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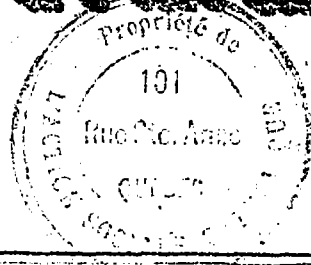
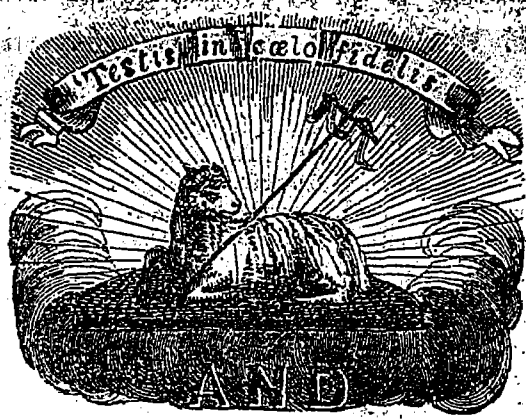
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CATHOLIC CHRONICLE.

VOL. III.

MONTREAL, FRIDAY, AUGUST 13, 1852.

NO. 1.

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

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

20.—NECESSITY OF SHOWING THE RELIGIOUS QUESTION IN EVERY POINT OF VIEW—FAVORABLE DISPOSITION OF MINDS—CHRISTIAN POLICY.

We have indicated some of the numerous phases of the religious question. It is more than ever necessary to display them before the eyes of a world which is only indifferent from ignorance, or from want of reflection.

To those who give religion a province, more or less extensive, in the domain of science, let us show that it is the beginning and the end of true knowledge, and that it acknowledges no other limits than those of sovereign truth, which has no bounds.

To those who give it a part, a function in political organism, let us show that the function is that of the soul in the body, and that death begins wherever its vivifying action is stopped.

To those who choose to see nothing in the world but business and interests, let us prove that the affair of religion is at the head and at the bottom of all others, and that material interests find solid security only in their subordination to that of religion.

Such is the grand thesis which the Catholic press should lay down before a world so advanced in the way of error, as to see (and shudder at the sight) the abyss opening beneath its feet, and to feel the necessity of falling back towards God.

This good work was promised, more than twenty years ago, by writers very capable of carrying it out. This coalition of able minds would have been greatly successful, if, more faithful to its device, it had made its banner a rallying point for all the defenders of Catholicism. Unhappily, it was subject to the influence of an exclusive genius, and *le Mémorial Catholique*, becoming the organ of a party, sowed dissension amid the ranks of an army, whose strength is union.

This abortive undertaking is to be resumed. In our mind it is a task of absolute necessity.

If there be, throughout the whole of Europe, a party which labors with great activity, and a species of concert, to precipitate the world into the worst effects of error, there is likewise a general instinct of preservation which disposes minds to revert to the principles of order and security. These principles are none other than those of religion. During the century that society has been considered as the exclusive work of man, all the resources of human power have been vainly put forth in the effort to make States progress. Thousands of clever men have succeeded each other at the helm, and have only appeared there long enough to see *all their wisdom swallowed up*—(Ps. cvi. 27.) Blind pilots, they did not understand that government is to the State, what the helm is to the ship, and that, if the helm serves to steer the course of the vessel, it is only the wind of heaven that can make it advance. They forbade heaven to blow, furled their sails, destroyed the compass, and, turning the helm with all their might, they said—"Onward! how can we progress, if not by the storm? Where are we to land but on the quicksands?"

They sought to govern by the laws, and they have only found that the laws are in the moral order what the lever is in the physical; that they act on the people only by taking their point of rest beyond them. Archimedes, to lift the world, demanded a fulcrum outside the world. More skilful than he, our modern statesmen, would lift the earth, while resting on the earth; they pretended to compel the people in the name of the people; they sought an effect which was its own cause, a force stronger than itself. Their theories were absurd; did it not follow that their acts must be disastrous?

The truth begins now to manifest itself. The rulers of nations, confounded at the sight of their own impotence, seem disposed to call in the assistance of Him who makes the turbulent tribes of earth like a flock of sheep—(Ps. cvi. 41.) In reality, God alone has a voice strong enough, an arm high enough to regulate the tumultuous movements of the nations, and to bring the rulers and the ruled into the path of prosperity, which His finger has worked out for them.

"The religious principle," said a distinguished personage, very lately, "is the only one which raises the masses above their miseries, and the happy above their egotism. . . . What would O'Connell be, if he had not God at his back?"

But there is no religious principle except in Catholicism. Protestantism is nothing more than absolute negation. Far from affording a moral fulcrum to its governments, we see the latter every where occupied in preserving it from total dissolution. Vain efforts! that dead body can but give death to those who are

seeking to restore it to life, if they do not hasten to consign it to the tomb.

Anti-Christian philosophy is also defunct, and it has buried itself under a mountain of blood-stained ruins. If hands inspired by hatred come again to remove some of the stones which cover it, the fœtid stench from within announces total putrefaction. It must be that Voltaire is superannuated, even in the eyes of his own followers, since one of them has thought it expedient to promise us a *new one*.*

The world seems now at a stand, tired of deception, and incredulous as to the word of men. There is now nothing more heard than a multitude of confused voices and undistinguishable sounds. It is, at length, time that Catholicity should uplift her mighty voice, and make herself heard by a world which can only plunge amongst shoals and quicksands, if it be not braced up by religion, and towed onwards by superhuman power.

Men have long enough tried to govern themselves, and to secure happiness, hearkening only unto men—and what men they were! Machiavelli, Bodin, Rousseau, Mably. Is it not time that God should be heard now? But to teach us the secret of making a model government, a perfect legislation, Montesquieu has passed in review before us, in his *Spirit of Law*—(*Esprit des Lois*)—all the plans of governing, all the legislative schemes of the world. He has overlooked but one legislation—that is the evangelical—but one plan, that of the Creator of man and of society. Would it not be well to repair that omission?

If it be established as a dogma in the political world, that God, having made but one man and one woman, and probably never dreaming that men should ever form themselves into great social families, has merely given laws for individuals and for domestic society, so that the family must be religious, while society may be atheist, would it not be good for faith and reason to rectify this dogma?

Because Jesus Christ said that his kingdom is not of this world, and that he referred to the magistrates the decision of a dispute between two brothers—(St. Luke, xii. 14)—does it follow that he has nothing to do with the government of those people who are the work of His hands, the price of His blood? Are the Church and the sacristy His only territory in that universe which He made in sport—(Prov. viii. 30, 31.)—which he will even impeach, and will one day judge without control and without appeal?

Will it be eternally permitted for men, who set themselves up as civilians, and will philosophise on rights before they have learned their definition, to translate the divine right as a silly dream, or an execrable theory, which gives nations up wholly and solely to the excess of an inviolable and sacred despotism, as though the gospel did not assign to the people rights as sacred, as inviolable, as divine, as those of their rulers! As though it did not anathematise despotism, obliging the supreme power to consider itself as *God's minister . . . for good*—(Rom. xii. 4.)—and the dispenser of the law of justice and of love, amongst a vast society of brethren! Would it be a difficult matter to prove that all right, if it borrow not its force from God, is an absurdity, unless it act with the right of the wolf amid the lambs, or of the lion and tiger amongst the inhabitants of the desert?

It might well be that there is a rich treasure of political wisdom in the sacred books, in the Fathers of the Church, in the decrees of the Councils, in the theologians and canonists of the middle ages, and even in those theologians of the *great age*, whose works were burned by the common hangman by order of certain parliaments. It might be that, though Bossuet and Fenelon have extracted so much valuable matter from that treasury, they have not, by any means, exhausted its stores.

The learned author of *Protestantism compared with Catholicity in its effects on modern civilisation*, has fully demonstrated that all that is now claimed by the present political school, as the progress of modern times, is but a recurrence to what was commonly taught and practiced in Europe, under the influence of the Catholic Church, prior to the birth of Protestantism.†

PROTESTANTISM AS IT WAS.

A correspondent of the *Cumberland Presbyterian*, a journal of Illinois, is relating his experience in the columns of that paper. Under the head of "Reminiscences No. 2," he has the following. He shall speak for himself. He seems to be one of a school which is dying out very fast:—

"Bro. Logan—I shall devote some portion of my present number to a brief account of a very singular bodily exercise, called the 'Jerks,' which made its appearance when I was a small boy, in that portion

of Virginia in which I was raised. The phenomena which characterised this strange affair have never been satisfactorily explained, so far as I am advised. Some attributed it to a Satanic influence, some to a sympathetic affection of the nervous system, some regarded it as a disease by visitation of the Almighty, while many were disposed to consider it a religious exercise produced by a divine influence. Whatever our speculations upon the subject may be at this remote period, we think no very satisfactory explanation can be given upon any of the principles of natural science.

The Jerks made their appearance in our country, if I am not mistaken, first in the State of Kentucky, during the prevalence of a great revival of religion, and about the time that Marshall, Stone, and others, went off from orthodoxy into the absurdities of New-iteism and other heretical 'isms, which for many years distracted the Church, and in some branches of which the 'tares' are yet husbanded as the choicest part of the harvest.

Marshall recanted his errors, and returned to the bosom of the Presbyterian Church, from which he had wandered, without, however, being able to bring with him all who had been led astray by his heresy.

Some two or three of the Presbyterian clergy of the valley of Virginia visited Kentucky, in company with several lay members of their congregations, in part for the purpose of satisfying themselves as to the character of the revival, the tidings of which had spread through all the Churches of the older States, and to exert their influence in quelling what was familiarly called 'the Kentucky wildfire.' These ministers were actuated by the best motives, and labored industriously to control the extravagances of their brethren, who they thought were carried by their zeal too far from the established order of the Church. Yet, strange to tell, these ministers from Virginia, who remonstrated so earnestly against such excesses, took the Jerks themselves, as did also their lay brethren, who, upon their return to their several congregations, carried with them the strange malady, which soon spread through the neighboring Churches. The ministers of the Virginia Synod, generally, were strenuously opposed to these bodily exercises, and exerted, both publicly and privately, their influence against such things, as an evil which threatened the peace and order of the Churches. Some of the private Church members, who were its advocates, and regarded it as a demonstration of the power of religion, were greatly offended at the opposition of their pastors, and earnestly entreated them to forbear their opposition, lest they might be found against God.

After the lapse of a few years no vestige of the Jerks was to be found in any of the congregations with which I was acquainted.

The subjects of this bodily exercise generally manifested an aversion to conversation on the subject. All allusion to it, when they were present, were carefully avoided by their acquaintances. What peculiar feelings may have been associated with the recollection of past occurrences that rendered the subject unpleasant to them as a topic of conversation, I know not, and perhaps delicacy may have restrained the inquiry during its prevalence; so that very little in relation to this point, was known when I was familiar with the phenomena of the Jerks. I well remember, however, that those who were afflicted in this way, seemed to dread an attack. Volition had no control over it. A paroxysm generally left them much exhausted, and in rather a melancholy state of mind.

This affection, whatever it might have been, was not confined to any particular class of individuals.—The pious and irreligious, were indiscriminately its subjects, without regard to any particular temperament. Its occurrence was usually under some exciting cause, such as a pathetic discourse, or the melody of sacred music. Very frequently when individuals discovered the approach of a paroxysm, during public worship, they would retire from the assembly, that they might escape observation, or avoid the interruption their presence might occasion. There was great diversity in the character of these exercises: no two persons were affected alike. Some would jerk all over, with the most violent spasmodic action of the muscles. Some would jump up and down until they were perfectly exhausted; they would fall and continue for some time in an apparent state of insensibility. In some instances the head would be thrown backward and forward, in a right line, with a degree of rapidity incredible to those who never witnessed it. Some would be jerked down upon the floor or ground, while standing or sitting, and by the violence of muscular action, beat their heads and heels till they were severely bruised, unless supported by their friends. An old lady who worshipped in the same congregation in which I was raised, occupied a seat near the pulpit, whose exercises engaged my attention on account of their sin-

gularity. She would spring suddenly to her feet, and raising her right arm to a point of elevation which brought the elbow and shoulder in the direction of a right line, and with the fore-arm fixed at a right angle, maintaining this position, she kept up a flirting motion of the hand in a relaxed condition, which exceeded in velocity all my conceptions of physical power. Her head performed at the same time a rotary motion right and left, which seemed nearly equal to that of the hands.

I recollect a man, whose name was Nail, who lived in a distant county, then called the 'backwoods,' was in the habit of visiting annually our neighborhood, in company with some of his associates, about harvest time, to get employment for himself and company as reapers. This Nail was a very profane swearer. He was always made foreman in the harvest field, and whenever he would lead them too fast, or refuse to give them rest, they knew how to control him. They would sing some spiritual song, at which he would commence swearing, and begging them to desist, till at last he would commence jerking. Away would fly his sickle, and down he would fall, and there he would remain jerking as long as they continued the singing. It was not an uncommon thing at that day for wild young men from abroad to visit public places of worship for the avowed purpose of amusing themselves with the feasts of the jerkers, and be seized with it themselves before the assembly dispersed.

It was not an uncommon thing in those days for a company, riding together from church, to sing on their way some of the sweet songs of Zion, and thus cherish the heavenly frame of mind with which they left the sanctuary. Oh! how often has my own youthful voice blended with the songs of Zion's friends, whilst our hearts were overflowing with the good things we had treasured up in the house of the Lord. I have seen a company (good old Presbyterians, too,) so happy and so full of the love of God, on occasions of this kind, that they would halt under the shade of some spreading tree, and sing and praise the Lord until the forest itself seemed hallowed by the presence of the Most High.

A female member of the Church, who is doubtless now in glory, for she lived at Jesus' feet, and in her dying moments had a vision as bright as Stephen's, was often one of our singing cavalcade, and she was a subject of the Jerks. On some of these occasions, she was so violently exercised that it was necessary to remove her from her saddle, and support her to prevent her sustaining any injury.

The cast of piety which characterised the Church in the days of my youth, was something very different from the display of fashionable livery worn by professors of christianity in these days of degeneracy. The congregations of worshippers were then more devotional. When I entered the public sanctuary, I felt that God was there; and the solemn appearance of the assembly indicated that they realised the divine presence. The devotional, grave, benignant look, and dignified appearance of the minister indicated that he was, what he felt himself to be, an ambassador of God, and that his soul was absorbed in the heavenly message he was about to deliver. When I look back to those days, in which professors were 'living epistles, read and known of all men,' I feel that the church is retrograding, and that a large amount of what is now called preaching, when compared with the faithful and heart-searching preaching of former years, is only cleaning the outside of the platter, or white-washing sepulchres. SENEX."

THE GODLESS SCHOOL SYSTEM.

(From the Catholic Instructor.)

We perceive that others beside the Catholics are becoming alarmed at the fearful results of our common school education. In a late number of the *Lawrence (Mass.) Sentinel*, we find a notice of a work recently published in England, under the title of "Notes upon Public Subjects made during a Tour in the United States, and in Canada, by Hugh Seymour Tremenheer, Esq." Among other things, it seems to have been one object of the writer to establish the proposition that the system of common school education adopted in New England, is prejudicial to the cause of morality and religion. "In order to establish this proposition," says the *Sentinel*, "the writer introduces the testimony of Rev. Theodore, Edson, D. D., Rector of St. Anne's Episcopal Church, in Lowell, from whose letter the traveller publishes the following extract:—

"My experience of now nearly thirty years as a pastor, has, I am sorry to say, forced upon me the painful conviction, that our public school system has undermined already among our population, to a great extent, the doctrines and principles of Christianity. I perceive also its effects distinctly in the modes of thought and action of the young people, who flow into Lowell from the neighboring States,

* M. de Lamartine.

† M. Thiers, *Discours sur la loi relative à l'Enseignement*, 1844. ‡ Balzac, vol. iii. ch. 14.

and, in fact, supply the demand for labor, that is constant here. I find in my frequent intercourse with them, that they possess a knowledge of none, or nearly none, of the distinctive principles of the Christian faith, and that many are in a state of mind beyond that of a mere indifference, though not precisely in that of those imbued with the principles of the French and German schools of infidelity." The Editor of the *Sentinel* would have us believe that, the hostility of Dr. Edson, is owing to his being an Episcopalian. The *Sentinel* thus continues—"As the system of our common schools in New England, was introduced here by our Puritan forefathers, he, as a conscientious churchman, is bound to find as much fault with it as possible. An acknowledgement from a thorough bred Episcopalian of the excellency of the system, might possibly be construed into an acknowledgement that something good might come out of Nazareth—a humiliating confession by all means to be avoided."

"It must be confessed however, that a portion of the descendants of our Puritan ancestors have given more than countenance to the objection raised by the Rev. Dr. Edson. . . . Because our common schools could not be converted into the theological seminaries, the appalling cry was raised that nothing but the "baldist Deism" was permitted to be taught in our schools, and the declaration was repeatedly made that unless the distinctive doctrines of Christianity—and by those doctrines, these fault-finders meant nothing more nor less than the doctrines of those sects to which they respectively belonged could be taught our children, it were better far if our public schools were totally abandoned. Every person of common sense will readily perceive that if such doctrines must be taught in our schools, the system of public instructions must be abandoned. . . . All that can justly be said is, that whilst it does nothing to promote, it directly does nothing to hinder, the progress of infidelity. All that it does is to disseminate general information among all classes of our community, and enable the poor, as well as the rich, to read the Bible, but it does nothing—at least it should do nothing—towards indoctrinating its pupils into the belief or principles of any religious sects. Our churches and our Sunday schools are designed expressly for this object. If infidelity is increasing, if, to a great extent, the doctrines and principles of Christianity are undermined, the fault lies, not at the door of our common schools, but at the door of our churches and our religious teachers."

Now, the great mistake of the Editor of the *Sentinel* is, in supposing that religious education can be with safety separated from the secular. If religious exercises be not regularly practised in school, boys will soon become careless in their practice at home or in the church. To school they must go, domestic or church prayer they may evade, if then religious impressions are made at school, they will be acted upon at home and in church, if, on the contrary, religion is inculcated at school, it will be neglected everywhere else—be assured that boys brought up in a Godless school will keep far aloof from Sunday school and church. If particular doctrines are to be taught in our schools, says the *Sentinel* the system of public instruction must be abandoned!—Wherefore? Can no substitute be found? Suppose each congregation opened a school in its own church or school-room, and received an allowance of the public school tax, in proportion to the number of pupils who attended, could not the difficulty be thus easily obviated? There is one very striking admission in the *Sentinel* article. "If it (the school system) does nothing to promote, it directly does nothing to hinder, the progress of infidelity." There could not be a greater condemnation issued by the most earnest opponent of the system. Man is naturally prone to evil, to give him a common school education, without religion for a basis, is but to furnish him with additional facilities for the commission of crime—crime persisted in, leads indirectly to infidelity. Therefore is it, that there is not only nothing in the school system to hinder the progress of infidelity, but there is much to promote it.

It may be said that the Bible is recommended to be read, but who ever heard of any man, woman or child, forming a consistent religion for himself out of the Bible? Nay more, there is much in the school system to throw doubt upon the Divine inspiration of the Bible itself.

We are gratified to find that enquiry into the effects of the Godless School System, is beginning to be awakened amongst our Protestant fellow-citizens. This cannot fail to be productive of good.

CATHOLIC INTELLIGENCE.

CIRCULAR OF THE LORD BISHOP OF SHREWSBURY.

A.M.D.G.

James, by the Grace of God, and Favor of the Apostolic See, Bishop of Shrewsbury, &c.

To the Clergy Secular and Regular, and the Faithful of the Diocese committed to our care.

Health and Benediction in the Lord.

Beloved Brethren and Children in Jesus Christ—It is unnecessary for us to lay before you in detail the sad events which have lately occurred at Stockport, a town of this diocese. They are already sufficiently known through the columns of the public journals; and they have everywhere excited the sympathy, if not also the indignation, of all who regard the rights of justice or the blessings of peace.

It is only this morning, however, that we have received certain intelligence of a circumstance, which has filled us with deepest sorrow, with bitterest anguish; in which we are sure you will all take part mournfully but most lovingly. Amidst the destruction of everything in the Chapel of St. Michael, the

furious mob directed their violence upon the iron safe in which the Most Holy Sacrament was preserved. So fierce and so persevering were their efforts, that, at length, they succeeded in breaking it to pieces, and plundered it of its sacred treasure. The consecrated particles were seen in the hands of the rabble, but there is reason to hope that none of them were carried away.

Yes, my dearly-beloved brethren, the Sacred Body of Our Lord has been cast into the midst of a profane and impious crowd—their unholy hands have seized His adorable flesh—they have flung Him from His dwelling place, to trample Him under their feet, and the fragments of the consecrated species they have scattered around, with all kinds of jeers, and mocking, and words of frightful blasphemy.

We will not, however, pain you by such recitals. Had a sacrilege like this occurred in distant lands, we should have shuddered with horror at its very mention, but now, when it has been done in our own country, in our own neighborhood, how great indeed must be our grief and consternation. If the Prophet wept when he saw the beautiful things of Jerusalem borne away in the hands of captors, what must be our lamentation when he beheld the Lord himself become as the prize of the spoiler, and His own most venerable body the sport of the vile and impious.

It is only necessary, we feel assured, to suggest some plan, by which you may unite together in expressing to your dear Saviour your heartfelt sorrow, your profoundest homage, your loving condolence.

We therefore appoint—

1. That on Sunday, 25th inst., in all churches or chapels throughout the diocese, in which it is usual, Benediction be given with all possible solemnity; and that the "Miserere," with the first three prayers after the Litany of the Saints, be sung on that occasion.

2. In places where Benediction is not given, that the hymn "Pange lingua" (in English), with its proper prayer, together with the "Miserere," as above, be recited.

3. That each Priest throughout the diocese shall offer up a Votive Mass of the Blessed Sacrament, *ritu prope grati*, on the first day, permitted by the rubrics, after the abovenamed Sunday; and that he shall give notice of the same to his people, in order that they may assist as far as circumstances will permit.

We also exhort as many as possible to approach to the Holy Communion on Sunday the 25th, and on the day of the Votive Mass.

May the blessing of God, and the peace of Jesus Christ be with you all.

† JAMES, Bishop of Shrewsbury.

Given at Oscott, July 9th, 1852.

N. B.—Those Priests who have not yet sent in the collection for the Propagation of the Faith are requested to do so as early as possible.

THE SYNOD OF OSCOTT.

(From the Tablet.)

For the information of such of our readers as may not have had the opportunity of visiting Oscott during the celebration of the first Synod of the Province of Westminster, it may be well to mention that the first preliminary meeting of the Bishops was held on the 5th of July, and after that day the regular business of the Synod commenced. The Fathers present were—the Cardinal Archbishop of Westminster and his Suffragans, with the exception of the Bishops of Liverpool and Nottingham, who were represented by their respective Procurators, the Very Rev. James Croke and the Very Rev. Francis Cheadle. Each Bishop had the privilege of bringing a Theologian, chosen either from his own diocese or from any other, and they were as follow:—

- Westminster—Rev. Mr. Maguire.
- Beverley—Rev. Dr. Tate.
- Northampton—Very Rev. Dr. Husenbeth.
- Birmingham—Rev. Dr. Morgan.
- Hexham—Rev. Mr. Gibson.
- Southwark—Rev. Dr. Cox.
- Salford—Very Rev. Dr. Roskell.
- Plymouth—Rev. F. Forn.
- Liverpool—Rev. Thomas Cookson.
- Promoter—The Bishop of Southwark.
- The Religious Orders were represented by the Very Rev. Dr. Molyneux, President of the English Benedictines:—
- Very Rev. F. Ethelridge, Provincial, S.J.
- Very Rev. F. Aylward, Provincial, O.S.D.
- Very Rev. F. Eugene, Provincial of the Passionists.

Very Rev. Dr. Pagani, Provincial of the Order of Charity.

The newly-elected Chapters had had sent as their representatives—

- Westminster—Very Rev. Dr. Whitty, Provost.
- Beverley—Very Rev. J. Render.
- Northampton—Very Rev. Dr. Husenbeth.
- Birmingham—Very Rev. Dr. Weedall.
- Hexam—Rev. R. Platt.
- Southwark—Very Rev. Dr. Cox.
- Salford—Rev. R. Crookell.
- Shrewsbury—Very Rev. E. Egan.
- Clifton—Very Rev. W. Vaughan.
- Liverpool—Very Rev. John Fisher.
- Theologians of the Synod—Very Rev. Monsignor Newsam, Very Rev. Dr. Weathers, Very Rev. Doctor Rooker, Very Rev. Dr. Newman, Rev. R. Cooke, Rev. H. Manning.
- Secretaries—Rev. R. Bagnall, Rev. A. Goss, Hon. and Rev. W. Clifford.
- Masters of Ceremonies—Rev. J. Wheble, Rev. James Moore, Rev. J. R. Chapman.
- Cantor—Rev. Dr. Crookall.

The various members of the Synod were divided into committees or particular congregations, over each of which several Bishops presided, assisted by

a suitable number of Theologians, chosen from those already mentioned. Those committees sat regularly, often twice in the day, from nine to half-past one, and again from three to half-past five. After the business to be submitted to the Fathers had been maturely examined and discussed in one of the committees, all the members of the Synod assembled in general congregations, which were held in the church in the presence of all the Bishops, with the Cardinal Archbishop at their head. The theologians were again invited to state their opinions, and, after they had retired, the Bishops remained in deliberation, attended by the Secretaries of the Synod. In these general congregations the decrees were arranged, and, after they had been duly prepared, they were copied out for one or other of the three solemn sessions which were held on Wednesday, July 7th, Tuesday, July 13th, and Saturday, July 17th.

Before each session, Mass of the Holy Ghost was solemnly celebrated by the Cardinal Archbishop.

Before the first session and at the close of the last, there was a procession of the members of council round the cloisters of the college, and many of the Clergy, some of whom had come from the dioceses of Westminster and Beverley, as well as respectable members of the laity, were present.

After the procession on the last day, the acclamations, inviting all present to pray for his Holiness, for the Sacred College, and the Cardinal Archbishop and members of the council, were chanted. The music, composed by the Rev. Dr. Crookall, was generally admired.

As there is reason to believe that the eloquent discourses delivered by the Rev. Dr. Newman and the Rev. H. Manning will be published, we will not anticipate the concurrence of all Catholics in the applause which they elicited from those who had the privilege of hearing them. We should be happy to see united in one volume with them the impressive discourses of the Cardinal Archbishop, and the points of mental prayer read by the Rev. Dr. Weedall and the Rev. Dr. Newman at the close of each session.

It would be impossible to describe adequately the energy, zeal, and learning displayed by the members of the Synod in the discharge of their arduous duties; and the harmony and cheerfulness that reigned everywhere showed how complete and cordial was the greeting of so many brethren, summoned from the labors of their missions to share in the deliberations of this edifying and important assembly.

It may be well to notice that the venerable Bishop of Beverley is the only surviving Bishop of the four Vicars-Apostolic by whom our missions were governed until 1840. He witnessed the division of England into eight vicariates under Gregory XVI., and is consequently the senior Bishop in the newly-restored Hierarchy of England.

On Saturday (17th July,) after-noon, the Bishops and members of the Synod left Oscott.

RECONCILIATION OF PERVERTS.

Catholic Chapel, Webb-street, Bermondsey,

July 10th, 1852.

I, the undersigned Denis Quill, do hereby solemnly declare, that though attending for the last four months the church of the Rev. John Armstrong, and having publicly read my recantation therein, that my recantation was merely formal, my heart never having swerved from the Roman Catholic Faith; I also declare that it was extreme poverty, with the expectation of temporary relief from the Rev. Mr. Armstrong, from whom I have during that period received various sums of money, in silver and gold, which induced me to take this lamentable step.

I now ask pardon of Almighty God for this my shameful apostasy, and declare my sincere sorrow for my crime in the presence of the witnesses whose names are affixed to this document.

- his
- Denis Quill, 5, Archers-place, Portman-square.
- mark
- Witnesses.
- Thomas Downing, 7, Webb-street, Bermondsey, Protestant,
- Daniel Riley, 11, Webb-street, Catholic.

July 12th, 1852.

We, the undersigned, do hereby declare, in the presence of God, upon this altar, our sincere sorrow for having through extreme poverty and the temptation of money, which we received from the Rev. Mr. Armstrong, Incumbent of St. Paul's Church, Bermondsey, on several occasions within the last six months, abandoned the profession of the Roman Catholic Faith.

We also declare in the presence of the witnesses whose names are hereunto subscribed that our hearts remained always unchanged, our apostasy having been merely outward and formal, for which grievous sin we now humbly and contritely ask pardon of Almighty God, the Blessed Virgin, and Saints, and this congregation, as well as all others whom we may have scandalised by this our shameful fall.

- Timothy Sullivan, 14, Maypole-alley, High-street.
- his
- Michael Foran, 6, Red Cross-court, High-st.
- mark
- his
- Patrick Murphy, 14, Maypole-alley, High-st.
- mark
- his
- David Kelly, 2, Palmer's-rents, Snowsfields.
- mark
- his
- Daniel Carthy, 5, King's-row, Long-lane.
- mark

- Witnesses.
- Martin Reeks, 33, Melior-street, St. Olaves, Southwark.
- Patrick Casey, 1, Marble-court, Webb-street.
- John McCarthy, 5, Albion-court, Bermondsey-st.

CATHOLIC UNIVERSITY OF IRELAND.—The committee of the Catholic University held its usual monthly meeting on Wednesday, and was presided over by his Grace the Archbishop of Dublin. The Committee were engaged in transacting the usual business until past four o'clock. The receipts were announced at £843 4s. 2d., since the last meeting held, hardly three weeks ago. We will publish the list of contributors in a day or two.—*Tablet*.

CHINA.—The Bishop of Samos, Vicar Apostolic in Japan, has conveyed to Rome the acts of the first council held by the Bishops of China, for the purpose of submitting them for the approbation of the sacred congregation of the propaganda. This council, composed of five Bishops, assisted by about thirty priests, and the ceremonies of which were attended by a multitude of Christians, derives a peculiar interest and importance from the circumstance that it was the first ever held in the Chinese empire.

CONVERSIONS.—Recently the Count Curro Von Kettenberg made his abjuration in the hands of Mgr. Von Ketteler, Bishop of Mayence; he is about to proceed to Mecklenberg, his native country, with a view to aid the poor deserted Catholics there, and to cause a church to be built for them in his native city.—*Ami de la Religion*.

On June 28th, at the collegiate Church of N. S. delle Vigne, a young Protestant lady made her abjuration in the hands of the Archbishop of Pirgi, who gave her conditional baptism. She had for godfather the Marquis Guiseppe-Marco Durazzo, and for godmother the Countess Maria Bonaventuri.—*Cattolico di Genova*.

On St. Peter's Day Mgr. Sibour, Archbishop of Paris, received in the chapel of his Archiepiscopal house the abjuration of two English ladies belonging to very honorable families. M. l'Abbé Buquet, V. G., administered to them the Sacrament of Baptism conditionally, and the Marquis Donoso-Cortes, Ambassador of Spain, acted as godfather for both the neophytes. The Archbishop of Paris then addressed to them a touching and eloquent discourse, after which he distributed to them the Holy Eucharist, and gave them the Sacrament of Confirmation. It was M. l'Abbé de Torrecilla, Almoner of the Convent of the Augustinian ladies of the Sacré Cœur de Marie, who, by his pious and learned instructions, prepared the return of those new converts to the bosom of Catholicism.—*Ami de la Religion*.

We read in the same paper that on the 5th ult, at Berlin, thirty-one Protestants made their abjuration to re-enter the bosom of the Catholic Church. These conversions had caused great excitement in the Superior Evangelic Council.

Recently, at Noyon, in the department of Oise, and diocese of Beauvais, a reception of much interest took place. Mrs. Baret, originally of England, a descendant of the famous Scottish family of Bruce, and who had been carefully educated in the Anglican religion, received baptism, and made her abjuration of Protestantism in the hands of M. Thiéble, Curé and Dean of the Cathedral of Noyon. He was assisted by M. Bourgeois, Curé and Dean of Saint Jacques, in Compiègne, formerly V. G. of the diocese; M. le Supérieur of the Little Seminary, and the greatest part of the Ecclesiastics of the city. The Count Ernest de Bréda and the Countess de Thusie, a relative of the new convert, acted as godfather and godmother. Several other pious and distinguished persons assisted at the ceremony, among whom were Miss Bruce, aunt of the convert, the Countess de Béthune, the Countess de Bréda, with her daughter, Mmes. de Falloire, de Devise, Devienne, &c.—*Ami de la Religion*.

We find it stated in the Roman correspondence of the *Daily News*, under date July 14th, that Dr. Kiscock, a physician long resident in Rome, had been received into the Catholic Church by Cardinal Franzoni.

IRISH INTELLIGENCE.

THE GENERAL ELECTIONS.

DUBLIN COUNTY.—The polling commenced on Thursday morning, the 22nd July, and was kept up through the day with much spirit. At one o'clock the returns of the Liberal Committee gave their candidates a majority of 72 on the gross poll up to that hour, and this was increased to 82 at the close of the day's polling. The Conservative accounts, however, were very different. At the Conservative Committee Rooms, the numbers are given thus—Gross poll—three o'clock—R. Hamilton (T.) 1,562; Taylor (T.) 1,559; Craven (L.) 1,010; Lentaighe (L.) 1,023.

MEATH COUNTY.—GREAT TRIUMPH OF MR. LUCAS.—A return, nearly complete, of the first day's polling in Meath has reached us in time for our first edition, and the result very far surpasses the most sanguine expectations of Mr. Lucas's friends. The following are the figures—for Mr. Lucas, 1,657; Mr. Corbally, 1,631; Mr. Grattan, 371. There never was the slightest doubt about the issue of this contest, although no pains had been spared to spread foolish and lying rumors concerning it. It is, however, gratifying to find that the Clergy and people of Catholic Meath have marked in so unmistakable and noble manner, their sense of the zeal and integrity displayed by Mr. Lucas in the service of the Catholic Church and of the Irish people.—*Tablet*.

CAVAN COUNTY.—The election for this county commenced on Friday, 16th July. The courthouse was opened at ten o'clock, shortly after which it was filled in every part. The Very Rev. Dean Adams presided. Sir John Young, who was seconded by Mr. Cumming, of Crover. Mr. Burrows proposed, and Mr. Samuel Moore seconded Mr. Maxwell. The Rev. Prior Moore proposed, and Doctor O'Reilly seconded Mr. Hercules Ellis. The following is the result of the poll:—Young, 2,051; Maxwell, 2,270; Ellis, 752.

NEWRY BOROUGH.—The following is the result of the polling:—Kirk, (L.) 214; Halliwell, (T.) 176.

QUEEN'S COUNTY.—The Right Hon. J. W. Fitzpatrick retired from the contest. The High Sheriff declared Sir Charles Coote and Michael Dunne, Esq., duly elected, amidst enthusiastic applause.

SLIGO ELECTION.—The election commenced here on July 21st, and never did I witness such enthusiasm as was manifested towards the popular candidate, Mr. Swift. The greatest intimidation to coerce the tenantry is practised by the landlords, and at their head may be placed Lord Palmerston, whose bailiffs and agents have actually imprisoned the voters living on his estates to prevent their voting for Mr. Swift. This is a grievous sin against the people, and it clearly demonstrates the political views of Lord Palmerston towards the priesthood and people of this country. Mr. Swift made a very able and eloquent speech, and was received with the greatest applause. He is sure of being returned by a very large majority, notwithstanding the intimidation of the landlords. You may judge of the ferocity of the faction here, from the fact that a Catholic clergyman, while protecting a voter from being carried away at night from his home and friends, was stabbed and wounded by a sabre-cut, inflicted by a Protestant clergyman, who is the object of the peculiar regard and favor of Sir Robert Gore Booth. The people are maddened to desperation at this outrageous and cowardly act towards their priest, and with difficulty can be restrained from breaking out, and venting their rage on the Orange faction around them; but the admonition of the clergy, the able address of Mr. Swift to the people, inculcating order and peace, and the appearance of Mr. Fitzstephen French, of French Park, who is exceedingly popular here, has the effect of keeping the people quiet till the election terminates. We are in high spirits in the anticipation of victory, and it will redound great credit on the independent electors of Sligo, to return a man of their choice, in opposition to the persecuting faction who have so long oppressed their country.—*Sligo Correspondent of Weekly Telegraph.*

ENNISKILLEN ELECTION.—We understand that Mr. Whiteside proceeded to the courthouse on the nomination day, accompanied by his committee, walking two and two, with Orange lilies in their breasts.—Will the Attorney-General prosecute the Solicitor-General for walking in procession?—*Dublin Evening Post.*

CITY OF LIMERICK ELECTION.—REVERSING THE RETURN.—We (*Limerick Examiner*) have good authority for stating that a petition will be presented against the return, and we are assured that such grounds will be set forth and substantiated as will ensure its reversal.

FRACAS BETWEEN A MAYOR AND A COLONEL.—Mr. Verdon, the Mayor of Sligo, having refused to remove the electioneering arches raised in the borough, application was made to two county magistrates, and it was determined to have the nuisance removed, according to the instructions received from the castle.—As there was reason to apprehend resistance, the presence of the 5th Dragoon Guards was required, who were following their officers to the scene, when the heroic Verdon "came upon the stage," accompanied by the law-agent of Mr. Towneley. "Colonel Balders," said Mr. Verdon, "I command you to return to your barracks: I am chief magistrate." "I do not know anything about you," said the colonel. "I have received the requisition of two county magistrates, which I have in my pocket, and am prepared to act on it." "Will you obey them before me?" said the astonished Verdon. "I will" was the cool reply. "Return to your barracks immediately," stammered Verdon; "I am chief magistrate!" and here he shook the reins of the colonel's charger.—Colonel Balders had fought at Moodkeo and Ferozeshah, and he was not a likely man to be sent to the "right about wheel" by Verdon. "If you don't take your hand off my horse, sir, I'll cut you down." A sudden forward plunge of the charger, and the precipitate retreat of the chief magistrate, followed close at heels by the English law-agent, succeeded these words.—*Sligo Chronicle.*

COUNTY OF DUBLIN.—POLICE INTIMIDATION.—We (*Dublin Evening Post*) learn, from unquestionable authority, that some of the constabulary are employed in the district of Ballyboghill, in connection with the bailiffs of Tory landlords, in intimidating the tenantry. We are informed that they patrol by night and day in parties of six or seven, accompanied by bailiffs, who inform the tenantry that the constabulary are watching them. Nothing could be more monstrous than to employ the police on such a duty, and we are quite sure that Colonel McGregor will at once institute an inquiry, and put an end to so gross a violation of the rights of election.

MR. POTTER, M.P.—THE STOCKPORT OUTRAGES.—The *Limerick Examiner* of Saturday says, "The hon. member for Limerick takes his departure this evening for England, where, we understand, he will direct his efforts to elicit the facts respecting the atrocities in Stockport, and have justice done on those who insulted his religion and murdered his countrymen."

Lord and Lady Ashdown have given to the Rev. Edmund D. H. Knox the sum of £100, to which the guardians of the Kilmallock union have added £50, for the purpose of emigrating some of the most deserving inmates of the workhouse.

It is stated that Sir R. Keane, Bart., brother to Lord Keane, has been selected to take charge of, and organize a police force to do duty in Australia, to be composed of 2,000 of the Irish constabulary force.

Mr. Brown, a monk of the Augustinian order, obtained £50 damages, at the Wexford assizes against the *Wexford Guardian*, for insinuating that he had dosed with poison one of the brotherhood.

The High Sheriff of Kilkenny presented Baron Penefather with a pair of white golden fringed gloves, the assizes having proved maiden.

The criminal business of North Tipperary assizes was disposed of in seven hours.

VIOLENT THUNDER STORM IN FERMANAGH.—One of the most ruinous and terrific thunder storms that ever occurred out of the tropics swept this county on Tuesday morning. The Brookeborough and Five-miletown direction, and eastward (in Tyrone and Monaghan) appears to have suffered most. The Kingstown river rose thirty feet beyond its usual height. Its bed (a broad one) was overflowed, and very many acres of grain, potatoes, meadow, &c., destroyed, being strewn with trees, clay, dirt, sludge, and, in some instances, with stones from one to four tons weight, which were swept down half a mile from Keenaghy. Bridges, walls, roads, plantations, cattle, and dwellings were swept before the flood like straws. Part of the town of Fintona was flooded, and some of the office-houses carried away. The Coneen river (flowing from the Carr mountains towards Clones) did much injury.—*Fermanagh Reporter.*

PEACEABLE STATE OF THE COUNTRY.—The *Advocate*, a non-political journal, and chiefly devoted to commercial and industrial matters, makes the following remarks on the peaceable and orderly state of the

country, which, as coming from an impartial and unprejudiced source, may be quoted as an answer to the truculent tirades published by the *Times* and other journals against the Irish peasantry:—"The insecurity for life and property for which certain districts were previously notorious, has disappeared, and throughout the whole country—from Connemara to the Hill of Howth, from the Giant's Causeway to Cape Clear—law and order now prevail, to an extent not surpassed by any part of the United Kingdom. The most formidable obstacle to social progress has been thereby removed. We may accordingly, ere long, hope to see the boundless resources of the country developed; and the immense stores of wealth which the London capitalist is sending to the ends of the earth in search of profitable investment, we may soon expect to find coming to this side of the Channel, where there is an acknowledged abundant field. If any doubt was entertained as to the actual state of the country it would be removed by an examination of the calendars presented to the judges at the current assizes. The criminal business of the present assizes has been light beyond precedent; and with the exception of some of those agrarian outrages, for the commission of which parties have been long in custody, the offences have generally been of the most venial character. The charges of the judges of assize in addressing the grand juries have been uniformly in terms of congratulation; and, on such an event, we may well congratulate our readers."

IRISH EMIGRATION.—In the recently-issued report of the emigration Commissioners it is stated that the Irish emigration was more than three-fourths of the whole decrease in the last 10 years. The population of Ireland on the 31st of March, 1850, was 6,515,791. The Irish emigration in the ten years was 1,289,133, and the commissioners are of opinion, that unless the emigration from Ireland be soon arrested, the country will be deserted by its original population. In 1851 the money sent home from North America by persons who had previously emigrated was about £990,000.—The commissioners state, "And although it is probable that all the money included in these returns is not expended in emigration, yet, as we have reason to know that much is sent home of which these returns show no trace, it seems not unfair to assume that of the money expended in Irish emigration in each of the last four years a very large proportion was provided from the other side of the Atlantic."

THE CROPS.—ROSCOMMON.—We have heard from too many quarters to permit us to affect to distrust the rumor, that the blight, or in other words a withering of the stalk, has become pretty general in some localities during the week. The corn crop is heavy and luxuriant. It now only requires dry weather to yield the most luxuriant return we have had for years. Both wheat and barley, more particularly the former, far exceed the crops of last year; notwithstanding the pretty constant rains, we have not had a single complaint of smut in the wheat.—*Roscommon Messenger.*

TIPPERARY.—Never in the memory of man did the crops at this season of the year look more delightful. The potato, the poor man's luxury, promises an abundant crop, should it be the will of Providence to protect them a little longer from the blight, which, we regret to say, has already partially made its appearance.—The cereal crops also present, in general, a most promising appearance, and the only drawback on the farmer at present is the epidemic amongst cattle, which has been raging for some time to a fearful extent.—*Nenagh Guardian.*

THE POTATO CROP.—The *Banner of Ulster* has the following statement:—"We have taken some pains to ascertain, as far as possible, the actual state of the potato crop in this and the neighboring county at the present period, and, so far, our inquiries have been less unsatisfactory in their results than we had anticipated. In low grounds, where the crop had been put in about the end of April and early part of May, and where the wet weather affected the plants to a great extent, there is some sickness of appearance in a few instances, but on the whole the great majority of fields look healthy and flourishing. As we have before stated, diseased potatoes may be expected where inferior seed was planted, especially if such seed has been set in very highly cultivated grounds, but in nearly all the old lea-lands the crop of potatoes is quite sound, and will prove a most abundant one. What effect the dreadful thunderstorm which we had accompanied by severe lightning, on Tuesday night and early on Wednesday morning, may produce on this crop, is difficult to say; but we fear it will prove injurious.—Yesterday the atmosphere was so very close and hot that it became most unfavorable to healthy vegetation, so far as this now precarious crop is concerned. Taking, however, all things into account, we see no reason to expect what is called 'a return of the potato disease,' as farmers acted with great prudence in the choice of seed this spring, the crop was finished at a very early period of the season, and the labor skillfully effected. There is an immense breadth of ground under potatoes this year, and we would hope that, on the whole, very little loss will be sustained."

THE CONVICTS KIRK AND M'COOLEY.—The warrants for the execution of the extreme sentence of the law on these unhappy men, convicted at the late assizes of the attempt to murder Mr. Eastwood, have arrived, and we understand that they will be executed pursuant to sentence at the gaol of Dundaik, on the 31st inst.—*Nenagh Examiner.*

BELFAST RIOTS.—The poor ignorant savages who were thrust forward to confront the bayonets of the military were the persons least to blame in the matter. The people of Belfast should have known better.—Violent as the Protestant feelings may be in that portion of Ireland, the mere commerce of the town should have been sufficient to inspire the inhabitants with some more enlightened views. Some 60 or 70 years ago, indeed, the streets of London witnessed such scenes as those which have recently taken place in Belfast. An Englishman of the present day blushes when he reads the page which chronicles the tale.—But even then the feeling of every respectable Londoner was against Lord George Gordon and his rabble. The Authorities, civil and military, mismanaged matters for the moment, but soon law regained the upper hand; some of the rascals were hung, others received condign punishment according to the share they had taken in the scandalous outrages of the preceding days. Such was the conduct of our grandfathers, for we are talking of events which occurred two generations off. Is it possible that such scenes can be repeated at the present day, and with the tacit approval of the inhabitants of such a town as Belfast?—*Times.*

Several of the persons apprehended for being engaged in the fatal riots of Tuesday have been cou-

mitted for trial, and others remanded by the police magistrates. Two troops of the 2nd Dragoons from England have arrived in Belfast, where they are to be stationed. The *Banner of Ulster* says:—"Last night there was every symptom of the riotous proceedings being continued, but the military occupying the town in great force quelled the rioters. Large crowds assembled about Sandy-row, but, by the influence of Dr. Dew, the Orange party were induced to leave.—Some shots were fired, and a boy, whose name we have not learned, received six pellets in his neck.—The ship carpenters assembled in a body, and proceeded to the Friars' Bush (Catholic) Burying-ground, with the intention of destroying the large wooden cross lately erected. They broke open the gate, and made an attack on the house of the porter, who fired, and wounded several of them. The military arriving at this moment prevented further mischief."

The *Belfast Mercury* has the following:—"We have just been informed, on application at the police-office, that two persons were shot last night, but we were unable to learn their names, or any particulars as to the occurrence. At the moment we write, however, the town is perfectly quiet."

UNITED STATES.

THE CHOLERA AT BUFFALO AND SANDUSKY.—BUFFALO, Aug. 4.—Judge de Veaux, of Niagara County, and the richest man in that section, died at the Falls of cholera morbus yesterday. He was 63 years of age.

The deaths in this city, for the last twenty-four hours, only reach 13 or 14, and cholera is disappearing from the localities where it broke out.—Accounts from Sandusky say that the cholera has broken out there, and several deaths have occurred.

ALARMING ACCOUNTS OF THE CHOLERA.—ROCHESTER, Aug. 2.—During the last 24 hours, 25 cases of cholera and 7 deaths have been reported. During the last 48 hours, 66 cases and 29 deaths.

MONSTROUS OUTRAGE AT WHITEHALL.—A correspondent of the *Tribune* furnishes the following particulars of a monstrous outrage which was recently perpetrated at Whitehall:—"It seems that a young widow lady of French extraction, a sufferer by the late fire in Montreal, left that city for Whitehall in pursuit of a home and employment. She came to Whitehall a stranger, and was accosted in the French language by one of her countrymen. He offered to be her friend, and directed her where she might find work. She accompanied him around a hill, and when distant from the village, becoming suspicious of her professed friend fled to the first house she came to. Soon after, several persons came up, and charged the family that they had a 'bad character' in the house, and if they did not drive her out, the house would come down. Upon this the stranger was requested to go to a house nearby, where she would be protected. That place she reached in safety, but it proved that there was but one person at home, and she a timid woman. Here was no protection. The ruffians came up to the number of twelve or fifteen, and dragged the stranger back from the house some forty rods, gagged her, and subjected her to the most abominable outrage. She was held by brute force as their victim for hours, and left a frightful object of abuse—bruised, and even her earrings torn out and pocketed by the leader in the crime. The woman was carried to a house helpless, and is not yet out of danger. The next day the whole village was aroused, and Constables placed on the track of the monsters. They proved to be mostly Canadian French, ranging from sixteen to twenty-five years of age.—The youngest turned State's evidence, and related occurrences, which were corroborated by the woman, too revolting to be read. At one time the populace could hardly be restrained from inflicting summary punishment on the outlaws. They were brought before Justice Hall, and nine of the number have been sent to Salem Jail."

MASS IN ENGLISH.—We see that a paragraph has nearly finished the rounds, to the effect that the Bishops decreed, at the late council, that the mass shall hereafter be said or sung in English. This amusing specimen of Protestant ignorance appears, without contradiction, in the gravest newspapers, and we are nearly weary of seeing it. This idea will make our readers smile.—*Boston Pilot.*

Among the free population of the United States there is to be found one insane person for every 2,464; one idiot for every 2,058; one deaf and dumb for every 3,253; and one blind for every 4,705. Rhode Island has the largest number of insane persons; New Hampshire of idiots; Connecticut of deaf and dumb; and Delaware of blind—in proportion to their population respectively. The Western States and the Territories are almost free from these various afflictions.

A Philadelphia paper says: "Arrangements are being made for the establishment of a line of side wheel steamers of 2,500 tons, to run to Liverpool in connection with McHenry's line of packets."

NOTES OF RECENT EVENTS.—Several complaints have been made against persons in Charlestown and Cambridge for violating the liquor law, and warrants against them have been granted; but the deputy sheriffs there refuse to serve them, unless the complainants will give them a bond of indemnity.

Some of the Boston papers got off the following capital joke in relation to the operation of the liquor law:—"It is said that the first person to be prosecuted under the law is D. J. Cobourn, deputy sheriff of this county. He has attached a lot of wines and liquors, the stock of an insolvent debtor, and advertised to sell the same to-morrow morning at 10 o'clock, at the store No. 9 Elm street. It appears that the former proprietor forfeited his license, and it was revoked. The question now arises, has Mr. Cobourn taken out a license to sell, by himself or his agents, rum, brandy, and gin? The liquor dealers expect to see a world of sport by this operation." The liquor was sold, as per advertisement, and brought good prices.

The police records show that there is more drinking in Boston, under the *Maine Liquor Law*, than there was before it was enacted, or went into operation. A few days since, among several other delinquents before the Court for drunkenness, were two men and their wives! What a commentary this upon the law, and the pusillanimous conduct of the temperance reformers! Boston will be a jest to the whole country.

There has been a German liquor riot near Cincinnati, which produced much excitement; and in Cincinnati, 200 Germans held an indignation meeting in consequence of having been fined for desecration of the Sabbath by gambling, singing through the streets, &c. As Protestants they disclaim all religion and law, and declare that every man has a right to do as he likes in this free country!

VERDICT OF THE CORONER'S JURY IN THE CASE OF THE HENRY CLAY DISASTER.

New York, August 4.
The Coroner's Jury in the *Henry Clay* tragedy, at twelve o'clock last night, returned a verdict that on the 28th of July, 1852, while the persons described, having been found dead, were passengers on board the *Henry Clay*, which took fire and was run ashore and then consumed; and that John K. Simonds, one of the passengers, was burned to death; and that all the other passengers, either by reason of the shock occasioned by the collision of the boat on the land, were thrown overboard into the water, or that in order to save themselves from being burned, cast themselves overboard into the water, and there lost their lives; and that, on that day, about 7 o'clock in the morning, the *Henry Clay* left Albany to convey passengers on the Hudson River; that John F. Tollman was captain and one of the owners, James L. Jessup, was clerk, Edward Hubbard, pilot, James Elmendorf second Pilot, John Germaine, engineer, Charles Merritt, assistant engineer, and that a certain young man whose name is unknown to the jury, but who was employed to attend bar for said steambot, and that they were all on board, and each of them had part of the charge of the said steambot; and that after leaving Albany on that day on which the steambot was navigating the Hudson River, in this State, and while engaged in the conveyance of passengers, that they, for the purpose of excelling in speed a certain other steambot, called the *Armenia*, or for increasing the speed of the said *Henry Clay*, did create or allow to be created, an undue or an unsafe quantity of steam, and in so doing did make, or allow to be made excessive fires, and did not use ordinary prudence in the management of said fires, and although being often remonstrated with by different passengers, did for a long time continue the excessive fires; in consequence thereof, through their culpable negligence and criminal recklessness, the *Henry Clay* did, at 15 minutes after 3 o'clock, on the afternoon aforesaid, take fire, and all the deaths ensued as aforesaid.

And so the jury say that the death of all the said persons, and of each of them, was the result of an act perpetrated by the said John F. Tollman, Thomas Colyer, James L. Jessup, James Elmendorf, Edward Hubbard, John Germaine, Charles Merritt, and the said bar-keeper, which act was eminently dangerous to others, and evinced a depraved mind, regardless of human life, although it was perpetrated without any premeditated design to effect the death of any particular individuals. Signed by all the jury.—*Correspondent Boston Journal.*

AN EULOGY.—The *Knickerbocker Magazine* reports the following as a "funeral sermon" actually delivered in North Carolina:—"A friend of ours from the South (whose 'favors we respectfully solicit') mentioned the other day a funeral sermon which he heard in North Carolina not long ago, that set even our associate Owl awinking. Parson S——, a rather eccentric character, was called upon to 'preach the funeral' of a hard case, named Rann, which he did in the following style:—"My beloved brethren and sisters: of our departed brother Rann would a wanted somebody to tell lies about him and make him a better man than he was, he wouldn't a chosen me to preach his funeral. No, my brethren, he wanted to be held up as a burnin' and shinin' light to warn you from the error of your ways. He kept horses and he run'd 'em, he kept chickens, and he sou't 'em; he kept women, and there sits his widow who can prove it." The widow sat directly in front of the pulpit, and gave an affirmative nod. "Our dear departed brother had many warnin's, brethren. The first warnin' was when he broke his leg, but he still went on in the error of his ways. The second warnin' was when his son Petty hung himself in jail; and the last and greatest warnin' of all was when he died himself." The preacher then enlarged on these topics until he sunk Rann so low that his hearers began to doubt whether he would ever get him up again, and as usual in "funerals," land him safely in Abraham's bosom. This was the object of the second part of the sermon, which started off thus:—"My brethren, there'll be great miracles, in Heaven. And the first miracle will be that many of you expect to find there you won't see there. The people that go round with long faces, making long prayers, won't be there; and the second miracle will be that many you don't expect to find there, as some perhaps won't expect to find our departed brother Rann, you'll find there; and the last and greatest miracle will be to find yourselves there." "There's not one single word of exaggeration," said the narrator, "in it. It is a literal transcript."

ACHILLI, THE PROTESTANT ROSE.—He was flung over the "garden wall," and he immediately bloomed a Protestant "Rose." He became a Professor in a Protestant college, but unfortunately the Protestant "freedom of will" which had beset him in the Church, so disgracefully manifested itself that he was again dismissed.—Was he dismissed? No such thing. With an obstinacy worthy of Luther himself, he went on to Corfu, and there procured subscriptions to open a Protestant church. Well he got the money, and he opened his church, and he appointed his adulterous—as door-keeper, and her accommodating husband as clerk. The respectable English Protestants there saw too much—the Rev. Dr. Achilli, for he it was—again found himself afloat.—But did he despair? No, he arrived in London. There he was at home. He was saturated with sin,—there was the hot-bed of crime. He was cast out of Rome, but here was London. Flung out of the garden of Pius Nono, he was just suited for the parterre of Victoria the First! He, to use a theatrical phrase, drew immense houses! He accused Rome of all immorality, and offered himself as an example! The more guilty he avowed himself, the more did the ladies of London flock to hear him. Dear creatures why should we blame them? There was he—escaped from Rome, and now a married priest, his vows to God he had broken—this but made him the more dear to those who would buffet the Redeemer's face again and again, provided the blow could be made to rebound upon the Pope. In London, then, Achilli was at home—he abused the Pope—scandalized the Church he had belonged to—he was at home!—*Catholic Instructor.*

"BELIAL" ACHILLI.—Like other remarkable men, Dr. Achilli should certainly adopt an additional name or title suggestive of the memorable deeds by which he has won his celebrity. To us it seems that the above pre-nomen is "develishly" appropriate, seeing that Milton describes that distinguished diabolical personage thus:

"A spirit more low'd,
Fell not from Heaven."
—*Ibid.*

THE TRUE WITNESS
AND
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, AUG. 13, 1852.

NEWS OF THE WEEK.

With the exception of electioneering intelligence, there is little news of any interest in the papers, per steamer *Niagara*. The general elections are over, and the result is before the public. Men, cunning in calculation, and great in summing up the "tattle of the whole," predict a Derby majority in the new House of Commons, and a long enjoyment of the sweets of office, to the present occupiers; but these calculations can be but little relied upon. In the present state of parties, or rather, of no-parties, it is impossible to say what a day may bring forth, or under whose banners the motley crew, of Peelites, Liberal Conservatives, Moderate Whigs, and Free Traders—whose names swell up the Ministerial majority on paper—will range themselves. That no other party in the House of Commons is, singly, able to eject the Derbyites is certain; but it seems almost equally certain that the present Ministers will not be able to command a working majority. If they are strong it is because their opponents are so weak, and so completely divided amongst themselves, and, above all, because neither Ministers, nor Opposition, have any fixed political principles, or any great measures which they are bound either to support, or to resist. Governments were once strong because of their principles, because of the great ideas of which they were the exponents; but this Derbyite administration is strong, because it has no fixed political principles at all. No man, not even a "medium," can pretend to say what the politics of the present Ministry are, any more than he can define what the "Protestant Faith" is. We can tell what the "Protestant Faith" is not, and in like manner, we can only define the Derby politics by negatives. They are not Protectionist, for her Majesty's Ministers have avowedly abandoned Protection as an unclean thing. The author of *Coningsby*, and Chancellor of the Exchequer, has warned the farmers that henceforward they must trust, not to an increase of prices, but to a diminished cost of production; nodding his head at the stout yeomen of Buckinghamshire, he has given them to understand that good things were "looming" for them in the distance—a very long way off we fancy. The burdens that press so heavily upon the wearers of top-boots, and smock frocks, were to be alleviated by a re-adjustment of taxation, and the removal of those restrictions which cramp the energies of the agriculturist. That the farmers of England understand the meaning of these mysteriously oracular promises of Mr. D'Israeli, or that any body else, or that even Mr. D'Israeli himself understands their meaning, is more than we believe. Perhaps the Chancellor of the Exchequer intended to flatter his audience with prospects of such alterations in the tariff, as will enable them to cultivate tobacco successfully on the stiff clays, which, with difficulty, are forced to yield a scanty return of oats in a favorable season, and to raise luxuriant crops of rice and cotton upon the Sussex Downs. But whatever his meaning, however unintelligible his words, Mr. D'Israeli's agricultural friends seem to have been therewith greatly comforted, and resigned to the abandonment of Protection. At the Stamford election Sir F. Thesiger was, if less civil, at least more candid, in his declaration of adherence to the principles of Free Trade. Interrupted by the vociferations of a noisy elector in favor of the "big loaf," her Majesty's Attorney General devoutly expressed a wish that the importunate gentleman had one "down his throat"—a polite expression of good will and respect, for his constituents, which did not bring down upon him their applause, but which did bring down in a few minutes, the framework of the hustings, and compelled the ministerial candidate to make a hasty retreat.

The result of the elections is stated as follows:— Ministerialists, 311. Opposition, 308. Doubtful, 25. Only one Catholic, Lord E. Howard, has been elected in the whole of England.

"One fool makes many" is an old proverb which holds good of "No-Popery Proclamations," as well as of "fools." A certain John Henry Vries, a medical gentleman by profession, but who takes as great an interest in the spiritual welfare of her Majesty's Protestant lieges, as he does in the state of their bowels, has determined not to be outdone by Lord Derby or Mr. Spooner; if they are bulwarks of the Protestant Zion, he has determined to set up in business as a "bulwark" also, and has promised that, should no other spirit be found to enlist beneath the banners of the cross and the Bible to confront Rome and hell, he shall be that man." A noble sentiment, heroically, if not grammatically, expressed. We copy the Proclamation, which has been posted on almost every dead wall in London, as an index of the state of the Protestant mind in the metropolis, and as a specimen of the mode in which the No-Popery warfare is carried on:—

TO THE PEOPLE OF GREAT BRITAIN AND IRELAND— A SOLEMN WORD OF WARNING.

"Fellow-subjects—The moment is come. Plain and above-board speaking in this awful moment of our national destinies. Neither vain garrulity, nor idle professions, will now avail. The English mind is now aroused. Rome, the hoary mother of abominations, totters on the seven hills of her temporal and spiritual dominion. The tocsin of approaching woe, pregnant with approaching ruin to the earth-enrusted temple of idolatry, reverberates from the Escorial and the Vatican. Holy, holy, Lord God of Hosts, the power of Satan is shivered in the breath of Mount Sinai; all the evil spirits are scattered in the wisdom of the Lord. Fellow-subjects, I have, as a member of the Established Church of England, no personal antipathy to our Romish fellow-subjects, but I abhor

the Satanic tendencies of their thrice-accursed superstitions. The oath of our gracious lady the Queen, taken under Divine auspices on the day of her solemn coronation, ought to be borne in the memory of all.—The oath anathematizes Popery and the dark works of Romish impurity. Be alert, ye sleeping men, for the Jesuits, clad in domino and shadowy garbs, steal along the ramparts of our national citadel. How is Romanism to be successfully dissipated and expelled from among us? By prayer and heart-sacrifice at God's shrine—by following out the law of God. Fellow-subjects, we must be up and doing, for Rome and her cowed mercenaries, prowling in our streets and highways like obscene owls that loath the sweet sunshine, are stealing the affections and gentle sympathies of the daughters of our land. Let us expel the masked traitors from the stainless sanctum of our domestic circles. Away—away! ye obscene vultures, fluttering with horrid wing above the maidens of our isle. If ye were to reign again in Britain, the fires of Smithfield would blaze once more with hellish glare, and consume every lover of Christ and His everlasting word. Men of England, should no other spirit be found to enlist beneath the banners of the cross and the Bible to confront Rome and hell, I shall be that man. Though the murderous engine of every Papist in Europe—through the tannine terrors of Wiseman and Co., and the stiletto of every Jesuit be javelled at my breast, dooming me to instant death and destruction, I fear no pistol or cannon (canon) of St. Angelo, for I have trust in God. Lo, then, men of England! Let your prayers ascend on high—let the walls of Parliament re-echo your petitions, and faith—the faith of Luther—will find her fruition in the overflowing joy of the land.

"JOHN HENRY VRIES."

Another Exeter Hall dodge, against Popery, is illustrated on our seventh page. A Mr. Teodor, who gives himself out as an apostate priest, hires a room, fits up an altar, and parodies the Holy Sacrifice of the Mass, dwelling especially on the words of consecration; a confederate stands by to explain and illustrate this blasphemous mockery of our Lord's Supper, whilst the evangelical public are admitted to this delectable amusement at the charge of one shilling per head. At the close of the entertainment, consecrated hosts are sold at the door "one penny each." It is but just to add, that some few respectable Protestants were scandalised at the exhibition, though it is well suited to the tastes of the many.

In Ireland the Judges of assize are congratulating the Grand Juries upon the tranquil state of the country, and the rarity of serious crime. Mr. Lucas, the editor of the *Tablet*, has gone in for Meath by an immense majority. The crops are generally looking well, though there are rumors of disease amongst the potatoes.

French politics have ceased to have any interest. The Parisians have left off cutting one another's throats, and have taken to poisoning their dogs, a more laudable, and, certainly, a more harmless occupation. The heat has been intense, and is the all engrossing topic of conversation. "As you walk along the Boulevards," says the correspondent of the *Times*,

"You may notice groups of persons earnestly gazing at the thermometer that hang on the shady side of the shop of every optician or instrument-maker.—Each is being consulted, examined, calculated, and doubted in its accuracy when it shows the mercury to be still on the rise; and another and another is consulted; but there it is, the centigrade at the number which indicate that the heat is still stationary, or on the increase. From 10 o'clock in the morning till late in the evening these groups incessantly replace each other. As for politics, no one appears to pass a thought on them; the hot weather, the probability of its continuance, the numerous cases of hydrophobia, and the urgency of a razzia on all of the canine race, are the principal topics of conversation; and I believe equally with railroad speculations at this moment claim the public attention."

Fearful thunder storms, and grievous calamities have been predicted as to follow immediately after this unusually high temperature. Somebody has read it in the skies, so the thing is certain.

The Coroner's jury upon the "Henry Clay" massacre have given in a verdict strongly condemning the conduct of the officers of the ill-fated steamer. The *Boston Pilot*, commenting upon this melancholy affair, has some very sensible remarks as to the propriety of inflicting summary punishment upon the heartless scoundrels through whose inordinate hankering after profits, and total disregard of human life, and human sufferings, these steamboat and railroad accidents usually occur. It was the Rev. Sydney Smith, we believe, who used to say,—that no precautions, against the recurrence of similar calamities in England, would be taken until a member of the Bench of Bishops had been crushed to death, or otherwise disposed of. Our cotemporary, and we fully agree with him, seems to hold a somewhat similar opinion; he opines that the surest protection to the interests of the travelling public will be found in the erection of a gallows at either terminus of a railroad, or landing of a steamer, whereon to hang, immediately after every fatal disaster, a shareholder, or director, at the least. If this plan were in operation for a few weeks, we warrant we should hear no more of railroad or steamboat accidents. Men who have no regard for the safety of their fellow-creatures are generally very anxious about their own comforts. Here is the prescription of the *Boston Pilot*:—

"If a scaffold were erected, and a summary Court in readiness at either end of a railroad line, or at either landing of a steamer, for the immediate punishment of these murderers by steam,—if no earthly power would save them from the rope—there might be some little safety for passengers. These summary schemes, when tried by the proper authorities, work well on trying occasions. The ruffians, sometimes called Roman Liberals, were in the habit of stabbing French soldiers at taverns, during the first occupation. After many lives had been lost in this way, and after it became a clear thing that the tavern keepers connived at the murders, and aided in the escape of the murderers the French commander-in-chief ordered, that in all

cases where the assassin escaped, the owner and officer, the tavern keeper should be summarily hung before his own door. Three tavern keepers were hung, we believe, when the murders ceased, or, if committed, the assassins did not escape. Hang a few owners and officers, and these cold-blooded murders by steam will soon become rare."

By the arrival of the *Pacific* we are put in possession of four day's later intelligence. There have been desperate and fatal riots at Six Mile Bridge, near Limerick. A detachment of the 31st were escorting a lot of "free and independent" to the poll; a crowd was collected to oppose their passage; stones were thrown, and a Sergeant's coat was torn; the soldiers, without orders it is said, fired; six men were killed, and several others wounded. A jury was empanelled, but it was resolved to postpone the hearing of evidence until the excitement had somewhat subsided.—Changes in the composition of the ministry are hinted at; according to these, Lord Malmesbury is to go to Paris, Lord Cowley to the East, and Lord Stratford, who, as Sir Stratford Canning, was for many years Ambassador to the Porte, is to take charge of the Foreign Affairs.

By telegraph from Washington, we learn that a row had taken place betwixt Mr. Webster and the President, and that the former will immediately withdraw from the cabinet. Several American fishing vessels have been captured by the British cruisers for contravention of the treaty of 1818, and the U. S. steamer *Mississippi* had arrived at St. John's, N. B.

TO OUR READERS.

With the present number commences the third volume of the TRUE WITNESS. We take this opportunity of returning thanks to our numerous subscribers for the hearty encouragement which they have given us, and beg leave to assure them that no exertions shall be wanting, on our part, to render the TRUE WITNESS worthy of their support. As a Catholic Journal, politics will be henceforward, as hitherto, carefully eschewed by the TRUE WITNESS, except in so far as they have a direct bearing upon Catholic interests, and the privileges of the Church. Any attempts, for instance, to introduce State Churchism, or the still more monstrous abuse, State Schoolism, will be opposed by the TRUE WITNESS, as a violation of our civil rights as citizens, and an outrage upon our religious liberties, as Catholics. With respect to education, our principles are—"The State, or civil power, shall not dictate to us how our children shall be educated, nor compel us to pay for the support of schools which our Church condemns. Separate schools for Catholics, or, no State schools at all."

The question of education, is the question of the XIX. century. Foiled in all their previous attempts against the Church, the enemies of Catholicity have changed their tactics, and look for success, not in open assault, but in the slower process of sap and mine: her ramparts are invulnerable against their artillery, cunning must therefore henceforth do the work of force. This is the meaning of the Protestant demand for "Free Schools;" and the denunciations of "Sectarianism" in education. "Knowledge" says the old proverb, "is power;" but if the knowledge which Protestants profess to desire to impart to Catholics, would have the effect of increasing the power of the latter, is there any one simple enough to doubt, that our "separated brethren" would rather see Catholics plunged in the profoundest ignorance, than lend them a hand to increase their power? No; Protestants seek, not to educate, but to pervert Catholics; not to strengthen their influence in the State, but to weaken their attachment to the Church. Piousness, not education, is the object of the advocates of the mixed and godless system, and is their sole object. Therefore is it the duty of every Catholic, in every situation of life, high and low, rich and poor, learned and unlearned—of every one to whom the Catholic Faith is dear—of every one who loves his children, and loving them, prefers their spiritual and eternal, to their material and temporal, welfare—to resist, to the utmost, and by every means in his power, the present tendencies of the age with respect to education. Unity of purpose, prudence in deliberation, and firmness in execution, are the requisites for success in the struggle in which the children of the Church are engaged with the children of the world. Ranging ourselves under the banners of the Church, diligently hearkening to, and submissively obeying, all her commands, we cannot doubt of victory, and of the ultimate triumph of the champions of Free Education. The Church has spoken—it is enough. The mixed or godless system of education must be crushed—we will take for our motto, though in a different sense, the well known device of Voltaire—"Ecrasez l'Idolâtre."

We would take the liberty of earnestly requesting our subscribers who are in arrears to forward, without delay, the amount due, either to this office, or to the agents in their respective districts, who will give receipts for the same. We would also call the attention of our subscribers to the terms of subscription—"Half yearly in advance." The amount to the individual subscriber is but a trifle; but the aggregate of these trifles is of very considerable importance to the proprietors of the TRUE WITNESS. We hope this hint may not be unavailing, and that all our subscribers may soon enjoy that peace of mind which proceeds from duly paying the printer, and shaming the devil.

FEAST OF THE ASSUMPTION.

"In ipsa Catholica ecclesia magnopere curandum est, ut id tenentis quod ubique, quod semper, quod ab omnibus creditum est.—St. Vincent, *Lit. Comm.*, c. 3.

It is related by ancient chroniclers, how, when the days of the Blessed Virgin's mortal career were accomplished, the Apostles were gathered together in her house, waiting for the coming of the Lord; and how, having yielded up her spirit into the hands of

her Divine Son; the body of Mary was placed on a bier, with spices and aromatic herbs, and consigned to the grave; it is further related, how, on the third day that body, re-united to its soul, was borne by the hands of angels to the mansions of eternal bliss, exalted to heavenly kindoms, above all the choirs of angels. The Church does not indeed propose to her children, the tradition preserved in the pages of Gregory of Tours, as an article of Faith; but the belief in the Assumption of the Virgin is, and has been, the pious belief of the Church from the earliest ages, which no one can contradict without justly laying himself open to the charge of irreverence, and gross temerity. By our Protestant friends such a belief is, we have occasion to know, often sneered at as gross credulity; perhaps at this season, when the Catholic Church throughout the world is about to celebrate the Festival of the Assumption, a few remarks upon the historic evidences in favor of this glorious mystery, may not be altogether out of place.

Of the antiquity of the tradition there can be no doubt. So early as the VI. century, in the reign of the Emperor Maurice, we find that the celebration of the Festival of the Assumption was transferred from the 18th of January to the 15th of August—a change that was not adopted in the Western Church until about the commencement of the VIII. century; thus, it is clear that in the VI. century the tradition, and the celebration of the event which the tradition commemorated, were of ancient standing. A tradition so ancient, so universally spread, common to both the Greek and Latin Churches, must have had some solid foundation whereon to rest, and deserves, at least, something besides a sneer at its absurdity, and at the credulity of its believers. Perhaps upon examination it may appear that the credulity of those who reject, is greater than that of those who accept, it.

There is in the tradition of the Assumption of the Blessed Virgin no such amount of antecedent improbability, as to cause us to turn away, with indifference, from the examination of the evidence that is adduced in its behalf, nor is there in it any thing repugnant to those notions of God's dealings with His creatures, which a diligent study of the sacred records is calculated to engender. We read in Holy Writ how Henoch was seen no more of men, because God took him, and how Elias was carried up into heaven in a fiery chariot, and with horses of fire; but a greater than Henoch, a greater than Elias, a greater than all the children of Adam is here; a creature indeed, but still a creature far, far exalted above all other creatures—far above Saints and Angels; a creature indeed, but still the Mother of the Eternal Son of God. To those who admit the truth of the translation of Henoch and Elias, there can be no such amount of antecedent improbability in the tradition of the Assumption of the Mother of God, as to render them incredulous, in spite of the evidence that can be adduced in support of its truth. What that evidence is we will examine, not from a Catholic, but from a Protestant stand-point, and so examining it, we hesitate not to say, that for the Protestant, there is just as strong historical evidence of the truth of the Assumption of the Blessed Virgin, as there is of the Ascension of her Divine Son—and that to reject the one, and to accept the other, is grossly inconsistent.

What evidence, has a Protestant, of our Lord's Ascension? He has not the testimony of any eye-witness: St. Mark mentions it, and St. Luke gives a full account of the miracle; but neither St. Mark, nor yet St. Luke, was an eye witness; to the Protestant, therefore, their testimony is worth nothing. Of the Apostles who were present when the miracle occurred, not one thought it worth while to hand down his testimony in writing, or if he did, that written testimony has shared the fate of many other scriptures, to which allusion is made, both in the Old, and New Testaments. Neither can the Protestant logically conclude from the Resurrection, to the Ascension, of our Lord. Lazarus rose from the dead—the son of the widow at Nain rose from the dead—the bodies of many of the Saints that slept, arose at the crucifixion of the Son of God, and after His Resurrection came into the holy city and appeared unto many; yet, unless the Protestant is prepared to assert that the bodies of Lazarus, of the widow's son, and of the Saints whose resurrection is recorded by St. Matthew, ascended into Heaven, we see not how he can logically conclude to the Ascension, from the Resurrection, of Christ. Yet, though Protestants have no positive testimony to the truth of the Ascension of Christ, we believe that there are still several Protestant sects which believe, or profess to believe, in the narrative of St. Luke; and they do well, for they have the best of all possible reasons for so believing. These reasons are—That there is no other way of accounting for the disappearance of our Lord—no other conceivable term that can be assigned to His earthly career—that the story was circulated soon after the event was said to have taken place, and that it was generally believed, a proof that the story was opposed by no counter-tradition, as must inevitably have been the case, had any such counter-tradition ever been in existence. The Protestant believes the tradition of our Lord's Ascension upon a Catholic principle: he accepts it—*quia semper, quia ubique, et ab omnibus*: he is quite right as a Christian, though very inconsistent as a Protestant.

Now what evidence, have Protestants, of the Assumption of the Blessed Virgin? They have testimony of the same kind as that which they base their professed belief in the Ascension of our Lord. There is no direct testimony of an eye witness to the fact of the Assumption, any more than there is to that of the Ascension, yet, like the latter, the former is attested to by the constant and universal tradition of the Church, a tradition which also has been received—*semper, ubique, et ab omnibus*. History shows us that in the VI. century, the Festival was

and had been for some time, celebrated; but a belief in the tradition must have preceded the establishment of a Festival, in honor of the event which the tradition commemorated; the tradition must, therefore, be older than the VI. century. There must also have been some reasons for the universality of the tradition at so early a period in the Church's history, and those reasons were—That there was no other way of accounting for the disappearance of the Blessed Virgin—no other conceivable term that could be assigned to her earthly career; and that the story was unopposed by any counter tradition, as must inevitably have been the case, had any such counter-tradition ever existed. Differences of opinion there were as to the age of Mary at the time of her dissolution: early writers too differed, as to whether the *dormitio*, or *pausatio*, were a real death, or only a sleep resembling death, though this latter opinion has been rejected by the Church, which holds that Mary, even as her Son, did really and truly die. But as to the material facts of the tradition—that the body of the Blessed Virgin did not remain in the grave, that the flesh of that pure Mother, from whom our Lord took flesh, was not suffered to see corruption—there never was any difference of opinion. It is incredible, that whilst tradition has handed down to us—whether truly or falsely is of no consequence to our argument—so many particulars concerning the deaths of the Apostles, and the Martyrs of the first century, that there should have been no tradition concerning the conclusion of the earthly career of her who, of all creatures, played the most important part in the grand scheme of man's redemption. It is impossible that there could have been any other tradition opposed to that, now existing and believed in the VI. century, and that it should have been displaced by a counter-tradition, without leaving any traces of the conflict in Ecclesiastical History; we may therefore logically conclude that the origin of the tradition was coincident, in point of time, with the death of Mary, and that it therefore fulfils the first requirement of a Catholic tradition—"quod semper." That the tradition has been received by the Eastern and Western Churches, and that separatists from the Roman Catholic Church, differing with the Church, and with one another, on so many points, should still have all alike retained the tradition of the Assumption, is a proof that it fulfils the other requirements—"quod ubique, et ab omnibus."

For, if the story handed down by tradition be difficult of belief, he who rejects it has a still greater difficulty to encounter; a difficulty of the same nature as that which has so often overthrown all the sophistries of the sceptic who denies the Resurrection of our Lord. "If Christ did not rise from the dead, what became of the body?" The question is unanswerable; no less so are the questions—If the story of the Assumption of the Blessed Virgin be not true, what became of her body? How comes it to pass that no spot on earth is, or ever was, pointed out as her final resting place; that no church does, or ever did, pretend to possess the smallest relic of the body of the Blessed Virgin? Neither of these things could have proceeded from indifference. We know where St. Peter and Paul suffered martyrdom, and where their bodies were laid; Ephesus claims to contain the tomb of the beloved disciple; but to no spot on earth is assigned the honor of being the final resting place of the bones of Mary. The place of sepulture of Moses, in like manner, was never known; but in the case of Moses we are expressly told that a miracle was wrought, that the children of Israel might not fall into the crime of worshipping him with divine honors; we can thus account for the silence of tradition respecting the burial place of Moses by means of a miracle, and by means of a miracle only—because the Lord buried him; no less miraculous is it that no one knows the burial place of Mary; if we reject one miracle—the Assumption—we must immediately admit another, a miracle analogous to that wrought upon the body of Moses. Besides, we may be certain that—if the tradition of the Assumption had not been constantly and universally believed, *semper, ubique, et ab omnibus*—in an ignorant and superstitious age, some place or other would have claimed for itself the honor of being the place of sepulture of Mary, and would have sought to obtain the lucrative pilgrimages of the votaries of a *dark and debasing superstition*. A hundred cities claimed the honor of having given birth to Homer; but not one ever claimed for itself the honor of containing the body of the Mother of God. There is, on the Protestant supposition of the superstition, corruption, and credulity of the early ages of Christianity, but one way of accounting for this—that the tradition of the Assumption was so constant and universal, that it was felt that any such claim would have been at once scouted by the whole Christian world as directly opposed to the tradition, "quod semper, quod ubique, et ab omnibus."

The fact that no church does, or ever did, pretend to possess the slightest relic of the body of the Blessed Virgin is another irrefragable proof of the constancy and universality, and therefore of the truth, of the tradition. This could not have proceeded from indifference to relics. We read in the Acts of the Apostles with what avidity the people treasured up relics from St. Paul; Gibbon tells us with a sneer that in the reign of Maximian his Christian subjects were so exempt from persecution that they purchased, at enormous prices, relics of the martyrs from the most distant provinces of the East; St. Augustine, in the 22nd book of the *City of God*, mentions the many miracles of which he had been an eye-witness, wrought at the intercession of the Saints whose relics were held in pious veneration by the faithful of his diocese; particularly does he dwell upon miracles wrought at the translation of the relics of the *proto-martyr* St. Stephen.* How then can

it be conceived that no pains should have been taken by the early Christians, to preserve some relics of the Mother of the Founder of their beloved religion, when, such pains were taken to preserve, such honors paid to, the relics of persons of far inferior dignity? How can we account for the fact that, in an ignorant and superstitious age, no church, or monastery, ever claimed to have in its possession the slightest relic of the body of Mary? There is, on the Protestant supposition of the superstition, corruption, and credulity of the early ages of Christianity, but one way of accounting for this remarkable fact—that the tradition of the Assumption was so constant and universal, that, if such a claim had been put forward, in any part of Christendom, or during any period of the Church's existence, it would have been at once scouted by the whole Christian world, as directly opposed to the tradition, "quod semper, quod ubique, et ab omnibus." Deny the constancy and the universality of the tradition, and it is impossible to account for the fact, that, whilst tradition points out to us the graves of the contemporaries of Mary, and churches throughout the world profess to preserve their relics, no spot on earth is, or ever was, pointed out as containing the body of the Virgin; no church or monastery, in the East, or in the West, ever pretended to have the slightest relic of the body of the Mother of God.—If, as Protestants assert, the priests and monks of the early centuries were corrupt deceivers, and endeavored to pass off upon the deluded people all kinds of fictitious relics, the difficulty is greatly increased. How came it to pass that these monks and priests never attempted to demand respect and veneration for some relic of the Blessed Virgin? Simply because they knew that the thing was impossible; that there was a constant and universal tradition to give them the lie at once. Hence arose the impossibility of obtaining respect for any alleged relics, either of our Saviour, or of His Blessed Mother. The traditions, of the Ascension of the one, and the Assumption of the other, were constant and universal; held, *semper, ubique, et ab omnibus*, and are, therefore, both equally deserving of credit. In a word, the argument amounts to this—Had there been any epoch in the Church's existence posterior to the death of Mary, or any spot in Christendom, when, or where, the tradition of the Assumption was not held—we may be sure, from the extreme veneration paid by the early Christians to the relics of the Martyrs, and Apostles, from the great importance which was attached to their possession, and from the care that was taken to point out the spots consecrated, either as the scene of their sufferings, or places of sepulture—that then, and there, there would have arisen a tradition opposed to the tradition now held, and that, as a necessary consequence, some place or another would have put forward pretensions to the possession, either of the tomb, or of the personal relics, of Mary. But no such opposing tradition was ever circulated; no such pretensions were ever, or anywhere, put forward; we may, therefore, logically conclude—that there never was any epoch in the Church's existence posterior to the death of Mary, or any spot in Christendom, when, or where, the tradition of the Assumption was not held, and that, therefore, the tradition has been held, "*semper, ubique, et ab omnibus*."

In these remarks we hope that we shall not be suspected of any intention to throw discredit upon the testimony of St. Luke as to the fact of the Ascension. We stated at the outset that we proposed looking at the question solely from the Protestant stand-point, and treating it as a Protestant, that is, as one who has no rational grounds for believing in the *inspiration* of the "Acts of the Apostles." As Catholics we know that book was inspired, because we have the testimony of an infallible Church; we have, therefore, an infallible assurance of the truth of all the events recorded therein—whether related by St. Luke, as of his own knowledge, or as one, relating events, of which he had no personal cognisance, and whose claims to belief depend therefore upon the credibility of the source from whence he derived his information—an assurance which no Protestant can have. As Catholics also we have the same infallible testimony to the truth of the glorious mystery which we are about to celebrate. Thanking God for this infallible guide, and firm assurance, we can with confidence raise up our voices to Heaven, and bless His name for the glorious dignity to which He has been pleased to exalt the Virgin Mother of His Son—

"*Quæ caro sancti Dei non est corrupta sepulchro Nec tua, quæ corpus unperat ipse Deus Cum quo stella maris resides in culmine Cæli Concelebrata piis laudibus angelicis.*"

MONTREAL COLLEGE.

The distribution of prizes, awarded to the successful students of this College, took place on the 20th July, 1852. They are as follow:—

PHILOSOPHY.

Religious Instruction—1st prize, James Brown, ex-æquo Wilfred Chagnon, 2nd Pierre Labelle; 1st acc Alfred Sentenne, ex-æquo J. B. Cousineau, 2nd ex-æquo Edouard Laberge, Arthur Ricard.
Scholarship—1st prize, W. Chagnon, 2nd ex-æquo Edmond Chagnon, A. Ricard; 1st acc J. B. Cousineau, A. Sentenne; 2nd ex-æquo Adolphe Dagenais, E. Laberge.
Latin Dissertation—1st prize, W. Chagnon, 2nd E. Chagnon; 1st acc A. Sentenne, 2nd A. Dagenais.
Natural Philosophy—1st prize E. Laberge, 2d W. Chagnon; 1st acc A. Ricard, 2d Desiré Heyneman.

RECTORIC.

Religious Instruction—1st prize, ex-æquo, Wilfred Desrochers, Séraphin Gauthier, Napoléon Maréchal; acc Calixte Desrochers, ex-æquo Wilfred Thessier.
Scholarship—Prize W. Desrochers; acc N. Maréchal.
Latin Essay—Pr. W. Desrochers; acc N. Maréchal; ex-æquo C. Desrochers.
French Essay—Pr. Adolphe Grenier; acc C. Desrochers.
Latin Poetry—Pr. N. Maréchal; acc W. Desrochers.

Latin Translation—Pr. ex-æquo, Ulisse Chopin, W Desrochers; acc N. Maréchal.
Greek Translation—Pr. ex-æquo, W Desrochers, N. Maréchal; acc Louis Lapointe.
English Theme—Pr. W Desrochers; acc S Gauthier.
English Translation—Pr. W Desrochers; S Lapointe.
Recitation—Pr. W Desrochers; acc, ex-æquo, S Gauthier, N. Maréchal.

BELLES-LETTRES.

Religious Instruction—1st pr. Ernest Racicot, 2nd ex-æquo James Murphy, Anthyme Péladeau; 1st acc Antoine Duhamel, 2d ex-æquo Jules Chopin, J Smith.
Scholarship—1st pr. E Racicot, 2d J Smith; 1st acc Célestin Martin, 2d Joseph Lamarque.
Latin Amplification—1st pr. E Racicot, 2d J Lamarque; acc A Duhamel.
French Amplification—1st pr. E Racicot, 2d J Chopin, 1st acc A Duhamel, 2d C Martin.
Latin Poetry—1st pr. E Racicot, 2d J Smith; 1st acc C Martin, 2d J Lamarque.
Latin Translation—1st pr. C Martin, 2d J Chopin; 1st acc E Racicot, 2d J Smith.
Greek Translation—1st pr. E Racicot, 2d E Lloyd; 1st acc J Lamarque, 2d A Péladeau.
English Theme—1st pr. E Racicot, 2d John Donahæ, 1st acc J Smith, 2d J Murphy.
English Translation—1st pr. E Racicot, 2d J Murphy; 1st acc J Smith, 2d Joseph Lefebvre.
Recitation—Pr. Lamarque; acc, ex-æquo, Antoine Grenier, Joseph Foisy.

VERSIFICATION.

Religious Instruction—1st pr., ex-æquo, Pierre Deguire, Paschal Falkner, 2d Octave Vallée; 1st acc, ex-æquo, Hugh McCoy; Wm. Leclair, 2d ex-æquo John Delay, Patrick Lowry, Patrick Marra.
Scholarship—1st pr. P Deguire, 2d ex-æquo II McCoy, Pierre Mazurette; 1st acc O Vallée, 2d H Lowry.
Latin Poetry—1st pr. P Deguire, 2d Wm. D'Eschambeault; 1st acc, ex-æquo P Lowry, P Marra, 2d ex-æquo Isidore Bélanger, P Falkner.
Latin Theme—1st pr. H McCoy, 2d P Lowry; 1st acc O Vallée, 2d P Falkner.
Latin Trans.—1st pr. P Mazurette, 2d II McCoy; 1st acc, ex-æquo, P Deguire, W Leclair, 2d P Faulkner.
Greek Translation—1st pr. P Deguire, 2d W D'Eschambeault; 1st acc P Lowry, 2d Alphonse Tassé.
English Theme—1st pr. Napoléon Leclair, 2d P Marra; 1st acc P Lowry, 2d ex-æquo W Leclair, H McCoy.
English Translation—1st pr. W Leclair, 2d P Marra; 1st acc, ex-æquo, P Mazurette, P Faulkner, 2d ex-æquo Edouard Beaudry, T Bélanger.
Recitation—Pr. W Leclair; acc P Deguire.

METHOD.

Religious Instruction—Pr. Damase Limoges; acc Adolphe Forget.
Scholarship—1st pr. A Forget; acc D Limoges.
Latin Theme—Pr. A Forget, acc D Limoges.
Latin Translation—Pr. Procul Charlebois; acc John Dohoney.
English Theme—Pr. D Limoges; acc J Dohoney.
English Translation—Pr. D Limoges; acc J Dohoney.
Recitation—Pr. Cyrille Bertrand; acc C McKecher.

SYNTAX.

Religious Instruction—1st pr. Désiré Girouard, 2d ex-æquo Raphaël Jasmin, Hugh McMillan, 3d ex-æquo F.-Xavier Trépanier, Avila Valois; 1st acc J R Beaudin, 2d Bénoni Loisele, 3d ex-æquo Antoine Labelle, Wilfred Seurs.
Scholarship—1st pr. R Jasmin, 2d H McMillan, 3d ex-æquo B Loisele, Benjamin Globensky; 1st acc F X Trépanier, 2d Joseph Royal, 3d Ludger Labelle.
Latin Theme—1st pr. J B Duverger, 2d R Jarmin, 3d D Girouard; 1st acc F X Trépanier, 2d H McMillan, 3d ex-æquo B Loisele, B Globensky.
Latin Translation—1st pr. B Loisele, 2d F X Trépanier, 3d R Jasmin; 1st acc A Labelle, 2d Joseph Leclerc, 3d H McMillan.
English Theme—1st pr. James O'Dea, 2d J B Beaudin, 3d Wm. O'Brien; 1st acc Edmond Angers, 2d F X Trépanier, 3d R Jasmin.
English Translation—1st pr. J. O'Dea, 2d F X Trépanier, 3d J B Beaudin; 1st acc, ex-æquo B Loisele, E. Angers, 2d J Leclair, 3d H McMillan.
Recitation—1st pr. ex-æquo H McMillan, D Girouard, 2d B Globensky, 3d ex-æquo F X Trépanier, R Jasmin; 1st acc A Labelle, 2d Alphonse Perrault, 2d ex-æquo A Labelle, J B Duverger.

ELEMENTARY DEPARTMENT OF CLASSICS.

Religious Instruction—1st pr. Cyrille Boucher, 2d ex-æquo Théodore Deschambault, Noel Roy; 1st acc Napoléon Desrochers, 2d Pierre Lapointe.
Scholarship—1st pr. Oliver Racicot, 2d Daniel Sharkey, 3d Ludger Beaudin, 4th Arvidi Langlois; 1st acc Isidore Quintal, 2d ex-æquo François Fréault, John O'Neil, 3d N Desrochers, 4th Xavier Proulx.
Latin Theme—First division—1st pr. D Sharkey, 2d J O'Neil, 3d Is. Quintal, 4th D Langlois; 1st acc ex-æquo O Racicot, F Fréault, 2d L. Beaudin, 3d ex-æquo John Burtel, Patrick Smith, 4th Théophile Maréchal.
Second Division—Pr. Edmond Sancer; acc, ex-æquo James Britt, Edelmur St-Cyr.
Latin Translation—First Division—1st pr. D Langlois, 2d J O'Neil, 3d O Racicot, 4th T Deschambault; 1st acc X Proulx, 2d Is. Quintal, 3d T Maréchal, 4th C Boucher.
Second Division—Pr. Edelmur St-Cyr; acc E Sancer.

Recitation—1st pr., ex-æquo, Flavien Hamelin, O Racicot, 2d ex-æquo P Smith, J O'Neil, T Maréchal; 1st acc L. Beaudin, 2d ex-æquo, N Desroches, Is. Quintal.

PREPARATORY CLASS.

Scholarship—Pr. Thos. McCahill; Wm. Spence.
Recitation—Pr. T McCahill; acc, ex-æquo Wm. Spence, Aloysius Kain.
Orthography—Pr. T McCahill; acc, ex-æquo Michl. Hynes, A Kain.
Writing—Pr. M Hynes; acc Michael Goodwin.
Musical Class—Vocal and instrumental music class—Pr. Jacques Des Rivières.
Vocal Music—1st pr., ex-æquo, Edmond Chagnon, James O'Dea, 2d pr., ex-æquo Alfred Sentenne, Louis Vallée; 1st acc, ex-æquo, Elie Bisson, T Deschambeault, 2d acc, ex-æquo, Edouard Derome, Peter Murray.

The Rev. J. J. Connolly begs to acknowledge, gratefully, the receipt of £15 5s., being the amount of a collection made by the Rev. Mr. Cannon, in his parish of Cornwall, C. W., on behalf of the sufferers by the late conflagration in our city.

ERRATUM.—By mistake Mr. Jeremiah Meagher was put down as agent for Bytown, instead of Kingston.

REMITTANCES RECEIVED.

Kingston, Rev. P. Dollard, £8 15s; Quebec, M. Enright, £5; Picton, Rev. M. Lalor, £2 1s 3d; St. Thomas, P. Bobier, £1; Oshawa, Rev. Mr. Proulx, £1 5s; L'Orignal, Rev. Mr. Tabaret, £1; Backingham, J. Stairs, £1; Bytown, Hospital General, 12s 6d, J. Brown, 5s; Perth, A. Leslie, Esq., 5s; Pike River, W Farrell, 12s 6d; Coteau du Lac, Rev. Mr. Brassard, 6s 3d; St. Hyacinthe, Rev. Mr. Desnoyers, 6s 3d; Finch, T. Kennedy, 12s 6d; Lochiel, O. Quigly, 15s; N. Lancaster, A. M'Donell, 12s 6d; Belleville, D. Lalor, 6s 3d; L'Assomption, H. M'Mullin, 6s 3d; Pakenham, E. Lunney, 6s; Port Hope, M. McGeough, 15s.—Pays to June 20, 1852.

CANADA NEWS.

We have been requested to give the following explanations on the subject of the loan of £200,000 intended to be effected, with the guarantee of the Government, for the benefit of the unfortunate sufferers by the late disastrous fire. It appears that some persons are under the impression that the 8 per cent to be paid every year by the borrower, according to the Provincial Secretary's letter, forms the amount of the yearly interest; and that at the expiration of the 30 years, the borrower will still be obliged to pay in full the capital of his debt. It is an error; by this payment, every year, during 30 years, of 8 per cent, he is fully discharged and acquitted, as well in capital as in interest—he having nothing more to pay at the end of the 30 years. It is also intended, as we are informed, that the claim arising from the loan be made for the security of the public, the first privileged claim upon the property—as well upon the ground, as upon the building—having therefore a preference, even over the Seigneur. It is also in contemplation that the pecuniary assistance to be afforded in each case shall not exceed three-fourths of the value or price of the buildings to be erected, and shall be paid by the Commissioners according to the progress of the works, the Commissioners yet retaining in their hands a sufficient sum to be paid to the builders only after the full completion of such work; that the Commissioners shall be bound, under their own responsibility in case of negligence, to have the buildings insured for the interest of the public, at the cost of the proprietor or party in possession, and in case of fire they themselves shall receive the amount of such insurance for the benefit of the trust. And the Commissioners moreover will be required to enter into large security, to answer for any defalcation or loss which might occur by their negligence. These conditions, added to those mentioned in the Provincial Secretary's letter it must be admitted, are of a nature to afford the best guarantee for the security of the loan and good management of the trust.—*Pilot*.

CORONER'S INQUEST.—An inquest was held on Sunday, and adjourned yesterday, on the body of a man named Thomas McGowan, a shoemaker, who was seen to fall or throw himself into the Quebec Steamboat Basin, about 10 o'clock on Saturday night. Immediate search was made for his body, but it was not found until 2 o'clock on Sunday morning. The following was the verdict of the Jury, after a long and patient examination into the circumstances attending his death:—"That the deceased Thomas McGowan came to his death by committing suicide, while laboring under a fit of temporary mental derangement, caused by the use of spirituous liquors."—*Herald 10/11 instant*.

Yesterday an inquest was held on the body of one Joseph Gabriel, a young man of 22 years of age, in the employ of Charles Perrault, carter, who was drowned on the previous afternoon, while bathing in the abandoned Quarries, beyond the Mile End. He was accompanied by a friend named Labroche, and was an excellent swimmer. It is supposed that the coldness of the water induced cramp. Verdict, "accidental death." Young people should be extremely cautious in bathing in these Quarries.—*Id*.

With reference to the existence of gold in Lower Canada, *Le Canadien* states that, "the fact of there being mines of considerable richness, at a little distance to the south of Quebec, in the valley of the Chaudière, is pretty generally known, seeing that there were produced at the great Exhibition in London, specimens worth more than a thousand pounds, proving that these mines are at present worked with success, though without noise. It is probable that gold will be discovered in other localities of Lower Canada, particularly in the Saguenay, where it has long been looked for upon indices or vague reports, after the discovery of the country, without the light of modern geology."—*Montreal Pilot*.

QUEBEC AUGUST 10.—The propeller *Ireland*, Capt. Daucan, which left this port yesterday evening, with a cargo of sugar for Montreal, and a lot of empty puncheons for Kingston, took fire off Cape Rouge at 10 P. M., and was burned to the water's edge. The crew and passengers were saved, but lost all their properties on board. We understand she was owned by Mr. Morton of Kingston.—*Quebec Mercury*.

BYTOWN TO BE A CITY.—The Town Council of Bytown, U. C., at a late meeting passed a resolution authorising the Mayor "to give the required notice of an application on behalf of the Town Council, and of the inhabitants of the town of Bytown, to the Legislature of Canada, for an Act to constitute and erect the town of Bytown into a city, under the name of Ottawa city."

THE WEEVIL.—We are sorry to hear that this mischievous insect is doing great damage in the rear townships, particularly in fields which were not sowed early.—*Belleville Intelligencer*.

CHOLERA.—We learn from the Toronto Patriot of Wednesday that a man, his wife, and their son, were found on the previous day in a house in Elizabeth-st., Toronto, suffering from cholera. The woman and her son died, and the husband's recovery is doubtful.—These are the first reported cases which have occurred in that city.—*Pilot*.

Births.

At Quebec, on the 5th inst., the wife of Mr. T. O'Sullivan, Bookbinder, of a son.
In this city, on the 9th inst., the wife of Mr. Patrick Kerby, Printer, of a daughter.
In this city, on the 8th instant, Mrs. Neal Shannon, of a son.

Married.

At St. Andrews, on the 26th July, by the Rev. G. A. Hay, Mr. Dunnean M'Donell, of Sand Point, Ottawa, to Miss Isabella M'Donell, of St. Andrews.

* A proof how early in the Christian Church the practice of preserving the relics of the martyrs obtained.

FOREIGN INTELLIGENCE.

FRANCE.

VISIT OF LOUIS NAPOLEON TO STRASBURG.

On Saturday 17th ult., the President of the Republic started in great state for Strasburg, where he arrived at noon on Sunday.

His reception everywhere—at Meaux, Chalons, Bar-le-Duc, Nancy, &c.—was enthusiastic and brilliant in the highest degree. At Strasburg, the scene of his failure sixteen years ago, his triumph was complete.

A salute of 101 guns was fired as the train entered the terminus, and all the bells in the city immediately pealed forth a welcome. All the authorities of the place were assembled to receive the prince in a magnificent pavilion erected for his accommodation. The preparations for the ceremony of inaugurating the railway were upon the most extensive scale.

Immediately after the Prince's arrival at the Prefecture he received the authorities and the principal inhabitants of the town. The whole passed over with perfect order, and every one was delighted with the urbanity of the head of the state.

At about half-past five o'clock the cortège of peasants filed off before the President. It consisted of 120 cars filled with young girls, and 1,200 horsemen, all dressed in the costume of the country. On passing before the President the girls threw bouquets at his feet, uttering at the same time the cry of "Vive Napoleon!" which was taken up by the horsemen, and re-echoed by the spectators. These cars, were covered with ivy, branches of trees, and flowers, and in general bore inscriptions significative of the village which each had proceeded from. For instance, on one might be seen the words "The town of Molsheim to Louis Napoleon, who has re-established order and tranquillity!" and on another "The town of Rosheim. We are proud of our glory!" The filing off of these rustic vehicles, filled as they were with the prettiest girls of each village, in their holiday attire, was a novel and pleasing spectacle.

On Monday, after the President had witnessed the operation of throwing the bridge of boats over the Rhine, he went across to Kehl, and reviewed the Baden garrison, of that place. He was accompanied by the Envoys of Prussia, Baden, Wurtemberg, Hesse, and Switzerland, and was received most warmly. The weather was delightful, and the multitude on each side of the river immense. The Prince returned to the Prefecture at four o'clock, and in half an hour afterwards drove out in plain clothes, in an open carriage, through the streets to La Robertsau, where jousting was taking place on the river. The moment he was recognised he was surrounded by a crowd respectful and ardent. Each one wished to see him and approach him, while raising shouts of "Vive Napoleon!" "Vive l'Empereur!" Affected by a demonstration so truly popular, the prince alighted from his carriage and mingled amongst the crowds of people. It was then there arose actual delirium, and it was in the midst of a population so respectful in its affection that the Prince continued his promenade, and returned to the Hotel of the Prefecture at six o'clock.

On Tuesday the Prince left Strasburg, crossed the Rhine on the bridge thrown over it by his engineers, entered Kehl, and reviewed the troops of Baden on the soil of the Germanic Confederation amid the acclamations of the multitude. "It would be unwise," remarks the *Times*, "to attach too much importance to such an incident on a day of festivity, but a passage of the Rhine by a French ruler, even in sport, is not without significance."

It was not expected he would return to Paris before Thursday. He is to visit Marseilles between the 15th and 20th of September, and it is believed he will then visit Algiers.

It is reported that soon after the President's return from Strasburg, the contemplated modification of the ministry will take place by the appointment of Drouyn Delhuys as minister of Foreign Affairs, Turgot minister of State, and Magne of Public works.

Political arrests have been made at Chalons sur Maine and Nantes.

On Wednesday evening, Field Marshal Exelmans was thrown off his horse on the road from Sevres, and was killed.

Petitions for the establishment of the Empire are again being got up in several places, under the patronage of the local authorities.

Letters from Dreux, announce that the Orleans property in that neighborhood, with the exception of the family burial place, has been taken possession of by the agents of the Government. On that day, the 10th anniversary of the death of the Duke of Orleans, a simple office for the dead was celebrated in the Chapel of the Tombs in presence of a few faithful friends and servants of the exiled family. After taking possession of the Dreux property, the officers left for La Ferté Vidame, to do the same act there also.

SPAIN.

APPROACHING COUP D'ETAT.

The correspondent of the *Times* at Paris writes:—"If I may credit the information very recently communicated to me on the state of parties in the Spanish Peninsula, I should consider the present Cabinet of Madrid to be as decided as ever on the *coup d'état*, notwithstanding the postponement of its execution to what was believed an indefinite period. A great deal is expected from the new Cortes; and from the manner in which elections are conducted, it is probable the Government will not be disappointed in its expectations; so far as they relate to the co-operation of the deputies. But should the Cortes belie the hopes entertained of their future subservience, and refuse to make the changes in the Electoral Law which are considered requisite for still

greater restrictions than now exist, the work will most probably be done independently of that co-operation."

The *Madrid Gazette* officially contradicts the story that another filibustering expedition was fitting out in the United States against Cuba.

ITALY.

NAPLES.—The *Official Journal of the Two Sicilies* of the 7th contains a royal decree entrusting the Lyceum of Salerno to the Jesuits.

SARDINIA.—The *Risorgimento* of Turin (a ministerial organ) of the 16th, states that the address of the Archbishops and Bishops of the kingdom, to the Piedmontese Senate, against the Civil Marriage Bill, cannot be taken into consideration by the Senate, not having been written in the form of a petition. The first signature to the document is that of Monsignor Franzoni, the exiled Archbishop of Turin.

In the sitting of the Piedmontese Senate, of the 14th, the Minister of Grace and Justice read a royal decree proroguing the present session of parliament to the 18th of November. The same decree was read to the Chamber of Deputies by the Minister of the Interior.

AUSTRIA.

THE JESUITS AND REDEMPTORISTS IN AUSTRIA.

—The act of reparation which we lately announced has just been accomplished by the imperial government of Austria. In virtue of a decree which has appeared at Pesth, the Orders of Jesuits and of Redemptorists are re-established throughout the monarchy. This resolution of his Majesty Francis Joseph has already been conveyed to the knowledge of the ordinaries.—*Univers*.

We read in the *Deutsche Volkshalle*, that "directly the Emperor promulgated this decree for the re-establishment of the Jesuits and Redemptorists, the Prince Archbishop of Gran, Primate of Hungary, resolved on founding a noviciate of Jesuits for Hungary, and to confide to the society the direction of a great college. We shall yet call the revolution of this country a *felix culpa*; for such is the blessing of God on all sides, that the Church and the state are marching, *unitis viribus*, with a prosperity unknown before this time."

BELGIUM.

The Independence of Brussels says:—

"We are assured that in consequence of the resolution taken by the members of the cabinet to offer their resignation to the King, orders have been sent to the plenipotentiaries at Paris to suspend the negotiations for the renewal of the convention of the 13th of December, 1845, and to demand that that convention, which we believe expires on the 16th of August next, shall be prolonged for some months."

PORTUGAL.

CLAIMS OF DON MIGUEL.—The Portuguese commander, J. da Gama de Castro, in a letter to the *Union*, dated Paris, July 14, states that he has received a protest from the "king his master," Don Miguel, against the violence of which he is the victim, and in consequence of which the legitimate heir to the Portuguese crown is about to be born in a foreign land. This protest is dated Langensfeld, June 18, 1852. It states that Don Miguel has never renounced the rights that Divine Providence has annexed to his person. That, on the contrary, in his proclamation of May 27, 1834, and his protest made at Genoa on the 20th of June in the same year, he solemnly claimed all the personal and political rights which belonged to him by the fundamental laws of the Portuguese monarchy. Now that his dearly-beloved wife, the Princess D. Adelaide Sophia Amelia Louisa Jane de Löwenstein Wertheim Rosenberg Rochofort is about to present him with a first-born child, he renews his protest against the irresistible violence of the quadruple alliance concluded at London, April 22, 1834, which alone forced him to quit Portugal. He claims for the prince or princess about to be born, as well as for all his other future issue, the full rights of his legitimate heirs, and solemnly promises in the face of Europe that he will give them that Portuguese education which is befitting for princes and princesses of his blood. He will bring them up by the aid of Portuguese tutors in the principles of the Holy Catholic religion in the love of their absent country, and with the feelings and manners of the Portuguese nation, so that their fellow-countrymen may find nothing either in their persons or conduct to recall the fact of their birth or education upon a foreign soil, unless it may be that their hearts will feel more intensely the value of that country from which they are temporarily exiled by a hard necessity. The protest is witnessed by Viscount de Queluz, Jose da Silva Tavares, and Augusto-Antonio da Mata E. Selva.

GREECE.

We have received intelligence from Athens of the 7th ult. Christopher, the insane monk, who has been stirring up insurrection in Greece, has been arrested.

INDIA AND BURMAH.

We (*Times*) have received our usual telegraphic despatch from Trieste, dated the 12th ult.

Dates from Bombay are to the 5th of June, from Calcutta to the 3rd June, and from Rangoon to the 26th of May.

Bassein had been taken by assault by General Godwin, with the loss of three men killed, and seven officers and twenty-four men wounded. The general had left a garrison in Bassein and returned to Rangoon.

Nothing was known as to the intentions of the King of Ava, nor of future operations.

The following particulars of the capture of Bassein are supplied by the *Calcutta Englishman* of June 2nd:—

"General Godwin and Commodore Lambert, with

400 men of her Majesty's 51st Regiment, 300 men of the 9th Madras Native Infantry, 60 Sappers and Miners, the Royal Marines, some seamen of her Majesty's ship Fox, and a few artillerymen, embarked at Rangoon on board the steamers *Tenasserim*, *Sesostri*, and *Moozuffer*, on the 17th of May. They proceeded to the Bassein river, which they ascended, after being joined by the Pluto squadron anchored abreast of Bassein, without a single accident. There were large stockades on both sides of the river. The troops were landed immediately. The Pagoda was first carried, and after that a strong mud fort was, after an obstinate defence, gallantly stormed by the detachment of her Majesty's 51st, accompanied by Lieutenant Rice, R. N., Lieutenant Ford with the Sappers and Miners, and joined by Lieutenant Anstley, with a detachment of the 9th Madras Native Infantry, the whole commanded by Major Errington.

On the opposite bank of the river a stockade was carried by a party commanded by Captain Campbell, of the *Sesostri*. The enemy in the mud fort suffered very severely in the contest.

GREAT BRITAIN.

THE STOCKPORT MURDERS, ROBBERIES, AND SACRILEGES IMITATED.

New Mills, Derbyshire, July 11th, 1852.

To the Editor of the *Telegraph*.

Sir—The disgraceful achievements of Stockport during the last week have been attempted here. Great multitudes collected here on Thursday last, and thousands on Friday, for the purpose of demolishing my house and church; some hundreds came with sticks, irons, &c., and though they were of the lowest and most degraded of this town and neighborhood, as I have been informed by one of the constables, I regret sincerely that some of a better class of the bigoted shopkeepers have given encouragement to this vicious rabble. Prepared for the attack, my house and church were surrounded, the language used, unutterable by moral tongues, and the vociferated blasphemies seldom before heard: £20 was frequently offered for my head, though I believe the rabble taken collectively not worth that amount. There is no place more celebrated for religious spouting, Bible blasphemers, and Methodist preachers, than New Mills, and there is no tenet assuming a dogmatical feature in the novel and multiplied creeds engendered in this neighborhood, so frequently expounded to a most ignorant people than the solemn hatred borne to the Virgin and Pope. The Most Immaculate Virgin exalted to the highest dignity of created beings, whose sacred greatness gives offence to a rabble so unholy, that during their madness and rage they burn, in the extravagance of utter malice, in effigy, the most beloved and unspotted Mother of God; and in their degradation of me, they have bestowed an honor they did not contemplate, in placing me in such good company, her holy society, and burning me in effigy with her. In Stockport they allege a cause—they say that the usual school procession took place after the ill-fated proclamation of the Queen had been exhibited. They moreover state that an Irish row took place there, but the contrary has been proved by magistrates, and others examined on oath, during part of their trial on Saturday last.

My poor people, Sir, gave no offence; they were as quiet as myself, yet they must be abused, my name insulted, my effigy burnt, my beautiful church, the temple of the living God, must be demolished. Such was the state of affairs here on my return on Saturday evening from Stockport, where I was from the Wednesday previous endeavoring to render there what assistance I could to religion in its injured state.

Of the many years I have discharged the duties of a priest in the English Church, nearly thirteen have been spent here, during which time I have borne much abuse, and suffered in many ways; during the first, second, and third years I have been frequently stoned through these streets—assailed by mobs, suffered blows from fists, sticks, &c.; my name, my character, and my holy faith maligned, and on every occasion previous to this, contrary to the desire and will of the magistrates, I freely granted the pardon the offenders craved. I now declare I have not, during my residence here, offended any one, and I have prevented as far as I could the retaliation of any offence given to those under my care, and which assertion I defy the most bigoted enemies my religion has to contradict. So far as I am individually concerned, I know not now any enemies; I carry with me the sacred office and dignity of a priest, and I am not conscious of being charged with another crime. When even suffering abuses I gave great allowance, being the first priest having charge here, and in justice to the respectable class here, I also consider I am bound to state that, with few exceptions, they have been kind and respectful to me.—I am truly yours,

J. J. COLLINS,
Priest of New Mills, Derbyshire.

PROTESTANT OUTRAGES AT NEW MILLS, DERBYSHIRE.

To the Editor of the *Tablet*.

Dear Sir—The hostile feeling towards the Catholic Church is by no means abating in this locality; error is prevalent. The hatred of Popery is a virtue sufficient enough to render a man respected, and praiseworthy, and calculated to turn the eye of the world from his faults; and even crimes of the deepest dye in the eyes of Heaven on this principle may be overlooked. Whilst, if a virtuous Protestant, desirous to observe the golden law of nature, and will extend fellowship and friendship to his Catholic neighbor, he is looked upon with scorn and suspicion.

Such is the extent of cant and hypocrisy in this land, that neither the shopkeeper nor the shoemaker, the tinker nor the tailor, nor any other can expect to succeed in business here, unless he comes forth as a preacher; and the more intolerant against the Pope, &c., the more sure he renders his success.

The demon of discord is loose and at liberty, and bigotry, malice, hatred, and envy, are at present rampant. The hangmen, the McNeils, are desirous to get the Priest's heads. I positively believe there are here some that would make him a willing offering of mine. Since the Stockport murders I have not had peace of mind one hour; my house has been assaulted often, and my windows in the dead hour of the night broken. Threatenings against my life were almost as common amongst ranting Methodists as the air we breathe. Bible gentlemen—preachers leading the mob

to the assault, and women cursing, wishing extermination to Popery and death to me.

A few minutes before three on Sunday morning last I was roused from my bed by the cry of murder. I knew my housekeeper's voice, but before I could get to her relief she was wounded by a large stone. My windows and door broken. The assassins escaped.—I endeavored to apprehend them. I called a constable engaged on the street with a few drunkards, but to no purpose. The doubtful he would not apprehend unless I positively swore they were of the party.—About two o'clock two persons walked by my house, one of whom my housekeeper recognised to be the person who threw the stone that struck her. He said he was as free to be there as I was. He refused to tell his name. He had the appearance of a collier. He had no coat nor vest on, and giving no satisfaction, I told him he was my prisoner. He commanded his bulldog to make the attack. My coat and trousers torn, and my right leg cut in several places by the dog, and, having no assistance, these men also escaped. What must be the confusion attending such a disgraceful scene on Sunday morning, and more so to a Priest having two congregations to attend, and on foot, five miles distant from each other; ten miles every Sunday morning, going and coming; this is my usual duty for many years, not giving offence to any. I have so far escaped without injury, though I have suffered 11 assaults in 16 days, all by night. I have done wrong to none; I have not injured any; and must I become the victim of a Derby, base, and bloody proclamation, stamped with the seal of majesty?

The constables here have little shops, and are with the people; the nearest magistrate is eight miles distant, and though well disposed to act justly towards me, before aid in time of danger could reach I may very likely some night ere long be numbered with the dead. I am not a Parson, but a Priest of the Church of God. I am a Pastor; with my flock I must stand or fall, live or die, in time of danger, fever, cholera, and persecution. When the wolf appears, I must defend the flock. In the year 1847, the year of fever, &c., our valuable and virtuous Priests in Liverpool, stamped with zeal for the glory of God and the salvation of His people, twelve died in the discharge of their Priestly duties, and the rest, except three, were carried off ill. During the entire time of this sad calamity I labored there, and made of the three only remaining. There were no McNeils, no Stowells, no Parsons to be seen there. It was considered useful for health, during that year of plague, to take lodgings at Waterloo, Crosbie, Birkenhead, or anywhere but Liverpool. The poor Protestants in hospitals, fever sheds, and private houses, were allowed to die like dogs.

I must stop; I can write no more now. The persecution is going on. This I penned in the railway carriage coming to Liverpool. To-morrow I must appear in the courthouse at Glossop, Derbyshire, charged with the crime of defending my own house. I hope to write to you soon again. If I have not yet worn the honorable robe of the martyr, I have seen myself several times (thanks to Russell and Derby) lately crimsoned in my own blood. I now declare to God my Creator and all Heaven, to England and the Secretary of the Home Department, that I neither know the night, nor the hour of the night, when the murdering assassin may succeed in his bloody undertaking, and I may be added to the number of the dead.

I received many private letters lately from friends. I beg most respectfully to thank them, and to earnestly solicit their prayers for the English Church now suffering (for myself particularly), that neither the fear of danger nor death may be able to make us overlook the importance of our Pastoral care. I hope I will soon write again.—I am, dear sir, sincerely yours,
J. J. COLLINS, Priest of New Mills, Derbyshire.

THE WIGAN OUTRAGES.

To the Editor of the *Telegraph*.

Liverpool, July 20, 1852.

Sir—Not having seen anything like a full or true account of the Wigan riot or massacre by the Derbyites on the poor Catholics of that town, I beg to lay before your readers what I know of the matter. I happened to be in Wigan on Friday, the 9th instant, when I was informed there was a great slaughter of Catholics, on the night previous, by the English. I went to the spot where it occurred. There is a long street, which might contain 100 houses, all occupied by Catholic Irishmen. I went through the street and did not see one house that was not smashed. There was not one whole pane of glass to be seen in the street. As far as I could learn at the time there was no one killed, but all were made fit candidates for the hospital. I went into one house, at the Topend, and there I saw a young woman lying on a "shake-down," with a young infant beside her. Both were bandaged up and not expected to live. The outrages commenced by an Orangeman playing party tunes up and down the street, "Boyne Water," &c. Of course the Catholics got out to rout the nuisance of the street, when some of the mob went to the Mayor of the town and told him there was a riot amongst the Irish and that he should put it down. The Mayor called on all the idle and scamps of the town to the Town Hall, to make special constables of them; and when he had a large number of them in the Town Hall he asked them would they promise to keep the peace. Some of them said yes, and one threw up his hat and cap and swore, in the presence of the Mayor, that they would "burn all the d—l Papists." The specials went then, well armed, and forced the Irish into their houses, then they broke all their bits of furniture, and beat and cut men, women, and children in their beds, and afterwards made prisoners of the men and boys; and any that escaped them had to fly out of the town and sleep in the fields and at the back of ditches that night. The Town Hall was closed during their trial on Friday, from twelve to four o'clock, and no one admitted but themselves. I saw seven Irishmen come out chained, after getting seven months. Six of them were old men not able to walk, with their heads bandaged. I could not behold them without shedding a tear for Irish misfortune. I could stand it no longer, and left the town as quick as railway could take me. But, from what I saw and heard, the Wigan riot is not far behind Spockport, except the Chapels. The Irish, after being nearly killed, and all their furniture broken, houses left without a door, locked up in prison, got a private or no trial at all, but sent to the mill for several months, leaving their wives and small families exposed to the ruffianly mob of Wigan, or looking for shelter at the backs of hedges until the workhouse cart comes for them. I saw some soldiers in town, but they only arrived after the battle.

HERFORDSHIRE ELECTION—DERBYITE BIGOTRY.

(From the Tablet Correspondent.)

The same ungenerous and illiberal feeling which has been exhibited elsewhere displayed itself in our cathedral city. After four candidates had been proposed, Mr. John Vaughan (of Courtfield) rose to address the meeting, when he was greeted by yells and shouts of "No-Popery," on the one side, and by the waving of hats and vociferous cheering on the other.

The alternate cheering, and groaning, and uproar continued about half an hour, during which not a sentence could be heard. In vain did various gentlemen appeal to their fairplay; in vain did the liberal and popular Archdeacon Freer reproach them for their ungenerous un-English conduct. It was pre-determined that he was not to be heard under any circumstances. (Mr. Vaughan has the reputation of being a disagreeably hard hitter.)

At length the Sheriff, in a lull of the storm, asked Mr. Vaughan, "Are you going to propose a candidate?" Mr. Vaughan—I am prepared to do so, and I claim to be heard. (It was understood Mr. Vaughan intended to propose Mr. Cardwell, late M.P. for Liverpool.) Still the uproar continued, and Mr. Vaughan quietly looked at his watch, as if calculating how much time they had before nightfall.

The Sheriff then said something to that effect to the meeting, and order was partially restored. The Sheriff then seemed to consult some persons near him, and said to Mr. Vaughan, "Recollect I do not refuse you a hearing."

Mr. Vaughan—I do not complain of your conduct, Sir. I have already submitted to your decision; and one decision is enough for one court on the same day. After warning me that you would not be answerable for the peace, and after the recent proclamation, and with the blood that flowed in the streets of Stockport before my eyes, I will not take the responsibility upon myself. I am practically disfranchised!

Thus ended this extraordinary scene.

Mr. Vaughan has addressed the following letter to the Hereford Times:—

"MR. JOHN VAUGHAN AT THE NOMINATION. Courtfield, July 17th, 1852. "Sir—The scene that took place at the nomination yesterday does not, in my humble opinion, tell much for the chivalry of Lord Derby's supporters in Herefordshire, nor, as the Venerable Archdeacon Freer most forcibly remarked, for the 'Protestant love of liberty' of which they had so amply boasted. It is true that the questions I should have asked, and the comments I should have made, might have been inconvenient. It is true I was anxious for a fair passage at arms with the three candidates who I consider had insulted my religion as a Catholic, and outraged my common sense as an advocate of free trade, and of a straightforward policy. What might have been the result had they heard me, it is not for me to surmise.

"I might have gone down before the three lances of the Derby chivalry! It might have been otherwise. There was but one issue I had not thought possible—that they would have sheltered themselves under the prepared and organised 'protection' of ruffians, whose only reply to every appeal for fair-play was a yell of 'No-Popery!'

"I use the term ruffians simply because, in the opinion of the High Sheriff, their violent and threatening attitude was such that the public peace was endangered. I confess, for my own part, I thought the poor fellows were good-humoredly earning their wages, and cared far less for the Pope than for the pot of beer which was to refresh them after their shouting. However, the Sheriff, doubtless, knew better than myself the measure of the anti-Catholic ferocity, and also what he could and what he would do; and after having, 'as a public officer,' given me warning that he feared he should be unable to keep the public peace, I would not take upon myself the responsibility of his doing so, nor risk a repetition of those outrages which the recent proclamation has so successfully invited.

"It is a little remarkable that where a Protestant Protectionist was interrupted the High Sheriff threatened to have the disturbers ejected from the court, but I am not so very obtuse as to be ignorant of the difference between a Protestant Protectionist and a Catholic Free Trader. What would be commendable energy exercised against the latter, would be an outrageous aggression upon our 'Protestant liberties' if directed against the former. I entirely acquit the Sheriff of the slightest intentional bias or partiality. I am confident that it never even occurred to him that the two cases were in the remotest degree similar; and, tho' my acquaintance with him be confined to what passed yesterday between us, 'a public officer' and a freeholder, I can assure him I have conceived a higher opinion of his public honor, his integrity, and impartiality, than that of —, her Majesty's Lord Chief Justice.—I am, Sir, yours very faithfully,

"JOHN J. VAUGHAN."

THE STOCKPORT RIOTS—CLOSE OF THE INQUEST—THE VERDICT.—On Tuesday, July 13, the inquest, adjourned from 1st July, on the body of Moran, was resumed. One of the parties accused of the murder was present in custody; his name is Matthew Mulligan, an Irishman, 40 years of age. The Coroner, Mr. C. Hodson, presided. William Wanham, an Englishman, positively swore that he saw the prisoner Mulligan strike deceased on the head with a poker, and repeat the blow, upon which he (witness) told him he had murdered the man, and deserved to be hanged. After hearing the surgeon's evidence, and taking the testimony of various other witnesses, the Coroner summed up, and, leaving the issue to the jury, said that if a man did an unlawful act, and without his intending it, killed some one whom he did not intend to kill, the law, as to the crime, was precisely the same. The jury, after deliberating about ten minutes, returned the following verdict:—"That the deceased Michael Moran met his death by a fracture on the right side of the head, causing an effusion of blood on the brain; that the fracture was caused by a blow of a poker given by the prisoner Matthew Mulligan, and they therefore return a verdict of wilful murder against the prisoner." He was sent to Chester Castle to await his trial at the next assizes.

ELECTION EXCITEMENT.—On the evening of the election day at Westbury, Mr. Richard Bourne, of Horse Croft Farm, died suddenly through excessive excitement, leaving a distracted wife and five children to mourn his untimely end. It is a singular and remarkable fact that five years ago a like distressing event happened to his brother, who died suddenly through the same cause on the morning of the election day.—Wills Independent.

The election for Liverpool cost the Derbyites upwards of twenty-three thousand pounds, and the Free Traders four thousand pounds.

Very many of the poor-stricken Irish are pouring in here from Stockport. Great sympathy is felt for them, but Manchester of itself cannot relieve quarter their distress. Catholic Ireland ought to think of their sorrow, and come to their assistance.—Manchester Cor. of Tablet.

The emigration movement has set in with full force in the west of England and South Wales. A line of vessels has been established by the emigration agents to Melbourne, and one vessel with 150 emigrants has just left the Avon, and three more ships are announced to sail this month.

The question of Free-trade being now settled once more, the settlement of the Maynooth Grant, and with it the pacification of Ireland, will be the only question on which the Peel section of the House of Commons will have to decide its preference of either of the great parties. This settlement must be looked at straight in the face, and at once. Indeed, the question cannot fail to claim the earliest consideration of the new Parliament; for more melancholy news than that of the religious riots which reaches us each successive post from Ireland, has not challenged the serious attention of the English people for the last quarter of a century. This most untoward affair, into which we have been plunged by Lord Derby's stupid Proclamation, assumes too grave a character at length, to be left to mere party adjustment, or to the doctrinal denunciations of High Church or Low Church. It must be viewed in a liberal and philosophic spirit, and grappled with on the broad and practical ground of imperial policy. This riot and bloodshed in the Irish quarter is not of that character which has too often before disgraced our election annals; it is the riot and bloodshed of hostile races, and religions, of infuriated superstition fighting for its life with political cant.—"These are the effects of your boasted civil and religious independence," cry the iron rulers of men; "These are the fruits of your independence of the press—your independence of the tongue—your independence of the bludgeon and brickbat—your purity of election, where men belie their hearts and forget their consciences, and 'women use more terrible weapons than their eyes'—your petty statesmanship—your party-truicking—your mouthing of studied mystification and meanness to the popular monster! These are the precious fruits of your boasted tree of liberty, watered by the blood of your martyred patriots, immortalised by the eloquence of your laurelled rhetoricians in prose and verse—internal weakness, external disgrace, and danger to the prestige and integrity of your empire on all hands." And if a spirit of common enemy to us abroad speaks of us in such bitter terms, what must all that remains of our common sense at home say of the cause of our present calamity? Talk of thimble-riggers or Protection or Protestant peamen, indeed; if things go on as hotly in Ireland for a few days more, and the flame spreads to Liverpool, Manchester, and the parts adjacent, the Government of Lord Derby, once himself called scorpion Stanley, will richly deserve the name of the "Firebrand administration."—Weekly News.

PROTESTANT DEVOTIONS.—THE IMPOSTOR TEODOR.—This man and his associate, De Chylinski, foiled in their attempt at Deptford by the good sense of the Committee of the Deptford Institution, have been successful in obtaining a room for the purpose of performing and explaining the Romish Mass." They carried their blasphemous intention into effect on Friday evening, the 16th inst., at "Providence Chapel," Grosvenor-street, Commercial Road, East, before about sixty persons who had paid 1s each for admission. An imitation altar had been erected, on which were a crucifix, a chalice, lighted candles, flowers, a book, &c.; and after a hymn had been sung by one of the sanctified scoundrels, invoking the blessing of heaven on their blasphemous taking the name of the Lord in vain, Teodor, attired like a Priest in an alb, chasuble, &c., and attended by a boy in a surplice, came forward and commenced repeating the words used at the Holy Sacrifice of the Mass; while Chylinski in a pulpit behind the mock altar attempted to turn them into ridicule, and excite the laughter of his audience. His blasphemous jests, while Teodor repeated the words of consecration, and imitated the most solemn parts of the ceremony, drew shouts of laughter from the greater portion of the audience, though some of the more sensible of those present showed their disgust plainly in their countenances. As a specimen of his misrepresentations, he asserted that Catholics believe that the Priest, while performing the Mass, is actually changed into Christ! At the conclusion of the disgusting performance, Teodor addressed the audience, informing them that his only object was to promote the emancipation of his Roman Catholic brethren; that a great blow had been that evening struck at Popery; that the great cloud of darkness which had so long covered the nations of the earth was about to fall, "like a kind of millstone" (!) into the sea; that in the days of St. Alban, St. Patrick, and St. Columba, there were no Priests, (!) no Mass, and no forgiving of sins; and that with the destruction of the Romish Priests all other kinds of Priests would be destroyed. He concluded by announcing that "the transubstantiated wafers or hosts would be sold at the doors at a penny each." It is to be hoped that means will be taken to prevent a repetition of those disgraceful proceedings; as sincere Protestants no less than Catholics are interested in preventing these blasphemous infidels from turning sacred things into ridicule.—Correspondent of Tablet.

It is said, but the reader must not expect us to guarantee the truth of the statement, that the bishops have agreed to a solemn prayer for the well-being of the electors of Cockermouth, who have rejected Mr. Horsman. A diocesan of the West, at the suggestion of a certain Vicar in Somersetshire, wished to add a conditional promise of prayer for their souls after death, but this was not thought prudent. Various stories are told of the singular antics of their lordships on hearing the result of the poll. Slippery Sam is said to have instantly struck out a side on the gorgeous carpet at —, and the Bishop of E— to have commenced culling the head of the nearest little boy, out of sheer

delight. The Rev. Mr. B— took off his hair shirt for the space of one whole hour, and Miss S— ordered every young lady who was licking the dust into the shape of a cross, to get up and partake of some weak wine and water!—Weekly News.

A young man, named Phillips, was christened by the Rev. P. Carlyon, at St. James Church, St. Sidwell's, Exeter, on Sunday week, previous to his marriage. His intended spouse stood godmother, and two nephews godfathers!!!

MITCHEL A CONVERT.—We had always thought that Mitchel was a Protestant, and the son of a Protestant. Our readers probably think so too. Yet some pious Protestants and therefore shockingly informed editors have just discovered that Mitchel has renounced Popery, become a Protestant, and that he reads the Bible. They are singing psalms over his conversion. Poor creatures, how easily they are pleased!—Boston Pilot.

Some years ago, a servant girl who had robbed her mistress, a milliner in London, was transported to Sydney for a term of years. Since the discovery of the Bathurst Plains, the female convict has written to her former mistress that the colony was a good place; that, as she now kept her carriage, she was happy to return the amount which she had stolen, with interest; that she earnestly recommended the milliner to come out and set up shop, in which case she would be happy to extend her patronage to a lady for whom she had so great an esteem.

YOUNG MEN'S ST. PATRICK'S ASSOCIATION.



A SPECIAL MEETING of the YOUNG MEN'S ST. PATRICK'S ASSOCIATION will be held in the Lecture Room of the ODD FELLOWS' HALL, Great St. James' Street, on MONDAY EVENING, 16th inst., at EIGHT o'clock precisely. Members are notified that business of the utmost importance will be submitted for their consideration. By Order, DANIEL CAREY, Sec.

Montreal, August 4, 1852.

DR. HALSEY'S GUM-COATED FOREST PILLS.

SUPERFLUITY of Bile may always be known by some unfavorable symptom which it produces, such as sick stomach, headache, loss of appetite, bitter taste in the mouth, yellow tint of the skin, languidness, costiveness, or other symptoms of a similar nature. Almost every person gets bilious, the neglect of which is sure to bring on some dangerous disorder, frequently terminating in death. A single 25 cent box of Dr. Halsey's Gum-coated Forest Pills, is sufficient to keep a whole family from bilious attacks and sickness, from six months to a year. A single dose, from 1 to 3 of these mild and excellent Pills for a child; from 3 to 4 for an adult; and from 5 to 6, for a grown person, carry off all bilious and morbid matter, and restore the stomach and bowels, curing and preventing all manner of bilious attacks, and many other disorders.

SALTS AND CASTOR OIL. No reliance can be placed on Salts or Castor Oil. These, as well as all common purgatives, pass off without touching the bile, leaving the bowels costive, and the stomach in as bad condition as before. Dr. Halsey's Forest Pills act on the gall-ducts, and carry all morbid, bilious matter, from the stomach and bowels, leaving the system strong and buoyant—mind clear; producing permanent good health.

NOTICE TO THE PUBLIC. In 1845, Dr. Halsey's Pills were first made known to the public, under the denomination of "Halsey's Sugar-coated Pills." Their excellent qualities soon gained for them a high reputation, and the annual sale of many thousand boxes. This great success excited the avarice of designing men, who commenced the manufacture of common Pills, which they coated with Sugar, to give them the outward appearance of Dr. Halsey's, in order to sell them under the good will of Dr. Halsey's Pills had gained, by curing thousands of disease.

The public are now most respectfully notified, that Dr. Halsey's genuine Pills will henceforth be coated with GUM ARABIC, an article which, in every respect, supersedes Sugar, both on account of its healing virtues, and its durability. The discovery of this improvement, is the result of a succession of experiments, during three years. For the invention of which, Dr. Halsey has been awarded the only patent ever granted on Pills by the Government of the United States of America.

The Gum-coated Forest Pills presents a beautiful transparent glossy appearance. The well-known wholesome qualities of pure Gum Arabic, with which they are coated, renders them still better than Dr. Halsey's celebrated Sugar-coated Pills.—The Gum-coated Pills are never liable to injury from dampness, but remain the same, retaining all their virtues to an indefinite period of time, and are perfectly free from the disagreeable and nauseating taste of Medicine. In order to avoid all impositions, and to obtain Dr. Halsey's true and genuine Pills, see that the label of each box bears the signature of G. W. HALSEY.

Reader!!! If you wish to be sure of a medicine which does not contain that lurking poison, Calomel or Mercury, purchase HALSEY'S GUM-COATED FOREST PILLS, and avoid all others.

If you desire a mild and gentle purgative, which neither nauseates nor gives rise to griping, seek for HALSEY'S PILLS.

If you would have the most concentrated, as well as the best compound Sarsaparilla Extract in the world, for purifying the blood, obtain Dr. HALSEY'S PILLS.

If you do not wish to fall a victim to dangerous illness, and be subjected to a Physician's bill of 20 or 50 dollars, take a dose of Dr. HALSEY'S PILLS as soon as unfavorable symptoms are experienced.

If you would have a Medicine which does not leave the bowels costive, but gives strength instead of weakness, procure HALSEY'S PILLS, and avoid Salts and Castor Oil, and all common purgatives.

Parents, if you wish your families to continue in good health, keep a box of HALSEY'S PILLS in your house.

Ladies, Dr. HALSEY'S PILLS are mild and perfectly harmless, and well adapted to the peculiar delicacy of your constitutions. Procure them.

Travelers and Mariners, before undertaking long voyages, provide yourself with Dr. HALSEY'S PILLS, as a safeguard against sickness.

Wholesale and Retail Agents:—In Montreal, WILLIAM LYMAN & Co., R. BIRKS, and ALFRED SAVAGE & Co.; Three Rivers, JOHN KEBANAN; Quebec, JOHN MUSSON; St. John's, BISSETT & TILTON; Sherbrooke, Dr. BROOKS; Melbourne, T. TATE; St. Hyacinthe, J. B. ST. DENIS.

July 2nd, 1852.

Mr. ANDERSON'S CLASSICAL AND COMMERCIAL SCHOOL, (MALE AND FEMALE DEPARTMENTS) SAINT DOMINIQUE STREET, MONTREAL, RE-OPENED ON MONDAY, 2nd AUGUST. Mr. A.'s EVENING CLASS, for Medical and Law Students, will be resumed coterminous with ensuing McGill College Term. References—Rev. Dr. Leach, V.P. McGill College; Rector Howe; Colonels D'Urban and Prichard; Hon. John Molson, and the Rev. Clergy St. Patrick's Church. Montreal, August 3rd, 1852.

WANTED IMMEDIATELY, AN ACTIVE YOUNG MAN, who thoroughly understands the RETAIL GROCERY BUSINESS, can speak both French and English Languages, Keep Accounts, &c., and who is competent to take charge of the Store, if required. Reference to character and abilities will be looked for. Apply to JOHN PHELAN, St. Paul Street. Montreal, July 27, 1852.

CARD OF THANKS. THE SUBSCRIBER tenders his sincere thanks to Messrs. J. & C. Curran, Mr. M. P. Ryan, of the Franklin House, and Mr. W. Bartley, who bravely came with their men from Grifflintown, to assist me on that awful night (the 8th of July, 1852), when the fire burst suddenly out at Dalhousie Square. To those men I am indebted for what has been saved of a fine stock of Teas, Coffee, &c.; and to Mr. John Atkinson, I am grateful for renting me a store not far from my old one, which has enabled me to commence business, notwithstanding my great loss. JOHN PHELAN, Grocer. July 13, 1852.

THE SUBSCRIBER having been burnt out, begs to notify his friends that he has OPENED his Store, next house to Mr. JOURY ATKINSON, No. 10 St. Paul Street, where he will sell at his usual moderate rates—GROCERIES, WINES, SPIRITS, TEAS, &c. &c. JOHN PHELAN. July 13, 1852.

INFORMATION WANTED, OF ELEANOR MULHALL, wife of MICHAEL WALLACE, from the parish of Clough, County Kilkenny, Ireland. Here she and family landed in Montreal in the summer of 1847, and started for Kingston, accompanied by her brother-in-law, Pierce Wallace. Any information of her whereabouts, addressed in care of Mr. KYRIN BRENNAN, George Street, Grifflintown, Montreal, will be gratefully received by her husband, Michael Wallace. Of ANGELIQUE TOUIN, wife of JOSEPH BOURGET, Parisian, who left Montreal for New York in 1836, since she has not been heard of. Any information concerning her, addressed to the Rev. Mr. Pelissier, Bonsecours Church, Montreal, will be gratefully received by her father, PETER TOUIN. Montreal, 13th August, 1852.

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Notice to Merchants who wish to Advertise in the French Language. THIS JOURNAL offers, from its low price of subscription and extensive circulation throughout Canada and Foreign parts, great advantages to Merchants and others, especially to those who wish to advertise for the Country.—Apply to DEMONTIGNY & Co., Office, 79 1/2, St. Paul Street, Montreal. July 1, 1852.

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NOTICE.

THE SUBSCRIBERS having entered into CO-PARTNERSHIP the Business heretofore carried on by JOHN FITZPATRICK in his own name, will be henceforward conducted under the style and firm of FITZPATRICK & MOORE.

D. & J. SADLIER & Co., HAVE REMOVED

To the Corner of Notre Dame and St. Francis Xavier Streets. Montreal, May 12, 1852.

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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.

NOTICE.

THE Subscriber begs leave to inform his friends and the public in general, that he has REMOVED from No. 99, St. Paul Street, to No. 154, Notre Dame Street, where he will carry on his business WHOLESALE AND RETAIL OF DRY GOODS, both STAPLE and FANCY, and would direct the attention of COUNTRY MERCHANTS to visit his STOCK before purchasing elsewhere. Liberal Credit will be given. ROBERT McANDREW. Montreal, May 19, 1852.

A CARD.

Mrs. COFFEY, in returning her grateful thanks to her numerous kind Friends, respectfully intimates to them, and the Ladies of Montreal in general, that she has just received a new and varied assortment of every article in the DRY GOODS and FANCY LINE, which she is able to offer for Sale on the most reasonable terms. She begs leave, also, to announce that, having engaged the services of competent persons, she now carries on the MILLINERY and DRESS-MAKING business, in addition, and hopes, by strict attention and punctuality, to give entire satisfaction to those Ladies who may favor her with their patronage. 23 St. Laurence Street, Nov. 25, 1851.

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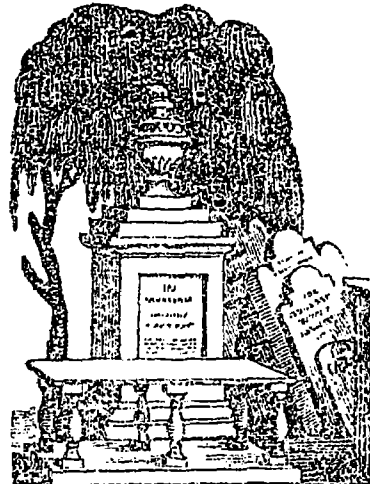
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CRYSTALLISED SUGAR (much admired for Coffee), REFINED SUGAR in small loaves, and WEST INDIA SUGARS, of the best quality, always on hand.

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