

Technical and Bibliographic Notes / Notes techniques et bibliographiques

Canadiana.org has attempted to obtain the best copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

- Coloured covers /
Couverture de couleur
- Covers damaged /
Couverture endommagée
- Covers restored and/or laminated /
Couverture restaurée et/ou pelliculée
- Cover title missing /
Le titre de couverture manque
- Coloured maps /
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /
Planches et/ou illustrations en couleur
- Bound with other material /
Relié avec d'autres documents
- Only edition available /
Seule édition disponible
- Tight binding may cause shadows or distortion
along interior margin / La reliure serrée peut
causer de l'ombre ou de la distorsion le long de la
marge intérieure.

- Additional comments /
Commentaires supplémentaires:

Canadiana.org a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed /
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /
Qualité inégale de l'impression

- Includes supplementary materials /
Comprend du matériel supplémentaire

- Blank leaves added during restorations may
appear within the text. Whenever possible, these
have been omitted from scanning / Il se peut que
certaines pages blanches ajoutées lors d'une
restauration apparaissent dans le texte, mais,
lorsque cela était possible, ces pages n'ont pas
été numérisées.



CATHOLIC CHRONICLE.

VOL. V.

MONTREAL, FRIDAY, OCTOBER 13, 1854.

NO. 9.

IRELAND A REFUGE FOR CIVILISATION ON THE FALL OF THE ROMAN EMPIRE.

[We quote the following highly interesting reflections, by the learned Rector of the Catholic University, from the *Catholic University Gazette* of Sept. 14th.—Ed. *Tablet*].—

"The weak and contemptible things of this world are destined to bring to nought and to confound the strong and noble. High up in the north, above the continent of Europe, lay two sister islands, ample in size, happy in soil and climate, and beautiful in the face of the country! Alas! that the passions of man should alienate from one another those whom nature and religion had bound together! So far away were they from foreign foes, that one of them the barbarians had never reached; and though the wave of their invasion had passed over the other, it was not destined to be followed by a second for some centuries. In those days the larger of the two was called Britannia, the lesser Hibernia. The latter was already the seat of a flourishing Church, abounding in the fruits of sanctity, learning, and zeal; the former, at least its southern half, had formed part of the empire, had partaken both of its civilisation and its Christianity, but had lately been occupied, with the extermination of its population, by the right wing of the great barbaric host which was overrunning Europe. I need not allude to a well-known history; we all recollect how some of those Pagan invaders of Britain appeared for sale in the slave-market at Rome, and were taken as samples of their brethren by the great Saint so often mentioned in these pages, who succeeded at length in buying the whole race, not for any human master, but for Christ.

"St. Gregory, who, amid his troubles at Rome, engaged in this sacred negotiation, was led by his charity to a particular people to do a deed which resulted in surpassing benefits on the whole of Christendom. Here lay the answers to the prayers and questionings of himself and other holy Popes, and the solution of the great problem which had so anxiously perplexed their minds. The old world was to pass away, and its wealth and wisdom with it; but these two islands were to be the storehouse of the past and the birthplace of the future. A divine purpose ruled his act of love towards the Anglo-Saxon race; or, if we ascribe it to the special prescience proper to Popes, then we may say that it was inspired by what he saw already realised in his own day, in the remarkable people planted from time immemorial on the sister island. For Ireland preceded England, not only in her Christianity, but in her cultivation and custody of learning, religious and secular, and in her special zeal for its propagation; and St. Gregory, in evangelising England, was but following the example of St. Celestine. Let us on this point hear the words of an historian, who has high claims on the respect and gratitude of this generation:—

"During the sixth and seventh centuries," says Doctor Dollinger, "the Church of Ireland stood in the full beauty of its bloom. The spirit of the Gospel operated amongst the people with a vigorous and vivifying power; troops of holy men, from the highest to the lowest ranks of society, obeyed the counsel of Christ, and forsook all things, that they might follow Him. There was not a country of the world, during this period, which could boast of pious foundations or of religious communities equal to those that adorned this far distant island. Among the Irish, the doctrines of the Christian religion were preserved pure and entire; the names of heresy or of schism were not known to them; and in the Bishop of Rome they acknowledged and venerated the Supreme Head of the Church on earth, and continued with him, and through him with the whole Church, in a never interrupted communion. The schools in the Irish cloisters were at this time the most celebrated in all the west; and in addition to those which have been already mentioned, there flourished the schools of St. Finian of Clonard, founded in 530, and those of Caidus, founded in 640.—Whilst almost the whole of Europe was desolated by war, peaceful Ireland, free from the invasions of external foes, opened to the lovers of learning and piety a welcome asylum. The strangers, who visited the island, not only from the neighboring shores of Britain, but also from the most remote nations of the Continent, received from the Irish people the most hospitable reception, a gratuitous entertainment, free instruction, and even the books that were necessary for their studies. Thus in the year 536, in the time of St. Senanus, there arrived at Cork from the Continent fifteen Monks, who were led thither by their desire to perfect themselves in the practices of an ascetic life under Irish directors, and to study the Sacred Scriptures in the school established near that city. At a later period, after the year

650, the Anglo-Saxons in particular passed over to Ireland in great numbers for the same laudable purposes. On the other hand, many holy and learned Irishmen left their own country to proclaim the Faith, to establish or to reform monasteries in distant lands, and thus to become the benefactors of almost every nation in Europe."

"Such was St. Columba, who is the Apostle of the northern Scots in the sixth century; such St. Fridolin in the beginning of the same century, who, after long labors in France, established himself on the Rhine; such the far-famed Columbanus, who, at its end, was sent with twelve of his brethren to preach in France, Burgundy, Switzerland, and Lombardy, where he died. All these great acts and encouraging events had taken place, ere yet the Anglo-Saxon race was converted to the Faith, or while it was still under education for its own duties in extending it; and thus the example of the Irish was a continued encouragement to the Pope, as time went on, boldly to prosecute that conversion and education which was beginning with such good promise, and not only their example, for they themselves, as the historian I have quoted intimates, took a foremost part in the work.

"The foundation of many of the English sees," he says, "is due to Irishmen; the Northumbrian diocese was for many years governed by them, and the Abbey of Lindisfarne, which was peopled by Irish Monks and their Saxon disciples, spread far around it its all blessing influence. These holy men served God, and not the world; they possessed neither gold nor silver, and all that they received from the rich passed through their hands into the hands of the poor. Kings and nobles visited them from time to time, only to pray in their churches, or to listen to their sermons; and as long as they remained in the cloisters, they were content with the humble food of the brethren. Whenever one of these Ecclesiastics or Monks came, he was received by all with joy; and wherever he was seen journeying across the country, the people streamed around him to implore his benediction and to hearken to his words. The Priests entered the villages only to preach or to administer the Sacraments; and so free were they from avarice, that it was only when compelled by the rich and noble, that they would accept lands for the erection of monasteries. Thus has Bede described the Irish Bishops, Priests, and Monks of Northumbria, although so displeased with their custom of celebrating Easter. Many Anglo-Saxons passed over to Ireland, where they received a most hospitable reception in the monasteries and schools. In crowds, numerous as bees, as Aldhelm writes, the English went to Ireland, or the Irish visited England, where the Archbishop Theodore was surrounded by Irish scholars. Of the most celebrated Anglo-Saxon scholars and Saints, many had studied in Ireland; among these were St. Egbert, the author of the first Anglo-Saxon mission to the pagan continent, and the blessed Willebrod, the Apostle of the Friesland, who had resided twelve years in Ireland. From the same abode of virtue and of learning came forth two English Priests, both named Ewald, who in 690 went as messengers of the Gospel to the German Saxons, and received from them the crown of martyrdom. An Irishman, Maildulf, founded in the year 670 a school, which afterwards grew into the famed Abbey of Malmesbury; among his scholars was St. Aldhelm, afterwards Abbot of Malmesbury, and first Bishop of Sherburne or Salisbury, and whom, after two centuries, Alfred pronounced to be the best of the Anglo-Saxon poets."

The seventh and eighth centuries are the glory of the Anglo-Saxon Church, as the sixth and seventh of the Irish. As the Irish Missionaries travelled down through England, France, and Switzerland, to Lower Italy, and attempted Germany at the peril of their lives, converting the barbarian, restoring the lapsed, encouraging the desolate, collecting the scattered, and founding churches, schools, and monasteries, as they went along; so, amid the deep pagan woods of Germany and round about, the English Benedictine plied his axe and drove his plough, planted his rude dwelling and raised his rustic altar upon the ruins of idolatry, and then settling down as a colonist upon the soil, began to sing his chants and to copy his old volumes, and thus to lay the slow but sure foundations of the new civilisation. Distinct, nay antagonistic, in character and talent, the one nation and the other, Irish and English, the one resembling the Greek, the other the Roman, open from the first perhaps to jealousies as well as rivalries, they consecrated their respective gifts to the Almighty Giver, and, laboring together to the same great end, they obliterated whatever there was of natural infirmity in their mutual intercourse by the merit of their noble use of grace. Each by turn could claim pre-eminence in the contest of sanctity and of learning. In the schools of science

England has no name to rival Erigena in originality, or St. Virgil in freedom of thought; nor among its canonised women any saintly virgin to compare with St. Bridget; nor, though it has one hundred and fifty Saints in its calendar, can it pretend to equal that Irish multitude which the Book of Life alone is large enough to contain. Nor can Ireland, on the other hand, with all its confessed zeal and erudition, boast of a Doctor such as St. Bede, or of an Apostle equal to St. Boniface, or of a Martyr like St. Thomas, or of a list of royal devotees so extended as that of the thirty male or female Saxons, who in the course of two centuries resigned their crowns, or of the twenty-three kings, and sixty queens and princesses, who, between the seventh and the eleventh centuries, gained a place among the Saints. Yet, after all, the Irish, whose brilliancy of genius has sometimes been considered, like the Greek, to augur fickleness and change, have managed to persevere to this day in the wisdom of the Saints, long after their ancient rivals have lost the Faith.

"But I am not writing a history of the Church, nor of England or Ireland, but tracing the fortunes of literature. When Charlemagne arose upon the Continent, the special mission of the two islands was at end, and accordingly Ragnar Lodbrog with his Danes began his descents upon their coasts; yet they were not superseded till they had formally handed over the tradition of learning to the schools of France and had raised the monument of their long fidelity to their mission in the pages of history. The Anglo-Saxon Alcuin was the first Rector, and the Irish Clement the second, of the Parisian Studium. In the same age the Irish John was sent to found the school of Pavia; and when about this time the heretical Claudius of Turin exulted over the ignorance of the devastated Churches of the Continent, and called the Synod of Bishops, who summoned him, "a congregation of asses," it was no other than the Irish Dungall, a Monk of St. Denis, who met and overthrew the presumptuous raider.

CAUSES OF THE DIFFUSION OF MORMONISM IN AMERICA.

(From the *Tablet*.)

Among the many causes of the rapid diffusion of Mormonism we may confidently assign—1st. The activity of the Mormonite press in the United States. 2d. The persecution with which the intolerant Protestant ravaged the sect so as to stifle its internal discords. 3rd. The artful dexterity with which Joe Smith turned to account all those incidents of his career that tended to extend and confirm his influence on the minds of his dupes; and 4th. The profoundly Protestant character of Mormonism itself, making it contagious in a country which is profoundly Protestant.

Joe Smith was commanded, he tells us, by God Almighty himself, to found a monthly newspaper and a jobbing printing office, and accordingly a journal named the *Morning and Evening Star* came out under the management of W. W. Phelps at an early period in Smith's career—a publication which was quickly followed by a hebdomadal newspaper named *The Upper Missouri Advertiser*. Through the columns of these widely circulated publications the passionate ravings of Joe Smith and his delirious disciples deluged and anazed the adjacent districts, being apparently as inexhaustible and certainly as turbid as the over-flowing Missouri. So very effective was this mode of propagating the new creed—in a country where every soul knows how to read, and knows little more—that flocks of recruits came lagging into the camp or church which soon swelled to three thousand souls.—The Mormonites at this time could boast of two colonies, one in Ohio and the other in Missouri. Owing to the flourishing condition of "New Zion," the cares and presence of the prophet were no longer needed in the rich savannas of Missouri; New Zion could prosper without him. Joe Smith hastened, therefore, to direct his cares to the struggling colony which he had left in Ohio, and which he was alarmed to learn withered and drooped in that ungenial soil, and, what shocked his mind still more, his mill, his shop, and his farm were languishing like his church. Unfortunately the moment the prophet abandoned his flock in Ohio, a pack of "raging wolves" rushed upon the sheep with voracious appetite. The Protestants adjacent to "New Zion" had perused the Mormonites with malevolent glances, and frequently asserted that the converts of whom they boasted were more suited to the goal than the tabernacle. A thousand floating rumors were babbled by Protestant slander, and cherished by Protestant credulity, to show that loose notions on moral subjects disfigured and characterised the pious readers of the "Golden Bible." It was blazed abroad that not only a community of property, but what was more awfully culpable, a community of females existed secretly among Mormonites. It was to no purpose

that these libels were boldly met, and vehemently protested against by the Mormonite journals; slanders only crept farther when overthrown. As a growing hope had risen in the Mormonite mind of one day spreading their sect over the district and mastering all Missouri, the general alarm was probably better founded and certainly wiser spread on the fearless avowal by the Mormonites of this anticipation. But the indignation of Protestant piety at the doctrinal perversities of the Mormonites could no longer contain itself, when, in June, 1833, a Mormonite newspaper had the impudence to argue that negroes should be at once emancipated! A perfect hurricane broke forth. A meeting of three thousand persons immediately assembled, in which it was proposed and carried by acclamation, that the country should be swept clean of those pestilent heretics. Mr. Phelps, the editor of the *Morning and Evening Star*, Mr. Partridge, a bishop of the Mormonites, and the "angels" or heads of the community, were favored with an address, in which they and their church were by no means flattered.

It was unmistakably the object of the enlightened Protestants who got up the address to check the growth of heresy, through the instrumentality of bowie knives, and economise logic, in which Protestants are clumsy proficient, by a boundless profusion of blows, violence, and revolvers—in short, to wrench from the terrors of the Mormonites a promise to close their printing office, shops, stores, and publication. The Mormonites supplicated time for the consideration of this imperative and insolent address. But their violent visitors would not hear of delay, procrastination being a world which is rarely found in the vocabulary of evangelical citizens. So the latter seized at once upon Phelps, the editor; Partridge, the bishop, and another "saint," whose name has not reached us. The editor contrived to extricate himself, and evade his captors, but his associates were hauled along in triumph, surrounded by a roaring swarm of vociferous anti-Mormonites, who carefully stripped their prisoners, appointed them all over with tar, and then showered upon them a world of feathers, after which they humanely permitted them to escape with their lives.

It was whispered that the Lieutenant-Governor of Missouri connived at—if he did not strenuously forward—these outrages, and a crusade was publicly preached from several pulpits against the Mormonites, as against the enemies of God. A swarm of Protestant riflemen accordingly took the field, unfurling a blood-red standard as an intimation of their pious designs, and presenting to the "Latter-Day Saints" the perplexing choice of exile or extermination. Seeing resistance impossible, the distressed Mormonites secretly dispatched Oliver Cowdery to consult the prophet at Kirtland, and, at the same time, consented to begone in two caravans at intervals of three months. Their newspaper no longer appeared, and, appeased by this submission, their foes, the riflemen, benevolently spared their lives.

Meantime their victims roved in a secret and solemn conclave to revive their interdicted newspaper at Kirtland, and to vex their tormentors by establishing a new one. They also resolved to put themselves under the protection of the chief governor of Missouri, by appealing to his justice to save their property and lives. In his reply, the governor, Mr. Dunklin, denounced their enemies, and threatened to prosecute the aggressors of the "Latter-Day Saints." The Mormonites were elated, and in lieu of preparing waggons to depart they diligently prepared firearms to resist their malignant adversaries. As Americans as too enlightened to obey the laws of their land, and as they cannot well respect judges whom they themselves have nominated, the governor and his threats were laughed at. The anti-Mormonites mustered, by way of answering the governor, put themselves under the command of Lieutenant Boggs the Titus of New Zion—fiercely attacked the Mormonites, and, surrounded by screaming women and blazing homesteads, sacked and burned the establishment. The uproar of civil war raged in Missouri until the vanquished believers in the new prophet—all wounds and tears—promised humbly a second time to quit their native province.

The hasty flight of the afflicted Mormonites suggested that of the Israelites flying—before the pursuing Pharaoh—into the desert. They rapidly packed up their broken furniture, and scrambling together as much food as they could find, they breathlessly hurried away in various directions. It was with a grim smile and chuckle of satisfaction that their Protestant tormentors contemplated the distressed and bewildered people flying in scattered groups with stumbling haste they knew not where—some to beg a refuge in Clay county—some to Van Buren's county—and some, more unfortunate than their brethren, to La Fayette, where they were received with execrations, loaded rifles, Protestant

texts, and all the barking and bitterness of Protestant intolerance.

In those calmer parts of Missouri which the rage of fanaticism had not agitated, the sufferings of the miserable Mormons awakened interest and sympathy. They were informed by the Attorney General that if they wished to resume their lands exertion should be made by Government to restore them, and fire-arms distributed to organise a Mormonite militia. But at this juncture they received with rapture a letter from their prophet, explaining to their entire satisfaction the causes of the recent disasters. They had been punished by God for their doctrinal schisms and stubborn disobedience to a prophet's commands; they were now ordered to purchase land in Clay county and build two towns, and wait in patient resignation until God—as He assuredly would—came in person to conduct them back to their lost inheritance. In hasty obedience, they lost no time in buying land and founding two towns—*Adam on Adamant and Far West*. But though they paid for the lands, and built the towns, and waited patiently, they found with surprise that God neglected to come and lead them again to "New Zion."

The establishment that was not visited by Heaven was visited by Joe Smith. He came, he said, to share in their toils and animate them by his presence. When this was accomplished his task was to organise a caravan—a piebald regiment of Mormons—which on the 5th of May, 1834, defiled from Clay county, and was seen slowly wending by toilsome marches to Illinois. The appearance of this column was very extraordinary. The younger pilgrims, with sunburnt faces and firelocks on their arms, trudged in the van; then a moving mass of blended greybeards and priests waddled forward, followed by a train of cracking vehicles of all descriptions, laden with baggage and women, and all the multifarious furniture and utensils of the colony. At sunset the caravan halted, and proceeded to encamp in the wilderness, when the trumpet blew, and all fell at once on their knees, and prayed simultaneously. When the morning dawned the trumpet once more sounded, and summoned the wayfarers to prayers, when they once more resumed their way, and plodded across a country almost desolate, at least very sparsely tenanted. The brown Indian or sun-burnt squatter paused to gaze at the piebald procession, but the Mormons, taught by experience, were silent as to their object and origin, until they reached Illinois. One evening they had pitched their tents on a grassy mound—the platform of an Indian sepulchre—the sun had set, and prayer was over when Joe Smith rose to preach.—He related the long history of the primitive inhabitants of America, as he had read it on the plates of gold. He then ordered the earth to be dug a foot deep. A skeleton, to the amazement of the camp, was drawn forth, with an arrow in its ribs. Joe Smith began once more to preach. He related the biography of him whose bones had been exhumed. This was a warrior whose name was Zelph. Zelph had been killed in battle while serving under the great prophet Omandagus. The warrior Zelph had fallen in a combat between the Lamanites and Nephites, in which the former had been routed, &c., &c.

Their transit of the Mississippi, where the river spreads to the perilous breadth of a mile and a half, was the most grievous and appalling of the trials of the pilgrims. As their numbers were great—swarming on one margin, and their boats only two, toiling and heavily laden—the transit of the multitude was slow and painful, exposed as they were to enemies breathing fury and showering upon the pilgrims threats and missiles. One of their adversaries, named Campbell, bolder than his fellows, launched a boat, and swore, rifle in hand, to give Joe Smith's corpse to the wolves. But, in the midst of his rage, and perhaps in consequence of it, his boat upset, and Campbell was drowned. Joe Smith triumphed over the fate of Campbell.

From all this it appears—1st—That it was by preaching to the eye through the press as much or more than by preaching to the ear from the pulpit that Joe Smith spread his doctrines.

It likewise appears—2nd—That owing to the intolerance of their brother sects, the Mormons found it impossible to indulge in these acrimonious dissensions which, under more favorable circumstances, must have torn their church into shreds.

3rd—It is also quite plain that the incidents which chequered his career were ably turned to account by Joe Smith, so as to extend his influence, and confirm it among his disciples.

4th—The character of all religions in the course of time identifies itself more or less with the character of the founder. This is their universal tendency. All foreigners assimilate themselves inevitably to their leader. As every religion issues from its author's mind imbued with the character, the more his disciple study his work the more they resemble him.—Heresies participate in the vices and exhibit the morality of their heresiarch. Every Unitarian is another Dr. Priestly. Every Wesleyan, more or less, resembles Wesley. Every Turk is in some degree another Mahomet, and the Buddhist makes it his merit and glory to imitate Boodh. Protestantism, which in England was founded by a polygamist, which in Germany was cradled among Anabaptists, and fostered by the Elector of Hesse, who were all polygamists, necessarily and naturally eventuates in a sect which is profoundly polygamist. Luther laughed at vows of chastity as Joe Smith laughed at matrimonial vows. Every Mormonite is another Henry VIII., inasmuch as, like him, he possessed a plurality of consorts. Laws prohibitive of bigamy having originated in Catholic ages, are with consistency resisted by a sect which is the most Protestant of existing creeds, and Protestantism, which originated in impurity, logically results in a religion which is essentially impure.

IRISH INTELLIGENCE.

On Sunday last letters were read from the altars of the several Catholic churches of Dublin from his Grace the Archbishop, announcing that the simultaneous collection throughout Ireland for the Catholic University, determined upon at the last Synod of the Bishops, would take place on the first Sunday in October; and that the jubilee, announced by the late encyclical letter of his Holiness the Pope, would commence in this diocese on to-morrow.—*Tablet*, 23d ult.

O'CALLAGHAN'S MILLS.—Through the indefatigable exertions of the Rev. Mr. Quaid, the zealous and patriotic parish priest, the three new chapels of Callaghan's Mills, Kilkishen, and Oatfield are progressing and will, with the aid of the liberal and charitable, be rendered available for public worship we trust before long. But to ensure this, combined efforts and contributions are required, and we have no doubt that these will be bestowed by the numbers who are acquainted with the worth of the clergyman and the wants of the parish. The Rev. Mr. Quaid has been the medium of rendering many a desolate home happy and contented. Through his exertions, in no small degree, no less a sum than £4,000 has been transmitted by the American emigrants for relief of their relatives in various parts of the country, and the three chapels now in course of completion, and for which large debts are incurred, are monuments of the zeal and success which have attended the ever active labors of the popular clergyman.—*Munster News*.

The Lord Lieutenant of Ireland has gone to his seat at Port Elliott, in Cornwall, to stay there till November. It is believed that he will not return to Dublin, but that the new Viceroy will be the Earl of Elgin, who will be succeeded in Canada by Sir Edw. Head.

IRISH MILITIA.—A circular has been addressed to the colonels of the Irish Militia, preparatory to the enrolling and training of that force. Thirty thousand are to be enrolled; about 8,000 will be embodied next spring, and it is supposed that 15,000 will be called out for training this present autumn.

LABOR MARKET.—At no former season have the farmers experienced such difficulty in procuring laborers for the harvest work, and considerably increased wages are demanded and received by those who can be obtained. During the past week wages for reapers ran so high as two shillings a day with food and whiskey, and in the upper parts of the country even three shillings and refreshments was the usual rate.—*Sligo Chronicle*.

We have nothing fresh to say in regard to the potato disease. The accounts from Ireland are still of a conflicting nature, some of the reports stating that the loss will be greater than in any year since 1846, while others speak lightly of the extent of the injury.

The accounts from Ireland all agree in representing cholera as on the decrease. A Belfast paper says—that the "castor oil treatment" so much recommended in London has been perfectly unsuccessful.

Dublin remains free from Asiatic cholera, but there have been many cases of diarrhoea.

THE "ORANGE OUTRAGES."—In answer to the memorial of the inhabitants of Newtownlimavady, nothing can be more shockingly and scornfully unjust than the reply of Lord St. Germans. The case laid before him, and which he does not venture to deny, is a statement showing that both magistrates and police have been wanting in their duty; have shown a partial animus; and cannot be trusted to protect the lives and property of their Catholic fellow-subjects. The Lord Lieutenant's answer is that these partisan officials have begun to inquire, and that the case, therefore, may be safely left in their hands. He has before him—I do not say proof but evidence—that the magistrates are not just, and that the police do not do their duty. His answer is that he will leave the magistrates unchecked, and that he will increase the number of the police. He talks indeed about a judicial inquiry. A judicial inquiry into what? A judicial inquiry like that which got Lieutenant Perry dismissed and left Colonel Garrett untouched. A judicial inquiry which places the aggrieved person on his trial, and lets the assailant go free. A judicial inquiry which, by its very nature, cannot probe and search deeply into the conduct of the magistrates; which must by the very nature of it be confined to the acts of the person put upon his trial, and which can only glance indirectly upon the magistrates, however faulty their conduct may have been. A judicial inquiry! Yes, if the magistrates were to be put upon their trial! If they could be prosecuted! If twelve impartial men could pronounce upon their conduct! but it is precisely into their conduct that Lord St. Germans refuses any investigation; and so refusing he asks us to be content with a "judicial investigation" into the conduct of poor Father James Conway.—*Tablet*.

Several of the unfortunate Catholics who were waylaid and who got their heads broken by the bludgeons of the Orangemen have been summoned by the constabulary for rioting in the streets of Newtownlimavady, on the memorable Sunday, the 3rd of September! They are to appear before the same magistrates who ought to have protected them, and will, in all probability, be sent to gaol, as they had not the good fortune to be killed off! What fraternisation we have now in Newtownlimavady! Presbyterian Ministers and their flocks amalgamating with Episcopalians—Methodists and Unitarians joining the "Evangelical Alliance." Sermons are being preached in all the conventicles, and long-winded orations are made at the "corners of the streets" by dubious looking characters in dirty neckties. Lazy Rectors who have been vegetating undisturbed for years in their fat livings are now summoned from a distance of thirty or forty miles to do battle against Popery.—But that Church which has withstood the united shocks of the united forces of error and heresy for eighteen centuries has nothing to fear from these pseudo preachers.—*Cor. of Tablet*.

We copy from the London *Times* an account of the attempt, or reported attempt to upset the Enniskillen excursion train, laden with a cargo of drunken Orangemen; and the remarks of the *Ulsterman* (Catholic) upon this melancholy transaction:—

"The attempt at wholesale assassination which has just been made between Derry and Enniskillen is one of the most purely horrible transactions which it has ever been our duty to record. Some few ruffians—they could not have been many, for we will not bring ourselves to believe that our Roman Catholic fellow-subjects will not shudder at the deed as we do ourselves—absolutely planned the destruction of well nigh a thousand of their countrymen in open day, as

far as they could. As far as depended upon them, the catastrophe was brought about. We fully believe and freely admit that this demonstration of the Enniskilleners and of the 'prentice boys of Derry was an arrant act of tomfoolery, totally out of character with modern ideas and with the political exigencies of the time. But is every man who is a buzzard in politics or an enthusiast in historical tradition therefore to be visited with the penalty of death? In the earliest days of history, when our ancestors had scarcely washed off their blue woad, it would be difficult to find a parallel for this act of supreme atrocity. It is true that the injury inflicted has been slight—slight, indeed, in comparison with what it might have been—but it is impossible not to imagine the consequences, had the result been what was anticipated by those who formed the design. The result, however, of this calamity was but as a drop of water in the sea, compared with what the event might have been in the present instance, had not the very malignity of the demons who conceived the outrage overshoot its mark. They failed by doing too much, just as the poisoner fails who administers so strong a dose of poison that the stomach of his victim rejects it; or as men who overload a gun, stuff it with the agents of slaughter until it bursts, instead of carrying death to those whose destruction was intended. The story appears to be somewhat as follows:—About 900 inhabitants of Enniskillen and its neighborhood set out on Friday last by train to Derry, to have a grand Protestant and Orange jollification with persons of the same way of thinking as themselves in that ancient town. We cannot reprobate these demonstrations too strongly in a country like Ireland. The follies of the stronger party deserve no more merciful judgment at the hands of the public than the absurdities of their weaker fellow-subjects. What a pothos was made when the dignitaries of the Roman Church in Ireland some little while back met in solemn conclave, with their banners, and their incense-pots, and what not for the purpose of advocating their view of the question? One would have imagined that the home of every good Protestant in the empire was threatened with instant destruction. Certainly we do not stand forth as their apologists; but we should be curious to know in what respect these Romanist demonstrations can be more offensive to the opinions and feelings of the Protestants than are those of the Orange Protestants of Ulster to their Roman Catholic fellow-subjects. Well, these 900 fearless Enniskilleners, with the Earl of Enniskillen at their head, reached Derry on Friday last, at ten o'clock, and were welcomed by a numerous array of Derry apprentice boys and others, with Sir Robert Bateson, who should have been ashamed of his own share in the proceedings, at their head.—When these Enniskillen and Derry columns had effected their junction, they moved in combination round the walls to the place where Walker's Pillar stands. Here there was plenty of shouting, and spouting, and enthusiasm, of Kentish fire, and waving of banners, on which were inscribed the words 'Derry,' 'Enniskillen,' 'Aughram,' and 'Boynes.' Then Sir Robt. Bateson made a speech, the burden of which was 'Peace on earth and good will towards men;' how appropriate to the occasion we leave it to the speaker himself to determine. Then there was a lunch and toasts and more speeches, and, above all, more Kentish fire; and the whole assembly roared out, 'No surrender!' No, whatever came, they would never surrender. It puzzles the reader not a little to discover what it was these worthy persons were called upon to surrender, unless, indeed, it was the bottle to their nearest neighbour. Be this however as it may, all things, even folly must come to an end. The time arrived when the liquor was all spent and the Kentish fire exhausted, and the heroes must needs return to their own homes, and to the care of their wives, who, we trust will put their famous cry to the test, and keep them for the future where all decent men, not overburdened with discretion should be kept—in the sacred security of their own homes. From what we have said it may readily be imagined that we are not commenting upon this outrage in the spirit of Orange partisans; but had the parties to this nonsensical demonstration been ten times more silly than they were in effect, that is no reason why they should be murdered in cold blood upon their return to their own town. When the train arrived within five or six miles of Enniskillen it encountered an obstacle which caused it to run off the line. This obstacle consisted, it is said, of large fragments of rock placed upon the rails. One always suspects exaggeration in the first tidings of an incident of this kind; still, the effect produced upon the train would appear to denote an obstruction of a serious character. Such was the weight of these rocks or stones, or whatever they may have been, that the engine was not only thrown off the line, but rebounded from the shock, and when it sprang forward again the chain which connected it with the train was snapped. The stoker was killed, and another servant of the company severely wounded; Lord Enniskillen was slightly bruised; injuries, besides, of a more or less serious nature, were inflicted upon the other passengers in the train. The ruffians who planned the outrage chose their spot with a certain degree of skill and forethought, for it was just where the road passed over an embankment; so, had all the carriages fouled each other, and toppled over the bank together, the consequences could not but have been of the most awful description. We trust that the authors of this frightful scheme of wholesale massacre may soon be discovered by the practised intelligence of the Irish police, and brought to justice. The Orange demonstration was an act of sheer foolery, but this is one of the foulest crimes upon record in the criminal annals of any country.—*Times*.

The *Ulsterman* says:—"Our Catholic countrymen have a duty in reference to this case, and that duty we hope they will discharge. No Catholic Irishman, impressed with the lessons which his divine religion teaches, would for a moment sanction so abominable an attempt on the lives of his fellow-men, however bigoted and foolish those men might be. God forbid that the Catholics of Ireland, however much and naturally they detest the blind, rancorous Orangemen from which they have suffered so much, should be tempted by that feeling into the commission of a crime from which the heart of every Christian man revolts with inexpressible horror. No; we are sure the Catholics who reside in the vicinity of the place where this unhappy affair occurred, will prove their true character by giving every help in their power to trace out the mystery, and bring the offenders, if offenders there be, to condign punishment. They may feel anger and bitterness when their co-religionists are brutally assaulted on coming from their place of worship. They may be indignant at the spectacle of their opponents ostentatiously parading their sham

loyalty amid offensive emblems of party warfare; but sure are we that nothing would ever tempt them to commit a crime so atrocious as is laid to their charge by the Orange newspapers who chronicle the lamentable occurrence at Trillick."

The *Belfast Daily Mercury* (a Protestant journal) has the following caustic remarks:—"What will they think of us in England, when they read the account of the public inauguration of the railway from Londonderry to Enniskillen? We shall learn that by and by; but in the meantime we owe it to the reasonable portion of the public to give utterance to our astonishment at the disgraceful factious orgies in which the Enniskillen Orangemen, led on by Lord Enniskillen, have ventured to indulge, and the still more disgraceful conduct, if that be possible, of the mayor and others of Derry. We believe that the records of factious and ignorance in Ireland will be sought in vain to discover anything to match this affair—this scandalous performance in Protestant Ulster—this scandalous performance which sets all Protestantism and all common propriety, and, still more, all religious feeling at utter defiance. A great social and industrial benefit had been provided for a portion of the west; a railway had been opened from Londonderry to Enniskillen; and how was that great fact to be marked and recorded? Was the line to be used as a bond of industry and peace, or was it to be taken advantage of for the purposes of party triumph or factious excitement? The latter is about the last thing that might have been expected, but it was among the first things that occurred. No sooner had this been opened than the Orangemen of Derry and Enniskillen conceived the brilliant notion of baptising a public railway with Orangeism! Complimentary visits were to be paid; and on Friday last the Enniskillen Orangemen were to visit Londonderry, when the day was to be desecrated by the silly performance of an Orange faction. We would be glad to learn from any person, whether in the history of public undertakings he has heard of anything to approach to this. An occasion of the kind is, perhaps above all others, that which should unite persons of all creeds and political party into one. What is the railway destined for? To convey persons and goods without any reference to party or creed; and yet, here we have Lord Enniskillen and a body of factious going down upon a sectarian mission, to cast mockery upon those who differ from them. We could understand how people might fight in a church, a chapel, or a conventicle; but how any set of men, and especially men headed by a peer of the realm and others of high rank and influence, could disgrace themselves and be parties to a mere Derry factious exhibition in connection with a large and important public work, is vastly more than we can conceive."

"CORN AND CATHOLICS."—Under this head the *Evening Mail* thus alludes to the bright prospect of the harvest, now fast yielding before the sickle:—

"For the first time for many years every kind of agricultural produce flourishes in abundance in Ireland. The staple food of the peasantry, though it has experienced the annual attack to which, since 1845, it has been subject, continues for the most part sound in quality, and the supply is large. Oats present a more than twofold increase upon the production of last year, and wheat is really a solid grain this year, weighing down the stalk, and promising 'bread to the eater.' Of late seasons straw and chaff were the principal inducements which this crop offered to the enterprising cultivator, and it was considered a kind of flying in the face of Providence to commit the seed to the ground. Now all that seems necessary, in order to crown the year with plenty, is a sufficient number of hands to gather in the harvest, during the propitious weather with which we are blessed. The fields are literally white, and the full ears bursting in many places where a man would be almost worth his weight in meal."

The *Mail* then proceeds to express its intense Protestant disgust at the infatuation of the Papists, who, it seems, are more intent upon the salvation of their souls, than careful for the profits of their landlord masters. We have seen the same complaint urged against the Popishly inclined habitants of Lower Canada; for assuredly the man who neglects earth for heaven, is but an arrant fool in the eyes of Protestants, whose maxim is—"seek first what belongs to the belly, but give to God what you have to spare."

"And this is the time which the Church of Rome selects, to take the whole community from the fields, and set men and women, maidens and children, running after rosaries and confessionals. The Pope has proclaimed a jubilee, with a full remission of sins to all such as shall perform their 'duty,' which duty consists in going through a course of penitential expurgation, and attending morning and evening every day for a fortnight upon the preachings and genuflections of vagrant ecclesiastics of all nations, who traverse the land to stimulate the devotional energies of the people, and aid the parish priests in kindling up a 'revival.' Household servants abandon their occupations, and laborers throw aside the sickle to follow these missionaries of idleness, and seize the kingdom of Heaven, thrown open through their means. Greater fanaticism never was exhibited than that which now appears to pervade all classes; and the bonuses with which a merciful providence has covered the earth seem to be forgotten in the midst of the excitement."—*Evening Mail*.

MR. DISRAELI AND THE IRISH PROTESTANTS.—The "Protestant cause" in Ireland having been for some years in want of a recognised "leader," and the Irish market being at present, it would appear, in a rather depressed state, certain parties, comprising laity as well as clergy, have turned their eyes towards the right hon. member for Bucks as the coming man for a pressing emergency. The Dublin Protestant Association were the first to hail Mr. Disraeli as the modern Moses—the style and title by which the late Mr. O'Connell was distinguished by his co-religionists. Liverpool promptly followed the example of the Irish metropolis, and now the Protestant county of Down (the "Kent" of the green island) has come forward to pay its homage to the leader elect, as well as to his trusty supporter, Mr. Richard Spooner. The following resolutions were adopted at a meeting of the committee of the Down Protestant Association, Mr. J. W. Maxwell, D.C., J.P., in the chair.—"Resolved;—That the members of the Down Protestant Association have seen with great satisfaction a public recognition of the value of our Protestant constitution by the Right Hon. B. Disraeli, M.P., in the House of Commons on the 3d of August, 1854, and earnestly hope that one of such transcendent qualities as Mr. Disraeli, rightly seeing that all other political questions are of secondary importance compared with the

great Protestant question, will come boldly forward, early next session of Parliament, should God spare him, and fulfil those hopes which his late speech has excited in the Protestant mind of the country, by himself bringing forward some measure which will vindicate the Protestant constitution of this country, and prove that the enduring existence of our Protestant constitution is consistent not only with civil and religious liberty, but is the only guarantee and security we have for its inestimable blessings." "Resolved,—That the Down Protestant Association desire to express their warm admiration of Mr. Spooner's untiring exertions in the cause of Protestantism, in endeavoring to put an end to the Parliamentary grant to the College of Maynooth; and also of the steady and consistent support which he has always given in the House of Commons to Protestant opinions and Protestant institutions; and the Down Protestant Association trust that Almighty God will long spare Mr. Spooner to continue his exertions in behalf of the Protestant cause, and that they will ultimately be crowned with triumphant success."

The Tablet shows how admirably adapted Mr. Disraeli is for the post of Protestant champion:—"Mr. Disraeli, to do him justice, has made no secret of his religious opinions, whatever phrases he may use to advance the purposes of the moment, no human being believes in his zeal for Protestantism. As I write there lies before me his biography of Lord George Bentinck, and the volume is open at the famous chapter on the Emancipation of the Jews. What words is it that I read there? I must transcribe because I cannot describe them. "If the Jews had not prevailed upon the Romans to crucify Our Lord, what would have become of the Atonement? But the human mind cannot contemplate the idea that the most important deed of time could depend upon human will. The immolators were preordained like the Victim, and the holy race supplied both. Could that be a crime which secured for all mankind eternal joy? Which vanquished Satan and opened the gates of Paradise? Such a tenet would sully and impugn the doctrine that is the corner-stone of our faith and hope. Men must not presume to sit in judgment on such an act. They must bow their heads in awe, and astonishment, and trembling gratitude."

"Protestantism has taken many strange shapes, and will take many stranger; but I think it will be one of the strangest if the man who has ostentatiously put forward these sentences as part of his religious creed should appear as the leader and chosen advocate of Protestantism in its struggles for the supremacy of what they call religious truth. Their leader—for they hail him as their leader, and will gratefully accept his guidance if he will stoop to lead them—boldly avows his belief that there was no crime in the crucifixion of the Son of God; that His murderers are free from blame; and that we are to contemplate their act with gratitude. The "immolators," as he calls the murderers of Our Lord, are to be revered along with their "victim," as both equally belonging to the "holy race." Annas and Caiaphas, Judas and Herod, the Priests who instigated, and the rabble who shouted "Crucify Him, crucify Him," all are placed by this defender of Protestantism in the same category with the Redeemer of Mankind; for them he claims our reverence; he absolves them from all blame; and he awards to them our "trembling gratitude." If there is to be a new persecution of the Catholics, it is some consolation to us to reflect that in this new crusade the flag of Protestantism will be carried by a gentleman who entertains these peculiar opinions. Mr. Disraeli has a perfect right to his opinion, however wild, or however extravagant. I am not arguing against that. I content myself with pointing out the strange conjuncture of circumstances which places in the van of Exeter Hall one who, if we rightly understand his words, and if he means what he professes, reveres and worships the betrayers and crucifiers of Our Lord. If it is in that interest Catholic Nuns are to be persecuted, and the Catholic Church legislated against, it is well so singular a fact should be made patent to the world."

DECLINE OF THE CELTIC RACE.—The *Clare Journal* contains in its last number an article in reference to the "future of Ireland?"—"What (it is asked) will be the future of Ireland? Who will rule? Who will represent the Celt on his native soil? These are questions that become each day more and more difficult to answer. There are but few among us now but who recollect the past with all its horrors; and history reminds us of the struggle that has been going on in our beautiful land of class against class, and wealth against poverty. We have labored under the anomaly of having a State-supported church when the mass of the inhabitants were of an opposite opinion to the doctrine taught within its walls. We yet feel the vibration of the heartrendings and bickerings about land and tithes. We are burdened with the Poor Law lying like an incubus on the nation's prosperity. We have had unexpected poverty and dire sickness. The old land is not yet convalescent.—She has some of the disease yet lurking in her frame. The effects of the remedies have not yet passed away. She is in an intermediate state between misery and prosperity. Her population, full of the scenes they have passed through, long to leave her shores for a more promising region, as if the pest yet lurked in her shores. With these things floating in the memory, the mind anxiously asks the question, 'What will be the future of Ireland?' The constant and increasing stream of emigration which is taking place without cessation, amounting almost to a passion among all classes, will shortly leave Ireland without an Irishman; and, if any difficulties have arisen from an in-born pertinacity of the national character, they will be at an end from the natural process of exhaustion, having no material to act upon. It is in vain that the Government is made impartial. It is useless to affirm that the old maxim of there being 'one law for the rich and another for the poor' is true no longer. The 'exodus' continues with unabated vigor, despite the promising aspect of the present smiling harvest, the increasing demand for labor, and the high rate of wages. The old politico-economical writers, who found Ireland placing all their theories of wealth and prosperity at defiance, could not account for the state of degradation and misery in which they found her, except by the loose tenure of the land and the insecurity of the title, which last was quite proverbial, as well as the improvidence of the landlords; and it seemed as if the wretchedness of one class and the false position of the other forever placed a barrier in the way of improvement and progress. Improvidence and recklessness seemed to reign triumphant. The establishment of the Encumbered Estates Court has, by a short and expeditious process, removed a portion

of the difficulties which beset the land question, by giving an unquestionable title to a responsible solvent proprietor, which has had the effect of inducing a higher degree of agricultural prosperity than for some time past; and, were the tenant equally secure in his holding, with the prospect of an equitable compensation for the improvements he effects when in possession, there is no doubt that the agricultural question—so long before the world in connection with Irish affairs—would bud with abundant promises, and blossom, and bring forth in the latter day a teeming harvest. Shall we not say therefore that the portion of the future of Ireland as relates to the land is one full of hopeful prosperity?

DUNDALK, Monday, Sept. 18.—No little sensation was created in Dundalk to-day, when it was ascertained that Burton Brabazon, Esq., High Sheriff, entered the office of the *Dundalk Democrat*, and seized the presses, types, furniture, and other effects of the proprietor, Mr. Cartan, to satisfy the claim of Lord Clermont, for the sum of £330, the amount of his lordship's verdict in the Court of Queen's Bench, and of the bill of costs. The sale will take place, I believe, on Monday next, when Lord Clermont will have the gratification of seeing the materials used in printing the *Democrat* knocked down to the highest bidder, and justice done to his offended pride. I am happy to tell you that Lord Clermont will find it impossible to extinguish the *Democrat*. He will be permitted to do his worst; but the "Indemnity Fund" in course of collection will put it out of his power to stop even one publication of the *Dundalk Democrat*.

The Linden and Industry sailed during the week for Quebec, and New York, respectively, with 200 passengers. Great numbers are leaving for Liverpool by the steamers of the Londonderry Company. Notwithstanding the magnificent prospects of the harvest the desire to emigrate seems still to continue unabated.—*Sligo Chronicle*.

RETURN OF THE EMIGRANT SHIP LINDEN.—This vessel, which left Sligo on Thursday week for Quebec, unexpectedly returned on Saturday morning to the Pool, having been obliged, when 250 miles at sea, to put about, in consequence of the shifting of the ballast—pig iron. The passengers, including upwards of forty paupers, sent out by the Sligo Board of Guardians, are well, but Captain Gillan, is very unwell, and was confined to bed almost from the vessel leaving harbor.

When the cholera raged in Dublin a few years ago, the titular Archbishop of that see, Dr. Richard Whately issued a pastoral or "charge" to his clergy, warning them against exposing their persons to peril by coming too often into contact with persons suffering from the epidemic. And his Parliamentary Grace gave his good reasons for that admonition. The ministrations of a clergyman was, he suggested, of little, if any, use to a dying Protestant, and the parsons should also remember that they had wives and children to look after at home. The doctrine and discipline of the Catholic Church were admitted to be widely different, and, of course, there was no purity of practice between parsons and priests. This reasoning seemed to us to be sound, but the impression it made upon the public mind was the reverse, of flattering to Protestantism. Since then the Anglicans have endeavored to efface the effect produced by their Irish Primate's prudent policy—and if, occasionally, a parson does chivalrously venture for the name, upon the perilous enterprise of visiting the *habitats* of pestilence, he is cried up as a hero for doing that which the Catholic priest is constantly doing in the quiet, calm, unobtrusive performance of his duty.—*Catholic Standard*.

GREAT BRITAIN.

THE PREMIER AND THE COMMANDER-IN-CHIEF IN THE BALTIC.—There is no doubt that Sir C. Napier is on his road home, if he is not already in English waters. As for the causes of his return we will say nothing until we know more. Meanwhile we may state that there is no likelihood of his resuming the command of the Baltic fleet, and the appointment of a successor to his important office becomes a matter of primary national interest. We now beg the earnest attention of our readers to our words. Lord Aberdeen in the first instance offered the command of the Baltic fleet to Lord Dundonald. That great admiral answered that he should be willing to take the command, "provided he were allowed to use the power put into his hands without restraint or impediment;" i.e., provided the command was to be *bona fide*—a real command, not a sham—and that he was to carry on the war against Russia in earnest. These terms were refused by Lord Aberdeen, and Lord Dundonald refused the command of the fleet. He thus inferred that it was not the policy or intention of government to carry on matters to extremity with Russia. Lord Dundonald acted like an honorable man and a patriot in refusing to betray his country. Now, we have very few words to utter on this matter. If our statement is wrong we trust that Lord Dundonald will come forward and set us right. If our statement is right, we say that Lord Aberdeen deserves immediate impeachment, for having infamously deceived and treasonably sacrificed the interests of the empire.—*London Standard*.

[The *Globe* denies that there is the least truth in this statement.]
SYMPTOMS OF A LONG WAR.—Notices have been issued at the Navy Victualling Office, Somerset House, London, which tend to show that the government are looking to a much greater prolongation of hostilities than was at first anticipated. In addition to the very large stores already provided, the commissioners announce that they are ready to receive tenders for 24,000 tierces and 12,000 barrels of beef, and 36,000 tierces and 20,000 barrels of pork, to be delivered in three portions, not later than the 3rd of April next, at Deptford, Gosport, Portsmouth, and Hawlowline.—The commissioners are also providing against the rigor of a long winter in a northern hemisphere by calling for a supply of 10,000 pairs of worsted mitts for the navy, to be delivered within two months. The conditions for the supply of military stores have not been promulgated as yet, but it is understood that it will be on a very large scale, and instructions have been issued to the commissariat officials to use the utmost despatch.

Letters have been received at Woolwich from the *Britannia*, 120, flagship of the English fleet, in which it is stated that Vice-Admiral Dundas, Commander-in-Chief, had declared his determination to have a dash at Sebastopol at the earliest possible moment, and had no doubt of the success of the demonstration of the English and French fleets against that fortress.

The troops and the crews of the ships of war and war steamers can scarcely restrain their enthusiasm in consequence of the prospect they have now before them of exhibiting their capabilities against the Russians.

A NEW PROJECTILE.—The inventive faculty of the age promises to familiarise us with another projectile of terrific power, which will cast into the shade all the shells now in use. We hear that there is before the Ordnance Committee a shell charged with a liquid which after its release by the concussion of the ball, will instantaneously become a sheet of fire, burning to a cinder anything it may touch, and suffocating by its smoke any one brought within its radius. We are not aware of the nature of the inflammable ingredients, but we can bear personal testimony to the efficiency of the liquid, for we have seen a very small quantity of it burn to ashes with incredible rapidity thick carpets, wood, coals, &c. A column of infantry, a row of tents, a ship, store-houses, and barracks, a forest, anything which acknowledges the terrible influence of fire, could be consumed in a few minutes by the visitation of a shell charged with this noxious fluid. It will, we dare say, require very careful handling by the artillery, for it is of so subtle a nature that the escape of any slight quantity would carry with it direful consequences. Like the *boulet asphyxiant*, it is calculated to be formidable alike to friends and foes if it be not watched with vigilance. But we dare say some plan will be devised for preventing the escape of any particles. We shall be anxious to know what the Committee of Ordnance officers think of the project.—*United Service Gazette*.

The most important incident of the domestic news of the week is the continued decline of the pestilence in London. Last week the deaths from cholera were 500 less than the week before; and this week the improvement of the sanitary condition of the capital advances with the cool weather. An interesting and important experiment has been made on a large scale, by order of the Board of Health, to test the utility or otherwise of the castor-oil treatment, and the result has been decidedly adverse. In half a score hospitals and in other places of practice, it has been found that of 89 cases of cholera treated by fourteen different medical men with castor-oil, on the plan recommended by Dr. Johnson, 68 were fatal, 15 only recovered, and 6 remained under treatment. In one case the patient, who had been improving under the influence of an infusion of iron, got worse when the oil was administered; and in another case, the oil was evacuated without appearing to have at all acted on the system. The great mortality is still on the south of the Thames, and the City is still comparatively free.

In our own country a harvest rarely surpassed for abundance and quality has been gathered in the finest possible condition, and every successive report from the agricultural districts of the kingdom confirms the sanguine predictions which had been ventured on the subject. Of the yield in foreign countries we know less, but we believe the harvest all over the continent has been undoubtedly good; and though in America the crop of Indian corn has failed, the wheat crop is said to be excellent. There can be no fear, therefore, that prices will rule high. Whether the fall within the last three or four weeks was too rapid may possibly be a question, but no accidental causes can make corn dear in the face of such causes conspiring to make it cheap.—*Times*.

An Order in Council has been issued directing that prayer and thanksgiving for the abundant harvest be offered up in the three communions of the Church of England, the Church of Scotland, and the Anglican Church in Scotland, on Sunday the 1st of October.

The following is an estimate of the value of the jewels in the crown of England. Twenty diamonds, round the circle, £1,500 each—£30,000; two large entire diamonds, £2,000 each—£4,000; fifty-four smaller diamonds, placed at the angle of the former, £100; four crosses, each composed of twenty-five diamonds, £12,000; four large diamonds on the top of the crosses, £4,000; twelve diamonds contained in fleurs-de-lis, £10,000; eighteen smaller diamonds contained in the same, £2,000; pearls, diamonds, &c., upon the arches and crosses, £10,000; also 1,411 small diamonds, £50,000; twenty-six diamonds in the upper cross, £3,000; two circles of pearls about the rim, £300. Cost of the stones in the crown, exclusive of the metal, £111,900.

The subscription to the Perry fund now amounts to upwards of £1,000. The Duke of Cleveland has sent fifty pounds. His grace ventures, as an officer of long standing and some experience, to express his opinion on the late court martial.

Amongst the subscriptions to the Perry fund is a "thank-offering from a young lady, whom Lieut. Perry's trial effectually cured of the Scarlet fever!"

MERCANTILE MORALITY.—In *Chambers' Journal* the following statement is given with an air of authority:—"Who would suppose that London firms of character and eminence deal, knowingly and systematically, in forged bills? Yet such is actually the case. Great money dealers, whose names alone can sometimes turn the character of the market, have a quiet drawer in which they stow away these bills, just as they would any other. The principle upon which they proceed is a very simple one. They know their customer; he is a man in business, with a stock in trade, a character to lose, and greatly in want of ready money. The customer forges to his bills the name, usually, of a near relation, or some one of moneyed fame with whom he is connected. The dealers, fully aware of the circumstance, take the bills. They know well that their customers will pay this bill before any others—that he will run all risk, refuse all payments, make all sacrifices, rather than leave these bills unpaid, with the terrible consequences of their examination. The customer, in fact, says to the dealer—'I put my liberty, my character, and prospects in your hand; if I fail in my engagements, you will have the power to transport me as a felon.—I shall not run that risk; I have such and such property—such and such connexions—lend me so much money.' The dealers do not hesitate to comply."

THE NEW BEER ACT.—In several of the English manufacturing districts the working-men are determined that they will not themselves enter, nor allow their families to enter, a place of worship on Sundays, until the New Beer Act is repealed. They say they do not like to be made pious by Act of Parliament, and to be driven to church like so many school-boys.

The *Home Journal* refers to the curious fact, that in Scotland, the cultivation of the potato was once made illegal, because it was not mentioned in the Bible.

EMIGRATION OF MORMONITES.—A large number of Protestants in South Wales have left, and others are still preparing to follow, for the Mormonite settlements in North America. These persons are principally from the counties of Carmarthen and Glamorgan, and many have given up a comfortable home and subsistence, in order to seek their paradise on the banks of the Salt Lake. A very large exodus of these deluded people has taken place from South Wales, and, if anything, the movement is on the increase. The emigrants are principally small farmers, mechanics, iron-workers, colliers, &c., with here and there persons of a better class. They make their way to Liverpool, Bristol, or Plymouth, and thence start for New Orleans, where they ascend the river to their new settlement.

THE SCOTCH BROTHERS.—A tale of two Scotch brothers—more moving by far than that of the Corsican Brothers—has reached us. They met in London, the one rapidly winging his way home from the Continent—the other rushing in hot haste to India. One night only had they time to interchange endearments—to talk over old times—to conjecture the future—to "take a cup of kindness yet for auld lang syne." But the night of their meeting was Sunday, and they were lodged at different hotels. Touched by the peculiarity of their position, one of the Bonifaces ventured nevertheless to set a bottle of wine before them. But at the witching hour of night Policeman X entered with the beer act in his hand, and found them hob-nobbing with the last glasses. The tender-hearted publican was summoned to the police court, where the magistrate laid down the law as follows:—"The innkeeper has served out refreshments to two persons of a Sunday night after ten o'clock. But one of the parties was a lodger, and did not count; the offender must, however, pay for the other." If only the resident brother had partaken of the wine—had the other been a teetotaler and looked on—the innkeeper might have escaped. What a pity the two brothers did not drink after the fashion of Sir Adam Ferguson and John Kemble. One morning Sir Adam called upon Sir Walter Scott, and in the course of conversation informed him that he had sat up till four o'clock with John Kemble drinking wine and water. "Wine and water," exclaimed Scott in astonishment, who had never suspected his friend of being addicted to such thin potations. "Yes," replied Sir Adam, "I drank the wine and he drank the water." But perhaps water is a refreshment "in the sense of the act."—*Daily News*.

One of the thousand bachelors who have visited Margate lately, expresses an unfavorable opinion of the free and easy style of people at the sea side. "I was sitting," he says, "on the point of a breakwater of rough stones, when two ladies came up with children in their arms. One of them proceeded to undress a boy of about two years old or so, with the intention of dipping him. Not being very successful, the lady came across the stones to me, and actually asked me to take her youngster and dip him. She held him out by the arm to me, as a fishmonger would offer you a salmon! What could I do? I took him as directed, and soused him over head and ears, the child screaming all the while, and the mother imploring me not to let him go. Most thankful was I to get rid of the little responsibility, particularly as he was not at all a nice boy, and some of the young ladies who had come down to see the fun might take me for his father. A polite request from the other lady to bathe her little girl of three I respectfully but firmly declined to perform."

EXPEDITION TO SEBASTOPOL.—Comparison is often the most striking mode of conveying an impression; and it is interesting to examine how the present expedition to Sebastopol compares with other great enterprises of the kind which have figured in history. Its superior magnitude to them all, will thus be made most palpable. The expedition to Sebastopol, according to the last accounts numbers six hundred vessels, and ninety thousand men. The "Invincible Armada," despatched under Philip II., of Spain for the conquest of England, and so famous in war-like annals, numbered only one hundred and thirty-seven ships of war, twenty thousand soldiers and eleven thousand sailors. The expedition of Charles V. to Tunis consisted of five hundred Genoese and Spanish vessels and thirty thousand men; that of Gustavus Adolphus to Germany of only fifteen or eighteen thousand; that of Jussuf against Candia thirty thousand men; that of Kiopteri against the same stronghold fifty thousand that of Charles XII., upon Denmark twenty thousand; that of Peter the Great upon the Caspian Sea twenty thousand men with two hundred and seventy ships; the attempted descent of Hoche against Ireland, twenty-five thousand men; that of Bonaparte upon Egypt, twenty-three thousand men, with thirteen ships, seventeen frigates, and four hundred transports; the Anglo-Russian expedition against Holland, forty thousand men; that of Abercrombie upon Egypt twenty thousand men; that of Lord Cathcart upon Copenhagen twenty-five thousand men; that of Wellington upon Portugal fifteen thousand; and upon Spain thirty thousand; that of the English upon Antwerp seventy thousand men forty thousand of which were land troops, and thirty thousand sailors; that of the English upon Washington about eight thousand, and upon New Orleans fifteen thousand; that of the French upon Algiers, thirty thousand. Thus we see that all these expeditions, comprising the most important which have taken place since the invention of gunpowder, fall considerably short of the present. The only one in fact which was planned on a greater scale was that of Napoleon against England, in which preparations were made for throwing a hundred and fifty thousand disciplined veterans upon England, by means of three thousand pinnaces protected by sixty ships-of-the-line.—That, however, is not entitled to be brought into comparison, inasmuch as the expedition itself never took place. But the superiority of this expedition is not more decided in point of numbers than in the character of the troops, and the effectiveness of the *material*. The very flower of the best armies in the world are moving on to Sebastopol, and they are provided with every means of attack which military art can invent or money supply. But, if the force which is to bear upon Sebastopol is more formidable than any ever before employed for a similar purpose, that fortification itself is proportionately stronger. It was thought an impregnable stronghold before the present war was thought of; and it has been greatly strengthened since. The garrison of the town amounts to it is stated, to at least, sixty thousand men, and may be reinforced without great difficulty.—*N. Y. Courier*.

REMITTANCES TO ENGLAND, IRELAND, AND SCOTLAND.
 SHORT SIGHT BILLS from One Pound upwards, negotiable in any part of the United Kingdom, are drawn on the—
 Union Bank of London, London.
 Bank of Ireland, Dublin.
 National Bank of Scotland, Edinburgh.
 By HENRY CHAPMAN & Co.,
 St. Sacramento Street,
 Montreal, February 9, 1854.

THE TRUE WITNESS AND CATHOLIC CHRONICLE,
 PUBLISHED EVERY FRIDAY AFTERNOON,
 At the Office, No. 4, Place d'Armes.
 TERMS:
 To Town Subscribers, \$3 per annum.
 To Country do, \$2, do.
 Payable Half-Yearly in Advance.

THE TRUE WITNESS
 AND
 CATHOLIC CHRONICLE.
 MONTREAL, FRIDAY, OCT. 13, 1854.

The St. Patrick's Bazaar has been open since Monday, and is, we rejoice to say, turning out well. The show of articles is very handsome, the refreshment table is well provided, the ladies are—what the fair daughters of Erin always are—irresistible, and could coax the money out of a heart as hard as stone; whilst the object of the Charity is one which appeals to the warmest sympathies of the Irish Catholic. The Bazaar will be kept open until to-morrow evening, and we trust that it is unnecessary for us to recommend it to the notice of our readers.—They will never have a chance of laying out their spare cash more agreeably to themselves, or profitably to others.

PROVINCIAL PARLIAMENT.

The House met on Tuesday, Hon. members looking much the better for their pleasure trip to the Saguenay. Sir A. Macnab, Messrs. Cayley, Smith, and McDonald took their seats. A motion of M. Masson, for copies of all reports from the Superintendent of Education for Lower Canada, since January last, was lost. A message from the Legislative Council requested the attendance, before a Committee of their body, of Messrs. Langton, Brown, and McKenzie, as witnesses on the charges of corruption against several members of the late Administration; the Speaker replied, that the request would be complied with. A Bill to incorporate the St. Nicholas College, Toronto, was introduced by Mr. Boves. Mr. McKenzie complained of the delay in introducing a Bill for the settlement of the "Clergy Reserves."

Mr. Morin has given notice of a call of the House for the 27th instant, to take into consideration his Bill for remodelling the Legislative Council; also for the 7th November, to consider the question of the seat of Government. Mr. Drummond gave notice of his intention to introduce the Clergy Reserves Bill on Tuesday next.

The Europa has arrived with dates to the 30th ult. We have no details from the Crimea, but it seems that intelligence of successes gained by the Allies has been received, and has caused a rise in the Funds. We learn also that orders have been sent to Sir Charles Napier to bombard Revel before his return home. One report gives out that the Russians are again advancing in the Dobruscha, and intend trying a coup de main against Varna. There has been a slight rise in the price of bread stuffs.

RELIGION AND POLITICS.

Donoso Cortes commences his famous Essay on "Catholicity, Liberalism, and Socialism" with the following reflections:—

"M. Proudhon has written in his 'Confessions of a Revolutionary' these remarkable words: 'It is astonishing that, at the basis of our politics, we always come upon theology.' In this there is nothing astonishing except the astonishment of M. Proudhon."

The astonishment of M. Proudhon which astonishes a Catholic like the late lamented Marquis De Valdegamas seems the most natural thing in the world to the Non-Catholic, who cannot for the life of him conceive what connection there can be betwixt "Religion and Politics." And whilst the Catholic philosopher lays it down as his thesis, that "in all great political questions there is always involved a great theological question," c. i. the cry of the Protestant is—"Religion has nothing whatever to do with Politics."

Now this Protestant doctrine, does seem a little hard to bear when we remember how incessant and unscrupulous is the interference of politics with religion; and that at the present moment, throughout the Protestant world, the great object of the politician seems to be the overthrow of the Catholic Church. If, indeed, the Protestant legislator would avoid all interference, direct, or indirect, with religion; if he would but refrain from legislating against her, there might be some show of fair dealing in his demand that the theologian should abstain from meddling with politics. But, as it is, nothing can be more unjust than such a request; for the debasement of the Catholic Church being the object of the politician, the theologian is bound in self-defence to oppose his anti-Catholic legislation. Napoleon, when First Consul, is said to have remarked somewhat ungalantly to Madame De Staël, that he did not like women who meddled with politics. The lady's reply was, that when politics meddled with women and sent them to the guillotine, it was perfectly excusable on their part to meddle with politics to save their heads. We think the lady was right. But though the objection against the interference

of the theologian with politics is couched in general terms, it is in reality limited to a particular application. It is especially directed against the Catholic ecclesiastic, and for the very obvious reason that he only can speak as one having authority—that he only can claim a divine commission to justify his interference. Ministers of other denominations, deriving their authority from man alone, rarely, if ever, presume to speak in a tone of authority: if they do, they are at once laughed at for their inordinate presumption by their own flocks, and reminded in very significant terms of their proper position. Any half dozen Protestant laymen can make a Protestant Minister; it is not to be expected that they should entertain any very profound feelings of respect for an authority of their own creation.

Not so with the Catholic priest or Bishop. He, if he interferes at all, interferes as a divinely appointed teacher, deriving his authority from God, and claiming obedience in His name: his interference therefore must be effectual over all who admit the validity of his claims, and recognise the sacred character of his office. The statesman therefore dreads, and cries down the interference in politics of the Catholic priest, whilst he can well afford to disregard a similar conduct on the part of the mere Protestant Minister.

In Canada for instance, the Protestant clergy have always been amongst the foremost and loudest of the political agitators upon politico-religious questions. We blame them not for this; we merely mention it as a fact—pointing, in corroboration of our assertion, to the active interference of the clergy of Anglican, Methodist, Free-Church and other Non-Catholic sects; with the great political questions of the day—as for instance the Clergy Reserves and School questions. Why then should it be urged as a reproach against Catholic ecclesiastics, that they—in view of the many dangers which menace our Catholic Institutions from anti-Catholic legislation, and the openly avowed interference of Protestant politicians with the Catholic Church in Canada—have also interfered in self-defence, as have their Protestant fellow citizens in the Upper Province? There can be but one reason assigned—viz—that the former can interfere effectively, whilst the latter cannot.—It is the influence, not the interference, of the Catholic Clergy that is so extremely objectionable.

Some remarks of the Quebec Gazette of the 7th inst., upon "Ecclesiastical Interference with Politics," coupled with an appeal from our Protestant cotemporary to put a stop to such interference, has elicited from us the foregoing vindication of the right of our Clergy to interfere when, how, and to what extent, they please, in any political questions of the day, in which the moral or religious interests of the people are concerned, and which, in their opinion, call for such interference. They are responsible for their conduct—so long as their interference is moral and not physical—to their Bishops, and to no one else. If they violate any law of the land, the majesty of the law is as easily asserted in their case, as in that of the layman. But until they shall have broken the provisions of some statute, which is not even pretended, until they shall have resorted to other than purely spiritual weapons in their political interference, we deny the competence of any, save a spiritual tribunal, to take cognisance of their conduct. We will now notice one or two of the particular instances of improper political interference which the Quebec Gazette reprobates in our Catholic Clergy:

"Bishop de Charbonnel caused an edict to be issued from the Roman Catholic Institute of Toronto, threatening the then Ministry with all the terrors of Popery if separate schools were not granted to the blessed followers of His Holiness in Canada."

The passage which we have marked in Italics contains the gist of this charge—that the Toronto Catholic Institute, at the instigation of His Lordship the Bishop of that Diocese, employed spiritual threats—"all the terrors of Popery"—against the late Ministry, in order to compel them to adopt a particular line of policy. To this our only answer is that the statement of the Gazette contains a deliberate falsehood. The Catholic Institute simply resolved to use its political influence at the elections against the Ministry, if they did not introduce a measure for putting the schools of the Catholic minority in the Upper Province, on the same footing as the schools of the Protestant minority in the Lower. To represent such a perfectly legal and constitutional exercise of the elective franchise as "threatening all the terrors of Popery," is a piece of dishonesty which would be astonishing, if any amount of falsehood or dishonesty from such a quarter as the Quebec Gazette could excite surprise.

Then we read:—"The same politic forsigner"—the Bishop of Toronto—"preached in this city a pro-ministerial sermon, and Le Canadien cited his language. . . . After the discourse had worked its effects . . . the cunning Italian gave a hint to the True Witness that he was to be exonerated from so noxious a charge."

It is true that the editor of the Canadien, who was not even present at the delivery of the sermon in question, and who therefore spoke without any personal knowledge of the facts to which he testified, did attribute most improper language to His Lordship; but it is false that the "cunning Italian" ever expressed to the TRUE WITNESS a hint that he—the Bishop—was to be exonerated from the charge; and the "soft-headed Englishman" must be again content to receive from us the lie direct. Mgr. De Charbonnel, neither used in his sermon the language attributed to him by the Canadien, nor was it at his instigation that the TRUE WITNESS contradicted it. His Lordship does not feel himself called upon to notice, or reply to, the impertinent sallies of newspaper editors.

The Quebec Gazette having, upon the authority of the Canadien, instanced one case of ecclesiastical po-

litical interference, in the very teeth of the same authority immediately proceeds to accuse the Catholic Clergy of having, at the late elections, "appeared at several polling places as advocates of the vilest Ministry that ever held place in Canada." It is a sufficient refutation of this calumny of the Gazette to refer to the fact, that, the then ministerial organ, the Canadien, complained during the course of these elections, and in no measured terms, of the active opposition offered by the Catholic Clergy of Lower Canada to the Ministerial candidates. Of these two counter-statements, one must be, and most likely both are, false. One destroys the other, and renders comment from us unnecessary.

The case of the reported interference of the Clergy of Kamouraska with the elections, was investigated by His Grace the Archbishop of Quebec. Had there been aught amiss in their conduct, he, as their immediate superior, and to whom alone, under God, they are responsible, would have speedily put matters in order.

We will but notice one other complaint against the alleged interference of our Bishops, urged by the Quebec Gazette; and in which our cotemporary, were he not blinded with bigotry, would have recognised the scrupulous delicacy of the Prelates of Canada, and their extreme reluctance to use for any political purposes, that powerful influence with which their sacred office invests them. The complaint of the Quebec Gazette, is, that:—

"A meeting of Roman Catholic Bishops was held not long since in this city, and at that meeting a protest was adopted, and afterwards presented to the Governor General, enjoining him to forbid the secularisation of the Clergy Reserves."

One passage we have ventured to mark in Italics; and we unhesitatingly pronounce the statement therein contained to be an impudent falsehood. A section of the press had long labored to make it appear that the Catholic Church generally, and the Bishops particularly, were in favor of the secularisation of the Reserves. In an address to the Governor, congratulating him upon his return to Canada, their Lordships took occasion to disclaim the sentiment of hostility to Protestant endowments which had been imputed to them. But from their anxiety to avoid the appearance even of any interference with the political opinions of their people, they determined to keep their address and its contents secret, in so far as they were concerned. For political purposes, and for the sake of having a fling at the undue interference of Popish Ecclesiastics, this protest, or disclaimer of the Bishops was made public; not however by the Catholic, but by the Protestant press, which must have received its information from some person connected with the late Cabinet for Upper Canada. That the Bishops had the right to disclaim for themselves any share in the anti-secularisation movement, we suppose nobody will venture to deny; that the manner in which they did so was best calculated to avoid any interference with the political opinions of others, is evident from the quiet unostentatious way in which their address was drawn up and presented; but that the document did, in any sense of the words, either directly or indirectly, "enjoin the Governor General to forbid the secularisation of the Clergy Reserves," is a monstrous lie, for which the Quebec Gazette is responsible, unless he gives up his authority for this extraordinary assertion.

The Quebec Gazette concludes with an advice to the Government "to make it no longer the interest of the Catholic Clergy to operate upon elections;" and thus their political interference will cease. This is the wisest thing the Gazette has said for many a long day. If the Government will but abstain from interference with the Church, or with her peculiar and inalienable functions—as for instance, the education of the people—and if the Legislature will but abandon its anti-Catholic legislation, politicians may make their minds easy; they will have nothing to dread from the interference of "Religion with Politics;" but as we hinted at the beginning of this article—for this Reform to become possible, "Politics must cease to interfere with Religion."

SEPARATE SCHOOLS.

We learn from our zealous cotemporary, the Catholic Citizen of Toronto, that great efforts are being made in certain quarters, to represent the movement in Upper Canada in favor of "Freedom of Education" as originating entirely with the Catholic Clergy, but as one in which the Catholic laity take little interest. In support of this view, the enemies of "Free Schools" for Catholics, point to the small number of separate Catholic schools in the Upper Province—of which, indeed, there are but eighteen. "Surely," argue our opponents, "if the Catholic laity were anxious for separate schools, they would, ere this, have availed themselves more extensively of the power accorded to them by the existing School Laws; that they have not done so, affords a strong presumption that they do not feel the want of separate schools for their children."

This is the constant argument of Dr. Ryerson's friends, and of the supporters of "State-Schoolism;" who, having by their artful restrictions, rendered almost impossible to us in practice, that which is conferred upon us on parchment, taunt us with the direct result of their legislation, as if it were a proof of our apathy, and not of their dishonesty and double dealing. No, no, gentlemen; we admit your premises; we confess the scarcity of separate schools amongst our poor and ill-used people; but we see therein evidence of your duplicity, and of our credulity in trusting you; we recognise therein—not our want of attention, to the admonitions of our spiritual guardians, and the wants of our children—but rather your utter disregard of truth and justice, and of our rights as parents and as freemen. From the results of which you boast, as conclusive to our indifference

to the importance of a sound moral and religious education, we conclude to the necessity of a prompt, united, and energetic opposition to you and your policy; in testimony whereof we call your attention to the following petition, which has already received the signatures of several thousand Catholics in Toronto; and is being extensively signed throughout the whole of Upper Canada:—

"TO THE HONORABLE THE LEGISLATIVE ASSEMBLY OF CANADA, IN PARLIAMENT ASSEMBLED.

"The Petition of the Catholic Inhabitants of the Diocese of Toronto, in that part of the Province of Canada formerly called Upper Canada,

"Respectfully Sheweth—That your petitioners are suffering grievous wrong from the operation of the laws regulating Education in this section of the Province.

"Whereas your Petitioners are, from religious conviction, unable to avail themselves of any system of Education not regulated in accordance with the Faith which they profess, they cannot consequently derive any advantages from the Common School system of the Province.

"In view of which position your Petitioners have sought to establish Separate Schools in accordance with their religious tenets; hoping that the Laws which apparently provide for the establishment of Separate Schools, would enable them to do so in an efficient manner. Your Petitioners, after repeated efforts, have found it utterly impossible to succeed in their expectations, owing to the many impediments offered by the imperfect state of the Laws appertaining to Separate Schools.

"Your Petitioners therefore with confidence apply to your Honorable House for redress in the premises: praying your Honorable House to assimilate the Laws relating to the Establishment, Maintenance, and Government of Separate Schools in this section of the Province, to the Laws which regulate the Establishment, Maintenance, and Government of similar Institutions in that part of the Province of Canada formerly called Lower Canada.

"Your Petitioners are convinced, from the successful and harmonious manner in which the Separate School System of Lower Canada has worked, that if the prayer of your Petitioners be accorded by your Honorable House, a fruitful source of discord will be removed.

"And your Petitioners, as in duty bound, will ever pray."

This is the answer given by our brethren in the upper section of the Province to the dishonoring assertions of their adversaries; and as the cause of "Freedom of Education" is one in which we of Lower Canada are just as deeply interested as are the Catholics of Upper Canada, we see not why a similar disclaimer of the apathy—falsely attributed to us by some dirty scoundrel—should not be given by the Catholics of Montreal. Our honor is interested in giving the lie to the infamous assertion—"that the movement for separate schools in Upper Canada is one in which the Catholic laity take no interest."

But who is the author, or propagator of this foul libel upon the Catholics of Canada? We know not of ourselves; but we see that the Toronto Mirror indicates him as a soi-disant Catholic, and as an Honorable (?) member of the Legislature. Our cotemporary says:—

"We may be allowed here en passant to express our opinion about the startling report, circulated, it is said in some quarters, by a member of the Honorable House, viz., that the move for Separate Schools is exclusively clerical. We are told that the originator of the slanderous report is a Catholic, who received his education in a Protestant school. We have no hesitation in believing the latter report. Had the Honorable member of the House been educated in a Catholic Institution, he would have been taught one important branch of Catholic education, which seems to have been sadly neglected—viz., his Catechism.—Catholic teachers would have impressed on his mind that lying is abominable in the sight of God."

The Mirror, however, will not believe that he is a Catholic:—

"We repeat it again, the originator of the report, that the move for Separate Schools is exclusively clerical cannot be a Catholic. If he has anything of Catholic, it must be the brand of the Apostate stamped on his brow; he must be one of those contemptible renegades, who, for a mess of pottage, would sell his soul to the devil. We hope his name will be made known to the public, and that Catholics will remember him at the next election."

For the credit of our religion, we hope that the Mirror is right in its surmise; and that the slanderer is not even in name a Catholic. At any rate, we must not be too much depressed or scandalised if the report given in the first extract from the Mirror contain the sad truth of the matter; even if it should turn out that it is to some miserable creature, unwarrantably assuming the title of Catholic, that this attempt to frustrate the generous efforts of the friends of "Freedom of Education" is owing. There are plenty of bad Catholics in the world; fellows who, without expressly separating themselves from the Church, yet live as if they were avowed Protestants; who never approach the Sacraments, never fulfil any of their religious duties; and whose whole soul is devoted to the sordid pursuit of wealth, and the worship of the "Almighty Dollar." Such men there are, ever have been, and ever will be, in the external, or visible Church; of such St. Paul speaks, warning us against them—"for many walk who are enemies of the cross of Christ—whose God is their belly, whose glory is their shame"—but—"whose end is destruction."—Phil. iii., 18, 19.

But leaving these wretched creatures to the scorn which they deserve, and with which every honest Catholic will treat them, let us, by our actions, and by our energy in the cause of "Free Schools" for Catholics, give the best of all contradictions to their falsehoods. It is time that the School question were settled; and settled it soon must be if Catholics will but show themselves active, and in earnest. The present Ministry, there is reason to hope, are not averse to our claims; and as there is every prospect that the country will, ere long, be again called upon

to elect its representatives, we have a certain amount of control over honorable members—who will remember that their votes will be carefully recorded, and that, when the New Franchise Bill shall be in force, the Irish Catholic vote will be of too much importance for them to slight it, or to provoke its hostility by anti-Catholic legislation. We must then petition, showing the grievances of which we complain, and stating the remedy we desire to see applied to them. We should also organise, with the express resolution of opposing the return to Parliament of every candidate who may present himself—no matter whether Tory or Liberal, Conservative or Reformer—and who will not pledge himself to support a measure securing for the Catholic minority in the Upper Province every right and privilege in the matter of education, enjoyed by the Protestant minority in the Lower. Should these measures fail, other combinations may be required; other tactics may be necessary. But to one thing should the Catholics of Canada make up their minds; never—no matter what it may cost them, or what sacrifices it may entail—never to submit to the odious and soul-degrading tyranny of State-Schoolism. Neither over religion nor education—neither over the Church nor the School—has the State any legitimate control; and always is it justifiable to resist, and to compass the overthrow of illegitimate assumptions.

We read in the *Star* of Wednesday:—

"Archdeacon Wilberforce, of the Church of England, who was about to be tried for heresy, has made a virtue of necessity, and surrendered his preferments in the Church of England, and, of course, has no more to do with her, nor she with him. He believes in transubstantiation, baptismal regeneration, and priestly absolution; and maintains there should be no earthly 'head of the Church' but the Priesthood; they should be supreme, having the power to 'bind and to loose.'"

In this paragraph there are about as many blunders as there are lines.

1. Archdeacon Wilberforce did not resign his preferments because of proceedings about to be instituted against him. On the contrary—he resigned them, only after having challenged Archbishop Musgrave to proceed against him—which the latter did not dare do, being prudently anxious to avoid the scandal of another "Gorham Job." This is clear from the correspondence as published in the English journals, which the *Star* should have read before presuming to sneer at a man who, like Archdeacon Wilberforce, is too honest and conscientious to eat the bread of a Church whose doctrines he does not entirely accept. Not thus is it that Rev. converts from Popery to Protestantism act. To the last moment, until their reform having become hopeless, and their infamous lives being notorious—the Church expels them from her bosom, these worthies continue to perform the functions of their office for the sake of the salary thereunto annexed; administering Sacraments in whose efficacy they do not believe, and preaching doctrines which in their hearts they deny. Thus was it with Luther, with his worthy successors Garazzi and Achilli, and with every apostate priest, who after his fall has given to the world an account of the "growth of grace in his soul."

We will here state the real facts of the case, as presented by the correspondence. Archdeacon Wilberforce wrote to Archbishop Musgrave, offering to resign into his hands all his ecclesiastical preferments. But, betwixt the writing of that letter, and the formal acceptance of the offer therein contained, the Archdeacon—having heard a rumor that it was intended to institute proceedings against him, on account of certain anti-Protestant doctrines on the Eucharist, contained in a work published by him, in which the old Catholic doctrine of a "Real Presence" is asserted, and which has been long before the public—immediately wrote to the Archbishop, withdrawing his proffered resignation, and challenging an inquest into his teachings respecting the Lord's Supper. The Archbishop replied at once, that no intention or desire existed on his part to agitate this question; and it was only upon this positive assurance that there was not, and never had been, any intention to institute proceedings against him, that Archdeacon Wilberforce consented to resign his preferments in the Parliamentary Establishment. The authorities of the Government Church are too prudent to provoke a discussion which must inevitably lead to the break up of that monstrous sham—the Church of England as by Law Established.

2. We know not if the Archdeacon asserts the doctrine of "Transubstantiation;" though as he admits a Real Presence in the Sacrament of the Lord's Supper, and as such a Real Presence without "Transubstantiation" cannot be conceived, it is most likely that a man of a logical turn of mind like Archdeacon Wilberforce, accepts the whole of the Catholic doctrine, with all its logical consequences. In believing "baptismal regeneration" and "priestly absolution," however, he believes only what the Church of England expressly asserts in its liturgy for the office of Baptism, and in its Ordination service—where a Bishop by Act of Parliament blasphemously pretends to confer the Holy Ghost, and to convey the power to remit sins—"Receive the Holy Ghost"—so runs this blasphemous farce—"whose sins thou dost forgive they are forgiven: and whose sins thou dost retain they are retained."—*Common Prayer Book*. Why then should the Archdeacon be blamed by Protestants for believing in a power which a Protestant bishop had solemnly professed to confer upon him?

3. Though as a Christian, and as admitting the authority of St. Paul, the Archdeacon cannot acknowledge a woman as head of the Church, or recognise a lay person as having any, the least, authority in matters ecclesiastical, he has not as yet propounded any theory of his own on Church government.—Having rejected, as must every honest man, a

Royal, or rather a Parliamentary Supremacy in religion, it is probable that, in time, he will, through the Grace of God, be brought to see the necessity of a "visible head" to a "visible Church;" and to find that head in the successor of St. Peter, to whom our Lord committed the keys of the kingdom of Heaven. Such at least is the prayer of the Catholic world; and it is perhaps the presentiment that the Archdeacon is about to seek admission into the fold of the Catholic Church, that has excited the bile of our Montreal cotemporary. Surely there is nothing offensive in the simple resignation of all his ecclesiastical preferments, to call forth the malice of our cotemporary. In itself the resignation is a noble act of disinterestedness, which would be more common in the Church of England, if honesty were a virtue more commonly prized.

THE MORMONS IN ENGLAND.—The result of a late trial in England, before Mr. Bodkin, and a Bench of Magistrates at Clerkenwell, has fully established the claims of the Mormons to be considered as a sect of Protestants, and dissenters from the Parliamentary Establishment. In this case a Mr. Andrew Hepburn was indicted for disturbing a body of Mormons, assembled for religious worship in a meeting-house duly registered as a "Protestant place of worship." The interruption was admitted; but the defendant demanded an acquittal on the plea that Mormons were not "Protestant dissenters in the eye of the law"—and that their meeting-house was therefore improperly designated a "Protestant place of worship." This plea was set aside by Mr. Bodkin, who contended that the term Protestant was large and general in its meaning, though he could not give a definition of it—that the Mormons had complied with the provisions of the law, and that the Protestant bishop's certificate described and recognised them as "Protestant Dissenters." A verdict was found against the defendant; and henceforward the Mormons are, in England, legally entitled to the same privileges of worship as any other Non-Catholic sect, whether Methodist, Baptist, or Presbyterian.

This finding has given great offence to some Protestant denominations, who have hitherto been somewhat inclined to give themselves airs of superiority over their Mormon brethren—as if a Mormon were not as good as a Methodist, or Jumper—and Joe Smith as much a "Man of God" as Wesley. The *Times* is furious; but whilst condemning the legal recognition of the Mormons in England, very prudently announces its determination to avoid entering into the consideration of any analogy which an expert casuist might suggest, between the situation of Non-Catholics in Catholic countries, and of Mormons in Protestant England.

LOSS OF THE ARCTIC.—At noon on the 27th ult., about 60 miles off Cape Race, and whilst running about 13 knots an hour in a fog so dense that it was impossible to distinguish objects at a minute's distance, this fine steamer ran into a propeller, and soon after filled and went down with the greater part of her crew and passengers. Only 63 have as yet been reported saved, out of 401 souls. The vessel run into was the French steamer *Vista*, which, though much injured, managed to make St. John's, N. F. L., with 31 of the crew of the *Arctic*.—The *Vista* lost 13 of her own passengers.

There can be but one opinion as to the cause of this terrible catastrophe—viz—the shameful negligence and want of common prudence, on the part of the Captain of the *Arctic*. In a fog so dense as described by the survivors, it was downright madness on his part, to keep running on at 13 knots an hour. For such conduct, no excuse can be offered; and it can only be regretted that so many valuable lives should have been placed at the mercy of a man so utterly unworthy of such an important trust. No precautions seem to have been taken to avoid a collision; and no "fog-signals" resorted to, in order to indicate to vessels in the vicinity the approach of a steamer dashing through the water at railroad speed. Altogether, the affair is as disgraceful to the management of the *Arctic*, as it is lamentable on account of the fearful destruction of human life.

A HINT TO WHOM IT MAY CONCERN.—Under the heading of "Disgusting Medical Advertisements" we read in one of our late English papers, the following announcement:—

"A society has been formed in London and Manchester, called 'the Union for Discouragement of Vicious Advertisements,' which, by the circulation of tracts, calls upon the public to set their faces against papers admitting such advertisements as 'Manhood,' 'The Silent Friend,' 'Nervous Debility,' &c. We heartily wish the society may succeed in excluding advertisements of the kind in question, and in putting down all papers that insert them. We should feel surprised that the proprietors of any newspapers could be found sufficiently vile to publish such offensive, indecent announcements, but that we know that no work is too dirty or disreputable for some people to do; and that life is at stake to so tenaciously, that a continued existence in a foetid atmosphere of moral corruption is preferred by some degraded specimens of humanity to decent death and burial."—*Nottingham Journal*.

It would perhaps be well if a similar society were established in this country, where, we are sorry to say, the beastly practice, so justly and forcibly rebuked by the *Nottingham Journal*, still prevails to a considerable extent. Unfortunately there are still a few of our newspaper editors, for whom "no work is too dirty or disreputable to do."

We had hoped that these dirty mercenary wretches would have taken warning from the example set them last autumn, when obscenity was publicly rebuked in the person of a newspaper editor, by a Montreal Grand Jury. We did hope that after this caution we should have had no more cause to complain of

obscene and immoral advertisements. We were too sanguine however it seems; and we regret to say, that—undeterred by the example alluded to above, and presuming too much on the clemency which in that case, and in hopes that the offence against decency would not be repeated, was extended to the said editor—the tribe of unscrupulous mercenary editors is by no means extinct: but is still eager to earn the wages of iniquity, and ready to do any job, no matter how disreputable or dirty, provided only that its turpitudes are well paid for. The *Quebec Gazette* will perhaps catch our meaning, and we trust, will profit by the hint here thrown out. It is no doubt very evangelical, very Protestant, very anti-Popish; but for all that we should recommend a little more attention on its part to the above notice on "Disgusting Medical Advertisements."

We have given with our "Irish Intelligence" an account of the accident on the Enniskillen Railroad, which, by the Protestant press is attributed to a deliberate design against the Orange revellers. This conclusion seems premature. From the size of the stones, some of them near half a ton weight, and from the fact that a train had passed along but a few minutes before the catastrophe, it is more likely that the obstruction was the result of an accident, than of malice. It is not so easy for a man to carry large blocks of granite in his waistcoat pocket; but nothing is more common than for newly raised embankments to give way; and this, we think, is the true explanation of the circumstance. Little reliance can be placed on the statements of the passengers, as they seem to have been in that state of mental excitement, or obfuscation, which is the natural result of Orange orgies. The passengers had been drinking—the drivers very likely were not over sober—and they managed to run their engine off the track. This much is certain; the immediate cause of the accident is still enveloped in much obscurity. If the result of design, we trust that the fiendish perpetrator will be detected, and made an example of.

L'INSTITUT-CANADIEN.—The annual report of this society shows a prosperous state of the finances. M. Chevalier is about to deliver a Course of Lectures on "French History and Literature," on Monday evenings of every week.

The following communication has been sent to us by a School Teacher, who, in requesting us to publish it, pledges himself to substantiate the assertions therein contained, respecting the partial distribution of the School Funds:—

To the Editor of the True Witness.
Ottawa, Sept. 27, 1854.

SIR—The letter of the Rev. Mr. Ryerson, in reply to some remarks of His Lordship of Toronto on the "School Question," and published in your issue of the 22nd inst., contains so many assertions which are the very reverse of truth, that I feel myself compelled to lay before you a few facts, bearing upon the points at issue.

I am at present engaged in teaching a School in a Municipality containing some 2,000 Catholics, and 500 Protestants. Soon after the passing of the Act authorising separate schools, our Protestant fellow-citizens thought fit to avail themselves of its provisions; and forthwith notified the Board of Commissioners—consisting of three Catholic, and two Protestant members—of their intent; giving in, at the same time, the names of three persons as their Trustees to conduct the affairs of their separate schools.—This was all that could, in justice, be required of them; and the said Trustees immediately started four Protestant schools, conducted by four female teachers, and commenced their official correspondence, directly, with the Superintendent of Education for Canada East. They now draw from the School Fund, upwards of £36 per annum, to the Commissioners' £42. Perhaps, Sir, you will not believe that Catholics have been so deprived of their proper share; but I can prove the above details.

As to the respective steps necessary for establishing separate schools in Upper and Lower Canada, mark the difference in favor of the latter. In Lower Canada, in almost every school district, there are at least three or four Protestant families which can furnish the number of children required to constitute a separate school, which is the only onerous condition on them imposed, by the law; all that they have to do, is, to intimate their intention to the Chairman of Commissioners, to appoint their own Trustees, who become, to all intents and purposes, a Corporation, and to portion out their own school districts. They are not compelled to make applications, nor to wait week after week for a reply. Very different is it in Upper Canada. There the law requires twelve heads of families to make application to a hostile Protestant Board, which has it in its power to interpose of all manner of delays, and often, upon some trivial pretence or another—as that there is a Catholic teacher already—to refuse it altogether. Now, Sir, when you take into consideration the difficulty of finding twelve Catholic families within any reasonable distance of one another, particularly in the newly settled Townships, does it not strike you that it must be almost a moral impossibility to fulfil the requirements of the law, for the establishment of Catholic separate schools? Hence it often happens that our poor people are often, though reluctantly, compelled to send their children to Protestant schools—the moral character of whose teachers does not rank very high, and whose conduct, according to Mr. Ryerson's "Report," it would not be well for the pupils to imitate.—*Vide "School Report,"* pp. 66-101.

And, in spite of these facts, the Rev. Mr. Ryerson has still the impudence to contend that the Catholics of Upper Canada are placed upon the same footing as the Protestants of Lower Canada! for surely if they were, they would be most unreasonable to demand more. Perhaps the Rev. gentleman intends to throw dust in the eyes of the present Government, as he did when he imposed upon us last year his "Act Supplementary," which, whilst promising us redress, did but aggravate our burdens. Alas! we asked for a fish, and they gave us a serpent.

Is it not strange that the friends of justice do not agitate for the total revision of our defective school

machinery?—and demand in lieu of the numerous contradictory unintelligible, and ambiguously worded laws now in force, one simple, general and comprehensive School Law, securing to Catholics and Protestants equal rights, in both sections of the Province? Hoping that better days may be coming,
I remain, Mr. Editor,
Yours respectfully,
A TEACHER.

REMITTANCES RECEIVED.

St. Remi, H. McGill, 12s 6d; Bondsville, Mass., U.S., J. Brennan, 6s 3d; L'Assomption, H. McMillin, 6s 3d; Belleville, P. P. Lynch, 6s 3d; Napierville, Rev. Mr. Morrison, 15s; Cap Sante, Rev. F. Mojin, £2 10s; Jordan, J. W. Keating, 10s; Templeton, J. Hagan, £2; St. Remi, Rev. Mr. Bedard, 18s 9d; Henryville, J. Brothers, 6s 3d; Matilda, P. McDonell, 12s 6d; Tracadie, N.B., Rev. F. Gaurreau, 12s 6d; N. Augusta, E. Breen, 6s 3d; Cavan, H. McLaughlin, Esq., 6s 3d; Milbrooke, P. Maguire, 6s 3d; Cornwall, Rev. A. McDonald, 12s 6d; St. Laurent, J. Sexton, 3s 9d; Prescott, T. Buckley, 12s 6d; Moulinet, L. Desrocher, £2 3s 9d; Brantford, J. Comerford, 12s 6d; St. Athanasie, Rev. J. B. Dupuis, £1 5s; St. Thomas, A. H. McDonald, 10s. Aylmer, J. Doyle, £4; Peterboro, T. McCabe, £2 40s. Per J. Milver, Dewitville, Huntingdon—C. M. Faul, 12s 6d; Godmanchester, D. Murphy, 6s 3d. Per Rev. J. B. Proulx, Oshawa—Self, 12s 6d; J. Wallace, £1 5s; Pickering, R. Brennan, £1 5s; Victoria, J. Quinn, 12s 6d. Per Rev. J. R. Rossier, Gananoque—J. Fitzgerald, 15s. Per J. Sheridan, Isle aux Noix—Self, 10s; C. O'Hara, 6s 3d; Bedford, J. Smith, £1 5s; Clarenceville, Wm. Laughlin, 6s 3d. Per Rev. L. A. Bourret, St. Anne de la Pocatiere—D. Malone, 6s 3d; Rev. C. Gaurreau, 12s 6d; Collebe, 12s 6d; Cap St. Ignace, Rev. Mr. Cecil, 6s 3d; St. Roch des Anheurs, Rev. D. H. Tetu, 12s 6d; St. Pacome, Rev. F. Begin, 6s. Per M. Henchy, Kemptville—C. O'Neil, 5s; North Mountain, J. Loughlin, 5s. Quebec, per M. O'Leary—J. O'Neil, 7s 6d; Mr. McQuillan, 6s 3d; J. Lee, 15s; T. Kenefick, 7s 6d; M. Burigh, 7s 6d; R. Barry, 3s 9d; J. Beaky, 7s 6d; T. McLaughlin, 15s; A. Haughey, 7s 6d; M. McLaughlin, 7s 6d; J. Rocket, £1 2s 6d; Mr. Ryan, 7s 6d; K. Temple, 7s 6d; M. Power, 12s 6d; J. Stanton, 12s 6d; B. Maguire, 12s 6d; Rev. Mr. Fortier, 12s 6d; Rev. Mr. O'Grady, £1 5s; Rev. Mr. Frechette, 12s 6d. Per P. H. McCawley, Trenton—Rev. H. Brethargh, 12s 6d; M. Cunningham, 12s 6d; G. W. Redmond, 12s 6d; A. Macawley, 12s 6d; J. Devlin, 6s 3d; P. F. Phelan, 6s 3d; D. McEltheran, 6s 3d; J. Connolly, 6s 3d; P. Dorey, 12s 6d; J. White, 6s 3d; L. B. Taylor, 6s 3d; H. O'Rourke, 6s 3d; J. Sullivan, 6s 3d. Belleville—W. Perkins, 6s 3d; P. Cox, 12s 6d; J. Donahoe, 12s 6d; W. Northcotes, 6s 3d; M. McLellan, £1 5s; J. Power, M.D., 6s 3d; D. Keavin, 6s 3d; J. Kerr, 12s 6d; S. O'Brien, 8s 9d; A. McCormack, 12s 6d; Cinq Mars &c., 12s 6d; D. Kenny, 12s 6d; B. McEvoy, 12s 6d. Picton—D. O'Shea, 12s 6d; Mrs. McMahon, 6s 3d; J. Moore, 2s 9d; J. Power, 6s 3d; P. Manning, £1 5s.

CEMETERY OF OUR LADY OF THE COTE DES NEIGES.

The Committee of the new Catholic Cemetery of Cote des Neiges have the honor to inform all the Catholic inhabitants of the Parish of Montreal, that measures have been taken with the permission of His Lordship the Bishop of Montreal, for the purpose of proceeding on the site of the said Cemetery to the Sale of family plots on SUNDAY, the 22nd inst., at ONE o'clock P.M. The Committee, therefore, solicit all the citizens who would be desirous of procuring Lots, to avail themselves of the time which remains up to the period of the Sale in visiting the new Cemetery, in order to select and determine their option.

The conditions shall be announced at the time of the Sale. A special invitation shall be shortly addressed to each of the generous contributors to the purchase of this Cemetery.

If the weather be unfavorable, the Sale will be postponed to the following Sunday.

E. HUDON,
October 10, 1854. Churchwarden.

RE-OPENED!!!

CHEAPSIDE;
OR THE
LONDON CLOTHING STORE,
McGill Street, Corner of St. Joseph Street,
MONTREAL.

NOW is the opportunity of buying WINTER CLOTHING CHEAP—CHEAPER than ever. Sets of thousand COATS, VESTS and PANTS, being the Stock saved from the late fire, in a perfect state, will be SOLD for Cash, in some instances at less than half the usual prices, and in all cases EXTREMELY CHEAP!

Persons wanting to purchase Winter Clothing ought to call very soon, as, no doubt, this Stock will be sold very quickly.

Upper Canada Merchants, buying for Cash, will make a profitable investment, by purchasing at CHEAPSIDE.

Terms—Cash; and One Price!

CHEAPSIDE!

As the system of Selling Cheap will be strictly adhered to, and the prices marked in Plain Figures, the most inexperienced may buy with perfect confidence.

The Proprietor begs leave to call the attention of his friends and numerous Customers (who have so constantly patronized his Establishment) to his Fall Importations, purchased at the CHEAPEST Markets in Europe and the United States,

COMPRISES

West of England Broad Cloths, Browsers, Reversibles and Pilots; Walkways, Petershams, Cassimeres, Doakins, and Tweeds; Trousers and Vests, (newest styles); Fancy Black & Fancy Satin, Neck Ties, Shirts, and Gloves; Pocket Handkerchiefs, Braces, &c. &c.

To those who have not as yet called at CHEAPSIDE, he would say try it once and your outfit is secured.

The inducements are, Good Materials, Fashionably Cut, Well Made and at prices almost incredibly low.

First Rate Cutters & Experienced Workmen are employed. Another Cutter wanted.

P. RONAYNE

October, 1854.

FOREIGN INTELLIGENCE.

FRANCE.

An imperial decree appears in the *Moniteur* calling into active service such conscripts of the 140,000 men of 1853 as are still liable to serve.

The Emperor has determined that the troops shall remain in camp around Boulogne until next spring, when a new campaign against Russia will be undertaken. The Emperor has also ordered the execution of immense works, which, when complete, will make the port of Boulogne an admirable harbor of refuge, capable of admitting the largest vessels of the royal navy.

We have already mentioned that Government had asked for 100 Sisters of Charity for the hospital service of the army in the East; 50 only could be procured who are to be sent to the different places where their presence are most required; 25 have already sailed from Marseilles, and the remainder are on their way to embark for Constantinople, to replace those of the same religious order who have followed the expeditionary corps to the seat of war.

EXPECTED VISIT OF THE EMPEROR OF THE FRENCH.—For some time past workmen have been employed in decorating and fitting up the apartments of Windsor Castle, occupied ten years ago by the Emperor of all the Russias for the reception of Napoleon III., Emperor of the French, who, it is said, will arrive in this country on a visit to her Majesty shortly before Christmas, on the return of the court from Osborne.

The object, it is said, of Prince Albert's visit to France was to offer the French Emperor the Garter vacant by the death of the King of Saxony.

A RELIC OF A DUEL.—In making some excavations in the courtyard of a house in the Rue d'Antin yesterday some workmen discovered a piece of an old and large sword, on which were the letters "enours." As it was near this spot that the Duke de Beaufort and de Nemours, and, according to the custom of the time, four friends of each, fought a duel on the 30th of July, 1652, it is supposed that the sword may have been that of the Duke de Nemours. It is recorded that, before the duel began, the Duke de Beaufort said to the Duke de Nemours, "Brother-in-law, what a shameful affair this is! Let us forget the past, and be good friends!" "Ah, scoundrel!" cried Nemours, "I must either kill you, or you must kill me." And at the same moment he impetuously attacked Beaufort. The latter defended himself, and in a short time killed his adversary. Two of the seconds of Beaufort—d'Hericourt and de Ris—were killed by Villars and d'Uzerches, friends of Nemours. The other parties in the duel were slightly wounded.

SPAIN.

The horizon of Spanish affairs is again darkened by rising clouds. The Government in possession apprehends a Carlist outbreak, and is taking measures to defeat its enemies. Espartero and O'Donnell are playing the part of the anarchical Republicans and attacking the Religious Orders. By such measures they may make Spain infidel; but they will not make it loyal. The cholera is increasing. The police have searched a hold where the American Ambassador was supposed to be concealed.

A story is going the round of the Lisbon papers which reminds us of the affair of Mr. Carden, of Tipperary notoriety. An attempt was made to carry off the daughter of Senhor Ferreira, one of the wealthiest proprietors of Porto, with the intention of forcing her to marry a young nobleman. She is not yet thirteen. But this atrocious design was defeated. The young nobleman is the eldest son of Marshal Saldanha, who shares the obloquy of this Sabine courtship.

ITALY.

DEATH OF CARDINAL MAI.—We announce with deep regret the death of one of the most erudite scholars of the age. As a linguist and a profound and brilliant classical scholar, the name of Angelo Mai has been long popular in every literary society in Europe. Few men kept up so wide a correspondence with savans, and few were more sincerely esteemed. He was adorned with many rare virtues, not the least charming of which was his unobtrusive piety. There was no walk of literature in which he had not trodden with credit; and when he was raised to the purple, he carried into the Sacred College a mind well-stored with the treasures which he gathered up during his long intercourse with the Vatican Library.—*Catholic Standard*.

POLITICAL ASSASSINATION.—The *Parlamento* of Turin quotes a letter from San Marino, stating that on the 26th ult., a Dr. Lazzarini, a man known for his devotedness to the Papal Government, and who had lately got two refugees arrested, was shot dead on the market-place of that town. The assassin has not been discovered.

In Sardinia there are evident symptoms of a wholesale attack upon the rights and property of the Church.

NAPLES.—A letter from Naples, of the 4th ult., in the *Parlamento* of Turin, states that the cholera has subsided in the former city, after carrying off 6,000 victims. Cardinal Riario has been invested by the King with the order of St. Januarius for his fearless conduct during the epidemic. He used to get up at five in the morning, and go the round of all the hospitals, comforting the sick, and performing the duties of religion wherever required. To relieve the most pressing cases of destitution, the good prelate raised money upon his plate and upon his estates, without the slightest ostentation.

GERMANY.

It appears that suspicions are now entertained that the Prussian Government has pledged itself to the St. Petersburg Cabinet not to assist Austria, should she at any future time join the Western Powers in en-

forcing the acceptance of the four conditions. It is hardly probable that Prussia will openly espouse the cause of Russia, but the Austrian Government seems resolved to be prepared for all contingencies, and the military dispositions about to be taken are not unlike those 1850 and 1851.

The Vienna correspondent of the *Times* says, that if the attack on Sebastopol should fail, the Emperor Nicholas will have leisure, during the next few months, to pay particular attention to the Austrians in Moldavia and Wallachia. It must yet be repeated, that the Emperor Francis Joseph is not likely to strike the first blow, but if the Russians should endeavor to recross the Pruth, a war between the two is inevitable.

M. MAZZINI.—The Swiss police is unsuccessful in its attempts to lay hands on Mazzini. The Federal Council received positive information "from abroad" (Austria probably is meant) that Mazzini was in Switzerland, and orders were immediately given to the police of all the cantons to arrest Joseph Mazzini, who was in possession of three passports; the one, American, was in the name of "M. B. Philip," the other two, English, were for persons supposed to bear the names of Lorenzi and Martinelli. As an exact description of Mazzini's person was also given, a person who was supposed to be the Italian agitator was arrested at Basle, but, as it was soon proved that he was not the individual wanted, he was liberated.—*Times Correspondent*.

The *Dublin Telegraph*, in a biographical sketch of the Mazzini, who, like many other flaming patriots, is as vile a poltroon as ever breathed, remarks:—(In those places where all that is to be done is to invent phrases, concoct sentences and provoke disorder, you are sure always to meet with Mazzini; but where there is a risk to be run and danger to be encountered, there Mazzini is never to be seen.)

THE SECRET TRIBUNALS OF GERMANY.—Although most minute researches have been made at different times respecting the terrible Vehmic, or secret tribunals, which flourished in Germany in the middle ages, no records of their proceedings, nor any of the instruments which they employed in putting to death the victims whom they condemned, have yet been discovered. This has been ascribed to the fact that they were accustomed to hold their sittings in caves, and in the midst of forests or mountains, and that they did not deem it prudent to have recourse to writing. The remains of one of these strange tribunals have at length, however, just been discovered. M. de Mayenfisch, marshal of the court of the Prince of Hohenzoller-Sigmaringen, fancied that he perceived in the wall of one of the galleries of a museum with plaster. He caused the plaster, which was very thick, to be removed, and discovered a wooden door of rare and curious arms, the trace of a secret door covered. The door was removed, and behind it was found one in iron, fastened with four enormous locks. With great difficulty the locks were opened, and a subterranean passage, of a rapid descent, was seen. M. de Mayenfisch, accompanied by the employees of the museum, entered with torches, and after walking upwards of 300 yards found that the passage was entirely blocked up with rubbish. The rubbish was removed; there were not fewer than sixty-eight cart loads of it. Then a vast saloon was open. On the walls, at certain distances, were wooden figures. Between these were instruments of torture, such as heavy chains, pincers, poignards, iron rings, and a sort of cap in iron, with sharp points, destined, apparently, to be put on the head. In the middle of the place was a large stone slab, or table, and around it were ten stone seats. On the table was the iron seal of the Saint Vehme. This seal it was which more than anything else proved the purpose for which the cavern had been employed. The hammer was probably that with which the initiated were accustomed to strike three times on the doors of the persons whom they were charged to summon before the secret tribunal; the plate and the balls were probably employed in voting, four votes being sufficient to cause a condemnation to death, the only punishment the Saint Vehme was accustomed to inflict. It is on record that in the principality of Sigmaringen the last Vehmic Court was held in 1417, under the presidency of Duc Ulric of Wurtemberg. Some time after, when the two Counts of Zollern, who had been cited before a secret tribunal, possessed themselves of the country, they abolished the secret jurisdiction.—*Gaetigiani*.

RUSSIA.

Since the embarkation of the French Baltic troops for France, reinforcements have been marched off from the centre of Russia with all possible expedition to the Crimea. A division which is in Asia, and thought near Kars, is ordered to the Crimea with all the disposable cavalry from the Caucasus. The infantry are forwarded as quick as possible in waggons. A new extraordinary levy of recruits has been ordered in Russia, to fill up the immense wear and tear of the last six or eight months.

THE EFFECTS OF THE WAR IN RUSSIA.—The *Hamburg Correspondent* has the following from St. Petersburg, of the 26th Aug.—"The Government, in order to fill up the blanks which are every day more and more felt in the list of officers in the army, has just issued a ukase, granting to the sons of Greco-Russian, Armenian, and Lutheran priests great facilities for advancing to the rank of officers, if they enrol themselves as volunteers. All articles from abroad have considerably advanced in price, owing to the dearth of land carriage. More than 20,000 horses are constantly occupied in the transport of merchandise from the frontiers to St. Petersburg and the neighboring towns. The Government itself is obliged to pay very dear for the conveyance of things of which it stands in need; and this charge begins to get very onerous. In the interior of the empire misery everywhere prevails. The production of raw

materials has almost entirely ceased; particularly in Finland, which causes great distress to the poorer classes. At St. Petersburg they are beginning to make collections, give concerts, &c., in favor of persons who have been ruined by the war."

CONSUMPTION OF LIFE DURING THE REIGN OF NICHOLAS.—The consumption of human life during the reign of the Emperor Nicholas has been enormous. He has carried on war with the Circassians uninterruptedly for twenty-eight years at an annual cost of 20,000 lives on the Russian side alone, making a grand total of nearly 600,000 Russians who have perished in attempting to subdue the independence of Circassia. In the two campaigns against Persia, as in the Hungarian campaign and the two Polish campaigns of 1831-32, there are not sufficient data to enable me to form a correct estimate of the Russian loss, which was, however, in the Persian and Polish wars enormous. In the two campaigns against Turkey of 1828-29, 300,000 fell, of whom, however, 50,000 perished by the plague. The loss of the Russians in various ways, since the entry of the Danubian Principalities is under-stated at 30,000. In these calculations it should be borne in mind that no estimate is attempted to be made of the sacrifice of human life on the side of those who fought for their liberties against the aggressions of Russia. If this calculation were attempted, it is probable that the result would prove that neither Julius Cæsar, nor Alexander, nor even Tamerlane, has been a greater scourge to the human race than the present Emperor Nicholas.—*The Emperors Alexander and Nicholas, by Dr. Lee*.

THE BALTIC.

STOCKHOLM, September 13.—The Aland Islands are now left to their own resources, and the inhabitants, after vainly entreating for a garrison, or even a few ships to protect them, seem inclined to emigrate to Sweden, being under the perhaps well-grounded impression that during winter they will be visited by a body of Russian troops across the ice, and marched off to Siberia, as a recompense for the sympathy they showed for the French and English, or, at least, for their apathy in not resisting their landing.

The Swedish papers state that the campaign is not yet finished, that there is something in the wind, and we may yet hear of an important stroke before the fleets are finally withdrawn for the season, which is not to take place till the middle of October. The *Aftonbladet* asserts that Sweaborg is threatened with an attack on the land side, and that Raumo and Nystad, small towns on the coast of Finland, in the Gulf of Bothnia, have been totally burned down. It appears to be pretty certain that a landing has been effected at Ulricaborg, situated on the southern extremity of the promontory on which Helsingfors stands, and that the Allies erected batteries there, attacked and destroyed a large division of Russian gun-boats, and set fire to the town. The *Aftonbladet* says further, that the inhabitants of the district of Ulleaborg have received, from the Russian government, "notice to quit,"—i.e., to hold themselves in readiness to remove, with all their goods and chattels, into the interior of the country at a moment's warning.

Nearly the whole of the seamen who entered for special service in the Baltic fleet, with the right to claim their discharge at the end of the present year, have volunteered for continuous service.

THE PRINCIPALITIES.

On September 5th, the Austrians entered Bucharest, and they have now altogether 12,000 men, including cavalry and artillery, quartered in the town.

There is not a single Russian soldier now either in Wallachia or the Dobrudscha. Since the 24th of August, Prince Menschikoff has been in incessant activity between Perekop and Sebastopol, organizing a levy *en masse*.

The accounts from Jassy state that the troops are hurrying out of Moldavia with such breathless haste that it is evident reinforcements are to be sent to the Crimea immediately. The different detachments were to have rested five days in Jassy on their march, but counter orders have been given, and the poor worn-out soldiers leave on the morning after their arrival. Forced marches without a single day's rest are ruinous to an army; and even if the greatest expedition is used, none of the troops now crossing the Pruth can reach the Isthmus of Perekop in less than three weeks or a month.

THE CRIMEA.

Near sixty thousand men landed at Eupatoria on the 14th September. The attack on Sebastopol, says the *Vienna Lloyd*, is a bold but not a rash enterprise, and if it succeeds the war in the East will soon be of a totally different character. Russia fights at Sebastopol not for the Crimea alone, but for Bessarabia and all its possessions in the Black Sea, and indirectly for Finland.

The second expedition to the Crimea is to sail to reinforce the first as soon as the necessary steamers can be spared. It is already collected at Varna, and will be composed of 20,000 men, including a large cavalry force. Communication is to be kept up between the expeditionary force at the Crimea and Constantinople by three regular steam vessels. The rumor that the Russians had boldly embarked 15,000 men at Odessa to reinforce the army in the Crimea is not mentioned in any confidential letter from that city of later date than that assigned to the event.—At Simpheropol, in the Crimea, great preparations are making for the reception of a high personage, probably a Russian Grand Duke.

There is a curious narrative connected with the Crimea and its conquerors. It was first captured for the Empress Catherine of Russia in 1785, mainly through the crowning act of skill and bravery of General De Lacy, an Irish Catholic in the Russian service—the news of which he bore himself direct

to the Empress without change of the dress in which he had fought and won. His nephew Cornet Delacy Pierce, a young Irish officer in the Russian army, served throughout the whole campaign in Turkey in 1838-39 up to the walls of Adrianople—and now in 1854, General De Lacy Evans, another of the illustrious family of De Lacy, a Protestant, serves on the side of the Turks to recapture the Crimea from the Russians.

The main fleet had sailed to Sebastopol, and on its arrival the Russian fleet, which lay outside, returned into port.

The *Fremden Blatt* states that on the 13th all the strand batteries recently erected at Odessa were destroyed by part of the allied fleet.

It has justly been observed that there is no precise parallel for an operation of this nature, since the landing of Sir Ralph Abercromby in Egypt, did not amount to one-fourth of the size of this expedition. Indeed, some of the greatest military writers have assumed that no such expedition ever could take place, because they argued that an army of 60,000 or 80,000 men would be required to attack one of the great military Powers on his own territory with any chance of success, but that to transport the matériel for an army of that magnitude across the sea was a task beyond the means of any State. To this observation others of a similar nature have been added. Thus, an army recently disembarked finds itself in the disadvantageous position of having an enemy in front in possession of all the strong points in the country, and the sea in the rear. Such an army may be cut off from its floating base of operations and supplies by bad weather on the coast, and it is deprived of the means of retreat. To these general objections, however, there is, in this instance, one valid answer. The Crimea is so peculiarly situated as a peninsula, divided from the main territory of Russia by seas, lakes, and steppes, that it is far more accessible to the Allies by sea than to the Russians by land, and that to concentrate their strength in the interior of that remote portion of the empire is more difficult than to concentrate our force upon the coast. Neither the nature of the country nor the character of the people affords any of those resources which are commonly available everywhere for the purpose of national defence; indeed, the remnant of the indigenous population is Mussulman, and indifferently affected to the Russian rule. For these reasons, the Crimea resembles a dependency rather than an integral part of the Russian empire; and, if our forces succeed in occupying hereafter the lines of Perekop, which extend across the isthmus, the country may be defended against all reinforcements. In 1736, when the Russians first entered the Crimea under Munich, they found these lines so strong that the historian of that campaign declares they would have been impregnable if they had been defended by any but Tartar troops.—*Times*.

UNITED STATES.

WORTHY OF IMITATION.—The collections recently taken up in the Catholic Churches of Buffalo, for the benefit of the orphans, amounted to two thousand one hundred dollars. St. Joseph's Church collection was \$1,025. The girls asylum contains near two hundred orphans. The boys asylum, just opened, is fast filling up.

REV. DR. CAHILL.—We have contradictory accounts relative to the coming of this distinguished clergyman to the United States. One says he has abandoned the idea altogether, whilst another tells us, he is likely to arrive early in October. It is our impression he will not come the present year.—*Boston Pilot*.

DR. IVES.—We see it stated that this distinguished convert may be expected shortly, to arrive in Philadelphia, from Europe, and take up his residence there.—*Boston Pilot*.

DEATH OF THE REV. FATHER SALMON.—We learn from the *Propagateur* that the yellow fever has made a victim in the rank of the Clergy of New Orleans. The Rev. Mr. Salmon, Redemptorist died of the prevailing epidemic on the 6th instant, aged 38 years. Father Salmon was a native of the diocese of Mans, in France; was only two years a priest, and resided in New Orleans only since last January. His death is a severe stroke to his society, which lost many of its members by the epidemic last year.—*R.I.P.*

The following forms part of a Pastoral Letter to the Clergy and laity of the diocese of Baltimore:—

"We take this occasion, brethren, to recommend to your most earnest prayers the peace, prosperity, and happiness of these United States, and of all our fellow citizens. It is not our province, as pastors of the church to meddle with political interests; but it is our duty to exhort you to continue faithful to the Constitution and Government under which you have the happiness to live, obedient to the laws, respectful to all the civil authorities, and to prove yourselves by your conduct peaceful and orderly citizens. Be not concerned at the suspicions cast on your loyalty and patriotism, and the efforts made to proscribè you, and check the progress of our holy religion. Who is he that can hurt you, if you be zealous of good! But, if also you suffer anything for justice sake, blessed are ye. And be not afraid of their fear, and be not troubled. But sanctify the Lord Christ in your hearts.

"Pursue, then, the peaceful path of industry, regardless of political partizanship; shun the use of intoxicating liquors; avoid secret societies; practice your religion; teach it to your children; take every opportunity to perform kind offices toward your fellow-citizens, whatever wrongs you may endure, and pray that God may lead all to the knowledge of the truth. This course of conduct is your best defence—your only security; whilst it will vindicate most effectually the honor of the church. Keep far away from scenes of danger; from tumult and bloody strife. In the retirement of your chambers, and at the foot of the altar, pour out your hearts in prayer, that God may turn away His anger, and in the day of His just visitation remember mercy.

"Implore him to relieve our country from pestilence, which now straws the land with victims, from the disorders of the elements which spread terror and destruction—but above all, from the maddening influence of the demon of civil discord."

THE ELGIN-MARCY TREATY.—It has for several days been understood that Mr. Drummond, Attorney General of Canada, has been in Washington, his errand being to obtain if possible such action of the Federal Executive that the reciprocity clause of the Elgin-Marcy treaty may go immediately into effect with respect to Canada, the Legislature of that province having ratified the treaty, and modified its tariff laws to conform to it. The treaty has, however, to be ratified, and the tariff laws of the provinces to be modified, by the provinces of Prince Edward's Island, Nova Scotia, and New Brunswick, each of which has a separate Legislature and a different tariff. Attorney General Cushing, it is reported, has decided that the President cannot declare the reciprocity in force as to one province until all the provinces named in the treaty have taken the necessary legislation and given formal notice of their agreement to the treaty. Other officials from the British provinces are in Washington, or are daily expected—among them Sir Edmund Head, the new Governor General of Canada.—N. Y. Advertiser of Friday.

THE SHAKERS.—The following is the account of a correspondent of the New York Daily Times of one of the multifarious American Protestant sects—the Shakers. Their meeting-house is a large yellow building, about eight feet long by sixty feet wide, without a single pillar therein, and no galleries. The service is somewhat as follows:—The females enter at one door and seat themselves on plain wooden benches, without backs, and the men do the same on the other side of the house. They are all dressed alike—the men in blue pants and long-waisted blue jackets, with white shirt sleeves, and the women in long white robes, with lace caps for the head, each having a large bordered tassel hanging over her arm. They often remain seated on these benches for over half an hour in perfect silence, with their hands crossed, and I believe are not allowed to whisper or speak to one another. At a given signal they all rise and remove the benches, piling them in corners, and take their positions on the floor facing each other. Then the orator of the day comes forward and impresses upon the audience the solemnity of the occasion. Those that have witnessed the ceremony are no doubt impressed with some feelings of solemnity; but to a first visitor I think it often affects him, but more often gratifies his curiosity by his singularity. After this discourse they sing a song to be sure without accompaniment, but several of the voices are quite powerful, and they sing in good time. They then dance backwards and forwards, and turn and march around the room—the men three by three one way, and the women three by three the other way—all of which is done to the music of the singers. After the first dance comes the sermon, which, I believe, is always extemporaneous; and then, to conclude all, they have another dance, which is much more lively than the first, in which they clap their hands, and jump up and down, to the great delight of those who have never before witnessed them.

The Rev. Adin Ballou, a distinguished Protestant divine of the United States, and one of the Ministers of the new sect of "Spiritual Rappers," cautions his brethren against the excesses into which, in common with most other Protestant sects, they are apt to run. As amongst the Methodists, the Mormons, and Anabaptists, impurity seems to be rife amongst these new "Spiritualists." The Rev. M. Ballou says:—

"Comparatively few of the Spiritualists have as yet become aware of this free love development; but it will soon be made manifest in sundry quarters. It will have something of a run, too. Mediums will be seen exchanging their significant congenialities, fondlings, caresses and indescribabilities. They will receive revelations from high pretending spirits, cautiously instructing them that the sexual communion of congenials will greatly sanctify them for the reception of angelic ministrations. Wives and husbands will be rendered miserable, alienated, parted, and families broken up. There will be spiritual matches, carnal degradations, and all the ultimate wretchedness thence inevitably resulting. Yet the very persons most active in bringing all this about will protect their own purity, will resent every suspicion raised to their discredit, will accuse all who remonstrate against their course of doing so, because personally low-minded themselves, and will stand boldly out in their real character only when it is no longer possible to disguise it. All this has commenced, and will be fulfilled in due time. What is to be done about the error deprecated? Shall it be covered up, winked at, and allowed to work its mischiefs without opposition, rebuke or alarm? No. Those who are aware of these mischiefs are in duty bound to withstand them by timely warning, faithful reproof and uncompromising disfellowship. Let the history of spirito-carnality admonish us. In every age there has been an outbreak of it in connection with some form of religious and philosophical spiritualism, and always with the same abominable results. Commencing with extraordinary professions of innocence, sanctity, and solemn disclaimers of any desire for indulgence in carnal sexualness, it has invariably ended in gross adulteries, fornications, and the miseries consequent thereupon. Within the last generation, our country furnished two marked demonstrations of this nature—that of the Cochabites in Maine, and that of the prophet Matthias and his adherents in New York. Such cases are beacons on the heights to warn us of impending dangers. Let us all take heed betimes, lest, under some specious pretence, deceiving spirits in the flesh and out of it seduce us into the pitfalls of corruption. I most earnestly deprecate and protest against this error of "free-lovetism," which I have good reason to fear, is beginning to find a welcome among spiritualists."

FLOWERY ORATORY.—The following is the speech of a member of the Indiana House of Representatives:—"Mr. Speaker,—The wolf is the most savage animal that roams the Western prairie, or prowls through the vast forests of Indiana. When night, with her sable mantle envelops this mundane orb, he quits his cavern and lurks abroad on his nocturnal depredateion, and ere bright Phoebus starts forth in effulgent majesty on his diurnal journey, in his gold-embazoned chariot, whose litters of pigs are destroyed."

RATHER BAD FOR A MAINE LAW CITY.—The police report of the Boston Courier of one day last week, appears as follows:—"Sixty-four simple drunkards, four common drunkards, seven assaulters, ten card players on the Lord's day, three rescuers, fourteen rioters, one storebreaker, one hotel thief, and two petty thieves, were tried in the Court-House yesterday. The entire party tried figured one hundred and six strong, and were as dirty-looking crew as one could wish to see."

WHEEL OF FORTUNE.—Maine Law or no Maine Law, so long as people desire to drink alcoholic beverages, so long it seems human ingenuity will devise ways and means to procure it, notwithstanding private houses, hotels and other suspicious places are sacked by the officers of the law to prevent its sale or use. A novel mode of supplying the wants of those who thirst after fire water, is now in successful operation in Hartford, Connecticut. A person (if a stranger) is conducted by one of the knowing ones into a building in a by-street, and after going up stairs and down stairs, through hall ways and various winding ways, finally arriving in a room on one side of which is a small round hole in the wall, in which is a small dumb waiter: over it is inscribed "The wheel of Fortune." A person wishing to try his fortune writes upon a small card, and with a piece of money puts it in the dumb waiter; away goes the waiter, and shortly returns with a glass of Otard, punch, or anything you have desired. Inquire who keeps this place and the answer comes through the little hole in a hoarse voice "A Know-Nothing"—Tribune.

A CERTIFICATE FROM ONE OF OUR WILLIAMSBURG FRIENDS. New York, August 30, 1852. I hope every one, whether adult or child, who may have reason to believe they are troubled with worms, will take DR. M'LANE'S CELEBRATED VERMIFUGE. I firmly believe it is one of the greatest worm destroyers of the age—certainly the most extraordinary I know of. A child of mine, about five years old, has been troubled with worms about six months back; we could get nothing to relieve it until we came across Dr. M'LANE'S Vermifuge, of which we gave but a small quantity. The result, however, was extraordinary. The child passed over three hundred worms. MR. LENT, Williamsburgh, Long Island. P. S. The above valuable remedy, also Dr. M'LANE'S celebrated Liver Pills, can now be had at all respectable Drug Stores in this city. Purchasers will please be careful to ask for, and take none but DR. M'LANE'S VERMIFUGE. All others, in comparison, are worthless. WM. LYMAN & Co., St. Paul Street, Wholesale Agents for Montreal.

WANTED, FOR a BOARDING SCHOOL, in the Parish of Cap Sante, C.E., an Educated LADY competent to Teach English, and to give instructions on the Piano. This Institution is entirely under the superintendence and direction of the Cure, having no connection whatever with the School Commissioners, and is conducted according to the Rules of the Sisters of the Congregation. Apply at the True Witness Office, October 4th, 1854.

SADLER'S FINE EDITIONS OF CATHOLIC FAMILY BIBLES, Published with the approbation of His Grace the Archbishop of New York. HOLY BIBLE, (superb new edition); to which is added Ward's Errata of the Protestant Bible, Imperial quarto, illustrated with 26 engravings,— s. d. Extra Morocco, beveled, - - - - - 50 0 Do do beveled clasp, - - - - - 60 0 Extra Mor., beveled clasp and painted Medallion, £5 HOLY BIBLE, illustrated with 16 engravings; to which is added Ward's Errata of the Protestant Bible— Turkey, super extra, richly gilt, and embellished with clasps, gilt edges, &c., - - - - - 50 0 Turkey, super extra, richly gilt and embellished, - - - - - 40 0 The same, imitation morocco, gilt edges, richly embellished, - - - - - 35 0 Imitation Morocco, marble edges, - - - - - 27 6 Do Calf., do do - - - - - 25 0 Extraordinary Cheap Edition of the Holy Bible. Small 4to large print— Bound in Sheep, - - - - - 10 0 Imit. Calf., marble edges, - - - - - 15 0 Imit. Mor. gilt edge, - - - - - 20 0 The Holy Bible, 12 mo, Sheep, - - - - - 5 0 D. & J. SADLER & Co., Corner of Notre Dame and St. Francis Xavier Streets.

PAPER, STATIONERY, &c. THE Subscribers are constantly receiving from their NEW WORKS, at VALLEYFIELD, on River St. Lawrence, FRESH and ABUNDANT SUPPLIES of WRITING, PRINTING, BROWN, AND WRAPPING PAPERS, OF EXCELLENT QUALITIES. ALSO, From Vessels in Port and to arrive, their usually large and well-assorted Stock of the best BRITISH AND FOREIGN MANUFACTURED WRITING, DRAWING, & COLORED PAPERS; CARDS, BOOK-BINDERS' MATERIALS, ACCOUNT BOOKS, TWINES, SLATES, INKS, PENCILS, STEEL PENS, AND GENERAL STATIONERY, &c., &c., &c. PRINTING PAPERS of any given Size, Weight, or Quality, made to order, on shortest notice. Prices low, and terms reasonable. WILLIAM MILLER & Co., 196 St. Paul, and 54 Commissioner Streets. Montreal, September 13, 1854.

THREE TEACHERS, for ELEMENTARY SCHOOLS, in the Municipality of LaCorne, County of Terrebonne, C.E. Application to be made to the undersigned, at New Glasgow, C. E. WM. CAMPBELL, Sec. & Treas. to Commissioners, New Glasgow, 27th July, 1854.

FRANKLIN HOUSE, BY M. P. RYAN & Co. THIS NEW AND MAGNIFICENT HOUSE, is situated on King and William Streets, and from its close proximity to the Banks, the Post Office and the Wharves, and its neighborhood to the different Railroad Terminals, make it a desirable Residence for Men of Business, as well as of pleasure. THE FURNITURE Is entirely new, and of superior quality. THE TABLE Will be at all times supplied with the Choicest Delicacies the markets can afford. HORSES and CARRIAGES will be in readiness at the Steamboats and Railway, to carry Passengers to and from the same, free of charge. NOTICE. The Undersigned takes this opportunity of returning thanks to his numerous Friends, for the patronage bestowed on him, during the past three years, and he hopes, by diligent attention to business, to merit a continuance of the same. Montreal, May 6, 1852. M. P. RYAN.

BOOKS FOR SALE BY THE SUBSCRIBERS.

- DEVOTIONAL. Anima Devota, 1 104 Challoner's Meditations, 2 vols., complete, 7 6 Do " 1 vols. abridged, 3 9 Christian Directory, by the Rev. Robert Parsons, 6 3 Christian Perfection, by Rodriguez, 3 vols., 12 6 Do " 1 vol., abridged, 3 9 Confessions of St. Augustin, 2 6 Devotion to the Sacred Heart of Jesus, 2 6 Devout Christian, by Rev. G. Hay, 2 vols., 6 3 Sincere Christian, by do 1 vol., 7 6 Devout Communicant, 1 104 Devout Life, by St. Francis of Sales, 1 104 Duty of a Christian towards God. Translated from the French, by Mrs. J. Sadlier; half bound, 2 6 Elevation of the Soul to God, 2 6 Flowers of Heaven, by Orsini, 3 14 Glories of Mary, 1 3 Do do large edition, 3 9 Golden Treatise on Mental Prayer, 1 104 Following of Christ, (new Translation) with Prayers and Reflections, at prices from 1s 104d to 10 0 Imitation of the Blessed Virgin, 2 6 Instruction of Youth in Christian Piety, by Gobinet, 3 9 Lenten Monitor, 2 6 Holy Week (a book containing all the services for that week), 2 6 Memorial of a Christian Life, 3 14 Month of Mary, 2 6 Moral Entertainments, by Manning, 6 0 Man's only affair, 1 3 Piety Exemplified, 3 9 Rules of a Christian Life, 2 vols, 7 6 Rules of the Rosary and Scapular, 1 3 Sinner's Guide, by the Rev. F. Lewis of Granada, 3 9 Sinner's Conversation reduced to Principles, 1 6 Temporal and Eternal, 6 3 Ligouri's Way of Salvation, 1 104 Do Visits to Blessed Sacrament, 1 104 Do Love of Christ, 1 104 Do Spirit of, 1 104 Do Preparation for Death, 2 6 Manual of the Devotion to the Sacred Heart of Jesus, Christian Instructed by Father Quadrupanie; with selections from the works of St. Francis de Sales, 1 3 Glories of Jesus, 1 104 Glories of St. Joseph, 1 104 Glories of the Holy Angels, 1 104 The Golden Book of the Confraternities, 1 104 Oratory of the Faithful Soul, 1 104 Practical Piety, by St. Francis of Sales, 2 6

- BOOKS OF INSTRUCTION, SERMONS, &c. Catechism on the Mass, 3 9 Catechism of the Council of Trent, 5 0 Catechism of the History of Ireland, 1 3 Do of the Christian Religion, by Keenan, 3 9 Do of Perseverance, by Abbe Gaume, 1 104 Poor Man's Catechism, 1 104 Catholic Pulpit, 8vo., 11 3 Archer's Sermons, 2 vols. (second series), 15 0 Gahan's Sermons, 11 3 McCarthy's do 11 3 Gallagher's do 2 6 Gill's do 2 6 Collet's Doctrinal Catechism. Translated from the French by Mrs. J. Sadlier. 12 mo., 420 pages, half bound, is 104d; muslin, 2 6 Dr. Dixon on the Sacred Scriptures, 2 vols, Dublin Edition, 21 3 Appleton's Sermons, 11 3 Do Familiar Explanation of the Gospels, 11 3 Ligouri's Sermons, 11 3 Newman's Lectures on Atheism, 3 9 Do Discourses to Mixed Congregations, 2 3 Wiseman on Science and Revealed Religion, 2 vols., 12 6 Wiseman's Lectures on the Church, 6 0 Do do on Holy Week, 6 0 Do do on the Real Presence, 6 0 Do Four Sermons on Devotion to the Holy Massillon's Sermons, 11 3 Hay on Miracles, 2 vols. in one, 3 9 Butler's Feasts and Fasts of the Catholic Church, 3 9 Ligouri on the Commandments and Sacraments, 1 104 Catechism of Perseverance, 1 104 Hornihold's Real Principles of Catholics, 5 0 Hornihold on the Commandments and Sacraments, 8 3 MISCELLANEOUS. The Green Book, 2 6 The Songs of the "Nation,"—2 parts bound in one, 1 3 Moore's Poetical Works, 12 6 Lover's Songs and Ballads, 2 6 Life of Emmett, 1 3 Phillips, Curran, Grattan, and Emmett's speeches, 7 6 Life of Edmund Burke, by Peter Burke, 3 9 Shiel's Sketches of the Irish Bar, 2 vols., 10 0 Personal Sketches of his Own Times, by Barrington, 6 3 Outlines of History, by Grace, 1 104 Rollin's Ancient History, 4 vols., 15 0 Michael's History of the Crusades, 3 vols., 18 9 Napoleon in Exile, or a Voice from St. Helena, by Barry Omeara, 2 vols., 10 0 Napoleon and His Army, 6 0

PRAYER BOOKS, Published with the approbation of His Grace the Archbishop of New York, The Golden Manual, 18 mo., of 1041 pages, 3s 9d to 60 0 The Way of Heaven, (a new Prayer Book), 5s to 30 0 The Key of Heaven, 1s 104d to 25 0 The Path to Paradise, 1s to 25 0 The Pocket Manual, 7d to 1 104 The above Prayer Books are all of our own manufacture—they are put up in various bindings, and we are prepared to sell them, Wholesale and Retail, cheaper than any house in America.

PRINTS AND ENGRAVINGS. 30,000 French and American Prints, Religious and Fancy, best quality, at only 25s the hundred. 5000 Large Engravings and Prints, various sizes and prices. 3000 Blank Books, ruled for Ledgers and Journals, Day, Cash, and Letter Books, at only 1s 6d the quire. These books are made of the best quality of blue paper, and are substantially bound. 1000 Reams Foolscap, Letter and Note Paper. 1000 Volumes of Medical Books, comprising the principal books used by students. 10,000 Volumes of Books of General Literature, comprising History, Biography, Poetry, Travels, &c. &c. &c. New Books received as soon as published. Books imported to order from the United States, and delivered here at publishers prices. Books can be sent by Mail to any part of Canada. A Liberal Discount made to the trade, Public Institutions, Libraries, and all who buy in quantity.

FRAMES—PICTURES. The Subscribers have now framed up a large assortment of Religious Prints, amongst which are some beautiful copies of the CRUCIFIXION, the MARY, &c. &c. Having imported a large lot of GILT MOULDINGS, we are prepared to sell Framed Pictures at a much lower price than formerly. D. & J. SADLER & CO., Corner of Notre Dame and St. Francis Xavier Street, Montreal. For Sale by H. COSGROVE, 241 St. John Street, Quebec; also, by JOHN M'DONALD, Alexandria, C.V.

WANTED, ON THE GRAND TRUNK RAILWAY, BETWEEN MONTREAL AND LACHINE, FROM 12 TO 20 GOOD MASONS, IMMEDIATELY, to whom the VERY HIGHEST WAGES will be given, and Payments made at the end of every Second Week. Enquire of D. McGRATH, Dechamp's Tavern, (Tanneries), Or at his own Residence, Lachine, Sept. 5.

PROSPECTUS OF ST. JOHN'S COLLEGE, FORDHAM, WESTCHESTER COUNTY, NEW YORK.

THIS INSTITUTION, incorporated with the privilege of a University by an act of the Legislature, is situated near the village of Fordham, in a most picturesque and healthy part of the county of Westchester, at a distance of about eleven miles from the city of New York; and three from Harlem. It is of easy access at any season of the year, by private conveyances or by the railroad, which passes immediately along the borders of the beautiful lawn in front of the College.

The buildings are large, elegant and commodious; the grounds extensive, and tastefully laid out. As to the domestic comfort of the pupils, everything which parental attention can desire, will be found in the skilful management of persons formed by education and experience for this important and highly responsible department; and with reference to a special case, no apprehension need be entertained as regards the peculiar care required by the younger students.

The system of government is mild and paternal, yet firm in enforcing the observance of established discipline. No student is allowed to go beyond the College precincts, unless accompanied by one of the Professors or Tutors. Those who have parents residing in the city, will, if such be the parent's wish, be allowed to visit them once in three months, but no oftener, except for special reasons, as it is in every respect desirable that such visits should, during the college term, be as rare as possible.

The regular course of instruction embraces the Hebrew, Greek, Latin, English and French Languages; Poetry, Rhetoric, History, Mythology, Geography; Book-keeping, Arithmetic, Mathematics, Moral and Natural Philosophy.

When it is the wish of parents or guardians that their sons or wards should be fitted for commercial pursuits, care is taken to direct and adapt their studies accordingly.

The German and Spanish languages are taught, if required; but together with Music, Drawing, and other similar accomplishments, form extra charges. The Collegiate year commences on the first Monday of September, and ends about the 15th of July, with a public exhibition and distribution of premiums.

TERMS: Board and Tuition, and use of bedding per annum, payable half-yearly in advance, \$200 Washing and Mending of Linen, 15 Physician's Fees, 3 Medicines are charged at Apothecary's prices.

N. B.—There is an additional charge of \$15 for students remaining during the Summer vacations.

Books, stationery, &c., are also furnished by the College at current prices, or may be procured by the parents or guardians residing in the city. No books are allowed circulation among the students, which have not been previously submitted to the supervision, and received the approval of either the President of the College or the Prefect of Studies.

Each student, on entering, must be provided with three suits for summer, and three for winter; with at least six shirts, six pairs of stockings, six pocket handkerchiefs, six towels, three pairs of shoes or boots, a cloak or overcoat, a silver spoon and silver drinking cup, marked with his name.

No advances are made by the institution for articles of clothing, or for any similar expenses, unless an equivalent sum be deposited in the hands of the Treasurer of the College.

With regard to pocket money, it is desirable that parents should allow their children no more than a moderate sum, and that this be left with the Treasurer, to be given as prudence may suggest, or occasion require.

Students coming from any foreign country, or from a distance exceeding 500 miles, should have guardians appointed in or near the city, who will be responsible for the regular payment of bills as they become due, and be willing to receive the student in case of dismissal.

Semi-annual reports or bulletins will be sent to parents or guardians, informing them of the progress, application, health, &c., of their children, or wards, R. J. TELLIER, S. J.

St. John's College, Fordham, N. Y., August 15, 1854.

DEVLIN & DOHERTY, ADVOCATES, No. 5, Little St. James Street, Montreal.

DR. MACKEON, 89, St. Laurence Main Street.

WILLIAM CUNNINGHAM'S MARBLE FACTORY, BLEURY STREET, (NEAR HANOVER TERRACE).



WM. CUNNINGHAM, Manufacturer of WHITE and other kinds of MARBLE, MONUMENTS, TOMBS, and GRAVE STONES; CHIMNEY PIECES, TABLE and BUREAU TOPS; PLATE MONUMENTS, BAPTISMAL FONTS, &c., wishes to inform the Citizens of Montreal and its vicinity, that any of the above-mentioned articles they may want will be furnished them of the best material and of the best workmanship, and on terms that will admit of no competition. N.B.—W. C. manufactures the Montreal Stone, if any person prefers them. A great assortment of White and Colored MARBLE just arrived for Mr. Cunningham, Marble Manufacturer, Bleury Street, near Hanover Terrace.

MONTREAL MARKET PRICES.

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

ST. MARY'S COLLEGE, WILMINGTON, DEL.

THIS INSTITUTION is Catholic; the Students are all carefully instructed in the principles of their faith, and required to comply with their religious duties.

The best Professors are engaged, and the Students are at all hours under their care, as well during hours of play as in time of class.

The Scholastic year commences on the 16th of August and ends on the last Thursday of June.

TERMS:

- List of terms and fees: Board, Tuition, Washing, Mending, Linen and Stockings, etc.

GROCERIES FOR THE MILLION!

- List of grocery items: 20 Hhds. of VERY BRIGHT MUSCOVADO SUGAR, 250 loaves Refined SUGAR, etc.

BELLS! BELLS!! BELLS!!!

FOR Churches, Academies, Factories, Steamboats, Plantations, etc., made, and a large assortment kept constantly on hand by the Subscribers, at their old established, and enlarged Foundry, which has been in operation for Thirty Years, and whose patrons and process of manufacture so perfected, that their Bells have a world wide celebrity for volume of sound and quality of tone.

Surveyors Instruments of all descriptions, made, and kept on hand. Being in immediate connection with the principal routes in all directions, either Rail Road, Canal or River, orders can be executed with dispatch, which either personally or by communication, are respectfully solicited.

MONTREAL STEAM DYE-WORKS!

JOHN McCLOSKEY, Silk and Woollen Dyer, and Scourer, (FROM BELFAST,) 38, Sanguinet Street, north corner of the Champ de Mars, and a little off Craig Street.

LIST OF BOOKS SUITABLE FOR A CATHOLIC LIBRARY.

- Extensive list of books for sale by D. & J. Sadiere & Co., including 'History of the Church', 'The Rise and Fall of the Irish Nation', 'The Catholic Tales, Travels, &c.', etc.

SCHOOL BOOKS.

The following Books are published by us for the Christian Brothers, and they should be adopted in every Catholic School in Canada. The First Book of Reading Lessons, by the Brothers of the Christian Schools, 72 pages, muslin back and stiff cover, 3d each, or 2s 3d per dozen.

SOMETHING NEW!

PATTON & CO., PROPRIETORS OF THE "NORTH AMERICAN CLOTHES WAREHOUSE," WHOLESALE AND RETAIL, No. 42, McGill Street, nearly opposite St. Ann's Market.

WOULD most respectfully announce to their friends and the Public generally that they have LEASED and FITTED UP, in magnificent style, the above Establishment; and are now prepared to offer

Greater Bargains than any House in Canada. Their Purchases being made for CASH, they have determined to adopt the plan of LARGE SALES and SMALL PROFITS, thereby securing a Business that will enable them to sell MUCH LOWER than any other Establishment.

READY-MADE CLOTHING. This Department is fully supplied with every article of READY-MADE CLOTHING, HATS, CAPS, Furnishing and Quitting Goods.

CUSTOM DEPARTMENT. This Department will be always supplied with the most fashionable as well as durable Foreign and Domestic BROAD-CLOTHS, Cassimeres, Doeskins, Vestings, Tweeds, Satinets, &c., of every style and fabric; and will be under the superintendence of Mr. DRESSER, (late Foreman to Mr. GEMMILL, of the Boston Clothing Store.) Mr. D. will give his undivided attention to the Orders of those favoring this Establishment with their patronage.

N.B.—Remember the "North American Clothes Warehouse," 42 McGill Street.

Montreal, May 10, 1854. PATTON & Co.

WHY WEAR BOOTS AND SHOES THAT DON'T FIT?

EVERY one must admit that the above indispensable article, WELL MADE and SCIENTIFICALLY CUT, will wear longest and look the neatest. To obtain the above, call at BRITT & CURRIE'S (Montreal Boot and Shoe Store), 154 Notre Dame Street, next door to D. & J. Sadiere, corner of Notre Dame and St. Francois Xavier Streets, where you will find a

SUPERIOR AND SPLENDID STOCK TO SELECT FROM.

The entire work is manufactured on the premises, under careful supervision. Montreal, June 22, 1854.

EDWARD FEGAN

Has constantly on hand, a large assortment of BOOTS AND SHOES, WHOLESALE AND RETAIL, CHEAP FOR CASH. A quantity of good SOLE LEATHER for Sale, 308 and 310 St. Paul Street, Montreal.

GLOBE FIRE AND LIFE INSURANCE COMPANY OF LONDON

CAPITAL—£1,000,000 STERLING. All paid up and invested, thereby affording to the Assured, an immediate available fund for the payment of the most extensive Losses. THE undersigned having been appointed SOLE AGENT for the CITY OF MONTREAL continues to accept RISKS against FIRE at favorable rates. Losses promptly paid without discount or deduction, and without reference to the Board in London. HENRY CHAPMAN, Agent Globe Insurance, May 12th, 1853. H. J. LARKIN, ADVOCATE, No. 27 Little Saint James Street, Montreal.

THE GREATEST MEDICAL DISCOVERY OF THE AGE.

MR. KENNEDY, OF ROXBURY, HAS discovered in one of our common pasture weeds a remedy that cures EVERY KIND OF HUMORS, from the worst Scrofula to a common Pimple. He has now in his possession over two hundred certificates of its value, all within twenty miles of Boston. Two bottles are warranted to cure a nursing sore mouth. One to three bottles will cure the worst kind of pimples on the face. Two or three bottles will clear the system of piles. Two bottles are warranted to cure the worst canker in the mouth and stomach. Three to five bottles are warranted to cure the worst case of erysipelas. One to two bottles are warranted to cure all humor in the eyes. Two bottles are warranted to cure running of the ears and blotches among the hair. Four to six bottles are warranted to cure corrupt and running ulcers. One bottle will cure scaly eruptions of the skin. Two or three bottles are warranted to cure the worst case of ringworm. Two to three bottles are warranted to cure the most desperate case of rheumatism. Three to four bottles are warranted to cure salt rheum. Five to eight bottles will cure the worst case of scrofula. A benefit is always experienced from the first bottle, and a perfect cure is warranted when the above quantity is taken. Nothing looks so improbable to those who have in vain tried all the wonderful medicines of the day, as that a common weed growing on the pastures, and along old stone walls, should cure every humor in the system; yet it is now a fact. If you have a humor it has to start. There are no ifs nor ands, humors nor, ha's about it suiting some cases but not yours. I peddled over a thousand bottles of it in the vicinity of Boston. I know the effects of it in every case. It has already done some of the greatest cures ever done in Massachusetts. I gave it to children a year old; to old people of sixty, I have seen poor, puny, wormy looking children, whose flesh was soft and flabby, restored to a perfect state of health by one bottle. To those who are subject to a sick headache, one bottle will always cure it. It gives a great relief to catarrh and dizziness. Some who have taken it have been costive for years, and have been regulated by it. Wherever it is found it works quite easy, but where there is any derangement of the functions of nature, it will cause very singular feelings, but you must not be alarmed; they always disappear from four days to a week. There is never a bad result from it; on the contrary, when that feeling is gone, you will feel yourself like a new person. I heard some of the most extravagant enormities of it that ever man listened to. Nothing in the annals of Patent Medicines has ever been received by the public with so much favor as this simple preparation. It is now composed of nine different herbs. In May 1852, when I commenced making it, I sold about two bottles per day. In June 1853, I sold 4,320 bottles. In October, 1853, I sold 6,120 bottles. I hope you will call that doing well. In my own practice, I confine it strictly to humors; but there are some who are so enthusiastic in its favor they think what cured them will cure any thing and any body; they accordingly recommend it for every variety of disease. In this way a great many virtues of it have been found that I never would suspect. Cases of Dyspepsia, of many years standing, that without every known remedy had been permanently cured. I know one man gain 47 lbs by taking three bottles; another 11 lbs; another 10 lbs and another gain 7 lbs—the venerable Master Robinson, of Boston. In diseases of the Liver it is a specific. I know several with yellow skin and yellow eyes, the body emaciated and the mind melancholy get fat and cheerful by a few bottles. I know several cases of Dropsy, and one particularly bad. A lady aged 79 was unable to leave her house for the last twelve years; was so much relieved (she was induced in circumference thirty-four inches) as to visit her friends in several neighboring towns. Another had the Dropsy in her left leg, and was unable to walk for ten years, sometimes swelling to an enormous size; at last burst, making a bad wound which could not be healed; by taking three bottles and two boxes of ointment she is now quite well. Why it should make some fat and others lean I can not tell; but so it is. I know of several cases of Kidney Complaints cured by it. If the columns of a newspaper was a proper medium, I could tell of cases of this most distressing of all diseases that would make your heart bleed, that was permanently cured by it. It has lately been found to be a sure cure for the Panama fever. In one case, the first spoonful put off the fit two hours. One bottle cured him. Another came home to die, and was induced by his brother to try it. Three bottles cured him. It likewise gives great relief in the Asthma. A lady in Lawrence was unable to lay in bed for a number of years; she can now lay without the least inconvenience. A lady in Weymouth lost the use of her left side by the Erysipelas. On the second bottle, she broke out one mass of humor from head to foot. In a few days she was well. It has lately been found to be equally good for humor outside as inside, (taking it inwardly in the meantime,) for Erysipelas, Salt Rheum, Pimples on the Face, or any eruption of the skin whatever; only where the flesh is very sore you must dilute it with water. When made weak enough it is the best eye-water for weak and watering eyes that I ever saw. Others use it to cleanse the dandruff out of the hair and strengthen its roots, which it certainly does; and to crown all, it made the hair grow on bald heads, which, if I had not seen with my own eyes, I would not believe from you or anybody else. As regards dieting, I never came across the first person that ever got any benefit from it. On the contrary, numbers who came to death's door by it, as it gives the humors the upper hand. My medicine requires the most nourishing food you can get. It will soon give you an appetite. Do not for a moment suppose that I warrant a cure of all those diseases, in every case. I merely tell you what it has done, hoping it will do the same for you. I do not warrant a cure in any disease but humors where it never fails. For further particulars see the circular around each bottle. No change of diet ever necessary. Eat the best you can get, and enough of it. I have an herb, simmered in olive oil, scatters scrofulous swelling on the neck and under the ears. Price 50 cents per box. DIRECTIONS FOR USE.—Adults, one table spoonful per day; children for eight years, desert spoonful; from five to eight, tea spoonful. As no direction can be applicable to all constitutions, take enough to operate on the bowels twice a day. Manufactured and sold by DONALD KENNEDY, 120 Warren Street, Roxbury, (Mass.) AGENTS: Montreal—Alfred Savage & Co., 91 Notre Dame Street; W. Lyman & Co., St. Paul Street; John Birks & Co., Medical Hall. Quebec—John Musson, Joseph Bowles, G. G. Ardoin, G. Giroux. Toronto—Lyman & Brothers; Francis Richardson. JOHN O'FARRELL, ADVOCATE, Office, Garden Street, next door to the Ursuline Convent, near the Court-House. Quebec, May 11, 1851. L. P. BOIVIN, Corner of Notre Dame and St. Vincent Streets, opposite the old Court-House. HAS constantly on hand a LARGE ASSORTMENT of ENGLISH and FRENCH JEWELRY, WATCHES, &c. Printed and Published by JOHN GILLESPIE for GEORGE E. CLERK, Editor and Proprietor.