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CATHOLIC CHRONICLE.

VOL. II.

MONTREAL, FRIDAY, JULY 23, 1852.

NO. 50.

THE IDEAS OF A CATHOLIC AS TO WHAT SHOULD BE DONE.

Translated from the French of Abbé Marlinet, for the True Witness.

(Continued from No. 48.)

17.—HOW TO MAKE THE MISSIONS INTERESTING TO THE FRIENDS OF SCIENCE, OF LETTERS, AND OF HUMANITY.

Have you a decided taste for reading? Does your mind expand to Catholic views, instead of immuring itself within the confines of Europe? Would it learn a little of all, know what is, what has been, what is doing, and what has been done on this earth which contains well nigh a thousand millions of your fellow-creatures?

Interest yourself, then, in the progress of the missions. Do all you can to increase the number of our missionaries, so that being no longer overwhelmed by the weight of their duties, by the number of Christians to be attended, and of heathens to be instructed, they may enjoy some moments of leisure. That leisure so necessary to the preservation of a life which is rapidly consumed by toil and privation, they will devote to the study of those countries which they evangelize, together with their natural, artistic, literary, military, political, and religious history. They shall do all that they now do, but they shall do it better still.

If you read the "Annals of the Association," you will not, indeed, find them containing literary beauty of the highest order; but in those letters which the missionary writes in haste, and on his knees, to a superior, a brother of his order, a parent, or a friend, you will find simple and captivating narratives with a pathos which melts you to tears, or, perchance, a gaiety which provokes a smile.

Now, with the priest of Picpus, or the Society of Mary, you visit the rising Republics of Gambier, of Wallis, &c., which carry you back to those of Paraguay and Uruguay: Are you not on the spot, amidst those young-brethren whom a countryman has given you? You converse with them; you see on their bodies the linen which you sent them; in their hands, a book, a crucifix, a spade which you may recognize; in their hearts, a gratitude which exhales in fervent prayers. You say to yourself: Behold what one may do without stirring from his chamber, with a Pater, an Ave, and one copper a week!

Now, you see a missionary who went forth from the *rue de Sevres*, a light-hearted traveller who cares very little for the rope or the cutlass suspended above his head. You traverse with him the vast extent of China, now in a bark, now on foot, now mounted on a pony, or cramped up in a miserable cart. A thousand curious scenes pass before your eyes. You cross the great wall while asking where it is; and when, in the journey from Peking to the capital of Tartary, your companion flies thirty paces from the road under the weight of his calash, you are happy to see that he has escaped with some slight bruises, and to find yourselves without a hurt seated again on your cushions.

From Tartary, you find yourself transported to the new world. You ascend and descend the mighty rivers of America, in the company of a Jesuit. You everywhere perceive traces of the blood of his ancient brethren, villages which they had built, deserts which they had cleared, tribes whom they had civilised, and whom material civilisation has only pursued to exterminate them by the sword and to corrupt them by the infusion of new vices.

The good father, suspecting that the long catechisms may fatigue you, will leave the savages a moment while he visits with you an immense grotto, a real subterranean world, where you will be stricken with fear, if you do not take care to remember that you are at your own fire-side. Amongst other curiosities, you will there see a river, and in that river fish without eyes. This will surprise you very much; but your surprise will vanish, when, after mature reflection, you say to yourself: I am, perhaps, the first who have brought light into these caverns, and I know too well what these creatures would gain by seeing me; of what use, therefore, would eyes be to them? God is not like unto us; He does nothing without a purpose.

In another place a terrible, but sublime spectacle awaits you. It is a missionary, who, in the corner of a dreary prison, writes with a nail the account of his capture and of those investigations whence he has gone forth swimming in his own blood. His heart leaps with joy; his death-warrant has received the royal sanction. To-morrow, going forth from his prison, he shall leave the nail to another prisoner of the faith, who will give you an account of the execution. You will see your countryman now strangled in an instant, now fastened to a stake, the flesh torn off his bones with red-hot pincers, burned with a slow fire, or hewed in pieces with some sharp weapon. Christians, whose faith wavers, or may waver, be-

cause you pay too much attention to other sights, fix your eyes a moment on this. You will say to yourself: It is strange if that religion which renders men stronger than death be itself in a dying state. If it be dead, it is only in the false and corrupt hearts of those who invite us to its funeral.

These examples of magnanimity and generous devotion are not only to be found in the missionaries and their neophytes, but also in our seamen, let their country or religion be what it may.

Thus, the Protestant captain of an American vessel, who had received through mistake, a letter addressed to another, no sooner learns that a French missionary awaited death in the prisons of Tong-King, than he gives orders to clear the decks, summons the king, Thien-Tri, to give up the prisoner, threatens to sink the royal fleet, makes a prisoner of the first minister whom the king sends to him in place of the captive, and, to save the life of a Popish priest, comes very near upsetting the throne of Tong-King.

By re-producing amongst the heathens the wonders of Christian civilisation, the missions also revive amongst Christian nations the memory of the time when, in the bosom of their common mother, they knew each other as brethren. This is chivalry on a grand scale.

Together with the knowledge, the esteem, and the love of men, the principal fruit of good reading, you will collect from the "Annals" an endless variety of flowers, historical, literary, and scientific. Speaking of those infidels in whose fate he wishes to interest you, he will make you acquainted with their country, their history, their literature, &c.

To go back a little way into the past, what do we know of China and Tartary, but what we have learned from the Fathers Martini, de Mailla, du Tartre, de Fontaney, Parenin, Gaubil, du Halde, Trigault, Gerbillon, d'Entrecolles, de Chavagnac, Benoit, &c.; or what of the East Indies, but from the letters of the Fathers Tachard, Mauduit, Bouchet, especially those of the last named to the celebrated Huet.

It is to a missionary that we are indebted for one of the best books on "India" which has appeared in our time.

All are acquainted with the works of Father Sicard on "Egypt;" we mean the summary thereof; for the great work on "Ancient and Modern Egypt," the fruit of so much labor and research, is unhappily lost.

"What excellent histories," says M. de Chateaubriand, "are those of the Antillas by Father Du Tertre, of Japan, St. Domingo, Paraguay, and New France (Canada) by Father Charlevoix."

While exhausting themselves with exertions for the glory of God and the salvation of the heathen, the missionaries snatch some moments to edify, while they amuse and instruct their brethren in Europe.—Father Bazin himself wrote in the bivouac of Thamas-Koulikan, what he saw of the life and battles of that famous conqueror.

Whilst carrying to the extremities of Asia and America, our books, our productions, both industrial and artistic, they sent us the books, the productions of the nations whom they evangelised. Father Gaubil, amongst others, enriched the royal library of Paris, with four thousand Chinese manuscripts. Languages before unknown, were placed within our reach in a host of grammars and dictionaries, considered classical even in our days.

Thus was established the universal fraternity of minds; thus grew to a vast extent the interchange of intelligence; and the human families, separated for forty centuries, rapidly re-ascended to the unity of thought and language, lost at Babel. Why have infamous pirates, emerging at the close of the last century from the den of Ferney, come to destroy that divine commerce, to fetter, to slaughter the indefatigable mediators between divine and human thought, and reduce to ashes their priceless cargoes.

Now that the pirates can no longer command the sea, the commerce of intelligence resumes its wonted activity. What is wanting in order to obtain results still dearer to religion, to humanity, letters, and science? To increase the number of missionaries, to enable them to found institutions wherein they may cultivate learning, while imparting to their neophytes its elementary principles, to furnish these establishments with books, and the other means, without which talent and even acquired learning remain unfruitful.

Ye who would give to your minds other limits than those of our horizon, and who prudently distrust the accounts of the traveller, who writes much after having seen but little, it is only from evangelical travellers that you may expect authentic narratives; established in the midst of a country of whose language and customs they are in full possession, they alone can make you acquainted with a region which remains concealed from the traveller—the region of minds.

It is to be desired that a skilful pen, perfecting the picture which we cannot even sketch, should demonstrate how much art and science are indebted to the

missions. This would be, it seems, a fitting answer to the absurd reproach of *keeping in ignorance*, which the hangers-on of philosophy always address to the clergy and the monks, especially if there be given for the shade of the picture what science and letters owe to that philosophy, which has never been able to give any other enlightenment than that of lurid conflagrations. We know well that, thanks to God and to public opinion, Voltarianism is fleeing away; but, if we increased the light, it would disappear the faster, and we should be more sure of seeing it return no more.

INAUGURATION OF HIS GRACE THE ARCHBISHOP OF DUBLIN.

(From the Weekly Telegraph.)

The joy and gladness which the recurrence of every solemn festival of the Universal Church brings to her faithful children, was augmented in a high degree, in the archdiocese of Dublin, on Tuesday, the 29th of June, the feast of the glorious Apostles, Saints Peter and Paul, by the event in the ecclesiastical history of our country which that day witnessed. The Prelate who was at once the object of the hopes and wishes of the vast majority of the priesthood of the archdiocese, and of the choice of the successor of Peter—who has already gained the affections of the great body of his faithful flock, and whose uncompromising Catholicity has earned for him the fears and hatred of the persecutors of the Church—on that day solemnly took possession of his Cathedral Church and of the Archbishopial Chair, vacated by the death of its late lamented occupant. Long before the hour appointed for the commencement of the ceremonial, every portion of the sacred edifice was densely crowded, and thousands of those who were unable to gain admission to the church thronged the space and the streets surrounding it, eager to catch a glimpse of their beloved prelate. Amongst the dense mass of the laity present, we observed the following:—

The Right Hon. the Lord Mayor, John Reynolds, Esq., M.P.; Wm. Monsell, Esq., M.P.; Sir W. Codrington, Bart.; Hon. Augustus Craven, John O'Connell, John Lentaigne, John Lewis O'Ferrall, Michael Errington, John Dennon, Charles Cavanagh, Carew O'Dwyer, William Henry Wilberforce, Martin Crean, and George B. Star, Esqrs.; Dr. Kirwan, City Coroner; Alderman Campbell, Richard Kelly, T.C.; Pierce Kelly, J. Harkin, John Perrin, Esqrs.; Mr. Langdale (son of the Hon. Charles Langdale); John Murphy, Esq., &c., &c.

At half-past eleven o'clock precisely, as announced, his Grace's carriage drew up in front of the gates of the cathedral, whence the Lord Archbishop alighted, accompanied by his secretary and chaplain, the Rev. Dr. Forde. His Grace had proceeded from his residence vested in soutane, surplice, rochet, and pectoral cross. At the gate he was received by the chapter of the archdiocese, consisting of the parish priests and canons, headed by the Very Rev. the Dean of Dublin (Dr. Meyler) and the venerable Archdeacon of Dublin (Dr. Hamilton.) The Dean of Dublin wore a splendid cape of embroidered gold brocade. The clergy were attired in their soutanes and surplices. On the steps of the cathedral the cross was presented to his Grace, which he reverentially kissed. The chapter then proceeded round the church to the sacristy, his Grace being the last in the procession. In the sacristy his Grace was received by the several assembled prelates and priests. The bull for his translation from the Primateal See of Armagh was then read by the Rev. Dr. Forde, after which the following address of the chapter of the diocese, was read to his Grace:—

"To His Grace the Most Rev. Paul, Lord Archbishop of Dublin, and Primate of Ireland, &c., Delegate of the Apostolic See.

"The dutiful Address of the Chapter of the Metropolitan Church of Dublin, and of the Parish Clergy of the Archdiocese.

"My Lord Archbishop—We, your Grace's most dutiful and affectionate servants, the Canons of the Chapter and parochial Clergy of the Diocese of Dublin, beg to detain your Grace for a moment on the threshold of this Metropolitan Church, of which you come to take possession, while we give expression to the feelings of joy and exultation which fill our breasts as we greet your first public and official arrival amongst us.

"We desire then, in the first place, to acknowledge the great goodness of Almighty God in calling your Grace to preside over this most important portion of the fold of Christ; and we thank from our hearts our Holy Father the Pope, not only for his gracious condescension in listening to our prayer for your Grace's transfer to this diocese, but also that he has deigned to give so special a mark of his high appreciation of the worth and fitness of the object of our recommendation, as is implied in the honors and juris-

diction of Apostolic Delegate, with which he has been pleased to invest you.

"It is then, my lord, with no ordinary sentiment of delight that we obey the summons to go forth and receive you thus solemnly as our father and our bishop. But though it is the first time we have the happiness to salute you in that capacity, we cannot consent to have it thought you come a stranger amongst us.—We hail your Grace as the child of this diocese, and the long and intimate acquaintance we have had with your Grace's character and merits, as developed in other departments of the ecclesiastical vineyard, further prompted our desire to possess you, and now crowns our joy on this blessed day, when we open our ranks, and, still more, our hearts to receive you. Specially it is because we have observed you—all Catholic Ireland has observed—while you sat in the chair of St. Malachi, giving proof of those virtues that marked the 'great priest' described by the prophet, 'who in his days pleased God, and became a propitiation in the time of wrath.' We have seen you unite firmness in the discharge of duty with that peculiar gravity in the selection of your means, which showed that while you loved God you had a tenderness for man. And if the most devoted attachment to the See of St. Peter, combined with love of your country and allegiance to the throne—if the soundest and most varied learning, adorned and set off by humility beyond the power of affectation—if ardent zeal for souls, tempered and directed by consummate prudence—if, in a word, qualities apparently the most opposed, blended, however, and harmonised so as to produce the burning and shining light of the sanctuary—if these, and such as these, be grounds for any confident anticipation of the future—then may we be allowed to hope that the hand of God has directed us in suggesting; and the Sovereign Pontiff in decreeing, your Grace's removal to this all-important see; and it may be permitted us to take some share of pride in having been instrumental, even in a subordinate degree, in bringing about so desirable a consummation.

"Let, then, the *Te Deum* peal forth to speak our joy and thanksgiving as we proceed, under the appropriate auspices of the glorious Apostles SS. Peter and Paul, and in obedience to the mandate of their illustrious successor, Pope Pius IX., to marshal your way to the throne of the great St. Laurence, there, as we hope and pray, long to preside, the heir at once of his jurisdiction and virtues.

"Feast of the Holy Apostles Peter and Paul, A.D. 1852.

(On behalf of the Chapter.)

"WALTER MEYLER, Dean.

(On behalf the Parochial Clergy.)

"WILLIAM YORK, Parish Priest."

His Grace replied in the following terms:—
"Very Rev. and Rt. Rev. Brethren—I return you my sincere thanks for the kindness you have manifested towards me on this occasion of receiving me. I am unable to express my feelings of thankfulness by reason of the very short notice I received of your intention to present me with an address, but I will have an opportunity of expressing my kindness at greater length, on a future occasion. Feeling my own unworthiness and weakness, I cannot attribute to myself the merits you ascribe to me. I must refer to your kindness the proof of your regard with which you have honored me. It encourages me to hope that I will be supported in the arduous duties of the Episcopacy by a body of clergy—distinguished alike for their charity, piety, and learning—the monuments of whose zeal surround us on every side. I am induced to hope, that with their co-operation I may be able to supply my own imperfections, and discharge the duties of my arduous office, so as to advance religion and benefit the community. The blessed and memorable festival of our church falling to-day, I regard as most auspicious, as having been selected for my entrance on the duties of my high and holy office. It reminds us that the poor fisherman of Galilee, untaught in worldly love, was selected by the Divine Wisdom, and sent to preach the Gospel of the crucified Saviour in imperial Pagan Rome. He preached to the Gentiles, and consummated a life of devotion to his Master by his death, and left to his successors to the end of time the light of faith which shall never be quenched. The chair of Peter is now filled by one of the most noble and gifted Pontiffs that ever ruled the Church, the illustrious Pius the Ninth. In his name I come amongst you, and the splendor attendant on my reception reflects honor not so much on me as on him who sent me. May no earthly power ever detach us from that rock of truth where our holy Church stands triumphant over the storms of ages! May it be our pride always to exert ourselves for the honor and glory of God and the salvation of souls."

The Archbishop then vested in a splendid cope and stole, of gold brocade, magnificently embroidered.

and the jewelled mitre of the archdiocese of Dublin having been placed on his head, and the crozier in his hand, the procession which was to conduct him into the cathedral was formed. It was led by three acolytes (students of All Hallows College) one bearing a cross and the others, on each side, carrying large candles. They were followed by the thurifer and incense bearers. Next in order came the curates of the diocese, followed by the clergy constituting the choir. The Rev. Mr. Pope came next, bearing a processional crucifix, with acolytes on each side carrying lights. The chapter of the archdiocese followed, after whom came His Grace, in mitre, crozier, &c., as we have above described, under a canopy of white satin, trimmed with gold lace, accompanied by the Very Rev. the Dean of Dublin; in cope, and the Deacon and Sub-deacon of the ceremony—the Venerable the Arch-deacon of Dublin, and the Very Rev. Dr. O'Connell—robed in splendid Dalmatics of white embroidered gold brocade. The canopy was borne by the Right Hon. the Lord Mayor, John O'Connell, Esq.; John Reynolds, Esq., M.P.; Michael Errington, Esq.; Alderman Campbell, Richard Kelly, Esq.; Pierce Kelly, Esq.; and Henry William Wilberforce, Esq. The procession was closed by several prelates who came to take part in the solemn ceremonial.

Their lordships were vested in purple soutane, rochet, surplice, pectoral cross and crape. The following were the prelates present:—

THE LORD ARCHBISHOP OF TUAM,
THE LORD ARCHBISHOP OF CASHEL,
THE LORD BISHOP OF MEATH,
THE LORD BISHOP OF KILDARE AND LEIGHLIN,
THE LORD BISHOP OF CLONFERT,
THE LORD BISHOP OF CLOYNE,
THE LORD BISHOP OF WATERFORD,
THE LORD BISHOP OF DERRY,
THE LORD BISHOP OF DOWN AND CONNOR,
THE LORD BISHOP OF CLOGHER,
THE LORD BISHOP OF RAPHOE,
THE LORD BISHOP OF MELBOURNE (Australia)
THE LORD BISHOP OF CALCUTTA,
THE LORD BISHOP OF SALDES,
THE RIGHT REV. DR. WHELAN,
The Rev. Dr. Forde and the Rev. Mr. Murphy officiated as masters of the ceremonies.

The procession, in the order we have mentioned, emerged from the sacristy into the open air, and came along the narrow space between the Church and the street until it reached the great front door, where it entered the Church; the choir the while chanting the *Te Deum*. His Grace, the Dean, and the Deacons of the ceremonial took their places at the foot of the altar. The several prelates present seated themselves outside the sanctuary at the Gospel side, in a space prepared for them, carpeted and cushioned in green. The Lord Archbishop, on reaching the altar, put off his mitre, but retaining his crozier, knelt in prayer for some time. On rising, the mitre was again placed on his head, and he was led to the archiepiscopal throne by the Dean and Archdeacon of Dublin. When seated, the chapter and clergy of the archdiocese came forward, one by one, and kissed his hand. His Grace then proceeded to the high altar, and gave his solemn benediction to the assembled multitude. Having returned to his seat he put off his splendid cope, and vested for the solemn pontifical High Mass, at which his Grace officiated as celebrant, the Rev. Dr. Laphan as deacon, and the Rev. Dr. Cooper as sub-deacon. The vestments in which his Grace and his deacons officiated were exceedingly beautiful, of gold interwoven in crimson—the color in which the Church celebrates the triumphs of her martyrs on their festivals. The chausable in which his Grace officiated was covered with exquisite gold embroidery. The deacons of the ceremonial, Drs. Hamilton and O'Connell, put off their magnificent dalmatics of white and gold brocade, and assisted in robes of crimson velvet at the Holy Sacrifice, which was then proceeded with.

At the Gospel of the High Mass, the Very Rev. Dr. Moriarty ascended the pulpit, and preached an eloquent and impressive sermon on the great festival which the Church that day celebrated, and the happy event they were assembled to witness. The Rev. gentleman took for his text the following:—

"Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it."—Matthew, xvi. 18.

The lives, the virtues, and the martyrdom of the glorious princes of the Apostles, and especially of him who was the chief of them all, forms the theme of the Divine offices of the Church to-day. It is not my intention to make any lengthened discourse on a subject so familiar to Catholic hearers. The spirit of the festival will minister to that joy which gladdens the whole Christian family, but especially the faithful of the archdiocese of Dublin, who this day receive from the successor of Peter so great a pledge of his apostolic care. In common with the entire Church we this day celebrate the triumph of the glorious Apostles Peter and Paul—to-day Peter ascended his cross—to-day the light of the world began to dawn; when he received his crown of martyrdom. Forty years had then elapsed since Peter was first brought into the presence of his Divine Master, who, looking on him, and recognising him as the man of his choice, revealed to him the high and holy destiny which awaited him. He said to him, "Thou shalt be called Cephas, which signifies a rock." He received his Divine Master into his bark; who told him to launch into the deep and cast out his net, and when fear seized him at the miraculous result, when he sank with deep humility at the feet of his Master, he was again chosen to his high office. Jesus saith to him—"Fear not, for henceforth thou shalt catch men." Again when the Saviour asked of His disciples—"Whom do men say that I am?" the confused opinions of those who were without His fold were told

to Him in reply—"Some say John the Baptist, and others say Elias, and others Jeremias." But when Jesus questioned them—"Whom do you say that I am?" Peter stands forth to declare the great truth, amending the errors and the conclusions of unguided reason, the voice of Peter is heard clearly and conclusively defining the great dogma of the Christian faith—"Thou art Christ, the Son of the living God." And as clearly as Peter had proclaimed the divinity of the Saviour, so clearly and more emphatically does Christ declare to him that power and supremacy he was one day to exercise in His Church. "Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it, and I will give to thee the keys of the kingdom of heaven. Whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." Here we have, in the midst of our divine law, the great system laid down, by which, to the end of time, Christ was to preserve among mankind the knowledge of his truth, and apply to man's soul the benefit of his redemption. Here we have one independent state, governed by one Supreme Ruler, who, in the fullest and most explicit manner, is constituted on earth as the viceregent of God. He is to preach as one having power; for it is not of man, but it is from above. "I have prayed for thee that thy faith fail not—confirm thy brethren." The power conferred on him was that of a kingdom not yet established; and in the meantime Peter was prepared in the school of his divine Master. He became a sharer in the sorrows of his Saviour. Witnessing the insults inflicted on Him in Pilate's hall, his heart sinks and he denies Him; but repentance increases the ardor of his love. In fine, when the work of redemption was accomplished, and Christ had risen from the dead, and ascended to His Father, His promises to Peter were fulfilled, by the shore of that same lake where he first received his summons—where our Lord appears to him, and Peter promises Him love—exceeding love, surpassing love. He had begun with simple blind obedience; he had then progressed to faith, and confession of the truth; and from that day forth he was made perfect by charity. He was constituted the bishop of bishops, the pastor, teacher, and guardian of the whole doctrine. Our divine Lord has left the earth and returned to His Father, and Peter goes forth to his appointed task. He preaches to the Jew—he launches into the deep and preaches to the Gentile—the Centurion sends for him to tell him words by which he and all his household shall be saved. Persecution, the promised inheritance of the Church of God, the earnest of faith, thickens around him. Rome had obtained the empire of the earth, that she might become one day the mother and mistress of nations. Peter leaves the olden see of Antioch, where Christianity had been nursed and obtained its name, and proceeds to imperial Rome, thence to become the capital of Christendom, and centre of the Catholic faith. Many days of toil and persecution were then his lot; many trials and dangers by land and sea. On the day when he was invested with the episcopacy, and placed as a king on the holy Mount of Zion, his divine master promised him the cross as his portion (whence we now lay it on the breast of the new bishop as the symbol of his office) signifying thereby by what death he should glorify God. The rev. preacher then, in glowing terms, recounted the martyrdom of the two glorious Apostles—St. Peter's crucifixion, and the beheading of St. Paul—that death being accorded to him as the privilege of a Roman citizen. Here the faithful may learn the whole business of a christian life—faith, hope, obedience, and love. They will learn from St. Peter's fall that self-reliance leads to sin, and repentance leads to pardon. From another event in the life of St. Peter we may also learn a great lesson. Should zeal ever degenerate into human passion, or the lust of dominion, or lead us to use in the spiritual warfare weapons unsuited to it, then we hear the gentle rebuke which Jesus addressed to Peter—"Put back that sword into its scabbard." The rev. preacher then dwelt in eloquent and touching language on the constancy of Peter under persecution, and his miraculous discovery from prison. He made manifest the great benefit to mankind and to religion, which follow from the Primacy of the successors of Peter. "Thou art Peter, and upon this rock I will build my Church." These words are the patent of our nobility; they give us an assurance that we belong to that society which possesses a kingly priesthood; that we are a purchased people, for Peter lives on for ever. The Church built on him is not the church of a day, or of a generation, but is to last through all ages. The sheep of Christ, over whom Peter was placed as supreme shepherd, were not left 1,800 years to starve. The Roman Pontiffs succeeded to the Prince of the Apostles, and hold the primacy over the universal world. Take away the primacy, and every bishop becomes the head of a separate church; we would then have, not one church, but as many churches as there are dioceses in the world. But no; by the divine mercy we are one—one body and one spirit, having one Father, one Lord, and one baptism; and in this unity we recognise the great Christian family which was to have been one, as Christ and his Father are one, because united to the See of Rome. The Church is holy; she claims as her own the triumphs of her martyrs, the spotless purity of her virgins, who have in all ages attested her sanctity by their lives. She claims as her own the glorious doctrine of which she is the administrator. O holy Church of Rome! as I live thou shalt be clothed with all these as a garment. O famous Rome! the Lord loveth thy gates over all the tabernacles of the Gentiles. Thy children are many, and yet but one; as the tree is one though many its branches are; as the light of the sun is one though many are its rays. Ages and ages roll on, and the net of Peter survives. The rev. preacher continued in a strain of surpassing eloquence

to proclaim the unity, the glory, and the greatness of the Roman Church. He then dwelt upon the elevation and dignity of the episcopal office, and that he who assumed the pastoral character, without the commission to preach and teach, was not a pastor but one who came to scatter and slay the sheep of the fold of Christ. We must show that we are built on the foundation of the prophets and apostles; Christ Himself being the cornerstone. We point to the Rock of Peter and to the venerable line of his successors, who, from Peter to Pius, have kept the faith in all its purity and integrity, whose faith has never failed, a fact which is beautifully brought home to us by the solemn ceremony of to-day. When last we assembled here to take part in a great solemnity we were stricken down with grief as if a whirlwind had passed over us. Our patriarch, our father, and our friend was parted from us, and in the gloom of our oppression we sang forth the Canticle of Job; for we saw him no more; but Rome, faithful to her task, has not forgotten us, and behold, she has sent us a Prelate clothed with the sacred mantle of the episcopacy, charged to govern us with justice and clemency—to direct our footsteps in the ways of justice and peace. It may be that he was chosen, like the blessed Bishop of Ephesus, many prophecies having marked him out for his high trust; it may be that for our sakes he descends from the time-honored chair of Patrick. But not for all this do we hail him. He comes to us holding in his hand the Bull—the Apostolic mandate which bids him take charge of our souls, and which tells us to submit to his jurisdiction. You come amongst us to-day, my Lord, at the command of a voice which bids you launch into the deep, and looking round on the portion of the vineyard entrusted to your care, guide the bark of Peter into this diocese. My Lord, you are not sent to a stiff-necked people, or to a perverse generation. For years we rendered obedience and reverence to him whom you have come to succeed, who so long, with careful hand and watchful eye, governed this diocese, whose staff led us for many a year. Radiant with beauty from his episcopacy, the diadem of Dublin descends upon your Grace's brow. Oh! so near his venerable remains, scarce yet cold, I tremble to speak of his virtues, but he has obtained for us a pastor according to God's own heart, a pastor like unto himself. All our love we tender to your Lordship to-day, renewing before heaven the promises of obedience and reverence which we made to him. To your guidance we commit ourselves in the voyage of life. That with the flock entrusted to your care, you may reach life eternal, that the sevenfold gifts of the Holy Spirit may, in their plenitude, be poured upon your Lordship, is the prayer of Priest and people; and when in a few moments you shall raise the victim to the Eternal Father, we will humbly pray that the gifts of wisdom, fortitude, knowledge, and counsel, may abundantly descend upon Paul Archbishop of Dublin.

The splendid discourse of the very rev. preacher, of which the foregoing is a mere outline, was listened to with the most profound and reverential attention throughout its delivery. The rev. preacher having concluded, made the announcement of an indulgence of forty days to those present, in the usual form. The holy sacrifice then proceeded to its conclusion, after which his Grace, and the several prelates left the church, and the immense congregation dispersed.

Throughout this solemn and splendid ceremony, the chanting of the versicles by the clergy of the choir was remarkably fine. The execution of the music of the High Mass by the choir of the church, and the performance of its able organist, were brilliant, and worthy of the highest approbation. The arrangements of the sanctuary, &c., under the management of Mr. Keogh, the sacristan, were highly commendable.

After the vast congregation had left the church, a crowd of several thousand persons collected in the street, opposite the presbytery, in the hopes of catching a glimpse of the Primate, or some of the distinguished men who took part in the ceremony. After a protracted delay, the Very Rev. Dr. Newman made his appearance, and was hailed with enthusiastic cheers. A crowd followed the rev. gentleman's vehicle, with many of the persons in which he good naturedly "shook hands," as they thrust them in after him.

The Archbishop of Dublin on entering his carriage was also hailed with vehement cheers. Lastly came the gifted and patriotic son of the Liberator, who had had the honor of taking part in the ceremony. The burst of enthusiasm which hailed his appearance, told more plainly than words, that even in his retirement the virtues and the services of John O'Connell are fondly and proudly remembered and cherished by his faithful countrymen. The honorable and learned gentleman anxious, as we presume, that he should not become the occasion of excitement in a public thoroughfare, was obliged to escape in a covered car from the multitude, who were pressing around him to offer him their greetings. The people soon afterwards dispersed, and the neighborhood assumed its usual quiet aspect.

LAYING OF THE FIRST STONE OF ST. CATHERINES, MEATH-ST., DUBLIN, BY HIS GRACE THE ARCHBISHOP OF DUBLIN.

Notwithstanding the exceedingly unpropitious state of the weather, the solemn ceremony of laying the first stone of the new parochial church of St. Catherine, Meath-street, was attended by thousands, including all the leading parishioners and a very considerable number of ladies. Shortly before one, the Lady Mayoress and the Misses Darcy arrived in the Lord Mayor's state carriage. The ground being that on which the presbyteries and other houses having a frontage in the street recently stood, was conveniently arranged with galleries of seats, afford-

ing an ample view of the ceremonial to all present. Shortly after one o'clock, his Grace the Archbishop arrived, accompanied by Archdeacon Hamilton and the Rev. Dr. Forde. He was received by the Parish Priest Clergy, and leading parishioners, and entered the grounds in procession from the Church, under a beautiful canopy of white and gold, borne by Messrs. Kelly, Caffrey, O'Neill, and Elliott. His Grace was assisted by the Lord Bishop of Down and Connor (Dr. Denvir), the Right Rev. Dr. O'Connell, V. A., Bengal; Right Rev. Dr. O'Connell, and Right Rev. Dr. Whelan. The ceremony commenced at the place where the altar is to stand, on which was erected a large wooden cross. The chanting of the Litany of the Saints took place under a graceful marquee, from the top of which the banner of the cross-streamed. His grace was accompanied into the excavation, in which was the stone, consisting of a small square slab with an opening in which coins and a scroll with the usual inscription were placed by the architect, Mr. J. J. McCarthy, and Mr. Beardwood, the contractor. Having solemnly blessed the stone, he received the silver trowel from Mr. McCarthy, and "laid" the stone. His Grace having returned in procession and blessed the foundations of the walls, the ceremony concluded. The Rev. Mr. Marshall then ascended a temporary pulpit, prepared for the occasion, and delivered a sermon of great power and eloquence. The solemn proceedings were not over till long after three o'clock. Notwithstanding that two several showers fell during the ceremony, the assembled multitude firmly held their ground, and did not separate till all had concluded.—*Tables.*

CONVERSION.—On Sunday last, at St. George's, Taunton, Charles Noel Welman, Esq., nephew to Lord Gainsborough, and to the Hon. and Rev. Baptist Noel, openly abjured the errors of Protestantism and publicly professed his belief in the doctrine and teaching of the Holy Catholic Church, and was afterwards received into that one fold by the Rev. J. Fanning.—*Id.*

IRISH INTELLIGENCE.

IRISH CATHOLIC UNIVERSITY.—There was a meeting of the Irish Catholic University Committee in Dublin on Monday, the 28th ult., at which the Rev. Dr. Newman made his appearance. He looked in improved health, and spirits. The receipts since the last monthly meeting were rumored to have been £2,543, two-thirds of which had been contributed by America.

PRAYERS FOR A FAVORABLE HARVEST. His Grace the Most Rev. Dr. Cullen Archbishop of Dublin, has issued the following allocation to the clergy of the two great archiepiscopal sees of Armagh and Dublin. From the eminence of his Grace's position, we feel it to be most important to diffuse through the Catholic body of the United Kingdom his sacred and seasonable monition:—

"PAUL, BY THE GRACE OF GOD AND OF THE APOSTOLIC SEE, ARCHBISHOP, ETC., ADMINISTRATOR OF THE DIOCESE OF ARMAGH, TO THE CLERGY OF THE DIOCESE OF ARMAGH AND DUBLIN.

"In all our necessities, both spiritual and temporal, religion teaches us to have recourse to prayer, and to implore the Almighty, with humble resignation to his holy will, and unbounded confidence in his goodness and mercy, to avert the scourges of his anger that menace us. Hence, as the continual rains and the inclemency of the present season may be highly injurious to the fruits of the earth, the loss of which would considerably increase and aggravate the evils with which this country has been afflicted for the last seven years, we consider it our duty to order that the collect *ad repellendas tempestates*, with the corresponding secret and post-communion, be said in all Masses which shall be celebrated in the diocese of Dublin and Armagh, from the date of the present until the festival of All-Saints.

"The faithful are to be exhorted to pray fervently for the preservation of the fruits of the earth; and that they may unite their prayers with those of their pastors, the Litany of the Blessed Virgin will be recited before the parochial Mass on each Sunday and holiday during the same period.

"God will not refuse to listen to our petitions if we approach him with an humble and contrite heart.

"† PAUL CULLEN, Archbishop of Dublin, and Primate of all Ireland.

"Dublin, Feast of the visitation of the Blessed Virgin, 1852."

TEMPERANCE IN DUBLIN.—On Sunday, June 27, the Very Rev. Dr. Spatt held an open air temperance meeting on the green at Harold's-cross. Although the weather during the day was most unfavorable, some thousands attended. About five hundred persons were admitted into the ranks of teetotalism on the occasion. Alderman Dowden, of Cork, Messrs. Houghton, O'Brennan, and the other temperance advocates attended on the platform, and delivered excellent speeches on the subject of total abstinence from intoxicating drink.

The Catholic clergy of the deanery of Loughrea have adopted very strong resolutions against the proclamation with regard to Catholic processions.

The death of the excellent and lamented William Nugent Skelly, which occurred on Thursday, 1st inst., has made it a sad day for the religious and charitable institutions of Dublin. This truly good man lost his life by "spotted fever," caught in the performance of his self-imposed duty of inspecting the condition of the inmates of the Mendicity.

It is in contemplation to hold a "great exhibition" in Dublin.

The Congregated Trades of Limerick have passed a strong resolution against the importation of English Cabinet work, to the great prejudice of the local manufacture, which is superior, though not so cheap.

Some apprehensions are beginning to be felt that the coming 12th of July will not pass over tranquilly. It is feared that in some places at least the Orangemen will make public demonstrations that may lead to rioting, but the more temperate of the Protestant organs assure us that the Grand Orange Lodge will prohibit all processions.—*Telegraph.*

THE ELECTIONS.—From the rapid mode of communication now established between London and the most remote districts of the island, we may calculate that the writs will be in the hands of all the Irish sheriffs on Monday, the 5th inst. In boroughs the time for holding the elections is not less than five, and not more than eight days after the receipt of the writ. In counties, the time fixed by law is not less than ten and not more than fifteen days after the writ has reached the returning officer. The borough elections will commence generally about the 12th inst. Those in the counties will be in progress about the middle of the month, and before the end of July the battle will have been fought and won.—*Evening Post*.

DUBLIN COUNTY.—We are very glad to find that two candidates have been found for Dublin county who can and will contest it, and, we believe, will carry the contest to a triumphant issue. Mr. Lentaigne and Mr. Craven are both good Catholics and honest men; and we are quite sure that every proper and necessary effort will be made through them and with them to wrest this metropolitan county from the Tory and Orange hands which at present disgrace it.—*Tablet*.

REPRESENTATION OF TIPPERARY.—RESIGNATION OF N. V. MAHER.—On Friday the members of the county Tipperary Election Committee assembled at Boyton's Hotel, Thurles, and before the meeting entered on the business of the day the Rev. Walter Cantwell, P.P., came forward and said he was authorised to impart to the meeting the resignation of N. V. Maher, Esq., which that gentleman had communicated to the Very Rev. Dr. Leahy. It was then arranged that a public meeting of the electors should be held in Thurles, on the 1st July, to select another candidate in connection with the present member, Mr. F. Scully.—*Free Press*.

COUNTY LIMERICK.—It is generally believed that the present members, Messrs. Monsell and Gould, will be returned without opposition.—*Limerick Reporter*.

COUNTY TYRONE, OMAGH JUNE 29.—Our patriotic town presented a very animated appearance to-day among all shades of politicians, in consequence of the visit of Captain Hugh Brabazon Higgins, the advocate of tenant right, who came here by the Dublin coach this morning. After calling upon John McCrossan, Esq., his conducting agent here, he visited the Rev. Manasses O'Kane, P. P., Omagh, and was received by the Catholic electors with sentiments of the warmest attachment. A few Liberal Presbyterians also tendered him their support, and congratulated him in coming forward to wrest the representation of this great county from the fangs of an oligarchy. This town, once renowned as being the hotbed of Protestant ascendancy, numbers at present eighty-seven voters—upwards of fifty of whom are pledged to support Captain Higgins. A similar feeling prevails in all the surrounding localities, notwithstanding the intimidation resorted to by landlords, agents, and bailiffs. The electors of this county were never more intent upon asserting their independence than on the present occasion, and, strange to say, some masters of Orange Lodges have volunteered their services to co-operate with their Catholic fellow-countrymen to drive from the representation of Tyrone at least one of the present members. The Rev. Mr. O'Kane, P. P., passed a glowing panegyric on Mr. Higgins to-day, and called upon his parishioners to struggle might and main to bring the contest to a successful issue. In consequence of the rain which fell in torrents, at intervals, during the day, Mr. Higgins could not commence his canvass in the town, but he is to begin to-morrow, with every prospect of success. The court-house is covered with Orange placards, replete with the most ruthless abuse of Pope and Popery, signed "Enniskillen G. M.," but the people only laugh at such shabby attempts to prop up a falling cause. The days of tyrannical landlordism are numbered in this neighborhood.

A memorial to the Lord Lieutenant has been adopted by six Magistrates and 116 electors of Cavan, to appoint an additional polling place for that county. James Levington, Esq., Liverpool, has collected, by indefatigable industry, nearly £50 to defray the expenses of Mr. Reynolds's election for Dublin. A memorial was on Wednesday, presented to the Lord Lieutenant, by a deputation representing several boards of guardians, requesting the aid of government for the emigration of inmates of workhouses, especially young female paupers, out of the funds available to Australian emigration, as alluded to by Sir John Pakington in the House of Commons on the 14th of May last. His Excellency stated that the subject should receive his best consideration.

The magnificent offer of Mr. Dargan, to place the sum of £20,000 at the disposal of the Royal Dublin Society, for the purpose of erecting a building in their spacious lawn, for the reception of articles at the triennial exhibition of manufactures next year, has been accepted on the condition proposed by Mr. Dargan.

Mr. Langdale, the eldest son of the Hon. Charles Langdale, (uncle to Lord Stourton is, it is stated, in a short time to be married to Miss Grattan, the eldest daughter of Henry Grattan, Esq., M. P., the popular representative of Meath.—*Dublin Telegraph*.

Alderman R. H. Kinahan has been chosen Lord Mayor of Dublin for the ensuing year.—*Ibid*.

We perceive that the *Tralee* papers state, on authority, that Mr. Herbert, M. P., has at length succeeded in getting from Mr. Tidd Pratt a return of the liabilities of all the savings banks, the absence of which has been a great obstacle in the way of Mr. Herbert's exertions to procure justice for the depositors in the *Tralee* and *Killarney* Savings Banks. Let the Dublin men look to this. The depositors in the *Cuff-street* Savings Bank have not a chance of the other instalment of their claim to their hard-earned savings, if their indefatigable advocate, John Reynolds, be not returned for Dublin.—*Ibid*.

On the evening of the first of July (Thursday,) the Anglican Church bells of Dublin rang a "merry peal," in commemoration of the "famous b-a-t-t-l-e" of "Ould Bridge Town," where the unnatural rebellion of 1688 first triumphed in Ireland.—*Ibid*.

A meeting of the unwashed Orangeism of Dublin was held in the Music-hall Dublin, on Thursday evening, 1st inst. The talk was of the usual complexion, and Mr. Tresham Gregg bellowed till he was as black in the face as any of his poor hearers, who, in the absence, most probably, of any fire at home adopted the Kentish commodity as the best substitute at hand.—*Ibid*.

ORANGE PROCESSIONS.—Companies of the 46th, 71st Highland Light Infantry, 1st battalion, and 91st regiment, 1st battalion, will be detached in aid of the civil power at the expected Orange processions, on the 12th of July, in the Belfast district.—*United Service Gazette*.

The Grand Canal Company intends to place steamers between Dublin and Ballinasloe.

A GOOD LANDLORD.—Edward Wilson, Esq., Holy-cross, Thurles, county Tipperary, having land property in the vicinity of Kingscourt, county Cavan, has been so indulgent and kind in time of such destitution to his tenantry of said lands that for the last five years he asked but one half-year's rent each year. He has given his tenants clover and hay-seed to enrich their lands, with sufficiency of bog, without a rent charge. On his last visit amongst them, which was in May last, he told them to persevere in their agricultural labors, that he would assist them, would never crush them, and would ask but one half-year's rent each year until the amendment of their crops would enable them to pay more. Such humanity in a landlord deserves the greatest respect.

The great Martin property in Connemara has been sold by the Encumbered Estates Commissioners, by private contract; the Law Life Assurance Society are the purchasers, for £186,000.

THE CROPS.—The *Clare Journal* says, "In all parts of this county the crops present a most cheering appearance, and afford strong reason to hope, through the divine blessing, that we will have this season one of the most abundant harvests with which our hearts have ever been gladdened."

NEW COPPER MINE.—A new copper mine has been discovered last week at Tankardstown, county of Waterford, on the estate of Mr. Bernal Osborne, which, from all appearances, exceeds anything of the kind ever yet witnessed in this country. The lowest estimate of the lode is £50 per fathom; according to others the value of the ore is double that amount.

THE PACKET STATION COMMISSION.—It appears that the commissioners appointed by the Earl of Derby to inquire into the relative merits of Galway and Foynes, for the purposes of a Transatlantic packet station, have very prudently come to the determination of hearing the evidence with closed doors. They have signified their intention to the Harbor Commissioners of only examining nautical men, who will be the most competent to give evidence pertinent to the matter at issue. They have also expressed their willingness to afford the utmost facility for the production of whatever testimony may be requisite for placing the claims of Galway before them.—*Times*.

REFLUX OF EMIGRATION.—It cannot be uninteresting to intending emigrants to be informed that on last Saturday no less than fifty persons appeared on the platform of the Great Southern and Western Railway to proceed to the country, having returned from America.

OUTRAGEOUS ASSAULT ON TWO CATHOLIC CLERGYMEN.—MACROOM, JUNE 13.—On yesterday evening, this town was thrown into the greatest excitement, which might have produced serious or fatal results to the parties who caused it, had not the charitable forbearance of the rev. gentlemen attacked triumphed over the people's will. The facts are as follows:—At about nine o'clock on yesterday evening the Rev. Thomas Lee, P.P., of this town, and the Rev. James Molony, R.C.C., were returning from a walk, and on arriving at the turn to Macroom Bridge from Massytown side, which they were just in the act of crossing, before they had time to turn they found themselves in contact with a tandem gig, which nearly upset Rev. Mr. Molony, and knocked against Rev. Mr. Lee's side. The rev. gentlemen immediately strove, to detain the gig, which they did successfully, for the purpose of recognising the parties therein, and in so doing were struck unparingly with a whip by the owner. The Rev. Mr. Lee's eye and cheek are much swollen, and show the marks of the whip; the Rev. Mr. Molony's face is likewise injured. The matter has produced in this quiet town much excitement and angry feeling. It is wonderful how the parties escaped. The lateness of the hour, or the usual quietness of the spot, must have been their sole protection. There is general sympathy expressed for the rev. gentlemen by all classes of Catholics and Protestants, as their high character for Christian feeling to spread peace and good-will throughout all ranks is duly appreciated, and little merited an attack of this nature from any quarter whatsoever.

The guardians of the Bantry Union have given a kind of contradiction to a letter in the *Cork Examiner*, signed "W. J. M.G." containing statements to the effect that "Women—old and feeble, young and helpless, sickly and infirm—are yoked like oxen to a mill, and driven round with a whip, grinding corn in a dark room" in the workhouse, and that "instances have occurred where they have dropped from exhaustion, and been trampled on in the revolution of the wheel."

The *Limerick Examiner* very unfairly calls attention to the facts that Lord Eglinton requested that the new lunatic asylum should be called "the Eglinton Lunatic Asylum," and that his excellency lately proposed as a toast, "Prosperity to the lunatic asylum."

At the head-office of police, Dublin, on Tuesday, a man named Mr. Cann deposed that his son had absconded from his home, taking with him the sum of £23. Jonathan Yeates also testified that his daughter Mary Ann Yeates had left her home, taking with her £35 in money, six pounds, and some other property. Both truant were in custody, having been arrested two days previously by the police. The couple, who were about getting married, when prevented by the relentless detectives, have been transmitted to Frankford (King's County) sessions.—*Ibid*.

That excellent and interesting individual, Rev. Mr. Scott, of St. Audoen's, Dublin, has made an appeal to the "faithful" this week in behalf of Gavazzi, who says he has not a single bajocchi left to forward the great cause of "converting Italy" by preaching to British fanatics. This is the newest mode of proselytising extant. The "soupers and jumpers" of Ireland are "turned," just as they are, on their own "sod;" but to convert Italy, through the adoped medium of John Bull's preconceived convictions, is too much of a good joke. Any collector for this purpose in Dublin would, we venture to say, accept a reasonable sum for his chances.—*Ibid*.

Sergeant Shee gives the table of benefices in the dioceses of Tuam, Killala, and Achonry, with some very stringent and valuable comments on the "shameful opulence" of the establishment in those districts, and the consequent cheat they are putting on the people of Marylebone and Paddington when they send a begging-box round to get money for their "work."

It appears that "Protestant Bishop of Tuam has but 23,000 souls to look after, and he has between four and five thousand a year, and the patronage of fifty-two benefices, the annual value of which exceeds £17,000! Meanwhile the law provides not a sixpence for the church accommodation of the Catholics, who probably are not fewer than 500,000. How much longer are we to put up with this state of things?"

PROSELYTISM IN IRELAND.

During the years of famine and fever in Ireland, the stomachs of many people rebelled against their consciences, but the latest intelligence from that country announces the return of the wanderers.

Many anecdotes have been told of the poor Catholics when forced by starvation to desert the old and take up with the new religion. The following is from a source entitled to the highest credibility:—

A popular farmer named Martin, after bravely resisting for months the violence with which hunger besieged his tabernacle, was at length obliged to surrender at discretion! The tidings spread far and wide that the enemy had triumphed, and the Evangelicals were in ecstasy. In order that their victory may be turned to account, it was thought advisable to have the new "convert" publicly confirmed by his Lordship the Protestant Bishop. Accordingly the day being fixed Martin was provided with a suit of new clothes. A blue coat, with bright gilt buttons, yellow cassimere pants, a white vest, and a red neckerchief gave him that exterior appearance so important in converts to Protestantism. On the important day Martin dressed himself in his new garments, and received at the Parsonage the congratulations of several ladies distinguished for their "vital piety." The congregation beheld the new convert enter between two of the brethren, with feelings of indescribable emotion. When the ceremony commenced Martin stood up before his Lordship, and the following dialogue took place:—

"Martin," said the Law Bishop, "it is proper that you should give testimony to the truth before this enlightened assembly, wherefore I will ask you some questions respecting your belief in the chief doctrines of Christianity."

"How many Gods are there, Martin?"

"The Parish Priest told us that there was only one God."

"How many persons in God?"

"The Parish Priest taught us to believe in three persons."

"That's all correct, Martin," said the Bishop. "These are points in which we agree with Romanists. Now tell me how many sacraments are there in the Christian religion?"

"Seven, my Lord!"

"Oh! horrible," exclaimed the Bishop!—"Rank Popery! There are only two sacraments, sir! You must renounce five of the seven, before I can admit you to confirmation."

"Will your Lordship allow me to keep four of them?" said Martin.

"Impossible!" exclaimed the Bishop.

"May be you will allow me, if I must have but two, to select from the seven the two I like best?"

"Impossible!" again exclaimed the Bishop, who was becoming excited as well as his catechumen.

"And must I give up five of them—is your Lordship in earnest?"

"I have already declared so," said the Bishop, who now began to feel annoyed at the scene in which he was acting so conspicuous a part. His face grew red, and many of the members looked as if they could swallow the convert.

"Well!" cried Martin, "by my life no one shall ever say that I sold five sacraments for a suit of clothes! Here—you may take the clothes and I will keep the sacraments!" And suiting the gesture to the word, he threw off coat and vest, and, to the great horror of the Bishop, and the indignation of the assembly, left the meeting house in *naturalibus*.

A CRY FROM THE SOUTH.—Who has not heard of Dingle, with its insidious army of proselytisers, who follow up the ravage of the famine and the Crow-bar Brigade, and are more fatal than they? Dingle is still the citadel of those corruptionists, who add a new pang to the terrible ordeal through which the Irish peasant has to pass, by tempting him to sell the faith of his fathers, that he and his starving family may eat and live. This earnest appeal comes from the Rev. Eugene O'Sullivan, one of the pastors of that persecuted district; no generous heart will refuse it sympathy:—

"At the present moment the distress and misery of the people of Dingle are greater than I ever witnessed them before. It is not unusual to find some families for two days without tasting food; others for entire days living on nettles and other weeds. Fever is now on the increase. I prepared on yesterday a poor woman who was in fever for the previous fortnight, and though I am familiarised to scenes of misery, I was horrorstruck at the frightful condition in which I found her. I will not describe it because I could not. I trust she is now with her God. Her attachment to our holy faith entitled her to it, for she lived only a few yards from the "colony" houses, and she had only to express a wish to become a convert, and instantly her temporal wants would be relieved.

"This appalling destitution arises from the total want of employment; the spring business, which gave more or less employment, has long since ceased; hence the laboring classes, and mechanics also, have no means of supporting themselves or their families. It is almost death to them to go to the workhouse, because the moment they enter it their cabins are pulled down by the landlords, and consequently they endure the greatest privations rather than abandon them believing that if their cabins are once gone they must remain for ever immured within the walls of the workhouse.

"When such unparalleled misery prevails, the intensity and extent of which I am unable to describe, it is easy to conceive what an ample field for proselytism exists, and with what avidity it is seized upon by its unprincipled but persevering abettors in this town. The same inducements are still held out which were formerly—namely, five or six shillings per week for each family, snug cottages, their children gratuitously fed, clothed, and educated, with some other perquisites. In the face of such temptations on the one hand, and of awful privations on the other, no person unacquainted with proselytism and its demoralising effects can comprehend the painful position of the clergyman who endeavors to preserve the faith of the poor of Christ intrusted to his care against such unequal odds.

"Nearly four thousand pounds were expended in the year 1850 in this district for proselytising purposes; the same amount was expended in 1851 and 1852, and larger sums annually for the last sixteen years. Of course, such lavish expenditure has produced the most demoralising effects, and, consequently, to protect the people in the midst of such contagion is a work of the greatest difficulty, anxiety, and expense."

GREAT BRITAIN.

NEW EXPEDITION IN SEARCH OF SIR J. FRANKLIN.—Lady Franklin has given the screw schooner *Isabel* to Commander Edward Inglefield (son of the late Admiral Inglefield) on condition that he undertakes the voyage at his own expense and risk. The *Isabel*, as a screw propelled, is well adapted for Arctic service, having been doubled all over. She is about 170 tons burthen, and twenty-four horse-power, and provisioned (by Lady Franklin) for five years.—Her crew consists of twelve persons, "all told," and she will probably sail the first week in July, so as to make search along the coast of Baffin's Bay and Labrador, and, if possible, penetrate to Jones's Sound.

Mr. Bourn, a surgeon residing at Radstock, in the neighborhood of Bath, has been committed for the manslaughter of a poor woman on whom he had been performing an operation in a painful case of child-birth, but left in the middle to attend "a richer patient."

MESMERISM.—At the Manchester Police Court last week a man was charged with having thrown a girl into a mesmeric sleep, from the effects of which she had become partially insane, and had attempted to destroy herself. It was found she was laboring under active inflammation of the brain, and the man was bound over to answer the charge at next assizes.

The chapel in London in which Dr. Achilli preached has been closed for a month, in consequence of the small number of persons that attended.

Miss Burdett Coutts visited Exeter a few days ago, and received much attention from the clergy. An amusing story pertaining thereto is told (by the *West-ern Times*) of the Rev. Prebendary Hole. Seeing an elegant ladylike person in the Cathedral, followed by a man-servant in Miss Coutts' livery, the Prebendary made up to her, and volunteered his services to show her the Cathedral. Those services were accepted, and he prattled on about her liberality—all that he had heard of her goodness—and, finally, placed the claims of a certain institution before the lady. The lady nodded an easy acquiescence in all he said, but gave no further sign. It afterwards turned out that the Rev. Hole had been toadying to my lady's maid!

UNITED STATES.

The Catholic College at Worcester, Mass., was consumed by fire, with the exception of a portion of the east wing, on the afternoon of Wednesday, 14th inst. The fire arose from a defect in one of the chimneys. The loss is estimated at \$50,000. There was no insurance. A considerable portion of the valuable library was saved. The students of this institution were about 100 in number.

FIRE IN BOSTON.—A most destructive fire took place in this city on Saturday 10th inst., which raged from half-past three until eight o'clock in the evening. It commenced in a small stable adjoining the Sailors' Home in Purchase street, which was destroyed together with the Boylston School house, Bethel Meeting house, and some thirty or forty other buildings. More than one hundred poor families were rendered homeless, many of whom lost their furniture. It is stated that the loss cannot be much less than \$300,000!—*Boston Pilot*.

MELANCHOLY ACCIDENT AND LOSS OF LIFE.—On Monday afternoon, about four o'clock, as the ferry boat Hunchback was entering Vanderbilt's dock, Staten Island, the bridge on which a number of persons were awaiting her approach gave way, and precipitated a crowd into the water. Fortunately it was exactly low tide, so that the water was comparatively shallow, and there was little or no current. Twelve bodies were taken from the water in a short time after the accident, and there was reason to hope that they included all the victims; but late in the evening another was found, and it is possible that others may have floated to a distance. Five bodies more have been recovered, but are not yet identified. Seventeen in all have been taken out.—There is ground for apprehending that from forty to fifty have perished.

About three o'clock this morning (Tuesday, July 6), the St. James exploded her boilers at Pointe Aux-herbes, and some fifteen or twenty of her passengers—among whom were Judge Preston, of the Supreme Court, J. M. Wolfe, Mr. Gates, and John L. Sheed, of the mint—were lost.—*N. O. Picayune*.

A barrel of liquor was seized in a pork barrel in Portland, last week, marked "prime pork." It was doubtless a portion of the "striped pig."

SPIRITUALISM—THE MISSES FOX.—The Manager announces that at the suggestion of many friends of the new Spiritual Manifestations, and the actual consent of the spirits themselves, as expressed by their rappings, the Misses Fox will appear this evening, on the stage of the Varieties, and, as mediums, afford the public at large an opportunity of judging as to the truth or falsity of super naturalism.

DR. ADAMS ON SPIRITUAL MANIFESTATIONS, WITH AN EXEMPLIFICATION.—The Rev. Dr. Adams took occasion in his discourse last Sabbath morning, to speak of the new-fangled doctrine of "Spiritual Manifestations," and its pernicious tendency. The high degree of proficiency to which many arts calculated to deceive have arrived, was adverted to, and the great iniquity of using them, not for mere purposes of entertainment, but associating them with religion. The Bible, he said, was the only communication with the spirit-world, and this inspired volume was complete; he knew not why any additional was needed. In conclusion, he referred to the somewhat exceptional manner in which this new gift was manifested. The key of "communication" was money, and the whole was designed to make men stare and wonder. As if in exemplification of the discourse, the preacher had scarcely pronounced the benediction, when a beardless young man of about 17 years, stood up near the pulpit, and announced himself as one of the "four hundred and ten thousand" spoken of in the book of Revelations, who are to "follow the Lamb wherever he leadeth," i.e., he was to go wherever his disposition prompted him. His remarks were cut short by some interference of the church officers. We understand the deluded youth is named J.—I.—, and hails from Broome county. He says he has a mission to perform, and is now looking for an opportunity to go to Palestine. With a little assistance from his friends, he will probably go, instead, to a lunatic asylum, a victim to the delusions of "Spiritual Rappings."—*N. Y. Journal of Commerce*.

A "BRILLIANT" DEVICE.—Doubtless a custom-house officer would be able to see the meaning of the following from the *Boston Transcript*:—"Since the liquor law went into force in Maine, great quantities of liquor labelled 'Day, and Martin's blacking' have been imported into that state; and yet it is not observed that the boots are brighter than before."

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THE TRUE WITNESS
AND
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, JULY 23, 1852.

NEWS OF THE WEEK.

The Imperial Parliament was prorogued on Thursday the 1st ult., by her Majesty in person, with the view to an immediate dissolution; we give the speech from the Throne, below. As the last act of the Parliament, which re-enacted the Penal Laws, and which has pledged the nation to return to the old paths of cruelty, and persecution against Catholics, there is in it nothing very remarkable. The Derby ministry, during their tenure of office, have done their best—and, upon the whole, they have not succeeded badly—to make her Majesty's government odious to Catholics; and in the solemn rignarole which they compelled her, parrot like, to repeat from the Throne, they have done their best to render royalty itself contemptible. With the shrieks of the victims of the Stockport massacre still ringing in her ears—whilst the glare of the burning churches and houses were still visible on the horizon—and the walls of the metropolis, placarded with the Proclamation which forbids the Catholic Priest to wear his ordinary attire, or to celebrate the mysteries of Christ's holy religion in public, and which makes it penal for the Catholic layman to follow, with the last sad marks of affection and respect, the body of a deceased friend or relative to the grave—whilst from one end of Great Britain to the other, the demoniacal howl of "No-Popery," raised by the Derby ministry, is gonging the vile rabble of the conventicle to deeds of bloodshed and incendiarism—the Queen of England is made to declare her determination to uphold that hell-begotten system, to which,—with an impudence that would be simply ludicrous, if it were not in such painful contrast with the brutal scenes that are being enacted around us—she is made to attribute the "civil and religious liberty of the country." And so, with this lie from the throne, with this solemn mockery of truth and justice, of God and man, terminated the session of 1852. Would to God that the evil that it has done—the angry passions it has aroused—the contempt for the British Courts of Legislature that it has engendered—could perish with it, and with it pass away, and be forgotten. But this may not be; the storm that has been evoked will not be so easily allayed; neither does it seem to be the intention of our present rulers to desist from the offensive conduct towards Catholics, which they have, hitherto, pursued themselves, and encouraged in others. On the contrary, it seems likely, that every effort will be made, by appealing to the ignorance, and savage passions of the populace, to influence the coming elections in England and Scotland, and to ensure the return to Parliament of men who, in their thick headed bigotry, and contempt of truth and decency, shall eclipse the anile drivellings of the pious Spooner, and far outdo the obscene rihaldry of the gentle Drummond. In Ireland is our hope—that the men of Ireland will be true to themselves, to their country, and to their Church—that they will return men who, disregarding all minor questions, will devote themselves to procuring the repeal of all laws which infringe upon the rights of Catholics, or which inflict disabilities or degradation upon any man on account of his religion—and who will do their utmost to procure for the Catholic, the enjoyment of every right and privilege that is enjoyed by his Protestant brother: more Catholics do not ask—with less they will not be content.

THE QUEEN'S SPEECH.

MY LORDS AND GENTLEMEN,

I am induced, by considerations of public policy, to release you at an earlier period than usual from your legislative duties. The zeal and diligence, however, with which you have applied yourselves to your parliamentary labors have enabled me, in this comparatively short session, to give my assent to many measures of high importance, and, I trust, of great and permanent advantage. I receive from all foreign powers assurances that they are animated by the most friendly dispositions towards this country; and I entertain a confident hope that the amicable relations happily subsisting between the principal European states may be so firmly established, as, under Divine Providence, to secure to the world a long continuance of the blessings of peace. To this great end my attention will be unremittingly directed. I rejoice that the final settlement of the affairs of Holstein and Schleswig, by the general concurrence of the Powers chiefly interested, has removed one cause of recent difference and of future anxiety. The amicable termination of the discussions which have taken place between the Sublime Porte and the Pacha of Egypt, afford a guarantee for the tranquillity of the East, and an encouragement to the extension of commercial enterprise. The refusal on the part of the King of Ava, of redress justly demanded for insults and injuries offered to my subjects at Rangoon, has necessarily led to an interruption of friendly relations with that Sovereign. The promptitude and vigor with which the Governor-General of India has taken the measures thus rendered unavoidable, have merited my entire approbation, and I am confident that you will participate in the satisfaction with which I have observed the conduct of all the naval and military forces, European and Indian, by whose valor and discipline the important captures of Rangoon and Martaban have been accomplished, and in the hope which I entertain, that these signal successes may lead to an early and honorable peace. Treaties have been concluded by my naval commanders with the King of Dahomey and all the African chiefs, whose rule extends along the Bight of Benue, for the total abolition of the slave trade, which is, at present, wholly suppressed upon that coast. I have had great satisfaction in giving my assent to the measure which you have adopted for the better organization of the militia, a constitutional force, which being limited to pur-

poses of internal defence can afford no just ground of jealousy to neighboring powers, but which in the event of any sudden unforeseen disturbance of my foreign relations would, at all times, contribute eventually to the protection and security of my dominions.

GENTLEMEN OF THE HOUSE OF COMMONS,

I thank you for the liberal provision which you have made for the exigencies of the public service. The expenditure which you have authorised shall be applied with a due regard to economy and efficiency. The recent discoveries of extensive gold fields have produced in the Australian colonies a temporary disturbance of society, requiring prompt attention. I have taken such steps as appeared to me most urgently necessary for the mitigation of this serious evil. I shall continue anxiously to watch the important results which must follow from these discoveries. I have willingly concurred with you in an act which, by rendering available to the service of those colonies the portion arising within them of the hereditary revenue placed at the disposal of Parliament on my accession to the throne, may enable them to meet their necessarily increased expenditure.

MY LORDS AND GENTLEMEN,

I have gladly assented to the important bills which you have passed for effecting reforms long and anxiously desired in the practice and proceedings of the superior courts of law, and generally for improving the administration of justice. Every measure which simplifies the former and diminishes the delay and expense of legal proceedings, without introducing uncertainty of decision, impairing the authority of the courts, or lowering the high standard of the judicial bench, is a valuable boon conferred upon the community at large.

I hope that the measures which you have adopted for promoting extramarital interment of the dead, and for improving the supply of water, may be found effectual for the remedy of evils the existence of which has long been a reproach to this great metropolis, and may conduce to the health and comfort of its inhabitants.

The extension of popular rights and legislative powers to my subjects resident in the colonies is always to me an object of deep interest, and I trust that the representative institutions, which, in concert with you, I have sanctioned for New Zealand, may promote the welfare and contentment of the population of that distant but most interesting colony, and confirm their loyalty and attachment to my crown.

It is my intention to dissolve, without delay, this present Parliament; and it is my earnest prayer that in the exercise of the high functions which, according to our free constitution, will devolve upon the several constituencies, they may be directed by an all-wise Providence to the selection of representatives, whose wisdom and patriotism may aid me in my unceasing endeavors to sustain the honor and dignity of my crown—to uphold the Protestant institutions of the country, and the civil and religious liberty which is their natural result—to extend and improve national education—to develop and encourage industry, art, and science, and to elevate the moral and social condition, and thereby promote the welfare and happiness, of my people.

As a specimen of the equal justice that is meted out to Catholics and Protestants, by our precious Protestant "civil and religious liberty" loving government, we recommend the following extract, from the proceedings in the House of Commons on the last day of the session, to the attention of our readers:—

"Mr. H. Berkley wished to ask, whether the act in force against Catholic processions could not restrain proceedings by clergymen of the Church of England in imitation of Catholic processions; and if it could not, whether it was the intention of her Majesty's government to frame such an act as should put a stop to all religious processions, or public demonstrations of religion?"

"Sir F. Kelly said—that the act had no relation whatever to religious processions in which clergymen of the Church of England had a part. The act applied solely to processions composed of Catholic Priests, or Catholic persons. Government had no intention of proposing, either in this, or any other parliament, a bill of the nature suggested by the question."

This is Religious Equality with a vengeance. One law for the Catholic, and another for the Protestant. Lord deliver us from Protestant "Civil and Religious Liberty!"

The Derby proclamation has produced the results that it was intended by its authors to produce, and the demon of Protestantism has been again permitted, nay, encouraged and exhorted—to gratify its love of persecution, and insatiable thirst for blood. On our sixth page will be found an account of the Protestant riots at Stockport, and the consequent loss of life, sacrilege and destruction of property, for all of which the Derby Government are responsible, in the eyes of God and man. It is they who, by their speeches in Parliament, by their addresses to the electors, and impertinent proclamation, have goaded on the Protestant savage populace to the perpetration of the outrages which we have this day to deplore; the blood of the slain is upon their heads, and will, in due time, bring its curse, the curse of innocent blood, upon them, and their supporters.

From the account, as given by the Protestant journals, it appears that the little girls of the Catholic schools at Stockport—dressed in their ordinary school-dress, wearing little crosses round their necks, such as most Catholics usually wear, and headed by the Catholic clergyman in a plain black coat, but without any religious insignia, or marks of his sacerdotal character—walked in procession to the Catholic Church on Sunday, the 27th ult. In this procession of little school girls, there was nothing contrary to the provisions of the existing Penal Laws against Catholics; the only thing that could be construed into a violation of the law was the appearance of one person with a staff, ornamented with a gilt ball and dove. However, the Protestant rabble of Stockport knew that they would be supported by the Protestant magistrates, and officials of the district, in any excesses of which they might be guilty, provided only, that Catholics, and especially Irish Catholics, were subjected to them. They took advantage, therefore, of this harmless procession of little school girls, to insult and provoke their fellow-Catholic citizens; then came, as a matter of course, reprisals, for an Irish Catholic is not a dog that he should be beaten, kicked, and spat upon, with impunity; Irishmen, though Papists, still are men; and, as men, it was but natural that they should try to defend themselves from their persecutors. But the Irish Catholics at Stockport were in the minority, and the Protestant bullies knew this well, and were very bold and valiant in consequence. Animated, both by their hatred of the Catholic religion, and their hatred of Irishmen, they gave full scope to their malevolence against the alien religionist; they pillaged the peaceful dwellings of the Catholic clergy—broke into, fired, and desecrated the Catholic Churches, and, forcing open the Ciborium, trampled the contents under foot—reminding us, in their sacrilegious fury, of the Donatists, and

Circumcellions of the IV. and V. centuries, of whom it is related, by Optatus Mileritanus, quoted by Gibbon—"that if they obtained possession of a Church which had been used by their Catholic adversaries, they burned the altar, melted the consecrated plate"—(their Protestant descendants are not so simple, they are more given to stealing, than to melting, the plunder of Catholic Churches)—"and cast the Holy Eucharist to the dogs, with every circumstance of ignominy,"—so closely do heretics of all ages, and of all countries, resemble one another.

Having glutted their rage against the Church, the fury of the Protestant rabble was then directed against the Irish residents; especially do they seem to have taken delight in maltreating the women and children. The following is from an English newspaper, and will give some idea of the manner in which the poor Irish were treated:—

"In Black-row and Petty's-carr, which were notorious Irish districts, the houses have been completely gutted; the scanty furniture was lying across the roads, and the pavements was strewn with the fragments of bedding.

"We visited one house in which eleven wretched women were hoarding in half-nudity. The windows were destroyed, the roof partially removed, and not a particle of furniture or bedding had been left to them. Houseless children in scant night-dresses ran about screaming for lost fathers, brothers, and mothers, whom they sought in vain."

To this vivid description we will not add another word. Surely the cry of the wretched, half-naked women, of the houseless, fatherless children, will not be uttered in vain. If there be a God, and if He be a just God, surely He will avenge their cause.—Vengeance is His, and it is not for man to execute it. Yet, Irishmen cannot be expected to forget brutality such as this. A day will come, perhaps it is not far off, when their hands shall be strengthened against their old oppressors; in that day the cry of Irishmen should be—"Remember Stockport!" "Remember Stockport!" should be painted on all their banners.

Many of the London journals have been congratulating the country on the diminution of pauperism, as shown by the Poor Law Returns. "These returns," says the Spectator, "are fallacious; they show us the diminished cost—they do not show us the comparative numbers." They show, in fact, not that there are fewer paupers, but that less money has been expended upon them; truly, a fine subject for boasting in a nominally Christian community. The Spectator continues—

"Mr. Pashley has proved, in his painstaking volume, that the official method of taking the numbers on particular days is wholly deceptive; and by the careful collation and collection of evidence, he convinces us that the number receiving relief should be taken at an amount immensely exceeding the official statement,—that probably as many as 3,000,000 persons come, at one time or other within the year, under the relief; the children alone probably amounting to 1,000,000. The most recent statistics showing a diminution in the expenditure, do not materially modify the calculations of Mr. Pashley."

On our first page will be found the account of the installation of His Grace, Paul Cullen, as Archbishop of Dublin, in virtue of the authority of the Holy See, and in defiance of the Ecclesiastical Titles Bill.

The agitation in Ireland, on account of the anti-processions and clerical-dresses, Proclamation, is increasing rapidly, and is looked upon, not without anxiety, by many who, at first, hailed its appearance with savage joy. The Dublin correspondent of the Times says—"The steam is rapidly rising, and there is no doubt but that, by the united efforts of orators, lay and clerical, with the efficient aid of public writers, a good hustings cry will be fully ripened." Many thanks to the folly of our adversaries. The following are from addresses of Irish Catholic clergymen to their flocks, and afford unmistakable signs of the feelings entertained in Ireland, both by clergy and laity, to the present British Ministry. The first is from an address of the Rev. Dr. O'Brien, of Limerick, to the "Young Men's Society" of that city. He said,—speaking of the Proclamation—

"But this law is not likely to be obeyed. (Loud cheering.) In fact, those who made it never intended it should be; and even the 'Proclamation' Ministry are not so stupid as to be ignorant of the impossibility of enforcing its provisions. (Cheers.) It would not surprise me if there were processions all through this Island during the Month of August—in every town, city, hamlet, and on every hill-side. 'Twere difficult, indeed, to prove a breach of this so-called 'law.'—And besides, how many dresses can a priest wear besides the dress of 'his order?' Nay, why should it be necessary for an excellent Catholic procession that he should assume vestments at all? Suppose you, brothers, have your procession, with your 'symbols' and 'banners,' and all those insignia that scandalize 'our people' so very deeply, the Majesty of the rite will not be much affected if the clergy walk at your head, attired like one of yourselves. (Cheers.) Your chant will swell as grandly in unison, and your souls will expand as proudly, and your homage will be as acceptable to Heaven, while 'our people' will have as much reason to writh and cry 'scandal!' as though cope and surplice, stole and chasuble varied the pageant of the day. (Loud cheers.) Lord Derby ought to beware. He holds our churches while we are begging from door to door for means to shelter our congregations. (Hear, hear.) We are feeding numberless strange gentlemen and ladies from beyond the sea, for the no very desirable consideration of being belied and abused. We give coaches to persons who malign us, and silks and satins to their wives and daughters, with no spiritual result, only 'suffering persecution,' nor temporal reward, only the gratification of fattening our fogs. It is quite possible that we may be 'scandalised,' by and bye; and though he need not dread a 'breach of the peace' in such an encounter, we may—the priests may—evoke a spirit that Lord Derby's magic shall not be able to master, and which may sweep the church establishment to the kingdom whence it came. (Loud cheers.) This is no time to be laboring at the work of division. Lord Derby ought not to be unwise. The statesmen of England, just now, are 'pretence' and diplomatists on the continent may be

working problems in which the infatuation of Prime Ministers may be a very known quantity indeed.—Louis Napoleon has disappointed few of his friends, and he has made his enemies play his game more than once, since his star came into the ascendant. (Cheers.) His policy is named, but not known. In the event of a war with England, why should Lord Derby run the hazard of awakening an interest in this country for England's foes? (Cries of 'Hear, hear,' and cheers.) Recent events in America, too, are quite sufficiently significant to render sound politicians cautious. Some hundred thousand men might, in an hour of desperate enterprise, join any foe of English sway. Such combinations might tempt the disaffected, and arm the hostile with a desperate determination to redeem the past, and rescue the future. (Cheers.)"

The second is from an address of the Rev. Mr. Corkron to his flock, exhorting them to put no faith either in the Whig or Tory—"For," said he—

"Your blood as Celts, your creed as religionists, in the words of old Shakespeare, 'stink in their nostrils.' Recollect 1847, when our Celtic millions perished of starvation, while the exchequer of Britain was stuffed with gold, and the key in Russell's pocket. (Cries of 'We recollect it too well.') English gold could be had to rescue the dark Indian from the lash of his task-master, but nothing could be granted to rescue the mere Irish from the agonies of starvation. Recollect the anti-titles bills, which would unmitre your bishops and dishonor your clergy. (A groan for the Whigs.) Out goes the scorpion Russell—in comes the double scorpion Derby, with a coercion act in one hand and his anti-Maynooth and anti-Nunnery programme in the other—while the last supplement of his remorseless bigotry is exhibited in his proclamation against ecclesiastical processions and dresses. (Cries of 'Oh, oh, oh.') It sickens the heart to contemplate these things. Now, we, the people of Ireland, must conquer them, or they will conquer us; and if they conquer us, they will exterminate our faith and our race. (Hear, and cries of 'True.')

We read also, that the Catholic clergy of the Denery of Limerick have adopted the following resolution against the arbitrary Derby Proclamation—they say:—

"That whilst we bear her Majesty all the allegiance which in temporal matters is rightly due to the Sovereign by the subject, we recognise in the Government no right to forbid to the Catholics of this empire the peaceful observance of the usages of their church, or the use in public as well as in private, of their distinctive robes by its bishops, priests, and religious.—That a law, directed against the free exercise of the Catholic religion, has no binding force, and, like all other penal enactments against the Church, must be disregarded."

We copy from the Transcript the following important intelligence, per steamer America:—

"The Parliamentary elections were occupying the whole share of public attention. Most of the English Borough Members had been returned, but the Counties had still to elect. The result so far was not encouraging to the government, but their prospect may improve in the counties. A return of the results in the Daily News to Friday, classifies the members elected as 133 Liberals, and 80 Derbyites. The Times has it 158 Liberals, 68 thorough Ministerialists, and 28 liberal Conservatives.

"Advices had reached England from the frontier of Cape Colony to the 25th of May. The news is indispositive.

"No casualties of moment have occurred during the preceding month, but there are several indications of the unsubdued position of the Caffres."

ORANGE PROCESSIONS.

We hoped, though we hardly expected, that the anniversary of the conquest of Ireland would have passed over without any considerable breach of the peace. We knew that his Lordship the Bishop of Toronto, and the other Catholic Prelates, throughout their respective dioceses in Upper Canada, had been unceasing in their exhortations to their flocks, to offer no obstruction to, and to take no notice of, those public exhibitions which the law permits, and by which Protestants intend to insult their peaceable fellow-citizens of a different religion, and to taunt Irishmen with their sufferings, and the overthrow of their nationality. In Bytown, Toronto, and in several other places where these processions took place, the truly Catholic, and Christian efforts of the Bishops and Clergy were crowned with success; but the 12th of July was not to pass over without the shedding of human blood. At Hamilton, the Orangemen, as if in anticipation of the tragedy that was to be enacted, had provided themselves with arms and ammunition: after the procession was over, an attempt was made to seize one of the drums belonging to the band; a riot occurred; one man was shot dead, and another, who, we believe, is expected to die of his wounds, was stabbed in the groin. There is considerable discrepancy, in the accounts that we have seen as to the origin, and circumstances of the fray. Some say that the fatal shot was fired by the man who was stabbed, after he had received the wound, and that the man who was shot, was the very man who inflicted the blow—the verdict, on the coroner's inquest, seems to favor this account. Others however say, that the stabbing occurred subsequently to the firing of the fatal shot. Amidst these conflicting statements, we do not pretend to decide which of the two is the more correct; we give the following account as we find it in the Hamilton Spectator:—

"THE TWELFTH OF JULY.—ONE MAN KILLED, AND ANOTHER DANGEROUSLY WOUNDED.

There was no public celebration here on Monday, if we except a procession, with flags and music, to the lake, where the party, accompanied by brethren from Brantford, Ancaster, and Caledonia, embarked for Toronto. We perceive by the papers from the sister city, that a very large procession was formed there, and that a dinner followed. Everything went off quietly. Here there was no disturbance, but during the night several persons—Orangemen, or supposed to be Orangemen—were dreadfully beaten. A great deal of anxiety was manifested yesterday for the safe return of the party from Toronto, as it was understood that a large number of the laborers on the railroad were idle for the day; and when the noon boat had arrived, though without any of the returning Orangemen, many of the laborers were congregated along the beach.

Upon writing the preceding paragraph, we decided upon leaving the article open for the arrival of the evening boat.

and alas! we have to record the slaughter of one of our fellow subjects—an inoffensive man, shot down in the prime of life. The City authorities, fearing a riot on the arrival of the steamer, swore in a strong body of Special Constables, in addition to the city and railroad police. These men were taken charge of by Alderman Moore, and marched down to the bay. Upon landing, the party proceeded in procession, but without colors or music, up James-street; we regret to have to say, however, that many of them were armed with guns and pistols. They had not proceeded more than a couple of blocks, before some stones were thrown; but at this point no disturbance took place. Proceeding onward they reached the corner of Mulberry-street, where a large crowd was congregated, a man from which stepped forward and kicked the drum that was carried by one of the party. Some stones were thrown at the same time, immediately after which a number of shots were fired—from six to eight—and a man named Barney McPhillips, a moulder, in the employ of Messrs McQueston & Co., was shot in the groin, the ball passing out at his back, and he expired instantaneously; about the same moment, James Campbell, a cooper, who carried the drum, received two stabs from a dirk, or large knife, in the abdomen. He was immediately carried into Miss's tavern, and the wounds were dressed by Drs. Bates and Robert Hunter; but at the time we saw the poor man he was suffering the most excruciating agony, and the Doctors seemed to entertain but little hope of his recovery. We believe that one or two other people were injured in the melee, which scarcely lasted a minute, but we have nothing definite.

The Orangemen then proceeded to their quarters, in the Court House Square, after which a number of them, all of whom seemed to be armed, proceeded down King Street, we believe to the Victoria Gardens.

We need scarcely say that the city is in a state of excitement, and that great fears are entertained, at the time of writing, of getting safely through the night. The authorities have adopted every precaution to preserve the peace, and we cannot speak in too high terms of the coolness, courage and promptitude of Alderman Moore, who took the direction of the police. But for the exertions of that gentleman, and one or two others, we feel satisfied that we should have to record a far more fearful destruction of human life.

Our opinion of these twelfth of July processions has been expressed, we believe, on a late succeeding year, and the dreadful tale we record to-day is the consummation—perhaps but the commencement—of what we have so long feared. One fellow-creature lies in his blood, another at the point of death—sacrifices at the altar of that accursed party spirit which has done so much to alienate Irishmen at home and abroad.

What must be the reflections of those who have been in any way instrumental in getting up this celebration, when they learn the result?—Surely this is the last Orange procession which we shall have to record. Men cannot be so callous as to remain unmoved, with the thought that the life of a fellow man lies at their door; men cannot persist in processions which always aggravate, and too often end in bloodshed and death.

The Coroner's Jury returned the following verdict:—That Bernard McPhillips came to his death in consequence of a gun shot wound received by him in an affray which occurred on James-street, in the city of Hamilton, on the evening of Tuesday, the 13th instant. That upon that occasion several shots were discharged by different persons, forming part of the procession of men armed with muskets and other weapons, which marched up said street on the evening in question; but in the opinion of the jury, the particular shot which caused the death wound so received by the deceased, Bernard McPhillips, was fired by one Thomas Campbell, after the latter had been snatched by said deceased, and while deceased was in the act of retreating. The jury further present, that the said Thomas Campbell is, therefore, guilty of Manslaughter.

The calamity with which Montreal was visited on the 8th inst., has called forth the warmest sympathies of our fellow-citizens throughout Canada. In every large town and populous parish, meetings, in order to raise funds for the relief of the sufferers, have been held, and the Corporation and Relief Committee are indefatigable in their exertions, that the funds so collected be properly administered. Nor is this sympathy confined to Canada. Everywhere in the United States we read of public meetings, and we receive, not only expressions of good will, and regret for the calamity that has befallen us, but something more substantial than mere sympathy, and kind wishes: New York has already remitted a considerable sum—\$10,000—and the other cities of the Union will not be behind.

At a meeting of the Relief Committee on the 17th inst.—It was moved by the Hon. L. H. Lafontaine, seconded by O. Bertholet, Esq., and adopted—

That in conformity with the suggestions of M. Villeneuve, the relieving Sub-Committee for Catholic French Canadians be composed of the Rev. L. Villeneuve, Rev. M. Prevost, Messrs. H. Paré N. Valois, and John Smith;—and that another such relieving Sub-Committee, for the Irish Catholics, be composed of the Rev. J. Connolly, Rev. Mr. Dowle, Messrs. McCambridge, Francis McDunnell, and J. Megorian.

LIST OF DONATIONS TO RELIEF COMMITTEE. Table with columns for names and amounts in £ and s. d.

We regret to say that the publication of our esteemed contemporary the Melanges Religieux, has been indefinitely postponed on account of the total destruction of the printing establishment by the great fire on the 8th inst.

Parliament is expected to meet for the dispatch of business upon the 19th of the ensuing month.

Several notices and communications are unavoidably postponed from want of space.

RECEPTION AT THE CONVENT OF THE CONGREGATION OF OUR LADY.

On Thursday morning, 15th inst., a most interesting ceremony took place in the chapel of the Congregation of Our Lady in this city. Four young ladies took the veil, and the habit of the order, at the hands of his Lordship the Bishop of Montreal. Three others entered at the same time as postulants, making seven in all. The four who made their final profession were—Miss Boland, daughter of P. Boland, Esq., of Boston, and niece of the Bishop of Boston; Miss Quinn, daughter of Edward Quinn, Esq., Long Point; Miss Anna Hennessy, niece of Dr. Hayes, Toronto; and a young American lady, named Miss Levite. On the same day, twelve months since, these young ladies made their first vows, as postulants, and now they went forward to renew them, and to take others, still more-binding; manifesting in the tranquil peace and holy joy which illumined their young faces, that they indeed have found the path to true happiness, and, like Mary, choose the better part. Nothing could be more edifying, and few things more interesting, than this sacred ceremony, and we have only to wish that those who are accustomed to talk of monastic restraint, oppression, &c., &c., would take the opportunity to witness the profession of a nun, or nuns, then their own eyes would convince them of the absurdity of those stale calumnies.

Yesterday morning (22nd.) we understand that there were some other young ladies admitted to the same order, but we must defer the particulars till our next issue.

We learn from the Minerva, that it is in contemplation to rebuild the Catholic Cathedral of Montreal on a piece of ground at the top, and on the right hand side, of St. Denis Street, known as the Cote St. Louis; this will be one of the most advantageous, and commanding sites for such a building in Montreal. The Hon. D. B. Viger and M. Charles Lacroix, have offered a piece of ground for the purpose, and several citizens have offered to contribute a sum of money, requisite to purchase an additional lot of land adjoining.

A NEW DIOCESE.—We learn from Le Canadien that the District of Three Rivers, which had, till now, continued to form a part of the metropolitan diocese of Quebec, has been erected into a separate diocese, and the Very Rev. Mr. Cook, V. G., and Curé of Three Rivers, has been nominated by the Holy See first Bishop of the new Diocese. Thus the Ecclesiastical Province of Quebec comprises seven dioceses—Quebec, Three Rivers, Montreal, Bytown, Kingston, Toronto, and Red River, or the North-West Diocese.

We have to return thanks to Mr. Lay for a copy of the 1st number of the "Maple Leaf," whose appearance we hail as an interesting and highly useful addition to our periodical literature. The intention of the editor is, to banish from his columns every thing of an immoral, irreligious, or sectarian character; polemics, politics, or religious controversy, are to find no shelter beneath the Maple Leaf, and, in the words of the correspondent, no articles will be admitted "but those of a refined, and improving character, that while it shall be adapted to the young, it may be edifying to older, and more cultivated minds. We must provide profitable and pleasant employment for the hands as well as the head, and introduce chapters on botany, gardening, or patterns for knitting, netting, and crochet-work. In short, we must, with a nice taste, and discriminating judgment, select from the vast store-house of useful knowledge, every thing proper to embellish a periodical of such pretensions, and thus render it, emphatically, a Canadian Family Magazine." With these sentiments we heartily concur, and trusting that the editor will strictly adhere to them, we wish him a long and prosperous career, and a large and daily increasing list, both of subscribers and contributors.

To the Editor of the True Witness.

"If by the spirit you mortify the deeds of the flesh, you shall live."—Romans viii., 13. "Mortify, therefore, your members which are upon earth."—Col. iii., 5. DEAR SIR,—I know that with you, as with all Catholics, it is a rule never to "chop texts" of scripture with your Protestant antagonists, following in this the good advice laid down by Tertullian in his famous Prescriptions, "that heretics should not be allowed to dispute about scriptures. What will you gain by quoting scriptures?" asks Tertullian; "you will only waste your breath, and get nothing from your adversary, except vexation." No dispute about religion ever was, or ever will be, decided by a reference to the scriptures, alone; the thing is impossible; for, setting aside the impenetrable obscurity, and the unfathomable profundity of the sacred scriptures—the numerous conflicting texts, and apparent contradictions with which the Bible abounds, the controversialist, who argues from the Bible, has always, when hard pressed, one last, and certain, shelter from the blows of his antagonist. "Oh, that is not the way I understand that passage," says he; and of course there remains nothing more to be said. "The Word was God" is cited by the Protestant orthodox as a convincing scriptural argument in favor of the Divinity of Christ. "Pooh," says the Protestant Unitarian, "that is not the way I understand it." "The Father is greater than I, so Christ cannot be as great as the Father." "Oh," answers the first, "that is not the way I understand that verse;" and so on, in secula saculorum.

Perhaps, Sir, you will allow me to prevail upon you, for once, to break through your usual rule, in order to show your friend of the Montreal Witness, that if Catholics abstain from "chopping texts" with their opponents, it is not because the former are unable to adduce from the Bible texts, as strong, at least, in their favor, as those quoted by their opponents against them; and that this reluctance to grinding scripture, proceeds, not from ignorance of the sacred writings, as our friends

are so fond of insinuating, but from an unwillingness to descend from their vantage ground, to the level of the Boston platform, and from the conviction, that no good ever did, or ever can, result from "chopping texts" or scriptura-grinding.

A Catholic clergyman died lately at Toronto, of whom an obituary notice appeared in the Mirror. The Montreal Witness has the following remarks, which seem to me to be as uncalled for, as they are certainly indicative of his ignorance, both of scripture, and the teaching of the Catholic Church:—

"The Toronto Mirror contains an obituary of a Romish priest, in which it is stated that the deceased was often heard to say, 'I must purify my soul, which I have stained by sin, if not by my blood, at least by my labor and sweat.' Poor man, to suppose that bodily labor and suffering could purify his soul. Is this the orthodox teaching of Rome, that 'labor and sweat' can remove the stain of sin? If so, and if it be true, there was no need for a divine revelation, for such has always been the teaching of paganism. If the Bible be true, Romanism must be false, for in the former it is stated by the Apostle Paul, that 'a man is not justified by the works of the law, but by the faith of Jesus Christ,' and the Apostle John says, 'the blood of Jesus Christ cleanseth from all sin.' God's way of saving the soul is the simplest, the best, and the only way."

If the writer of these remarks had known anything about Romish doctrine, he would have known, that Romanism is taught "that the blood of Christ cleanseth from all sin," but that it does not thence follow that, in order to appropriate the healing merits of Christ's blood, the sinner is not called upon to make any exertions, or to undergo any hardships, or mortifications. On the contrary, had the writer known any thing of the writings of St. Paul, he would have known that the Apostle expressly says, "But I chastise my body, and bring it into subjection, lest, perhaps, when I have preached to others, I myself should become reprobat."—1 Cor., ix., 27. And, again, the same Saint, and Doctor of the Church, assures us, that he fills up, in his flesh, those things that are wanting of the sufferings of Christ, for His body, which is the Church.—Col. i., 24. To chasten the body, and bring it into subjection, I know, repugnant to Protestantism, and very painful to flesh and blood; but it does not thence follow that it is contrary to the Word of God, or that Christians of to-day can hope to merit Heaven upon cheaper terms than could St. Paul. The acute Biblical critic of the Montreal Witness quotes St. Paul to the effect, that "a man is not justified by the works of the law;" very true; but of what law? I should like to know, was St. Paul speaking? The moral law, the law of Christ, or the old Jewish ceremonial law? As "I understand this text," and I have as good a right to "understand it my way," as a Protestant has to "understand it his way." St. Paul referred solely to the works of the Jewish ceremonial law—to circumcision—to the external purifications enjoined by the law of Moses—and to the rites and ceremonies peculiar to the Jews, but which were not binding upon the children of the new covenant, although many Judaizing Christians in the first centuries—the Ebionites, for example—wished to retain them. I know well, Sir, that the interpretation put upon this passage by most Protestant commentators, since the days of Luther, who was by no means partial to austerities, asceticism, good works, or to mortifying the lusts of the flesh, would seem to imply that the Christian is exempt from the obligations of the moral law, as well as of the old ceremonial law of Moses; and I know also that this anti-nomian doctrine has been extensively preached, and acted upon, in the Protestant world. All I contend for, Sir, is, for my right to interpret the passage in dispute "as I understand it," and that I shall not be bound to accept the meaning of it, as my Protestant neighbor "understands it." You see, Sir, I am a great stickler for the right of "private judgment" and "free inquiry." Surely, our Protestant brethren will not deny me the enjoyment of this right, because I subscribe myself

Yours truly, A. PARIST. July 21st, 1852.

To the Editor of the True Witness.

DEAR SIR,—The great affair of the 12th July, which created so much sensation and anxiety, came off yesterday. At an early hour the "true blues," dressed in Orange colors, were seen arriving from various parts of the country in lumber wagons, and uniting with their fanatic brethren of Bytown, to celebrate the anniversary of the Battle of the Boyne. The number of men assembled, bearing the ensigns of Orangism, could not have been less than 25,000, besides a numerous assemblage of females and children, who, with Orange ribbons displayed in their dresses, had come to join with their husbands, their fathers and brothers, in insulting the Pope and the Catholics. Though in this immense crowd there were not two who could agree with each other in religious opinions, yet they were united heart and hand, and with one accord, to celebrate, in demon-like exultation, and in the face of Catholics, the anniversary of the day in which the cruel Dutch invader overthrew the Irish Catholics in a pitched battle, trampled upon their rights and liberties, and erased the name of Ireland from the list of nations. It is certain that the great majority of the fanatics who composed the procession, were ignorant of the nature of the event they had come to celebrate. The poor peasants who formed the most numerous part of the masses, and who seemed so proud of sporting a rich and costly Orange scarf, over a shabby coat, did not certainly know—their leaders, (of whom they were the dupes) never told them—that the event they were called on to commemorate was the most degrading to the British nation which its history records. The Irishmen who seemed to be the most zealous actors in the drama, assuredly did not know that they were rejoicing in the degradation of their native country, and in the loss of their nationality.

I was sorry to see that some gentlemen of the bar dishonored themselves by taking part in the proceedings of the day. It must be humiliating to the profession to find amongst its members men so void of patriotism, and of every noble sentiment. Alas! that the town of Bytown, in the nineteenth century of the Christian Era, should be disgraced by the rejoicings of such a vile party, whose history can furnish nothing more worthy of celebration than a sanguinary battle, and who, professing Christianity, have set apart one day in each year to exult in the butchery of their fellow creatures, whilst from their very origin up to the present moment, they have not one thought of making a public procession, or any other demonstration, to honor Jesus Christ, the Son of the living God, Saviour of men, and Founder of Christianity.

Yours truly, A. CATHOLIC. Bytown, 13th July, 1852.

CIRCULAR OF HIS GRACE THE ARCHBISHOP OF QUEBEC, SOLICITING THE CHARITABLE AID OF THE FAITHFUL OF HIS DIOCESE, IN BEHALF OF THE SUFFERERS BY THE RECENT FIRE AT MONTREAL.

(From the Journal de Quebec.) Archbishopal Palace, July 10, 1852. Sir,—Before this letter reaches you, you will have learned from the newspapers that a considerable portion of the city of Montreal has been destroyed by a conflagration even more disastrous than those which desolated the city of Quebec in 1845. Nearly two thousand houses have been burned, and the number

of persons left without shelter or support, and reduced to the greatest misery, by this fatal disaster, is estimated at not less than fifteen thousand.

The matter for consideration then is, how to relieve, as soon as possible, our brethren of Montreal in their present sufferings; and, for that laudable purpose, I do not hesitate a moment to appeal again to the charity of my dearly beloved diocesans. I do not forget that they have frequently been called upon to contribute towards other good works; neither do I forget that charity has infinite resources; that none have ever been impoverished by alms given for the love of God; that, on the contrary, it is an efficacious means of drawing down upon the donor the benediction of heaven, even in the things of this world. I know, also, how alive the faithful of this diocese are to the sufferings of their brethren; of that they have given unequivocal testimony during these latter years, when the chief part of our suburbs had been reduced to ashes—when death had swept away a vast number of wretched plague-stricken emigrants, leaving to our charitable care over four hundred orphans, destitute of every means of support. On these, as on many other occasions, they have shown for the unfortunate a sympathy which does honor to religion, and shows the Christian benevolence of their own hearts. Then may I, on the present occasion, rely with confidence on their generous co-operation.

But, besides, every motive of religion and humanity, there is another, which should equally induce us to hasten to relieve the Montreal sufferers—and that is, gratitude. It is not yet forgotten with what generosity Montreal contributed towards the relief of Quebec, when suffering under a similar disaster; how, at the call of their venerable Bishop, the rural districts hastened to participate in the same good work. I am confident that the diocese of Quebec will not fail to follow the example held forth to her at that time, by the diocese of Montreal, and that she will show, by her acts, that she has religiously consecrated the remembrance of the aid given her in her distress by the sister city, and diocese, of Montreal.

Therefore, Monsieur le Curé, I respectfully request that you will communicate the substance of this circular to your parishioners the first Sunday after its receipt. At a meeting to be held after Grand Mass, consult with them on the most prompt and efficacious means to collect donations, either in money or other articles of utility, and transmit the same to Quebec with the utmost possible diligence.

Persuaded that my invitation for an object so truly charitable, will be kindly received by the faithful committed to my care, I, in the meantime, implore the Almighty God to requite them a hundred fold for their deeds of charity.

Accept, Monsieur le Curé, the assurance of my most sincere attachment,

† P. F., Archbishop of Quebec.

MONTREAL RELIEF COMMITTEE.—A meeting of the Executive Committee was held on Wednesday, when it was reported that Messrs. Bertholet and Trudeau had undertaken to ascertain what part of the city would be most suitable for the erection of temporary buildings for the destitute. The report recommended the purchase of from 1000 to 1500 cords of firewood. On behalf of the Municipality of St. Johns, the Mayor, P. P. Demaray, Esq., presented the Relief Committee with the sum of £20, as a donation to the sufferers.—Pilot.

The Right Honorable the Countess of Elgin and Kincardine has subscribed £50 to the fund for the relief of the Montreal sufferers.

The Mayor of Toronto has forwarded £500 to the Relief Fund, as a subscription from that city. It seems that there is a surplus of £3,000 in the hands of the Relief Committee, at Quebec, after meeting the demands of the sufferers by the fire in that city. The Journal de Quebec, and a correspondent of the Mercury, propose that it should be transferred to the Montreal Committee.

The Corporation has voted £600 for the purchase of 3000 additional feet of hose, and has passed a by-law prohibiting the erection of wooden buildings, or shingle roofs, within the city limits. £200 have been voted for the erection of temporary sheds in the Viger Market.—Courier.

A man of the name of James McMahon, a pedlar, was yesterday brought in from Stanbridge on a warrant accusing him of having murdered a jailer, Owen Falloon, in the county Antrim, Ireland, in July 1837. The affidavit of this charge is made by a person who is well acquainted with the accused, and also knew the deceased. We understand that the prisoner is now in our jail on the above charge.—Transcript.

Thomas Woods, a private of the 20th Regt., is now in custody on a charge of arson. He is accused on the affidavit of Mr. Thomas Speers, as being one of the two individuals who set fire to the Hays House during the recent conflagration, and that he was seen in the act of throwing a paper parcel containing some combustibles, into the hay-loft in rear of the hotel.—Id.

SAD ACCIDENT.—We are informed that a boy named Sproule, about eleven years of age, son of a widow living in Colborne Avenue, was drowned last Sunday morning. It appears that the little lad saw a piece of drift wood floating down the river, close to the shore opposite the jail, and then got on a log, and ventured out with the intention of securing it; but in his effort to seize the piece, he lost his balance, and fell head foremost against it, and immediately went down. His comrade made every effort, by diving and dragging, to recover the body, but they were ineffectual.—Id.

A few Orangemen met at Sponcerville, in Grenville County, on the 12th inst., and had a procession, which passed off quietly and unnoticed. Before dispersing in the evening a fight arose amongst themselves.—Only two or three of them were much injured, owing to their being too drunk to fight hard.—Ottawa Citizen. The Bell Reporter says, "the utmost excitement has been caused by the discovery of gold in Dundas. Hundreds are rushing to the diggings. Several considerable lumps have been found."

It is said that the Government intend to appropriate £15,000 in opening roads in the Townships.—Quebec Chronicle.

FIRE.—A fire took place at Hamilton on Saturday last, in a house situated on the corner of Main and Catherine streets, occupied as a German boarding-house. A man named Peter Rowenburgh was burnt to death in his room situated in the attic.—Pilot.

Died. In this city, on the 15th instant, Major Colman, late 16th Regiment.—May he rest in peace. In this city, on the 29th instant, Mr. Arthur Nicholson, aged 69 years, a native of the County Cavan.

FOREIGN INTELLIGENCE.

FRANCE.

THE ORLEANS CONFISCATION.—SPEECH OF M. DE MONTALEMBERT.—On Saturday 26th ult., considerable discussion took place in the Legislative Corps before the budget was finally adopted; but the only remarkable speech made was one by M. de Montalembert on the chapter respecting the registration tax. M. de Montalembert took that opportunity of publicly declaring the feelings which he had previously expressed in the budget committee on the decrees of the 22nd of January for the confiscation of the property of the house of Orleans. He said he was happy to have it in his power to observe that the Legislative Corps, in the course of voting the supplies of the year, had not in the slightest degree made itself a party to a measure which, in the face of all justice, had despoiled the Orleans family of their lawful property, and that at a time when they not only had not by their conduct afforded any pretext for such rigorous proceedings, but when they were overwhelmed by misfortunes, both public and private. "I cannot flatter myself," said M. de Montalembert, in conclusion, "that the government has not yet irrevocably resolved to carry these baneful decrees (*ces décrets funestes*) into execution in their integrity; but, at all events it has never ventured to ask you to give them your sanction, either directly or indirectly. It is well that France should know this; that she should know that none of her deputies have been called upon to consecrate by their votes any of the consequences of a measure which she has been unanimous in blaming and in regretting—and that fully as much in the interests of him who is the author of it as of those illustrious personages who are its victims. We shall, no doubt, have, on some day or other, to discuss that measure. We shall then do so on full liberty. In the meantime it is necessary that it should be known that we have not in the slightest degree either associated or compromised ourselves in the affair. And as regards myself, I profit by this earliest occasion to raise, in the triple interest of property cruelly shaken, of justice set at naught (*la justice méconnue*), and of an august misfortune (*une auguste infortune*), my solemn reserves against a fault which is without a single excuse, without a single pretext, without a single provocation, and which persons are endeavoring every day to make more and more irreparable."

Letters from Switzerland state that the Duchess of Orleans is to take up her residence at Baden, in the canton of Argau. M. Thiers is to pay a visit there to her royal highness, but it is intimated that the visits of any of the other important leaders of the party are neither expected nor wished for. On the other hand, it is confidently stated in some quarters that the four princes of Orleans are decidedly on the point of paying a visit to Frohsdorf, during the period that the Duchess of Orleans, with the Comte de Paris, and the Duke of Chartres, remains in Switzerland.

ITALY.

The *Augsburg Gazette* publishes the following letter from Central Italy, headed "The Political Sects in Italy:"—

"The political movements which took place in Italy during the last 30 years were the work of Carbonarism and of Young Italy. Those two sects have joined in one association, called 'United Italy.' This association is doomed sooner or later to attempt a new insurrection. Its object is the overthrow in Italy of Royalty and of all foreign influence. It wishes to establish Italian unity, to render Italy strong and independent, and to extirpate from her soil all heterogeneous elements. The secret society is divided into circles, each of which reckons about 40 members. Each circle has a president, four councillors, a questor, and a master. All the other members are named associates. There are five degrees of circles—the grand council, the general circle, the provincial circle, the district circle, and the village circle. All the members of the association are divided into three orders, namely—1st, the united adepts or simple unitarians; 2d, the presidents and councillors of the different circles; 3d, the great unitarians or members of the grand circle, and presidents of the general circle. The great unitarians alone are aware of the object of the society, and are informed of the violent means of action to be resorted to. The society has three secret passwords; the associates know one, the unitarians two, and the great unitarians the three. The Grand Council, as the supreme and absolute power, is composed of seven great unitarians. Each member owes passive and blind obedience to its orders. There are eight general circles, at Rome, Turin, Milan, Venice, Florence, Naples, Palermo, and Cagliari. A great "unitarian" presides over each. As regards the provincial and district circles, they may adopt the existing territorial circumscriptions. Collections are made in the circles after each sitting by the questors. The farthing of the operative has the same value as the gold piece of the rich. A portion of the receipts is employed by the circles for their expenditure; and the remainder is sent to the grand circle. The unitarians have a right to receive adepts, and each associate may propose candidates. The principal object of the society is to recruit partisans in the army, and the highest distinctions are reserved to the inferior classes are likewise enlisted. They are even left at liberty to organize circles among themselves. Every candidate is to undergo a severe examination, and, once admitted and sworn in, he receives the password, the insignia, and the medal. Disobedience and the violation of secrecy are punished with death. Each member has a right to claim protection and assistance. When an indigent adept dies, the association provides for his children, particularly if he dies for the holy cause

of liberty. Every three months accurate lists of all the members of the society are forwarded to the grand council. These lists, which are secret, must contain information respecting the situation, the family relations, the fortune, capacity, age, influence, and social station of each adept, in order that the grand council may be able to judge all with perfect knowledge. Each of the great unitarians is furnished with secret instructions to solve every doubt and remove all difficulties."

AUSTRIA.

The Emperor returned to Pesth on the 23rd ult. From this central point his Majesty will make four or five more excursions into the interior. The one immediately following embraces Stuhlweissenburgh, the lake of Balaton, Veszprim, Raab, and Comorn. On the monarch's third appearance at Buda the Henzi statue will be uncovered. The third tour, comprehending Transylvania, will be the longest. He has so far been extremely well received by the peasantry wherever he has gone.

The *Wiener Zeitung* contains a list of more than a hundred officers who, at the time of the revolution, left the imperial colors to serve in the ranks of the Hungarians. Ninety-nine of these have been set at liberty by order of the Emperor; others have had their term of imprisonment reduced by one-half. This act of clemency will not fail to produce a favorable impression among a particular class.

Forty is the number of persons newly sentenced at Hermannstadt, in Transylvania, for having taken an active part in the insurrectionary movement. Many of them are young men with families, and are personages of considerable landed property. The property is in all cases confiscated.

GERMANY.

BERLIN, JUNE 24.—The *Leipsic Gazette* and the *Zeit* confirm the important news that the Austrian government has invited the states of the Darmstadt coalition to a renewed conference at Vienna, for the purpose of settling the arrangements pointed to in the third Darmstadt protocol; Austria is to engage itself, namely, to form a Zollverein with the coalition states, and to guarantee them a customs revenue equal to nine-tenths of their present receipts, in case they secede from the union with Prussia. It can hardly be supposed that Austria would take this step without previously having assured itself of the willingness of the coalitionists to quit Prussia and join Austria. It really appears as if the southern states were proceeding in good earnest to split the present Zollverein. The coalition states are preparing a conjoint reply to the Prussian declaration of the 7th June, wherein they are reported to repeat the demands as an ultimatum, and to conclude with requesting a prompt decision, in order that they may prepare the measures rendered necessary by the dissolution of the present union.

INDIA.

Advices from Bombay, in anticipation of the overland mail are to the 22nd of May.

There is no recent intelligence from Rangoon. Our forces will remain there until the termination of the rainy season, and, should the war continue, additional troops will be sent from Bombay, Bengal, and Madras.

Sir Colin Campbell has been again called forth, with considerable forces, to act against the native tribes in the north-west.

A system of Thuggee has been discovered in the Punjab. Five hundred murderers have been found, and the names of 320 rebellious Thugs obtained; 120 are in prison, and the majority have confessed the crime.

AUSTRALIA.

A GOLD DIGGER'S STORY.

SYDNEY, 28TH FEBRUARY, 1852.—I arrived in Braidwood, a small village, 14 miles from the scene of my future labors on the night of the eighth day from the time I left Sydney, and next morning wended my way to the diggings, situated in a gully or creek between the mountains, and with mountains all round. There I joined a party of three rough kind of characters, but honest, hardworking men. The first week or ten days was a hard trial to me handling the heavy tools. I assure you that for the first fortnight I never lay down in the tent at night without every bone in my body aching as if it were broken, but I persevered and soon became hardy and strong. The Government regulation and system of working at the "diggings" is this—you pay to the commissioner appointed by Government 30s. for a month's license, and get 20 feet of ground measured out to you. Thus, a party of four, by paying £6 gets 80 feet of ground in length, and the breadth of the gully or creek, to work, and no man is allowed to put spade into the ground without paying his 30s. a month license money. The gold is found at various depths from the surface down to 30 or 40 feet below it. We did not get any until we had gone down from 15 to 20 feet, to large rocks called boulders. When we were down about 10 feet the water came in upon us, and two out of the four had to keep constantly baling. From daylight in the morning till dusk in the evening have I frequently worked up to my middle in water, and that water fairly poisonous, so impregnated with mineral matter, that if it touch any place where the skin has been knocked off in the slightest degree, you are very safe to have a festered wound there, and one that you will not get well of in a hurry either; it also affects the eyes; no one escape sore eyes; mine are very much weakened, but much better than I expected they would be at one time, from the state they were in; but I must go on with the digging. We open a hole about 12 feet by 7 or 8 broad, and go down through the top soil, red sandstone, blue and white clay, and some stuff like rotten granite, till we come upon these boulders—we move them with crowbars, and underneath lies the vein, bluish kind of

gravel, containing the gold in greater or smaller quantities. Through our claims the vein runs very thin—in some places not three inches deep, and very poor, only a few penny weights of gold in 30 or 40 buckets full of stuff; but as yet we have only worked the bank, but expect the bed of the creek will yield a rich harvest. We shall not be able to work it till the winter sets in; there is too much water now, caused by the snow melting on the mountains. I think, however, when the water goes down I shall have a chance of making an odd hundred or two. A party, about 200 yards higher up the creek, have, by the aid of pumps, succeeded in working the bed, and with great success, making from 30 to 40 ounces a man per week, and they say the vein runs right down the creek into our claims, so I suppose when the water goes down we shall have our turn at making a trifle. But I will tell you how we procure the gold. When we get down to what we suppose workable stuff, one takes a large round tin dish, called a "Prospecting pan," puts a shovel-ful of the stuff into it, and washes it in the stream running through the creek; the gold, if any, falls to the bottom, and you wash the rest of the stuff away—100 specks in a dish is a very fair "prospect." The stuff is then passed up in buckets and washed in the cradle—that I need not describe; you will have seen plans of them in Liverpool. Their construction is exceedingly simple.

You have no idea what labor and hardship there is connected with gold digging. The whole time I was up there I do not think I worked dry two days together. Your fare is coarse, and you eat your meat cooked almost any way. You sleep at night on the ground, rolled in a blanket, with a calico sheet to keep the dew off. With daylight in the morning your labors commence, and close at dusk in the evening. The work is hard, the life is a rough one, and the characters you have to associate with rougher still, but as long as money is to be made I can bear all the discomforts. As long as a man is willing to work he can always earn a living there, and has the same chance as others of making a fortune, and there have been very many nice little fortunes made since the diggings commenced.

Of the many thousands who will be drawn out here by the news of the gold, those who come here with the fallacious notions that when they get to the diggings they will have nothing to do but stoop and pick the gold up will be most woefully mistaken. They will have to work hard and endure privations and hardships that no one in England can imagine. While I was up, I saw many parties who came out from Sydney bent on making their fortunes; they came down to the creek, looked down in the holes, saw men working up to their middles in water, then, thoroughly disgusted, turned away and returned to Sydney without ever putting a spade in the ground.

You talk about me sending you a consignment of dust; if I have any luck and make a hundred or two the coming winter, I do not think I shall send it home. The great influx of people we expect will make a property in a couple of years double the value it now is; therefore, if I am able to make something I think bricks and mortar will be the investment. You can purchase land and build a comfortable house here for £300 or £400.

The gold market is fluctuating, it has been up to £3 10s. and down to £3; £3 4s. and £3 6s. are the present prices given. Fruit is very plentiful and cheap; beautiful peaches 1d. a dozen; grapes, apples, and pears equally cheap.

THE ACHILLI VERDICT.

(From the Tablet.)

The Achilli trial is at an end, and the result has verified our prognostic. Dr. Newman has been found guilty, amidst the enthusiastic and repeated cheers of a crowded audience, encouraged by the successor of Scroggs upon the bench, whose own partialities were most clearly defined, and who made not the smallest effort to check these indecent manifestations. The trial is at an end, but the sentence is not yet pronounced. What will the sentence be? We are told that it will not be pronounced till next term—that is, till November; but of this we are sure, that, if it be possible by any stretch of law to hang and embowel Dr. Newman, Dr. Newman will be hanged and embowelled. Meanwhile, Protestantism has got a new saint exactly after its own character and kind. It is now not merely St. Achilli of Exeter Hall, but St. Achilli of Westminster Hall—canonised and consecrated amidst the universal cheers of the people, who flocked down into the crowded receptacle of injustice to mark their sympathy with jury and with judge. Yes, Protestantism, which is essentially a religion of unchastity and incontinence; which had its origin in the animal propensities of the baseliest monarch recorded in English history, and which now at these latter days crowns its impure tradition with the public triumph of Achilli—Protestantism, we say, has had the seal set upon it by the proceedings of Exeter Hall. Achilli was too bad for the Catholic Church; was condemned of brutal incontinence by Catholic tribunals; judged by the Inquisition unfit for the exercise of any religious function; forbidden to say Mass, to hear confession, to preach, to teach, to affront the pure air of Heaven with his presence—but to this man the enthusiastic applause of a crowded court, representing a very large portion of the English Protestant middle class, has given the stamp of its approbation; and, pouring forth its indignant execrations against the iniquity and cruelty of the Inquisition which dared tardily to condemn and mildly to punish him, they raise him to the rank of a confessor of their own Faith and morals, a man who has suffered wrong for his sincere practical devotion to their cause.

And, in plain fact, we cannot deny that there is some truth in their view of the case. Achilli is the genuine martyr or confessor of a religion which abolished the Sacrament of Confession and the celibacy of the Clergy, because with its whole heart, soul, and strength, it disbelieves, and has ever disbelieved, that even the grace of God is strong enough to preserve the chastity and continence of men; which has made itself, and is, a religion of animal instincts; which, by the very inmost essence of it gives a free scope to the propensities of men by proclaiming the impossibility

of restraint; and which is only saved by the innate purity of the female character from worse and filthier abominations. Of such a religion—that is of Protestantism—Achilli is, in our judgment, of all possible saints the fittest and most appropriate, and the warning he is said to have given to a Maltese Divine—"Be a little more charitable; if you had been a bachelor you would probably have done as bad or worse"—is a true index to the least flagrant part of the case. The Protestant public which cheers Achilli does not believe him to be chaste, but believes unchastity—in an unmarried man especially—to be a very venial sin, for committing which, even in wholesale abundance, it is very hard and unfair to run a man down. The English Protestant public is and always has been jealous of the theological right of an unmarried man to break, at least, two out of the ten commandments. They gloat over what they believe Achilli to have done, not thinking that it inflicts upon him any material discredit, but giving the sanction of English public opinion to what Catholic tribunals condemn and punish, because English public opinion believes that in unmarried men such acts of immorality are inevitable; that what they do not absolutely deny to be the law of God is a law of extravagant impossibility, and that all unmarried men who profess to obey it, are knaves, hypocrites, and necessarily impure.

And so the "two converts or two apostates" stand before the world. The one spotless in life and unblamed in manners, condemned amidst the execrations of a crowded court of zealous evangelical Protestants, because he has a zeal for the law of God, and a hatred of impurity; the other raised to the height of Protestant sainthood and martyrdom, because he represents, in Protestant public opinion, the right of every man to "do as he likes," and the necessity which it believes is imposed on human nature of breaking at once the laws of God, and the discipline of the Catholic Church.

In these hasty remarks we are, of course, only at the beginning of this business. Most of the Irish members are necessarily absent from London, to look after their own electioneering interests; but if only one member remains in London, we earnestly trust the session will not be allowed to close without giving notice for an inquiry, at the beginning of the next session, into the conduct of Lord Campbell upon the judgment seat.

THE PROCLAMATION—FRIGHTFUL RIOTS AT STOCKPORT.

The "Derby proclamation" has fulfilled its mission. It has been baptised in blood, and consecrated by interminable slaughter. Now, then, its concoctors ought rejoice. Over seventy of their Catholic fellow-countrymen have fallen victims to its demoniacal spirit; the Priest and the flock have been stricken, and the temples of religion have been sacked. On hearing of this melancholy and savage riot, I at once proceeded to Stockport to the scene of the affray, and never shall I forget the appearance of the place—the scene that met my gaze—the town in confusion—women almost naked—children undressed—men breathing vengeance o'er the groans of their wounded fellow-creatures—houses torn down—and every aspect of utter desolation presented themselves at every turn. Not in modern days have we had such a disgraceful monument of frenzied bigotry and sanguinary fanaticism. I can, however, at present, do little more than transmit you a very hurried and necessarily imperfect account of the riot, and the suspected cause which produced it. Suffice it to say it is one of the most brutal we ever have had to record, and involves the destruction of property and life.

On Sunday, the 20th ult., the Rev. Mr. Frith, Catholic Minister, alluded in his sermon to the fact that the annual procession of the schools would take place on the following Sunday, 27th ult. The Priest told his congregation that it was likely they would meet with some opposition, but this was not intended to be an illegal procession; and that if any insults were cast upon them, the sufferers were urged to retaliate in no way whatever, but to pass on peaceably. The procession made no display, and passed off quietly. It started from the Catholic Church at Edgeley, and proceeded down Greek-street, across the Wellington road, along Edward-street, across Waterloo, and so on to the churchgate, Park-street, Princess-street, Warren-st., along Heaton-lane, Wellington-road South, and so returned to the Catholic chapel in Edgeley again. The procession was composed of the scholars of the schools, their parents, such other members of the congregations in Edgeley, and the chapel in Princess-street, as were interested in educational matters. A few emblems of a trinket kind were worn, but everything calculated to excite opposition, or likely to be considered offensive display, was studiously abandoned. The two Priests who led the procession were in plain black clothes, and no banners or flags were borne. We are anxious to be explicit on this point, to remove the erroneous impression likely to be produced by our previous report. A ball and cross, and a small gilt dove, were carried inoffensively by persons who directed the procession.

On Monday, it is stated that preparations were made to get up a sham procession, in ridicule of the Catholic schools, and the effigy of Mr. Frith was actually made and exhibited; but the sham procession did not excite the feelings its projectors expected. From several persons we heard that members of the Protestant Association were seen taking part in these disgraceful acts. A fight, leading to no immediate result followed; but the matter was taken up as a religious contest at night, and called for further exertion on the part of the police; but order was restored, and the night passed over without disturbance.

On Tuesday morning each party proclaimed itself victor, and expressed determination to "serve out" those who had been their opponents on the previous night; in consequence of which Mr. Forster, the Catholic Priest, called on Mr. Sadlier, the superintendent of police, requesting that measures might be taken to prevent any disturbance. An appointment was made between Mr. Sadlier and the Priest; but this the latter was unable to keep, in consequence of some duties which required his attention at home. The whole of the small force at the disposal of Mr. Sadlier, was then put into requisition, and were stationed in various parts of the town. During the day some boys belonging to the Catholic schools, who had received a little rough usage on Monday night, visited many of the Irish lodging-rooms, and told their inmates that "the Protestants were going to murder them that night." It was in consequence of that, it is believed, that when the disturbance began, so large a number of persons were found to be armed with sticks and bludgeons. By an eye-witness of respecta-

bility; we were informed, that the first step in the riot began on the Hillgate, soon after eight o'clock, when two Irish laborers, who were passing, were attacked by a troop of boys, the eldest of whom was scarcely fourteen years of age. The poor fellows would have been severely injured, but were rescued by two shopkeepers. The crowd of rioters meanwhile had increased, and determined, as they said "to have their fling out"—to carry out which intention they rushed towards High-street and St. Peter's Gate, ill-using some of the bystanders as they passed, when the mob had reason to suspect them of being Irish Catholics. Our informant was hurried along several hundred yards by the tide of persons, and saw the onslaught made. The windows in St. Thomas's Schools do not appear to have been broken until after an attack had been made on the Irish residents in Rock-row, when retaliation occurred, and fresh additions of mere boys, eager for wanton mischief, recruited the ranks of either party.

In the contest on the open ground near St. Peter's, the windows of many houses were broken, but the appearances of these, and the schools of the Protestant Church, do not bear marks of any deliberate attempt at their destruction.

The Protestants were finally victorious, and overpowered their opponents.

Taking up the narrative at the point where our first report left it, we proceed to record, that after having gutted the twenty-four houses in Rock-row and its vicinity, the rioters went to the Catholic church at Edgeley. They first obtained access to the Priest's house; after breaking his windows and doors, they tore down the library from the shelves (valued at £800,) destroyed pictures, vestments, candlesticks, chairs, beds, furniture, and every valuable article of crockery. Bursting into the chapel, they tore down the altar, destroyed the organ, and levelled the pews, and finally endeavored to set the buildings on fire. The school next became the scene of destruction to an equally frightful extent, the library and furniture having been totally destroyed. Animated by more than a desire for aimless mischief, they obtained access, not without great difficulty and labor, to the ciborium, or "receptacle of the Adorable Sacrament," in which the remains of the Sacrament were kept; this was broken, and its contents scattered amidst the rioters in the chapel. This occurred about half-past eleven, soon after which the soldiers came upon the ground, and dispersed the mob.

While this was going on, another gang directed their destructive energies against the Catholic chapel, known as St. Michael's, in Princess-street—a building formerly used as the Mechanics' Institution. There they broke pews, altar, and stairs, tore out the windows, destroyed the organ, threw down the stone cross from the roof, and, as at Edgeley, took special care to destroy the ciborium.

By far the greatest destruction of property and personal injury has fallen upon the Irish Roman Catholics, yet it is a noticeable fact that comparatively few but Roman Catholics have been arrested as rioters. Several special constables took an active part in the destruction of property.

One hundred and fifteen persons have been arrested one of whom (Barney McCarl) died during the night.

The town is in the greatest consternation, as it is anticipated that another riot is likely to occur to-night. The examination of the prisoners is proceeding.

The scenes of desolation are beyond description.—Manchester Correspondent of Tablet.

FURTHER PARTICULARS.—STOCKPORT, THURSDAY, JUNE 24.—The only thing I have to add to what I sent yesterday is, that the town is in great commotion, and another outbreak is expected, but precautions are being taken to preserve order and prevent the destruction of property. The details up to the present you will find as fully and fairly given as I could communicate them in the *Manchester Examiner*; but there are many particulars which I have yet to learn, and no doubt a great deal will be elicited on the investigation, which will be resumed to-morrow morning.—The only point in which the telegraph dispatch received in Liverpool yesterday (and which I took for granted was correct) was incorrect, is to the numbers killed—it was stated eight; but this naturally arose from the fearful state of excitement that prevailed at the time. I fear, from what I have seen, that many persons will not recover. I shall be able to send you impartial details by to-morrow's post, so that you may calculate on nothing save what is strictly correct, as I am on the spot, and possess the best means of information.—Correspondent of the Telegraph.

EFFECTS OF THE LATE PROCLAMATION.

[A Catholic writes as follows to the *Morning Chronicle* of June 22]:—

Sir,—When you wrote your excellent article of this morning on the recent offensive proclamation, you probably were not aware that what you set down as possibilities had actually become facts.

The Rev. Father D., a gentleman of high family, an accomplished scholar, and an exemplary Priest, was passing peaceably through the streets, when a person spat in his face. Is this an English, or an ancient Jewish custom revived?

The Rev. Father R. was rudely pushed off the pavement into the gutter.

The Rev. Mr. R., a secular Priest, wearing no habit, but the simplest dress that a Priest ever wears, with the collar usually worn by our Clergy, was threatened by a zealot to be carried off to the police station.

Two most inoffensive Brothers of Christian Doctrine at Kensington, were given in charge to a policeman, who, on being assured that they had committed no breach of the peace, refused to receive the charge.

Probably many similar instances could be collected, and it is not surprising that they should occur. The great bulk of people are ignorant of the formalities of law. The proclamation thunders forth menaces against a class of persons, as endangering the peace of these realms, by appearing in a given costume; it could not have said much more than it does had it been issued against some riotous "free companions" of old, going about in masks with bludgeons, or firing pistols from time to time in the street. Many suppose that the offence has been committed, and is punishable, the moment the proscribed garb has made its appearance, and, therefore, consider the wearer as already under the gripe of the law.

Now, Sir, would it not have been simply fair and honest to have informed the public in general, and the fiery zealots in particular, that the offence could only be visited by the more circuitous route of an action by the Attorney-General suing for a penalty of fifty pounds? This would have prevented much excitement,

and some insult; but possibly it would not have answered a desired purpose.

It may be some satisfaction to her Majesty's advisers to learn that their thunderbolt has taken effect. The Passionist whose aspect, according to one of your contemporaries, must have been enough to rob all sound Protestants of their appetite, has made his appearance in a travelling cap and dubious coat, which, though they cover the venerated head and mortified body of a peer's brother, may still betray the poor Brother, and so come under the penalties of the ambiguous proclamation. I remember being told that in Paris, at the revolution of 1830, when it became dangerous for Priests to appear publicly in their Ecclesiastical dress, many of the Clergy betrayed themselves by the extravagance of secularly which marked their disguises, and by the queer-shaped hats, which had been renounced and consigned to old cupboards for half a generation, and now came out, to conceal what they could not remove—a tonsure that would have defied, for three months to come, even the advertised powers of incomparable Macassar. Now, I put it seriously to my religious friends whether a garb such as no gentleman, who is not a Passionist or Capuchin, would wear, does not as much constitute a habit of his order as the one which he has cast off in exchange for another scarcely more peculiar?

Though I have trespassed too long on your valuable space, allow me room for a few remarks on what I must call a monstrous fiction, to which one of your contemporaries, on Wednesday last, gave currency, for the avowed purpose of bolstering up the proclamation. At the conclusion of its article, it stated that in Orchard-place a platform is periodically erected for the purpose of burning the Bible. Now, Sir, I most solemnly deny this assertion in every part and every sense of the words. No platform is periodically erected—no Bible is burnt, nor has been burnt, by any of our Ecclesiastics, nor in their presence, nor with their knowledge, nor, I believe, at all there or in any other part of London. But let me give you an anecdote of Orchard-place, which may throw some light on the insulting accusation.

This court is occupied exclusively by Irish of the poorest class. A year ago what is called "a mission" was held there by some zealous Italian Priests; nor had the place any reason to blame the result. The character of the place was changed; quiet, order, and sobriety succeeded to the tumult, confusion, and drunkenness which had before reigned there. I appeal to the neighboring police for the truth of this assertion. Some time after, one of these Italian Priests was returning to visit the people, on a Sunday evening, when he found a party of idle youths playing at cards, which he owned they had been doing during the church time. He took the cards from them; and, after his discourse to the people, produced them, explained what had happened, and said he should now publicly burn them; seeing, however, some suspicious-looking spectators, not belonging to his ordinary class of auditors, on the outskirts of the crowd, he turned towards them, held up the pack, and said, "Look, look, they are cards which I am going to burn. The papers will, perhaps, say to-morrow that I burnt the Bible. But look; it is not the Bible, but a pack of cards that I hold in my hand, and am about to burn." He repeated his appeal several times.

When he related this to me and others, I little thought, not only that his prophecy would come true, but that the ingenious pen of a journalist would transform a semi-hecatomb of naughty cards into a systematic and periodical destruction of the Scriptures. Now, really, if the *Deus ex machina* of a royal proclamation was not sufficient for electioneering purposes, this *Acheronta movebo* proceeding, of conjuring up untruths, descends rather too low.—I am, Sir, your obedient servant, A CATHOLIC.

POPULAR DELUSIONS.—Men and women are credulous animals. Other animals are wary and suspicious in proportion as they are sagacious. But man, to whom alone reason is given, is distinguished by his credulity. Scarcely any theory is too absurd, any allegation too monstrous, any doctrines too self-contradictory, or any practices too ruinous and degrading, not to find a host of believers, with works according to their faith. The worst consequences of this credulity are sometimes entirely veiled from the world; sometimes they take form and substance and develop themselves in organisations, associations, and special communities. Perhaps the most egregious credulity known at this day, and hereabout, is that which places reliance on the spiritual rappings; and but few follies of any day, have produced so much mischief. This glaring imposture, for it is nothing else, has left in its course domestic misery, dethroned reason, desolation and death. Had we preserved all the instances of these evil results of the delusion which have met our eye in exchange papers, or otherwise come to our knowledge, and were here to classify them as above, the list would be positively appalling. Only yesterday the following came to us in the *St. Louis Evening Dispatch*:—"A gentleman living in Illinois, and known to many in this city, has a family of sons and daughters grown up men and women, of the highest respectability. Some years ago his wife died; and he, living in the remembrance of her love, as a faithful, good wife, has never married. During her life they were very happy; perhaps less than the usual domestic vexations of married life attended them; not the first blush of a suspicion ever attached to her good name. But this has been swept away by the magnetic juggling of a medium, who has borne evidence from some departed spirit that she, the good wife, was unfaithful to him through her whole career, and that the children, one and all, were illegitimate. Wholly under the influence of a conviction that spiritual agency a fixed fact, the gentleman has discredited his children as common bastards, and driven them from his heart. A wife's memory blasted, children's names dishonored in their life, a happy home made desolate, and a father's closing eye of life rendered dreadful in its loneliness. On what evidence?—On nothing."—This morning the *Fitchburg News* mentions the death of a lady at Lunenburg, under circumstances of such a nature as leave little doubt that her death was precipitated by a prediction of certain spirit rappers that she would die within a specified time. Cases of mental derangement, induced by belief in the imposture, are all too numerous, while even high intellects have been tainted by its influence. Add to these the radical but specious infidelity which it has fostered and diffused, the mawkish transcendentalism which it has substituted for practical common sense, and the wild and blasphemous vagaries which it pawns upon the world as revelations, while it repudiates the only and Divine revelation of the Gospel,—and one's heart

aches at the vision of moral pestilence walking at noon-day. We may not lift the curtain from domestic circles, or we might tell of the practical duties of life neglected, of filial and fraternal harmony interrupted, of morbid curiosity and of wasted energies of mind crouching before superstition, and of a super-sensitiveness that finds a supernatural agent in every sound and motion.—*New York Advertiser*.

Under the existing regulations of the Irish Board of Education, the use of the Scriptures as a school book is not and cannot be made compulsory in any schools it supports. Mr. Walpole and colleagues seek to extend government aid to schools in which the use of the Scriptures as a school-book is compulsory. At present the Scriptures are used as a school book in many instances with the consent of the priests. But the extension of government aid to schools in which their use is compulsory, any impartial Irishman will tell you, will immediately rouse the suspicion and opposition of the priests, and the Scriptures will be banished from many schools in which they are now daily read by the children both of Catholics and Protestants. The children of Catholics will be withdrawn from all schools in which the Scriptures are used at all. There will be Bible schools for Protestants and non-Bible schools for Catholics. The mixed schools, in which young Catholics and Protestants contract friendships that last for life, softening the asperity of sectarian differences, will be abolished.—Ireland will be again divided into two great hostile camps of Protestants and Catholics, each hating the other, because they know nothing of them. The expence of education will be enormously multiplied, for two schools receiving government aid will be required wherever one now suffices. Government proposes to purchase the support of 1,700 ecclesiastical canvassing agents, by a concession that will re-ignite the waning sectarian animosities of Ireland, and arrest the progress of general education by rendering it more costly. This Machiavellian policy is adopted by the cabinet of the Premier, under whose auspices, by whose exertion, the system now sought to be undetermined, became law. It is adopted with a full consciousness of its odious character, for the most unscrupulous subterfuges are resorted to in order to divert attention to it.—*London Daily News*.

THE MEMOIR OF THOMAS MOORE.—The manuscript memoir left by the deceased poet, and a diary almost to the period of his death, occupy ten closely written volumes. Lord John Russell is to be their editor, in conformity with the following clause in the poet's will:—"I also confide to my valued friend Lord John Russell, (having obtained his kind promise to undertake this service for me,) the task of looking over whatever papers, letters, or journals I may leave behind me, for the purpose of forming from them some kind of publication, whether in the shape of memoirs or otherwise, which may afford the means of making some provision for my wife and family." For these manuscripts the Messrs. Longman have, we (*Athenaeum*) understand, agreed to pay Mrs. Moore the liberal sum of £3,000; and they are now undergoing the necessary review with a view to printing. The first volume will, we believe, be published in October; and some good "bits of gossip" from the diaries are already current in literary and political circles.

It is said that the Catholic Church countenances and supports the despotism which trod down Italy, and Hungary, and Sicily, and has ranged herself alongside the man who wields the destinies of France! If she does not recognize Kossuth, Mazzini, and others, it is because she deprecates their neology, and foresees the folly of their blind atheism; and whatever her position may seem to be, those who only see thro' a jaundiced medium are not capable of appreciating her motives. Is that Church to be acknowledged against the people whose dignitaries and priests have ever been intimately associated and identified with the masses of the population? It cannot be that the organization which preserved history and tradition through long centuries is to be discarded at the bidding of men who are but of yesterday, and who are governed by other than pure, holy, motives, although in their infidelity they sometimes invoke the name of God! The republicans of this Western Hemisphere, the democracy of these United States know from past experience that the charge of despotism against the Catholic Church is unfounded; they know it, because they have witnessed the energetic zeal with which the great process of true amelioration was entered on and carried nobly forward by Catholics, and because they have observed, that when they were reviled they rendered not evil for evil, but persevered in the cause which had enlisted their sympathies despite the malevolence and vituperation of those enemies of true liberty and religion, as illustrated in the actions of some of the popular demagogues of the day.—*Western Tablet*.

MAZZINI AND THE ITALIANS.—We received a few days ago an additional proof of the true spirit of this very great patriot. Conversing with an Italian refugee, who was obliged to leave France under escort, after the late *coup d'état*, we were told that Mazzini is a very hard-hearted man, that he never exerted himself in the least to relieve those poor dupes who, having espoused his mad doctrines, brought on themselves the consequence of a penurious and degraded exile. Their poverty in London was beyond description, and Mazzini never troubled himself to succor or interest others in their behalf. If we remember well, we were told that he even refused to see them. This same man told us that Mazzini's name is fast losing its prestige. The Italians begin to find out the selfishness of his character and the hollowness of his intentions. The truth is that many of those who incautiously embarked in the last rebellion, now recant. Those who still remain faithful to the cause of Mazzini, and work to sap the foundations of authority are desperadoes who have nothing to lose, nothing to hope from honorable pursuits, or are literally sold, soul and body to the devil. Of course, we do not endorse all the words of this refugee, but we like to note these sentiments as they may, some time or other, be the key to the solution of some political problems.—*Boston Pilot*.

"Ma," said a boy to his indulgent mother, "may't I go out to play in the mud puddle this afternoon?" "No, my son," said she, "I shall not permit it." "Well, then," said he, "if you don't, I'll go and catch the measles. I know a boy that's got 'em prime."

CARD OF THANKS.

THE SUBSCRIBER tenders his sincere thanks to Messrs. J. & C. Curran, Mr. M. P. Ryan, of the Franklin House, and Mr. W. Barley, who bravely came with their men from Grifintown, to assist me on that awful night (the 8th of July, 1852), when the fire burst suddenly out at Dalhousie Square. To these men I am indebted for what has been saved of a fine stock of Teas, Coffee, &c.; and to Mr. John Atkinson, I am grateful for renting me a store not far from my old one, which has enabled me to commence business, notwithstanding my great loss.

JOHN PHELAN, Grocer.

July 13, 1852.

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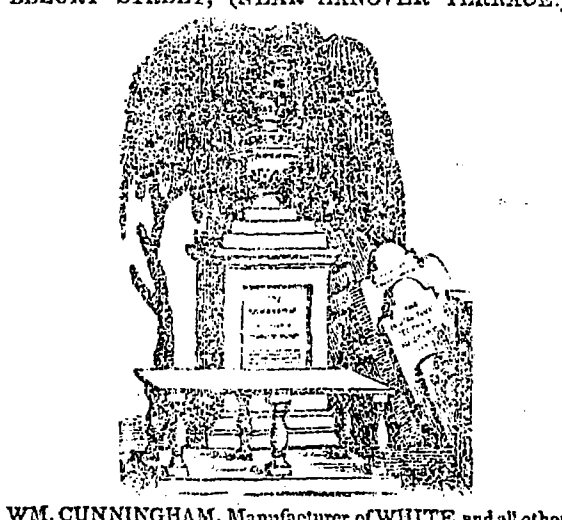
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