the Church, nay, God

himself, the Most High, whose will is in all cases law, and supreme law. They bind kings, princes, and pontiffs, and assert the independence of the people, and tell us, that whoso dares disobey the people sins against God. Now people-god is no more to our taste than king-god, and it is no less idolatry to render supreme homage to the people than it is to render it to Cæsar. The people are as much bound in their collective, as in their individual, capacity to obey the law of God. We have been able, therefore, to refute the error of our age, and to oppose despotism on the one hand and anarchy on the other, only by asserting the supremacy of the spiritual order, and defending the right of the Church to judge the political power, however constituted, and by whomsoever administered; that is, her right to subject rulers as well as ruled to her discipline, which right were a vain word, or a mere abstract right incapable of being practically asserted, without the papal constitution of the Church, and the plenary authority, as Vicar of God, of the Sovereign Pontiff. The controversies of the day have forced us to go thus far, and therefore, what we always do with extreme reluctance, to take part in disputes among Catholics themselves. We have been obliged to fall back on the strong Papal doctrines asserted by the Gregories, the Innocents, the Alexanders, the Bonifaces, and the Piuses, in opposition to the Gallicanism so rife in all the courts of Europe in the last century and the beginning of the present, and which in this country, England, and Ireland has been carried to a dangerous extreme for the purpose of conciliating power, which in all these states is inveterately hostile to Catholicity.

That what we have said on the delicate topics we have treated will be perverted, and made the occasion of saying hard things against our Church, we have no doubt, for we are well aware that it is precisely because the Church claims, and, when occasion offers, exercises, the power we have asserted for her, that the powers of this world hate her, and persecute her faithful children. But we cannot help it. The more moderate doctrines embodied in the Four Articles of the Gallican clergy have never saved Catholics from persecution, or reconciled Jansenistic, Protestant, or infidel governments to the Church. It was tried by the English Catholics under Elizabeth and the Stuarts, and it did not save them from fines and imprisonment, or from being hung, drawn, and quartered, as traitors. It did not save the non-juring bishops and clergy in France during the old revolution from being maltreated, imprisoned, massacred, or exiled. It never will save any of us, if we adhere to the Church at all, because the most ultra Gallican, if he means to remain in the communion of the Church, must, when hard pressed, fall back on the Ultramontane doctrine, and say, "It is necessary to obey God rather than men." There is a point beyond which submission to the temporal authority, whether monarchical or republican, aristocratic or democratic, is apostasy, and can in no sense whatever be tolerated. We must all say this, and our enemies know it; and they know that the great body of the faithful will place that point where it is declared to be by the Sovereign Pontiff.

The truth is, this world hates the Church because she condemns it, and do what we will, as long as she exists in the world, she must be the Church Militant. This world is given up to Cæsar, and Cæsar will tolerate no rival, much less a superior; for Cæsar expresses the pride of the human heart. He will always regard her presence as did Aman Mardocheus sitting in the king's gate, and erect his gallows fifty cubits high, on which to hang her. He will always oppose her in the name of this world, and declare her incompatible with civil government. She is incompatible with all unjust civil government, with all civil government that would govern by arbitrary will, irrespective of the law of God, and we cannot deny it, although she is well known to be the friend and firm supporter of every civil government that seeks to govern wisely and justly, for the common good of its subjects. Yet men with liberty and equality on their lips will still blaspheme her as the enemy of the state, now the enemy of power, and now the enemy of liberty. We cannot help it. Is it in the nature of the men of this world to do so. We who have the happiness to know her doctrine and spirit, know how false and unjust all this is, but it is a part of our penance to submit to it. Nothing that we or any one else can say will commend her to those who hate her, and will not have her Spouse to reign over them. To us she is all beautiful, but for the men of this world she has no beauty or comeliness, that they should desire her. To us she is the wisdom of God and the power of God, but to them she is foolishness or a stumbling-block. No explanation, no softening of her features, no apologies, can make them love her, or cease to fear her. We must then consult first of all the good of the faithful, and, while we are

careful to offer no gratuitous offence to Cæsar or his minions, we must study a wise boldness, and take care that the doctrines which will best succor the faithful in the hour of danger, and best enable them to detect and foil the designs of the enemy, be earnestly and specially insisted upon, and that they are never caught, as were so many in the French Revolution, doubting whether they are to side with the state or with the Church.

## PROTESTANT CONVERTS.

(From the Crusader.)

It has been often observed that Protestantism is nothing more than opposition to Catholicity. Its creed is a denial of all possible revelation. Its unity is hatred of an authority that remains for ever to condemn the errors, and of virtues that are an eternal reproach to the licentiousness of unbelievers. So true is this that when we find any Protestant willing to examine dispassionately the doctrines of the Church we can say almost with absolute certainty, 'that man will, by the grace of God, renounce his errors and die in the communion of the Catholic Church.' The same motives seem to have influenced the adversaries of truth in every age. 'Let us therefore lie in wait for the just, because he is not for our turn, and he is contrary to our doings, and upbraided us with transgressions of the law; and divulgeth against us the sins of our way of life. He boasteth that he has the knowledge of God, and calleth himself the son of God. He is become a censorer of our thoughts. He is grievous unto us, even to behold, for his life is not like other men's, and his ways are very different.' This is particularly true of those who apostatize from the Church. While they profess to have embraced Protestantism as the pure gospel, instead of manifesting any desire of bringing others to a knowledge of that pure Protestant gospel, they are distinguished only for the violence of their language and their filthy abuse of everything Catholic. Stories which they know well are utterly untrue, and which have their origin in the malice of corrupted hearts, are repeated with as much unblushing effrontery as we might suppose the father of lies capable of assuming, were he to turn preacher. The wretched apostate knows and feels that he has lost the grace of God. Shame, pride, and the temptation of the devil prevent him from retracting his steps, and so he abandons himself to his wickedness, and like Lucifer after his fall, he finds a malicious pleasure in the ruin of immortal souls. The evidences of a living faith are 'grievous unto him, even to behold.' When he tells us therefore that he is perfectly sincere in his hatred of the Church, we believe him, and do not feel in the least surprised that the mention of anything pertaining to sanctity is sufficient to make him rage and foam like a furious beast. No one, however, except a fool or a very ignorant man, can for a moment suppose that those who leave the Catholic Church are sincere when they talk of new lights which have beamed on their hitherto benighted minds. They may tell their credulous hearers how the reading of the Bible opened their eyes to the horrors of Popery, and enable them to view evangelical truth in all its purity. This may do for the old women who are glad to receive statements that go to confirm ideas about the awful nature of Popery; but the whole world knows that this is not the process which leads men to abandon the Catholic Church. The light of truth is not apt to shine from the eyes of an Anne Boylen; neither do religious convictions originate in the indulgence of beastly passions. If any one will take the trouble to investigate the matter, he will find that those who have deserted the Church have without exception been influenced by motives of worldly gain, or were driven out on account of their flagrant immoralities. Some of the best arguments ever offered in favor of Protestantism are contained in the following enactments of a free and enlightened Protestant Parliament:—

"The eldest son, conforming, immediately acquiesces, and in the life time of his father the permanent part, what our law calls the revision and inheritance of the state, and annuls every sort of voluntary settlement made by the father ever so long before his conversion! This he may sell or dispose of immediately, and alienate it from the family for ever."

"From the first of Michaelmas-Term, 1708, no papist shall serve or be returned to serve on any grand jury in the Queen's Bench, or before Justices of Assize, Oyer and Terminer, or gaol delivery, or Quarter Sessions, unless it appear to the court that a sufficient number of Protestants cannot then be had for the service, and in all trials of issues, on any presentment, indictment, or information, or action on statute, for any offence committed by Papists, in breach of such laws. The plaintiff or prosecutor

may challenge any Papist returned as a juror, and assign as a cause that he is a Papist, which challenge shall be allowed of.

"No Papist shall be guardian unto, or have the tuition or custody of, any orphan or child under the age of twenty-one years; but the same (where the person entitled, or having the guardianship of, such child, is or shall be a Papist) shall be disposed of by Chancery to some near relation of such orphan, &c., being a Protestant, to whom the estate cannot descend.

"If any Papist shall take upon him the guardianship or tuition of any orphan or child, contrary to this act, he shall forfeit £500, to be recovered by action of debt.

"Leases of the premises to be made to Protestants only, at the full improved rent, without any fine. Leases to or in trust for Papist, or assigned to them, to be void! And the lessor, assignor, and lessee or assignee, accepting or occupying such lands, to forfeit treble the yearly value."

Such enactments as these were calculated to prove conclusively that the Catholic Church had egregiously erred. They were a powerful argumentum ad stonachum—the only one Protestants ever tried with success.

In reality Protestantism with its endless contradictions, its confessed inability to determine what is revealed truth, its impotence to restrain the passions, can offer nothing to claim the homage of the understanding, and is totally repudiated by Christian morality. We feel quite sure therefore that apostates from Catholicity can never be sincere, and the bad faith in which they act is the only explanation for their malevolent hatred of the Church. We had intended to contrast with these renegades those who have been recently converted to the Church, but we must reserve our remarks for another time. No one who pays even ordinary attention to the vast difference between the conduct of these who join and of those who leave the Church, can fail to see on which side is sincerity and truth.

CATHOLIC INTELLIGENCE.

THE REPORT OF A SENATOR'S CONVERSION TO THE CATHOLIC FAITH.—We feel bound to put in a word of caution respecting the conversion of a distinguished American Statesman at Rome. Europeans make many mistakes in speaking of our various Legislative bodies. They do not always distinguish Senators from Members of the other House of Congress; and if there are not more than one or two Senators in Europe just now, there are several other very distinguished gentlemen of the other House. All we can vouch for is, that Cardinal Fransoni received an American distinguished in political life into the Church on the 2d of July, and that it was reported in Paris that he was a member of the American Senate.—N. Y. Freeman's Journal.

CONVERT FROM PROTESTANTISM.—On Sunday last a respectable young woman named Eliza Hilles, after publicly abjuring Protestantism, was received into the Catholic Church by the Rev. Eugene Coyne, R.C.C.—Tuam Herald.

CONVERSION OF THE DUCHESS OF HAMILTON.—The Constitutional has contradicted our statement that her Grace the Duchess of Hamilton had become a convert to the Catholic faith. We merely deem it necessary to repeat our statement, and to assure our readers that it is strictly correct.—Glasgow Free Press.

PRAYER ASSOCIATION FOR THE CONVERSION OF THE UNITED STATES.—By a Rescript, dated 5th September, 1852, our Holy Father Pius IX., at the instance of the National Council of Baltimore, sanctions, by the grant of Indulgences, the institution of a society whose members shall especially pray for the conversion of all who are out of the communion of the Church in the United States.

1. A Plenary Indulgence on receiving the Easter Communion to all the members who shall daily recite, in any language, the following prayer:—

"Almighty and Eternal God, who savest all, and wilt have none to perish, have regard to those souls who are led astray by the deceits of the Devil, that, rejecting all errors, the hearts of those who err may be converted, and may return to the Unity of Thy truth.—Through Christ Our Lord. Amen."

2. A Plenary Indulgence in the hour of death, on condition of receiving the Holy Eucharist, after confessing their sins with true sorrow; or, if they cannot receive it, on their invoking the name of Jesus with their lips, or at least in their heart.

3. An Indulgence of a hundred days every time the members recite the above prayer.

4. Those who cannot recite the above prayer may obtain the same indulgences by saying daily in its stead the Our Father, Hail Mary and Glory be to the Father, three times, with the same intention.

THE SOCIETY OF JESUS.—The General Congregation which has just been held in the Gesu is the twenty-second since the foundation of the Society. It is remarkable that the first General Congregation was likewise held at the end of the month of June, in the year 1538, two years after the death of St. Ignatius, and that the election of Father Lainez, as second General of the Society and first successor of its holy founder, took place also on the Feast of the Visitation of the Blessed Virgin. The members of that first Congregation were only twenty; those of the twenty-second and last reached the number of fifty-two.

It is peculiarly gratifying to learn that the new General of the Jesuits had been at one time Confessor to the Archduchess Sophia, the mother of the present Emperor of Austria: for in that fact the world receives a pledge that the General is peculiarly fitted for the time in which we live—a time in which heresy and infidelity have entered into alliance with

each other, to wage war against the Church, and employing, as their most active instruments in such a contest, the Red Republicans and Socialists, have determined to assail every Catholic throne, and to cast, if they can, civilised society into anarchy.

ORDINATION OF THE REV. W. H. ANDERDON.—On Sunday last the Rev. W. H. Anderdon, formerly a Puseyite minister at Leicester, and an active member of that party in the Establishment, was ordained Deacon in the chapel of the Archbishop's residence, by his Eminence the Cardinal Archbishop of Westminster.

DECREE OF THE BISHOP OF TRÉVES RELATIVE TO MIXED MARRIAGES IN PRUSSIA.—Mgr. Arnoldy, Bishop of Trèves, has issued a decree to enforce the execution of the prescriptions of the Holy See on mixed marriages in Prussia, of which the following is a translation:—

"We notify by these presents to Messrs. the Rectors that henceforth it is from the Holy See that parties must ask dispensation to be released from the impediments to marriage which result from difference of religion; since, for our part, we have no longer power to dispense from that impediment, save in cases so urgent that there would be peril in deferring, and when time would fail to have recourse to the Holy See, provided that in these cases there is no other canonical impediment.

"In all cases in which the dispensation is granted, whether by the Pope or by the Bishop, the non-Catholic party must promise by oath in the presence of the Bishop, or of the Rector delegated by him, to permit the children of both sexes, born or to be born, to be brought up in the Catholic religion, and not to hinder either the Catholic party or the children from practising freely the Catholic religion.

"The marriage shall be celebrated in the presence of the Rector and the two witnesses, conformably to the prescriptions of the Holy Council of Trent, but outside of the Church and without the benediction of the Rector; they shall omit also the usual proclamations.

"† WILLIAM, Bishop of Trèves. "Trèves, this 15th March, 1853."

IRISH INTELLIGENCE.

ASSIZES INTELLIGENCE. COUNTY OF FERMANAGH—EXTRAORDINARY CASE.—"TURNING THE TABLES."—CROWN COURT, ENNISKILLEN, FRIDAY, JULY 15.—There was only one case of much public interest at the Enniskillen assizes—that of the Queen v. Carleton Crowe and others—in which more than twenty persons were charged with conspiracy to shoot Mr. Hill, the agent of Mr. Jones, of Moneyglass, who has property in several counties, and, amongst others, in Fermanagh. Informations had been made by three persons, stating all the particulars of the alleged conspiracy, which was described as having been entered into at a large meeting of tenants, who subscribed a sum mentioned to hire an assassin, and appointed a person named McTeigue to shoot at Mr. Hill. McTeigue and two others, who stated they were present at this meeting, swore information against the prisoners. Many of these were comfortable farmers, and they were all committed to Enniskillen gaol. The case created the greatest local interest.

The Chief Baron took his seat at ten o'clock on Friday morning. Messrs. Major, Q.C., Smyly, Q.C., and Brian, appeared for the crown with the Crown Solicitor.

Mr. O'Hagan, Q.C., who had been brought "special" from the North-East Circuit to defend the prisoners, appeared for them, with Messrs. Peebles and McElroy, and Mr. Collum as agent.

When his lordship sat, Mr. O'Hagan requested that the counsel for the crown would state the course of proceeding. The prisoners were put forward, and the dock was filled with them. Many of them were respectably dressed, and of a good appearance.

Mr. Major, Q.C., then observed, that it had already been intimated to the court that one of the persons who had made informations was not in attendance, and that, on considering the entire case, he was of opinion that it could not now be proceeded with. Under these circumstances, the crown would consent to the discharge of the prisoners, who should enter into their own recognizances to appear, if called on, after notice given to them.

Mr. O'Hagan, Q.C., said that his learned friends had exercised a sound discretion, and the decision they had made, of course, was satisfactory to him; but he felt it right to say that he was ready to prove the charge against the prisoners, which affected the lives of so many persons, to be absolutely false and fabricated, and without the slightest foundation. The prisoners, were, many of them, very respectable in their position in society; and they had been subjected to grievous imprisonment and much suffering, and obliged to incur great expense in preparing for their trial, and the case against them was supported by the evidence of men of the worst character, on which no grand jury should have found, or petit jury should have been allowed to convict. He was there on their behalf, fully prepared to establish their entire innocence, and it could not be alleged that they were, in any way, in collusion with the approver who had gone out of the way, and whom he was most anxious to see in that court, along with his accomplices, in order that he and they might be treated as they deserved.

Mr. Smyly, Q.C., said that no collusion was charged against the prisoners.

Mr. O'Hagan, Q.C.—Of course, there is not, or the crown would have proceeded in another way. He (Mr. O'Hagan) was resolved that the case should not rest here. He felt it his duty to see that the real criminals in this dreadful business should be brought to condign punishment, and that it was necessary, not so much for the vindication of the prisoners, as for the interests of justice and the protection of society, that the real conspirators, who had brought into peril the lives of their fellow men, by concocting a charge of conspiracy against them, should suffer for so terrible a crime. He would take care that nothing should be left undone for this purpose; and he was sure that the crown would give all proper assistance to have it carried into effect. After some other obser-

uations, Mr. O'Hagan prayed that the prisoners might be discharged.

Mr. Smyly, Q.C., said that the crown would afford every legitimate facility to have the truth of the case discovered. They would not undertake proceedings in the first instance, but if informations were sworn they would be left before the Attorney-General that he might direct the course to be adopted.

The Chief Baron said that he gave his sanction to all that had been done, and he would authorise any magistrate, whom Mr. O'Hagan might name, to take informations notwithstanding the sitting of the court. It was then arranged that Mr. Holmes, R.M., should take the necessary informations.

The prisoners were liberated amidst the congratulations of their friends and much popular excitement and pleasure.

We understand that two of the approvers are in gaol, and that arrangements are in progress for such further proceedings as may be considered necessary.

COUNTY OF MONAGHAN—MURDER OF MR. BATESON.—Sir Thomas Staples, on the part of the crown, then applied that the trials of Neil Quin, Bryan Grant, Patrick Cooney, Owen McConey, William McArdle, Bernard Rooney, Patrick Lamb, James Woods, and Edward Magennis, for conspiracy to murder, &c., should be postponed, on the ground that no time remained for now trying them, this being the last day of assizes.

COUNTY LIMERICK.—LIMERICK, JULY 14th.—The case of Delmege v. Wilson was brought on in the Record Court this morning, before Baron Greene.

Mr. Chatterton opened the pleadings. This was an action of damages for defamation. The plaintiff was a justice of the peace for the counties of Limerick and Clare; and accompanied a number of voters with military to Sixmile-bridge, when soldiers of the 31st Regiment, who formed the escort, fired on the mob and killed some of them, when the defendant used these words:—"Oh, Mr. Delmege, why did you murder the people?" "Oh, my God, Mr. Delmege, why did you order the soldiers to fire on the people?" There were several counts in the indictment. Damages were laid at £2,000.

The plaintiff pleaded the general issue.

The plaintiff and several other witnesses were examined at great length, detailing what occurred on the occasion, with all which matters the public must be familiar.

Mr. J. D. Fitzgerald, stated the defendant's case, telling them the only question to try was, whether this language was used by Mr. Wilson with the intent attributed to him in the declaration—namely, to accuse the plaintiff of wilful and deliberate murder, or whether he used it in the excitement of the moment, as he, on behalf of Mr. Wilson, repudiated any intentions of the nature attributed to him.

The case occupied the entire day, and was adjourned at six o'clock, on the close of Mr. Fitzgerald's statement.

LIMERICK, JULY 15th.—This morning the defendant was produced and examined. His evidence went to negative any presumption of malicious intention in the words used by him.

Several witnesses, including some members of the constabulary force, were also produced to show the excitement that was created when the people were shot by the military, and that the plaintiff was charged as being the person responsible for the firing, previous to any remarks made by Mr. Wilson.

At the conclusion of this evidence, Mr. Joshua Clarke replied for the plaintiff.

Baron Greene left it to the jury to say whether the slander charged had been spoken, and in the sense imputed; and if so what, under all the circumstances, should be the damages?

The jury, after about half an hour's deliberation, returned a verdict for £100.

THE WEATHER AND THE CROPS.

TRALEE, JULY 16.—There is no doubt about the appearance of the potato blight in small isolated patches, few and far between; but from extended and careful inquiries it appears to be but very rare and not extending.—Tralee Chronicle.

BALLINASCLOE, JULY 16.—We regret to announce that the potato disease has really made its appearance in one or two instances, but in so mild a form that little injury to the crop is dreaded by the farmers.—Several fields of potatoes within a few miles of town became suddenly discoloured on Monday last, but the blight is evidently not possessed of the virulence of former seasons.—Western Star.

LIMERICK, JULY 16.—The crops in Limerick, Kerry, Tipperary, Clare, and Galway, never presented a healthier or a more promising appearance. The potato fields appear very flourishing, and no authenticated case of disease has yet presented itself and should it so continue until the close of harvest, it will prove the most abundant crop that has been known in this country for many years.—Chronicle.

GALWAY, JULY 16.—New potatoes are becoming quite abundant in our market, and they are of a large size and excellent quality. We have occasional rumors of the blight having shown itself upon the stalks, but as we are unable to trace them to any authentic source, we are disposed to consider them at least premature.—Mercury.

ARMAGH, JULY 16.—We regret to say that unmistakable symptoms of the destructive disease to which the potato has been subjected for some years past are apparent in some fields around Armagh. The sort known by the name of "Ballygawley Pirks" appears to be most injured.—Ulster Gazette.

CORK, JULY 18.—A very cautious and reliable correspondent informs us that the potato disease has appeared in the vicinity of Skibbereen, as yet, however, he adds to no great extent.—Cork Examiner.

THE CROPS IN CAHAN.—A correspondent writing from Shircock says:—"The potatoes (the stalks) have already, in this neighborhood, experienced a partial blight which, I trust, will not be very prejudicial to the general crop. All the cereal crops present a very abundant and promising appearance. In travelling a short distance from home, a few days ago, I saw some instances of the potato blight."

THE POTATO CROP.—We greatly fear that this crop, in certain districts at least, is again doomed. God send that such may not be the case to any great extent; but in some places, where the crop had hitherto been apparently most healthy, the blight has unmistakably manifested itself.

The Dublin and Belfast junction railway train was seized on Tuesday at Newfongland station, by the collector of county cess for grand jury rate. Six grand jurors to Dundalk assizes were en route, but the train was not suffered to move until the demand was paid.

THE NUNNERIES BILL.

LONDON, JULY 15.—The Petty Sessions Court was crowded to-day to hear the case of the Queen v. Archdeacon McCarron.

John Martin, Esq., Clerk of the Crown, county Derry, appeared for the prosecution; S. L. Crawford, Esq., and John McIntire, Esq., for the defendant.

Mr. Martin stated the case for the prosecution, and called as his first witness, Robert Guy Everett, from whose evidence it appeared that he was an ensign in the 54th regiment; on the 12th of June last, he went with from sixty to seventy men of that regiment under his command to the Catholic chapel at the Waterside; the Venerable the Archdeacon officiated on the occasion, and, at that part of the service when the lecture is given, he began a political lecture about a bill introduced to parliament in reference to the nunneries, and said it was "to submit the sacredness of the cloister to the insult of inspection;" he, the witness, then ordered the soldiers out of the chapel; a large number of them obeyed his orders, but not all; some remained; Mr. McCarron (said he) was going on with his address, and about a third of them remained; those who came out at the first he filed against the vestry door, and about ten or fifteen minutes after the remainder came out, and he ordered them to fall in in a separate party; they have been since punished for a disobedience of orders; the Rev. gentleman said to witness that he was no gentleman, and that he would have him reported to his commanding officer.

James Higginson, a sergeant of the 54th, was next examined, and from his testimony it appeared that the Archdeacon faced round to the congregation, and told them that there was a bill before parliament concerning the visiting our cloisters; "Ensign Everett then told the men to go down stairs and fall in;" Mr. McCarron then put up his hands as he (the witness) thought to the soldiers, and told them not to go out, as he would go on with the Mass, and it was after that that some of the men remained; about five or six minutes after the first party went out those who remained came out.

Isaac Kearney, another sergeant of the 54th, was next examined, and corroborated the testimony of the preceding witness. This was the case for the prosecution. Mr. Crawford, who declined to cross-examine any of the witnesses, then spoke to evidence. He commenced by returning thanks to the bench on the part of Archdeacon McCarron for issuing a summons instead of a warrant to bring him there. Upon the crown's own showing this was one of the most trumpety charges ever designated a government prosecution. The officer in command had told them the Rev. gentleman had pronounced a political address by referring to the Nunneries Bill, and before he had finished the first sentence this officer orders his men out of the chapel. He would let this pass without comment; whether the act itself was prudent, or whether it was respectful thus to disturb a congregation. When the men got up to leave, stop said Mr. McCarron, and I will go on with the Mass, thus ceasing from everything political. It is absurd to say that his conduct came within the meaning of the act on which this prosecution is founded. Mr. Crawford commented at considerable length on the law and the fact of the case, and concluded by calling on the bench to dismiss the application for informations against his client.

The magistrates retired for some time. On coming again into court,

Mr. A. Curry, the recorder, announced the decision of the magistrates was to send the matter for further investigation. From this decision Mr. Lindsay, one of the magistrates, dissented.

The Ven. Archdeacon McCarron then entered into his own recognizances in £100 to appear at the next Londonderry assizes.—Telegraph.

THE INDUSTRIAL EXHIBITION.—There were upwards of 10,000 persons at the Exhibition on Tuesday. The number of visitors appears to be daily increasing.

The Oratory of St. Flannan, in the church-yard of Killaloe, one of the finest in Ireland, is now under repair, by direction of the Rev. W. M. Edwards, Precentor.

MR. SERJEANT MURPHY, M.P.—The resignation of the Chief Commissioner of the Insolvent Debtor's Court, Mr. H. R. Reynolds, after a service of thirty-five years, has been accepted, and Mr. Serjeant Murphy, M.P., has been appointed commissioner, with a salary of £1,500 a year. The appointment will, of course, create a vacancy in the representation of the city of Cork, for which the learned serjeant has sat since 1811.

ULSTER DISTILLATION.—On Tuesday last Lieutenant Hewitt, 53rd Party Revenue Police, seized an extensive illicit distillery at Fahy, a place distant from Tuam twenty miles. They succeeded in arresting five men engaged in distilling, all of whom have been convicted before A. C. Montgomery, Esq., R.M. Penalties of £12 have been paid by two of the persons, and the other three are committed to Galway prison for three months each, under the provisions of the Act 1 and 2 Wm. IV., cap. 55, sec. 19.—Tuam Herald.

A London letter in a morning contemporary says:—"I believe I can inform you, with some degree of certainty, that when her Majesty's visit to Ireland takes place she will make a considerably longer stay than that projected during the trip of this week, and abandoned owing to the illness of Prince Albert. The Queen, I understand, will spend a full week or ten days in her Irish metropolis. I am also informed that the visit will be in State but of this I can say no more than that I believe, whether it be strictly speaking in State or not, it will be of such a character as to render Dublin a scene of high attraction during the royal stay."

ADVANTAGES OF THE CONFESSORIAL.—The sum of £167, lost at the May fair of Creggs, by Mr. John Kearney, of Mullingar, has been returned to him by the Rev. Mr. Wallace, P.P. of Killian and Killoran, having received it from the poor man who found it.

THE SISTERS OF MERCY.—For many years we have been hearing complaints, and justly, of the want of a respectable seminary for the education of young ladies. That want is at length happily supplied by the Sisters of Mercy, who have established a branch of their blessed institution in this town and have opened a school, where, from their accomplishments and experience in instruction, the children committed to their care will receive not alone a moral but useful education.—Castlebar Telegraph.

A number of young females from the western parishes are about to be sent to Canada.

WILLIAM DARGAN.—On Thursday there was a meeting in the city of Dublin, worthy of the man in whose honor it had been assembled; for at it were gathered together individuals of every rank, and of the most opposite parties in the country.

IRISH SERVANT MAIDS.—(From the Emigrants Friend, by the Rev. O. Payton.)—Irish servant maids in America have contributed much to the honor and dignity of our country; their virtuous conduct, their strict attention to religion, the faithful, honest, and conscientious performance of their respective duties, have elicited the marked approbation of their employers.

ROSCOMMON.—The summer fair of Athleague, held on Monday, was an exceedingly brisk one, and prices equalling those given at any fair held in this county during the season were had.

SLIGO ELECTION.—The humiliation to which Connaught has been doomed by witnessing the return of the arch-traitor for one of the boroughs within its limits is, we perceive, sought to be covered with palliatives and mystifications which add tenfold to the disgrace.

COMMERCIAL INTELLIGENCE.—We can do little but re-echo our observations of last week. The question of peace or war still remains suspended in the balance although it seems near a settlement one way or the other, and there is rather more hope for a peaceful solution.

MINISTERS' MONEY BILL.—This is a very little bill and of very little worth. Its main purpose is to change the name of ministers' money into that of rate, and to allow house-owners to redeem the "rate," and charge them on the tenants as "rent," and to exempt houses rated under £10.

CASTLEBRIDGE.—The new fair held here on the 12th was considered one of the best (both by the buyer and seller,) that has been held for the last three months, and, though the first day for the fair being held, was very well attended.

THE DARGAN INDUSTRIAL COLLEGE.—Doctor Hayden has sent as his subscription the magnificent sum of £100. Mr. Fairbairn, of Manchester, has also sent a cheque for £100 as his subscription; and Messrs. Kerr, Binns, and Co., of Worcester, have subscribed a similar sum.

THE TEMPERANCE MOVEMENT.—The good Father Mathew concluded his mission at Limerick on Friday, having given the pledge of total abstinence to one thousand two hundred persons, not near to the number who could have availed with incalculable benefit of his precept and example.

ENCAMPMENT AT THE CURRAGH.—In consequence of its not being possible to bring together with convenience a sufficient number of regiments to form another division to succeed the one now being encamped at Cholham Common, it is probable that troops will be concentrated in Ireland, and the Curragh of Kildare has been mentioned as the place likely to be selected for the third encampment this year.

THE SLOGO PETITION.—One of the Slogo petitions has been presented. It alleges that counsel, agents, clerks, &c., who were paid by Mr. Sandler, voted for him, and that their votes should be disallowed.

MANCHESTER.—Manchester is in a state of chronic strike. Some of the men having consented to a compromise with their employers, have returned to work; several important factories are, however, still idle, and fresh notices of strikes occur every day.

DECIMAL COINAGE.—The committee of the House of Commons have concluded the examination of witnesses, and it is believed the result will be a unanimous report in favor of the adoption of a decimal system, making the pound sterling the integer, and dividing it into 1,000 mils or farthings.

LAST WEEK, a gentleman in Anglesea wrote a letter to his servant, desiring him to have one of his horses shod immediately.

THE SHIP WHICH CONVEYED General Wolfe on his expedition to Quebec is still afloat under the name of the Wilham and Ann.

THE VIOLENT alterations of hope and fear which have, day by day, deluded and dismayed the purveyors of foreign intelligence in London, Paris, Vienna, and even Constantinople, are by no means favorable to a calm consideration of the actual state of affairs.

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PROTESTANT ALIANCE.—"Motlely is the only wear."—SHAKESPEARE. At a special meeting of the committees of the different denominations composing this Alliance, held at the Victoria Rooms, Clifton, on Tuesday, the 21st day of June, 1853, William Gore Langton, Esq., M.P., in the chair, the following varieties of religious believers were duly represented, viz., the Church of England as by Law Established, that is, the High Church, the Low Church, and the Middle Church—the Presbyterians—the Old Wesleyan Methodists—the Primitive Methodists—the Armenian Methodists—the New Connection Methodists—the Huntingdonians—the Bethel Unionists—the Bible Christians—the Bryanites—the Jumpers—the Muggletonians—the Mormonites—the Plymouth Brethren—the Ranters—the Latter Day Saints—and the Shilotes.

PROTESTANT ROSARIES.—"Rosaries for the use of members of the Church of England" are still advertised in the Anglican papers without regard to Episcopal disapprobations.

INTERESTS of the world are opposed to such a doctrine, (that is that the occupation of the Principalities is not a casus belli) and the Porte in particular has the indisputable right to regard as an act of war the invasion (entailment) of two provinces which whatever be their special organization, constitute an integral part of its Empire.

UNCLE TOM.—The London Morning Chronicle says:—"Nor can we by any means commend the precedent which Professor Stowe has set to English husbands, bringing his wife to be exhibited on platforms as an object of public flattery.

THE POTATO CROP IN SCOTLAND.—Within these few days rumors of the re-appearance of the taint in the potato crop in this neighborhood have been very general. Having taken some pains to trace the authenticity of these reports, we find that, with the exception of one or two in a garden near Musselburg, no diseased tubers have been seen.

SIR JOHN FRANKLIN.—A letter has been received in Ireland from Mr. Drydall, midshipman on board the British surveying vessel of Saint Francisco, stating positively that Sir John Franklin had arrived safe at Beirabady, in California.

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than a general meeting, for discussing the important matters to be submitted to the consideration of this Assembly.

2. That the great and fundamental object of this association being to annihilate Popery, it was resolved, that whatever other differences may exist between believers, the agreement in the main principle should infinitely outweigh them, and that the right of private judgment, unrestricted and unlimited, is the undoubted and unalienable privilege of all men.

3. That all believers, therefore, in Revolution, who are enemies to Popery, should be hailed as members of this great Alliance, with two exceptions.

4. That as Unitarians and Quakers have been unaccountably passive and indifferent to the great purpose of this Society, and have kept aloof from our animated and soul-inspiring meetings, they be excluded from this grand Protestant Confederacy.

5. That as Jews and Mahomedans believe in the Scriptures, and detest Popery, they are clearly Protestants, within the object and intent of our Society, although not Christians, and that they be therefore admissible.

6. That deprived as we are of the secular aid of the Quakers, it is of the more importance to fraternize with our wealthy allies, the Jews.

7. That the thanks of this meeting are eminently due to Mr. Alderman Salomons, for his courage and consistency in publicly defending her Majesty's Ecclesiastical Supremacy, and for conveying a warm-meeting for that purpose.

8. That the thanks of this meeting are in like manner eminently due to the Right Hon. Lord John Russell, for his uniform denunciation of Popery, and for lending the great weight of his historical authority in destroying two vulgar illusions, viz., that our free institutions existed before the glorious Reformation (see his Durham Letter), and that the Reformation gave birth to the slavish doctrines of passive obedience and non-resistance, which bear patent evidence of their Popish origin.

9. That the thanks of this meeting are especially due to the Right Hon. Lord Campbell, Lord Chief Justice of England, for his public denunciations of the Monster of the Inquisition, and for his just tribute to the virtue and morality of that great Protestant champion, the Rev. Dr. Achilli.

10. That considering the paramount importance of our common purpose, viz., the utter extinction of Popery, it is prudent to sink the little differences between the various members of our body, and to establish a conventional community of worship between them.

11. That for this purpose it is expedient to erect on a large scale a Temple of Concord, to be called the Protestant Pantheon, where all our members may meet and join in worship.

12. That Lord Campbell, Lord John Russell, Dr. Achilli, our Chairman, and the Rev. Dr. McGhee, be trustees of such Pantheon.

That My Lord of the Agapemone, the Rev. Dr. Cumming, the Rev. Hobart Seymour, Rabbi Ephraim, and Mirza Salomon be the honorary chaplains thereof.

That the thanks of this meeting are justly due, and are hereby tendered to our Chairman, for his spirited and (considering the number of his Popish constituents) his disinterested conduct on this occasion.

N. B.—The foregoing paper was picked up in Park-street, having been seen to drop out of the pocket of the Rev. Sandy McSnuffle, D.D., the Minister of the Presbyterian congregation at Perth, and the elected Centurion of the intended cohort of Ministers of all Denominations, on their holy pilgrimage for the conversion of the benighted Irish.—Catholic Standard.

GOVERNMENT PARSONS.

We see that a case occurred recently, in a western county, which deserves a passing notice. It referred to Easter offerings,—a kind of exaction, which is certainly not very popular in the present day, but the circumstances attending this peculiar case are even more odious than the exaction itself.

"This law," said one of the Solons, "does not refer to Easter offerings, but to personal tithes, from these, if you are a laborer, you are exempt. The personal tithes are a tenth of the clear gain of every person, except day laborers, to be paid to the parson, and I am sorry that you have put yourself in this position. You are either mistaken, or have very ill advisers."

But the day laborer would not be disposed of in this summary manner, and he treated the remark about the "bad advisers" to whom he had listened with an indifference which must have been highly offensive to the bench. He put this poser—"I expect the Rev. Mr. Farrington to prove that personal tithes are not Easter offerings. The law authorities say that they are." The bench was indignant. To hear "a day laborer" talk of "law authorities" in their presence, with "Burns' Justice" by their side, was more than human nature could stand.

The rejoinder was crushing in its simplicity and truth. "I am only a poor day laborer, and where could I get money to pay a lawyer." The result was that the soldier, the layman, and the clerical magistrate put their sapient heads together and decided the case against him. But he would not pay, and at length a distress was issued on his goods for the amount and the costs!

Strange sensations came over us in noticing this case—a feeling of burning indignation, that such a monstrous act should be perpetrated at this time of day, and that the prosecutor in such a case should be a minister of religion.—Wilmers' European Times.



## PLEASURE EXCURSION TO LAVALTRIE

UNDER THE PATRONAGE OF  
The Irish Societies of this City,  
THE PROCEEDS TO BE GIVEN TO THE ST.  
PATRICK'S ORPHAN ASYLUM.

THE Steamer JACQUES CARTIER will leave the Wharf at Half-past SEVEN o'clock on WEDNESDAY, the 17th inst.; and returning will leave for Montreal at 5, P. M.

BANDS of MUSIC will be in attendance; and every exertion will be made by the Joint Committee to render the Excursion pleasant.

Price of Tickets, (which are limited) 2s 6d each. Children under 12 years, half price. And may be had at Sadler's Book store, and Mr. H. Prince's Music store, Notre Dame street; Mr. John Phelan's, Dalhousie-square; Mr. Thomas Hanly, near Canal-bridge, and also from the Secretaries

HENRY J. CLARKE,  
FREDERICK DALTON.

N.B.—Should the weather prove unfavorable, the Excursion will be postponed to Wednesday the 24th.

### REMITTANCES TO

### ENGLAND, IRELAND, SCOTLAND AND WALES.

DRAFTS from £1 upwards, payable at sight, free of charge, at the Bank of Ireland, Dublin, and all its branches; Messrs. Byan, Mills & Co., Bankers, Lombard-street, London; the National Bank of Scotland, Glasgow; Messrs. Lowman, Ginnell & Co., Liverpool.

HENRY CHAPMAN & Co.,  
St. Sacrament Street.

Montreal, March 1853.

## THE TRUE WITNESS AND CATHOLIC CHRONICLE,

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## THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, AUG. 12, 1853.

### NEWS OF THE WEEK.

The Royal visit to Ireland has been postponed on account of the Queen's sickness; Her Majesty has been suffering from an attack of the measles, but is convalescent. The nursery question came before the House of Commons on the 20th ult., in the form of Mr. Phipps's amendment—that it be referred to a select committee to consider whether any, or what regulations are necessary for the better protection of the inmates of establishments of a conventual nature, and for the prevention of the exercise of undue influence in procuring the alienation of their property. The great majority of speakers, whether Catholic or Protestant, declared themselves opposed to any special legislation upon the subject, and expressed their disapproval of the insulting manner in which the religion of about one fourth of the population was treated. Mr. J. Ball, objected to Mr. Phipps's motion as unnecessary; as the first of a series of attacks upon the religion, educational, and charitable establishments of Catholics; he admitted that:—

"If any special privileges and immunities were accorded to the inmates of convents, he should be the first to admit that it was the duty of the State to secure by inspection and supervision, the due administration and management of such bodies; but the system in this country was to ignore these establishments, and then, in consistency, the legislature ought not to pry into their concerns, or interfere in the management of them."

He concluded a long and eloquent address by pointing out the dangers to which the present Non-Popery agitation, was exposing the peace of the nation, and by warning the House against the degradation, of tamely submitting to the dictation of Exeter Hall and its kindred societies. Of these societies and their labors the speaker gave a humorous description:—

"He found that among the religious societies of this empire those which most engaged the minds of the people were such as had for their object to raise the most intense feeling and hatred against the Catholic population of the country. These societies were composed of men who disavowed anything in common except their animosity towards the Catholic Faith. Such bodies rejoiced in different names, but their object was the same. There was the "Protestant Association," the "Evangelical Alliance," the Protestant Alliance," and so forth. There was one striking feature in the publications of all these institutions, namely, their sudden alternations between the most triumphant hope, and the most profound despair. On one page they boast of their splendid successes, and on the next the reader is called upon to deplore the formidable front that was shown by Popery, and the enormous sums that were being poured into the country for the purpose of purchasing the Protestant faith of the people of England. Thus, in one place, they were told that no fewer than 100,000 addresses had been circulated amongst the electors of Scotland, and that the result was that no fewer than twenty-seven members had voted for Mr. Spooner's motion, while only eleven had voted against it. Again, it was stated that the enormous number of 137,600 tracts and pamphlets had been distributed in the city of Glasgow alone, and the total number circulated in Scotland must, therefore, have defied all ordinary powers of computation. Of course the natural inquiry would be, what had been the character of these publications? They were of various prices, from the very moderate charge of a

shilling per hundred, to 6d each. Their titles were such as these:—"The Pope, the Enemy of God and Man," "Popery, like Paganism," "Popish Bigotry," "The Fifth of November," "Idolatry of the late Pope." Then came a few murders attributed to Popery, and so on (hear, hear). It was by the circulation of such documents as these, that the "religious societies" to which he had alluded, attempted to carry out their aims; and there was no doubt that the ignorance of the people of England, and still more, of the people of Scotland, had been practised upon to a fearful extent by the wholesale dissemination of these atrocious libels (loud cheers). One of the most important of these publications bore upon its title-page, the following testimonial from the Earl of Shaftesbury:—"Extremely cheap, well adapted for the necessities of the time and singularly suited to the intelligence of the people." (Hear hear). This periodical, so vouched, however, probably contained more offensive and abominable calumnies than any that ever disgraced the press of this country (cheers). He would not sully his lips by repeating passages in illustration of this remark; but the house would judge of its tone by an article on convents (or "Nunneries," as the writer called them), in which he concluded by calling upon the people of England to—

"Raze to their foundation stones  
Those homes of infamy."

(Hear hear). Surely no hon. gentleman would rise in his place and say that that was not disgraceful (cheers). But (continued the hon. gentleman throwing down the work) he declined to read any more.—These works attributed to Catholics the most wicked crimes that had ever disgraced our nature. And these were the tracts which had been circulated in such vast numbers, not amongst the educated, but amongst the ignorant members of the community. Even the members of the Peace Society came in for their share. After premising that Louis Napoleon was under the complete control of the Pope, and that his object was to invade England, and destroy Protestantism, one of these writers said, "It is quite evident that the Peace Society were in secret league with the Pope." (great laughter). Then he went on to say that it was rather suspicious that Messrs. Cobden and Bright "were strong supporters of the popish home conspiracy." (great laughter). The sheriff of an Irish county had summoned two grand juries on which there was not a single Catholic member (hear hear). Of course, if the charges against the Catholics were true, that sheriff was quite right, for they were not fit to be members either of a grand jury or even of society. But what did they mean to do with the Catholics of this empire? Did they mean to drive them out to some remote colony, for it was clear that both persuasions could not live together in one community if they were to regard each other in such a light (hear, hear). Another very noticeable peculiarity in all these societies was the energy with which they called upon the public to subscribe to them (laughter). Really, since speculation in railway shares had failed, one of the best things a man could do was to publish "no popery" tracts, or to become the officer of a "no popery" society (hear, hear). The grand chorus which all these concerns sung was "subscribe liberally.—Empty your pockets." Atrocious as were the libels which were showered upon Catholics, he did not ask the house for any means of redress. When the hatred of three-fourths of the population was thus sedulously aroused by these publications against the remaining fourth, the safeguards which the constitution provided for all the citizens of the State became neutralised. Recent events show, the hon. gentleman said, that trial by jury was itself becoming no longer a safety for the minority, under the influence of these flagitious appeals to the religious prejudices of the majority."

Mr. E. Ball, though a Protestant, and totally opposed to the Catholic religion, spoke strongly and warmly against the proposed interference with the rights of private individuals; and pronounced the highest eulogium upon the convents in England. The debate was adjourned to the 10th inst.

By the arrival of the *Baltic*, we gain no additional information respecting the settlement of the Eastern question. A pacific solution is confidently spoken of; but to many it appears that the object of the Czar in lending a favorable ear to the propositions of the other European powers, is merely to gain time. The Russian troops have not yet been withdrawn from the Principalities, and until they are, no reliance can be placed upon the pacific protestations of the Emperor.

### WHAT SHOULD BE DONE?

Poor dear Mrs. Nickleby was always famous for the excellence of her advice. "Do something, pray do something," she kept constantly ringing in Mr. Nickleby's ears till the last moment of his existence; and though no one can doubt of the propriety of the lady's advice, and of the duty of the gentleman to have "done something" in his embarrassed circumstances, it may be, reproached to Mrs. Nickleby that her advice was somewhat of the vaguest, and urged in excuse of Mr. Nickleby's inaction that he really did not know what to "do." The relative positions of our Protestant Committees at Quebec and Montreal, and the Canadian Executive, are not unlike those of Mrs. Nickleby and her unfortunate husband. Still the former cry, "Do something—Why don't you do something?" But the mischief of it is, neither Committees nor Government seem to know exactly what the latter ought to "do."

We believe that there is one point with reference to the late disturbances on which Catholics and Protestants will cordially agree—viz., that it is the duty of the Government to make diligent enquiry into the causes of these disturbances, and to exert all its powers, both to bring the guilty to justice, and to secure society against a recurrence of similar unhappy scenes. And when we talk of "guilty," we mean the "guilty" on both sides; for such there were.—The attack upon the Protestant church at Quebec was an outrage upon the property of our fellow-citizens which we should be ashamed to defend, and which we should be sorry to see go unpunished; the actors therein will, we hope, yet be detected, and meet the reward of their misdeeds—but by due process of law, after a fair and impartial investigation before the proper tribunals, and not by means of

packed juries, and other violations of the law, more atrocious even than the crimes of which they stand accused. That a delay has occurred in the trial of the accused is not the fault of the Government; nor can it be attributed to any desire on the part of the authorities to screen the guilty. It must be put down to the Quebec Sheriff's scandalous violation of the Jury Laws; it is upon him then that the indignation of the community, on account of the consequent delay, should be vented.

The line of conduct to be pursued by the Government, in reference to the Quebec riots, is pretty plainly marked out. It is to let the law take its course against the parties accused of having been the instigators, and chief actors, in these riots. If proved guilty, we trust that they will be punished; for, as Catholics, we detest all acts of violence, not only as highly impolitic, and calculated to lead to reprisals, in which Catholic Churches, and the property of Catholics, will be the sufferers; but because utterly opposed to the teaching of the Catholic Church, and irreconcilably at variance with the spirit of our holy religion. Catholics can have no sympathy for, extend no approval to, rioting, stone throwing, menaces, or any resource to force except in self-defence.—For the individuals engaged in such acts, the dominant feelings are regret and surprise that any persons calling themselves Catholics should allow themselves for one moment to fancy that, in violating the laws which hold society together, they can be doing the Church service. Of course we pronounce no opinion upon the guilt of the parties accused; from what we have heard, we have reasons to believe that they have been accused most unjustly; and that the real rioters will, on investigation, turn out to have been, a parcel of "rowdy loafers" from Champlain street, and the wharves; fellows such as abound in all large seaport towns; to whom all religions are indifferent, and who, living in a state of chronic warfare against society, see in a riot a chance of indulging their felonious propensities. It is well known that the highly respected clergyman of St. Patrick's Church at Quebec warned his people against taking any notice of the insults and calumnies heaped upon them by Garavazzi; and there is not as yet the slightest reason to believe that a single Irish Catholic, holding, what, by the utmost stretch of the term, can be called, a respectable position in society, was directly, or indirectly, engaged in the assault upon the church.

The whole affair seems to have closely resembled one of those rows which sometimes take place in low theatres, or other "cheap and nasty" places of amusement; and which, despite all the precautions of the best organised police, will occur, even in Protestant places of worship, if their owners devote them to similar vile purposes, or open them to the public for the display of the histrionic performances of an itinerant buffoon, at 1s 3d per head. If Protestants will put their meeting-houses to such uses, they must expect that people will conduct themselves therein as they would in any other place of public amusement to which they are admitted for money—as in Sand's Circus, or the pit of a theatre. Yet neither in the Circus aforesaid, in the Protestant meeting-house, nor the pit of the theatre, would the audience be justified in kicking a row, or in offering violence to the actors. A buffoon like Garavazzi is fully as much entitled to civil treatment from his audience, as Mr. Lovett, the famous Clown of Sand's Circus and Menagerie; and though the latter is by far the more respectable of the two, we condemn the attack upon Garavazzi as strongly as we would the throwing of apples, or oranges, at the other Clown. The rule is clear; if men go willingly into a place of public amusement, their having paid their quarter dollar at the door gives them no right to disturb the performances. We trust that after this full confession of faith, no one will accuse the TRUE WITNESS of approving of the Garavazzi riots at Quebec, or of indifference to the rights of our Protestant fellow-citizens.

The Montreal riot is a far more complicated affair, and presents far more difficulties than does the row at Quebec; nor is it even yet easy to say what line of conduct the Crown Officers should adopt. At Quebec the guilty were all on one side, and comprised in the party who assailed the church, and smashed its windows. At Montreal it is very different; there were three guilty parties. The men who used violence towards the police were guilty of rioting—the author of the wanton slaughter occasioned by the firing of the troops, was guilty of homicide at the least,—and above all, were the ruffians who fired upon the mob, and running after, shot down fleeing and unarmed men, guilty of brutal and cowardly murder. On these points there can be but little difference of opinion: on the first two, none: on the third, we are happy to see that the author of a pamphlet, "The Riots and Outrage of 9th June, in Montreal—by an Eye-Witness," perfectly agrees with us. The writer, though a Protestant, and writing with a strong Protestant bias, has the honesty, and courage to depict the murder of Walsh in its proper colors:—

"It is a scandalous want of fairness to conceal, or wink at the guilt of the parties who, after the dispersion of the mob, ran after them down the street, and deliberately took aim upon the fugitives. The act was mean and cowardly as well as cold-blooded and inhuman; and every attempt to justify or palliate its guilt, shows the absence of a true respect for 'the precious life.'"

We distinguish then in the Montreal riots three crimes, three guilty parties. The mob, or rioters outside the church—the author of the fire of the troops—and the armed ruffians within the church, who rushing out murdered Walsh and Donnelly. And of these three guilty parties, the guilt of the last is greatest, although the loss of life by the fire of the troops was far more extensive; but in the latter case there is no reason to assume the presence of malice, which is an essential ingredient in the crime of murder, and which was plainly manifested in the "mean cowardly, cold-blooded, and inhuman" conduct of the ruffians who were within the church during the lecture.

A government enquiry into the Montreal riots would therefore, if justly conducted, have a far wider scope than our Protestant Committees seem to anticipate. These seem to think that the loss of life by the fire of the troops is the only subject requiring investigation. They are wrong: there is another subject to be enquired into, and one involving a far deeper degree of guilt. If it be the duty of the government to take steps for ascertaining on whom rests the responsibility of the fire of the troops, it is still more imperative upon it to use every exertion to discover, and bring to justice, the scoundrel, or scoundrels who brutally, and, as the Protestant "Eye-Witness" admits, in a "cowardly, cold-blooded, and inhuman" manner, murdered Walsh and Donnelly. If we are to have an investigation at all let us have a full, fair and impartial one; no one sided piece of business. Whilst heartily agreeing with our Protestant cotemporaries in denouncing, the fire of the troops as totally uncalled for, and its consequences as a wanton massacre, we invite them, if they be honest men, to join us in calling upon the authorities to take the proper steps to detect, and bring to justice, the murderers of Walsh and Donnelly. With the depositions which he has before him, the Attorney General, if he be not afraid of giving offence by honestly performing his duty, can be at no loss to discover what course he is bound to pursue. If the cause of the fire of the troops be enveloped in an almost impenetrable mystery, it is not so with the firing from Zion church. There is plenty of evidence already upon this latter point; and when the proper time arrives we have no doubt that plenty more will be forthcoming.

### THE JURY PACKING AT QUEBEC.

Mr. Von Exter, the Deputy Sheriff of Quebec, publishes a long rigmarole, in the form of a letter to the editor of the *Quebec Gazette*, with the view of exonerating his principal, Mr. Sewell, from all share in the late scandalous, but happily frustrated, attempt to defeat the ends of justice by means of a packed jury. This conduct is very noble, and disinterested on the part of Mr. Deputy, though his letter is not very grammatical, and in many passages, utterly unintelligible. Still we cannot refuse the tribute of our admiration to Mr. Von Exter in thus coming chivalrously forward as his chief's scape-goat.—It is written that "the lieutenant is to be saved before the ancient," and we see not why the text should not be taken to mean—that the Deputy should be damned to screen the Sheriff: at all events it is susceptible of such an interpretation, and has been, apparently, so understood by the self-sacrificing Deputy, who is worthy of all credit for the excellence of his intentions; though we fancy that neither he, nor Mr. Sewell, nor Mr. Sewell's friends, have much cause to thank Mr. Von Exter for the manner in which he has carried these intentions into execution.

In plain English, Mr. Von Exter, has placed his principal in a far worse light than he was in before: and has, by his letter, fully confirmed our worst suspicions. From this letter, and by Mr. Von Exter's own avowal, it appears that the Panels "of Grand and Petit Jurors" were prepared strictly in accordance with the requirements of the law "on the first and second days of June last"—that is, before the occurrence of the Garavazzi riots. Up to that time there seem to have been no doubts as to the meaning of the Jury Act: and as there were then no inducements to violate the law, Mr. Sheriff and his Deputy ran no risk of mistaking its provisions. This then is the first fact brought to light by Mr. Von Exter's own confession—before the occurrence of the riots, and when the Sheriff had no party purposes to serve, the Jury Panels were made out strictly in accordance with the spirit, and the letter, of the law. Let us see what took place after these riots. The same law being still in force, and still so plain, so clear in its wording, that no one endowed with a grain of common sense could by any possibility have mistaken its meaning.

The summonses for the Jurors having been made out, and put into the bailiff's hands "two days previous to the Garavazzi riot," it was subsequently discovered—on the report of the bailiffs that "eighteen English jurors could not be found,"—that an equal number of summonses to English jurymen, to make good this deficiency, required to be issued. Of course, it will be said, the Sheriff, or his Deputy, immediately referred to the *some* Jury list as that from which he had struck the Panel—"two days previous to the Garavazzi riots;" and took the names of the persons qualified to serve, as they stood thereon, in regular rotation, in accordance with the clear, and unmistakable requirements of the Act. Not at all; in the interval the disturbances had taken place, and the Law, before the riots, so clear, became now utterly incomprehensible. Mr. Von Exter "had an impression" to the effect that "the old lists were run through;" and without so much as taking the trouble to ascertain whether his "impression" were warranted by the facts of the case, or whether even if it were—which it was not—he would, in that case, have been justified in violating the provisions of the Act,—our Deputy—of course without the knowledge or consent of his principal—"took the eighteen jurors wanted," not from the old list, as he was in duty bound to do, but from another list from which he had no business to take them. The consequence of this singular "impression" has already been given. "Not a single Catholic, speaking the English language, was summoned to serve on the Grand Jury; and on the Petit Jury, on which by rights there should have been 14 Catholics, 16 Protestants, there were but 11 Catholics, to 21 Protestants!" And Mr. Sewell and his Deputy wish to persuade us that this was the result of accident; of a mistake forsooth! Do they take us for fools? Do they really imagine that we are such dolts as to believe them? The man who can bring himself to be-

lieve that, the exclusion of so many Catholics from the Jury, in order to make way for so many Protestants—and this at so critical a juncture, when it was so well known that the religious prejudices of the Juries were so likely to be brought into play—was unintentional, or the result of a "mistake," is fit only to herd with cattle, and to eat grass with the beasts of the fields. Mr. Sewell and his Deputy may lay claim to, and we may perhaps give them credit for, an immense amount of folly; but in this instance, they draw too largely upon our credulity, and good nature; we cannot honor their drafts; there is a great deal too much method in their folly; their "mistakes" are too cunningly contrived.

We learn another thing from Mr. Von Exter's letter; and that is how completely at variance with the truth were the statements of Mr. Sewell's friends—that the Jury Panels were prepared, and summonses issued, "prior to the Gavazzi riots." It is true that Panels were struck and summonses issued, before these riots, but not the Panels nor the summonses, objected to as illegal. These were prepared, and issued, by Mr. Von Exter's own showing, "about the end of June," and consequently subsequent to the occurrence of those sad events which have so violently agitated the public mind, and exasperated Catholics and Protestants against one another. That Mr. Sewell and his friends thought it necessary, in the first instance, and before all the particulars had been brought to light, to have recourse to such a pitiful subterfuge, or rather deliberate falsehood, is a proof of the badness of their cause, and of their consciousness of guilt. When the lie had been detected, and exposed, by *Juvenis Hibernicus*, and in the columns of the *Journal de Quebec*, then, and not before, comes out Mr. Von Exter's letter, in which the fact is admitted—because incapable of longer concealment—that the Jury Panels complained of, were prepared "about the end of June," and consequently after the Gavazzi riots. Thus the very argument upon which Mr. Sewell's friends chiefly relied for his defence, is shown to be worthless, and the facts alleged in support of it are proved to be fabrications.

Mr. Von Exter asserts that, the first Panels—the correct Panels—struck, be it remembered, before the Gavazzi riots, "were altogether prepared by myself without the assistance of the Sheriff, or his presence, and this was done on the first and second days of June last." But, be it remarked, when he comes to speak of the "cooked" Panels—of the Panels made out subsequent to the riots—he does not dare assert that they were made out, without the privity of Mr. Sewell. Perhaps some other affidavits, or exculpatory documents may yet appear, in which this little omission will be rectified; but as the matter stands at present, there is every reason to believe that Mr. Sewell was privy to the making out of the corrupt Panels; and that it was at his suggestion, at all events with his consent, that they were so made out.

But it is no excuse for Mr. Sewell to say that the Jury Panels were prepared by the Deputy without his privity. Mr. Sewell is Sheriff, and is paid for doing the duty of Sheriff in strict accordance with the terms of the law. He, as Sheriff, is bound to see that the Jury Panels are properly made out; and if he is too lazy, or too stupid, to do this, he is—leaving the hypothesis of deliberate malice out of sight—unfit for his situation, and should be dismissed immediately, as an incompetent public officer, who, by his scandalous neglect of duty, has put the country to a very heavy expense—inflicted incalculable, perhaps irreparable, injury upon suitors and clients—and has brought indelible disgrace upon our tribunals, and the administration of justice in Canada. To allow such a person to remain in office a day after the detection of his incompetence is an insult and an outrage to the community. Are we again to be exposed to all the expenses, delays, and other evils, accruing from Mr. Sheriff Sewell's mistakes? Is it an excuse for a public servant, that he trusted to some one else to do that which he was bound to do himself? Were Mr. Sewell a Catholic, and had he by mistake omitted all the names of Protestant jurors from his Panels, and inserted only the names of Catholics, would the Protestant press have the impudence to speak about—"Poor Mr. Sewell coming quite satisfactorily out of the business?" Certainly, if after this disgraceful exposure, Mr. Sewell is allowed to retain the office of Sheriff, Catholics in Canada will have but too good reason to say "that there is no justice for them in cases where the Protestant prejudices of Sheriffs and jurors are concerned." It is for the Catholics of the country, and especially for our Quebec friends to take the matter into their own hands. If the Executive will not do its duty, by dismissing from the high and important situation of Sheriff, a functionary who has proved himself either too dishonest, or too stupid, to perform the duties of his office, their duty is to take steps for bringing Mr. Sewell's conduct under the notice of the Legislature immediately after the re-assembly of Parliament. It is the interest of every one, of Protestants as well as Catholics, that the laws be justly administered; and that this attempt of Mr. Sewell to tamper with the integrity of our tribunals, should meet with its appropriate recompense. In the East, a dishonest baker, or butcher, when detected, has his ear nailed to his door post; he is made fast to his office; it is not too much to ask that a detected Sheriff, in Canada, should be dismissed from his.

Since writing the above, we have seen a letter in the *Quebec Gazette* from Mr. Sewell, in which that eccentric gentleman completely upsets the defence offered for him by his Deputy—in fact demolishes it entirely. A few days ago, Mr. Sewell was full of regret for his mistake, and acknowledging his error, was willing to accept in a penitential spirit, the fine about to be imposed upon him by the Court for his misdeeds. Then appeared Mr. Von Exter's explanation, in which that devoted official taking upon his own shoulders the sins of his principal, did his best

to make it appear that he, the Deputy, alone was to blame for the mistake; and that the Sheriff was but the unconscious and innocent victim of his Deputy's blunders. And Lo! a third plea—irreconcilable with either of the former, is put in by the Sheriff himself—to the effect, that the error, by the Sheriff committed, and by him "deeply regretted," was no error at all, and that he, the Sheriff, and not Mr. Von Exter, is responsible for the consequences. To what shall we liken these pleas of the Sheriff; or wherewith shall we compare them? They remind us forcibly of the old "Joe Miller" jest, wherein the lawyer is represented as defending a client accused by her neighbor of having seriously damaged a borrowed kettle: "My Lord,"—said the astute limb of the law—"touching this kettle we have three pleas—First, that the kettle was broken when we got it. Second, that it was whole when we returned it. Third, that we never had it." And so Mr. Sewell—First he pleads—or his friends for him—that the mistake was an error, but one of judgment only, which he deeply regretted, but which could not be attributed to anything arising out of the Gavazzi riots, because it was committed before the 6th of June. Second, the Deputy pleads—that Mr. Sewell had nothing to do with the striking of the Jury Panel; and that he, Mr. Von Exter, is alone to blame. And thirdly, the Sheriff comes forward again and pleads—that he "advised" his Deputy, and that it was by acting on this advice that the "mistake" occurred; that this advice was given subsequent to the Gavazzi riots; and that he—the Sheriff—"believed conscientiously"—"that he was right." Thus, by the Sheriff's own showing, the blame is to be attributed to him, and to him alone.

But what shall we say of all these contradictory statements? or of the flimsy excuses that were at first offered for the Sheriff's conduct? There is more in this business than yet meets the eye; and we expect, ere long, to have some still more extraordinary disclosures to make. One additional circumstance has come to light—viz.,—That the sum of £10 was offered "to one of the advocates of the persons accused of riot" as a bribe to induce him to say nothing about the illegal summoning of the jury. In justice to Mr. Sewell, we must add that he has made affidavit to the effect—"That he never, by himself, or by any other person, or persons whatever, offered any sum, or consideration whatever, to any person, or persons whomsoever, as an inducement to conceal the error, or errors made in the summoning either of the Grand, or Petit Jurors." But that a bribe was offered, is admitted even by Mr. Sewell. Altogether, it is a very unpleasant piece of business; and the more it is stirred, the more decidedly unpleasant does it become. Three things, however, are now clear: 1.—That the illegal summoning of so many Protestant, and the exclusion of so many Catholic, jurors, was the act of Mr. Sheriff Sewell himself.—2.—That this illegal act was perpetrated subsequent to the Gavazzi riots. 3.—That when Mr. Sewell's friends asserted that the mistake could not have originated in malice, because—it was made prior to those riots, in which Mr. Sewell played a very prominent part—they asserted that which Mr. Sewell himself now confesses to be false.

There is still another circumstance which wants clearing up. We are told that the bailiff, in whose hands were placed the summonses issued before the 6th of June, reported that "eighteen English jurors could not be found," being either dead, or absent from town. Why has not a list of the names of these dead and absent jurors been published, specifying which amongst them were dead, and which absent? Or is this story about the eighteen dead and absent jurymen a pure romance—another pleasant legal fiction of Mr. Sewell's friends?

WHAT IT MEANS.

Commenting upon the "Nunnery Inspection" Bill, the *London Watchman*, a Protestant organ, lets the "cat out of the bag," very naively. The pretence that is put forward by its promoters for justifying legislative interference with the domestic privacy of Catholic ladies is, that young women may be confined in convents against their will; as if the same "may" does not hold true of every private house in the country. The real object however is to banish the Nuns from the country, by subjecting them to insults, such as no women, with a particle of modesty, can endure.—"The rapid multiplication of nunneries, and their kindred sisterhoods," is far more dangerous to Protestantism, says the *London Watchman*, "than the utmost display that N. Cardinal Wiseman, and his Bishops, can make, and far more than their ceremonies, and their sermons."

Thus, it is not as possible prisons, but as actual promoters of Catholicity, that the Nunneries are obnoxious in Protestant eyes. Were Nunneries really what their enemies pretend to believe them to be—prison houses, to which young and unreflecting women are decoyed, and in which they are harshly and arbitrarily treated—so far from being favorable, they would be most fatal, to the growth of Popery; they would be as beacons to warn from the errors of Romanism; objects of terror and repulsion, instead of attraction. But it is because they are so fatally attractive, that Protestantism cries out for their overthrow; and, in the words of the *London Watchman*, calls for legislative interference, "to repress the growth of Anti-Christian institutions."

This is a true Protestant's idea of "civil and religious liberty"—Penal Laws to "repress" the growth of Popery. He knows well that, with fair play, with absolute non-interference on the part of the State, Protestantism has no chance with Catholicity. In no age, in no country, has Protestantism ever been established, except by brute force. In England,—in the reign of Edward the VI.—German mercenaries, at the request of the Protector, Duke of So-

merset, were let loose upon the people to compel them to embrace the new religion.—(Vide *Hollam Const. History*, c. 2; and as it was established, so has it ever been sustained—by brute force and barbarous Penal Laws. It is the same spirit which a few years ago, dictated the code which sentenced the Catholic priest to have his bowels pulled out, and burnt, which speaks to-day by the mouth of Mr. Chambers, and in the columns of the *London Watchman*, and which of old spoke by the mouths of the Chief Priests, and Pharisees, in Jerusalem:—

"If we let him"—or these Catholics—"alone so, all men will believe in him;—or join them;—and the Romans," or Romanisers,—will come and take away our place and nation."—*St. John*, xi., 48.

BRIBERY AT QUEBEC.

We have seen a letter dated the 28th ult., written by the advocate at Quebec to whom the bribe of £10, as hush-money, upon the Sheriff's delinquencies were offered. The writer promises to make, at the fitting time, "a little allusion to this offer" and adds—

"As the Sheriff has not deemed it necessary to conceal this offer, I do not see why I should be more jealous of his reputation than he is himself."

The more this business is looked into, the blacker does it appear. We trust that the Catholics of Quebec will not allow it to be hushed up.

We would call the attention of our readers to the proposed "Pleasure Trip" to Lavallée, under the patronage of the Irish Societies of this city, and the profits of which are destined to assist in paying off the outstanding debt upon the St. Patrick's Orphan Asylum. We feel confident that every one, whose avocations permit him to get away, will avail himself of the opportunity thus afforded him of giving himself a day's amusement, and of assisting one of our most deserving charities. Bands of music will be in attendance, and no efforts will be spared by the Committee to make the excursion truly a "pleasure" excursion.—*See advertisement.*

We are happy to see that the *Catholic Standard* speaks in the most flattering terms of Mrs. Sadlier's last work—"New Lights; or, Life in Galway."

"It is," says the *Standard*, "without exception or question, the most felicitous picture of the state of Ireland that has been drawn by any artist of the present day. We know of no writer of Irish romance, except poor Banim, who has so thoroughly comprehended or honestly exposed the real causes of Irish discontent, wretchedness, and insubordination. Miss Edgeworth did patriotic service in her day by the vivid sketches she presented to the astonished world, of the cruelly practised upon the Irish peasantry by bad landlords,—and we recollect with pleasure and even gratitude the good deeds of Miss Owsen in the same character, however we may reprobate the flippant sneers, the religious sarcasm, and the tufthunting peccadilloes of Lady Morgan. Lover, too, has contributed much by his ever kind, pleasant, and honest pen to the elucidation of the genuine Irish character, and to the removal of those prejudices of religion and nationality which have, unfortunately for the general weal of the Empire, so long preserved English antipathy to the Sister Isles—and Carleton's touches of the true "Pat" are gems in their way. In Lever's works we find plenty of "Paddy's" devilry, and fun, and frolic; but no one can rise from the perusal of Harry Lorrequer's productions without the conviction that the main object of the author has been throughout all his amusing tales, to establish the inferiority of the Celt to the Saxon. Even when the plan of his novel compels him to give the palm to Charley O'Malley's horse, it is evidently not without reluctance that he admits the inferiority of Hammerley's "English mare." But in Banim and Mrs. Sadlier alone—no, not alone—for we must not allow memory to play us so false as to forget our other lamented friend, Gerald Griffin—are to be found the real element of the genuine Irish novelist."

The *St. Paul Democrat* of the 20th ult., announces the death of Mgr. Provencher, Bishop of St. Boniface, Red River.

We see by the Protestant press of this city, that the Rev. J. Irwin, clergyman of the Church of England, is about to leave Montreal, having been invited to take charge of a Protestant congregation at Boston in the U. S. The Rev. Mr. Irwin has been long known for his active exertions in the cause of the poor, particularly at the time of the great fire of last year; and he carries with him the hearty good wishes of all who know him, whether Protestant, or Catholic.

The following address was presented by the Catholics of Prescott, to their venerable Pastor, the Rev. E. P. Boche, on the occasion of his departure for Ireland:

ADDRESS OF THE CATHOLICS OF PRESCOTT TO THE REV. MR. ROCHE.

Rev. and Dear Sir—We, the Catholics of the Parish of Prescott, beg leave to approach you to express with what feelings of the deepest regret we have heard you announce that you were going to leave us for a short time to visit Ireland, your mother country, and to tender you our heartfelt thanks for your zeal and untiring enthusiasm in the cause of our holy religion, and heaven-directed efforts on behalf of this flock committed to your care for the last nine years. The years of pestilence, 1847 and '48, will be long remembered by those who witnessed your toil and indefatigable exertions, attending the sick and the dying. When all other friends had abandoned the poor Irish exiles in the sheds of this town you were ever present to console and administer the rites of our Church to them. We would here say that the loss we will sustain by your absence will be partially lessened by the recollection of what pleasure and consolation it will be to you to visit that country which is dear to you by so many fond ties.

Reminiscences of the past have filled the hearts of your spiritual charge in this parish with feelings of the deepest sympathies in your behalf, and when you are sailing on the Atlantic ocean their prayers will be for your safety, that your voyage and your expectations may be realized in your present visit.

Rev. and Dear Sir, We here tender to you our best wishes, and pray that God in his mercy may spare you to us and continue you long our pastor, and we humbly ask that you will not cease to remember us in your petitions to the Giver of all good.

To which the Rev. gentleman replied as follows:—

My Dear Friends and Beloved Parishioners—In acknowledging the very excellent and heart-cheating address, which I have now heard delivered, as the spontaneous effusion of generous souls, I cannot conceal from you how overpoweringly

it bears on my kindest feelings. The laudatory terms in which you clothe this beautiful address, replete with affection and charity, makes me, in the spirit of Catholic truth, most sensitively to feel my own unworthiness, and the proverbial love and profound respect which an infinitely wise and merciful God has been pleased to implant in the bosoms of the children of Catholic Ireland for His Church and His Priests. To trace the divers wanderings of the human mind from its primitive artlessness and simplicity to elaborate culture and civilization, to probe the latent springs and motives of its actions, to delineate with precision these effects, every vicissitude of country, climate, and fortune must produce, to view in obscurity as in grandeur, humbled or exalted, adorned with power or languid with depression, to note its various gradations on the stage of existence to the closing scene of its exit, were at all times, humanly speaking, an unpleasing sight—a most laborious task. But to trace with the pencil of truth and eye of religion through the passions of our lives so allied to weakness and prone to novelty and vanity, the immutability of the children of Catholic Ireland to the Faith of our fathers—the church of Saints and their holy reverence to their clergy, under every circumstance, is a subject of the greatest consolation that God in His mercy can present to the pastors of His church, but especially to him who may have been the chosen object of immediately experiencing this great mark of divine truth—holy love and religious esteem as is at present my happy lot. With feelings of unaffected sincerity and unreserved gratitude, I thank you my dear friends, directly and through you, my parishioners, from my inmost soul, for this attestation of the love you bear towards God and his holy Church by your manifest exercise of charity in relation to me his "useless servant."

In your reference to the years 1847 and '48, when the sword of pestilence ravaged this country, I must, dear friends, with deep affliction of heart, unreservedly declare that even then I very imperfectly discharged the great and all important duties of my sacred vocation. I must, therefore, decline the plaudits of man when I feel perfectly conscious of my unworthiness before God.

At a recent period when the sword of sorrow pierced my own heart by reason of the vile means employed by a few unscrupulous of society in uniting their numerous hostility against my person because I did not compromise my clerical honour and prove a recedent to Catholic doctrine and sacerdotal integrity, I did not then omit to engrave on my mind the pure sympathies I saw evidenced in your deportment as personal friends to myself, and devotedly attached to the sustenance of every order maintained by the Church and consecrated by God. The calumnies and gross misrepresentations of a few individuals and vindictive individuals have fallen innocuously when tried by the standard of truth, innocence, and justice. These were your enemies, not because they were mine, but being the enemies of our holy church. In conclusion I will use the words of the Apostle of Nations to his faithful Thebanians, "Neither have I used at any time the speech of flattery as you know." I now, dear friends, use no words of flattery in the renewed expression of my most cordial thanks to you. Praying with glowing fervor to God, that He may impart to you the grace of perseverance in the hallowed paths of righteousness, repeating with the apostle, "what is our hope, our joy, or crown of glory? are not ye in the presence of the Lord Jesus Christ at his coming?"

Praying to return and dwell among you I remain, as I ever shall be, your devoted servant, in Jesus our Lord.

EDMOND PATRICK ROCHE,  
Catholic Pastor, Prescott.

*Mackenzie's Weekly Message* publishes an extract from the address lately put forth by the Synod of the Presbyterian ministers of Upper Canada in reference to the late riots, and "freedom of speech." The writer pertinently adds:—

"We did not see any very remarkable anxiety on the part of the Kirk clergy to condemn the Church and State riots, all through Upper Canada, between 1832 and 1840. Their pliancy on the present occasion is a very agreeable evidence of progress."

The row amongst the Orange magnates still continues, and if it is diminishing in point of interest, it is increasing in virulence. One party taxes the other with forgery—a regular "pot and kettle" business. May their squabbles never be less.

The Protestant Committee at Quebec, has published its correspondence with the government. In reply to its letter, it has received an assurance from the Hon. Col. Bruce, the Governor's Sec., that the correspondence is under the consideration of the government. This reply is generally considered very unsatisfactory.

BOUCHERVILLE MODEL SCHOOL.

To the Editor of the True Witness.

Sir—The annual public examination took place in this school on Monday, the 15th ult., to the great satisfaction of a number of gentlemen and ladies, and several clergymen, who assembled to witness the pleasing scene. The pupils, about one hundred and ten in number, exhibited a perfect knowledge of every branch required in such an institution, and replied to the questions in a masterly style that would have done credit to the students of the highest educational establishment in Canada.

Notwithstanding the short space of two years since the pupils commenced the first rudiments of the English language, being all of French origin, they astonished the entire audience by their quick and perfect answering in different branches of a practical and polite English education.

The scene was joyfully enlivened, at intervals, by some of the most advanced pupils, who acted the dramas of "Pythias et Damon," and "Le Déserteur," in an elegant and animated style.

After many lively and brilliant address from the boys in English, to the clergy, commissioners, parents, &c., the most meritorious of them were rewarded with valuable premiums, and the visitors separated, expressing the greatest delight in all they had had the pleasure of beholding, and particularly in the admirable progress of the children since the last examination.—I am yours, &c.,

A WITNESS.

Quebec, M. Enright, £5; S. Mountain, H. Barry, 12s 6d; Chamaugay, J. Quig, 12s 6d; Cornwall, Mrs. McDonnell, 12s 6d; A. Stuart McDonnell, £1 5s; D. B. Heenan, 10s; Deschambault, Rev. Mr. Poiré, £1 17s 6d; Salina, U.S., Rev. Mr. McCallion, 10s; Lochiel, O. Quigly, £1 5s; Norton Creek, W. Cross, 12s 6d; St. Vincent, Rev. Mr. Lavoie, 12s 6d; Clarenceville, W. Laughran, 6s 3d; Tyendinago, D. Hanly, 6s 3d; Berthier, P. Kerrigan, 12s 6d; J. Dignan, 12s 6d; Percé Rev. Mr. Gingras, £2; Granby, P. Hackett, £1 5s; Picton, Rev. Mr. Lalor, £2 15s; Hawksby, P. Doyle, £1 5s; Sandwich, C. Cole, 10s; Aylmer, J. Doyle, £2; St. Scholastique, M. McEvoy, 6s 3d.

Birth.

At LaTortue, on the 5th inst., Mrs. Alfred Pinsonneault, of a son.

Married.

On the 4th inst., by the Rev. Mr. Corbin, Mr. Richard McDonnell, to Miss Sarah Nelson, both of this city.

Died.

On the 10th inst., Mary Louisa, daughter of Mr. Myles Kavanagh, of this city, aged 2 years and 4 months.

## FOREIGN INTELLIGENCE.

## FRANCE.

**STATE OF FEELING ON THE TURKISH QUESTION.**—The Paris correspondent of the *Chronicle* writes:—

"It will be seen from the Bourse report that the confidence of the financial world in the maintenance of peace is greatly increased. In fact, all the accounts which have reached us to-day tend to the same point—that the aspect of the Oriental question is daily improving, and that the affair is in a way of being arranged. Letters from Germany state that Russia has accepted the mediation of England, France, and Austria; and that Russia seemed disposed to accept of the propositions made by England, but only in part. The impression here is that there is no longer any danger of a European war, and that the Eastern crisis may be considered at an end."

The Paris correspondent of the *Times* writes that private letters had been received from Odessa, in which the writers state positively that the Emperor of Russia, "even should he consent to negotiations, and take into consideration the propositions made to him, will prolong them to the very utmost; that he wishes to gain time, and trusts to the chapter of accidents, to bring about a coolness, or mistrust, and, if possible, a complete rupture, so far as the Turkish question is concerned, between England and France, and that his friends in Paris will do their utmost to excite the popular feeling in France against its own government, in consequence of its Eastern policy. For this any pretext would serve, and the services of any party would be equally welcome.—I do not suspect (adds this correspondent) that the Republican party are disposed favorably to Russia, but I have reason to know that a good deal has been doing secretly to excite the popular mind against the government in consequence of its not having adopted what the party calls 'a policy of energy,' that policy of course meaning an immediate declaration of war. If the winter could be got over without the evacuation of the Danubian principalities, and with the question still unsettled, I have little doubt that it would be revived in the spring with many chances in favor of Russia that do not now exist."

Rumors are circulated that private intelligence reported that the American Minister at Constantinople had addressed a note to the Porte, that the U. States would associate with the other powers to support Turkish integrity, and would henceforth claim a voice in the affairs of Europe.

It was currently stated, that the delicate condition of the Empress, required a postponement of the contemplated visit to the Pyrenees. There has been a good deal of gossip on the subject.

## HOLLAND.

The bishops met at Tilbourg, in the residence of the Archbishop of Utrecht. Deeply penetrated with the dangers that threaten the very existence of the Catholic Church in the Low Countries, the venerable Prelates decided on presenting an address to the King, and another to the Second Chamber, in which they will respectfully express the sentiments which fill their hearts.

It is to be hoped that the presentation of these addresses will lead the States-General to reflect. All the Catholics, ecclesiastics as well as laics, should, therefore, send as many as possible, as an evidence of the unanimity of their feelings. The journals publish regularly a great number of addresses from different towns and cities, which are distinguished by the energetic but moderate terms in which they are couched. The *Tijd* enumerates, in each of its numbers, the addresses which have been sent to the Chamber. Their number is very considerable, and truly imposing; for to them are attached the signatures of every priest and of almost every Catholic understanding the monstrous law of M. Van Hall; but there are none of them signed by women, or children, or beggars—classes which form a great majority of the signatures of Protestants addresses against the religious liberty of Catholics. Can a Government, unwilling to precipitate the country into an abyss, remain indifferent to such a demonstration on the part of those who enjoy the general esteem, because of their respect for authority and their love of order.

In order to give an idea of the spirit of firmness and union which reigns in the Catholic provinces, we narrate the following incident, which occurred at Bois-le-Duc, the capital of North-Brabant. One Catholic alone of the higher class refrained from signing the address to the Second Chamber. He even boasted of having done so in a *café*. Every one immediately rose up, and going to him, entreated him to retire, and avoid showing himself in public, if he did not wish to become an object of indignation to honest men.

## AUSTRIA.

VIENNA, July 17.—The Russian troops have occupied all the fortified places on the Wallachian side of the Danube.

A domiciliary visit has been made at the house of the London *Times* correspondent in Vienna, and some arrests of Italians followed the discoveries made there. Recently a band of Hungarian prisoners, filling seventeen carts, were taken into Pesth. Their crime is unknown. Troops are still concentrated at Peterwardein. There are rumors of changes in the Austrian Cabinet.

The Austrian police are on the track of a projected insurrection in Central Italy.

## PRUSSIA.

It has been telegraphed from Berlin that the Czar has actually accepted the proposals offered by France and England.

**EXHIBITION IN BERLIN.**—The Berlin papers announce that it is the intention of the Prussian Government to hold next year, in Berlin, a general Exhibition of the Arts of Germany.

## ROME.

The *Giornale di Roma* of the 11th July gives an account of a strange mistake committed by the French troops there on the 8th ult., when Monsignor George Talbot de Malahide, one of the chamberlains of the Pope, and another distinguished ecclesiastic, were arrested under the following circumstances. It appears that the French commandant has issued strict orders to arrest any suspicious persons skulking about in the vicinity of the French barracks, or asking strange questions about the interior of them. Now it so happened on the above mentioned day that the reverend prelate and his companion were in search of a house which might be well adapted for the purpose of an hospital or almshouse, with the intention of renting it in the name of an institution of the kind. Happening in their peregrinations to pass close by the College Piceno, now used as barracks for the French troops, Monsignor Talbot asked some soldiers how many men they had there, and whether they occupied the whole of it. This question excited suspicion, and, being reported to the superior officer, he ordered the two venerable ecclesiastics to be arrested, which was done, in spite of their remonstrances and explanation, and they were marched off to the central military command on the Piazza San Marcello, followed by an immense crowd, and set at liberty. General Montreat and the Ambassador of the French both waited upon His Holiness to testify their regret at this mistake, and their explanations and excuses were most graciously received.

## TURKEY.

Fresh causes of anxiety have sprung up in Turkey. A dangerous conspiracy among the Mussulman students at Constantinople has been discovered; its objects was to depose the Sultan and proclaim his brother, who is regarded as the head of the old Turkish party. This party, goaded to fury by the insults of Russia, and resenting the protective restraint of the other Christian powers almost as fiercely as the aggression of their northern antagonist, would rush into immediate war. The state of affairs was so serious that, on the morning of the 9th, the Grand Vizier and Kedschid Pasha were suddenly dismissed from office, but restored to power in the afternoon. On the 4th of June the Sultan, on the desire of the representatives of the four powers, gave his assent to a note addressed to Russia, in conformity with the terms of compromise suggested by Austria. The *Times* concludes by repeating that it sees reason to entertain greater hopes of the success of the negotiations with Russia than it has felt at any former period of this crisis.

## INDIA.

Another chapter has been opened in the Burmese war. All expectations of a pacific adjustment appear to have been extinguished. The British and Burmese Commissioners have separated, not only without agreement, but with a distinct rupture.

## CHINA.

Sir G. Bonham has been in communication with many of the insurgents' chiefs, both in the vicinity of Nankin and Ching-kiang-foo. Nankin is held by the rebel forces, who are strongly defending it.

The rumor current about Europeans having been massacred, supposed to be the crew of the *Science*, must have been, as usual, the fabrication of some mischief-loving Chinese, who seem to take a delight in coining such stories and relating them to the gossips of Canton.

The *North China Herald*, of the 7th May, says: "The insurgents are Christians of the Protestant form of worship, and anti-idolators of the strictest order. They acknowledge but One God, the Creator of the World. Their chief on earth is a person known as 'Tae-ping-wang, the Prince of Peace' to whom a kind of divine origin and mission is ascribed. The insurgents have the bible freely circulated among them.

The *Annals of the Propagation of the Faith* contains some important details respecting the Chinese revolution. The missionaries relate that in the month of January the insurrection had already made formidable progress.—The forces of Tien-te, or as he is called in other accounts, Tae-ping-wang, everywhere announced their resolution to deliver the Chinese nation from the Tartar yoke. Wherever they appear, they destroy the joss-houses, the idols, and the monastic institutions of bronzes, which were held in veneration by the Chinese, and their conduct appears to confirm the language of their proclamation, quoted by us some little time ago, which indicated an affinity with the more spiritual doctrines of Christianity. They carry on their banners, however, the words, "Xom tihouci," or "the Religion of the Great Emperor," a term not known to the Catholic missions, and which consequently marks the distinction between them and Catholic converts.

The Chinese government appears to have thought that the hostility of these iconoclasts to the prevailing worship of the country established a strong presumption that the Christian congregations were the original authors of the rebellion, and in some parts of the empire persons suspected of professing Christianity have been arrested and persecuted in consequence of this suspicion.

M. de la Place, the Vicar-Apostolic of Kiang-si, terminates his narrative in the following words:—

"I relate these things, which I have had occasion to learn in a journey I have just made from Honan to Kiang-si, along the western part of Ngan Hoey, because it is for us a question of life and death—of liberty or persecution. If, as is now very probable, the insurgents prevail, we may perhaps expect some

emancipation of our holy religion. If, on the contrary, the Tartar dynasty recovers its ascendancy, we shall witness a frightful reaction against everything that has the character of an association; and, as the church is one of the most important associations in China, and one of the most hated by the Government, it will attack the Christian community with fury, and we may expect a bloody and a fiery persecution. Liberty or persecution, all is good in the Lord Jesus. With liberty our influence will extend; with persecution we shall have the glory of dying for our cause."

## AUSTRALIA.

At Sydney, the vast quantities of goods sent out have all been absorbed; labor is in increasing demand; and every part of the Australian colonies seems to be enjoying a state of profound repose, notwithstanding the extraordinary success which has attended the exertions of the gold-diggers, and the sudden change from comparative poverty to unequalled opulence and prosperity. Mines of tin have been discovered, and the mineral resources of the country are receiving all the attention which their importance commands.—*Wilmot & Smyth*.

## UNITED STATES.

Some months ago a young English Jew, Mr. Goldsmid, who found his health rapidly declining in England, went to Rome, in hope that he should derive benefit from a southern climate. As, however, pulmonary consumption had seized him, he soon discovered that neither climate nor art could avert or arrest the disease that was hurrying him rapidly to the grave. In this situation he began to think seriously of eternity; and as he heard strong misgivings on the truth of the religion in which he was brought up, he expressed a wish to see a Catholic priest. Dr. Crowe, an Irish priest on the English mission, who happened to be then at Rome, hearing of the circumstances, waited on his countryman, and produced an impression most favorable to the Christian religion. The reverend gentleman repeated his visits several times; but was sorry to learn, on the occasion of one of his calls, that the invalid's apartment was filled with Jews, among whom was a Rabbi or two, and that strict orders were given that no priest should be allowed in. Remonstrances were tried but had no effect; and after a few days the sick man died, professing with his last breath his faith in Christianity. After burial, Dr. Crowe called on the Rabbi to complain of the inhumanity of their proceedings. But what must not have been his surprise to learn from their lips that Woodward, the Anglican clergyman at Rome, was the person who informed them of Mr. Goldsmid's sickness, and of the probability of his becoming a convert to the Catholic Church, unless means were at once taken to counteract his tendencies in that direction! It is thus your orthodox Anglican shows his zeal for Christianity. In reflecting on this very melancholy case, one cannot avoid expressing a regret that means were not taken to defeat the unnatural conspiracy between the parson and the Rabbi, and carry the consolations of religion by force even, if necessary, to the poor persecuted moribund.—*Cor. of Catholic Mirror*.

Here is, we believe, the true version of a case which we have seen incorrectly stated in some, even Catholic, papers. The detestable, impious deed, with which Mr. Woodward has so deliberately stained his soul, would induce us to suspect that he has no more faith in Christ and His Baptism than he has in the Catholic Church. Or rather, it illustrates most powerfully the common and true definition of protestantism, endorsed even by Ep. Burgess, "Opposition to the Catholic Church." This is the real, essential, positive feature of Protestantism. All its other features are accidental, and fluctuating; they, consequently, have nothing to do with its intrinsic essence. Hence, whatever militates against the church, no matter how anti-Christian or diabolical, is sure to meet the favor of your true Protestant. His heart warms to the Jew, the Pagan, the Buddhist, when he hears them in any way protesting against the Church of Christ. Did we not hear of a protestant minister of New York assuring the denizens of that mighty Babylon, that it was infinitely better for them to raise their children Infidels than Catholics? Little knew the wretched man, that in those words, Caiaphas-like, he was uttering a prophecy which would one day recoil on his own head and that of his hearers! The youth was not brought up Catholic; it has, in spite of Protestantism and its Bibles and Sunday Schools, become Infidel. In the case before us, we have some pity for the Rabbi, who acted on sincere convictions, but what shall we say of the Anglican minister, who, to spite the Catholic Church, was willing to shut out of heaven a poor unbaptized soul! But, God be thanked, neither Jew nor Gentile can, with all their might, interpose bar or hindrance to God's grace, nor shut out the repentant spirit from communion with its Maker. Poor Goldsmid, though not regenerated by the visible waters of the Sacrament, was, we confidently trust, cleansed by the Baptism of Desire, as efficacious in case of necessity as that of water or martyrdom.—*Catholic Miscellany*.

**IMMIGRATION.**—During the month of July 22,898 immigrants arrived at the port of New York from foreign Ports, of whom 9,896 were from Ireland; 8,597 were from Germany; 2,035 from England; and the remainder from various foreign countries. During the first seven months of the present year, 148,497 alien passengers arrived against 178,953 during the same months last year. The indications are that the immigration reached its maximum last year.

The yellow fever continues its ravages at New Orleans.

**THE LAST PROPOSITION.**—A gentleman in Iowa proposes to keep cities free from thunder storms "for so much a year."

**COMMON SCHOOL GRADUATES ON THE FOURTH.**—The *Commercial Advertiser* describes what one of the Editors saw on Sunday and Monday last: "Young men of respectable exterior were drunk before breakfast, and behaved there worse than boors and savages. At three o'clock, in the lower portion of the city, and in some parts of Brooklyn, a gang of youths, of very boys, were prowling about the streets, maddened with intoxication; so bent on outrage in consequence of their intoxication, that it required some nerve to pass them by, while probably to have evinced fear would have been to provoke insult. Never mind! Our glorious Common Schools will remedy all this, will they not?"—*Freeman's Journal*.

**CATHOLIC UNIVERSITY OF IRELAND.**—The Rev. Delegates are still in Philadelphia. We regret to hear that Rev. Mr. Mullen has been suffering from sickness, though he is since reported better. On Sunday, the 23rd ult., somewhat over \$700 was collected in St. Philip's Church.

Boston, August 6.—Patrick O'Donoghue, the Irish exile, recently reached this country, having escaped from New Zealand, was yesterday arrested by the police, on charge of having accepted a challenge to fight a duel with Captain R. S. Treanor, of this city, at Manchester, N. H., this morning, with rifles. The trouble grew out of a Meagher festival at Faneuil Hall. He was held in \$2,000, for examination on Friday. Captain Treanor was arrested this morning, and gave bail in the sum of \$2,000, to appear in answer on the 12th inst. He alleges that he was the challenged party.

**PUBLICATION BY DR. IVES.**—We learn that Dr. Ives has written a volume which he is about to publish, entitled "The trials of a spirit in its progress towards Catholicity, or letters to his friends, by L. S. Ives, formerly Bishop of the Protestant Episcopal Church in North Carolina." The *Tijd* says that Dr. Ives, having written this book at Rome, is about visiting London to supervise its publication.—*Cath. Herald*.

**A HINT TO THE PREACHERS.**—Dear persons: How extremely ill-considered it is in you to continue to import your Gavazzis to lecture throughout the land. They merely call the attention of the people to the Church, and they do tell such extremely foolish lies, that the eyes of many become opened by their means. Is it not one mark of the true Church, that men shall say all manner of evil against her falsely? Can any parallel be found to the slanders of yourselves and your Lenheys and Gavazzis upon Catholics, except in the absurd lies circulated in Rome about the early Christians in the first age of the Church? When you say that we worship stocks and stones as God, you remind us that it was said of our fathers in the faith, that they eat the flesh of young children in the Eucharist; when you call our Faith infidelity and superstition, we remember the "Vana et demens superstitio," the "impia et anilis superstitio" of the Heathen disputants. In fact, your charges are precisely those of the ancient Pagans against the early Christians; and our relative positions go to show that we are the descendants and representatives of the one party, and you of the other.—*Shepherd of the Valley*.

We read in the U. S. papers an account of a slave named Johnson, having been flogged to death by his brute of a master a man of the name of Hines. The negro was nearly 90 years of age, and universally venerated for his sobriety and honesty, as well as for his revolutionary reminiscences. The monster master, taking umbrage at some petty offence, deliberately whipped, stamped and kicked him to death on Saturday last. The fellow feigned sickness, as is supposed, to cover a design of escape, and even had the blasphemous hardihood to affect a fear of immediate death, and to go through the funeral farce of making a public will. The body of the negro was disinterred, and an inquest held over by the corner; the unanimous verdict of the jury—several physicians being present also assenting—was that he died from the effects of the blows and kicks he had received from his master. Persons who witnessed the examination say that it was sickening—his whole back cut and bruised into a jelly, and the lower part of his body nearly kicked to pieces. Immediately after the inquest the monster was taken to jail.

## WHAT THEY THINK AT HOME.

The *Berwick Advertiser*, a Scotch Protestant journal, has some very sensible remarks upon the Gavazzi riots, and their author. Its Scotch and Presbyterian pride takes fire at the bare mention of permitting such a fellow as Gavazzi to have the use of a Scotch Presbyterian Church for a lecture-room—the writer pronounces it to be a "slandrous hoax." This clearly shows in what estimation Gavazzi is held even by rigid Scotch Protestants. Despised and looked upon as infamous, by respectable persons of all denominations in Great Britain, this itinerant bullock must make a rich harvest out of the gullibility of his No-Popery dupes on this side of the Atlantic, where he is not so well known:—

"In last week's paper we gave the brief telegraphic notice of the events which had taken place in Quebec and Montreal, at the lectures of the ex-Priest Gavazzi; and we now give a more detailed account of those lamentable occurrences. A considerable proportion of the inhabitants of the towns alluded to is Catholic, and many of them Irish; and this man had found it profitable to make a sweeping assertion that the priests in Ireland (of whom of course he could know no more than he does of the man in the moon) were the authors of Ribbonism—that is, instigators of assassination and murder. The feelings of the Irish immigrants had (perhaps somewhat irrationally, as is their fashion) been irritated by such reckless and unprincipled language—not seeing, probably, that it was mere clapnet to create a sensation, and make the shillings and sixpences flow more freely.—The Methodist trustees in whose church in Quebec the first lecture took place, to their honor declined to give the use of it a second time. There were not wanting, however, kindred spirits, willing for the sake of Anti-Popery to accommodate the lecturer with a fitting rostrum. A building which the newspapers denominate the "Free Church of Scotland" (we trust the name is a slandrous hoax) was opened to him, notwithstanding the public irritation which his stupid and random falsehoods had caused. A riot ensued, in which the lecturer proved himself no mean member of the church militant, and from which he was rescued by the police and the military. He forthwith proceeded to Montreal where he renewed the same game, utterly reckless of the consequences—and this time thirteen people killed and a number wounded form a fitting climax to the proceedings. After these brave doings, do we find this polemical prize-fighter heartstricken as any other man would be, with the frightful slaughter he had brought about? Not in the least. We find him describing the scenes with a zeal that borders on exultation, and by last accounts, he was pursuing his sad trade in New York. For the blood which has thus been shed, we trust that the authorities of Quebec and Montreal, who ought to have prevented it, will be called to a strict account. Against those persons for whose morbid Anti-Popery cravings the man was trading, we dare not say a word—for it would be retorted on us that it was in this country that the example was first set, of Protestants letting themselves be preyed on by men of the Achilli-Gavazzi stamp."—*Berwick Advertiser*.

CURIOS CONFESSION OF PROTESTANTISM.

The following extract we (Toronto Mirror) select from the German Reformed Messenger, a journal whose sound Protestant orthodoxy cannot be called in question. The subject is viewed altogether in a religious point of view, and in consideration of how far the encouragement given to adventurers of the Gazarri-class is conducive to the promotion of Protestantism. A large number of the conductors of the Press in Canada will find arguments here worthy of deep attention. The peace of society has already been seriously disturbed and fearful consequences have resulted from the insane invasion of an institution against which no powers of earth can prevail. With the merits of Protestantism we have nothing to do, but we do say, that no good cause can require such support, and experience shows that even in the service of a bad one it has not been very successful. The reasoning of the Messenger is serious and appropriate, and we submit it without further comment.

WHAT IS TO BE THE GREAT ISSUE?—It there be anything we sincerely and honestly desire to see successfully vindicated, it is Protestant Christianity in its true and positive form, over against the errors and abuses of Romanism on the one hand, and the alarming encroachments of Rationalism and Infidelity on the other. We are confident, also, that there is not an intelligent member or minister of the German Reformed Church who does not heartily unite with us in this wish; but we are equally sure that those who undertake to form public opinion in our country, for the most part, pursue a wrong course in this direction, a course which, if not timely checked and surmounted, will bring Protestant Christianity into contempt, and farther the very cause which they are blindly and fanatically opposing. It is for this reason that we are opposed to countenancing any movement that is headed by such men as Rouze, Leamy, Guislinant, Kinkei, Kossuth, Mazzini, Archilli and Gavazzi, and the hosts of tonics and Radicals, swayed by the magic of their influence, and who have been lauded to the skies, as the great Reformers of the age, by a large portion of the religious press of the country. Those who think that they can do nothing better for the purpose of promoting the cause of Protestantism than to make use of such men, are blinded by a strange infatuation, which can only be explained in two ways. They are either ignorant of the Infidelity which underlies the whole movement of these men, which, in order to humbug the 'pious Americans,' they are careful enough to hide when they come in contact with them; or they actually sympathize at heart with them in their unholy principles and schemes. We are well satisfied that, unless the religious press in our country will pass into the hands of a more sober, reflecting and independent class of men than those who are actually, either directly or indirectly, controlling it, the consequences must be most fearfully disastrous to the cause of Protestantism.

But what we intend to say more particularly just now is, that as long as the false, fanatical, and at bottom infidel, movements against Romanism, as represented by such characters and men as those to whom we have referred, is countenanced and endorsed by the Protestant religious press and the pious portion of Protestants, so long will it be impossible to make any successful opposition against the aggressions either of Romanism or of Infidelity. The imminent danger is, that the course which things are taking will resolve itself into this, that the great issue of the age will become—Romanism or Infidelity. The man who cannot see the fearful and alarming danger of such an issue and can help to bring it about, should certainly not edit a Protestant paper. He had better expend his energies in some other employment.

It will be seen at a glance, that if this should become the great life-question of the age in the coming struggle, Romanism would bear off the palm of victory, and Protestantism would become identified with infidelity and share its fate.

To prevent this from becoming the issue, it will be seen by every candid and reflecting mind, that it is of the utmost importance that all true Protestants should keep aloof from the infidel and radical movements of the age, and not identify the cause of Protestantism with them. But what are the most of those who control the religious press of this country, doing in this respect? Are they not making common cause with this infidel crusade against Romanism, and giving it the seal of their approbation and the full power of their influence? And has not the Messenger and the German Reformed Church even, been charged with favoring Romanism, and been hostile to Protestantism, because we are unwilling to fall in with the movement? It is a fearful sign of the times, that a large portion of the Protestant press, unwittingly it may be in some cases, as well as Infidels and Romanists, are laboring to resolve the great issue into precisely that of Romanism or Infidelity. That Romanists and Infidels should desire this is not surprising; but that Protestants should likewise pursue a course, the legitimate tendency of which, is to bring about, shows how blinded and infatuated men can become, and how little such persons can be entrusted with the formation of public opinion.

MISSIONARY WOOING. BY FANNY FERN.

Moses Maypole having made repeated failures at blacksmithing, stage-driving, and shoemaking, and having discovered, at last, the bent of his genius, presented himself before the "Board of Commissioners for Foreign Missions," as a candidate for immortality via the palate of some epicurean old heathen; and, thanks to a long face, a longer cloak, a pump-handle figure, an extraordinarily high shirt-collar and a pair of green spectacles, he was accepted. With due decorum he received his public and private "instructions;" was breakfasted, and dined, and tea-ed at the houses of all the leading church members and deacons, and became the contented owner of a huge sea-chest, stocked with theological treatises, flannel shirts penny tracts, a pot of pomatum, a box of shaving soap, village hymn-books, and some hard gingerbread "warranted to keep in any latitude."

The "Flying Dolphin" lay at her wharf, waiting for a propitious gale, when Moses bethought him of one little luxury with which he had failed to provide himself, viz: a wife. This fore-ordained omission invested him with new interest in the discerning eyes of "The Board," who magnanimously gave him a day's grace, to find Mrs. Maypole. Seizing his clerical carpetbag (containing a clean dickey, some religious newspapers and letters of recommendation to three "dyed-in-the-wool" orthodox families,) our Celebs departed on his hymenial researches. His first call was at Deacon Jordan's. The deacon

was in, but his daughter Nancy and the five were out; both of which considerations induced Moses to decline accepting brother Jordan's invitation to "stay and chat over church affairs;"—poor, unfortunate Nancy, losing, in his departure, her first and last chance of doubling the matrimonial Cape of Good Hope.

The next hour found Moses in the house of brother Russet, who had a mortgaged farm and five unmarried daughters. Under these circumstances he cordially extended to Moses "the right hand of fellowship," and signified that "if he wished to take his pick of the girls," he (Mr. Russet) "was agreeable." Moses made a few general remarks in order to gain time to peer over his green spectacles at the damsels, and finally expressed a wish to be left, solus, with Miss Keturah, the comeliest and the youngest of the virgins. The four rejected Russets pocketing their dismissal and their knitting, walked in an indignant procession to the kitchen; while little plump Keturah stuffed the corner of her checked apron in her rosy mouth, and hid her mischievous blue eyes under their curtaining lashes. Moses, with the weight of ordaining hands still lingering upon his shoulders, decorously seated himself in a remote corner, joined the tips of his thumbs and forefingers, and whined his "proposal" through his missionary nose.

No response from little Keturah; though her cheeks grew as red and shiny as the apples in her father's orchard. Moses eyed her for a minute with pauper-like eagerness, then; making a spring at her hand, ejaculated "Silence gives consent!"

He had grasped a shadow! while Keturah, safe on a hay-pile in her father's barn, was shaking her plump figure in convulsions of mirth.

Nothing daunted, Moses made seven-league strides for his next stepping-stone to Paradise, to wit, brother Pike's house. Charity Pike was visiting at a neighbor's, but the old man volunteered to "fetch her," if Moses would keep house meantime. The room of which he was left master, was so low as to flatten his bump of "veneration" if he attempted to stand upright; two huge beams ran across the ceiling, and various little cupboard doors, cut into the panelling, suggestive of doughnuts, "pan dowdy" and many other creature comforts, gave Moses a yearning desire to tighten his vest buttons. From one corner of the low ceiling hung suspended some crook-necked squashes, such as country children's fertile brains manufacture into dolls; from another swung two shelves—the top one containing the family library (consisting of an almanac, a dictionary, and the harrowing adventures of Miss Eliza McArthur, who was scalped by the Indians and afterwards miraculously recovered and became the mother of the celebrated preacher Timothy Smike); on the second shelf reposed a string of dried apples, a fine tooth comb, and some orange-peel destined to keep Charity awake at evening meetings. On the hearth a tea-kettle was alternately singing and emitting tiny clouds of vapor, while a sleek grey cat lay coiled between the andirons, watching with intense interest the "rising" of a pan of brown bread.

A little shuffling noise in the entry announced to Moses' expectant ears the future Mrs. Maypole, in the person of Miss Charity Pike, who was dressed in a snuff-colored Alpaca, with a starched kerchief crossed over her immaculate bosom. Her tresses, of the color of a dirty blanket, were plastered tightly to her temples, while a black bow, dexterously placed behind the left ear, concealed a barren spot whence Time's scythe had ungallantly mowed the hair.

Moses thought of the little plump Keturah, and then drew a long sigh; then, he looked at his watch; then, again at the wily figure of Charity; then, he tossed up an imaginary cent, which evidently came down right-side up for Charity, as he soon after asked her, in a faint voice, if she "felt a call to go to the hearth-then?" Charity (true to her name) placed her bony hand in Moses' passive palm and consented, with a ghost of a blush, to share his "hard gingerbread" and soft affections.

A TEMPERANCE FAMILY IN THE U.S.—Joe Harrison was a whole souled, merry fellow, and very fond of a glass. After living in N. Orleans for many years, he came to the conclusion of visiting an old uncle, away up in Massachusetts, whom he had not seen for many years. Now, there is a difference between New Orleans and Massachusetts, in regard to the use of ardent spirits, and when Joe arrived there and found all the people run mad about temperance, he felt bad, thinking with the old song, that "keeping the spirits up by pouring the spirits down" was one of the best ways to make time pass, and began to fear, indeed, that he was in a pickle. But on the morning after his arrival, the old man and his sons being out at work, his aunt came to him and said: "Joe, you have been living in the south, and no doubt, are in the habit of taking a little something to drink about eleven o'clock. Now I keep some here for medical purposes, but let me know it, as my husband wants to set the boys a good example."

Joe promised, and thinking he would get no more that day, took, as he expressed it, "a buster." After that he walked out to the stable, and who should he meet but his uncle.

"Well, Joe," says he, "I expect you are accustomed to drink something in New Orleans, but you find us all temperance here, and for the sake of my sons, I don't let them know that I have any brandy about; but I just keep a little out here for my rheumatism.—Will you accept a little?"

Joe signified his readiness, and took another big horn. Then continuing his walk, he came to where the boys were mauling rails. After conversing awhile one of his cousins said—

"Joe, I expect you would like to have a drink, and as the old folks are down on liquor, we keep some out here to help us on with our work."

Out came a little bottle, and down they sat, and he says that by the time he went home to dinner, he was as tight as he could well be, and all from visiting a Temperance family.

A diploma has arrived from Rome conferring on William George Ward, Esq., of Old Hall Green, the degree of Doctor in Philosophy, as a mark of the high sense entertained at the head-quarters of the Church of the services which that gentleman has rendered to the cause of Ecclesiastical education by courses of lectures which he has delivered to the theological students of St. Edmund's College. The distinction, we hear, has been conferred in the most complimentary manner, and must be regarded as, in every point of view, far more than an equivalent to the academical rank of which it will be remembered Mr. Ward was deprived by the Oxford Convocation in consequence of his work on the "Ideal of a Christian

Church." Such facts, and they are now sufficiently numerous, are gratifying proofs how talents and acquirements, which the Protestant Establishment had not the capacity to use, nor the discernment to appreciate, have found, in the Church of God, at once their legitimate scope and their honorable recognition.

KISSING SO CRIM.—It is reported that the Rev. Mr. Gardner, a Methodist Minister, was called on the other day at the Kingston Quarter Sessions, to show cause why he should not be mulcted in a penalty for kissing the young and pretty spouse of one Wm. Henry Franklin. From the evidence of the "pretty little dear," it seems that the missionary united her and the injured Franklin in the holy bonds of matrimony, when the witness was about fifteen years old; that he called at her husband's house occasionally, to enquire "if she had family prayer; how she liked Wm. Henry, (her husband), and what put it into her head to get married." On these occasions it was his custom to give the blushing bride the "kiss of peace," till she became offended at such conduct. The Counsel for the defence bullied the witnesses, particularly the females, and the Court rewarded his gallantry by rendering a verdict for the defendant! If Wm. Henry Franklin will take our advice, the next time any one undertakes to kiss his wife he will appeal to the raw hide, as the most summary and effectual means of redress.—Toronto Mirror.

WHAT THE NEW YORK CITY FOLKS SAY OF DR. McLANE'S CELEBRATED VERMIFUGE.

New York, August 25, 1853. This is to certify that I am well acquainted with a man fifty years of age, for many years a resident of this city, who has been at times extremely ill, but could not tell from what cause, unless it was worms. He told his attending physician his suspicions, but the physician at once ridiculed the idea, and refused to attend him any longer. His son then mentioned Dr. McLane's Vermifuge, and asked him if he would take it; his reply was—I must take something to get relief, or die.

They at once procured a bottle of DR. McLANE'S CELEBRATED VERMIFUGE, and took one half at one dose. The result was, he passed upwards of three quarts of worms, cut up in every form. He got well immediately, and is now enjoying most excellent health; and, like the good Samaritan of old, is endeavoring to relieve his unfortunate neighbors. He makes it his business to hunt up and select all cases similar to his own, that may be given over by the regular physicians, and induces them to try Dr. McLane's Vermifuge. So far he has induced more than twenty persons to take the Vermifuge, and in every case with the most happy results. He is well satisfied that Dr. McLane's Vermifuge is far superior to any other known remedy, and that it more generally known would not fail to save many more valuable lives. For further particulars inquire of Mrs. Hardie, 124 1/2 Cannon street, New York City.

P.S. The above valuable remedy, also Dr. McLane's celebrated Liver Pills, can now be had at all respectable Drug Stores in this city.

Purchasers will please be careful to ask for, and take none but DR. McLANE'S VERMIFUGE. All others, in comparison, are worthless. WM. LYMAN & Co., St. Paul Street, Wholesale Agents for Montreal.

MONTREAL MODEL SCHOOL. 45 St. Joseph Street.

THE DUTIES of this SCHOOL will be RESUMED on MONDAY, August 15th, at NINE o'clock, A. M. BOARD and TUITION, or TUITION, extremely moderate. For particulars, apply to the Principal. W. DORAN. Montreal, 12th August, 1853.

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This will supply a want long felt by Catholics, as their children were obliged to study geography, if at all, from books which represented the people of every Catholic country as ignorant, superstitious, and revengeful. 12mo. of 140 pages, price only 1s; or, 7s 6d per dozen.

D. & J. SADLIER & Co., Corner of Notre Dame and St. Francis Xavier Streets, Montreal.

For Sale by H. COSGROVE, 34 St. John Street, Quebec. August 4, 1853.

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Just received by the Subscribers. BROWNSON'S QUARTERLY REVIEW, FOR JULY.

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ENLARGEMENT OF THE METROPOLITAN.

Since the commencement of this publication, we have often had occasion to express our grateful acknowledgments to the Rev. Clergy and others, who have manifested an interest in its success, particularly by getting up clubs, and sending us lists of subscribers. That we fully appreciate their friendly co-operation, and are disposed to make a liberal return for the patronage we design to increase the contents of each number, commencing with the month of August, by adding SIXTEEN PAGES OF MATTER WITHOUT FURTHER CHARGE. This enlargement of the work will enable us also to diversify its contents in such way as to make it an interesting and instructive Magazine to the more numerous class of readers—to the clergy as well as laity, to the better educated as well as to the less enlightened. As this increase of matter, together with the introduction of original articles from able writers, will involve a considerable outlay, we appeal with confidence to the friends of Catholic literature in the United States, for their zealous co-operation in extending the circulation of the work.

We will supply Brownson's Review and the Metropolitan, for 1853, free of postage, on the receipt of \$5.

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THE enlargement and improvement of the METROPOLITAN commences with the August Number. Persons anxious to subscribe can be furnished by the undersigned with the numbers from the commencement. The Nos. of BROWNSON'S REVIEW for 1853, can also be supplied.

The Subscriber offers to furnish the REVIEW free of postage to those who shall subscribe for both periodicals. Terms of the METROPOLITAN, \$2 per annum; BROWNSON'S REVIEW, \$3.

The subscriber would be glad to hear from parties desiring to act as Local Agents for these valuable Catholic periodicals. Agents are wanted in all the towns of Upper Canada, to whom a liberal per centage will be allowed. Address, WILLIAM HALLEY, Box 118, Post-office, Toronto.

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TEACHING BODY, FOR 1853-1854, WITH MATTERS RESPECTIVELY DISTRIBUTED: Physics—Mr. JOS. MICHAUD, O.S.V., into from Industry. Great and Mathematics—JAS. DALY, eod., late from St. Hyacinthe. Rhetoric—A. FROTHER, E.D., late of Industry. Syntax—N. OSGYNY, eod., Chamby. Elements—FRS. LANGRE, eod., do. Commerce—L. G. KERSLOW, eod., do. English Ex.—O'NEIL, eod., Maynooth, Ireland. Piano—A. FROTHER. Other Music—CHS. PONSON, Chamby. Tuition—M. GINN, eod., Albany, N. Y. —P. EVE, eod., Chamby. Proper Class—J. M. NANCE, eod., Utica, N. Y. Rev. P. T. LAHAIE, Director, P.G.C.C.



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Table of market prices for various goods like Wheat, Oats, Barley, etc., with columns for item, unit, and price.

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Montreal, July 6, 1853.

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G. D. STUART, 154 1/2 St. Paul Street, Opposite the Hotel-Dieu Church.

Montreal, December 16.

(Copy.)



CORPORATION OF MONTREAL.

NO. 233.

PUBLIC NOTICE

IT IS HEREBY GIVEN, that according to the requirements of the said Act, 14 and 15 Vic., cap. 51, the subjoined By-law of the Council of the City of Montreal, No. 233, to authorize the Corporation to take Stock in the Montreal and Bytown Railroad Company and to issue bonds therefor, read at the meeting of Council held in the City Hall, on Monday, the 1st Aug., 1853, will be submitted to the qualified electors of the City of Montreal, for the approval and adoption thereof, by a majority of the said Electors, by their votes thereon, in the CITY HALL of the said City of Montreal, between the hours of TEN o'clock in the forenoon and FOUR o'clock in the Afternoon; each day from THURSDAY, the FIRST, to THURSDAY, the FIFTEENTH Day of SEPTEMBER next, both days inclusive; and ALL QUALIFIED VOTERS of the said City of Montreal are hereby notified, that Certificates of their qualifications to vote, for the adoption or rejection of the said By-Law, will be prepared and may be had on application at the Office of the undersigned, in the City Hall, between the hours of TEN o'clock, A.M., and Four o'clock, P.M., each day from and after Thursday the first, until Thursday the 15th day of September next, both days inclusive.

J. P. SEXTON, City Clerk.

CITY CLERK'S OFFICE, City Hall, Montreal, 2d August, 1853.

(Copy.)



CORPORATION OF MONTREAL.

NO 233.

BYE-LAW

OF THE COUNCIL OF THE CITY OF MONTREAL. TO AUTHORIZE THE CORPORATION TO TAKE STOCK IN THE MONTREAL AND BYTOWN RAILROAD COMPANY, AND TO ISSUE BONDS THEREFOR.

WHEREAS a Bill from the City of Montreal to Bytown, in the Ottawa District of Canada West, which shall run across the Island of Montreal, in a line or direction North of the Mountain of Montreal, and have terminus within the limits of the said City, north of St. Lawrence Street in the St. Lawrence Ward of this City, will promote the trade and prosperity of the said City, and it is desirable and necessary to aid in the establishment and formation of such a road.

At a Special Meeting of the Council of the City of Montreal, held in the City Hall of the said City of Montreal, this First day of August, in the now year of Our Lord One Thousand Eight Hundred and Fifty-three, under and by virtue of the Act of the Provincial Legislature, 14 and 15 Vic., Cap. 128, in the manner and after observance of all the formalities prescribed in and by the said Act; at which said meeting not less than two-thirds of the members of the Council to wit, the following members thereof, are present, viz:—His Worship the Mayor the Honorable CHARLES WILSON, ALDERMEN WHITLAW, WHITNEY, TRUDEAU, VALOIS, LARRIN, COUNCILLORS TIPPIN, CUVILLIER, STARNES, CORSE, CAMPBELL, MARCHAND, LAFELLE, BLAU, ADAMS, MUSSEN, HOMIER, McCAMBRIDGE, BRONSDON, THOMPSON, COURNOU & PAPIN.

It is Ordained and Enacted by the said Council, and the said Council do hereby Ordain and Enact, subject to the consent of a majority of the qualified electors of the City of Montreal first had and obtained, in the manner stipulated and provided for, in and by the Act 14 & 15 Vic., Cap. 51.

SECTION 1.—That upon the conditions and terms hereinafter stipulated and provided for, the Mayor of the said City shall be, and he is hereby authorized and required, for and on behalf of the Corporation of this City, to subscribe for and take 4000 Shares in the stock of the Montreal and Bytown Railroad Company, chartered by Act of the Parliament of this Province.

SECTION 2.—That the Mayor and Council of the said City, are hereby authorized and empowered to borrow such sum or sums of money as may and will be required to pay the subscription for the said 4000 shares so required by the preceding Section of this By-Law, to be taken in the Chartered Stock of the said Montreal and Bytown Railroad Company, and the interest thereon, as the same may be required to be paid, from time to time, by instalments or otherwise, as the construction of the said Railroad shall be proceeded with to completion; and for the purpose of borrowing the said sum or sums of money to pay the said subscription and the interest thereon as aforesaid, or for the payment or satisfaction of the same directly, if desirable. The said Mayor and Council of the said City, shall be, and they are hereby authorized and required, from time to time, and as often as may be necessary, to issue, sell and dispose of Bonds or Debentures of the said Corporation of the said City of Montreal. Signed by the Mayor of the said City and Counter-Signed by the City Clerk thereof, for a sum or sums, not exceeding in all, the sum of One hundred and twenty-five thousand pounds currency, the said bonds to bear interest at six per cent. per annum; payable Semi-Annually; to be payable not less than twenty-five years after date; and not to be issued for sums of less than one hundred pounds each.

SECTION 3.—That the said Mayor shall not be authorized to subscribe for the said stock, nor the said Mayor and Council to borrow money or issue Bonds or Debentures of the said Corporation therefor, in the manner provided for, in and by the two preceding Sections of the By-Law, except upon the following express terms and conditions, to wit:

1stly.—That the whole amount of the Chartered Stock, shall be first subscribed for, and taken up, by bona fide and responsible stockholders.

2ndly.—That a bona fide Contract or Contracts shall be made for the construction of the whole of the Road from Montreal to Bytown, and good sufficient security shall be given to the satisfaction of the Council of the said City, for the fulfilment and Execution of the said Contract or Contracts.

3rdly.—That the line of the said Road, shall run North of the Mountain of Montreal, and that the said road shall have a terminus within the said City North of St. Lawrence Street, and below or East of the Cote a Baron therein.

4thly.—That the Council of this City shall not be called upon to pay or contribute, for, or on account of the Stock to be subscribed for, under this By-Law, except in proportion, pro rata with all other Stockholders; and that the Stock to be subscribed for, under this By-Law, shall be payable, at the option of the said Council of this said City, either in money or in Bonds or Debentures of the Corporation, to be issued under the authority of this By-Law, which bonds or debentures, if offered in payment of the said Stock, shall in all cases be taken, at a par value.

5thly.—That neither in the event of its being necessary at any time hereafter to augment the Capital Stock of the said Montreal and Bytown Railroad Company, or of any other contingency or event whatsoever, shall any privilege, preference or advantage, attach, or be given to, any new or additional Stock over the Stock subscribed for, or held by the said Corporation nor shall any privilege, preference or advantage be allowed or given to the subscribers to, or holders of the said new or additional Stock, in preference, or to the prejudice, of the said Corporation.

6thly.—That the said Montreal and Bytown Railroad Company, bind and oblige themselves, that if ever they form a junction with the North Shore Railroad from Quebec, or with any other Railroad from Quebec, or any other place north of the Island of Montreal, such junction shall be made within the limits of the city of Montreal, and no where else.

And lastly.—That, according to the requirements of the said Act 14 and 15 Vic., cap. 51, this By-Law be submitted to the qualified Electors of the City of Montreal, after public advertisement thereof, in the manner and for the number of times provided for, in the said Act, and that it be adopted with the consent of the majority of the said Electors, to be ascertained by the votes of the said Electors, to be taken in the same manner as is provided in the Act of Incorporation of the said City for the Election of Mayor and Councillors, in the City Hall of the said City of Montreal, between the hours of ten o'clock in the forenoon and four o'clock in the afternoon, each day, from Thursday the first, to Thursday the fifteenth day of September next, both days inclusive.

(Signed) CHARLES WILSON, Mayor.

(True copy) J. P. SEXTON, City Clerk.

[L.S.]

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