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# CATHOLIC CHRONICLE.

VOL. III.

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NO. 6.

## THE MONASTIC ORDERS AND THE MATERIALISTS.

From the Dublin Telegraph.

There was published in this paper, a short time since, an account of the proceedings of the holy, pious, and sanctified brotherhood of Mount Melleray, in the county of Waterford. The proceedings described by our excellent and truly Catholic correspondent, whose feelings fully sympathized with the scenes he portrayed, comprised, amongst other things, the annual public examination of the children, many of whom are gratuitously educated by the Monks of Mount Melleray. It was a development of Catholicity under the most adverse circumstances—it was a demonstration, by facts, that there is, in the Catholic religion, something, which to the Materialist, the Infidel, and the Sensualist, is as marvellous, as astounding, and as incredible as any miracle of our Lord or of His saints, which ancient Deism has ventured to deny, and modern metaphysicians have endeavored to explain or refute on "purely philosophical principles?"

At Mount Melleray there is the fact, patent and notorious to the world, that in the county of Waterford what was but a few years ago a bleak mountain and a barren heath is now cultivated and productive land—that upon that cultivated and productive land there have been erected a church, schools, and a hospitable mansion, where shelter and food are afforded to the wayfarer and the miserably—that this change has been effected by the minds and the hands of those who have devoted themselves absolutely and for ever to the service of God, to the edification of their fellow-men, to the instruction of the ignorant, to the nurture and care of the poor—and in so doing have bound themselves by a vow to pass their days in abstinence and their nights in prayer, and never to break the silence which they have imposed on themselves, but to sing the praises of their God, or for the purposes of charity towards their neighbor.

What motives can worldlings discover for such a course of conduct as this? Its blessed and beneficent results are before them. By such means and such men the sterile earth is made to produce food for the use of man, the houseless wanderer is supplied with a home, the ignorant child is educated, the humble are sustained with friends, the afflicted provided with comforters. What motive, we ask worldlings, can these men have for what they have done, and what they are doing? It is not to enrich themselves, for of what use are riches to those who will taste no animal food, who lie on hard beds, who wear coarse clothing, who pass their entire time in manual toil, in prayer, or in works of charity for the benefit of others. Although all the gold in California were poured into the monastery of Mount Melleray, neither Abbot nor Monk would be a farthing the richer, for each is bound by a vow of poverty—the individual can possess nothing of his own; and the richness of the community would be but the additional power conferred upon it, of providing for the sustentation, the comfort, and the happiness of the poor who are not of the community.

What motive, we again ask the worldlings, that you can comprehend or appreciate, can have induced these men thus to pass their lives in prayer, or in silence, in labor, in teaching the poor, in tending the destitute and the poor? The world knows not of them. They do not seek for its fame, and they so utterly despise its praises, that they have buried in religion the names by which the world could have known or individually recognised them.

Such were the men in whose hearing was read, as described by our correspondent, a letter from Lord Shrewsbury to the Very Rev. Dr. Fogarty, describing the happiness he experienced at living in Palermo, because within its walls were to be found several religious communities. Lord Shrewsbury was describing the same good deeds, as following from the establishment of many pious communities, that which Dr. Fogarty, living in the neighborhood of Mount Melleray, could witness, but as occurring from the establishment of a single community. In Waterford that was effected on a small scale, which in Palermo is effected on a great scale. In Waterford was to be seen only a community, discountenanced by those in power, liable at any moment to persecution, and even lately despoiled by law—the English law—of a portion of that property which piety had bequeathed to it, and that justly belonged to it. What wonder can it be that a Catholic nobleman should say that it was a happiness to live in a country governed by a truly Catholic Prince, who, so far from discountenancing or issuing a proclamation against communities which did the good accomplished by Mount Melleray, sanctioned them, sustained them, protected them by his power, and took care that efficient laws should secure to them the peaceful possession of that property which charity, a love of God and our neighbor, had assigned to them.

For a Catholic nobleman to speak in admiration of monastic institutions, provokes the contempt and excites the ridicule of the *Times* newspaper! Lord Shrewsbury refers to existing monastic institutions, from a personal and positive knowledge of the good effected by them. The *Times* denounces them, not because it knows them, but because it has heard and read a great deal about them; because, from the day that an English monarch robbed the monasteries and convents of England, Scotland, Wales, and Ireland, of their lands, their plate, and their manuscripts, it is difficult to find a single book published in the English language, whether it be falsely called "a history," or justly designated "a romance," or untruly described as "a book for the instruction of youth," that is not filled with the most base, untrue, foul, and calumnious statements upon Monks and Nuns, upon convents and monasteries. The thieves, and the descendants and representatives of thieves, have sought to popularise their spoils, by the vituperation of the victims whom they have wronged. The writer in the *Times*, who attacks Lord Shrewsbury, as if his lordship had said something monstrous, because he praises monasteries and convents, is probably one whose mind has not been poisoned merely by the perusal of books in the English language—that he has not been content to take his notions of the pious inmates of convents from the manners, language, and conversation of those who have been expelled from them—that he has sense enough to perceive that a vagabond Monk or a renegade Friar does not truly personify an entire community, no more than a stray runaway traitor represents the loyalty of an entire nation. It is not improbable that the writer in the *Times* has studied deeply the pestilential publications of the Jansenists of the last century—that from them he has derived his notions of the Jesuits—and that he, therefore, decries the idea of entrusting youth to the members of that great and glorious society, whose martyrs in defence of Christianity are a multitude—whose piety has edified millions—whose example has led whole nations to salvation—and who, in addition to the other great services they have conferred upon Christendom, have won for themselves immortal honor, by their labors in facilitating the education of youth. It is by no means improbable that the writer in the *Times*, who now denounces the idea of the Jesuits in Palermo giving a gratuitous education to eight hundred poor students, is one who was aided in the acquirement of his knowledge of the classics by some Delphin edition, for which he is indebted to these very Jesuits.

The *Times* is impressed with the conviction that England would descend in the scale of nations if the Jesuits were the instructors of English youth.

"What a strange world it would be," exclaims the *Times*. "if men like Lord Shrewsbury were allowed much weight in its councils. Could he but fill our large towns with assemblages of idle men and women—could he hand over all children of English parents to Jesuit instructors," what, then, would be the consequence? It is thus expressed by the *Times*: "Lord Shrewsbury would, no doubt, reckon he had accomplished a heroic deed."

And so, we think, he would; for he would thereby save the English nation from ignorance, from crimes, and sins, and brutality such as are not to be found amongst any other people upon the face of the earth.

The teaching by Jesuits is not only discountenanced in England, but the perpetuation of their existence in common with all other religious orders, is prohibited by law. Is England the more moral?—are her people the better instructed, or better conducted, because of the prohibition? The answer to these questions shall be given on Protestant authorities.

"Millions of baptised Christians" (says the Rev. E. Munro, M.A., Incumbent of Harrow, Weald, Middlesex, in a pamphlet published by him in 1850) "are living in cities and villages around us, either in utter ignorance of the religion they profess, or the victims of a deep-rooted and withering infidelity."

There are no Jesuit teachers in Harrow School; and yet the Rev. E. Munro declares, that "in the metropolis and other large cities" there are "whole families" to be found "in a state of ignorance of their awful responsibilities and future destinies which would appeal a *Finis*!"

But why search for Protestant authority on this important point beyond the columns of the *Times* itself? Have we not found it complaining, time after time, of the thirst for blood, and recklessness of human life, among its rural population—of the prevalence of poisoning, as practised both by men and women, until at last a law had to be passed prohibiting the indiscriminate sale of arsenic, to prevent husbands from slaying their wives, wives their husbands, and mothers even their own children, in order that the price of the innocent blood shed by them might be paid by Burial Clubs? And then, as to the manners and conduct of the urban populations, let us see,

even on the testimony of the *Times*, if a Jesuit education would not be an improvement upon that state of things which he depicts in the publication of the 20th of August.

These are the very words of the *Times*. It is thus it tells the truth of a people that the Jesuits dare not instruct:—

"We fear it is impossible to deny that, whatever be the merits of the lower class of our countrymen, considerable abatement must be made in any estimate of the national character, in consideration of a very large quantity of brutality. While theologians are quarrelling about the particular creed which is to be entrusted with the monopoly of teaching, reading, writing, arithmetic, and other civilising lore, we appear to be training up, to the disgrace and the confusion of the litigant parties, a race of barbarians, ignorant alike of their duty to God and man, and stimulating the most ferocious passions by the most brutal excesses. The glimpses which we obtain from time to time of the life and manners of the lowest portion of the laboring classes in this city are deeply disgraceful to our civilisation and our laws. The difference between the spacious squares and handsome streets of Belgrave and Tyburnia and the close courts and pent-up alleys in which the poor are crowded together is as nothing when compared with the difference between the amount of personal security and impunity from insult enjoyed by the rich the hazard and danger of the daily existence of the poor. If a ruffian has drunk to excess and fails to pick a quarrel with any of his boon companions, his natural impulse on his return home is to beat, to cut, to stab, or to mutilate his wife. We are informed, on authority we cannot doubt, that the number of women who resort to our hospitals to recover from the ill effects of such systematic brutality is enormous, and that in very many cases the patient only returns to her home to suffer violence which renders any further application to these benevolent institutions unnecessary. Another case with which we are now unhappily familiar, is that of drunken or cruel mothers horribly ill-using their children, lashing them to torture, or even, as in a recent instance, burning them with red hot irons.—Age appears to be as little respected as sex. The young and vigorous fall with merciless ferocity upon the old and feeble, and every notion of fair play is utterly discarded. To kick a man when he is down is disgraceful; but the head and face of a woman are selected by preference as the mark of the heavy hob-nailed shoe of her husband or paramour, and the victim is fortunate if she is not jumped upon as well as kicked. The teeth are called into requisition as well as the hand, the foot, and the bludgeon. Noses and ears are bitten off and lips and cheeks frightfully lacerated. A dead set is made at the police, as if they were the natural enemies of the human race. Not a week passes without several of this exemplary and useful force receiving severe personal injury, not from criminals seeking to avoid the pursuit of justice, but from brutal and drunken misfits, with whose orgies it is their duty to come in contact."

There is here no Jesuit teaching, and, if it could be universally diffused amongst such a population, "Lord Shrewsbury would, no doubt, reckon that he had accomplished a heroic task."

And so, we repeat, we think he would accomplish an heroic, an ennobling, a humanising, a glorious, a Christian task.

The *Times*, despite of its own experience, and of its own knowledge, and even of its own testimony, cannot, will not, see this. The monasteries and convents of Palermo are, in its estimation, nothing more than "assemblages of idle men and women."

What is idleness in the estimation of the *Times*? Is it that which Johnson defines to be "laziness, sloth, sluggishness, aversion to labor?" Could any one, who visited the Monks of Mount Melleray in Waterford, or in Leicestershire, affirm that, in their lives, they manifested an "aversion to labor?"—and that same description of life, which every Irishman knows, and every Englishman can know, by visiting the monasteries of the Cistercian Monks, is not one of idleness, is similar to that which is led in Palermo by Monks and Nuns.

The manner of life led by Monks and Nuns in Palermo is described by Lord Shrewsbury, and is quoted from our columns into the *Times*, from which we again copy it.

"There are," writes Lord Shrewsbury, "sixty-four convents in Palermo, all in good order; twenty-three of women, and forty-one of men; performing extraordinary works of charity, humanity, and civilisation, among all classes by whom they are surrounded."

To perform "extraordinary works of charity, humanity, and civilisation," is, in the estimation of the *Times*, "idleness;" and to wish that "we had some of them in England," by whom such such acts are done, an offence against that state of morals, manners, and conduct which the *Times* itself describes!

Materialists are offended with the establishment of monasteries. Those who look with complacency upon the erection of a temple for the gratification of the senses, and who consider the construction of a magnificent theatre as a proof the civilisation of the people amongst whom it is established, are displeased

when they see a convent, and are annoyed when they hear the tinkling of the Angelus bell! Such institutions, such buildings, such sounds, remind them that there are on this earth beings who believe all that the Church teaches, and who prove the sincerity of their belief, by mortifying their senses, placing a control over their passions, and devoting themselves, body and soul, to the service of God and their neighbors. The Materialists cannot endure this—they will not tolerate it; and they are, therefore, prepared to put it down by slander, by libel, by calumny, and, if this fail, by brute force and barefaced persecution. The Materialist will not tolerate the Christian monastery, although he will allow full freedom to the Pagan Agapemone. Between the Materialists and the monastic orders there never can be peace. The command for strife has long since been uttered;—"Ye cannot serve God and Mammon."

## THE STATE MACHINE.

From the Catholic Standard.

It is unnecessary to inform our readers that the Anglican sect are divided into two factions whose animosity against each other exceeds in intensity the dislike they have to those who do not recognise the ecclesiastical supremacy of the Queen. The reader is perhaps also aware that this sect keep up the mockery of electing representatives—called Proctors or Procurators—whose business it is to go through the form of meeting when the Legislature is assembled for the despatch of business. That sham Parliament of a pseudo-Church, is called Convocation. We are thus minute, because it is not improbable that people whose minds are intent on business—whether affecting the soul or the body—may have altogether overlooked or forgotten that so ridiculous an imposture had survived to our day. The fact is so however. The Anglicans have their Convocation—as the Methodists have their Annual Council in Centenary Hall, or the Quakers their May Meetings in St. Mary's Axe. With this difference though—that the Wesleyans do act—and that the "Friends" may speak if the Spirit move them so—while the unhappy representatives of the Royal establishment, called by the high sounding name of Convocation, however disposed to be loquacious must not dare for the lives of them to wag a tongue. They meet in their two Houses, bless the mark! like Peers and Commoners;—but they meet to go through a miserable farce—a farce without plot or incident, wit or dialogue. Anything so contemptible, so ridiculous, is not presented in any other civilised nation on earth as this Anglican Convocation. They meet in solemn mockery, to go gravely through a stupid pantomime. We can imagine nothing on earth to resemble it but a conclave of owls moping in an ivy-mantled tower at noonday.

Now, with these facts in his head, can the reader believe that during the last few months there has been almost as much fuss as much canvassing, as much agitation, and as much heat among the Anglicans with reference to the constitution of this precious "Convocation" as there has been throughout the empire about the general election for the new parliament? High Church and Low Church have waged as furious a war as Monopoly and Free Trade; and Russell, Graham, and Cobden have not more earnestly opposed Derby, Disraeli, and Christopher, than Pusey, Keble, and Denison have warred against Gorham, Croly, and McNeile. And curiously enough the polemical fight has terminated pretty much as did the political. The Tractarians have a small positive majority—but the Methodical faction have run down to the saddle skirts, and by throwing the casting votes into the lap of the moderate men—those who would act if they were not told by the minister to be still—the constituent body have wisely provided against the humiliation that awaits "Convocation" whenever its members shall presume to be in earnest. As long as they quietly eat their pudding and hold their tongues, the Minister of the day will graciously permit them to masquerade as representatives of the church by law created—no matter how conceived—but the instant they show earnestness of purpose, the moment they evince a disposition to act or even to speak, the riot act will be read, and should they refuse to disperse, a platoon of the Guards will speedily put them to flight amid the jeers of their own congregations. The truth is they are tolerated by their masters as a harmless sham, like the Kings at Arns and the Champion, and Rouge Croix and other innocent mockeries of the stern realities of olden time, when a sword was a sword, and meant a sword and not an elongated tooth-pick for Magog on Lord Mayor's day. But let them dare to divest their character of the mock-heroic—let them presume to exhibit even the grotesque vitality of the Marionette Theatre—let them but venture on the dangerous experiment of voting even a resolution of confidence in the spiritual decisions of the Judicial Committee of

the Privy Council—though that would really suit the views of Government—and that moment decisive steps will be taken to abate the "nuisance" and scatter, not purge, the two Houses of Convocation. The whole thing is—pace D. C. L.—a huge humbug.

SECRET SOCIETIES.

(From the Philadelphia Catholic Instructor.)

It is seldom we can find in any of the writings of our Protestant or Infidel contemporaries, anything in opposition to the Secret Societies which extend their ramifications throughout the Union, whether under the name of Odd Fellows, Sons of Temperance, Druids, or Freemasons. In a Presbyterian paper—*The Friend of the Missions*—we, however, find an exception to the general rule. In a recent publication of that paper, we find a lengthy communication, condemnatory of these various Societies, but unfortunately the prejudices of the writer against the Catholic Religion are so bitter, and so dark, that he cannot allow the opportunity to pass without taking a fling at the Jesuits. With regard to the Secret Societies, the correspondent of the *Friend of the Missions* says "that they are the strongholds of systemized infidelity, and spreading a poisonous influence over the land, is too obvious to be denied.—The most contemptible, because the most hypocritical of them all,—the order of the S. of T.,—is declining in this and the neighboring counties; while in other locations, it is said to be increasing. However difficult it may be to pierce the darkness in which their proceedings are shrouded, there is good ground for believing, that in the selection of candidates for office, from the presidential chair down to that of the petty, filthy, slavecatching commissioner's, the people are the dupes of the leaders of these secret bands; yea, that the action of the people on the great moral questions of the day, is controlled by these wicked orders."

He goes on to complain of a certain preacher, Presbyterian of course, who received one of the Sons of Temperance into his Church, and permitted him to remain a member of the Secret Society, on the alleged ground, that unless strengthened by the influence of the "Order," he would be likely to relapse into his intemperate habits again. To this the correspondent thus replies—"Look at what is plainly implied in this admission."

"It countenances openly the blasphemous assumption of these secret orders, that they can do more to restrain and reform men, than the Church of Christ—that the secret machinery of an infidel order, not the Spirit and the grace of God, was this poor man's best defence against his former enemy."

Now in this, there is nothing new to Catholics; Secret Societies have been long condemned by the Catholic Church, even when they were established under the pretence of benevolence and charity. But the writer goes on to say the conduct of the Presbyterian preacher in receiving the member of the Secret Society, "is dishonest. It is acting on the jesuitical principle, that the end justifies the means. It is cruelty to the ignorant endangered sinner. Here is a poor deceived soul, dreaming of attaining a good end, by the commission of evil."

"Jesuitism and infidelity may teach that it is lawful to commit or countenance evil, for the promotion of a good purpose; the law of God proclaims the very reverse."

Now here is a lamentable misconception, or a gross misconception, of the principles of the Jesuits. The Catholic Church tolerates no differences in doctrinal points, between those who are members of her Communion. But the Jesuits are members of the Catholic Church. Therefore, the doctrines, principles, and teachings of the Jesuits, are identical with the teachings, principles, and doctrines of the Catholic Church. Now, what are the doctrines of the Catholic Church, on the question now at issue? The following quotation, from a distinguished writer of the present day, will explain this with sufficient clearness and precision:—"Sin is never lawful, for by its very definition, it is the transgression of the law, and therefore it can never be lawful to lead a man to commit sin, since to lead a man to commit sin is to participate of its guilt. Otherwise there would be a gross injustice in punishing the accessory to a crime, whether before or after the fact. It is lawful to lead a man from a greater sin, though in doing so, you do not, cannot, and know you cannot, prevent him, by doing so, from committing a less sin; but never is it lawful to lead from committing the greater, by leading him to commit the lesser; for in the former case, the direct and only positive influence of your action is to prevent sin, which is always not only lawful, but laudable, and all that can be said is, that you were not able to prevent all the sin the man was determined to commit; but in the latter case, the direct tendency of your action is to lead a man to commit sin, which is never lawful."

So much for Jesuitism, and the toleration of the lesser crime for the avoidance of the greater. And now, if we were disposed to retaliate—to fix the saddle on the right horse—how easy would it be for us to show that it is Protestantism which countenances Secret Societies; those Societies which the correspondent of the *Friend of the Missions* so properly assures us, are the strongholds of infidelity. The Freemasons have their chaplains and grand chaplains—so have the Orangemen in Canada and in Ireland, so we believe have the Druids, Odd Fellows, Rechabites, and most of the many hotbeds of infidelity. But amongst all these chaplains there is not one Catholic Priest! It was only a few days ago we saw it announced, that in the Episcopal Protestant Church, the Free Masons were invited to assist in laying or consecrating the corner stone of a new Church in the State of New York. Who, then, are the patrons of Secret Societies? Certainly not the Jesuits or the Catholic Church.

CATHOLIC INTELLIGENCE.

THE CATHOLIC UNIVERSITY.

Letter of the Bishop of Beverley to the Archbishop of Dublin:—

"York, 19th August, 1852.  
"My dear Lord Archbishop—It is with no ordinary satisfaction and pleasure that, at the request of the Rev. Francis McGinity, I become the willing medium of remitting to your Grace for the glorious work of the Irish University, the sum of £105, in addition to the very respectable sums previously contributed by the zealous Catholic gentry of Yorkshire, whose names and contributions have already appeared.

"Will your Grace kindly permit me humbly to tender my best thanks for your convening and presiding at so respectable and influential a meeting, lately held in Dublin, to indemnify from pecuniary loss the eminent defender of Catholicity, the learned and pious President of the University, the Rev. Dr. Newinan?

"I am, my dear Lord Archbishop, with the kindest regard and the greatest respect, truly yours,  
"J. JOHN BEVERLEY.

"Most Rev. Dr. Cullen, &c., &c."

SOLENN DEDICATION OF THE NEW CHURCH OF ST. JAMES, DUBLIN.—The solemn ceremony of the dedication and benediction, by the Diocesan Prelate of a new parochial Church, is an event which—occurring, as it does, but seldom—excites in an especial degree the pious zeal of the faithful, and may be regarded as of historic importance in the local ecclesiastical annals. But the dedication of the new church of St. James, which took place on Tuesday last, the festival of the holy Apostle St. Bartholomew, excited a degree of religious interest and fervor which was not confined to the faithful of that truly Catholic parish, or of the metropolitan diocese of Dublin; for not only did the beloved and revered representative of the See of Peter perform this sacred rite, but the dedication sermon was preached by one of the most recent, illustrious, and sanctified of the converts from Anglican error to Catholic Christianity—the Rev. H. E. Manning—the celebrated "Archdeacon Manning," who has long been the glory of the English sectaries, for his erudition, eloquence and piety; and who abandoned a large income, and high ecclesiastical rank in the Christian communion, to become an humble and hard-working laborer in the vineyard of Christ. We were rejoiced to find that this gorgeous church was filled with a highly respectable and zealous congregation, consisting not only of the principal parishioners, but of numbers of the Catholic gentry from different and distant localities. A large body of the Clergy came to assist in the solemn function; and the Lord Bishop of Kilmore, (Dr. Browne), Dr. Whelan, late Lord Bishop of Bombay, and the Lord Bishop of Hyderabad (Dr. Murphy) were the Prelates who took part in the ceremony.—*Dublin Telegraph*.

NEW DOMINICAN CHURCH IN DUBLIN.—The first stone of a new church for the Fathers of the illustrious Order of St. Dominic will be solemnly blessed and laid by his Grace the Lord Archbishop of Dublin, on the approaching festival of the Nativity of the Blessed Virgin (the 8th of September). The sacred edifice will be situated in St. Dominic-street Lower, and will be dedicated, as the Dominican Church of Dublin has always been, to our Most Holy Saviour, anciently called St. Saviour's.—*Id.*

CONVERSION.—We read in the *Gloucester Journal* that the Rev. G. Norman, late Minister of St. Margaret's Chapel, Wotton, near Gloucester, has become a Catholic.

Miss Tomasina Wilson was received into the Catholic Church on Sunday last, at Clonlara, parish of Doonas, by the Rev. Mr. Kenny, C.C. This lady had been born and reared a Protestant; but entertaining doubts on the subject of her early creed, she adopted means to resolve them by further inquiry, and the result was her happy conversion to the Catholic faith.—*Monster News*.

IRISH INTELLIGENCE.

BANQUET TO JOHN SADLER, ESQ., M.P.—CARLOW, Aug. 25.—Last evening the high-spirited and independent electors of Carlow borough, which has been the scene of so many hard-fought and gallantly-won election struggles, entertained their representative, John Sadler, Esq., M.P., at a magnificent banquet, as a tribute of respect for the fidelity with which he has discharged his parliamentary duties, and in celebration of their recent victory, when, despite the powerful exertions of the territorial influence of the county, they achieved not only Mr. Sadler's triumphant return, but succeeded in breaking down the Bruenite monopoly which, for so long a period, and so unhappily, controlled the representation of the constituency. The chair was most ably filled by the Rev. James Maher, P.P., of Graigue and Carlow.—*Telegraph*.

MR. SHARMAN CRAWFORD AND THE COUNTY DOWN LANDLORDS.—We understand that proceedings have been taken by the landlords of the county Down to bring an action for libel against Mr. Sharmar Crawford for certain comments on their conduct, which appeared in his recent letter respecting the Down election. In saying "an action for libel," we make a mistake—we should rather have said twenty-five separate and distinct actions, a pretty large host for one unaided man to meet. But the distinguished defendant is by no means alarmed. It is stated that steps have been taken to secure the services of the ablest Irish counsel on his behalf; and it is confidently believed that such an *exposé* will be made on the trial (should a trial come off) as will astonish her Majesty's liege subjects. It occurs to us that the alleged complainants have made a mistake in this matter, and did we possess the privilege of pouring friendly counsel into their ear, we should certainly advise them not to pursue the course which they have adopted. However, if the case should come into a court of justice,

it will interest the public very much, and will develop an amount of evidence that will be of vast importance to our legislators, when they come to consider the question of the ballot.—*Northern Whig*.

A meeting of the Liberal Electors of the city of Dublin was held in the great hall of the Mechanics' Institute on Thursday, 26th ult., for the purpose of adopting measures to protect the Liberal franchise in this city. The meeting was very respectably attended.

DEATH OF REV. JAMES LENNON, P. P.—Died, on the 10th inst., at his residence, Rose Cottage, county Tyrone, in the 42nd year of his age, and the 18th of his sacred ministry, the Rev. James Lennon, P. P., Stewartstown, after an illness of four weeks, originally brought on by a fall from his horse. His funeral took place on the 12th, and was attended by the largest and most respectable concourse of people of all denominations that has been witnessed for a long period in that part of the country. But one feeling seemed to pervade the vast assemblage—that of deep sorrow and heartfelt regret for the premature demise of him who was truly respected and regarded by friends and acquaintances, and beloved by his parishioners. A manifestation of this Christian feeling so public and universal was particularly creditable in a community so mixed, and especially at a time when the demon of bigotry and intolerance seems to be specially engaged in villifying and maligning the Catholic Priesthood in these countries, the good people of Stewartstown and its environs have indeed unmistakably shown that the fell spirit has got no resting place amongst them. The funeral procession having reached the newly-erected and handsome chapel of Stewartstown, a Solemn Office and Requiem Mass was celebrated, at which nearly the entire Clergy of the Tyrone and Armagh dioceses, as also many from the surrounding districts, assisted—habited in soutane and surplice. A most impressive, pathetic, and eloquent funeral sermon was delivered by the Rev. Mr. Harbison, of Dungannon, after which the remains of the lamented deceased were deposited on the Gospel side of the altar, within the sacred edifice, amidst the tears, lamentations, and prayers of his pious parishioners.—*May he rest in peace.*—*Newry Examiner*.

DEATH OF A PATRIARCH.—A respected correspondent in the parish of Kilmossney, county Waterford, advises us of the death, on Monday, the 23rd ult., of Mr. Edmund Cunningham, a respectable resident of the parish, at the patriarchal age of 110 years. Our correspondent adds that deceased always walked to the chapel every Sunday morning—a distance of nearly two miles—and was also always the first there, until within the last two months. There are, it is stated, two persons living in Kilmossney parish of the same venerable age as the above.—*Telegraph*.

FATAL ACCIDENT.—On Saturday last, as Richard S. Fleming, Esq., was returning from Schnell Petty Sessions in a small sailing boat, the little craft missed stays, and immediately filled and sunk, taking down with her a little boy, who had accompanied Mr. Fleming. The unfortunate gentleman himself struggled for a few minutes, but although within a few yards of the shore, and a boat had been immediately launched for his relief, he sunk to a watery grave.—*Cork Constitution*.

Lady Louisa Le Poor Trench was frightened to death by a flash of lightning while attending church in Kildare last week.

BURNING OF LISMORE CASTLE.—Reports reached Cork yesterday stating that Lismore Castle, the residence of Lord Lismore, had been burnt to the ground. Fortunately, the family records were saved. It was feared that the man who was in charge of the mansion had been burnt to death.

The *Galway Packet* says it can state on authority, "that there is no truth in the paragraph which is going the round of the press, that Limerick has been reported on by the Commissioners as the port selected for the Packet Station."

On last Saturday evening a special train arrived at Blackpool station, Cork, bringing upwards of 600 visitors from the metropolis and intermediate towns.

Mr. Sussfield has sent his resignation as a magistrate for the city of Cork.

Emigration is proceeding with rapid strides in the south-west ports. The Balmoral, the property of Alderman John McDonnell, of this city, cleared at Kilmish for Quebec, on Saturday, with 128 passengers. The Thor, for New York, with five cabin, and seventy-one steerage passengers, cleared to-day from our port. The Roden, for Quebec, 153, at Limerick, and to take more passengers at Tarbert, cleared out on the 24th August.—*Dublin Telegraph*.

The *Banner of Ulster* says of the movement in that quarter:—"For some time past emigration from this port has not been apparently carried on so extensively as during the earlier months of the year, as few vessels have sailed direct from Belfast. Crowds, however, still repair to Glasgow and Liverpool per steamer, there to take berths. The emigrants comprise a large number of young men, who are giving up respectable situations to go out to Australia. Few establishments here but have in this way lost a number of hands lately."  
"THE WAGES OF APOSTASY.—In a late number of the *Telegraph* we published the recantation of Protestantism by two Catholic clergymen, who had been induced to "profess," for a while the tenets of Protestantism. We say, "profess," for it is utterly impossible for any intelligent Catholic to become a conscientious Protestant. The means resorted to, to obtain those lip "conversions," were never a matter of doubt to Catholics; and stolid, indeed, must be the wealthy dupes of the proselytising schemers, if the following brief letter, from the secretary of the "Priests' Protection Society," will not prove to them that it is bribery, and not conviction, that allures a few stray sheep to the Protestant "fold":—  
"Dublin, 23, Upper Sackville street,  
"12th August, 1852.

"Dear Mr. Hopkins—I hope the report that I saw in the Dublin papers is not true, that you have returned to the mire of Popery again. If it be, please send me back the last half note I sent you, as I have the first half.—Yours very faithfully,  
"GEO. POWELL."

PROSELYTISM IN THE NATIONAL BOARD OF EDUCATION.—The particulars of a most flagrant case of Catholic persecution, under the authority of the sub-officials of the National Board has been communicated to us. We understand the matter is undergoing an investigation, and therefore we refrain from entering into details of mentioning names. We may state, however, that the form which the "new light" spirit has taken declines to appoint Catholics of "certified" merit to those offices as teachers which their standing and certificates entitles them to.—*Freeman's Journal*.

Two Belgians, the proprietor and his engineer, have arrived in Waterford, to establish a beet sugar factory. A mine of anthracite has been discovered in the county of Cavan.

After a sojourn of two months, H. M. S. Geyser, sent to Galway for the protection of the fishing, took her departure from the roads on Tuesday, at two o'clock, p. m., for some of the naval depots of England, to undergo an outfit prior to her taking up a place on some foreign station. The officers and crew take with them the good wishes of the people of Galway.

The Colonial Emigration Commissioners have consented to send out thirty female emigrants from Nenagh Union to South Australia. Captain Ellis, R. N., will make the preparatory inspection.

THE CONSTABULARY.—THE TELEGRAPH NEWSPAPER.—The post of Thursday morning conveyed to this office letters from different parts of Ireland, which communicated to us the very extraordinary intelligence, that orders had been issued to the police, prohibiting them from purchasing, or reading, the *Telegraph* newspaper.—*Telegraph*.

THE SURVIVING VICTIMS OF THE SIXMILEBRIDGE MASSACRE.—Michael Glynn, who is at present in Barrington's Hospital, is progressing as favorably as under the circumstances could be expected. The ball did not lodge in the thigh, but having entered from behind passed out quite through. He is not, however, yet pronounced out of danger. It was only on Tuesday last that the ball which entered Michael Heffernan's leg could be extracted. The unfortunate man still lingers in the Ennis Infirmary. John Keilly, who was shot in the arm, and is also in the Ennis Infirmary, is, we are informed, considered to be in a precarious state. The other people who were shot, and who were sent to Ennis Infirmary, are now walking about.—*Limerick Examiner*.

The *Dublin Freeman's Journal* gives the following account of the scene that occurred in front of Ennis gaol when the magistrate, and soldiers of the 31st, against whom a verdict of wilful murder was found by the coroner's jury, were committed to prison—"Old and young—men, women, and children—were to be seen rushing with bounding impetuosity in the direction of the prison, and some, more anxious than others to behold a justice of the peace a prisoner under a charge of wilful murder on poor and helpless peasantry, proceeded a considerable distance on the Clare road to await his arrival. On approaching Ennis the walls at either side of the road were crowded; the outer walls and gate of the prison, as well as all the approaches thereto, were completely filled and blocked up, and, as the cortege passed, the groaning and hooting were loud and continuous. Mr. Dehnage, with the police officer in charge, was in a covered car, and, on emerging therefrom in the outer yard, the groaning was renewed with increased vigor, and mixed up with such epithets as 'A speedy epiphany with you from the ground to the gallows!' 'High hanging to the Six-milebridge murderers' &c. Mr. Dehnage, who looked very pale and downcast, was then received by the officer of the prison; and the crowds separated with marked manifestations of joy at the event they had just witnessed. As a proof of the feeling of the people I may mention, that it having been ascertained that the driver of the covered car was one of the witnesses for the military at Sixmilebridge, all attempts made by him to provide stabling in Ennis were ineffectual.

THE CAMP AT SIXMILEBRIDGE.—The Camp at Six-milebridge was removed in an incredibly short time after the verdict on Wednesday evening. The soldiers of the 31st Regiment, found guilty of wilful murder, were given up to Sub-Inspector Donovan and a party of police, and accompanied by an escort of the 47th Regiment, were marched to Ennis gaol, which they reached about midnight. Passing through Newmarket, they were heartily greeted by the people, who assembled in crowds in that village, and appeared well pleased with the verdict. An incident occurred in the camp, which is worthy of notice. Colonel Barlow, of 14th, who commanded the camp, saw Corporal Garton, of the 47th salute the Rev. Mr. Burke, P. P. Cratloe, as he was passing into the camp. The Colonel, at the time, was in colored clothes; but he had Garton immediately placed under arrest by the guard on duty; and were it not for the circumstance that the colonel was not in uniform, it is by no means unlikely that Garton should have been brought before a court-martial for saluting a Catholic priest. As it was he received a severe reprimand. Mr. Kelly, of Cappagh Lodge, receives £30 compensation for use of his demesne by the camp for the seventeen days it was occupied by the military. The cost of the entire investigation will be little short of £500, not including the expenses of the camp.—*Limerick Reporter*.

Mr. Howell, of the East India Company's Service, is in custody for stealing £200 from William O'Sullivan, Esq., of Carrigraess Castle, at the Albert Hotel, Cork. The money was found in the young man's possession.

DONNYBROOK FAIR.—This once celebrated scene of revelry and recklessness, frolic and fighting, softened hearts and broken heads, has now dwindled down to a very common place, and, we must add, very quiet and well conducted gathering of a peace-loving and sadly subdued community of impoverished artisans, workmen out of employment, with a sprinkling of sight-seeing citizens, and a few gentry—principally strangers—whose demeanor would seem to indicate that their preconceived notions of the far-famed Donnybrook fair have been sadly disappointed. There seemed a decided improvement in the furnishing and getting up of the various temporary places of refreshment and amusement. There was a total absence of those ragged contrivances so common on former occasions, wherein the lovers of whisky and revelry bivouacked beneath tattered quilts and blankets in an advanced state of oxydization. The array of exhibitions for the amusement of the public is more extensive than we have seen for many years past, comprising the Circus of Pablo Fanque, a *sortie* from Prince Patrick's Theatre, Fishamble-street, an itinerant Hippodrome, with the usual category of giants and dwarfs, so common at English fairs; the entire scene, in short, reminding one more of a provincial fair in England than carrying out the idea of "Donnybrook." The show of stock was meagre in the extreme. Some sales of jarvey hacks and farm horses were effected during the day.—*Freeman's Journal*.

The inquest on the body of Margaret Keogh, killed by being fired at out of a window at the late election in Cork, terminated on Wednesday. After more than two hours' deliberation the jury returned a verdict of manslaughter against Henry Eble, and Campbell, the policeman.

**RICHARD O'GORMAN, SEN., ESQ.**—Our readers will be gratified to learn that Richard O'Gorman, Esq., accompanied by his wife and daughter, has returned from America, and is at present in Liverpool, from whence he will start in a few days for Ireland. The health of Mrs. O'Gorman suffered from the climate of America, but we are happy to say that she is now quite well, and that Mr. O'Gorman himself was never in better health or spirits. On his departure to America it was universally admitted, even by those who were most widely opposed to his political views, that Ireland could ill afford to lose such a man, and he will now be welcomed back to his native country by all who admire strict integrity, sterling independence and true patriotism.—*Freeman*.

**THE POTATO CROP.**—The weather providentially appears to have permanently taken up, just at the time when a favorable change was most needed.

The news from the harvesters of the county of Cork, this week, is most cheering—wheat, barley and oats are uncommonly good. We have every appearance of a plentiful and abundant harvest—the farmers who reside here are selling pink potatoes at 8d per 21lbs.

**KILMASTURDAS, Co. WATERFORD, AUG. 26.**—We never yet enjoyed a more delicious harvest here than the present. The days are dry, warm, and serene; the nights gentle, and so calm as not to ruffle the most delicate and pliant vegetation. Should the remaining part of this week continue equally propitious, the corn of this county will be cut down and secured from all injuries next Saturday. Astonishing multitudes of reapers inundated the streets of every town and village around us on last Sunday, and every day during the week previous, and were all hired at 9s a-week, without diet, and 6s 6d a-week, with diet and lodging. After all the suffering of the persecuted, poor Irish laborer, it is extraordinary how well he looks—how buoyant his spirits become at receiving anything of fair wages, and how he then at once forgets his shackles, and forgives the tyrant that riveted them upon his toil and industry. With the exception of the potato, seldom did the poor Emerald Isle give from her verdant bosom a more abundant and luxuriant return than she has done this year.—*Telegraph*.

**O'BRIEN.**—Above the echoes of the hustings, the cries of religious dissension, and the jargon of contending factions, there is one voice yet sadly and distinctly audible. It is that which tells us that this moment William Smith O'Brien lies a dying man in solitary and penal exile. "The iron has entered his soul"—"the brave gentleman," the stainless patriot, the illustrious son of a line of Kings, is dying the lingering death of a broken heart. Ireland, at least, must not lose sight of the doom which has been awarded to her Rebel Chief. No Celtic hopefulness or self-delusion can stand between us and that terrible reality. We drag it out black and hideous into the light of the sun, to stare like a reproachful spectre into the eyes of men, proclaiming to the world the deep prostration of Ireland, and of England the burning and indelible disgrace.—*Nation*.

**MILITARY MONUMENT.**—A mural monument, about to be placed in St. Patrick's Cathedral, has just been completed by our countryman, Mr. T. Farrell, Lower Gloucester-street, which is well worthy of inspection. The inscription tells its melancholy history.—To the memory of the Officers, Non-commissioned Officers, Drummers, and Privates 18th (Royal Irish) Regiment, who fell, during 1840, '41, '42, in the China war.—Erected by their comrades." The Tableau represents Lieutenant-Colonel Tomlinson, supported by two soldiers of his regiment; and there are four additional figures, whose countenances are well marked, and betray a painful anxiety for the result. He received his death wound at Chappoo on the 18th of May, 1842. The monument is surmounted by a pyramid formed of the Queen's Colors and those of the Regiment—the apex is ornamented with considerable taste, and gives a suitable finish to the whole. There are several figures emblematic of China and Egypt, and as the 18th is an Irish regiment, the wolf dog and the harp are not forgotten. The *tout ensemble* is a fine specimen of modern sculpture, and reflects great credit on the artist. It is not long since Mr. Farrell received an order from his great patron, the Earl de Grey, to execute a monument to the memory of his late amiable Countess, whose memory will be long endeared to this country for her unbounded generosity and charity during the Viceroyalty of her noble husband.—*Dublin Freeman's Journal*.

#### GREAT BRITAIN.

**MEETING OF PARLIAMENT.**—Parliament met on the 20th of August by a fiction. The Duke of Northumberland and Lord Howard de Walden presented themselves in the House of Lords, when, exactly at two o'clock, the Lord Chancellor entered, and, standing before the throne, said—"My Lords, her Majesty has been pleased, under her writ sent under the great seal, to prorogue parliament until Thursday, the 21st of October next." The House of Commons, having been duly summoned by the Black Rod, was represented by Mr. Ley, the Assistant Clerk, and other officers of the house; and in their presence the writ of prorogation was read by Mr. Shaw Lefevre, Deputy Clerk of Parliament. The Lord Chancellor bowed to Mr. Ley, and the commons withdrew. The ceremony occupied about five minutes.

The Duke of Cambridge left London on Saturday for the Prussian reviews. He is expected in Ireland to inspect the cavalry in a fortnight.

**MR. MACAULAY.**—Many of our readers will regret to learn that there is not only a chance, but a strong probability, that Mr. Macaulay will not take his seat for Edinburgh. It is confidently reported that the state of his health is such that his medical attendants have advised him to refrain from making any public appearance whatever.—*Aberdeen Herald*.

A new Catholic weekly penny magazine has been established by the members of the Society of St. Vincent de Paul for the benefit of the Catholic body, and of the members of that society in particular. It is edited by a gentleman, who has already given proof of his zeal and ability for the task he has undertaken, by successfully conducting another leading cheap Catholic publication.

**MR. FEARGUS O'CONNOR.**—This gentleman's health is rapidly improving under the care of Dr. Tukey, of whose *maison de santé* he is an inmate. Moderate diet and restriction from intoxicating liquors, together with abundant exercise, and the absence of excitement (political, pecuniary, and personal), have brought round this favorable result. As yet Mr. O'Connor has not been allowed to see his friends.

The Great Britain's start for Australia excited deserved interest in Liverpool, and, indeed, throughout the north of England. As a matter of news, the "fares" may be mentioned—these including bedding, linen, and all sorts of stores and provisions; but not wines or spirits. The fare for the after saloon is eighty guineas; for the fore saloon fifty-five guineas; for the second cabin, forty guineas; third cabin, twenty-five guineas (bedding to be provided by the third cabin passengers.) The saloons are superbly fitted up; and the other cabins, though destitute of all adornments, are thoroughly comfortable, spacious, and convenient.

**THE LATE ORANGE PROCESSION IN LIVERPOOL.**—At the Liverpool assizes on Saturday last Daniel Smith, William Tucker, and twelve others, were indicted before Lord Campbell for riotously assembling, on the 12th of August, in the borough of Liverpool, armed with fire-arms, to the danger of the peace.—The Attorney-General, in opening the case, said that the defendants were members of the Loyal Orange Institution, and this institution held their procession on the 12th of August last. Any meeting was illegal when parties met together in a large assembly armed, and in such numbers as was calculated to produce terror and alarm to others of her Majesty's subjects. The institution was composed of various lodges, and the plan was for each lodge to meet at a place of appointment, and then each lodge marched by different routes to the general meeting places, which was in the large space by the station in the London-road; but on the morning of the 12th every place where a lodge was appointed to meet was taken possession of by the police. One place of meeting was at the Wheatsheaf Inn, at which place, before the members met, reports of fire-arms were heard from the back of the house. Shortly afterwards the lodge made its appearance, coming on in procession, some of its members having boards, and one carried a Bible at the top of a staff; and there were also what was called regalia. They marched towards the London-road, but were intercepted by the police, and every lodge being met in a similar manner, a large assembly in the London-road was prevented. It ended in all the prisoners being taken into custody, they all being in the procession, and all having fire-arms, or gunpowder, or something of a dangerous character, to be used against their fellow-subjects if occasion should require. The experience of former years had shown that a procession like the present one was watched by opposing parties, and it was for the purpose of having the law laid down by the highest authority that this procession had been instituted; and it would be well for the defendants and others to know that, whether Roman Catholics, or Protestants, the authorities were determined to put such processions down; and their object was not so much to punish the defendants as to elucidate the law; and, therefore, he should not ask to-day to have any punishment inflicted upon the defendants. All the defendants, with the exception of Neville, at first pleaded not guilty, but upon an intimation from Lord Campbell they withdrew their plea, and having confessed judgment, were bound over in their own recognisance to appear for judgment when called upon. Lord Campbell then said that had they been tried and found guilty he should have passed a severe sentence. He trusted that these processions would cease. There were in the town of Liverpool a large number of Roman Catholics whom the law would protect in the exercise of their religion, and he earnestly entreated people of all persuasions to live amicably and peaceably.

**INTIMIDATION BY PARSONS AT THE ENGLISH ELECTIONS.**—It is very well to talk loud in strains of moral indignation at the various acts of intimidation used at the Irish elections; but are we on this side in a condition to cast the stone of rebuke and condemnation? Has there been no base and ruthless intimidation practised here? We speak not now of isolated instances which no state of the law can be expected to prevent or punish, and which no refinement of political civilisation can ever wholly obviate. We speak not of exceptional cases, but of systematic and scandalous coercion applied to whole classes, and in open day, by persons having the power to threaten and oppress as much as any Orange landlord; and, we are ashamed to add, by persons whose sacred office places them in the same position with reference to the humbler and less enlightened many, as that occupied in Ireland by Roman Catholic Priests. In Lincolnshire, Northumberland, Hertfordshire, and Sussex, the proprietary assumed, and with impunity enforced, an authority over the votes of their vassals, as if the latter were *adscripti glebe*. There was no disguise, no pretence of persuasion, or semblance of personal influence. The mandates were given in most cases by "circular," addressed to the occupiers of the particular estate, and signed by the steward, by order of the master of soil and soul. In the venal and contested boroughs the Clergy did the work of Toryism. From the pulpit to the booth they were busy—not secretly, not covertly, not by insinuation, but openly and audaciously availing themselves, too often, of their privilege as ministers of religion, to intrude, to overbear, to vilify, and to threaten. At Liverpool, at Manchester, at Norwich, at Rochester, and at Cambridge, surreptitious interference was notoriously resorted to; and the terrors of the invisible made to economise the cost of the struggle. Every Liberal candidate was denounced in genuine Connaught fashion as an enemy to the true Faith. Those who could not be won by the "safe man" at the Red Lion, or "screwed" by lawyer Wheelabout or Mr. Pull-up, the manager of the bank, were sure to be put upon the list that the Rev. Mr. Infalible undertook "to see to." And many an upright and unpurchasable voter was, through such instrumentality, lost to the cause of the poor, the cause of equal justice, and the cause of popular right. How many an honest voter, during the late election was tempted to wish that he had never become entitled to the franchise—feeling that its exercise in the only way his conscience approved, would entail injury, if not ruin, on his family? Yet this is the state of things which our aristocratic and Clerical classes seek to maintain, and which they would have the world believe is the perfection of a constitutional system. Only in Ireland, where their own practices are copied in a somewhat rude and unsophisticated fashion, they affect to be shocked, and exclaim against the victimised people of that country as though they were wholly unfit for representative institutions. We say the ballot, and nothing but the ballot, will secure freedom of election in either country; and we aver, unhesitatingly, that it is, if possible, more wanted in England than in Ireland.—*Daily News*.

**THE FISHERIES QUESTION ACCOMMODATED.**—We said last week that the English ministry would have to beat a hasty and disgraceful retreat in the Ameri-

can brawl: Already it has done so. The act of cowardice has followed hard on that of bluster and defiance, and the Americans remain not only masters of what they had, but gainers of considerable more. It is announced by the organs of the ministry that the matter in dispute has been amicably arranged between Lord Malmesbury and Mr. Abbott Lawrence, the former agreeing to throw open to the United States all the British fisheries at greater distances than three miles from our coasts, and the latter making the same concession to England of the American fisheries. Thus every point in question is given up on the English side, while at the same time, by what the *Standard* calls "an arrangement of perfect reciprocity," the Americans give up nothing at all, and get a great deal. If there had been any other fisheries worth naming in these American waters except those off our own coasts the brawl could never have arisen.—*Examiner*.

A few evenings since, the body of a child was found wrapped in brown paper, and addressed to "Harris, Esq., Borough," in a garden adjoining a house in the Old Kent Road, in the occupation of the superintendent of the South Eastern Railway. On a post-mortem examination, the surgeon found an indentation round the throat and neck of the deceased, as from the tightening of a cord. Under each ear were marks of pressure, as if by the thumbs of some person. The skull was extensively fractured by some violent blow, and from the appearance of the face and shoulders, he thought the child had been placed either in hot water or some such liquid. The lungs were fully developed in the chest, and he was of opinion that the deceased had lived about twenty-four hours. A detective policeman has been to several tradesmen and gentlemen of the name of Harris in the Borough, and can find no clue to any suspected person. The coroner remarked on Tuesday that, should the police obtain additional information on a future occasion, the police magistrates could institute an inquiry. The jury subsequently returned a verdict of wilful murder against some person or persons unknown.—*London Catholic Standard*.

On Saturday information was issued, offering a reward for such evidence as may lead to the apprehension and conviction of the murderer of the male child whose body was found by some boys in a field, near North Shields, on Sunday afternoon last. There was a piece of handkerchief tied tightly round the throat, and other marks of violence, which made it appear that the child had been murdered. Information was also circulated, offering on the part of her Majesty's Government, a reward of £50 for the discovery of the murderers of a male child, apparently 10 or 12 weeks old. The body was found drowned in a brook, in the parish of Leigh, Lancashire. It was entirely naked, but a calico binder was found near the place, from which it would appear that the child had been stripped of its clothing prior to being thrown into the water.—*Ibid*.

#### UNITED STATES.

The Presidential election takes place on Tuesday, the second day of November.

**THE NEW POSTAGE LAW.**—The new postage law, adopted by Congress, goes into operation on the 30th inst. The substantial provisions are as follows:—Newspapers, periodicals, to pay one cent each, to any part of the United States, or half that rate, where paid quarterly or yearly in advance. Newspapers, &c., weighing not over one and a half ounces, have the above rates, where circulated within the state of publication. Newspapers, papers, and pamphlets of not more than 16 pages, 8vo, in packages of not more than eight ounces to one address to be charged half a cent an ounce though calculated by separate pieces, the postage may amount to more. Postage on all transient matter to be prepaid or charged double. Books, bound or unbound, or not more than four pounds each, one cent per ounce, under three thousand miles, and two cents over that distance. Fifty per cent to be added where not prepaid. Weekly newspapers, and receipts for payments of moneys therefore may be inclosed in subscribers' papers. Exchange between newspaper publishers free. Newspapers, &c., to be so enclosed that the character can be determined without removing the wrapper—to have nothing written or printed on the paper or wrapper beyond the direction, and to contain no enclosure other than the bills or receipts mentioned.

Now that Congress has adjourned, we notice that political meetings are being held in every direction.—The presidential canvass may be considered as fairly opened. By-and-by we shall hear the drum and fife, and see the long processions. It will be a noisy time; but we shall keep the readers of the *Pilot* pretty well posted up, in regard to all important movements of either party.—*Boston Pilot*.

**RELIEF FOR THE SUFFERERS BY THE FIRE IN MONTREAL.**—The whole amount of money received by the Treasurer of the New York Relief Committee, for the needy sufferers by the great fire in Montreal, is seventeen thousand three hundred and seventy dollars, and ninety-two cents (\$17,370 92). There are still sixty-two subscription books in the hands of individual members of the committee, which it is necessary should be returned to Walter R. Jones, Esq., Treasurer, in order that the accounts may be closed, and a statement of the collections published.—*N. Y. Journal of Commerce*.

The Coroner's jury on view of the bodies of those who lost their lives by the sinking of the Atlantic holds the Captain and officers of the *Ogdensburg* accountable for the lives on the occasion.

Cholera still prevails at Paris, Kentucky. Most of the inhabitants have left the place.

**LABOURERS.—TEN THOUSAND MEN WANTED.**—The superintendent of the Illinois Central Railroad has advertised for ten thousand men to work on that road.—As there are over seven hundred miles to be completed, and as the company has ample cash funds in hand an excellent opportunity is offered for employment for two or three years.

We (*Boston Pilot*) find the above paragraph going the rounds of the papers. We would advise labourers, now employed, not to leave their present work, to go to Illinois. The probability is, that more than one thousand men could find employment there. The object of the above "bit" is, to get a large number of men to go to Illinois, and when the contractors get them there, they treat them as they usually do—barely give them enough to keep body and soul together, and treat them bad at that. Will some friend in Illinois give us the particulars of this great enterprise, the character of the contractors, their mode of payment (Whether by grog or otherwise), &c. This is a matter for the immediate consideration of the convention of the Irish Societies.

**AN AWFUL TRAGEDY.**—A most revolting tragedy took place at Brownstown, Pa., a few days since. It appears that two brothers named Iliam and Warren Francisco who were engaged in clock peddling, agreed to meet at a public house in the vicinity of Brownstown. One of the brothers reached the tavern about nine o'clock in the evening, and enquired if his brother had arrived, and was informed by the landlord that he had not. The *Cincinnati Nonpareil* gives the annexed particulars: "After eating his supper he called for a light, and asked to be shown to bed. The landlord informed him that he had no candles about the house, but if he would follow him, he would take him to bed. Francisco followed the landlord into a dark room, and undressed himself and retired to rest. The bed seemed to be wet, and having some matches about him, he struck a light. Upon examining the bed he found that it was wet with blood! Discovering a candle on a table near by, he lit it, and looking under the bed, saw the body of his brother, with his throat cut from ear to ear, and perfectly lifeless! Fastening the door immediately, he proceeded to load a revolver which he had, but before he could do so there was an effort made by several men to enter his room. Pretending not to be alarmed, he asked them to wait until he dressed himself. As soon as he had finished loading his pistol he opened the door, and the landlord and two other men rushed on him, when he fired two barrels of his pistol, immediately killing the landlord and one of his accomplices, after which the other man fled."

**NEW YORK MORALITY.**—A New York paper speaking of the fashionable ice cream saloons of that city draws the following picture of the ladies of New York, which for the sake of the sex we would be glad to find untrue:—"Highly respectable ladies of the first families, are to be found during the day and evening, sipping wine and other intoxicating drinks there, laying the foundation of those habits of intemperance which result in such sad violations of the principles of virtue, of which we hear so much—these melancholy cases of social crime which blight forever the hopes of female youth and beauty, and in many instances lead to a life of shameless infamy and a premature and dishonorable grave. The cause of broken hearts can be traced to these places of fashionable resort where you will find ladies deemed respectable—married and single ladies who reside in the respectable avenues and other regions of upper-torndom—ladies who occupy the first ranks in our theatres pouring in by dozens after the performance, at a late hour of the night, winking in the same saloon with the common women of the city, and their associations and well dressed bullies. Under the mask of refreshments, intrigues are carried on, and here unsuspecting innocence is blasted in the bud. Yet here husbands bring their wives, and unthinking parents bring their children to be corrupted and destroyed. Having first found the way by the aid of their fathers and mothers, and having by their sanction participated in the dissipation of fashionable vice, they will soon find their way into those haunts without any assistance, or with very unsafe companions.—There is nothing more common than to see girls going in twos and threes, and some times singly, into the ice cream saloons, unaccompanied by a gentleman, and sitting down and calling for oysters or whatever else they want, like men. This of itself is utterly destructive of female modesty and propriety, even if the atmosphere were not so tainted with vice; but when we recollect that there is scarcely a moment, day or night, during which these saloons are open, that women of the worst character are to be found in them, the idea of virtuous females going there unprotected is horrible."

A man named Doherty, was dangerously stabbed at Worcester. Thos. Conlan and John Harney have been arrested for the offence.—*Boston Pilot*.

**SOME ON THE LAWYERS.**—A young lad being summoned as a witness at a court in Lawrenceport, Ia., was asked if he knew what was the obligation of an oath, and where he would go if he told a lie? He said he supposed "he would go where all the lawyers go to!" Smart youth, that.

**CHRISTIANITY IN THE UNITED STATES.**—From the annual report of the Society for the advancement of Christianity in the the diocese of Pennsylvania, we extract the following:—"The fact is assumed in the name given to this Institution, that there are regions of the State which are not Christianised. We are not wholly a Christian people. It is an appalling fact, that hundreds of thousands are living within our borders in utter ignorance of the Christian faith. Heathenism confronts us at our very doors. In this great city, beneath the shadows of our splendid Churches, may be found alleys and darkened streets, where whole families are grouped together in heathen ignorance of their responsibilities as immortal beings. Nor is the state of things more cheering among our rural population. Villages have come under the notice of the Society, numbering a thousand of inhabitants, without a single place of public worship. Through the German agricultural districts, the vast wilderness of midnight forges, the coal regions and mines, the blessings of the Lord's sanctuary are almost unknown to the busy multitudes who are perishing for lack of knowledge. With shame it must be confessed that there was not so large a mass of heathenism within the same extent of territory when the native tribes roved undisturbed through the wilderness, and its hills and valleys reverberated with the worship of a base idolatry." Hurray! for the holy Protestant faith.

A correspondent of the *Catholic Telegraph* thus describes what he saw at a Methodist Revival:—"Having had occasion to visit on Walnut Hills, I extended my drive to the Camp Meeting, and on arriving there was vividly reminded of a Gipsy gathering or Tinker's fair in the old countries. My attention was first directed to a screaming in a crowd. Forcing my way through, the first "feature" I could discern in the "movement," was a negro boy, high on a rail, shouting at the top of his voice—"Oh my Jesus, oh my Jesus,"—which was echoed from below, in powerful strains, by a six foot high gentleman of color. The cry was soon general amongst the "hopeful," when a good looking girl apparently of 17 years, got into the midst of the circle, and working herself into a swoon, fell down convulsed on the ground! Great was the excitement thereon! But no sooner was the girl down when a lad about 16 years (perhaps a convert) seeming to act under a simple impulse, fell down beside her! The yelling and the sight became so disgusting, that I left the scene. The next sight was called the Preachers stand, where a vast number of persons, seemingly intelligent, were assembled, but under heaven, how they could derive edification or information from the antics, gesticulations, and common-place mouthings of the preachers, I was at a loss to imagine."

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THE TRUE WITNESS  
AND  
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, SEPT. 17, 1852.

NOTICE.

A meeting of the members of the St. Patrick's Hospital Society will be held at the St. Patrick's House, on Sunday next after Vespers.

All subscribers who have paid their subscriptions, no matter how small the amount, are requested to attend.

NEWS OF THE WEEK.

With the exception of a good many cases of child-murder, and a little more than the average amount of brutality and crime, there is little, or nothing, in the English journals per steamer *Europa* worth chronicling. Parliament has been prorogued to the 21st of October, not then to meet for dispatch of business; a short session before Christmas, to commence about the 11th of November, is expected.—In the mean time the Queen is amusing herself in the Highlands—Lord Derby and his colleagues are enjoying the *otium cum dignitate* which their noble and patriotic conduct in the "Fishery" question has fairly entitled them to claim—little Benjamin, the Chancellor of the Exchequer, is busy preparing an elaborate essay to prove that in supporting the Free Trade policy of Sir Robert Peel, the ministry have by no means abandoned the cause of Protection, which will have the effect, when delivered, of considerably mystifying, if not of convincing, the farmers of England—and the *Times*, and Protestant press generally, are employed in the congenial occupation of black-guarding Catholics in general, and Irish Catholics in particular. The verdict of the jury upon the Six-milebridge massacre has given a fresh impetus to the old Protestant hatred, of Irishmen, and the religion of Irishmen. "Not a hair of their heads," says the *Times*, speaking of the soldiers, "shall be touched." To shoot down mere Irish in a trifling election row without waiting for the formalities of "Riot Act," or of orders—to fire upon a mass of fleeing men, women, and children, and to transfix with the bayonet a Popish dog, for presuming to look cross at his Anglo-Saxon lord and master, is not, in the eyes of Englishmen and Protestants, an offence worthy of condemnation; at the worst, it is but a trifling, and, considering the benefits therefrom accruing to the cause of Protestant ascendancy, an amiable indiscretion on the part of magistrate and soldiers. Such at least is the light in which the matter is viewed by the worthy countrymen and co-religionists of Lord Campbell, and the conscientious jurymen who acquitted Belial Achilli. The Protestant magistrate, and the soldiers, have been admitted to bail in spite of the verdict of wilful murder; they manage things differently on the other side of the channel, where the life of a man is considered of more importance than the life of a dog, or Popish Paddy.

The potato blight panic is somewhat subsiding. An interrupted series of warm dry weather has partially revived the hopes of the farmer, and proportionally depressed those of the Protestant proselytiser, or speculator in the soul market. *Apogee* of conversions we publish on our second page an amusing letter from Mr. G. Powell to the Rev. Mr. Hopkins whose recantation we mentioned in our last. Mr. Powell insists that Mr. Hopkins shall stick to his bargain, and that, if the latter be determined on returning to the mire of Popery, he shall at least return the wages of apostasy—the sum which he received in consideration of embracing the Holy Protestant Faith. Great exertions are being made to procure subscriptions to the Newman indemnity fund in Great Britain and Ireland as well as throughout Europe.

His Eminence the Cardinal Archbishop of Westminster is on a visit to France where he has been received with the honors due to his exalted rank as head of the Hierarchy of England. On the Continent everything remains in *statu quo*; Louis Napoleon is ever just about to be proclaimed Emperor, just as Protestants are always on the point of arriving at a perfect knowledge of the truth. The health of the Prince President is said to be failing. The cholera is making fearful havoc in Silesia, and in the Lowlands of West Prussia near the mouth of the Vistula; considerable anxiety at its progress is felt all over Europe. A private letter from Warsaw gives the following account of the origin of the disease:

"It was thought expedient some time since to make some improvements in the small town of Lask near Kalisch. For that purpose it was found necessary to make excavations in the cemetery where the victims of the cholera of 1832 had been interred. Almost immediately afterwards the operatives employed in the work were attacked with cholera, and every one of them died. Since then it has spread, and is attended with more than ordinary mortality."

The rush to the Australian "diggings" still continues to increase. By the latest accounts from that country fresh discoveries of gold were being made every day. From the Mount Alexander diggings, from 40,000 to 50,000 ounces of gold are sent into Mel-

bourne weekly; whilst the yield in New South Wales is about 10,000 ounces per week. The *Sydney Morning Herald* gives the total value of gold remitted to England since the first discovery, about a year ago, as nearly four millions. The following table from the same journal will show the weight of gold already accounted for:—

|  |         |         |
|--|---------|---------|
| Exported from Sydney to the 8th May                      | 393,794 | Ounces. |
| Estimated to be now lying in harbor                      | 50,000  |         |
| Estimated in banks and private hands in town             | 40,000  |         |
| Estimated at mines                                       | 20,000  |         |
| Making a total of  | 503,794 |         |
| From which deduct the amount received from Victoria      | 148,061 |         |
| Leaves the production of New South Wales for the year at | 355,733 |         |
| Exported from Melbourne to 23rd April                    | 668,682 |         |
| Estimated in banks and private hands at that port        | 50,000  |         |
| Estimated at the mines                                   | 50,000  |         |
|  | 768,682 |         |

Making the total produce of the two colonies in the twelve months (ounces) 1,128,415.

With this almost incredible yield of the precious metals there has been a great increase in the price of all kinds of commodities. Labor is scarce, indeed can hardly be procured. "Domestic servants," says one writer at Sydney, "are scarcer than ever, women especially; ladies are obliged to scrub their own floors, cook their own dinners, go out with their children, and perform in general every office usually filled by menials." An officer of the 99th regiment, writing from Van Diemen's Land, tells a similar story—"You cannot get a coachman for even £200 a-year. Lady Pedder told me yesterday that Sir John offered his coachman £200 a-year and yet could not induce him to remain. Policemen are getting six shillings a-day"—about £135 currency per annum—"and their rations, and this will not coax them to stay." In consequence of the dearth of living attending upon this extraordinary state of things, officers in the army, and government employes find it difficult to eke out an existence; some of the former are throwing up their commissions—and the writer concludes by saying that "he is afraid, if something be not done, the regiment will soon be without officers or men." The correspondent of the *Times* gives a very satisfactory account of the mode in which the successful diggers invest their earnings:

"One of the most satisfactory features about Australian gold digging is the very general disposition of the successful miners to invest their earnings in real estate. Homesteads are eagerly sought after by the men who have labored for a few months in the rivers and creeks; domestic considerations prevent over-speculative ambition, and unlike the gambling, roving Californian, the Australian gold digger has no sooner filled his pockets than he sets to work to settle his wife comfortably in a cottage with a neat garden, reserving to himself the *ultima ratio* of another visit to the mines, in case his little farming or store-keeping speculation should turn out unsuccessful. I do not wish to write *vaudeville de rose*, but this is actually true. So marked is the difference between the position of a Benedict and a Bachelor in a new colony, that, despite the ruinous effects of fifty years of felony, domestic relations, and domestic virtues are rapidly growing up among us, and the dreadful reminiscences attached to a *populus vitiorum* are fast fading away."

The disgust of our fellow-colonists of the Lower Provinces at the conduct of the Derby Ministry found vent at the public meeting at Halifax on the 2nd inst. One speaker, Mr. B. Weier, M.P.P., said sensibly enough—"If the home government had gone so far as to give up our 'Fisheries' without consulting us, they should go one step further and let us go with them." This expression of the generally prevailing sentiment was received with great cheers; nor can we wonder at it, or feel surprised that the most loyal of British subjects should become annexationists after such rascally treatment as that which they have received from the Derby Ministry. To be a British colonist under such circumstances involves not only an infinite pecuniary loss, but much dishonor. To be a British subject was once a subject of boasting, but if the mean-spirited charlatans who have thus truckled to the Yankees be much longer allowed to control the destinies of the nation, we may expect to hear revived the old taunts, mentioned by Macaulay, as used by the Norman conquerors of England to their Anglo-Saxon serfs—"May I become an Englishman—Do you take me for an Englishman?—Viler than an Englishman."—Yes, it would indeed be difficult to find anything viler than our present Protestant Government. Cruel to its subjects at home, it dares not protect its loyal colonists abroad; overbearing, insolent, and bullying to the weak, it trembles and crouches before the strong; such a government is not only hateful, it is despicable; and though a government may resist hatred, it cannot long survive contempt. The *Times*, the ordinary supporter of the foreign policy of the ministry, has not a word to say in their defence; it admits—"that the Americans have received all that they asked without acquiring any sense of obligation. As to the reciprocity it exists merely in name. The British waters are of vast value to the Americans, but the American waters are of no use to the British." And yet these "British waters of vast value" have been pusillanimously abandoned by our Protestant Ministry! Pity that they could not show as bold a front to the Yankees as they do to the Priests and nuns of England, and that they are not as zealous to uphold the honor of the British flag as they are to put down Catholic processions, and to insult defenceless Catholic religious.

Rumors are afloat respecting another piratical expedition against the Island of Cuba. Large bodies of armed men are said to be organizing in Florida, and below New Orleans, and the Spanish government is making preparations in case of another attack from the Yankee marauders. It is to be hoped that the government of Cuba will not deal very leniently with any of the scoundrels who may fall into their hands, but that they may all share the fate of the pirate Lopez, and his rascally comrades.

The *Niagara* arrived at Halifax on the 14th inst.; her news is of little interest. The accounts of the potato crop in Ireland are favorable.

THE "MAINE LIQUOR LAW."

We have received a communication from an *Irish Catholic*, Millford, which we do not think our correspondent would desire us to publish, and which we are very certain the majority of our subscribers would not care to read; however, it is not our intention to indulge in any ill-natured criticism upon either the spelling, or punctuation of our correspondent, or even upon his highly objectionable practice of commencing every second word with a capital letter; we will confine ourselves to the consideration of the matter, and not the manner, of our correspondent's communication. Our friend signs himself "A Catholic," and therefore we conclude that we have certain first principles in common, upon the subject matter of dispute—the "Maine Liquor Law"—and it is by appealing to these that we hope to convince him—if not that we are right—at all events—that he has misapprehended our meaning.

As Catholics we both believe that—Christ established His Church as the remedy for all the moral evils which have their origin in the corrupt heart of man—that the Church is, through the supernatural assistance of her founder, fully competent, if left to herself, and unfettered by human restrictions, to do the work that has been given her to do—that from her Sacraments the humble Catholic can draw a never failing supply of grace, and in their aid strength to help in time of need—and that thus abundantly supplied, and supernaturally strengthened, he is able to overcome all enemies, the world, the flesh, and the devil. Now let us apply these first principles, or axioms of Catholicity, to the movement that is known as the "Great Temperance Movement."

Drunkenness is one of the moral diseases, which have their origin in the corrupt heart of man; it springs from a love of vicious company, a delight in idle and obscene conversation, and a morbid appetite, ever craving after a fictitious excitement. We do not intend to throw away words upon the enormity of drunkenness, or to waste time in painting the Ethiop black. Drunkenness is mortal sin, and when we have said that, there remains nothing more to say; drunkenness excludes from the Kingdom of Heaven, as effectually as adultery, heresy, or murder; it is therefore black, and cannot be made blacker. But if the Church was given as the remedy for all moral diseases springing from the corrupt heart of man, and if she, through supernatural assistance, be fully competent to do the work that has been given her to do, then is she fully competent for the cure of drunkenness, and all intemperance: if our correspondent doubts this, it is, we opine, because he has not given the Church a fair trial; and we are more inclined to attribute these doubts to a neglect on his part of the Confessional and the Holy Communion, than to any defects in the Sacraments of Penance, or the Lord's Supper.

Holding then these opinions of the all-sufficiency of the Church and her life-giving Sacraments, our friend will easily understand how it is that we regard with a jealous eye, any modern man-created society, any mere human organisation which arrogates to itself the functions of the Church of Christ, and professes to be able to do, by its rules and regulations, by its pledges and human devices, what the blessed Sacraments are unable to effect: we look upon such assumption as tantamount to the assertion that, in establishing His Church, Christ did His work but imperfectly, and that it requires supplementing by human agency. Our friend will understand therefore, how it is, that as Catholics and humble children of the Church, we look with suspicion, perhaps more than suspicion, upon the whole of the Protestant "Temperance Movement;" it is enough for Catholics to reflect that it originated *outside* the Church—that it is therefore a Protestant, or Non-Catholic, "movement," and essentially Pelagian in principle. Of the "Temperance Movement" *inside* the Church, we do not intend to speak—it is enough for us to know, that whatever the Church touches she sanctifies, and that, like St. Paul, even if she take up snakes and venomous things, they cannot hurt her.

The Protestant "Temperance Movement" professed to set up a human organisation instead of the Church, and to substitute the "pledge" for the Sacraments of Christ; it undertook to regenerate man by means of man alone, and to effect a moral reformation without religion—a change of heart without the grace of God: we need hardly add, that it has failed most miserably in the attempt. Now, it is the consciousness of this failure—of the impotence of "moral suasion" (as they term it) to reform the drunkard—that has brought about the cry—pretty general in the Protestant world—for legislative interference, and the "Maine Liquor Law;" these considerations should of themselves suffice to put Catholics on their guard against yielding to this Protestant outcry, and teach them to be very cautious how they sanction by their approval a measure originating from such a very suspicious quarter: it comes to us in such a questionable shape, that we must subject it to a rigorous cross-examination ere venturing to pronounce an opinion as to its merits or demerits. We have done so to the best of our abilities, and—though we presume not to force our opinions upon others, or to feel offended because other men (not honest certainly, but very possibly far more able than ourselves) have come to a very different conclusion—we do firmly believe that the "Maine Liquor Law" is false in principle, and calculated—like all other sumptuary laws—to prove very injurious in practice.

The "Maine Liquor Law" is we say, in our opinion, false in principle. Its fundamental principle is—"Stop the supply and the demand will cease;" it assumes that men want to drink because there is liquor to be sold. The principle with which we start is the converse of this. We contend that it is the demand which causes the supply, and not the supply which causes the demand, and that liquor is sold be-

cause men want liquor to drink: the deduction from our principle is—that to stop the supply we must begin by stopping the demand; our principle we know holds true of most salable and purchasable commodities; we see not why it should not hold true of wine and brandy, as well as of tea and coffee, or French silks. The advocates of the "Maine Liquor Law" will contend that, if the supply be cut off, it matters not though the demand should exist—and that in process of time the unsupplied demand will die out. To this we answer, firstly—that as Catholics we place little value upon that virtue which consists only in a physical incapacity for sinning, or in that reformation of life which is not the effect of a sanctified heart; and that to expel one devil by Parliamentary exorcism will, unless the house be forthwith tenanted by the grace of God, but have the effect of leaving it clean swept, ready furnished, and open for the occupancy of seven other devils, any one of whom will be worse than the first;—secondly—we reply that our opponent's rejoinder is founded upon the unwarrantable assumption that, to render by Statute, the supply illegal, will be equivalent to cutting it off altogether—an assumption, certainly false if our principle be true—that the demand causes the supply, and that so long as the former exists, the latter will be forthcoming.

Another false principle is, that there is a legislative remedy for every social ill. This is a common, but a very erroneous principle: it is the source of one of the crying evils of the day—Over-legislation. Our modern State doctors have a political poultice for every social sore, ready to clap on in every emergency, and at a moment's notice: alas! they almost always do more harm than good. The State is competent to remedy all evils in the political system, springing from a defective or vicious political organisation, but it can do no more. Over evils which have their origin in the corrupt heart of man, over diseases springing from a vicious social organisation, the State has no power whatever; their roots lie too deep down, far beyond the reach of the Parliamentary apothecary. His pills and poultices—his blisters, and all the resources of his pharmacopœia are of no avail here; here he can, at best, but approve himself a miserable quack, no matter how great his skill over the body politic. But drunkenness, great and crying evil though it be, proceeds from the corrupt heart of man: it is neither caused nor increased by any vice or defect in our present legislation, or political organisation; whilst the heart of man remains corrupt—till the morbid appetite itself, which makes him seek the maddening stimulus of intoxicating drink, be restored to a healthy action, all legislation therefore will be in vain. The law may prohibit, but will be unable to prevent, the sale of liquors; it may call into being hosts of illicit dealers, but it will not reform the drunkard; it may hold out a premium to smuggling, and sly-grog-selling, but it will be all unable to eradicate intemperance.

Many other reasons could we, if space allowed, adduce against the principles on which the "Maine Liquor Law" is founded, but we must for the present conclude; next week we will endeavor to show how, like all other sumptuary laws, it is calculated to prove very injurious in practice.

Our columns, we need hardly add, are open to the friends of the "Maine Liquor Law;" let us only discuss the question in the spirit of Christian forbearance—as Catholics, and not as heathens—with a desire solely for the honor and glory of God, and the good of our fellow creatures.

CLERGY RESERVES.

We published in our last a copy of the "Resolutions" of Mr. Hincks, which simply declare that, of right, the administration of the funds arising from the sale of the lands known as the "Clergy Reserves," is a matter exclusively affecting the people of Canada, and that therefore it ought to be left to the discretion of the Provincial Legislature, to whom it belongs, of right, to regulate all matters affecting only the domestic interests of the Province. Whilst thus demanding for the Provincial Legislature the administration of the funds accruing from the sale of the "Clergy Reserve" lands, these resolutions do not pledge that Legislature to adopt any particular course of action with respect to the subsequent disposal of such funds: the whole question raised by Mr. Hincks is—Is it for the Imperial, or for the Provincial, Legislature to legislate for the administration of funds accruing from the sale of lands situated within the Province of Canada? Presented in this shape the question seems a very simple one—and one to which the people of Canada have already given a pretty nearly unanimous answer, in favor of the rights of the Provincial Legislature.

But closely connected with this question there is another, to which—from the many important interests which it affects, the angry passions to which its discussion has given rise, and the illogical manner in which it has been generally treated—it is not so easy to obtain a satisfactory answer. That question is not—Is it, at the present moment, and considering the political, social, and religious condition of the Province of Upper Canada, prudent or expedient to secularise the "Clergy Reserve" lands, and to divert the funds accruing from such lands to purposes, other than those originally intended by the Imperial Legislature? but—Has the Legislature the right to revoke a grant which the Legislature has made? Many men may answer this question of abstract right in the affirmative, who would not be prepared to defend the prudence or expediency of secularising the "Clergy Reserves," or of depriving the Protestant Clergy of the Upper Province of an endowment which, in many instances, constitutes the sole means of support for themselves and families.

It must be remembered also, that the grant of the proceeds of the sale of the "Clergy Reserve"

lands to the Protestant clergy, was a grant made without any equivalent, either in money, or in services worth money, being given in return; for, most assuredly, when a grant has been made by the Legislature, upon certain conditions, and when the conditions had been fulfilled by the grantee, the Legislature can have no right to revoke its grant, without at least refunding the full money value of those conditions. But in this case no such difficulties arise to embarrass the discussion of the question; the grant in question was simple and unconditional: the Legislature made over to a particular religious denomination, revenues which belonged of right to the whole community without distinction of creed or origin. Has the Legislature the right to revoke such a grant?—is a question that has been answered in the affirmative scores of times, and by none more decidedly than by the Anglican Protestants; we will not attempt to refute their logic.

There is at this moment, only on the other side of the Atlantic, a violent agitation, which bears a most striking analogy to the agitation in Canada against the "Clergy Reserves;" we mean the anti-Maynooth agitation. Like the Protestants in Upper Canada, the Catholics in Ireland have been endowed out of the public funds, by an Act of the Legislature—with this important difference, however, in favor of the inviolability of the Catholic endowment—that in Ireland, Catholics are compelled by law to pay for the support of a detested ecclesiastical establishment, to which has been handed over the revenues of the Catholic Church; and that, therefore, the Maynooth grant may fairly be looked upon as an act—a very small one indeed—but still as an act of reparation for the gross injustice inflicted upon the Catholics, once the possessors of all the churches, church lands, and ecclesiastical revenues, of Ireland. Of this endowment it is proposed to deprive Catholics; this tardy, and incomplete atonement for the sins of Protestantism, it is proposed to annul; and none are louder in their outcry for the repeal of this pitiful Maynooth grant than the Protestants, members of the Anglican law-establishment; they therefore, in demanding the repeal of this grant, most fully admit the right of the Legislature to revoke a grant which the Legislature has made, and which was made as a set off to the grants previously made to the other Protestant denominations in Ireland. We do not for one moment dream of contesting the abstract right of the Imperial Parliament to repeal the Maynooth grant.

Now let us transfer our principles from Europe to America, from Ireland to Canada, and see if the rule which Anglican Protestants have established in the former, may not be made to work just as well in the latter, country—for it is a poor rule that can't be made to work both ways. Well, if we do this we cannot avoid coming to the conclusion—that, as the Legislature made the grant of the public revenues derived from the sale of lands called the "Clergy Reserves," so also the Legislature has the right to revoke that grant; whether it would be prudent or expedient to do so is another, and a very different, question, to which a person not intimately acquainted with the political, social, and religious condition of the Upper Province is not qualified to give an answer. But the question of the abstract right of the Legislature to revoke a grant of the public revenues, which the Legislature has made to any particular religious denomination, and for which no consideration, either in money, or in services worth money, has been given by the grantee, is a question to which the Protestants of England generally, and the Anglican Protestants especially, have given a very practical answer by their demand for the repeal of the Maynooth grant. If it be no violation of the rights of property for the Imperial Legislature to rescind that grant, then neither can it be a violation of the same rights for the Provincial Legislature to deal in a similar manner with the public revenues accruing from the sale of lands known as the "Clergy Reserves."

TWO NEW BISHOPS.

We read as follows in *L'Ami de la Religion* of Paris under the date of the 25th ult:—

"Within a day or two His Lordship the Bishop of St. Hyacinthe, and the co-adjutor Bishop elect of Montreal, solicited of, and obtained, a private interview with the Prince President of the Republic. The Prince manifested his lively sympathy for the misfortunes which have befallen the city of Montreal through the disastrous conflagration of the 8th and 9th July last, which turned out of house and home nearly one-fourth of the population. But the Prince did not limit his sympathy to bare expressions of good will; he entreated the prelates to receive his share of contribution to the relief of the destitute whose fate he deplored, and forwarded to them the sum of 2,000 francs. This generous act took place in secret; but a sense of gratitude has caused to be given to it the publicity which the act deserves."

The *Journal de Quebec* adds that this notice, whilst making known the sympathy of Louis Napoleon for the misfortunes of Montreal, confirms a report, previously circulated, to the effect that Mgr. Prince, Bishop of Martyropolis, and Co-adjutor of the Diocese of Montreal had been translated to the newly erected See of St. Hyacinthe, and had been replaced, as Co-adjutor of Montreal, by the Rev. M. J. Larocque, formerly Superior of St. Hyacinthe, subsequently editor in chief of the *Melanges Religieux*, and finally, one of the Canons and Dignitaries of the Cathedral at Montreal.

His Lordship the Bishop of Toronto, arrived in Montreal on Friday last, accompanied by Bishop Pichan from Kingston. On Monday the Bishop of Toronto started for Quebec, where we believe it is his Lordship's intention to remain some time. The Rev. Mons. Pinsonneault of the Evêché de Montreal, accompanies Mgr. Charbonnell.

Our readers will be happy to learn that we are to be favored with another visit from Dr. Brownson. The learned gentleman will be in town about the end of the month, and has kindly consented to lecture in aid of the funds of the St. Patrick's Orphan Asylum.—See advertisement.

We have received a communication over the signature "P. Ed. McKeon," which the writer requests us to publish, sending the proof, for his inspection, to 76 St. Lawrence Main Street. In case of our refusal to publish, we are further informed that the letter "will appear elsewhere, together with the fact"—that the TRUE WITNESS had refused it. We are not accustomed to allow ourselves to be dictated to, nor have we ever allowed ourselves to be influenced by threats; we will therefore anticipate our correspondent, by stating publicly, that we do reject his communication, and that we do not feel called upon to give him any reason for so doing.

The following testimony to the sincerity, and permanence of the conversions effected by the Apostolic labors of the great St. Francis Xavier, is the more valuable as coming from a Protestant; it was given by the Hon. Charles Sumner of Massachusetts, in the Senate House of the United States, when arguing for the duty of the Christian to set at naught the law of the land, when it is in opposition to the law of God. We copy from the *Montreal Witness*:—

"There is, sir, an incident of history, which suggests a parallel, and affords a lesson of fidelity. Under the triumphant exertions of that Apostolic Jesuit, St. Francis Xavier, large numbers of the Japanese, amounting to as many as two hundred thousand—among whom were princes, generals, and the flower of the nobility—were converted to Christianity. Afterwards, amidst the frenzy of civil war, religious persecution arose, and the penalty of death was denounced against all who refused to trample upon the effigy of the Redeemer. This was the Pagan law of a Pagan land. But the delighted historian records that scarcely one from the multitudes of converts was guilty of this apostasy. The law of man was set at naught. Imprisonment, torture, death, were preferred. Thus did this people refuse to trample on the painted image."

The Quebec correspondent of the *International Journal* gravely informs us that "Some six or seven years ago we had a large accession to the Catholic religious communities, by the advent of the Pares Abbeis—the Ladies of the Sacred Heart—the Jesuits—and some other orders," and that about the same time, "a very great number of Acts of Incorporation were passed enabling such bodies to hold lands."

From this one would imagine that the Jesuits were incorporated by Act of the Provincial Parliament, and allowed to hold lands. We should like to know where the correspondent of the *International* acquired his information, and whereabouts, in the Statute book, the Jesuit Incorporation Act is to be found.

CITY COUNCIL.—On Monday evening Mr. Bertram was appointed Chief Engineer of the Fire Department in place of Mr. Perrigo resigned. On the same evening Mr. Richer dit Lafèche was appointed Inspector of Buildings.

Acknowledgments in our next.

To the Editor of the True Witness.

DEAR SIR,—Suffer me through the columns of your journal, to call the attention of our Irish Catholics to the very useful institution already formed in our city—the "Catholic Institute." The events of every passing year—nay, of every passing day—force the conviction more strongly on our minds, that we cannot command that respect which is due to our numbers, except we endeavor to "stand together"—to concentrate our strength, and thereby present a solid body, fit to resist aggression, and to maintain our position in the community. For this purpose are the "Catholic Institutes" every where formed, and we know of no place where our people are more imperatively called on to consolidate themselves, their energies, their intelligence, than in this good city of Montreal—Catholic, and essentially Catholic though it be. We have formed various societies from time to time—some of which have long since fallen to pieces—others there are, embracing detached portions of our people, and, therefore, not so efficient as if representing the entire body—why should not all join together in the "Catholic Institute?" and this may be done without at all interfering with any existing societies. The amount of the annual subscription is very trifling—from one to four dollars—according to the respective position of the members, the whole being divided into three classes—Merchants, Clerks, and Mechanics. By paying this small sum each is entitled to all the privileges of membership, admissible to the reading room at all times, and having free access to all the papers, periodicals, &c., containing news from all parts of the world—Catholic intelligence of every kind—and the best of the floating literature of the day. Here, then, is an opportunity of concentrating our strength, so as to render ourselves a compact body in the eyes of others; of meeting together from day to day to discuss the various questions demanding public attention, and, at the same time, of improving our minds by good, sound information. To those who have not yet joined, we would say to go at once and have your names enrolled, and as for those who do already belong to the "Institute" we would earnestly request that they visit the reading-room more regularly, and pay in their subscriptions, if they are not paid. Hoping that this, at least, will be no failure (which depends entirely on ourselves.)

I am, Mr. Editor, &c., &c.,  
AN IRISH CATHOLIC.

Montreal, Sept. 15, 1852.

PROVINCIAL PARLIAMENT.

On the 10th, Mr. G. Brown moved the appointment of a committee on the petition in favor of closing the Post Office on Sundays. Mons. Secretary Morin, opposed the appointment of a committee; Mr. Attorney General Drummond would not oppose a committee appointed by the House, but Mr. Brown had carefully excluded from his committee the names of all Lower Canadian Catholic members. Mr. Brown said, in explanation, that he would have been very glad to have had some French Canadian gentlemen on the committee, but on applying to one or two, they had so laughed at him, so ridiculed, and poked fun at, him and his motion, that he was quite discouraged. After a long discussion the House named a committee, composed of the following gentlemen:—Messrs. Brown, Malloch, Poulette, Clabot, Cartier, Sanborne, and Turcotte.

On the evening of the 14th inst. Mr. Hinck's moved the adoption of his Resolutions on the Clergy Reserves, of which he had previously given notice. Mr. Boulton, in amendment, moved a series of Resolutions, the substance of which we give below. After reciting the previous legislation and negotiations upon this long disputed question, he asked the House to resolve:

1. "That this House deprecates in the strongest manner any attempt to bring back to this Province for future Legislation, a subject which in the language of the late Lord Sydenham is declared to be the perpetual spring of discord, strife, and hatred, and which, if transferred to the United Legislature, would introduce into Lower Canada, 'an entirely new element of strife.'"

2. "That if the present unprincipled agitation should succeed in secularizing the Clergy Reserves, thus depriving Religion in Upper Canada of its existing support, the same agitation, ere long, may be renewed and disturb those endowments of the Roman Catholic Church, which hitherto have been so instrumental in conferring a moral and religious education upon the members of that communion, and hence may arise in Canada a spirit of antagonism between the Protestants and Roman Catholics which happily has not hitherto existed."

3. "That the Hon. Inspector General in defiance of the action of the Legislature of Upper Canada, in defiance of the declared final action of the Imperial Legislature on that subject, in defiance of the assent which was tacitly given in Canada to that settlement, in defiance of the expressed opinion of Lord Sydenham, 'that the subject of the Clergy Reserves had been for many years the source of all the troubles in the Province, the never-fading watchword at the hustings and the perpetual spring of discord, strife and hatred, and that if thrown back for decision in Canada, he could not foresee the consequences; though at least he knew that peace and tranquillity must in that event long remain strangers to the Province;' and in defiance of the declared sentiments of several of his late colleagues, and of the Honorable Malcolm Cameron, one of his present colleagues, that the question was finally settled by the Imperial Parliament, has by the resolutions, which he has laid before this House respecting the Clergy Reserves, again revived that subject which His Excellency the Governor General, Lord Elgin, in the above Despatch declared he deeply regretted had been revived; which had been declared by such high authority to be the source of all the troubles in the Province, the perpetual spring of discord, strife and hatred, and yet up to this period of the session, he and his colleagues, as an Administration, have studiously avoided announcing to the Legislature, or to the Country, their opinion as to the final disposition which should be made of these Reserves, and this House has reason to believe there exists within the Cabinet, a wide difference of opinion on the subject."

4. "That after the Imperial Government has finally legislated on this most important subject, in accordance with the earnest entreaties of the late Lord Sydenham, Governor General of this Province, and after the Legislature of Upper Canada had passed an Act for such purpose, it is untenable, like, unmanly and ungenerous for the Administration to use threatening or intimidating language towards the Imperial Government, whilst, as a Provincial Cabinet, they have neither the courage, nor integrity openly to avow to the People of Canada what in their opinion should be the final disposition of these Reserves."

5. "That an Humble Address be presented to Her Majesty, praying that the settlement of the Clergy Reserves by the Imperial Parliament 1840, may not be disturbed."

After a long debate Mr. Boulton's amendments were negatived by large majorities. On the 18th the debate was again resumed. Mr. G. Brown proceeded to move certain resolutions to the following effect:—

"Firstly,—That this House deeply regrets that Government has refrained from the expression of an opinion as to a Government upon their future appropriation, the real issue of the question. Secondly,—That the final settlement of this exciting question, the most consonant with the feelings of the people, would be the diversion of the Clergy Reserves from ecclesiastical purposes, and their application to the support of secular education. Thirdly,—That a Select Committee be appointed to report a bill, framed in consistency with the powers of the Parliament of Canada, providing for the sale of the Reserve lands, and the appropriation of the funds to the maintenance of Common Schools; also to report the draft of a humble address to her Majesty, expressing the deep regret of this House at the contents of the dispatch of Sir John Pakington, and reminding her Majesty that the settlement of the question is one so exclusively affecting the people of Canada, that its decision ought not to be withdrawn from the Provincial Legislature. That the settlement provided for in the Bill aforesaid, is the only one which will ever be held final. That consequences lamentably affecting the prosperity of this colony may be apprehended, if the people are overruled by Imperial power; and urging that the said Bill may receive the Imperial sanction. Fourthly,—That the constitutional act directed that in all grants of land one-seventh of the land so granted should be reserved for the support of the Protestant Clergy. That instead of this proportion, there was actually set aside by error or fraud one-seventh of all the land, or a quantity equal to one-sixteenth of the land granted. That the same violation of the act occurred in Lower Canada, but to a greater extent. A quantity equal to one-fifth of the land alienated having been reserved, and therefore that the said Select Committee be further instructed to report a measure providing for the recovery from the reserve fund of the money reserved in payment of lands so wrongfully set apart, and for the appropriation of such monies to Common Schools."

CANADA NEWS.

The *Commercial Advertiser* informs its readers that it has received intimation of the recall of Lord Elgin, and of the offer of the Governorship General to Lord Harris. According to the same authority the Hon. D. Daly is to be decorated with the Cross of the Bath, and to go out to New Zealand as Governor.

We regret to inform our readers, that Mr. Skene, a clerk in the employment of Messrs. Cumming and Galbraith, of this city, was drowned last Saturday evening. It appears that he had gone with some other young men to the Floating Bath, and whilst engaged in diving outside of the Bath, he was carried by the current underneath the bath and drowned. The deceased was a young man of very exemplary habits—very much respected by his employers, and by all with whom he was acquainted.—*Transcript*. The body of Mr. Skene was found on Tuesday.

Some 30 or 40 Irish girls, from 14 to 20 years of age, healthy and tidy looking, arrived in Sherbrooke, a few days since. We understand that nearly all of them have already found employment.—*Sherbrooke Gazette*.

In St. Michael's Cathedral, on the 5th instant, His Lordship the Bishop of Toronto conferred the sacred order of Priesthood on the Rev. Michael Moncoq, from the diocese of Bayeux in France. The Ven. Archbishop Molony preached an eloquent and appropriate sermon on the occasion.—*Toronto Mirror*.

Next Sunday evening, immediately after Vespers, the foundation stone of the new Church, which is to be called St. Mary's, will be laid by the Rev. Monsieur Souleris, Superior of the Seminary. It is to be hoped that there will be a full attendance of our Catholic citizens on this interesting occasion.—*Id.*

Upper Canada seems at present to be infested with horse stealers. Our Upper Canada exchanges are filled with accounts of the loss of valuable horses.—*Pilot*.

FATAL AFFRAY AT SMITH'S FALLS.—On Monday last, two boys were playing at the door of the workshop of Mr. Lake, carriage maker, Smith's Falls; another boy, a son of Mr. Edward Hunt, being with them, wanted them to fight; when a lad of the name of McCauly, an apprentice of Mr. Lake's, went out and tried to disperse them, threatening to whip them if they would not go away. Hunt's boy, breathing defiance against McCauly, went in search of his father, whom he met in a buggy; when the boy having preferred his complaint, his father drove with him to Mr. Lake's shop-door, the son shouting to McCauly, "Are you able to whip me now?" Hunt then went into the shop and asked McCauly why he had abused his boy; McCauly denied having abused him. Hunt threatened, McCauly defied. Hunt, going toward the door threatened to tear his guts out; McCauly said he was not able. Hunt then turned and seized McCauly by the throat, struck him once or twice with his hand, upon which McCauly plunged a gong, with which he had been working, into the heart of his opponent. Hunt immediately wrenched the weapon out of McCauly's hand, and striking him with it, knocked him down; when, looking at the wound in his breast, he dropped down and expired in a few seconds. It is said that McCauly, in passing the body, kicked it once or twice. He afterwards gave himself up to the authorities and has been lodged in jail.—*Carleton Place Herald, Sept. 9.*

MURDER.—A man named Tipple lately murdered another named Cook, living in the Johnstown settlement, about seven or eight miles from Brantford.—Tipple is an old man of about 70 or 71, who was, for many years, a sailor on board a man of war and more lately employed on Lake craft. Cook was much respected by his neighbors, and has left a family to deplore his loss. He was formerly in the 73rd Regt.—*Montreal Gazette*.

HIGHWAY ROBBERY.—On Monday evening, 6th instant, as the Hon. Henry John Boulton and lady were returning in their carriage from the residence of Col. Fairlong, a soldier of the 23rd regiment, now stationed in this city, made a sudden attack upon Mr. Boulton, but was knocked down by the motion of the carriage. Mr. Boulton at once discovered that he had lost a valuable gold chain; he immediately drove towards the barracks and met Corporal Walker, one of the Regimental Police, who rendered him assistance. The soldier was found lying a few yards from the place where he made the attack, and the chain was found lying in the dust near the place. On Wednesday morning the prisoner was brought up before his Worship the Police Magistrate, who committed him to take his trial at the next Recorder's Court.—*Toronto Leader*.

ACCIDENT.—A serious accident occurred last Tuesday to a laborer named Patrick Barney whilst engaged in drilling a bed of hard gravel on the Heights. A considerable portion of the gravel suddenly gave way and struck the unfortunate man on the side, but, happily for him his head and shoulders were left free by the fallen mass. He was speedily released from his imprisonment, but has been in a most precarious state ever since from the severity of the injuries received.—*Hamilton Gazette, Sept. 6.*

FIRE AT SHANNONVILLE.—On Tuesday morning last, about 3 o'clock, a destructive fire occurred at Shannonville, which resulted in the destruction of E. H. Lewis' Hotel, sheds, and stables, and the store of H. Holden, Esq., in which the Post Office was kept. Mr. Lewis lost a fine horse, and nearly all his furniture.—*Hastings Chronicle, Sept. 9th.*

FIRE IN WOODSTOCK.—We much regret to have to state a fire broke out in H. P. Brown & Co's. Foundry yesterday morning, about 3 o'clock, and consumed all the old part of the premises. The new wing recently built was saved solely from the shingles having been laid in mortar. So rapid was the spread of the flames, that nothing could be done but to remove such part of the stock from the front shop as could be reached, and prevent the fire from communicating to the adjacent buildings. By the most strenuous exertions on the part of the people present, Mr. Thos. Henry's house was saved from the devouring element. The books and other contents of the counting-house in the foundry, were very narrowly rescued, but the steam-engine, turning-lathe, and a large quantity of very valuable machinery, together with a large collection of patterns, and the tools of the workmen, were entirely destroyed. The property was not insured. The amount of the property destroyed will be upwards of \$9,000. The origin of the fire cannot be ascertained, but it is supposed to have commenced near the furnace.—*Western Progress*.

Births.

In this city, on the 9th inst., the wife of Mr. Thomas Kelly, corner of Notre Dame and McGill Streets, of a son.  
In this city, on the 11th inst., the wife of Mr. Charles Louis Printer, of a daughter.

BROWNSON'S LECTURE

FOR THE BENEFIT OF

ST. PATRICK'S ORPHAN ASYLUM.

Dr. BROWNSON has kindly consented to deliver a LECTURE for the BENEFIT of ST. PATRICK'S ORPHAN ASYLUM, in the CITY CONCERT-HALL, Bonsecours Market, on WEDNESDAY, the 29th instant.

Subject—CHARITY and PHILANTHROPY.  
Sept. 16, 1852.

FOREIGN INTELLIGENCE.

FRANCE.

**THE RE-ESTABLISHMENT OF THE EMPIRE.**—The addresses of the Councils of Arrondissement, which appear favorable to the government, are generally divided into the following categories:—1. Those which pray distinctly and by name for the establishment of the hereditary empire. 2. Those which profess devotion without reserve to the will of the head of the state, whatever that may be. 3. Those which pray for the adoption of a more stable form of government than the present, and its establishment upon more durable and definitive foundations. The addresses which are not favorable to the government content themselves generally with indirectly recording their suffrage against the empire by expressing their satisfaction with present institutions.

The *Sentinel de Jura* relates that at a dinner of fifty covers, given on Sunday at the prefecture of Lons le Saulnier, and at which General Herbillon, the Bishop of St. Claude, and the principal functionaries of the department, were present, the Viscount de Chambrun proposed the following toast:—"I rise to propose to you a toast, at the same time in honor of the Emperor and King Napoleon, Napoleon I.; and of the Prince-President, Napoleon II. Gentlemen, let us drink to the Prince and Emperor!"

The *Moniteur* of the 24th ult. publishes a series of resolutions adopted, on the opening of their session, by the Councils-General of the departments.—So far these assemblies are unanimous in demanding that the government of France be consolidated in the hands of Prince Louis Napoleon. The councils which have already made known their wishes are the Councils of the Charente, Cher, Cotes du Nord, Cote d'Or, Doubs, Upper Garonne, Loir et Cher, Loiret, Marne, Nord, Pas de Calais, Lower Rhine, Saone-et-Loire, Lower Seine, and Somme.

The *Moniteur* contains the following contradiction to a report in circulation that the National Guard of Paris was to be dissolved:—"A report has been circulated relative to the dissolution of the National Guard. It is difficult to conceive that malevolence could have imagined news so completely false, and so improbable, the day after that on which the Prince President of the Republic was received by the National Guard with the proofs of the most respectful sympathy and the warmest enthusiasm."

An English gentleman, Mr. James Hogg, was tried yesterday by the Court of Correctional Police, presided over by M. Lepelletier d'Aulnay, on a charge of having illegally introduced into France and circulated a political publication entitled *Nouveau Bulletin Francais*. On the 6th of July last the Boulogne customs officers discovered, in a box, coming from London, and filled with flowers, a double bottom, containing 500 copies of that publication. The box was addressed to M. Thomas, Hotel des Etrangers, Rue Vivienne, Paris. A few days afterwards Mr. James Hogg presented himself at the hotel to claim it. The police, however, were on the watch. Mr. Hogg was arrested, and a search having been made in his lodging, a list of persons to whom the bulletin was to be addressed was found in his desk. Conformably to the conclusion of M. Treilhart, Deputy Attorney-General, the court, applying to Mr. James Hogg the second clause of the decree of the 17th of February, 1842, sentenced him to six months' imprisonment, 3000*fr.* fine, and ordered the confiscation of the 500 copies seized.

The President of the Republic continues suffering, and it is even said that if a marked change does not take place, his trip to the south will be postponed.

The President and the Ministers are said to be dissatisfied with M. Romieu, in consequence of the failure of his arrangements for the late *fete*, and his dismissal is looked on as probable.

A considerable number of electors of the canton of Marennes having sent in a protest against the election of Prince Murat as member of the council-general, the council of the prefecture, after examining the circumstances of the case, has declared that the election is valid.

By the arrival of the *Erigone* frigate, accounts have been received from Guyana to the 18th ult. At that period the penitentiary colony continued in a perfectly healthy condition. The works of installation were going on in the Salutation Islands. The greatest order prevailed among the transported prisoners.

THE NORTHERN POWERS AND FRANCE.

The *Voss Gazette* under the head of Vienna, the 19th ult., states that the French ambassador at Vienna had, in a conference with the Austrian Minister for Foreign Affairs, declared in the name of his government, that it would continue to use every effort for the maintenance of European peace, and that it regarded the treaties of 1815 as the condition *sine qua non* of the peace of the world, and the political equilibrium of Europe. In his turn, says the *Voss Gazette*, the Ambassador was assured of the friendly disposition of the Northern Powers, and their determination never to attempt to force any form of government upon France.

SPAIN.

Intelligence from Madrid states that it was generally believed that the dissolution of the Cortes would not take place, and the Government would reassemble the present Chambers, in which they have a great majority.

PIEDMONT.

The *Armonia*, which lately announced the arrival of a number of Mormons into Turin, reviews a book just published there by their "elder," Snow, entitled "Re-Establishment of the Ancient Gospel, or Exposition of the First Principles of the Doctrine of the Church of Jesus Christ, of the Latter-Day

Saints, by Elder Lorenzo Snow, late of the City of the Great Salt Lake, Upper California, U. S. of America." This book abounds with blasphemies, false doctrines, and impious absurdities of all sorts—that of a piece with the contents of those with which the American papers have made their readers familiar. After reciting several passages in the book, sufficient to show its destructive tendencies, the *Armonia* proceeds to point out the injustice of the so-called "Liberal" Government of Piedmont, which caters to irreligion, whilst it would trample on Catholicity.

We translate a few passages:—"Let us leave aside the doctrine of the Mormons, and let us describe in a few words how they have been received in Piedmont. The Mormons come to Turin and print their placards and publications which seem to be invisible to the authorities. Catholic writings and journals are seized—the Mormons circulate in thousands copies of the book of their pontiff, Snow, which swarms with heresies, and the minister lets it pass, whilst the *Civiltà Cattolica*, a work printed under the eyes of his Holiness, is prohibited.

"The Mormons hold assemblages, dogmatise, and lay the foundations of their sect on the ruins of all morality, and the Government does not utter a syllable. The Catholics desire to petition to have their faith and the rights of the Church respected, and the minister issues a proclamation to interdict them, and sets all his agents in motion to prevent them.

"The Mormons may attack the religion of the State, and hold out allurements to apostasy; the Catholics can hardly open a subscription for the solemn profession of their faith—can hardly (is it not too true?) pray to the Blessed Virgin.

"The Mormons are received with open arms at Turin; the Archbishop and Clergy of Turin and Cagliari cannot set foot on the soil of Piedmont.

"The Mormons are respected, whilst the Catholic Priests are persecuted, and subjected to the derision of the worthless. The Mormons propound heresies, and practise abominations of all kinds; whilst the Catholics have not the privilege of believing in the Council of Trent, nor in the decisions of Sovereign Pontiffs; they are rebels, and are threatened with exile.—Thus does Piedmont proceed. It is thus a 'Liberal' minister treats the religion which has the misfortune to be the religion of the State, according to the first article of the Statute."

[It has since been stated that the *Armonia* has been suppressed, and its editor and publisher fined and imprisoned for its many exposure of the policy of Italian Liberalism.—*Dublin Telegraph*.

WARSAW.

The last police returns of the cases of cholera in Warsaw are to the 18th. The number attacked on the previous day is stated to have been 402, of whom 207 died. Notwithstanding this large number of deaths, above 50 per cent., the medical authorities express a hope that the disease is abating in violence, as on the 18th the number of recoveries had comparatively somewhat increased. At that date there were 1,474 persons under treatment in the hospitals of the city.

SIXMILEBRIDGE MASSACRE.

QUEEN'S BENCH CHAMBER—DUBLIN, AUG. 25. ADMISSION OF THE HOMICIDES TO BAIL.

The Hon. Judge Crampton sat at four o'clock, to hear an application which was to be made on the part of Mr. Delmege and the eight soldiers of the 31st regiment confined in the gaol of Ennis, to admit them to bail. The case was one that excited great public interest, and so many persons sought admission into the chamber that his lordship directed only a limited number should be admitted, including all members of the bar. Even with this qualification the chamber was greatly crowded.

Mr. Murphy appeared as counsel on behalf of Mr. Delmege and the eight soldiers, and stated that he was instructed on their behalf to apply that they might be admitted to bail. The parties had been committed to Ennis gaol under a coroner's warrant, issued in consequence of the finding by a jury of a verdict of wilful murder against the accused parties.

Judge Crampton inquired who attended on the part of the crown.

Mr. E. Hayes said he appeared for the crown. Mr. C. Barry stated that he was counsel for the next of kin of the deceased.

Mr. Murphy proceeded to observe that it would be impossible to state within any limited time the contents of the voluminous depositions which had been taken by the coroner, and which were returned into the Court of Queen's Bench, but he would read the affidavit sworn by Mr. Delmege, and the facts deposed to by him were warranted and confirmed by most of the evidence which had been given in the case. He stated that on the 21st of July he, as a magistrate, received orders from Mr. Armstrong, the high sheriff of the county, to act with a military escort in protecting voters who were proceeding to Sixmilebridge polling place, and when they had gone about two miles he discovered that seventeen of the voters had been kidnapped and carried away by a lawless mob, and that they were locked up at Thomond Gate. He accordingly went to the rescue, accompanied by some of the soldiery and by an officer, and after rescuing the voters, and while approaching towards the polling place, the escort and the men under their charge were attacked by a most violent and excited mob, and their lives placed in great danger. It was sworn to by his witnesses at the inquest that he (Mr. Delmege) not only fired himself but gave orders to the military to fire, although the counsel who appeared for the next of kin below, urged it as one of the grounds of impeachment against the soldiery that they had fired without getting any orders. Mr. Delmege swore in most express and positive terms that he never fired a shot that day, or gave orders to that effect, and it was impossible for him to give such orders, for the lane where the occurrence took place was crowded by the people, by cars, and by the soldiers, and he was several yards away from them, and could not see the soldiers until the last shot was fired. The affidavit went on to state that the present case was made to assume not only a political, but a religious tendency, and the

conduct of the mob was the most violent and furious the deponent ever witnessed; and such was the feeling of hostility subsequently evinced towards him and witnesses that they could not obtain even a lodging in the town. The state of terrorism and fear was such, that to this he attributed the verdict of wilful murder; as men would not consider their properties safe if they returned a different verdict. Mr. Murphy observed that the affidavit of Mr. Delmege in the most explicit terms negatived the charge of his having fired a shot, or giving orders to the military to fire; and then with respect to the soldiers, it would be sufficient to read the evidence of Lieutenant Hutton and Captain Eagar, to show the imminent danger to which these men were exposed from a hostile and violent mob.

Judge Crampton thought it would be better merely to mention the purport of these depositions.

Mr. Murphy briefly referred to their evidence, as proving that the Queen's troops had been violently attacked, and had to fire in self-defence, and for the protection of themselves and the voters whom they were escorting.

Mr. Barry, as counsel for the next of kin, opposed the application to admit the prisoners to bail. He had only been recently instructed in the case, and had only then heard read the affidavit of Mr. Delmege; but it appeared to him that the motion was one which the court could not entertain. No rule was better settled, and it had been very recently followed, than that the court could not act upon the sworn denial of a party who was charged with offence; and the judge could not say, looking to the depositions in the case and the finding of the jury, justice would be done by admitting the accused to bail.

Judge Crampton observed that it was, as mentioned by counsel, not the practice to act upon the swearing of the person who stood charged with an offence.

Mr. Barry then proceeded to urge that there were not merely informations, but the finding of a jury, and by that verdict Mr. Delmege was implicated equally with the soldiers.

Judge Crampton remarked that if the crown objected he would not admit the parties to bail. This was the usual course of proceeding; and he, therefore, wished to hear what they had to say upon the matter. Mr. Hayes thought it would be better that Mr. Barry should first conclude his observations.

Mr. Barry said he wished this case to be decided as if it had reference to no political topic, but as an abstract question.

Judge Crampton observed that of course he meant to deal with it as a transaction, in reference to which there was no interest or excitement.

Mr. Barry then submitted that, as counsel for the next of kin, he occupied the same position as counsel for the crown, and had the same right to interpose; and, although he admitted it was the course of public policy to allow prosecutions to be taken up by the officers of the crown in this country, yet he apprehended that the next of kin had a right, when they thought it necessary, to select their own counsel, and to carry on proceedings, in order to obtain justice; and, if this was their right, the counsel occupied as decided a position as those ordinarily acting for the crown, and his objections were entitled to as sufficient weight.

Judge Crampton remarked that he was prepared to give observations coming from such a quarter their full weight.

Mr. Barry then urged that the present was a very strong case against granting the motion. There were not only sworn depositions implicating the accused, but the solemn finding of a jury, after the whole of the facts had been fully investigated. The inquisition was not an *ex parte* one. Counsel had been heard on both sides, and he (Mr. B.) submitted that no case could be found in the books of a single instance in which the Queen's Bench bailed persons against whom a coroner's inquest had returned a verdict of wilful murder. The case had been fully discussed below. The investigation was one conducted with exemplary patience, and the impartiality of the coroner was not impugned. The only authority which bore upon the case was that of the *Queen v. Woods*, in 9 I. L. Rep., 91. That was an application to bail a person committed under a coroner's finding for manslaughter, and then the objection was taken that bail could not be received where there was a coroner's inquisition implicating the prisoner. That objection was overruled; but his lordship, who now heard the present motion, there stated, "that if it had been for a more serious charge he would not have concurred in admitting the prisoner to bail." This was the true practice of the court; besides, in deciding the question, the consideration of what was owing to public feeling should not be forgotten. He was wrong in saying this; but what he (Mr. B.) meant to convey was, that where persons in a humble rank of life had met their death, those who were in a higher position, and who were accused of being the cause of such loss of life, should be dealt with in a manner to satisfy the public.

Judge Crampton—I only know here the next of kin and the prosecutors. I do not take notice of such a body as the people.

Mr. Barry said he was in error in using the expression he had done while seeking to convey his meaning. He then referred to the case of the *Queen v. Smith*, where a gentleman of large fortune in this same county of Clare, and a magistrate, having been charged with conspiracy to murder, and that only by information, the most solvent bail was refused to be taken until the court were satisfied that further incarceration would be dangerous to the life of the prisoner. Upon these grounds he submitted that the application ought to be refused.

Mr. Hayes said he appeared on behalf of the crown, and he was pleased that Mr. Barry had been heard to make his statement on behalf of the next of kin.

Mr. Barry begged to say that he had omitted to allude to another objection, which was the finding of another inquest upon the body of another of the men killed on the same day.

Judge Crampton stated that this was not an objection to be entertained, for each case should be disposed of on its own merits, and one case was not to affect another.

Mr. Barry meant that the proceedings might be said to be in reality yet pending.

Mr. Murphy begged leave to refer to the authorities to show that the court had on several occasions bailed persons where a coroner's inquest had brought in a verdict of wilful murder, and the cases were collected in a treatise on the Duties of Coroners, commencing at page 75. The Queen's Bench would regard the depositions, and see if the evidence sustained the finding, and act accordingly. One of the authorities cited was in 2d Strange, 911, and it was not out of place to observe, that in the present instance the jury

found against the charge of the coroner, and five refused to join in the verdict which the others returned.

Mr. Hayes, as counsel for the crown, was well pleased that Mr. Barry had the opportunity afforded him of stating what occurred to him as representing the next of kin. He (Mr. H.) represented the Attorney-General, and he should protest against the extraordinary position which had been laid down that any subject had a right to assume the power and the authority which the crown exercised as prosecuting on behalf of the public. He should also protest against the principle which had been laid down, that counsel for such private prosecutor should give his consent before the crown could exercise its jurisdiction in the conduct of proceedings of a criminal nature. He was much like his learned friend, Mr. Barry, in not having had an opportunity of fully reading over all the depositions; but the Attorney-General had read them over very carefully in the exercise of his duty, and he was authorised to read the view which the Attorney-General took of the case. Mr. Hayes then began to read the opinion, which began by stating, "That the Attorney-General had carefully and minutely read over all the depositions, and that he was unable to discover any legal evidence to warrant the finding of a verdict of wilful murder in reference to the soldiers."

Mr. Barry next interposed, and said he knew nothing of the Attorney-General there, and it was irregular to read any opinions of his.

Mr. Hayes said that although Mr. Barry professed not to know the Attorney-General, he was an officer that the law recognised, and also the authority he possessed.

Judge Crampton thought it better for counsel not to read the opinion, but to state what was the view entertained by those representing the crown on the present motion.

Mr. Hayes then said that the Attorney-General having carefully read over all the depositions did not see any legal evidence to warrant a verdict of wilful murder against the soldiers, or against Mr. Delmege, and that it was a proper case to admit the parties to bail. As to the amount of bail, he left that to be exclusively determined by the court.

Judge Crampton observed that it was very difficult for him to offer any opinion upon the matters which had been discussed before him so very generally. The depositions which he saw with Mr. Wilson (the deputy clerk of the crown) were very voluminous, and as the court could not act upon mere reports of what was the exact evidence given below, in order to do justice he would have to take upon himself the task of reading the voluminous depositions before pronouncing any order upon the motion. He (Judge Crampton) would endeavor to do so without any delay, and if he found it was a proper case would admit the parties to bail. He did not feel at liberty to decide without doing what had been intimated; and his lordship concluded by stating that he would attend in chamber next morning at eleven o'clock, and announce what his decision would be.

Mr. Barry asked if his lordship would give counsel for the next of kin an opportunity of considering the depositions?

Mr. Justice Crampton said he did not desire to hear arguments on the depositions.

Some discussion then took place as to who should receive the bail in the event of the court deciding that it should be taken.

Mr. Barry, on the part of the next of kin, said that he did not acquiesce in the bail tendered.

Mr. Hayes said it was for the crown, and the crown only, to consent or object to the bail.

Mr. Barry contended that the next of kin had a right to interfere; one of the sureties was a military man, who might be ordered to any part of her Majesty's dominions.

Mr. Justice Crampton said if he admitted the parties to bail, he would take proper means to have them amenable for all the purposes of trial.

His lordship then rose, and the decision on the motion was adjourned till next morning.

THURSDAY.

ADMISSION OF THE PRISONERS TO BAIL.

Judge Crampton delivered his judgment this morning at his private residence; in doing so he said, I feel myself called on, in law and justice, to admit all the prisoners to bail. I make no observation upon the evidence given before the coroner, as the case is to be tried, and I wish not in any way to prejudice the trial. No objection being made to the sufficiency of the bail tendered on behalf of the prisoners, and the crown, by Mr. Hayes, attending on the part of the Attorney-General, consenting thereto, my order is that the prisoners respectively be discharged from custody, on perfecting bail, as offered by notice of the 23rd inst.—Mr. Delmege to find security himself in £100, and two sureties in £50 each; the soldiers to enter into securities themselves, in £20 each, and two sureties in £10 each.

The few persons present then withdrew.

THE STOKPORT RIOTS.

The Stockport trials have eventuated in two classes of convictions—a number of Irishmen for a riot and disturbance—and three Englishmen for riot, and having demolished the Edgely chapel and the Rev. Mr. Frith's house. Seven Irishmen were found guilty, and three Englishmen. Justice, perhaps, should be thankful that so many or so few Englishmen should have been at all convicted under the circumstances. The evidence against them was overwhelming, and, without casting any imputation on the fairness of the jury, who, perhaps, would have found, if the evidence had been convincing, the result could not have been different without a miscarriage of justice. The evidence of Englishmen against our countrymen necessitated a conviction, but the worthy jury, in passing sentence, showed in what different light he viewed the conduct of the English and Irish rioters; for, while the lowest punishment inflicted on the latter was eighteen months' imprisonment, with hard labor, the highest punishment on the former was ten months, the lowest two, with hard labor. We have extracted at some length from Judge Crampton's powerful remarks, for they harmonize with the elevated sentiments that marked his charge to the grand jury. But when we come to examine his lordship's acts we find that they but ill harmonize with his indignant denunciations of the crimes of which those men had been found guilty. When Mr. Justice Crampton came to deliver judgment upon these men, whose ruffianism was only exceeded by their abominable sacrilege, his indignation softened down—we will not say before the strong feeling of English sympathy, for that might be considered as cast-

ing an imputation upon his impartiality—and, instead of inflicting a punishment commensurate with the heinousness of their crime, he, in nearly every case, mitigated the punishment assigned by law. Gleave, who was convicted of trampling upon the cross, and who was described by the judge as having been "concerned in all the outrages; seen not only stirring the fire before Mr. Frith's house, where all the articles from the house and chapel were consumed, but also coming out of the vestry which had been broken into." This prime mover received, indeed, the punishment of two years' imprisonment, with hard labor.

But compare this with the sentence on Mulligan—Mulligan the Irish Catholic, Mulligan convicted neither of house-burning nor of sacrilege, but of "manslaughter," of manslaughter occurring in a general row, not in a special quarrel, in which deadly malice might have instigated the fatal blow, but in a general melee, which chance, rather than premeditation, brought him and the alleged victim in contact. Whilst this "Irish Papist," who might have been sentenced according to law to a few months' imprisonment, is transported for fifteen years, the house-burner, the chapel wrecker, the desecrator of the cross, he who trampled upon the sacred emblem of our common salvation; gets two years' imprisonment, and his accomplices, Peed and Buttery, who had aided him in the same sacrilegious work; were sentenced each to eighteen months' imprisonment, giving a still more marked contrast to the punishment inflicted upon the unfortunate Mulligan.

The ringleaders have yet escaped. Will the government render its "best assistance" for their apprehension and punishment? "It cannot be," said the judge, "but that some respectable persons will come forward and mention the individuals whom they saw engaged in those riots." We doubt it. The government will give no aid, and why should the loyal inhabitants act in opposition to the known wishes of the government? —Dublin Freeman.

THE NEWMAN INDEMNITY FUND.

(From the Dublin Telegraph.)

The Ministerial newspapers have had the baseness to attempt to check the collection of funds for the expenses of Dr. Newman's prosecution. They desire to see that illustrious man, whose services to the Catholic Church fill them with rage, imprisoned for the course of the action. With this view, the Morning Herald, for instance, affects to consider it a reproach to the Catholic body, that the Catholics are subscribing to show their sympathy with a convicted libeller, and goes on to boast, that Protestants would never think of doing so. Those who say this well know, that all fair men, of all religions and political parties, are agreed, that the conviction of Dr. Newman was not for publishing a libel, but for defending the Catholic faith—not for being the libeller of Achilli, but for being Rector of the Catholic University. This it is for which we defend him, because we know him to be an innocent sufferer for justice sake, and desire to share with him, if it may be, both the cross and the crown. The Government paper goes on to state, as a fact, that the expense of the defence was defrayed by the Cardinal Archbishop of Westminster, whom it declares to have enormous wealth. There are here two distinct and, we fear, intentional falsehoods. The English Bishops, and the Cardinal among the rest, are even poorer than those of Ireland (for, although they have a handful of persons in easy circumstances, their flocks are, beyond comparison, less numerous); and in this particular case we have ascertained that the expenses (which the Cardinal could no more have met than Dr. Newman) were defrayed by money which Dr. Newman was obliged to borrow at interest for that purpose, and that he has no means (except those furnished by the liberality of the faithful) to defray either interest or principal. The malignant falsehoods of the Herald only show the rage of the persecutors, at finding that the charity and piety of the Catholics threaten to deliver their victim out of their hands. But we sincerely believe that their malice has overshot itself—that they have served the cause of the Church, which they thought to crush in the person of this illustrious man. The subscription is spreading, not only in England and Ireland, but in France and Germany, and, we expect soon to hear, in America. Every man who contributes anything to it will be drawn nearer to the Catholic Church of England, and he will, moreover, feel in his own person, and, therefore, be less likely to forget the notorious fact (confessed even by the Times, and which, therefore, we imagine few will have the audacity to deny), that between Catholic and Protestant justice is not to be expected in an English tribunal. Upon you, Protestants of England—upon your boasted ermine, once called spotless, but spotless now no more—upon your world-honored institutions, not upon the great Oratorian, falls the shame of the late events.—The Catholics of the world are subscribing to redress wrongs inflicted by the injustice and partiality of your judges, and the falsehood of your juries.

(From the Tablet.)

We are delighted to see that the subscriptions for Doctor Newman are likely to be both very general throughout Christendom, and very handsome in their amount. England, as is fitting—we can hardly say sets the example, because other countries have not waited for an example to be set them—but takes upon herself the share of burthen which belongs to her.—As the Dublin resolutions of last week very properly expressed it, London is the centre of the movement, and if an impulse be necessary, it is from that centre the impulse ought to spring; and from London accordingly whatever encouragement can be given to the subscription is proceeding. The Cardinal Archbishop of Westminster has addressed to all his Clergy a circular calling upon them to receive the contributions of the faithful towards defraying the expenses of the late trial. A committee has been formed to carry out this purpose. The Earl of Arundel and Surrey and the Chevalier de Zolneta have been appointed treasurers to the fund; and by an advertisement in another column we see that the Very Rev. Dr. Whitty, Vicar-General and Provost of the diocese, acts as secretary to the committee. As evidence of the zeal for doing the work in the diocese of Westminster, we may point to Islington, where, at the request of the Rev. Mr. Oakeley, some of the leading Catholics of his congregation have undertaken to raise subscriptions, and amongst the poorer part of the flock a penny collection is being made, under the patronage of Our Lady and St. John the Evangelist.

The French subscriptions are also proceeding liberally, above £300, having already been raised, for

which we are in great part indebted to the spontaneous exertions of the *Univers*.

In Germany the editors of the *Deutsche Volkshalle* are made the depositaries of "sums of money addressed to them from all quarters," to sustain Dr. Newman against his persecutors.

Holland is not less ready to respond to the call.—The *Tijds*, the Catholic journal of Amsterdam, animated by the example of the *Univers*, "ardently desires to take part in this homage rendered to our Church in the person of Dr. Newman;" appeals to its readers for their support; and has already announced a first list of subscriptions, amounting to four hundred francs.

JOHN MITCHEL AND THE EXILES.

Letters have been received in this city from Mitchel. They breathe that lofty patriotism and manhood which so characterized the first and greatest felon. We are happy to state that he is in excellent health, and feels stronger than for many years previous. He is residing with his family on a large farm, over fifty acres of which is in a state of cultivation, and there the hero martyr expects to eke out his term of transportation in raising sheep and furnishing butter to the colonists of Van Dieman's Land. Mrs. Mitchel, who, it will be remembered, shares her noble husband's love of country and hopeful spirit is with him, and in good health. Smith O'Brien has given up his position of tutor to a Doctor's family he had there, his health still continuing in such a precarious state as to need some more vital exercise and exciting allurement than the dull, stupid monotony of "teaching the young idea how to shoot." The lovable John Martin resides with his friend Mitchel and teaches school. Happy scholars—you never may read:

"The day's disasters in the master's face."

The gallant Kevin O'Doherty is engaged in a dispensary at Bothwell, continuing his "surgical operations." Sad transition for the young revolutionist—instead of breaking crowns to be mending them.

Another item of news in these letters is of particular interest, more especially to one "poor exile far away." The wife of Thos. Francis Meagher has given to him a son, and to old England another rebel, for of course the baby is always "the dead image of his father." We heartily congratulate the escaped felon and the exiles on this accession to their ranks. We are happy to state that Mrs. Meagher was in good health; also, the baby, who is a fine little fellow, and named Henry Emmet Fitzgerald.—N. Y. Truth Teller.

REVIVAL OF CONVOCATION.—The very serious obstacle that seem to hinder an approach to uniformity of doctrine in the Church of England, without a schism in that body, amount to this, that on the questions likely to be the earliest discussed there are divisions among the professed theologians of the Church, which have been recognised, argued about, and acted upon for three hundred years, and which remain now much in their essence what they were at first. Convocation can scarcely hope to heal those divisions; and to drive either party out of the communion of the Church would be the most fatal triumph for the other party and for the Church herself. But, besides the differences among what are generally called orthodox Churchmen, it is impossible to avoid knowing that among the laymen who find in the worship and symbols of the Church of England what satisfies their religious consciousness, there is the wildest possible disagreement as to points of doctrine; but they prefer her to any other communion, because of the very laxity and indefiniteness of her exactions in these matters. Many of the most learned of the Clergy are supposed to be in the same state of mind. Now, while things are allowed to remain quiet—while a general consent to the national form of religion is all that is implied by adherence to the national Church—all such men adhere to it, and its power for good is, we believe, greatly increased by their adherence; but attempt to make its articles more explicit and more binding upon the consciences of individual members, and one of two results appears imminent—either the Church will, by narrowing its basis, lose the hold it has at present upon a large and still more influential portion of the community; or this untheological portion of the community will insist upon raising its voice in convocation, and every proposition that the Church reposes on will come into discussion, from the existence of God to the regeneration of infants by baptism. These persons will urge, not without justice, that if the national Church is going to reconstitute itself, it must do so upon the *bona fide* belief of the nation; that if the status is to be disturbed no limit can be allowed to the discussion of constituent principles in any direction, but there must be perfect freedom of speech, perfect freedom of decision, and the question put must be in somewhat this form—"In virtue of what common belief about the universe, its maker, and our relations to it and to him, are we English, a nation, and not an aggregation of mere buyers and sellers?" Sooner or later, we imagine, even so wide would be the questions which convocation would find itself called upon to solve, if it once entered upon the discussion of theological doctrines; unless, indeed, long before that period of affairs, men came to the conviction that the Church they were seeking to constitute was there already, by the very fact of those common beliefs—that these were the moving and formative forces of society, and being actual living facts, needed no adherence by subscription nor statement upon paper, but were ever finding their genuine expression in the outward and inward life, in the policy, the commerce, the literature, and the art of the nation.—Spectator.

TELEGRAPH TO EUROPE.—The London correspondent of the *National Intelligencer* makes this announcement:—"We yesterday heard the particulars of a new and very promising project to establish a submarine telegraph between Great Britain and the continent of North America. The transit line of this telegraph will be, throughout its entire length, as well as its commencement and its termination, on a route which no former project has been alluded to. The obstacles to its execution are few and easily surmounted. Careful calculations have been made, which show that the expense will not exceed one-fourth part of the most moderate preceding estimate. The liability to accident and derangement will be very small, and when they do occur they can be easily and promptly remedied. This project will unite every point in North America with every point in Europe which is at present reached by the electric telegraph; and an eastern arm of the projected submarine telegraph will bring the nations of Norway, Sweden, Denmark, and Russia

into connexion with all the lines of telegraphic despatch by their respective caps—Bergen, Stockholm, Copenhagen, and St. Petersburg. This eastern arm is, of course, to be constructed by a separate and additional capital. The British government approve of the plan, and many scientific and practical men, to whom it has been submitted, entertain no doubt of its success. We hope in the course of a week or two to send you a chart of its intended route, with particulars of plans, estimates, &c. Should this idea be carried out, and we perceive no reason why it should not, there will be an almost instantaneous communication established between nearly every principal place in North America and Europe. What will the science and perseverance of the age attempt next?"

The Hanoverian Government has just published an order forbidding all meetings of Anabaptists, and threatening with imprisonment any foreign missionary of that sect, who shall attempt to preach in the Hanoverian territory.

The Austrian *Lloyds* contradicts the statement of General Georgy being about to be transferred to the fortress of Kufstein. He is to remain at Klagenfurth.

ARTFUL DODGE.

A gentleman from Paris writes the following:—I saw through one of the windows of the Mayor's office, in the twelfth arrondissement, what seemed to be the body of a negro hanging by the neck. At the first glance, and even at the second, I took it for a human being, whom disappointed love, or perhaps an expeditious judge, had disposed of so suddenly; but I soon ascertained that the ebony gentleman in question was only a large doll, as large as life. What to think of this I did not know, so I asked the door-keeper the meaning of it.

"This is the Contraband museum," was the answer; and on my showing a curiosity to examine it, he was kind enough to act as my cicerone.

In a huge, dirty room, are scattered over the floor, on the walls and along the ceiling, all the inventions of roguery which had been confiscated from time to time by those guardians of the law, the revenue officers.

It is a complete arsenal of the weapons of smuggling; all, unfortunately, in complete confusion.

Look before you; there is a hogshead dressed up as a nurse, with a child that holds two quarts and a half. On the other side are logs hollow as the Trojan horse, and filled with armies of cigars. On the floor lies a huge box constricted gorged with China silks; and just beyond it, a pile of coal curiously perforated with spoils of cotton.

The colored gentleman who excited my sympathy first, met with his fate under the following circumstances:—

He was built of tin, painted black, and stood like a heyduck or Ethiopian chasseur on the foot of a carriage, fastened by his feet and hands. He had frequently passed through the gates, and was well known by sight to the soldiers, who noticed he was always showing his teeth, which they supposed to be the custom of his country.

One day the carriage to which he belonged was stopped by a crowd at the gate. There was a grand chorus of yells and oaths, the vocal part being performed by the drivers and cartmen, the instrumental by their whips.

The negro, however, never spoke a word. His good behaviour delighted the soldiers who held him as an example to the crowd.

"Look at the black fellow," they said, "see how well he behaves! Bravo, nigger, bravo!"

He showed a perfect indifference to their applause. "My friend," said a clerk at the barrier, jumping upon the foot-board, and slapping our sable friend on the shoulder, "we are really much obliged to you."

Oh, surprise! the shoulder rattled. The officer was bewildered; he sounded the footman all over and found he was made of metal, and as full as his skin would hold of the very best contraband liquor, drawn from his foot.

The juicy mortal was seized at once, and carried off in triumph.

The first night the revenue people drank up his shoulders, and he was soon bled to death. It is now nearly six years since he lost all the moisture of his system, and was reduced to a dry skeleton.

A QUEER PROTESTANT SECT.

At the distance of about one half mile from the village of the Shakers in Canterbury, N. H., there is to be seen in a pasture, far from any public road, a marble stone, in height about seven feet, which was brought from Lebanon, N. Y., the head quarters of the Shakers, about six years since, and erected by special command of Heaven, as an object of worship by the holy anointed elders of this novel sect and their deluded followers. The devotion around this stone, consists of kneeling, tumbling, wailing, singing, dancing, and other antics too numerous to mention, which so forcibly remind the spectator of the worship of the Hindus, that he can hardly persuade himself that he is in America.

The Shakers of Lebanon have their "holy mountain" situated about two miles from their principal village, up to which they make a formal pilgrimage once a year, to worship "after their fashion." They go up in "families," each family comprising one of the three distinct "orders" into which the "community" is divided.—The "holy place" is located upon the top of one of the highest peaks of the picturesque and famed "Berkshire Hills," and commands one of the most charming semi-mountain views we ever beheld. In one direction the Catskill Mountains are seen towering to the clouds; and with a glass in a clear day the Hudson river may be seen for 30 or 40 miles of its course below this city.—Lebanon Springs, and all their vicinage of nearly unequalled pastoral scenery, are spread out at the foot of the hill towards the west. Eastwardly lies in full view the beautiful village of Pittsfield—one of the rural gems of Massachusetts—encircled with its fine farms, and dotted with large, bright spots, which a closer inspection show to be lakes, or "ponds" as they call them "over there." Beyond tower the mountains in the vicinity of Williamstown, North Adams, and other villages in that region. Towards the south-west lies a portion of the valley of the Housatonic, and at several points the river, here scarcely larger than a respectable mill stream, sparkles in the sun, as it flows on its course towards Long Island Sound.

Such is, in brief, the splendid scene spread out before the beholder, as he stands within the sacred en-

closure of a strange superstition, upon the top of the Shakers' "holy mountain." A space of about an acre is encompassed with a handsome board fence, and is covered with grass, which is taken care of as sedulously as if it occupied the centre of some gentleman's fine park, in front of his lovely mansion, and where all the world might see it. On the east side of the enclosure stands a plain frame building, about 40 feet long and perhaps 15 feet wide, one story high, and having two entrance in front. This is occupied by the Shakers during a portion of the time devoted to their annual pilgrimage to the place.—Towards the southwest corner of the lot, and nearly opposite this structure, is a small oblong enclosure, the earth of which is raised about a foot above the surface. In the centre of this there formerly stood erect a marble slab, the inscription upon which commemorated the discomfiture and burial of no less a personage than the Devil himself, who was driven to this spot by Mother Ann, the great foundress of Shakerism, and its canonized Saint, and who, being fairly cornered, was effectually exorcised into the very hands of the "everlasting hills," where, so far as the Shakers are concerned, he has remained ever since, and has "ceased from troubling." (We wish we could say as much for some other "communities;" we "wot of.")

The stone was broken off near the ground, several years since, by some sacrilegious vandals, and has never been re-erected. The visitors can only see where it was, by what remains of it in the ground.

It is to commemorate this great occurrence in their "strange eventful history," that the Shakers annually gather upon this hill-top for worship, and curious and inexpressible are their ceremonies on that occasion. They consist mainly, however, in a sort of polking about the Devil's Sepulchre, mingled with the oddest singing ever heard in such a strange place, and all manner of antics, gesturing and grimaces, expressive, no doubt, of infinite joy over the final discomfiture of his Satanic Majesty.—Albany Register.

SINGULAR EFFECT OF PROTESTANT TRACTS.—We copy from the N. Y. Tribune the following testimony to the effects of Protestant missionary enterprise:—

"While distributing his tracts one day among the brothels, an old withered woman who had kept her house there twenty years, told him 'she liked their tracts, and the preaching. She kind o' thought it did her gals good. They allers got more drunk afterwards!'"

INFORMATION WANTED,

OF MICHAEL BUTLER, a child three years old, fair hair, blue eyes, small features, and red complexion. This child was stolen from his father's residence, Almet Island, on the 30th of July, and is supposed to have been conveyed to some place convenient to Montreal. Any information that may lead to his recovery, addressed to the Rev. Mr. Lyman, Almet Island, will be gratefully received by his father, MICHAEL BUTLER.

NOW OPEN AT ODD FELLOWS' HALL, GREAT ST. JAMES STREET,

A GRAND EXHIBITION OF SCRIPTURAL STATUARY, Comprising a large Collection OF FIGURES THE SIZE OF LIFE, Executed by Mrs. PELBY, of Boston.

TRIAL OF CHRIST Before Pontius Pilate, the Governor of Judea, and Caiphas, the High Priest. A splendid group of Priests, Soldiers, Scribes, &c., comprising Twenty-five Figures.

CHRIST BLESSING LITTLE CHILDREN. JESUS DEAD!

A beautiful and imposing Scene, comprising 5 Figures CHRIST PRAYING ON THE MOUNT OF OLIVES.

LAST SUPPER—OUR SAVIOUR UPON THE CROSS.

Admittance—25 Cents. Children, 12½ Cents. For Schools in a body Half-price. Open every day from 10 a.m. to 10 p.m.

GROCERIES, SUGAR, &c. &c.

FRESH TEAS, very Superior JAVA COFFEE, PICKLES, SAUCES, HAMS, Bacon, and a good assortment of other Articles, for sale at No. 10, St. Paul Street. JOHN PHELAN. Montreal, August 20, 1852.

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THIS NEW AND MAGNIFICENT HOUSE, is situated on King and William Streets, and from its close proximity to the Banks, the Post Office, and the Wharves, and its neighborhood to the different Railroad Terminals, make it a desirable Residence for Men of Business, as well as of pleasure.

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THE HOUSE will be OPENED to the Public, on MONDAY, the 10th instant.

NOTICE.

The Undersigned takes this opportunity of returning thanks to his numerous Friends, for the patronage bestowed on him during the past three years, and he hopes, by diligent attention to business, to merit a continuance of the same. Montreal, May 6, 1852. M. P. RYAN.

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D. & J. SALLIER & Co.,

Corner of Notre Dame & St. Francis Xavier Streets, Montreal, July 21.

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September 17, 1852.

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

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Medicine and Advice to the Poor (gratis) from 8 to 9 A. M.; 1 to 2, and 6 to 7 P. M.

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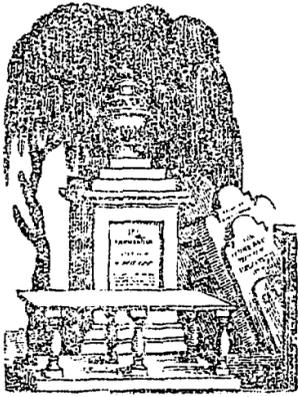
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