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# CATHOLIC CHRONICLE.

VOL. III.

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NO. 50.

## INTRODUCTION TO COUNT DE MONTALEMBERT'S LIFE OF ST. ELIZABETH OF HUNGARY.

(Continued from No. 48.)

So many charms—so much interest in the brief mortal existence of this young woman, are neither the creation of the poet's fancy, nor the fruit of piety exaggerated by distance; they are, on the contrary, verified by all the authority of history. The profound impression which the destiny and the heroic virtues of Elizabeth made on her age, is manifested by the tender and scrupulous care wherewith men have gathered and transmitted from generation to generation the most trifling actions of her life, the least words that she uttered, with a thousand incidents which throw light on the innermost recesses of that pure and artless soul. We are thus enabled, at the distance of six centuries, to give an account of that blessed life, with all the familiar and minute details which we little expect to find save in memoirs recently written—and with circumstances so poetic, we would almost say so romantic,—that we can scarcely help regarding them at first as the results of an excited imagination taking pleasure in embellishing with all its charms a heroine of romance. And yet the historical authenticity of most of these details cannot be suspected, being collected at the same time as her miracles and verified by solemn investigations immediately after her death, and registered by grave historians, in the national and contemporaneous annals which record the other events of the time. In the eyes of those pious annalists, who wrote, as the people of those days acted, under the exclusive empire of faith, so fair a victory for Christ—so much charity and solicitude for the poor with such shining manifestations of the power of God, wrought by a creature so fragile and so young, appeared as a sweet place of rest amid the storm of battles, wars and political revolutions.

And not only is this life—so poetical and, at the same time, so edifying—certified by history, but it has received an otherwise high sanction; it has been invested with a splendor before which the mere products of imagination—worldly renown, and the popularity given by historians and orators must all wax dim;—it has been adorned with the fairest crown that is known to man—that of the *Saint*. It has been glorified by the homage of the Christian world. It has received that popularity of prayer, the only one that is eternal—universal—the only one that is decreed at once by the learned and the rich—by the poor, the wretched, the ignorant—by that immense mass of mankind who have neither time nor inclination to busy themselves with human glories. And for those who are influenced by imagination, what happiness to feel that so much poetry, so many charming incidents, illustrative of all that is freshest and purest in the human heart, may be remembered, extolled—not indeed in the pages of a romance, or on the boards of a theatre, but under the vaulted roofs of our churches, at the foot of the holy altars, in the effusion of the Christian soul before its God!

It may be that, blinded by that involuntary partiality which we feel for that which has been the object of a study and an attachment of several years, we exaggerate the beauty and the importance of our subject. We doubt not that, even apart from all the imperfection of our work, many may find out that an age so remote has nothing in common with this of ours; that this biography so minute, that this description of customs so long exploded can present no profitable and positive result to the religious ideas of our time; the simple and pious souls, for whom alone we write, shall be our judge. The author of this book has made a graver objection to himself; seduced, at first, by the poetical, legendary, and even romantic character which the life of St. Elizabeth presents to a cursory view, he found himself as it were, according as he advanced, engaged in the study of an admirable development of the ascetic strength engendered by faith,—with the revelation of the most profound mysteries of Christian initiation; he then asked himself whether he had a right to undertake such a work, whether the sublime triumphs of religion were not to be reserved for writers who could do honor to religion, or who, at least, might be exclusively devoted to it. He could not but feel that he had no mission for such a work, and it was with tremulous apprehension that he accomplished a task which seems so unsuited to his weakness, his age and his lay character.

Nevertheless, after long hesitation, he yielded to the impulsive idea of giving some connection to studies so protracted and so conscientious, together with the desire of presenting to the friends of religion, and of historical truth, the faithful and complete picture of the life of a Saint of former days,—of one of those beings who summed up within themselves all the faith and all the pure affections of the Christian ages; to paint them, as much as possible, in the hues

of their time, and to show them in all the splendor of that perfect beauty wherewith they presented themselves to the minds of men in the middle ages.

We are well aware that, to reproduce such a life in all its integrity, it is necessary to place ourselves face to face with a whole order of facts and of ideas long since struck with reprobation by the vague religiosity of latter times, and which a timorous though sincere piety has too often excluded from religious history. We allude to the supernatural phenomena so abundant in the lives of the Saints, consecrated by faith under the name of miracles, and eschewed by worldly wisdom under the name of "legends,"—"popular superstitions,"—"fabulous traditions." Many such are found in the life of St. Elizabeth. These we have endeavored to reproduce with the same scrupulous exactness which we have used in all the rest of the narrative. The very thought of omitting, or even of extenuating them—interpreting them with prudent moderation, would have been revolting to us. It would have appeared to us a sacrilege to gloss over or conceal what we believe to be true, to pander to the proud reason of our age; it would have been a culpable error, too, for these miracles are related by the same authors, established by the same authority as are all the other events of our biography. Nor could we well have fixed any rule whereby to admit their veracity in some cases and reject it in others; in short, it would have been nothing better than hypocrisy, for we candidly acknowledge that we firmly believe all that has ever been recorded as most miraculous of the Saints of God in general, and of St. Elizabeth in particular. Nor does this imply any sort of victory over our own weak reason; for nothing appeared to us more reasonable, more simple for a Christian, than to bend in gratitude before the Lord's mercy, when he sees it suspend or modify the natural laws which it alone has created, to secure and enhance the triumph of the still higher laws of the moral and religious order. Is it not both sweet and easy to conceive how souls like those of St. Elizabeth and her contemporaries, exalted by faith and humility far above the cold reasoning of this world, purified by every sacrifice and every virtue, accustomed to live beforehand in heaven, presented to the goodness of God a theatre ever prepared; how much, too, the fervent and simple faith of the people called forth, and, if we may venture to say so, justified the frequent and familiar intervention of that Almighty power which rejects and disowns the insensate pride of our days!

Hence it is with a mixture of love and respect that we have long studied those innumerable traditions of faithful generations, wherein faith and Christian poetry,—the highest lessons of religion and the most delightful creations of the imagination are blended in a union so intimate that it can by no means be dissolved. But even if we had not the happiness of believing with entire simplicity in the wonders of divine power, which they relate, never could we venture to despise the innocent belief which has moved and delighted millions of our brethren for so many ages; all that is puerile in them is elevated and sanctified to us, by having been the object of our fathers' faith—of our fathers who were nearer Christ than we are. We have not the heart to despise what they believed with so much fervor, loved with so much constancy. Far from that: we will freely confess that we have often found in them both help and consolation, and in this we are not alone; for if they are every where despised by people who call themselves learned and enlightened, there are still places where these sweet traditions have remained dear to the poor and the simple. We have found them cherished in Ireland, in the Tyrol, and especially in Italy, and in more than one of the French provinces; we have gathered them from the words of the people, and the tears which flowed from their eyes; they have still an altar in the fairest of all temples—the hearts of the people. We will even venture to say that something is wanting to the human glory of those Saints who have not been invested with this touching popularity—who have not received, with the homage of the Church, that tribute of humble love and familiar confidence which is paid under the cottage-roof, by the evening hearth, from the mouth and heart of the unlettered poor. Elizabeth, endowed by heaven with such absolute simplicity, and who, in the midst of royal splendor, preferred to all other society that of the poor and the miserable; Elizabeth, the friend, the mother, the servant of the poor, could not be forgotten by them; and in that sweet remembrance do we find the secret of the charming incidents which we shall have to relate.

But this is not the place to discuss that grave question of the credence due to the miracles in the lives of the Saints; it suffices for us to have declared our own point of view; even had it been different, it would not have prevented us from writing the life of St. Elizabeth, from showing all that Catholics be-

lieved of her, and giving an account of the glory and the influence which her miracles have obtained for her amongst the faithful. In all medieval study, the implicit faith of the people, the unanimity of public opinion, give, to the popular traditions inspired by religion, a force which the historian cannot but appreciate. So that even independent of their theological value, one cannot, without blindness, overlook the part which they have at all times played in poetry and in history.

With regard to poetry, it would be difficult to deny that they contain an inexhaustible mine; a fact which will be every day recognised more and more, according as the human mind returns to the source of true beauty. Even were we forced to regard these legends but as the *Christian mythology*, according to the contemptuous expression of the great philosophers of our days, still we should find in them a source of poetry infinitely more pure, abundant and original than the worn-out mythology of Olympus. But how can we be surprised that they have been so long refused all right to poetic influence. The idolatrous generations who had concentrated all their enthusiasm on the monuments and institutions of paganism, and the impious generations who have dignified with the name of poetry the filthy effusions of the last century, could neither of them give even a name to that exquisite fruit of Catholic faith; they could offer it only one kind of homage; viz., that of scoffing and insult,—this they have done.

In a purely historical point of view, popular traditions, and especially those which belong to religion, if they have not a mathematical certainty—if they are not what are called positive facts, they are, at least, quite as powerful, and have exercised a far greater power over the passions and morals of the people than facts the most incontestible for human reason. On this account they assuredly merit the respect and attention of every serious historian and profound critic.

So it ought to be with every man who is interested in the supremacy of spiritualism in the progress of the human race;—who places the worship of moral beauty above the exclusive domination of material interests and inclinations. For it must not be forgotten that, at the basis of all beliefs—even the most puerile,—and superstitions the most absurd that have prevailed at any time amongst Christian people, there was always a formal recognition of supernatural power, a generous declaration in favor of the dignity of man—fallen indeed—but not irretrievably. Every where and always there was stamped on these popular convictions the victory of mind over matter, of the invisible over the visible, of the innocent glory of man over his misfortune, of the primitive purity of nature over its corruption. The most trifling Catholic legend has gained more hearts to those immortal truths than all the dissertations of philosophers. It is always the sentiment of that glorious sympathy between the Creator and the creature, between heaven and earth, which beams upon us through the mists of ages; but whilst pagan antiquity stammered out this idea, giving its gods all the vices of humanity, Christian ages here proclaimed it, elevating humanity and the world regenerated by faith, to the very height of heaven.

In the ages of which we speak, such apologies as these would have been superfluous. No one in Christian society doubted the truth and the ineffable sweetness of these pious traditions. Men lived in a sort of tender and intimate familiarity with those amongst their fathers whom God had manifestly called to himself, and whose sanctity the Church had proclaimed. That Church, who had placed them on her altars, certainly could not blame her children if they thronged, with indefatigable tenderness, to lay the flowers of their mind and their imagination before those witnessings of eternal truth. They had already received the palm of victory; those who were still doing battle delighted to congratulate them, and to learn from them how to conquer. Ineffable affections, salutary connections were thus formed between the saints of the Church triumphant and the humble combatants of the Church militant. Each one chose from that glorified company a father—a mother—a friend—under whose protection he walked with greater confidence and security towards the eternal light. From the king and the pontiff down to the poorest artisan, each had a special thought in heaven; in the midst of warfare, in the dangers and sorrows of life, these holy friendships exercised their strengthening and consoling influence. St. Louis, dying beyond the seas for the Cross, fervently invoked the humble shepherdess who was the protectress of his capital. The brave Spaniards, overpowered by the Moors, beheld St. James—their patron—in the midst of their ranks, and, returning to the charge, speedily turned the scale of victory. The knights and nobles had for their patrons St. Michael and St. George; for their patronesses, St. Catharine and St. Margaret; and if they

happened to die as prisoners and martyrs for the faith they invoked St. Agnes, who had bent her young and virginal head beneath the axe. The laborer saw in the Churches the image of St. Isidore with his plough, and of St. Nothburga, the poor Tyrolese servant, with her sickle. The poor, in general, the lowly and the hard-working—met at every step that gigantic St. Christopher bending under the weight of the Child Jesus, and found in him the model of that hard life of toil whose harvest is heaven. Germany was peculiarly fertile in such pious practices; as we now clearly perceive, while studying its pure and artless spirit, so totally void of the sarcasm, the scoffing sneer which blights all poetry, while studying its language so rich and so expressive. It would be an endless task to specify all the innumerable bonds which thus connected heaven and earth,—to penetrate into that vast region, where all the affections and all the duties of mortal life were mingled and intertwined with immortal protection; where souls even the most neglected and the most solitary found a world of interest and consolation exempt from all mundane disappointments. Men thus exercised themselves in loving, in this world those whom they were to love in the other; they calculated on finding beyond the grave the holy protectors of their infancy, the sweet friends of their childhood, the faithful guardians of their whole existence; there was but one vast love which united the two lives of man, and which, commenced amid the storms of time, was prolonged throughout the glories of eternity.

But all that faith and all that tender affection which bound to heaven the hearts of the men of those times met and settled down on one supreme image. All these pious traditions, some local, others personal, were eclipsed and engrossed by those which the entire world told of Mary. Queen of the Earth as well as of heaven, whilst every brow and every heart bowed down before her, every mind was inspired by her glory; whilst the earth was covered with sanctuaries and cathedrals in her honor, the imagination of those poetic generations never ceased to discover some new perfection, some new charm, in the midst of that supreme beauty. Each day brought forth some more marvellous legend, some new ornament which the gratitude of the world offered to her who had reopened the gates of heaven, who had replenished the ranks of the Angels, who had indemnified man for the sin of Eve;—the humble "handmaid" crowned by God with the diadem which Michael wrested from Lucifer, when casting him into the depths of hell. "Thou must indeed hear us," said one with exquisite simplicity, "for we have so much happiness in honoring thee." "Ah!" cries Walter Von de Vogelwede, "let us ever praise that sweet Virgin to whom her Son can refuse nothing. This is our supreme consolation: in heaven she does whatever she wishes!" And full of unwavering confidence in the object of so much love, convinced of her maternal vigilance, Christendom referred to her all its troubles and all its dangers, and reposed in that confidence, according to the beautiful idea of a poet of Elizabeth's time.

In the spirit of those ages, wherein there was so great an abundance of faith and love, two rivers had inundated the world; it had not only been redeemed by the blood of Jesus, it had been also purified by the milk of Mary, by that milk which had been the nourishment of God on earth, and which reminded him of heaven; it had incessant need of both; and, in the words of a pious monk who wrote the life of Elizabeth before us: "All are entitled to enter the family of Christ, when they make a proper use of the blood of their Redeemer and their Father, and of the milk of the sacred Virgin, their mother; yes, of that adorable blood which encourages the martyrs, and soothes their torments . . . and of that virginal milk which sweetens the bitterness of our cup by appeasing the wrath of God." And again, we must say, the enthusiasm of this filial tenderness was not enough for those souls so devout towards the Virgin-Mother. They required a sentiment more tender, if possible, more familiar, more encouraging, the sweetest and the purest that man can conceive. After all, had not Mary been a mere mortal, a weak woman, acquainted with all the miseries of life, who had endured calumny, and exile, and cold, and hunger? Ah! it was more than a mother; it was a sister that Christian people loved and cherished in her! Hence she was constantly implored to remember that fraternity so glorious for the exiled race; hence, too, a great Saint, the most ardent of her votaries, hesitated not to invoke her thus: "O Mary," said he, "we beseech thee, as Abraham besought Sara in the land of Egypt. . . . O Mary!—O our Sara! say that thou art our sister, so that for thy sake, God may look favorably on us, and that, through thee, our souls may live in God! Say it, then, O our beloved Sara! say that thou art our sister, and because of our having such a sister, the Egyptians—that is to say, the devils—will be afraid of us; because of such a sister, the angels will



stand in battle by our side; and the Father, the Son and the Holy Ghost will have mercy on us on account of our sister?"

It was thus that they loved Mary—those Christians of former days. But when their love had embraced heaven and its queen, and all its blessed inhabitants, it descended again to the earth to people and love it in its turn. The earth which had been assigned for their dwelling—the earth—that beautiful creation of God—became also the object of their fertile solicitude, of their ingenious affection. Men who were then called learned—and perhaps justly—studied nature with the scrupulous care wherewith Christians ought to study the works of God; but they could not think of regarding it as a body without superior life; they ever sought in it mysterious relations with the duties and religious belief of man ransomed by his God; they saw in the habits of animals, in the phenomena of plants, in the singing of birds, in the virtues of precious stones, so many symbols of truths consecrated by faith. Pedantic nomenclatures had not yet invaded and profaned the world which Christianity had regained for the true God. When, at night, the poor man raised his eyes to the blue dome above, he saw there, instead of the Milky Way of Juno, the road which conducted his brethren to the pilgrimage of Compostella, or that by which the Blessed went to heaven. Flowers, especially, presented a world peopled with the most charming images; and a mute language which expressed the liveliest and most tender sentiments. The people joined the learned in giving to those sweet objects of their daily attention the names of those whom they loved the most, the names of Apostles, of favorite Saints, or of Saints whose innocence and purity seemed reflected in the spotless beauty of the flowers. Our Elizabeth, too, had her flower, humble and hidden, as she always wished to be. But Mary especially—that flower of flowers—that rose without a thorn—that lily without a spot;—had an innumerable quantity of flowers which her name rendered fairer and dearer to the people. Every minute detail of the garments which she wore on earth was represented by some flower more graceful than the others; these were as relics scattered every where and incessantly renewed. The great lights of our days have thought it better to replace her sweet memory by that of Venus. Sympathy was accounted mutual; the earth owed gratitude for that association in the religion of man. People went, on Christmas night, to announce to the forest-trees that Christ was come: *Aperitur terra et genuit Salvatorem*. But the earth, in return, was to give roses and anemones in the place where man shed his blood, and lilies where he shed tears. When a saintly woman died, all the flowers around were to wither at the moment, or bow down as her coffin passed. We can conceive that ardent fraternity which united St. Francis with all nature, animate and inanimate, and which drew from him exclamations so plaintive and so admirable. All Christians had, then, more or less the same sentiment; for the earth, now so lonely—so barren for the soul, was then impregnated with immortal beauty. The birds, the plants, all that man met on his way, all that had life, had been marked by him with his faith and his life. This earth was one vast kingdom of love, and also of science; for all had its reason, and its reason in faith. Like those burning rays which shot from the wounds of Christ, and impressed the sacred stigma on the limbs of Francis of Assisium, even so did the beams from the heart of the Christian race, of simple and faithful man, stamp on every particle of nature the remembrance of heaven, the imprint of Christ, the seal of love.

(To be concluded in our next.)

The study of nature, under this point of view, was very common in the thirteenth century, as we see by the *Speculum* of Vincent de Beauvais, and a vast number of other works.

*Lilium sine macula, rosa sine spinis, flos florum*, phrases from the ancient liturgy of the Church, a thousand times repeated by poets of all countries in the twelfth and thirteenth centuries. *O Vigna vite rose*, says also, St. Alphonsus de Liguori in his *Canzone in onore di Maria santissima*.

For instance, the flower which in European tongue was called the *Virgin's shoe*, has been named *Cypripedium calceolus*. A thousand other instances could be given of the gross materialism which distinguishes these heathenish nomenclatures. But this is called the progress of science!

CATHOLIC INTELLIGENCE.

CONSECRATION OF THE RIGHT REV. DOCTOR KILDUFF, LORD BISHOP OF ARDAGH.—This estimable and beloved member of the holy community of the Fathers of St. Vincent de Paul was consecrated Bishop of the See of Ardagh, vacant since the demise of the Right Rev. Doctor O'Higgins, in the church of his Order, St. Peter's, Phibsborough, on Wednesday, the 29th ultimo, the Feast of the Holy Apostles, SS. Peter and Paul, in the presence of a numerous body of Clergy, and a dense concourse of laity.

MISSION OF THE FATHERS OF THE ORDER OF CHARITY IN BOYLE.—On Friday last, previous to the departure of the good Father Rinolfi, from Boyle a deputation consisting of several of the most respectable inhabitants, waited on the reverend father at the residence of the respected parish priest, Rev. J. M'Tucker, and presented to him an address, in which they expressed their warmest thanks and unbounded gratitude for the zealous and indefatigable manner in which he had conducted the mission. Father Rinolfi made a most beautiful reply, feeling assured that the ultimate results of the mission would yet extend to generations unborn.

SPREAD OF CATHOLICITY IN AYRSHIRE.—On Sunday, 12th June, the Right Rev. Dr. Murdoch, Bishop of the Western District, paid a visit to Girvan, Ayrshire, to administer the Sacrament of Confirmation. There were confirmed on the occasion ninety-three persons—forty-four males and forty-nine females—quite an unexpected number in this locality,

where the faith was almost lost, until it pleased our good Bishop at no small risk and sacrifice, to send a priest amongst us. Since that happy moment, many of the strayed ones have been brought back to the faith of their fathers. The doubts of the wavering have been removed—and in the hearts of the tepid and lukewarm, a new spirit has been kindled; I will make no further remarks, but conclude by saying that amongst those confirmed were some converts; and that many more are soon to be expected owing to the very eloquent and impressive discourse delivered by Dr. Murdoch on the occasion. May God grant it, and spare his lordship, long life is the prayer of a well-wisher.—*Cor. of Glasgow P. Press.*

We learn from Syria, that the Porte has authorised the erection of a Catholic church at Antioch.

IRISH INTELLIGENCE.

The *Tuam Herald* announces the complete recovery of the Most Reverend Dr. MacHale, Archbishop of Tuam.

FUNERAL OF THE LATE MAURICE O'CONNELL, Esq., M. P.—At an early hour on Thursday morning, whilst as yet the streets of our city were unoccupied by their usual throng of wayfarers, a funeral procession, followed by a numerous train of equipages, set forth from in front of the now deserted town mansion of the Liberator, in Merrion Square, and proceeded at a slow pace through the great central thoroughfares, on its way to the Catholic cemetery of Glasnevin. The remains having arrived from London on the day previous were conveyed to the family mansion in Merrion Square, where they were deposited, awaiting the funeral. It was decided that the funeral procession should be private—that is, so far as avoiding any public demonstration—which, judging from the evident and general regret evinced by all classes of the citizens at the announcement of the death of our dear fellow countryman, would, if the funeral were publicly announced, have been unavoidable. However, so numerous was the assemblage of relatives and friends gathered together to do honor to the departed, that the funeral could scarcely be called private, comprising as it did representatives of all classes of our countrymen. Precisely at seven o'clock the procession set forth from Merrion Square, and proceeded through Westlin Row, Great Brunswick Street, Sackville Street, &c., to Glasnevin. In Sackville Street and other large thoroughfares many shop windows which had been opened were again closed whilst the funeral passed. On arriving at the gate of the cemetery, the hearse, with its attendant train of equipages drew up, and the occupants, headed by John O'Connell, Esq., as chief mourner, and the immediate relatives of the deceased, assembled round the hearse, from which the coffin was drawn forth and deposited on a bier. The Rev. Dr. Mullhall, of St. Andrew's, and the Rev. Charles O'Connell, attended by the Rev. Mr. McGuirk, preceded the body, intoning the appropriate antiphons for the dead. The mourners, followed by the large concourse of gentry, formed in procession and thus the body was conveyed to the beautiful oratory in the centre of the cemetery. This tasteful little chapel was hung with mourning insignia, and lighted with wax for the melancholy occasion. The coffin having been placed in the midst of the chapel the mourners took their places around the bier, the dense crowd of gentlemen filling the spaces at either side. The scene here was deeply and solemnly impressive. The officiating clergyman intoned the *Miserere*, and the responses were chanted by the rev. assistants. We were here first enabled to view the coffin, which was covered with black cloth, and superbly mounted with bronze handles and decorations. It bore on the top a shield shaped tablet of pure silver, bearing the following inscription:—

MAURICE O'CONNELL, M. P.,  
Eldest Son of Daniel O'Connell, M. P.,  
Died the 18th of June, 1853,  
Aged 49 Years.

The short office of the dead having been performed in accordance with the solemn ritual of the Catholic Church, the procession moved to the O'Connell vault, in one of the compartments of which the remains were deposited. The concluding prayers were offered up, and the brother and other relatives of the deceased having taken a sad and tearful farewell of his remains, the assembly departed, and the vault closed on all that was earthly of Maurice O'Connell.—*Freeman's Journal.*

THE DARGAN TESTIMONIAL.—The requisition to the Lord Mayor for convening a meeting to consider the best means of rendering a tribute of national gratitude to William Dargan, appears in the *Freeman's Journal* of the 30th ult. As a manifestation of public opinion, such a document has, perhaps, never before appeared in print. It occupies six columns of types, and bears the signatures of nearly the whole of the Irish peerage, 15 Catholic Bishops, six prelates of the Established Church, besides a long array of judges, members of Parliament, deputy lieutenants, &c., amounting altogether to more than 2,000 names. The meeting is fixed for Thursday, the 14th of July.

Mr. V. Scully moved, on Thursday the 30th ult., the second reading of the Transfer of Land (Ireland) Bill. He described the state and operation of the present law, and attributed the depreciation in the value of landed property in Ireland to the want of facilities for the transfer of land. The object of the bill was to provide these facilities, and moreover to simplify the titles to charges upon land. A measure of this kind was, he said, demanded by all classes, being for the interest not only of landowners, but of occupiers, the middle and the poorer classes, and importing into the sale and purchase of land the wholesome principle of free trade. The bill was short and simple; it provided that any owner of land might apply to a Court, to be constituted under the name of the Land Tribunal of Ireland, which might direct a full investigation of the title, and if it were found good, might direct the estate to be brought under the operation of the act, after which it would not be in the power of the owner to encumber the land, except by means of debentures (the form of which was given in a schedule) to a limited amount, which should be negotiable; and an owner of land so brought under the operation of the act would be entitled to transfer it by a simple entry in the record, which would confer a Parliamentary title. Sir J. Young, on the part of the Government, offered no objection to the second reading of the bill, understanding it would be referred to the Select Committee, on the registration of Assurances.

CLARE ELECTION—THE NOMINATION.

At eleven o'clock on Monday, 7th instant, the Court-house door were thrown open, and immediately every portion of the spacious hall became filled. The crowd gave utterance to their feelings for the Liberal candidates, and against Colonel Vandeleur, in no measured terms, and each moment the enthusiasm became higher and stronger.

Sir John Fitzgerald and Cornelius O'Brien, the late members were received with the warmest demonstrations of respect and affection; but the scene that awaited the arrival of Colonel Vandeleur beggars all description. "The massacre of Sixmile-bridge," and the "Famine graves of Kilrush," were on every man's tongue, and groans, cat-calls and hissings filled up the intervals of these observations.

The Liberal candidates were attended on the hustings by a large number of the Catholic clergy of the county and many of the Liberal gentry, while Vandeleur's friends on the occasion were few and far between.

The High Sheriff having been sworn for the due and impartial discharge of his duty by E. Blake, Esq., B.M., read the writ of election, and expressed a wish that the proceedings should be conducted with harmony and peace.

The Rev. Mr. Quaid, P.P., Callaghan's Mills, made a similar request. The more Colonel Vandeleur and his friends said the better he would like them, for the better he would be able to answer them; and he promised to give such an answer as would leave Colonel Vandeleur without a chance, now or hereafter, of representing the county of Clare in Parliament.

Sir Edward Fitzgerald, Bart., of Carrigoran, in a brief speech, proposed Lieutenant-General Sir John F. Fitzgerald as a fit and proper person to represent this county in Parliament.

The Rev. Mr. Quaid seconded the nomination. He opposed the claims of Col. Vandeleur and supported those of the late members. He justified their vote on the income tax, the only vote on which public opinion was divided, and concluded by calling on the people not to forget Sixmile-bridge, and expressing hope that the people of Clare would still prove themselves mindful of their historic fame, by sending them again to parliament. The Rev. gentleman concluded amidst the most enthusiastic cheering.

W. J. Skerritt, Esq., J.P., proposed as a fit and proper person to represent the county, Cornelius O'Brien, Esq., the late member.

D. J. Wilson, Esq., next presented himself amid loud cheers. He referred at some length to the charges and allegations in the petition and to the conduct of Col. Vandeleur in suggesting questions to counsel. When he (Mr. Wilson) was examined before the committee, the question was suggested by Colonel Vandeleur, "Did you not knock down a magistrate at petty sessions?" Mr. Wilson replied in the negative, but entered into a conversation about a difference he had with a brother magistrate in the Court-house at Quinn. At the time he had considerable forbearance in not replying to the Colonel on the spot. He did not like to follow up the phrase, "put an Irishman on a spit," &c., but here he was restrained by so much feeling, and in presence of Col. Vandeleur he boldly proclaimed that the cause of that difference with an old friend was the forging of his name for thousands by a cousin of the same Colonel Vandeleur (loud cheers and groans.) After a powerful speech, Mr. Wilson concluded by seconding the nomination of Mr. O'Brien.

Sir Hugh Dillon Massay, Bart., amidst tremendous cheering, came forward to propose Col. Vandeleur. He called upon the electors to give the Colonel a fair trial, but was almost inaudible throughout.

Wm. Fitzgerald, Esq., Adolph, seconded the nomination.

The Rev. John M'Mahon, P.P., Milton Malbay, next came forward. He said he was opposed to Col. Vandeleur not so much on personal grounds as for the company he kept (hear, hear), for he appeared before them linked with a clique which seemed to be an organised committee for the purpose of opposing civil and religious liberty (loud cheers.) The reverend gentleman, after a lengthened speech, proposed as a candidate David John Wilson, Esq.

Rev. Daniel Corbett, P.P., Quinn, seconded the nomination.

James Charles Coffey, Esq., barrister-at-law, was proposed by —Lysaght, Esq., barrister-at-law; and seconded by Joseph Roughtan, Esq.

James Butler, Esq., Castlecreine proposed Henry S. Burton Esq., Carrigaholt; John Blood, Esq., seconded the nomination.

The several nominees then addressed the electors, after which a show of hands was called for by the Sheriff, which was declared to be in favor of Sir John Fitzgerald and Cornelius O'Brien. A poll was demanded on the part of Colonel Vandeleur, and the usual formalities having been complied with, the court adjourned to Thursday.

SLIGO AND TRALEE ELECTIONS.—The writ for Sligo has been issued. The contest will be between J. P. Somers and John Sadleir—Mr. Kennedy, according to the *Tralee Chronicle*, having declined starting him for Tralee on finding that Tralee would not have him.—The contest will be a sharp one—to be decided, it is said, by the weight of metal. The friends of each candidate are sanguine of success. Mr. Keogh's confession as to the sale of Kildare effected by him and his friends will, of course, help the great negotiator in Sligo, and win him troops of adherents amongst all who admire "transactions" of that character. Tralee will be later in the field, but there are many candidates and conflicting interests, though as yet no Conservative has appeared. The candidates are all Liberals of "different shades," as the slang has it—all Kerry men, too, except Mr. Reynolds. Mr. Dan O'Connell has addressed the electors as a "friend of civil and religious liberty," and a disciple of his great Father. Mr. John O'Connell has addressed the electors, asking their support for his brother, rather offering his brother Dan, as the O'Connell candidate, in according with the wish expressed to him and to the family that an "O'Connell should represent the capital of Kerry." Mr. Reynolds has also addressed the electors, but will not give a "Yes" or "No" to perplexing questions of policy, then comes Mr. Leahy, whose address is very comprehensive, and argued like that of a man who understands the principles he advocates. He is a Tralee man, and has much local influence. Next comes Denis Shine Lalor, who is very popular in the county and in the town, an old friend of the Liberator and advocate of the "independent opposition" policy. He says he will not be for Whig, Tory, Derby, or Aberdeen," but for Ireland and the Irish party. An-

other candidate is Mr. Thomas Fitzgerald, Q. C., also a Liberal, and the *Tralee Chronicle* says that Mr. Kennedy, who was down on behalf of Mr. Sadleir, has left the field, and that Col. Stokes, whose friends sounded the trumpet blast, never entered.—*Freeman*

LORD NAAS.—The Irish Tories are heartily ashamed of their old friend Lord Naas; and all their leading organs have publicly denounced the conduct of which he has been convicted in both houses of Parliament. The following passage from an article on the subject in one of the most ultra of all the Irish Tory Journals, the *Newry Telegraph*, will serve as an example:—"Is there any man (says the organ of the Newry Orangemen), be his political and personal partiality never so strong, who can permit himself to view Lord Naas's conduct otherwise than disapprovingly? It cannot be that anybody, capable of judging right judgment, should regard as reconcilable the noble lord's explanation on Thursday night, and his assurances to Lord Eglinton, as well as his written communication to Mr. Keogh, purporting that an overture of office he had not made to Mr. Keogh, either directly or indirectly? Not only are the statements so conflicting as to bring discredit on their author, but the circumstances connected with the intrigue are also of a disreputable nature.

DUBLIN PARLIAMENTARY REGISTRATION.—A bill to authorise the appointment of barristers for the purpose of effecting a complete annual revision of lists and registry of voters for the city of Dublin, and to remove doubts as to the rate books for the purposes of such registry, has been prepared and brought in by Sir John Young, Viscount Palmerston, and Mr. Solicitor-General for Ireland.

THE GREAT EXHIBITION.—The number of visitors at the Exhibition on Tuesday, the 28th of June, amounted to 7,432. Among the distinguished persons present, were Mr. Van Buren, ex-President of America, accompanied by his son, and Mr. Campbell, Governor of one of the States. They were conducted through the building by Professors Harrison, Barker, and other members of the committee.

THE WRECK OF THE QUEEN VICTORIA.—An action for negligence, arising out of the wreck of the ill-fated Queen Victoria steamer, has been for some days before the Court of Common Pleas, and was only decided on Thursday. The plaintiff in the case was Catherine Purcell, widow and administratrix of James Purcell, who sought to recover damages from the defendants, the City of Dublin Steam Packet Company, for the loss she sustained by the death of her husband, who was a passenger from Liverpool to Dublin on board the Victoria steamer on the night of the 14th of February last. Damages were laid at £3,000, and the defendants pleaded the general issue, &c. The case of the plaintiff, which was instituted not only on her own behalf, but also on the part of the mother of the deceased, and which was instituted under Lord Campbell's late act, was, that the defendants servants were guilty of gross negligence, not only in mismanaging the steamer so that such an accident could occur, but that after its occurrence they were further guilty of neglect in not having their boats in such order that they could be lowered and made available at once for the safety of the passengers; while on the part of the defendants the case relied on was, that every due care and precaution was observed, and that the unfortunate occurrence was attributable to unavoidable accident, and that, therefore, they were not liable. The jury found a verdict for the plaintiff, £600 damages—£400 for the plaintiff, and £200 for the mother of the deceased—with 6d. costs.

LIFE ASSURANCES.—The Court of Common Pleas was occupied for several days with the case of *Seline Devereux v. the London and County Insurance Company*, which was an action for the amount of a policy effected on the life of the mother of the plaintiff, Mrs. Evangelique Devereux, of Carrickmannon, county Wexford. The remarkable feature in this case was that the lady died on the night of the day on which the first payment was made to the insurance company. The jury found for the full amount of the claim, £1,500 damages and costs.

THE IRISH CONSTABULARY.—Owing to the great number of policemen who have lately emigrated to Australia, and the difficulty of supplying the vacancies with efficient men, the Inspector-General has reduced the standard for recruits from 5 ft. 8 in. to 5 ft. 7 in.

THE NAVY.—The Royal Marines have recommenced, after a cessation of fifty years, recruiting in Ireland, and for this duty Major Langford, R. M., is ordered to Antrim, Captain Countis to Londonderry, Captain Hooker to Lisburn, and Captain Brooker to Coleraine, the parties being unable to complete their establishment in England.

COURT OF COMMON PLEAS.

ACTION FOR LIBEL.—WYSE v. DUFFY, M.P.

Mr. Armstrong opened the pleadings on Saturday. This was an action on the case for a libel contained in a publication appearing in the *Nation* newspaper, of which the defendant is proprietor. The declaration set forth the libel, to part of which the defendant pleaded justification. To the whole he pleaded the general issue. Damages were laid at £1,000.

Counsel for the plaintiff—Messrs. McDonough, Q.C., Armstrong and Mengher; attorney, Mr. Meyler. For the defendant—Messrs. Fitzgibbon, Q.C., O'Hagan, Q.C., Sir Colman O'Leighlin, Q. C., and Mr. John O'Hagan; attorney, Mr. Larkin.

Several witnesses were examined, after which the case was adjourned to Monday, when Mr. O'Hagan, Q.C., addressed the Jury on behalf of the defendant, and Mr. Armstrong replied for the plaintiff. The Chief Justice then charged the jury, after which,

A juror asked, if the judge were of opinion that Mr. Wyse's pamphlet was a libel on Mr. Duffy would it constitute a justification of the letter in the *Nation*? The Chief Justice—Certainly not. It may be considered in mitigation.

A second Juror—Yes, in mitigation. I take the same view as your lordship (great laughter).

The Jury then retired, and after an absence of about half an hour, a juror came into court and asked his lordship would he discharge them that evening if they did not agree?

The Chief Justice was understood to reply in the negative.

The Juror—There is little chance of our agreeing. We are seven to five.

The gentleman then withdrew, and in the course of a few minutes the jury appeared in Court with a verdict for the plaintiff for one fathoming damages.

The announcement was followed by loud applause.



## GOVERNMENT PARSONS.

(From the Nation.)

We can conceive few positions more humiliating to a man of fine mind and honorable feelings—not to say sensitive conscience—than that of a minister of the Established Church throughout many and extensive districts of Ireland. View it as he may, his occupation is one of the most scandalous sinecures on the face of God's earth. In Ireland we are all familiar with scores of rural parishes where the whole machinery of an eleemosynary religious service is provided, where there is the comfortable sexton, where there is the sleek clerk, where the ivied spire juts gracefully over the churchyard trees, where the snug vicarage sits pleasantly on the swarded lap of the glebe, where the parson is maintained in usufruct ease at the expense of his neighbors—and where not a soul pays the least attention to his ministry any more than if he were a lama from Tibet or a Mahometan mufiti. After all, this is the true secret of Proselytism. If a young man of fair attainments, sound Protestant sentiments, and a good Protestant connection, be called, by the grace of God and the interposition of Bob Daly, to a living of £800 a year, in a place where the living and its appanages are the only existing evidence of such a thing as Protestantism—what is he to do? Will not a few jejune converts afford some balm to his conscience? To live among the unmolested heathen, even on such affluent terms, were impossible—a few of them, at least, must be snared and tamed, if it were only for the edification of strangers. Later in life, when domestic bliss may have mellowed the fervor of his apostolic zeal; when young deacons and deaconesses begin to gambol on the laws; when a generous purple has come to suffuse the orthodox pallor of his countenance; and experience may have taught him that there are many worse things in the world than the loaves and fishes [particularly crumpets and crimped tortois]—then indeed will he take things easier. He will have no constitutional limit and end of elaret, as the Reverend Oliver Eberbach had before him; and what bought Bibles, and strabou of yore, will go to Miss Esther's portion or Master Henry's pension at College. And this is merely a sample of the system. We all know there is some excuse for the Established Church in the towns, for there are occasional Protestants in the towns. And there is some excuse for it in Ulster, for the majority of the population is Protestant, though they repudiate the Established Church with a tenfold scorn to what the Catholics feel towards it. There is also some excuse for it in parts of Leinster, seeing that there are districts of Leinster where one man at least in every forty we meet is a Protestant. But in Connaught or in Munster it is notoriously without the vestige of a ground to stand upon. Frequently in these provinces the income of the living and the souls to cure stand in the relation of £100 per Protestant. Therefore they are infested with Soupers. Therefore are the needy clad, and the starving fed, and the young tempted with the evil tree of knowledge, that an argument may be got for the maintenance of the costly nuisance. In this case, it must find some more potent logic than proscription to stand upon. It must show work done, or England will not retain it. England at present devoutly believes that the Established Church is absolutely Protestantising Ireland.

There is Tuam! There is a Protestant Bishop named Plunkett Tuam. Three brothers of them have cast away all their worldly goods to follow the Lord for about £15,000 a year. The Bishop's palace might ecstasize a Sybarite. Gaudy the glow of his exotics, dainty the flavor of his fruits; vorant and volvetty the demesne sod, cool the heavy umbrage of its trees. Now less attractive, mayhap, to the weary sportsman, the homlier comforts of his snug shooting box in the mountains. His Lordship is passing rich on £8,000 a year. His Lordship's chaplain takes £400 a year from an adjoining parish; into which one ray of the Reformation has never penetrated. Happy Tuam, if it knew but all! It has a Provost besides—a Provost and Vicar, yecept Seymour. Tuam accords to its Provost an annual offering of £1,000, that is, let us admit anything but votive. Here is, with perquisites, an ecclesiastical exchequer of Ten Thousand Ponnus per annum in the town of Tuam—and as the Lord made Moses, the said town of Tuam does not hold twenty Protestant families between Mary's Abbey and the Clare.

Now, the Bishop—to whom nobody grudged his revenues so long as he spent them with Isaak Walton and Joe Manton—has latterly been bitten by the *Cacochles Souperiana*. Nothing will do him but angling for Papists in Conemara, to gratify the Church Mission's Society. He is one of their lions, roaring pretty loudly, it is allowed—and a little too loudly sometimes. Lately, for instance, he announced to a beatified audience in the Rotundo that he had gained 6,000 converts in Tuam, Killala, and Anchony. Now 6,000 is a figure of dimensions—and the district is a wide one, and inecog, and a long way from Dublin—and if he had only condescended to particularise one parish in it with its quota of apostasy, he might perhaps have been controverted to the figure. But he is only contradicted in the gross. Whatever be the number of apostates in that district, it certainly is not 6,000, nor anything like it. Of this we are soundly assured.

The Provost Seymour is not so safely loose of expression. He must needs give items. He will have none of your vague generalities. The Bishop's decimals vanish. Under the very shadow of St. Jarlath's, in the preter Popish parish of Tuam itself, Provost Seymour boasts that he has got 94 proselytes. The statement was twice made amid the plaudits of two enraptured Soup Congresses—one which was held in the Rotundo, and one that took place at Belfast. At the very same meeting our readers will remember that another dignity of the Establishment made one of the grossest and unwarrantable charges that human lips ever uttered—which he has never since ventured to put to the proof.

We print elsewhere the proceedings of the people of Tuam in relation to the Provost's assertion. They are manly and honest. The sum of them is that they deliberately deny his statement—call upon the Chairmen of the two meetings to attend at Tuam and put his allegation to the proof—and undertake, for this purpose, to lodge the full amount of their travelling expenses, &c., in Bank beforehand. This is one way of knocking Soup Statistics on the head, and a conclusive.

Ex uno disce omnes. There is nothing more certain than that the progress of Protestantism in the West has been extravagantly exaggerated—nothing surer than that it is, in spite of all the energy and wealth spent upon its propagation, fast decaying. The misery which drew the young children in myriads to the

strabou and Scripture lessons of the Schools is passing away—a strong reaction has begun. In a few years more, we do not prophesy that Souperism shall have ceased to exist, but it will be only another costly specimen of the fat barrenness of the Establishment.

SOUPERS AT TUAM.—The Soupers have met with a signal discomfiture at Tuam. A Mr. Seymour, a Protestant minister, had incautiously boasted that, in the parish of Tuam alone he had made 94 converts; and that they were exposed to severe persecution for their attachment to the Protestant faith. These assertions were denied by the people of Tuam, and a meeting was in consequence appointed to be held, presided over by two impartial umpires to decide on the truth or falsehood of Mr. Seymour's allegations. On the day named, Mr. Seymour, with two other Jumping ministers—a Mr. Miller and a Mr. Draw—came up to the scratch. Mr. Kirwan, a Protestant, and Mr. Bodkin, a Catholic, were selected as chairmen, or umpires, and the investigation commenced. In support of his assertions Mr. Seymour produced two Protestant ministers, who deposed that they had seen, in Mr. Seymour's meeting-house, about 67 persons, who said they were converts from Romanism, but they—the witnesses—had no personal knowledge of the truth of this alleged fact: or whether they—the reputed converts—were from the parish of Tuam or elsewhere. One, it was admitted, was a poor man brought out of the poor-house for the occasion—another had been obtained from Mayo. When questioned as to the sincerity of their conversion, Mr. Seymour himself distinctly stated that he was not responsible for the sincerity of his converts. Converts from Romanism, are it seems marked by this peculiarity—that they are not in the habit of attending any place of worship. Still further pressed, Mr. Seymour declined to give a list of his pretended converts, even to his own umpire, Mr. Kirwan, and the meeting separated fully satisfied of the falsehood of Mr. Seymour's statements as to the number, and nature of his Protestant converts.

A SPECIMEN OF THE BIBLE AND TRACT DISTRIBUTORS.—At the Tuam Quarter Sessions last week, Ephraim Monow, and his wife (true Protestants as they stated themselves), were indicted for an assault and robbery of £5. Catherine McLaughlin, the prosecutrix, proved that she was lodging in the house, and was assaulted and robbed by prisoner and his wife. Sergeant Halloran proved that he discovered the money, which the prosecutrix identified as her property, concealed in a hollows, the prisoner being a nailer. On his entering the house to search, the prisoner showed some confusion, and told his wife to blow the bellows, which, before his entrance, was idle; whereupon the sergeant proceeded to search and found the money concealed in the bellows. Verdict guilty. Morrow sentenced to six months' imprisonment with hard labor, and his wife to one month.—*Tuam Herald*.

THE PROSELYTISERS IN WESTMEATH.—The advance guard of the soup and strabou brigade has entered Westmeath, and marked out lines for an encampment of missionaries at Mullingar, where they purpose quartering a large force which is to conduct operations on an extensive scale. The newly-appointed Protestant Bishop, Dr. Singer, presided at a meeting held in the Courthouse of this town on Monday week, and advocated the necessity and practicability of perverting the Catholic people of Ireland en masse. The "movement" is regarded with the utmost indifference by both Protestants and Catholics of Mullingar.—*Middleland Counties Gazette*.

It seems that the commanding officers of Irish Catholic soldiers attending Church on Sundays, are taking upon themselves to judge of the doctrines preached from the pulpit, and if these prove unpalatable, our self-dubbed doctors of divinity take it upon themselves to show their displeasure by compelling the men under their charge to walk out of Church, and make atonement for the priest's heterodoxy by leaving their devotions unfinished. Several cases of this tyrannical conduct have occurred of late. In Londonderry, a Lieutenant Everett took it upon himself to order his men away from Mass, because some expressions uttered by the Rev. Archdeacon McCarron, on the numerics, were distasteful to him. It is expected that this affair will become the subject of a Government investigation; and it remains to be seen if Her Majesty's Commission gives the officer holding it any legitimate jurisdiction over the souls, as well as the bodies, of Catholic soldiers; or confers upon him the right to forbid their worshipping God according to the dictates of their conscience. If so, it is very certain that no Catholic has any business to enlist in H. M.'s Service.

Up to the present, we have heard no complaints about the potato crop. The culture of this root, even under unfavorable circumstances, has not been to any great extent abandoned by the Irish farmer. His hope of its healthy growth increases, and as a crop most useful for the feeding of horses and pigs, it is the last the Irish agriculturist would wish to leave untilled.—*Weekly Telegraph*.

Large quantities of new potatoes, of an excellent quality, have been exposed for sale in the Dublin markets during the present week, at the comparatively low rate of three-halfpence per pound.

Upwards of 3,000 stones of wool were sold at the last weekly sale in Wexford, chiefly to Leicester and Halifax buyers.

ESCAPE FROM GAOL.—On Wednesday night a daring and successful attempt at escape from prison was made by three convicts who slept together in one cell in the city gaol of Limerick. Their names are Patrick and Michael Tierney and Patrick Macnamara, sentenced to transportation for robbery. They were confined in a cell next to the roof of the prison, and during the night of Wednesday they managed to pick some bricks out of the arched ceiling which covered them. They next removed a few slates from the outer roof of the prison, and through the aperture contrived to get out. They brought their blankets with them, tore them into long strips, and walked across the roof of the gaol to the extremity bounding Fitt's brewery. They tied the long shreds together, and, fastening one end of the rope thus formed to the iron railing of the water tank on the roof of the prison, they let themselves down to the ground, and, getting clear of the premises, walked along the shore at the back of the Castle-barracks. The night watchman of the prison, on going his round, at once missed them, and gave the alarm, but it was too late—the birds had flown; and the only trace that could be had of them was "the ladder of ropes" suspended from the outer wall of the gaol. The police have been on the look-out for them, but without success.

THE NATIONAL BOARD OF EDUCATION.—The *Limerick Examiner*, alluding to the recent condemnation by the Board of Whately's *Evidences of Christianity*, says:—"Some of our readers may be curious to enquire how this work, which Protestant, Presbyterian, Unitarian, and Catholic have united in condemning, came to be disseminated by the Board. We believe the manner of the thing was thus—and the facts, for we have them upon sufficient authority, show how loosely and irregularly the internal business of the Board, is or was conducted, and how much at disadvantage the Catholic Church is placed there:—Those books or tracts were never approved by the Board.—There never was any order of the Board directing their use in the schools, or sanctioning them in any way. Dr. Whately, however, caused those tracts to be printed by the printer of the board, and to be sold by its bookseller. By his directions also copies of those tracts were sent to all the schoolmasters in the boards connexion. By whose directions the officers of the Board felt warranted in doing, this we have never been able to ascertain, nor whether the cost of printing, &c., was charged to the public. The tracts having gone into circulation in this way, were received in most cases as authorized books, and in a few years they came to be regarded wholly in that light, and were required of the Board and granted, as works not condemned. Thus it was that Dr. Whately and his clerics surreptitiously put those tracts into circulation."

Mr. J. Forbes, M.D., a Protestant gentleman, and author of a lately published work, "*The memorandums of Ireland in the autumn of 1852*," bears the following tribute to the Daughters of Erin:—

IRISH FEMALE BEAUTY AND MODESTY.—As usual, the boys in both these schools (at Bantry) were not so well dressed as the girls, but they were by no means ragged or dirty. The girls were not merely decently but even very neatly dressed, their skins clean, their hair in good order; and among them many children of extraordinary beauty. This last observation is equally applicable to all the schools visited by me in the south of Ireland, as well as to the children seen in the cottages, and even to the beggars; the beauty of the female children in particular, being very striking. They uniformly wear their hair very thick, and in great profusion—black, golden, and flaxen; and when this huge rounded mass is kept within due bounds and in proper trim, as is generally the case in the schools, it gives a romantic and poetical expression to the head and face, which greatly enhances the effect of their bright black eyes and elegant features. I may add that the beauty of the children is by no means evanescent, as it is found abundantly, though not in quite so great a degree, among the grown up young women throughout the south and west of Ireland. This comeliness, if not general, was certainly frequent; and, in individual specimens, attained the standard of almost faultless beauty—and this not merely in features, but in form and deportment also. It was no slight pleasure to meet one of those rustic maidens of a morning, tripping joyously along the turf in her bright-colored shawl, with her small and well-shaped feet and ankles unfettered by shoes or stockings, with her lithe upright carriage, and her profuse glossy and well arranged locks; and this profuse was not a little enhanced when a salutation or a question brought out, as it did, at once, her modest smile and her pretty brogue. It is another tribute justly due to the young women of Ireland, to record their singular decorum and modesty of demeanor, and their general propriety of conduct. I do not hesitate, for a moment, in giving to them decidedly the palm, in these particulars, over the rustic damsels of both England and Scotland.

## UNITED STATES.

A dreadful accident has occurred to the steamer *Empire* from coming in collision with a sloop, and bursting her harbor boiler. Twelve persons have been scalded to death—amongst them two Indian women from Caughnawaga, on their way to the World's Fair at New York, with a quantity of Indian ornamental work. Of the wounded some are scarcely expected to recover.

NEW YORK RIOT—COWARDLY AND BASE ATTACK ON AN IRISH SOCIETY AND JUDICIAL JUSTICE.—The Society of the Ancient Order of Hibernians went out in procession on the 4th of July, in honor of that day. While in the performance of what they considered a duty to their adopted country they were attacked at the corner of Troy and Hudson streets by a pack of rowdies, denominated "Rock Boys" and "Short Boys," and several other fantastic appellations; but all of which go to show the character of those associations, as well as the persons who compose them. The pretended occasion of the riot is that the members of the Society made an attack on a stage driver; one of the marshals of the Society seized the reins of the horses and turned them round, when the driver cut at the marshal with his whip. Some of the body of the Hibernians rushed to the assistance of their comrade, when a party of nativist ruffian rowdies, composed of the remains of the fire-engine companies, horse cart thieves, obscene print-sellers, pick-pockets, and rum-hole loafers made a simultaneous attack upon the members of the body. Those in front turned back, and beat off the blackguards, and the Marshal had just succeeded in getting his men into line, and was preparing to continue the march, when the police of the 9th Ward came up. All the disturbance was over by the time they arrived, and then one would think that the officers could have had no interference, but their friends, the rowdies had, in their opinion, been badly treated, and of course, they must revenge them. They proceeded to make prisoners, and club the members of the society, and assisted by the ruffians, who returned to the fight under their protection, they cut beat, and bruised the men in a most horrible manner, making near forty of them prisoners, and putting the rest to flight. The character of the attack on the Hibernian Society may be gathered from the cries made use of by the rowdies, while making the attack—such as. Give it to the Irish son of a—; kill the G—d d—d Papist; punch his Papist soul out. Alderman Bresley is an Englishman, and is well qualified to be a member of the "*glorious Order of United Americans*." As Justice Stuart ranks high in that body, we should think he ought to get him admitted into the body. He is well qualified to take the test of the Order, which consists only in this—Hatred to Irishmen and Catholics.—*Correspondent of the Boston Pilot*.

The waiters at the hotels where Gavazzi has been stopping in New York, have refused to go near him, and he has been obliged to take private lodgings. This is a just rebuke to the foul-mouthed blackguard.

It will be remembered that Gavazzi recommended that Protestants should not employ Catholics in their families. To be up with him, the Catholic waiters in the hotels have resolved to keep as far from him as possible. This is the way to teach him a lesson.

GAVAZZI.—The *New York Daily National Democrat*, a Protestant paper, sums up an able article on Gavazzi's mission to this country with the following remarks:—"Father Gavazzi's mission to this country has been that of a moral pestilence—we thank God that it has not yet amounted to a moral tornado—the only effect of his ravings, attitudes and denunciations has been to disgust thinking people with controversial theology, and irritate to embitter a numerous class of our fellow citizens, and to fan the fires of hate in the bosoms of intolerant fanatics. Religious liberty on his lips is like a prayer in the mouth of a fiend. Every man who does not believe as he does, is to be laughed at, grieved at, hollered at, gestured at, threatened, denounced, ridiculed, and traduced, until all the small dogs of bigotry, growl, and bark, and bite at him although he were a wild beast. And that is called "religious liberty"—"religious equality." To the devil with the whole of it."

STATE COMMON SCHOOLS.—The *Churchman*, a Protestant paper, printed in New York, after stating that the most frequent argument urged by the friends of popular instruction in the United States and in Canada in favor of the system, was its success wherever it had been introduced, the writer draws the following picture of the effects of this "*miserable worldly training*." I admit, he says, that in the United States more intellectual instruction, dissociated from all religious training, has been accomplished, to an extraordinary degree, the object for which it was instituted; and that the Americans are distinguished by a mental activity, alike remarkable for its acuteness and general diffusion—a character not inaptly styled by themselves smartness. But, alas! for the *contra*. How deplorably deteriorating to their high principle, and to the moral tone of their national character, has this miserable worldly training in their Common Schools proved. Thus—Is there any people of equal commercial wealth, in the trading honor of whose majority there is less confidence? Is there any people amongst whom filial affection and reverence are so low? Is there any amongst whom wealth is more generally the sole object of pursuit? Is there any nation in which the Christian Ministry, amongst all denominations, has so little influence in guiding the people in their daily walk and conversation, or where they are in general, so miserably supported? Is there any portion of the Anglo-Saxon race, so large a proportion of whose males are habitual neglectors of public worship? Is it not the fearful fact that the very profession of distinctive Christian Faith is numerically decreasing amongst you, as compared with the increase of population? Is there any people among whom human life is so recklessly risked for the sake of commercial speculation? Finally, is there any Protestant communion in which personal violence is so frequent, amongst, what ought to be, respectable classes?—Alas! then, for the effect of mere secular education upon the masses.

PROTESTANT MARRIAGES.—A marriage took place on the night of the 15th ult., at the Nevada Hotel—a lady, not unknown to the California public, to a gentleman from Kentucky, now a citizen of this State, he being the "fifth" upon whom she had conferred by mental honors and the "third" whose heads are yet above the sod. By a strange concatenation of circumstances, her "two last husbands," between whom and herself all marital duties had ceased to exist by the operation of the divorce law, had put up at the Nevada House on the same evening, ignorant of the fact that their former "cara sposa" had rested under the same roof with themselves, and also that they had both in former years been wedded to the same lady. Next morning, they occupied seats at the breakfast table opposite the bridal party. Their eyes met with mute but expressive astonishment. The lady bride did not faint but bravely informed her newly-acquired lord of her singular situation, and who their guests were. Influenced by the nobleness of his nature and the happy impulses of his heart, he summoned his predecessors to his bridal chamber, and the warmest greetings and congratulations were interchanged between the four in the most unreserved and friendly manner. The "two ex-lords" frankly declared that they ever found in the lady an excellent and faithful companion, and that they were the authors of the difficulty which produced their separation, the cause being traceable to a too frequent indulgence in intoxicating liquors. The legal lord and master declared that his affection for his bride was strengthened by the confidence, and that his happiness was increased, it possible, by what had occurred. After a few presents or specimens from their well-filled purses, the parties separated—the "two ex-husbands" for the Atlantic States, with the kindest regards of the lady for the future welfare of her former husbands.—*Pleasant Herald*.

DIVORCES IN THE UNITED STATES.—A person who went from Canada to Cincinnati to obtain a divorce from his wife, assures us that there have been one hundred divorce cases in that city this Spring, and that 94 separations took place. The thing is quickly despatched at a cost of \$25. One lady has been divorced from her fifth husband and is about to enter once more into hyemal bonds. The prospective husband must be a bolder man than was Napoleon or Wellington.—*The Leader*.

A DEAD ISM REVIVED.—Among "the things that were" at Brimfield (Mass.) last week was a "Second Advent Camp Meeting." You never can kill an ism! No exposure of fraud, folly, or fanaticism, can blast or wither it. Isms have been immortal from the days of the Patriarchs, and they are repeated over and over again, every quarter of a century, at the least, as something very new, just discovered, and very extraordinary.—*N. Y. Express*.

CATHOLIC UNIVERSITY OF IRELAND.—The Rev. Messrs. Donnelly and Mullen, Delegates of the Committee for establishing the Catholic University of Ireland, arrived in Philadelphia on the 24th ult., in order to commence in that diocese a collection for the above Institution.—*Catholic Instructor*.

A lamentable accident occurred at Havana on the 10th instant. A horse race was to come off on the Military Parade Ground, just outside the city walls; for the accommodation of the spectators seats were erected—some of them twenty feet high. Just as the sports were about to commence, a portion of the seats gave way, precipitating some five hundred persons below; about forty or fifty were killed or wounded, comprising all ages and sexes.—*N. Y. Paper*.



REMITTANCES TO ENGLAND, IRELAND, SCOTLAND AND WALES.

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Montreal, March 1853.

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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, JULY 22, 1853.

NEWS OF THE WEEK.

The time of Parliament has been chiefly taken up in the discussion of the affairs of India. These debates, though highly important, are intensely uninteresting, and make about as wearisome reading, as the Report of an Evangelical Missionary Society, or the speeches at a Tea and Bible Soiree. The majority in favor of the present Government was large, 322 against 142. It was expected that the discussion on Mr. Pinn's amendment to the "Nunnery Inspection Bill," would come off on the 20th inst.; Mr. Lucas is prepared with a counter amendment. Great discontent prevails on the part of the working classes; and "strikes," as they are called, are fast becoming the order of the day, especially amongst the unskilled laborers. At Stockport, 30,000 factory hands have struck work; and their example has been followed by the operatives of Manchester, Spitalfields, Birmingham, and other large manufacturing towns; it is even said that the Manchester police have joined the strike. With this discontent amongst the operatives there is springing up a considerable political agitation. The cry for the People's Charter is again making itself heard; monster meetings are again being held; and the old Chartist leaders are coming out again, as busy as a certain old gentleman is said to be, in a gale of wind. At the same time, if any credit may be given to the revenue returns, the commerce of the country must be flourishing; these returns showing an increase, for the present quarter, of one million sterling.

War, or no war, is the all engrossing topic of the day, dependent for a solution upon the caprice of the Czar, whose intentions, in spite of negotiations, manifestos, and ultimatums, remain as much a mystery as ever. Everybody, save the Russian, seems to dread war, and therefore seeks to flatter himself that peace may still be preserved. Lord Clarendon replied to a question on the subject in the House of Lords—that there were still reasons to hope for a pacific settlement of the Eastern difficulties, from the important negotiations then pending. It was rumored that Turkey would accede to the demands of Russia, and that Prince Menschikoff would return to Constantinople to re-open negotiations. In the mean time, the Russian army was concentrating on the frontiers, and was held in readiness to cross the Danube; the Turks, on their side, are making great military preparation, as if in expectation of an immediate attack.

The Aberdeen cabinet is threatened with a break up, from internal dissensions, originating from the conflicting views which its members take of the proper policy to be adopted upon the affairs of the East.—The retirement of the Earl of Aberdeen is spoken of as probable by some, whilst others say that the schism has been, for the moment, patched up.

DR. BROWNSON AND MR. DRUMMOND.

It is not without much repugnance, not without feeling as if an apology were due to Dr. Brownson for mentioning his name in connection with that of a fellow like Gavazzi, that we find ourselves called upon to notice the invidious comparisons, which, in certain quarters, have been attempted to be instituted between the lectures delivered in this city by the first-named gentleman, and the harangues of the notorious ex-monk. We feel that it is almost an insult to Dr. Brownson—a gentleman who, even by the admission of his religious and political opponents, is unequalled as a dialectician, and one of the ripest scholars of whom America can boast; who has mastered more systems of philosophy than perhaps any other living man has even glanced at, or knows the names of (*vide Christian Register*, a New York Protestant publication); whose splendid talents attract the attention, and command the admiration of the learned in every country in Europe; who, by his writings, has done more to cause the name of his native country to be known and respected by foreign *literals*, than all the other writers, and authors of America put together; and who, with the road to fortune, to political honors, to power, and popularity, invitingly open before him, has, in obedience to the dictates of his conscience, renounced them all to take up the cross and follow Christ—we say that we feel that it is an insult to such a one, even to mention his name on the same day with that of a fellow like Gavazzi, who is notorious only for his vices; who, if he had not perjured himself—if he had not forsworn himself, and violated the most solemn vows which man can make to his Creator, would have lived and died, unknown, unheard of, an obscure monk in some remote Italian convent.—We may contrast two such men; but to compare

them is impossible, because they have no points of resemblance.

And had the comparisons, to which we have alluded, been confined to the columns of the more radical of the Anti-Catholic press, we should have refrained, out of respect to Dr. Brownson, from taking any notice of them. Enjoying, as he does, not only an American, but a high European, reputation, it can be of little consequence to a person like Dr. Brownson, what a few obscure individuals in Montreal may happen to say of him. But the language of the *Montreal Gazette*, and others, has been held in our Colonial high-places; and no less a person than the Attorney General, Mr. Drummond, has, from his seat in Parliament, given forth to the world that, if Gavazzi in his language was *personally* offensive to Catholics, Dr. Brownson, in his Montreal lectures, was not less so, to Protestants. Such an assertion, or rather innuendo—for, knowing the falsity of the insinuation which he sought to convey,—knowing, how totally unlike in every respect were the lectures of Dr. Brownson and Gavazzi; that the one speaks and writes like a scholar, and a gentleman, the other like a low uneducated blackguard, Mr. Drummond guarded in his language—such an innuendo, or insinuation, coming from such a quarter, naturally carries with it much weight. "Oh! Mr. Drummond said it—even Mr. Drummond, an Irish Papist, admits that the language of Dr. Brownson was just as bad as that of Gavazzi—quite as violent, as personal, and as scurrilous." And of course, if Mr. Drummond says it, there is no more to be said about it by any one else. The majority of men are incapable of forming an opinion for themselves; they take their opinions, as they do their hats, ready made, seldom giving themselves the trouble to enquire whether they be based upon fact, or falsehood. To a certain extent, therefore, and amongst a certain class, Mr. Drummond's insinuations against the character of Dr. Brownson's lectures, have been received as the verdict of an enlightened, and conscientious Catholic. Dr. Brownson's were just such lectures as those of Gavazzi.

Not that Mr. Drummond, when he delivered himself of his speech in Parliament upon the subject of the riot at Quebec, believed that there was any, the slightest, resemblance between Gavazzi and Dr. Brownson; betwixt the men, or their lectures. Mr. Drummond is a man of education—he has, we believe, repeatedly heard Dr. Brownson lecture; he is acquainted with, and if we are not very much misinformed, professes, in *private*, whatever he may do in *public*, a very great admiration for the learned gentleman's person and writings. It is therefore impossible to find, for Mr. Drummond, the same excuse that can be alleged for the unenquiring, and gross multitude. These latter may take up the cry against Dr. Brownson, ignorantly, and therefore, possibly, honestly. Mr. Drummond, on the contrary, when, as a public man, he thought fit—by way of pandering to the low tastes, and vulgar prejudices of the rabble, and in the hopes of making a little political capital against the next election—to speak disparagingly of Dr. Brownson, spoke against his conscience. He well knew, at the time, what a pitiful, what an undignified part he was playing—how little becoming the statesman, or the scholar, the gentleman, or the honest man. By this line of conduct, Mr. Drummond may have earned for himself a few cheers, a little stinking breath, from the implacable enemies of his race, and creed; but, most certainly, he has not merited, nor has he earned, either the respect of his own countrymen, or what, to the high-minded statesman should be of far more value—the approbation of his own conscience. Nay! we much doubt whether Mr. Drummond's tergiversation has even raised him in the opinion of such men as George Brown. These fellows have a natural liking for everything that is mean, and sneaking, it is true, and must therefore, to a certain extent, sympathise with Mr. Drummond; but still even these can put no faith in him. Though somewhat gross, and heavy of intellect—"dull" the *Montreal Herald* has it—even Protestants of the George Brown stamp will hardly allow themselves to be made fools of by Mr. Drummond's professions of liberality. As a piece of business then, Mr. Drummond's language was as impolitic, as it was dishonest, and, in the long run, will, as he will yet find, profit him with neither party.

But, leaving Mr. Drummond to make his own conscience, we would fain say a word or two upon Dr. Brownson's Montreal lectures. No doubt that in these the lecturer was very severe upon, did say very harsh things against, Protestantism, or Denialism—no doubt that he ridiculed the idea of basing, an affirmation upon a protest, or a positive religion upon a bare negation. We do not deny, we do not attempt to soften, the harshness of Dr. Brownson's language against Protestantism;—we ourselves heard him say it—we admit it—that—"All truth, all good, lie in the order of Being; all falsehood, all evil, in the order of Non-Being." We heard him assert that "of contraries both cannot be true;" and that "two and two make four, and not five, nor yet three." Nothing more abusive of Protestantism did we ever hear from Dr. Brownson, simply because it would be impossible to convey in language, any stronger denunciation, or condemnation of Protestantism, as a religious, or intellectual system. Dr. Brownson, it is true, assailed Protestantism with all the force of his logic; a weapon most fatal to Protestantism at all times, and of which the Doctor is a consummate master; but never did Dr. Brownson say one word against the persons, or characters of Protestants as individuals. Even when he laughed at their miserable logic, or rather want of logic, he did so good humoredly; he did so courteously; and he always spoke tenderly of the individuals themselves. In proof of this, we appeal, to the fact—conclusive to every one capable of reasoning—that, whilst amongst Dr. Brownson's hearers, there were present Protestant ministers of different denominations, several of these same gentlemen, were

after the lectures, at their own request, introduced to him, and entered into courteous conversation with the lecturer; which, most assuredly, they would not have done, had they deemed the lectures, to which they had just been listening, *personally* offensive, or, like Gavazzi's lectures, filled with the most rabid and obscene abuse of Protestant ministers. Certainly, no Catholic gentleman, after hearing one of Gavazzi's harangues, would have sought an introduction to him.

However, Dr. Brownson's lectures are before the world, and in print. They were reported in the *Montreal Gazette*, in the *TRUE*, and in the other, *Witness*; and to these printed reports we appeal.—If therein, any thing *personally* offensive can be detected—if any attack upon the characters of the Protestant ministers of Montreal, or Quebec, of Canada, or Great Britain, can be pointed out, we are very certain that Dr. Brownson will, upon its being represented to him, offer such reparation as it behoveth a gentleman to make, and a Protestant minister to accept; we pause for a reply. To those who accuse Dr. Brownson of personalities against Protestants, we say—"Desist from your vague generalities, and condescend to particulars; point out the passage complained of; cite the words, and state where they may be found." Until this be done, we shall have the right to assume that no such passages exist; and to treat the allegations against Dr. Brownson, as destitute of any foundation in truth; as mere ordinary Protestant lies.

A "MISTAKE," BUT "NO GO."

"The best laid schemes o' mice an' men  
Gang aft a-gley."—Burns.

It was a mighty clever "mistake" that of yours Master Sheriff Sewell; a mighty convenient "mistake" indeed, that you made, in the preparation of your Jury lists; but like many another "mistake" of a similar nature, it has turned out "No Go." You are sharp no doubt, but there are others as sharp as you are; and thank God, your "mistake" has been detected, and you yourself exposed. It is to be hoped, for the credit of Canadian justice, that you may never have the chance of making such a singular "mistake" again, given to you.

This Mr. Sewell, who, strange to say, is still permitted to disgrace the office of Sheriff of Quebec, is the same person who made himself so ostentatiously offensive to his Catholic fellow-citizens, by the prominent, and insulting part he took in introducing Gavazzi to the people of Quebec. Such conduct, not creditable certainly to any person professing to call himself a gentleman, was especially unbecoming on the part of the holder of an important office in the administration of justice—on the part of one whose bearing therefore, above that of all other men, should, on all occasions, and under all circumstances, be characterised by a high and dignified neutrality. Unfortunately for himself, Mr. Sewell must needs make himself disgustingly prominent as a politico-religious partisan, and that, in the most offensive manner possible. In the *mélée* that took place on the occasion of Gavazzi's second lecture at Quebec, Mr. Sewell came in for a share of what was going, and got himself very roughly handled. But Mr. Sewell is Sheriff of Quebec; and as Sheriff, entrusted with the preparation of the Jury lists, from which would subsequently be selected the Jury to try the persons accused of having taken part in the riots in which the Sheriff suffered. It is at once evident what an advantage it would be for the Sheriff—a Protestant Sheriff to boot—if a good, sound Protestant Jury could be obtained, before whom to try the "bloody" Papists, accused of rioting, and of lifting up their boots against the sacred hinder end of a Protestant Sheriff. Well, singularly and unaccountably enough, it came to pass that in preparing his Jury lists, Mr. Sheriff Sewell made one of the most providential "mistakes" imaginable. He passed over names that *should* have appeared on the list, and inserted others that *should not* have appeared there at all—all by "mistake" of course. And what makes this "mistake" more providential, and remarkable is this—that the result of it would have been to secure a Protestant majority on the Jury, and of course, to have rendered certain the conviction of the Catholics accused of rioting,—no matter how clear their innocence—had those unfortunate Papists been tried before them. And how soothing to a Protestant Sheriff's wounded feelings, and bruised hinder end, that would have been, may easily be imagined. Still it must be remembered that it was all a "mistake."

Fortunately for the ends of justice this "mistake" was detected in time; and, in consequence, the trial of the accused has been postponed until next term. So, that in this instance at least, the "mistake" has turned out to be what our old friend Sam Weller, would style a "caveat," that is, a legal term signifying "No go."

We trust that our Catholic friends at Quebec will bestir themselves, and keep a bright look out, lest a similar "mistake" should occur a second time; for, even with the most evangelical of Sheriffs, "mistakes" will occur; they were very common in Ireland a few years ago, as our Irish readers must very well recollect. But we must have none of these "mistakes" here; and the best way to prevent their recurrence is, for the Catholics of Quebec to insist, peremptorily, that a public officer who, whether through natural imbecility, or deliberate malice—we do not pretend to say which—has shown himself incompetent to fulfil the duties of his office without making "mistakes," shall be summarily dismissed from a situation which he is evidently unworthy to hold. Mr. Sewell's "mistake," has gone a great way already to make the integrity of our Courts of Law suspect; and until he be dismissed from his situation,—until the possibility of his making a similar "mistake" a second time be removed—no prudent

man can entertain any feeling, save disgust and contempt for the way in which justice is administered in Canada.

Since writing the above, we learn that a Rule was taken upon the Sheriff, by order of the Court, to shew cause why a penalty should not be imposed upon him for the illegal manner in which he had summoned the Jury. To this rule the Sheriff answered on Monday last by counsel, and obtained delay, until the first day of next term, to produce affidavits to show that his, apparently, barefaced violation of the Jury law was not intentional. We hope, for the sake of justice, he will be able to do so; although, we confess, we are at a loss to conceive how he can satisfactorily account for the omission of so many Catholic Jurors, whose names upon the Jury list were passed over, and the names of Protestants substituted. What say our Evangelical contemporaries—and what would they not say if the accused were Protestants, and the Sheriff a Catholic? We pause for a reply. At all events, this "mistake" of Mr. Sewell will cost the country dear—not less, says the *Journal de Quebec*, than £3,000.

THE GAVAZZI INQUEST.

The Court of Inquiry, composed of the principal officers of the Garrison, to investigate the conduct of the officers and men of the 26th regiment, implicated in the affair of the 9th ult., has concluded its sittings, with the recommendation that Sergeant Connor, and three privates, who, on the Inquest swore to having heard the officers give orders to fire, be handed over to a Court Martial, in which the accused will have an opportunity of substantiating their depositions against their officers. We fear that the cause of the firing of the troops will still, in spite of all inquiries, remain as much a mystery as ever; unless the evidence, extraordinary indeed, but still not incredible, of our friend Mrs. Margaret Brown, should be found to throw some light upon it. Putting aside the consideration whether the Mayor did, or did not, immediately after reading the Riot Act, cry out "Fire Fire," as of no consequence, we cannot agree with the finding of the minority of the Jury "that the troops fired by order of the said Mayor." The men of the 26th are not raw recruits; they had previously been cautioned against paying attention to the orders of any person, other than their commanding officer; and we cannot bring ourselves to think so lightly of the discipline of a gallant and distinguished regiment as to believe that its men would fire upon a peaceable body of citizens, upon the mere cry of a civilian "Fire Fire"—which are not military words of command, and would therefore have no effect upon such perfect machines as are steady, disciplined soldiers—or that they would fire at all, unless they firmly believed, that they had received orders to do so from their own officers. Neither can we believe that the officers, who on their examination swore that they never gave orders to fire, perjured themselves. Officers in H. M. Service are not lightly to be suspected of falsehood; and we place implicit confidence in the assertions of Lieut. Col. Hogarth, and his brother officers, that they did not order the troops to fire, as in the statements of gallant gentlemen who would scorn to do a dishonorable action. We have an hypothesis—which we offer merely as an hypothesis—by means of which we think that the whole unfortunate mystery is susceptible of solution? We believe in short, that the men fired under a strong, and to the steadiest troops, not altogether an inexcusable delusion; but that the officers did not give the order to fire—as thus:—

There was much confusion and noise in the vicinity of the troops, who, it seems, when the Mayor commenced reading the Riot Act were "standing easy" with arms sloped. Seeing the Mayor reading the Riot Act, and wishing to have his men in readiness, is it improbable that the commanding officer brought them to the—"attention"—and—"carry arms"—without having the least intention of giving any other word of command? Now, if immediately after the order—"carry arms"—some drunken or mischievous person in the crowd near where the Mayor and officer in command were standing had, as testified by Mrs. Margaret Brown, continued in the same tone of voice—"ready—present"—what more natural than that the men, already on the alert by being brought to the "attention," should fancy that the second order was but a continuation of the first, and act accordingly? We do not say that it was thus that the catastrophe occurred; but it is the only feasible explanation that has as yet been offered; and there is much in the evidence of different witnesses to confirm it.

For instance, Sir James Alexander—a military man—says, he saw the men making preparations for firing—that is, going through the different prescribed military movements previous to firing. The men evidently, did not come at once like a lot of cockney sportsmen out sparrow shooting, from "slope arms" to "present;" but went through the regular preparatory stages, thus giving Sir James—as he himself testifies—time to get under shelter before they fired. Clearly the men must have been acting under the influence of regular words of command, given with military precision. That it was not the officers who gave these words of command is clear from the awkward position in which Capt. Cameron found himself when his division fired, in front of the muzzles of their pieces, many of which, at the risk of his own life, like a good and gallant gentleman he knocked up with his sword. Had Capt. Cameron given, or received from his commanding officer, the order to fire, he would have fallen into the rear, the proper place for an officer when about to give such an order. From these two facts put together, we come to the conclusion that the men heard regular military words of command, uttered in rapid succession, and that they fired in consequence; but we also conclude that the officers did not give those;



words of command. And here Mrs. Margaret Brown's evidence, as we have already shown, comes to our assistance, enabling us to explain how the mischief originated. To all this it must be added that, not only is there no evidence to show that the troops fired in consequence of the cry from the Mayor "Fire Fire"—even if he ever did utter such a cry which is by no means certain—but all the evidence goes to establish the contrary. Besides, the idea that a body of disciplined troops would fire upon such an order from a civilian is so absurd that it could never have entered into the heads of any but the wise-acres who usually compose an intelligent British Jury.

In thus starting an hypothesis exculpatory of both officers, and men, we know that we are likely to give great offence. Sad loss of life has occurred; innocent men have been stricken down; brides have lost their husbands; and parents have had to mourn over the untimely deaths of their best and dearest. Must there not then be crime some where? Must there not be a victim? Such feelings are not unnatural; and if not carried too far, are scarcely blameable. If there be crime it should be punished; if there be a criminal, he should not be allowed to go unscathed; but first let us make sure whether there has been a crime, and a criminal, or merely an accident—a terrible one indeed—but still only an accident. That there has been malice, or perjury, on the part of Mayor, officers, or troops we cannot bring ourselves to believe; and until something more plausible shall turn up, we must needs be contented with the hypothesis which we have started, based upon the evidence of that very remarkable woman, Mrs. Margaret Brown, as the least improbable of any that has as yet been offered, to explain the known facts of the case.

The result of the Coroner's Inquest upon the body of Michael Donnelly has not been more satisfactory than that of the first investigation; in neither one nor the other, could the Jury agree upon a verdict, but in both, contented themselves with handing in special returns; the proceedings at the last enquiry will be found on our seventh page. There is however, this remarkable difference to be found betwixt the two Inquests. That, though Walsh and Donnelly were both shot at the same time, and by the same *sortie* from Zion Church, and though the circumstances that led to their deaths were precisely the same, the charges of the Coroner were very different. In the first, the Coroner directly asserted an attack upon the murdered man, Walsh, formed a party; in the second, not only no mention is made of an attack, but, in accordance with the evidence—evidence precisely similar to that adduced on the other investigation be it remembered—the party who rushed out of the church are, by implication taxed with murder, in that they fired upon the crowd "when retreating." No one will deny that the persons inside Zion church had a perfect right to carry arms with them for defensive purposes; no one will contest their right, if attacked, and when attacked, to use those arms in self defence: but no one surely will have the hardihood to contend that they had any right to shoot down persons who not only were not attacking them; but, who, no matter what may have been their previous conduct, were actually *running away*. To have shot a person trying to break into the church would have been a justifiable homicide; but the firing upon a mob "when retreating," overpowered by the police—and with a strong body of military within a hundred yards, or so, called out on purpose to protect the church—was an act of wanton and cowardly murder. In this light it was viewed by the majority of the Jury, who, in accordance with the evidence, and the Coroner's charge, recorded their opinion—"That, at the time the deceased Michael Donnelly was shot by some person unknown from Zion church, there was nothing to justify such firing."

The Hon. Charles Wilson, and Mr. Charles Schiller are, we understand, about to institute legal proceedings against the individuals who, in their report to the Coroner upon the first Inquest, accused them of perjury. In anticipation of these proceedings, we refrain from publishing some intended remarks upon those passages of the evidence of the above named gentlemen, which procured for them the invidious, and perfectly unauthorised imputations cast upon them. We doubt not that they will obtain redress from the proper tribunals, to which they have appealed, and be able to inflict a well merited chastisement upon their detractors.

The partiality of the nine jurors who concurred in stigmatising better men than themselves as perjurers, is the more striking, in that—whilst their noses were so keen to smell out perjury in the discrepancies betwixt Catholic, and Protestant, depositions, and their religious prejudices, led them at once to condemn the former as false—they passed over in silence the far more striking discrepancies betwixt the depositions of Protestant, and Protestant. Of this we shall give one instance for the present. Capt. Ermatinger, a gentleman in whose bare word we would place implicit confidence, swore most positively, that he never called on the people inside the church to come out and defend themselves. John Broomer, a man brought up from Quebec, and who, though he came up in the same boat with Gavazzi's body-guard did not know one man of them—did not know whether any of them were in the church, or spoke on the platform—did not know who had fire-arms—did not know in fact any body or any thing, that it might be inconvenient for him to know—swore that Capt. Ermatinger did call upon the people in the Church to come out and defend themselves. But although here is a discrepancy, than which none can be more glaring, our honest Protestant Jurors took no notice of it whatever; so easy, and accommodating are cer-

tain consciences. The reason is plain. They did not dare tax a gentleman like Capt. Ermatinger with perjury, for they knew that nobody would believe them; and it did not suit their prejudices to tax John Broomer with perjury, because he was one of the witnesses who deposed to an attack on Zion church, and it would not do to throw discredit on the testimony of so useful a witness. We leave our readers to draw their own conclusions.

The Gavazzi tragedy has had another victim this week. Young James Clendinnen, a lad only 13 years of age, wounded on the 9th ult., after intense suffering, died on the evening of Wednesday last, at the General Hospital. The fate of this poor boy, thus untimely cut off, has excited a general feeling of commiseration.

CONGREGATION OF OUR LADY, MONTREAL.

On Wednesday, the 13th inst., we were present at the Annual distribution of prizes in the above institution, and have to thank the Ladies of the Congregation for a treat of no ordinary kind. It has often been our privilege to assist on such occasions, but we must say that never, even in the same excellent institution, have we witnessed such a display, whether as regards the number of the pupils, or their proficiency in the various branches of education.

The music was well chosen, comprising some of the most charming compositions of the best masters, Mozart, &c., and was executed in a manner that reflected the highest honor on the teachers, Messrs. Brauneis and Seybold, with some of the Sisters of the Congregation, whose names we would not think of giving, knowing that these admirable ladies seek not, in their actions, but rather shun, the applause of men. Some of the pieces were performed in a concert of nine pianos, and others on all the instruments, consisting of pianos, harps, guitars, &c. The effect was exceedingly fine, especially in the national anthem of the Empire, *God Save the Queen*, and the lively air so dear to our Canadian Brethren: *Vive la Canadienne*.

The Vocal music was also very good, some of the young performers evincing a high degree of musical talent, together with extraordinary vocal power. Amongst the most distinguished, was Miss Crowley of Boston, Miss Watson of New York, Miss Hennessey, Miss Mondelet, &c. One of the most interesting features of the exhibition was a historical and geographical drama, composed and represented by the pupils of the Convent, each young lady personating some particular country. Miss Crowley, already mentioned, took the part of "England"—Miss E. Watson, of New York, that of "Ireland"—Miss McCulla, of Montreal, represented "Auld Scotia," and Miss E. Mondelet, also of Montreal, ably sustained the part of *notre beau Canada*. Miss Coffin of this city personated Italy, and Miss Sexton, fair, afflicted Poland. Austria and Spain were fitly represented and, so, in short, was every country both of the Old and New World. The conception was a very good one, and was really well carried out.

The golden medal was awarded to Miss Glen, of Chambly.

The Superior of the Seminary was present with a large number of clergymen, and a numerous assemblage of ladies and gentlemen, consisting principally of the parents and friends of the pupils. Every one seemed delighted with the exhibition, and we will venture to say that many, many hearts were animated with gratitude towards the accomplished sisterhood whose lives are devoted to the education of youth—who move silently "along the even tenor of their way," undisturbed by calumny—unmoved by praise—doing all for God's sake and the welfare of society, in the true spirit of their vocation. Ah! Gavazzi! Gavazzi!—poor Gavazzi! what a comment on your vile words was that scene—what an answer was there—silent but overwhelming—to your ruffianly strictures on convent education. One of our judges who was there present, delivered a short address, in which he stated that several of his daughters had been educated in that admirable Convent of the Congregation, and that he was now taking another from the hands of the good sisters with her education complete. Many of our first and most worthy citizens were present, who could have said the same, and many more from the various cities of the neighboring republic, and each would vie with the other in extolling the benefits everywhere derived from conventual education. Alas! for the mountebank Italian, and alas! for those who could listen to his filthy ribaldry!—Catholics have only pity to bestow on either.

ST. MARY'S COLLEGE.

On Wednesday, the 13th inst., took place, at St. Mary's College, under the charge of the Reverend Father Jesuits, the annual distribution of prizes.—We subjoin a list of the victors in the various intellectual combats.

The College band was in attendance, and discoursed most eloquent music; whilst the exercises gone through by the young students, reflected the highest credit both upon pupils and instructors:—

I.—CHRISTIAN DOCTRINE—1st course—1st premium, Edmond Hudon; 2nd, George Desbarrats. 2nd course—1st pr., Aug. Levert; 2nd, Jos. Brousseau. 3rd course—1st pr., George Rivet; 2nd, Ch. Lacoste. 4th course—1st pr., Wolfred Grenier; 2nd, Gust. Dorseneus.

II.—RHETORIC—Excellence—Premium, Peter Ryan; Application—pr., Peter Ryan; Latin Discourse—pr., Peter Ryan; Latin Translation—pr., Peter Ryan; Greek—pr., Peter Ryan; French Discourse—pr., Peter Ryan; Latin Poetry—pr., Peter Ryan; History—pr., Peter Ryan.

III.—BELLES LETTRES. Excellence—Premium, A. McMillan; Application—pr., A. Pariseault; Latin Narration—pr., G. Desbarrats; French Narration—pr., O. Garceau; Latin Poetry—pr., D. Curtin; Latin Translation—pr., A. McMillan; Greek—pr., D. Curtin; History—pr., G. Desbarrats.

CLASSICS. Excellence—pr., Edmond Hudon; Application—pr., Ephreim Hudon; Latin Composition—pr., Aug. de Nouvion; Latin Translation—pr., Aug. de Nouvion; Latin Poetry—pr., Edmond Hudon; Greek—pr., Edmond Hudon; Epistolary Composition—pr., Edmond Hudon; History—pr., Aug. de Rocheblane; Geography—pr., Edmond Hudon.

FIRST GRAMMAR CLASS. Excellence—Premium, Jos. Brousseau; Application—pr., Jos. Brousseau; Latin Composition—pr., Jos. Brousseau; Latin Translation—pr., Jos. de Bellefeuille; Greek—pr., Jos. Sorg; French—pr., Jos. Brousseau; History—pr., Jos. de Bellefeuille; Geography—pr., A. Mullins.

SECOND GRAMMAR CLASS. Excellence—pr., Hincinthe Hudon; Application—pr., M. Clark; Latin Composition—pr., H. Hudon; Latin Translation—pr., M. Stenson; French—pr., Ls. Beaucaire; History—pr., W. Kelly; Geography—pr., A. Leamy; Writing—pr., P. Grothe.

THIRD GRAMMAR CLASS. Excellence—pr., John McTavish; Application—pr., G. Rivet; Latin Composition—pr., J. McTavish; Latin Translation—pr., J. McTavish; French—pr., C. Lacoste; History—pr., C. Lacoste; Geography—pr., J. McTavish; Writing—pr., H. Phillips.

III.—PRIMARY INSTRUCTION. Commercial Course—Excellence—pr., A. Mongenois; Application—pr., S. Nagle; French—pr., A. Levert; History—pr., S. Nagle; Geography—pr., S. Nagle.

ENGLISH AND FRENCH CLASS. Excellence—1st pr., W. Grenier; 2nd, Alph. Pinseault; Application—pr., W. Grenier; 2nd, N. Vadeboncoeur; French—1st pr., Ch. de Lorimier; 2nd, W. Grenier; History—1st pr., C. de Lorimier; 2nd, A. Hudon; Geography—1st pr., A. St. Germain; 2nd, C. de Lorimier; Arithmetic—1st pr., A. Pariseault; 2nd, A. St. Germain; Writing—1st pr., H. Faucher; 2nd, F. Guibault.

RUDIMENTS. Excellence—pr., Alph. Leclair; App.—pr., U. Beaudry; French Reading—pr., U. Beaudry; English do., pr., R. Flanigan; Writing—pr., G. Grenier.

IV.—SPECIAL COURSES. English Course—1st division—English Narration—pr., G. Desbarrats. 2nd division—Exercise and Translation—pr., A. de Rocheblane. 3rd division—Exercise and Trans.—pr., J. Sorg. 4th division—Ex. and Trans.—pr., M. Clark. 5th division—Reading and Trans.—pr., W. Desbarrats. 6th division—Do., pr., F. Guibault.

MATHEMATICAL COURSE. 1st division—Geometry—pr., G. Desbarrats. 2nd division—Arithmetic—pr., A. de Nouvion. 3rd division—Do., pr., C. de Chantal. 4th division—Do., pr., B. Dupre. 5th division—Do., pr., A. Barbeau.

INSTRUMENTAL MUSIC. 1st division—pr., A. Mullins. 2nd division—pr., A. Delisle. DRAWING. Premium—L. Labelle.

The written and oral examinations took place on the 7th, 8th, 9th, 11th, and 12th instant, upon all the branches of the various courses. A premium, which is esteemed by the professors as one of the most honorable, was allotted to those who obtained the greatest number of good notes.

V.—EXAMINATION. RHETORIC—Premium—P. Ryan. BELLES LETTRES—pr., G. Desbarrats. CLASSICS—pr., Jules Valois. 1st GRAMMAR CLASS—pr., J. Brousseau. 2nd GRAMMAR CLASS—pr., W. Kelly. 3rd GRAMMAR CLASS—pr., John McTavish. COMMERCIAL COURSE—pr., Aug. Levert. FRENCH AND ENGLISH ELEMENTARY COURSE—1st pr., A. McCallum; 2nd, A. Pariseault. RUDIMENTS—pr., U. Beaudry.

PREMIUMS OF FOUR ACCESSITS. RHETORIC—A. Robichaud, Ed. Frechette, A. Meilleur, X. Barrette, and H. Bourgeois. 1st GRAMMAR CLASS—Th. David, L. Brouillet, and A. Jones. 2nd GRAMMAR CLASS—C. Dorion, G. Grant, and A. Boyer. 3rd GRAMMAR CLASS—B. Berthelet and A. Pare. RUDIMENTS—Ed. Morley.

A course of philosophy will be opened next year in this College. The re-opening of the classes will take place on the first Thursday in September, at eight o'clock in the morning.

We regret to see by the *Transcript* of yesterday that a most beastly outrage has been perpetrated on the chapel in the Military Burial Ground, Victoria-Road; and an infamous insult offered to the Rev. Mr. Robertson, the Garrison Chaplain, a gentleman deservedly, and universally, respected, by men of all religious denominations. A report of the circumstances has been made to the Commander-in-Chief, and we shall rejoice to hear that the filthy scoundrels have been detected, and soundly flogged.

We regret also to add that the *Transcript* tries to give a religious coloring to this disgraceful affair, and to make it appear that the dirty blackguards engaged in it were Catholics. We have heard another version; we have heard it stated on good authority—that the non-commissioned officers on guard when the outrage must have occurred, were Protestants and Presbyterians—and that if it originated from any religious animosity, it must have been from the antipathy of Presbyterian, to Episcopalian.—However, we shall know the truth in a few days.

We understand that B. Devlin, Esq., of this city, while on a professional visit to Quebec, within the last few days received a very flattering entertainment from his countrymen, as a mark of their esteem for his character as an Irishman, and his talents as an advocate. Mr. Devlin is, we understand, engaged with other counsel to defend the parties accused of having taken part in the Gavazzi riots at Quebec, but whose trial has been postponed on account of the exposure of Mr. Sewell's "mistake." The trick of Jury-packing fails sometimes.

REMITTANCES RECEIVED.

S. Mountain, J. Gavin, 6s 3d; Bedford, J. Kehoe, 6s 3d; Brock, J. McEnry, £1; Pakenham, M. Herrick, 6s 3d; Londonderry, Ireland, J. Cunningham, 10s; Mossa, T. Fitzpatrick, £1 10s; Clarke-Durham, D. Roche, 6s 3d; Wellington, J. Scully, Esq., 12s 6d; Port Daniel, W. Whelan, 12s 6d; Trent Port, Rev. J. P. Madden, D. D., £1 5s; Cornwall, J. Flanagan, £1 5s; Beauharnois, M. Martin, 6s 3d; St. Cesaire, P. Maguire, £1 5s; St. Anne's, Rev. L. A. Bourret, 12s 6d; Quebec, M. Enright, £5; N. Lancaster, J. A. McGillis, 12s 6d; St. Raphael's, D. McPherson, 12s 6d; Williamstown, Mrs. Fraser, £1 5s; Branford, J. Comerford, £1 5s; Kemptville, Rev. D. Farrelly, £1 5s; Danville, J. Honeyman, 6s. 3d; A. B. Fraser, 6s 3d.

THE REV. FATHER BUTLER OF PETERBORO.

To the Editor of the True Witness.

Sir,—Having witnessed the performance of the last sad rites over the mortal remains of the lately deceased Pastor of Peterboro—the Rev. John Butler—I would desire to bring under the notice of your readers, the name of this worthy servant of Christ, who has lately passed away from the scene of his labors to the enjoyment of that reward which is laid up for all who on earth shall leave father or mother, home or country, for Christ's sake.

The Rev. James Butler was a native of Tipperary. Soon after receiving the Holy Order of Priesthood, Peterboro, together with about 30 other townships, were entrusted to his care, in which situation, though ever courting retirement, his zeal, and ardent devotion, soon became conspicuous, and won for him the esteem and affection of all his flock. The name of James Butler will long be held in remembrance by the Catholics of this portion of Canada, in which the numerous churches erected under his auspices—especially the handsome church at Peterboro where his body now lies, waiting for the resurrection of the just—will hand down to future generations, the name of this zealous and indefatigable laborer in the Lord's vineyard.—R. I. P. A CATHOLIC.

Peterboro, July 13, 1853.

On Sunday last Messrs. Joseph Jagueux and Philippe Brunet, received the Holy Order of Priesthood from the hands of his Grace, the Archbishop of Quebec.

The Quebec papers contain a report of the conviction, before a bench of magistrates, of a certain Narcisse Filiou of Beauport, on the complaint of a constable, that he, the said Narcisse Filiou did, during the Procession of the Blessed Sacrament, on the 29th of May last, behave himself in a disorderly manner at the door of the Beauport church, by refusing to take off his hat, when told so to do by said constable.—The accused was sentenced to a fine of five shillings, and twenty one shillings and three pence costs. But he has since appealed to the Superior Court.

This proceeding on the part of the court and constable, seems, at first blush, strange and arbitrary.—If Narcisse Filiou was on the Queen's highway, we do not see in virtue of what law, he could have been expected to take off his hat, or to offer any signs of respect to the passing Procession. We should like to know, however, if the accused was not actually within the precincts of the church, and on the property of the Fabrique, for that would alter the nature of the case entirely. It is said that he was "at the door of the church;" and certainly, if within its precincts, he was bound, to obey all the requirements of the Church. Catholics have no right to expect more from their Protestant fellow citizens, no matter of what origin, than that they shall abstain from all acts of insult to, or aggression upon, their Processions; and we are happy to say that, with a few and unimportant exceptions, the conduct of the latter has always been courteous and conciliatory. But if Protestants come, voluntarily, into our churches, or sacred inclosures, they are bound to behave themselves properly, and to pay all the usual outward marks of respect. If their consciences are too tender for this, they should keep away altogether. In the case of Narcisse Filiou, the point to be decided is, where, and upon whose property, was he, when he committed the act complained of by the constable; and upon this point we are not able, from the accounts that have appeared in the Quebec Journals, to form any opinion. It is merely said "he was at the door of the church," a very vague expression.

Mr. Cameron has announced his intention to come forward at the next election, in opposition to Mr. Brown, as candidate for the county of Lambton. Mr. Brown is to be treated to a great Protestant feed at Toronto on the same day that the Corporation entertains Mr. Hincks.

The New York Crystal Palace was opened on the 14th inst. The President assisted, and the whole affair went off with eclat; the military bands playing "Yankee Doodle, and the choir singing the "Old Hundredth," set to "semi-secular words."

The *Mirror* has an account of the proceedings of the 12th inst. at Toronto. There was the usual amount of cursing, swearing, drunkenness, brutality, and ribald blasphemy; but the evening orgies concluded, thank God, without any bloodshed.

Mr. Solicitor General Morrison was unanimously re-elected for Niagara, on the 13th inst.

A young girl 18 years of age, was drowned in the Lachine canal, on Saturday last.

A Mr. John Wise, the famous aeronaut proposes to cross the Atlantic in a balloon, capable of carrying eight men and three hundred pounds of provisions. By ascending to the proper elevation, the hardy adventurer expects to meet a strong and steady current from the Westward, which will carry him over in about 48 hours.

THE MAPLE LEAF; Montreal: Mr. Lay. 5s. per Annum.

We have received the July number of this Juvenile Magazine. We cannot too highly recommend this neat and instructive periodical. Ladies will find it a useful companion and instructor in that most tasteful of female exercises—Crotchet Work. The position of the publisher—her zeal and perseverance in continuing her popular Magazine, under peculiarly distressing circumstances, should secure her a more than ordinary encouragement.

THE ANGLO-AMERICAN; Toronto: T. McClair, Esq. From the high celebrity which this lending Monthly has already attained, its mere name should suffice to commend it to every admirer of refined literature.—The July number, which we have carefully perused, is equal to any of its predecessors.

Birth.

In this city, on the 16th inst., the wife of Mr. P. Ryan, of a daughter.

Died.

In this city, on the 9th inst., Ursule Marguerite Emma, youngest daughter of Henry Starnes, Esq., aged four years and nine months.

In this city, on the 18th inst., Mr. Peter Reynolds, late Quarter-master Sergeant in her Majesty's 8th Regiment, aged 67 years, a native of Dublin, Ireland.



## FOREIGN INTELLIGENCE.

## FRANCE.

The Ministry of Police, in which it is said M. de Maupas has been too zealous, finding plots constantly where no plots existed, has been suppressed; and M. de Maupas is spoken of for a diplomatic appointment. M. de Morny and M. Fould are for preserving the peace of Europe at any risk; while M. de Persigny and M. Drouyn de Lhuys are for enforcing respect to treaties even at the hazard of war.

It was generally believed in Paris that the Minister of Foreign Affairs had received news of the definitive rejection of the Russian ultimatum by the Porte; but that, nevertheless, the Eastern question would be solved peacefully.

A telegraphic message has been received at Calais, from Paris, to secure every sailor under forty years of age, and who had not already served four years in the French navy. The men were ordered to be sent to Brest immediately. Several fishing boats, having been deprived of their crews, have been dragged on shore.

At a self-solicited interview with the editors and proprietors of the Paris journals, the Minister of the Interior has intimated that it is not the intention of the Government to increase the restrictions on the press, but, on the contrary, that it is desirous of extending the freedom of an organ so powerful for good when wielded with moderation.

## PRUSSIA.

THE QUESTION OF MIXED MARRIAGES.—The Berlin correspondent of the *Chronicle* writes on June 23rd:—

"It will be remembered that a recent Papal Bull, addressed to the Roman Catholic Episcopacy of Prussia, and ordered to be enforced by them in their various dioceses, directed that assent should be refused to all mixed marriages of non-Catholics with Catholics, unless oaths should be taken by the contracting parties, before a Catholic Priest, that all issue of the marriage should be brought up in the Roman Catholic Faith. The Minister of War, General von Bonin, has, in the King's name, issued a general order to the army and navy, including, of course, all individuals connected therewith, civil or military, in which it is stated that in case any officer should obey this act of Roman encroachment, and take any such oath or pledge before a Catholic Priest, he shall be forthwith dismissed the service as guilty of conduct unworthy a man and an officer. The *Zeit*, in alluding to this subject, says that the giving of any such pledge, no matter by whom, is illegal, being an infraction of the law of the land relating to mixed marriages."

## RUSSIA.

All news from Russia connected with military matters is so uniformly warlike that it looks very much like a dead set at intimidating Europe. Instance the following, under date of the 17th:—"To judge from the reports which every day gain more substance, and from the unusual activity of the military authorities, it must be seriously meant to occupy the Danubian Principalities; or, indeed, to undertake something more serious still, since the fleet in the Black Sea is fully equipped for war. The crews of these vessels are described as most martially disposed, and to be still further inspired by the bold bearing of Prince Menschikoff, "thirsting for achievements." It is said of him, that when he left Constantinople the last time, he predicted his return thither, but, as he pointedly put it, his return "in full uniform." This expression, alluding to his late appearance there in plain clothes, means also in Russian something equivalent to "armed cap-a-pie." There are not wanting persons who affirm positively that the Prince is already in possession of instructions how to act, as soon as the answer to the ultimatum should arrive at Odessa from Constantinople.

## ROME.

The eighth anniversary of the elevation of the present Pope to the Papal throne was celebrated at Rome on the 17th. The day was ushered in with salvos of artillery from the Castle of St. Angelo, and a solemn service was performed in the Sixtine Chapel, in the presence of his Holiness, the Cardinals, and other dignitaries. Cardinal Ferretti performed mass. After the service his Holiness received the congratulations usual on the occasion.

The Rev. Jesuit Fathers who were to form the General Congregation of the Order had all arrived in Rome. The first reunion was appointed for the 21st of June, the Feast of St. Aloysius Gonzaga. The General Congregation was to commence its labors by the election of a Superior-General, in order to carry them on under his presidency and direction. It is believed the Congregation will last for six months. It had been ordered by the deceased General a considerable time before his illness, and consequently without any idea of his death, and of the obligation in which this present assembly would be placed of providing his successor. Providence had permitted this anticipated convocation, in order to shorten the vacancy of the Generalate. The constitutions in fact ordain that the General Congregation must be convoked six months before the day fixed for its reunion. Thus, if the convocation had only taken place at the death of the General, it could not have been held till towards the end of October, and there would of necessity have been a vacancy of at least six months. Thanks to the truly providential foresight of the Rev. Father Roothaan, this vacancy will only last six weeks, for the last Superior-General died on the 8th May, and in all probability the election of his successor will have taken place on the 22nd or 23rd June.

The General Congregation which has just opened is composed of fifty members. The society is divided,

if we are not mistaken, into fifteen provinces, and two demi-provinces. Each province sends three members, and each demi-province one member, which gives forty-seven members. To these must be added the Vicar-General and the four assistants, which raises the whole number to fifty-two.

France reckons in this assembly ten members, nine for the three provinces of Paris, Lyons, and Toulouse, and the assistant. It is the fifth of the whole number.

We have said that each province sends to the General Congregation three of its members. The Father Provincial constitutes, of right, a part of the deputations; the two others are chosen by the Provincial Congregation, which is composed of fifty members. In the first place, of all the Superiors of the houses of the provinces, and to complete the number of fifty, if there is occasion, of the oldest of the Fathers Professed, according to the seniority of their profession.

It would be difficult to find a more reverend assembly than that which was to be assembled on the 21st of June, in the Conventual Hall of the Gesù. Its members have come from all the corners of the world. The majority of them have grown old in the labors of the Apostolate, of instruction, and of science. All of them have given pledges of their devotion to the Church and to society. What an admirable spectacle is presented to the world by this Society of Jesus, always pure, always filled with the spirit of its holy founder, having never any occasion for reformation, always persecuted by impiety, always exalted by religion, having no enemies but the enemies of the Church, and able to boast of the esteem and affection of all those who value and who love the truth!

## PERSIA.

Extract of a letter from Erzeroun, dated June 3rd:—"Yesterday's gloom brought us a batch of news from Persia of a singular kind. It is no less than the appearance of a number of visitations there at the same time, for there have been inundations and cholera at Teheran, locusts at Isfahan, and a terrible earthquake at Shiraz and Cashan. At the former place 12,000 to 15,000 persons are said to have been killed, as the disaster occurred during the night, and the stench arising from the dead bodies was such as to produce an epidemic very much resembling the plague. From Teheran we hear that the cholera has diminished. The British mission had, however, moved higher up the hills, as a matter of precaution."

## INDIA.

There was no definite news from Rangoon, but it was expected that either the treaty with the King of Ava would be signed at once, or that our troops would move on to Ava. The Governor-General is anxious to bring the war to a close.

## AUSTRALIA.

In Australia things were proceeding prosperously. From the 1st of January to the 6th of April 500,000 ounces of gold had been shipped; price of gold, £3 17s. 6d. per ounce.

## GREAT BRITAIN.

THE CARLTON CLUB.—ANOTHER ROW.—We learn that there was what an Irishman would call a regular row at the Carlton Club on Thursday. The scene was a mingled one, in which the serious and ludicrous elements were blended in pretty equal proportions.—We may be able, in a day or two, to enter into particulars. In the meantime it may be enough to mention the fact that the scene had its origin in the state of perfect confusion into which the Conservative party have been thrown since the downfall of the Derby administration.—*Morning Advertiser*.

In the Lords, on Friday, there was another long and unprofitable discussion upon a question, put by Lord Cardigan, as to the intention of the government to prosecute the Rev. Messrs. Burke and Clune for the part they took in the Sixmilebridge affair, and upon a motion of the noble earl for the production of the correspondence between Lord Aberdeen and Mr. Monseil, which has already been published by all the press. The gallant peer's speech was extremely violent in its tone respecting the Catholic Clergy, which induced the Prime Minister, in reply, to express a hope that Lord Cardigan's remarks would not create a dangerous excitement and disorder in Clare at the forthcoming election for that county. As to the noble lord's question, the case remained precisely where it was last March, when the subject was fully discussed in both Houses. Government had then stated their reasons for not prosecuting the clergymen in question, and nothing that since transpired had altered their decision. Such a prosecution the Executive deemed to be eminently unwise and impolitic, after the mode in which the late Irish Attorney-General (Mr. Napier) had conducted the case when he was in office. With regard to the correspondence alluded to, he (Lord Aberdeen) objected to its production, simply because it was not official. It was already before the country, and the opponents of the government were welcome to make what use they pleased of it. For the noble leader of the Lower House, he (Lord Aberdeen) entertained the highest admiration and the greatest personal friendship; but that was no reason why he should adopt his noble friend's opinions on all subjects, or his reasons for arriving at particular conclusions.

The nunneries discussion, as my readers know, is fixed for the 20th July. It was thought and said that the question would be hardly likely to come on again for discussion this session—but, to all appearance, a greater mistake was never made. On the 20th July Mr. Phinn's motion stands third on the list. There are two orders of the day before him, but of these I understand that one will be withdrawn, and the other will not occupy more than half an hour. My present impression is, that the whole of that Wednesday will be devoted to the discussion. There are so many to speak, that I take it for granted the debate will not be concluded on Wednesday, but will have to be renewed on some future day—if indeed another day can be found.—*London Correspondent of Tablet*.

Productive gold diggings are said to have been found on some crown lands in Scotland. The locality, however, is kept a secret.

On the evening of the 22nd June a wanton and most disgraceful outrage was committed on the Catholic Chapel at Pembroke Dock, South Wales, during the time of a vessel being launched from her Majesty's Dockyard. Between the hours of four and five o'clock, p.m., a number of persons wantonly and maliciously destroyed nearly the entire of the windows on one side (130 panes) of the chapel. The Rev. Oliver Murphy, the pastor, has offered a reward of £5 to any persons who may give such information as may lead to the conviction of any of the perpetrators; yet, strange to say, although the occurrence took place early in the evening, and although a number of people are continually walking through the town, not a clue has yet been discovered whereby the offenders may be traced and rendered amenable to the laws of the country.

DISTURBANCES BETWEEN WELSH AND IRISH WORKMEN.—Several disturbances have taken place, and the greatest antipathy has been shown, between the Welsh and Irish laborers and workmen employed on the iron works at Nantyglo, Benfort, and Brynmawr. This ill will originated in a severe case of stabbing, which took place in a public-house at Ebbwvale, where, in a drunken brawl, a Welshman was stabbed in the abdomen. As soon as this outrage was known among the hills the greatest indignation was manifested on the part of the Welsh against the Irish, and the former employed at the forges and elsewhere showed great hostility. In many places the Irish were pelted with stones, and at Brynmawr a mob of 3,000 Welshmen paraded the streets, threatening death if the Irish did not leave. Stones were thrown, but the Irish residents immediately left, selling their tools for what they would bring. Hundreds of men were thus thrown out of work. Constables were sworn in to preserve the peace.

THE CHURCH OF ENGLAND EDUCATION SOCIETY v. THE NATIONAL SOCIETY.—On Thursday week there was a grand field day of the Liverpool Evangelicals at the Amphitheatre—in favor of the first named society, whose main object is to abolish the compulsory use of the Church of England Catechism in its schools; and against the latter, which has the support of the Bishops, and of their supreme head, in spirituals as well as temporal, the Queen. The principal speakers were the Rev. W. Pollock, who ridiculed the notion of making "little Quakers, Baptists, Independents and Wesleyans, often not baptized, tell positive untruths about godfathers, godmothers, and bishops; and Dr. McNeill, who took great credit to himself for having refused to read in his church the Queen's letter in behalf of the National Society,—not intending the refusal, he said, as an indignity to the Queen, but as a rebuke to the unfaithfulness of the minister who recommended such a step to the Sovereign. This movement is another illustration of the divisions and the Church of England even to its core; and which will, sooner or later, verify the Divine prediction, "The house divided against itself cannot stand."—*Catholic Standard*.

ANGLICAN DEVELOPMENTS.—Considerable excitement has been caused in Evangelical circles, by the open renunciation of their distinguishing principles by one of their most popular ministers, the Rev. Mr. Forster, the pastor of a numerous congregation assembling in a handsome modern built edifice in Kentish-town, London. The rev. gentleman has announced his far-well sermon to be preached to his present congregation on Sunday next. A large portion of his hearers, it is said, sympathise with their minister's views, and will accompany him to another place of worship in the neighborhood. Rumor makes free with the names of other men of note in the Evangelical world as being likely to follow this gentleman's example.—*Morning Paper*. We have been informed that Mr. Forster intends establishing a "Free Christian Church," the bases of which will be:—The Holy Scriptures, not human creeds, the only standard of Christian belief; the duty of all men to inquire for themselves; their individual irresponsibility to each other for the conclusions which they may reach; and diversity of opinions no bar to religious fellowship.—In this project he has received ample promise of support.—*Examiner*. We have not yet learned what phase of Protestantism this new reformer means to go through; possibly he is not as yet satisfied in his own mind as to the doctrine he shall preach. For the present, he is simply a Protestant unattached. He only protests now against the Adorable Trinity; but whether his private judgment will induce him to join the Unitarians, or Archbishop Whately and the Socinians, or Archbishop Sumner and the Anti-Ordination sect, or Dr. Hampden, or Mr. "Baptist" Noel, or Mr. Anti-Baptist Gorham, who can foretell? Whatever his future course, what Protestant can legitimately condemn him? If he be wrong, where is the authority to set him right or call him to account? The Anglican "Church" is a notorious sham, as far as authority is concerned. Its Bishops have no authority except what the law of Parliament gives them, and, to cure a peccant Parson's soul, they must go to Sir John Dodson, at Doctors' Commons, at a cost which, as in Archdeacon Denison's case of imputed heresy, the "Lords Spiritual" are not disposed to incur.—*Catholic Standard*.

It is remarkable, as evidencing the intense desire for peace that pervades the mercantile mind of Europe, that almost no one is willing to look the present danger in the face; and that every Telegraphic announcement of fresh difficulties or ruptures has tagged on to it, how or by whom no body knows, the comforting assurance that, "notwithstanding, peace will be preserved," or, "a pacific solution is looked for." We are not quite so sanguine, and believe that, however hostilities may be temporarily stayed off by fatal concessions, the ambition of Russia will ere long force Europe into a war. There is one fact, especially, which we view in a totally different light from those who still uphold the pacific intentions of the Russian Emperor. From Berlin and Dresden it is reported that an unusual number of Russian families are on their way to the German watering-places, who all assert that there is not the least probability of war taking place. At Paris a similar phenomenon is observed; and the Russian Ambassador, M. Kisseleff, has ostentatiously taken a house at Vichy for the season, and a new lease of his town-house for two years (which is twice the usual length of lease); in neither case making any difficulty as to engaging to pay the full rent, in case he leaves before the expiry of the lease. So far from viewing these unusual proceedings as any guarantee for peace, they seem to us rather symptomatic of a matured plan of hostile policy which is resolved to mask its designs up to the last moment.—We know that the national party in Russia is vehemently in favor of war, and the whole complexion of

the times is certainly not one peculiarly pacific; and if, in the face of these facts, we find an unusual number of Russian families of distinction thus flocking to Paris and the Rhine, it is much more probable that they have been sent a travelling by the Czar himself, than that they are acting in obedience to any unwarranted passion on their own parts for summer-touring.—This drama of finesse, however, is rapidly approaching a denouement; for, though our own Cabinet seems quite content to continue guessing at the Czar's riddles, the French Emperor, it is said, has at length resolved to pluck the mask from off the Northern intriguer, and boldly to accept either peace or war, as Russia pleases.—*Edinburgh Advertiser*.

The Report of Criminal Offenders in Scotland for the year 1852 has, in conformity with the Act of Parliament, been printed. The tables of which the report is composed are of a very voluminous description. They give details of the state of crime in each of the thirty-two Counties into which Scotland is divided,—with the character of the offences committed, the age and sex of the criminals, state of their education &c. In the cases of 35 males and 10 females the amount of instruction could not be ascertained. In respect to the age of offenders, we find from the Report, that the ages between 21 and 30 are productive of the greatest number of criminals; the next period is between 18 and 25; the third between 30 and 40; and that which appears to contribute least to the roll of offenders is where the ages is 12 and under. Of the total number of 4027 offenders, 4 were sentenced to death, 3 to transportation for life, 25 to fourteen years transportation, 235 to seven years transportation, and 88 to transportation for other periods; 17 were whipped, 164 fined, 1 discharged on surety, and in the case of 14, where a conviction had been obtained, no sentence was pronounced; 29 were outlawed, 5 were found to be insane; 42 were found not guilty. In the case of 157, a verdict of not proven was returned; and 730 were discharged before trial. The execution of the capital sentence was committed in three cases, and that of transportation for life in one.

THE AGAPEMONE.—At the Bridgewater County Court, on Saturday, an action was brought by Mr. Walters against Mr. Prince, "My Lord" of the Agapemone, to recover certain articles of domestic use, carried to the Agapemone by the plaintiff, on going there to reside, and not delivered to him again on his leaving, which, in the course of the trial, it appeared he did at twelve o'clock at night on the 30th of April last. Mr. Walters, on examination, said,—I became an inhabitant of the Agapemone in 1845, and remained there until the last day of April of the present year. I saw Mr. Prince most days; he was the head of the establishment, but gave his orders through the medium of others; I took meals sometimes with him; Mr. Prince never gave orders except in trifling matters; Mr. Thomas was the will of "my Lord," and said, in giving orders, "You shall do so and so." Mr. Prince was treated in the establishment as superior to man—as the Lord Jesus Christ, holding himself forth as such; and was called my Lord who died on the cross—the only Lord Jesus Christ, and was treated as such. Mrs. Starkey was also next Mr. Prince in honor and authority; she was called Helen, afterwards "beloved;" she sometimes gave directions for Mr. Prince, but did nothing except by his will. When I got into the Agapemone, Prince conducted himself as head of the establishment, and Mr. Thomas as agent. Mr. Prince declared that Mr. Thomas was his will, and he had no other will; I received every word of Thomas's as Prince's. When I left, they said—"I left as a thief in the night," in one of the letters. I left at twelve o'clock at night; I was there five years. At this stage of the proceedings, an agreement was come to by the parties, after several attempts, to settle the matter as follows, viz:—"Plaintiff agreed to take judgment for the goods contained in his list, without costs," and so the case terminated. The case was conducted on both sides with the greatest respect towards each other; and plaintiff still seemed to regard Mr. Prince with extreme reverence.—*Sherborne Journal*.

Mr. Herbert, of Onslow-house, Brompton, has discovered a way of making flowers instantaneously blossom. It is effected by the application of heat to the roots, after a careful preparation of the soil. Last Saturday he made some geraniums blossom instantaneously, the buds of which were previously only just visible. A large company assembled to witness the novel feat, and the blossoms were cut and handed round. They were perfect in shape and scent.

THE MOST PROTESTANT NATION.—ILLITERACY OF ENGLAND.—The following statement of the extraordinary degree of ignorance prevailing in England is made in "Dickens's Household Words." It is observed that it might well challenge belief, were it not founded on official and authentic sources:

"It has been calculated that there are in England and Wales 6,000,000 persons who can neither read nor write—that is to say, about one-third of the population, including of course infants; but of all the children from five to fourteen, more than one-half attend no place of public instruction. These statements—compiled by Mr. Kay from official and other authentic sources for his work on the social condition and education of the poor in England, would be hard to believe if we had not to encounter in our everyday life, the degrees of illiteracy which would be startling if we were not thoroughly used to it.—Wherever we turn ignorance not always allied to poverty, stares us in the face. If we look in the Gazette at the list of partnerships dissolved, not a month passes but some unhappy man, rolling perhaps in wealth, but wallowing perhaps in ignorance, is put to the *experimentum crucis* of 'his mark.' The number of petty Jurors, in rural districts especially, who can only sign with a cross is enormous. It is not unusual to see parish documents of great local importance defaced with the same humiliating symbol, by persons whose office not only shows them to be 'men of mark,' but men of substance. We have printed already specimens of the partial ignorance which passes under the pen of the post office authorities, and we may venture to assert that such specimens of penmanship and orthography are not to be matched in any other country in Europe. A housewife in humble life need only to turn to the file of her husband's bills to discover hieroglyphics which render them so many arithmetical puzzles. In short the practical evidence of the low ebb to which the plainest rudiments of education in this country have fallen are too common to bear repetition. We cannot pass through the streets, we cannot enter a place of public assembly, or ramble in the fields, without the gloomy shadow of ignorance sweeping over us. The rural population is indeed in a worse plight than the other class."



INQUEST ON MICHAEL DONNELLY.

On Thursday, a Coroner's Jury was impanelled to ascertain how the deceased, Michael Donnelly, who died at the St. Patrick's Hospital on the 13th instant, came by the wounds which caused his death.

R. L. McDonnell, M.D., described the nature of the wound, which, in his opinion, was inflicted by a pistol ball. Dr. Nelson corroborated the testimony of Dr. McDonnell.

On Friday, Michael McDonnell, Trader of Montreal, deposed to having seen a brush betwixt the police and the crowd, on the 9th ult. Heard cheering inside Zion church, responded to by crowd outside; then a number of people rushed out, and fired from the church. Immediately after, saw Donnelly crawling on his hands and knees towards the Weigh-house. He was subsequently carried into Dr. McDonnell's surgery. Saw no fire-arms with the crowd; heard no one express any intention of forcing his way into the church. Saw no justifiable cause for the people from the church to fire upon the mob, for the police had driven the mob back. Saw no attack made on church; though, if an attack had been made he must have seen it. Had heard threats made use of, both by the friends and enemies of Gavazzi.

E. M. Leprohon, Inspector of ashes—Had seen all that took place on the 9th ult., from the gallery in front of his house, facing, and about 100 feet from Zion church. Saw a struggle with the police who beat the mob back. Heard cheering; saw people rush out of the church, and fire upon the crowd. Did not see any one attempt to get on the steps of the church, though, from his position, he must have seen any one who attempted it.

John Campbell, Advocate—Was in the church; heard cheering inside, answered by derisive cheers from without. Persons rushed from the church, and fired. Saw Alfred Perry with fire-arms, and a person from Quebec, who has since gone off to the United States.

On Saturday, Alfred Perry deposed that he saw shots fired in "self-defence" from the direction of Zion church upon the "retreating" mob, who had attacked the church. Called upon to explain the nature of the attack, the witness deposed that he had heard expressions made by the mob—had seen stones cast in the direction of the church—and had seen some individuals trying to enter the church; but there were no shots fired by the mob.

The Court having delivered its charge complaining of the unsatisfactory nature of the evidence, and expressly stating that, the persons from Zion church fired upon the mob "when retreating," the jury retired, and not being able to agree upon a verdict, handed in the following returns:

We, the undersigned Jurors, are of opinion, that the deceased, Michael Donnelly, came to his death by a wound caused by a pistol shot, fired by a person unknown, being one of a number of persons coming out from Zion church on the evening of the 9th of June.

We are further of opinion, that at the time the deceased was shot, there was nothing to justify the firing from such person or persons.

- J. J. BEAUDRY, Foreman.
W. C. COGAN,
JACQUES GUENIER,
P. MELDON,
PIERRE HUBON,
EUGENE OLMET,
JOHN MAHONY,
OLIVIER FAUCHER,
C. E. RELLE,
M. P. RYAN,
HENRY MEYER.

Montreal, July 16, 1853.

We, the undersigned Jurors, hereby agree, that the deceased, Michael Donnelly, came by his death from a wound inflicted, by a pistol or other fire-arms, by a person unknown, who came from the direction of Zion church, on the evening of the 9th of June last.

- JAMES MATTHEWSON,
JOHN C. BECKETT,
W. W. WATSON,
W. W. SPIER,
J. G. SMITH,
FRED. VERT,
WM. STEPHENS,
B. GIBB.

Montreal, July 16, 1853.

The Court observed that the two findings of the Jury would not be recorded as forming any verdict.

PROTESTANTISM—WHAT IT HAS COME TO?

One of the most interesting, and, to the dwellers in inconsistencies, most annoying of late purely Protestant movements has been that of a Convention in the puritan city of Hartford held last week for the purpose of determining whether the Bible is inspired or not; and whether or not it is even a respectable book. This Convention was made up of Protestant preachers, and of abolitionists, and of strong-minded women, and of other fanatical rebels against the Church and Truth of God. The Bible was cited here this august tribunal, and appeared by counsel in the person of a Protestant minister, Mr. Turner. The learned counsel admitted that appearances were very strong against the defendant, but he objected to the competence of the court. He said that every defendant should be tried by some law, and asked by what law they were going to try the Bible. This Popish plea was answered by the true and thorough Protestant reply, that their sense of right and wrong, of proper and improper, was the fitting tribunal by which to try the Bible. On these truly Protestant principles it is not in the least surprising that the Bible was condemned on the grounds that "the Priesthood and the Bible are opposed to all liberty and progress, and are the deadliest foes of mankind." This was varied again by saying that the Bible could be no rule, because there was no one interpretation of its meaning recognised, (by Protestants.)

We think it may be of some use to the declaimers against the Catholic Church as the foe of liberty and progress, to have some of the resolutions of this Puritan-infidel Convention repeated to them. For example—

Mr. Finney introduced the following resolutions:—"Resolved—That the spirit and genius of Bible religion, as a great system, both as found in itself and as generally understood by all popular orthodox sects in Christendom, is not a system of salvation from sin and its effects, but a system of damnation into sin and its effects—not a system of human redemption from the bondage of religious error and moral corruption, but a system of enslaving into the bondage of religi-

ous error and moral corruption. That is a system of theological, religious, and spiritual piracy, carried on by a bigoted priesthood against the truths and laws of man's moral and spiritual nature.

"Therefore, resolved—That, as a system, it is the friend of spiritual slavery, and that it is therefore the foe of human, mental and spiritual liberty, and, consequently, the foe of human progress."

It will be seen that, changing one or two words, this is word for word an anti-Popery resolution.

Here, however, is a brace of resolutions offered by W. H. Garrison that can not be applied to the Catholic Church. It is a nut on which we would much like to see any adventurous Protestant whatever peril the strength of his teeth:

"Resolved—That the history of the Bible, from century to century abundantly proves not only that the interpretations of its letter and spirit by its recognised exponents, have been fiercely conflictive and numberless, but that they have been such only as the age would tolerate, and always in accordance with the despotic spirit of the times, whether religious or political; that any other interpretations thereof, by the individual soul, have been denounced as heretical, or punished as blasphemous or revolutionary; that all forms of government—autocratic, monarchical, military, and republican—have at length found their sanction and support in its pages, at this day; hence, that to be a believer in its authority has been, and still is simply to be with the majority and to take the side of the strongest.

"Resolved—That a profession of faith in the Bible as a holy book, is no better evidence of moral worth or true piety in Christendom, than is a profession of faith in the sacredness of the Koran in Asia, because, in both cases it is to conform to public opinion, or to bow to the sceptre of ecclesiastical domination; and not to do so is to excite malignant persecution, and bring the reputation, safety, and interest of the dissenter into imminent peril."

But there is one other respect in which we consider the late Hartford Convention of Protestants against the Bible as at once interesting, and to the sympathisers with the Tuscan convicts, annoying. One Mrs. Rose was there present, and took a decided part in the proceedings. Her notions of religion were not agreeable to the Puritans of Hartford, and the latter put the gag on her liberty of "reading the Bible," and explaining it according to her own heart to the assembly. This intolerance affords a striking contrast to the pretended sympathy called forth from the same class of people on behalf of another Rose, which, though called by another name, was sweeter to puritan nostrils, although in fact a flower of the same species, Rose Madiai and her man Francisco reviled God and His Saints, and outraged the moral sentiments of Florence. As she disturbed the peace the police took her up and set her to do plain-sewing indoors, instead of gadding about the streets. At this, American Puritanism holds up its hands, and turns up its eyes in affected horror at Tuscan want of respect for religious liberty. Now, let us see how the Sons of the Puritan on last Saturday treated the Rose that was shedding in Hartford the odors of a Protestantism less removed from that of the pulpits of Connecticut than was Rose Madiai's from the deep convictions of the Florentines. We give a specimen. The Herald says:

Such were the confusion and uproar that it was impossible for our reporter to hear or understand many of the arguments of Mrs. Rose, but we give the following:

Mrs. Rose—My friends, I am not well, but there was a time when I had a voice strong enough to speak against all opposition and be heard, but that time is past.

A strong Minded Lady, very much excited—if you have the heart to speak, then speak on. (Laughter, applause, hisses, and cries of "Bravo old on.")

Mrs. Rose—I thank my sister for saying this to me, and I have a heart to speak and will speak on.—(Cries of "go a head," and hisses.)

Mrs. Rose—You can have no conception how I rejoice at this meeting, even hissing and all, so long as there is a meeting of this description and this company which I see before me. This time, twenty-five years ago, when I stood upon a platform to bear my testimony that the Bible was the greatest enemy that has ever been given to man, I experienced worse treatment than I do now.

Small boy from the Gallery—Where was that old gal? (Loud Laughter.)

The Chairman—Order, order. (Ironical cheers.)

Rev. Mr. Turner trusted that the audience would listen with patience to the remarks of Mrs. Rose.—Cries of "go on, go on."

A voice from the gallery—May I make an inquiry?

The Chairman—Not now for a collection is about being made. [A collection was then taken up amid great uproar.]

The same Voice—We can't go on without order. Cries of "good boy" yells, and great hissing.

The Chairman—Mrs. Rose is at present speaking, and no other person is entitled to the floor. A strong minded woman deprecatingly to the boys in the gallery: "George Washington had more respect for a woman" (Applause and hissing.)

The Chairman—I wish to ask the friends of the Bible if this is the kind of argument and the specimen of advocacy by which they expect to sustain the Bible? (Hisses.)

At this juncture some enterprising citizen turned the gas off in the gallery, and for several minutes the hall was left in utter darkness, the audience whooping, stamping, hissing, shrieking to the utmost extent of their lungs.

On lighting up, the Chair called for music, and Miss Murdock made an attempt, but the name of the song we could not catch in consequence of the boys in the gallery each singing, on his own book. Yankee Doodle, the Rogue's March, Katie Darling, I Once knew a Nigger, and other popular effusions.

Mrs. Rose—Nicholas of Russia holds the iron rod that is called the sceptre, by which he has prostrated my own native land, and poor dejected Hungary, for he says he has received that power from God. (Hisses.)

Mrs. Rose—Do you hiss me or the Bible, or the Emperor of Russia? (Confusion and groaning.)

The Chairman, dictatorially—"Order, order."

A Voice—Don't you wish you may get it? (Laughter.)

Mrs. Rose—My friends keep about as good order as they are capable of. (Fervent groans.) But I have charity—but I have charity.

Independent Citizen, in the gallery, with his legs hanging over the railings—Don't now, mother.

Mrs. Rose—I thought that in this free country, freedom of speech and action were allowed. If that be so, can I not discuss the Bible? (Hisses and groans.)

Independent Citizen—I guess mother, I have as good a right to show my boots as you have to discuss the Bible. (Laughter, and cries of good, bravo.)

Mrs. Rose—Luther, first struck the blow for liberty, and do you hiss him? He pronounced the Bible of Rome a harlot which stifled the human mind. Hiss him to your heart's content. (Hisses.)

A Voice—Good night. Time's up—forty minutes. Sit down old lady. (Laughter and applause.)

Mrs. Rose—We should have charity and forbearance, yet as a whole the Bible has kept man ignorant and vicious. (Hisses and applause, and cries of "time's up," "Go on," "No no," "Yes.") If you wish me to leave off sooner, you will have to keep quiet. [Hisses.] The Bible has created ignorance and intemperance. [Renewed hisses and great confusion, and cries of "Time's up, Mother" and laughter.] I am rather surprised to see in Yankeeedom, who boast of their knowledge, that a woman cannot utter the sentiments of her heart without interruption.

A Voice—You ain't a woman. [Loud laughter and cries of "get down" and whistling and barking.]

Mrs. Rose—I have stood more than that, but it does not ruffle my temper.

Cries of "lender," and hisses.

Mrs. Rose—Do you believe that Jonah swallowed the whale? [Hisses and confusion.]

Mrs. Rose—There is no need to prolong an argument as to the pernicious effect of that thing called the Bible. [Hisses.] My sisters, [pointing to the ladies with much excitement,] this is an evidence of the rights you have. The Church is upon your neck. Do you want to be free? [Cries of "yes."] Then trample the Church, the Priest, and the Bible under your feet. (Hisses and shouts for at least five minutes.)

Such is the phrase of religion and civilization that Protestant New England affords in the year of Grace one thousand eight hundred and fifty-three!—N. Y. Freeman's Journal.

The Regular Gold Diggers.—How silently the old hunk go to work! A passer-by would scarcely believe that the ground which these men work was any other than deserted. Windlasses, triangles, and other mining gear are mostly dispensed with. His very beard tells that he is one of the patriarchs of the mines. His implements are generally of first-rate order; the pick is light and well-shaped, not too sharp nor too laid. When he comes to hard driving, how gentle his tap; he is merely chipping it off, but he will thus make as much or more progress than if the instrument had been driven with the arm of a Sampson. He knows that the best of steel cannot stand against well-hardened quartz. If he can but get an opening for the point of the pick between the mass of ferruginous stones and quartz he is all right, and down it comes. He works patiently and scientifically, for there is science even in the use of the pick. Catch him knocking away indiscriminately, pouting, puffing and blowing, one moment driving a hurricane, another throwing the pick down in the very agony of despair. His very attitude is that of a man of business—as that of one who knows what he is about. Seated in the drive, something like a tailor on the shop counter, cross-legged, he gives himself plenty of elbow-room, and can pick right and left. The tunnel, too, is well shaped, just high enough to be comfortable, and is proportioned in width to the quality of the washing stuff. If he is following a narrow vein, the drive is proportionably narrow; if the gold is in patches and generally diffused throughout the washing stuff, his road is broad, and varies from 5 to 10 feet, according to the safe nature of the superstrata. With a small shovel and fossicking knife by his side, a match-box in his pocket, everything is in order with the true fossicker, even to his candle, which is of the best sperm. He knows that the common dip consumes more air, and he cannot spare that element. The lies, too, seeking a cool retreat below, attack the common dip, with its large smoky flame; and he finds another objection—the tallow cannot stand against the heat like the sperm, and wastes away. He rarely takes off his washing stuff too thick, and well knows that a little trouble taken in the hole in this respect save ten times the amount of time hereafter; but, above all, he is particular in regard to the true bottom of the claim which he is working. His floor, from the use of the iron, is as clean while he is at work as the floor in the rooms of a good housewife; and if it is not so even, it is because the fossicker has picked the pockets as he went along, leaving nothing behind that yields to his knife. He generally moves away his washing stuff in portable bags, so as not to attract attention, and washes it carefully in some secluded spot for the same reason. Even in the latter process he is still the same careful, pains-taking person; how slowly he pours the water on the cradle, so as not to wash away the fine gold! The rock of the cradle is with him as steady as a pendulum; in fact, here is a living specimen of a gold-mining machine.—Australian and New Zealand Gazette.

OLD WOMAN'S DEPARTMENT.

Our friend who promised to supply our "Old Woman's Department" has been rather remiss of late. He has sent us nothing but the following interesting legend from the Canadian Churchman of Toronto. Such as it is, we hasten to lay it before the "Old Women."

ROMISH PERFDY.—The Rev. R. Bickersteth, at the late Anniversary of the Protestant Association, related the following remarkable case of perfidy on the part of that corrupt Christian Communion which, we know, has again and again assumed every disguise and attempted every kind of deception likely to serve its purposes.—Canadian Churchman.

A young man, a Roman Catholic, received a dispensation from his Church, according to which he entered the University of Oxford, taking all the oaths, and subscribing all that is required. He performed all the exercises, and fulfilled all the requirements of the academic course, even to the taking of the degree A.B. Upon this, he was commissioned by Dr. Wiseman to make a tour of inspection of the Popish schools in this country, and with the experience gained at Oxford, and in his peregrinations here, he was deputed by the same high authority to go to Ireland, for the express object of counteracting the operations of the Society for Irish Church Missions amongst the Roman Catholics. In furtherance of this object the man presented himself more than once at the controversial class conducted by the Rev. Mr. McCarthy, Missionary of the Society in Dublin—and there, by the blessing of God, the force of truth had the same effect upon him as it had before upon Saul of Tarsus.

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Vouchers for two or three additional Boarders. Montreal July 15, 1853.

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