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# CATHOLIC CHRONICLE.

VOL. II.

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NO. 4.

LETTER OF THE REV. DR. CAHILL.—No. V.  
TO THE PEOPLE OF IRELAND.

Londonderry Catholic Seminary,  
August 6, 1851.

Beloved Fellow-Countrymen,—Alas! I am now sitting in the room in which the illustrious and ever-to-be-lamented Bishop of Derry, Doctor Maginn, breathed his last breath. Alas! alas! this model Prelate and patriot has fallen in the ranks, combatting with courage and triumphant distinction the enemies of his creed and his country, and at a time when his sorrowing countrymen most needed his services in the coming struggle. To a heart and a hand of charity, wide as the blue vault of day, he united a mind lofty as the topmost point of his elevated station; and although his character amongst the clergy, who adored him, was playful as a child, and calm and cheerful as the soft zephyr on the streamlet, yet, when roused by the grievances of his country, or by the insults of the enemies of religion, he arose at once into the formidable strength and attitude of the giant, and his honest indignation swelled into the restless fury of the tempest. Religion mourned his loss, literature and patriotism have received a deep wound in his death, and weeping Ireland, like a bereaved mother, sits disconsolate over the early tomb of her own favorite child. Dr. Doyle, O'Connell, and Dr. Maginn, were the three brightest stars that rose on our horizon in the beginning of the present century, to direct and preside over the destinies of our unhappy country. One after the other they have sunk and set, covering the nation with mourning, and leaving a thick darkness behind to overcast our national prospects.

I promised in my last letter to you to give a more detailed account of the diplomatic conduct of Lord Palmerston during the last five years; but, alas! there is little advantage to be derived by unfortunate Ireland, in her present fallen condition, from exposing the iniquity and the bigotry of the English cabinet on the continent of Europe. We are just now too weak, and England is too strong to feel any alarm at my manifestations of our displeasure: on the contrary, her cruel persecution is redoubled as our national woes are increased; and she answers our demand for justice, and our cries for bread, with a ferocious shout of triumph, which is sufficient to madden the heart of the living, and to awake the revenge of the dead. Ireland, like a foundered ship, is seen struggling in the overwhelming waves; and, at the moment when she holds out her signal for relief, England sails by under full canvass, and, with a cruel Saxon cheer, wishes her a safe journey to the bottom. But if Ireland will be patient and prudent, and if we will be (for once in our history) true to ourselves, and united as one man, we shall yet compel cruel England to retrace her steps and to bend her proud neck in national degradation. One million of men joined together in a constitutional legal combination, can pronounce a will which has never yet been refused by any power of past history; and depend upon it the time is not far distant, when one million constitutional voices will wrest our just rights from the submissive consent of the British parliament.

I shall now proceed to lay before you certain diplomatic documents, which will place on record an amount of deceit (in reference to England) which has no parallel in modern history, which is well known in all the cabinets of Europe, and which proves, by a palpable demonstration, what I asserted in the first letter I addressed to you—namely, that England directly encouraged and fomented all the late revolutions on the continent of Europe, and employed her entire diplomatic influence in an attempt to oppose, or weaken, or uproot Catholicity during this revolutionary progress.

Firstly, then, Lord Palmerston refused to join France, Austria, and Prussia, in maintaining the cantonal independence of the Sonderbund; his policy was to join the free corps, and thus encourage a civil war in Switzerland. If he had joined the four European powers in their demand on the Diet, all hostilities should cease, and the cry to expel the Jesuits would be silenced; but no, Lord Palmerston, on the contrary, exerted his last effort in order to support the Radical movement, to crush the independence of the Sonderbund, and to expel the Jesuits!

Mr. Howard, the English Ambassador at Berlin, writes as follows to Lord Palmerston, the 6th September, 1847:—"I have had a conference of two hours with Baron de Conitz (the Prussian minister.) I informed him of the proposition which you had made to Prince Metternich (the Austrian minister,) viz., to use his influence to break up the alliance of Sonderbund, even on the defensive. He replied that he could not avoid entertaining deep suspicions against the honesty of this demand, as it would destroy the first principle which the five powers guaranteed to maintain, viz., the individual

cantonal independence of the Sonderbund. He gave it as his opinion that Prussia could not consent to such a proposition. I then informed him that your lordship expected that Prussia would use her influence in conjunction with Austria and France, to exact from the Pope the expulsion of the Jesuits from Switzerland. The baron replied, that he could not consent to this proposition, without an infraction of the sixth article of the federal compact; and as to the Jesuits, he said he thought the expulsion of the Jesuits was a mere pretext to create hostilities; and he also informed me that Prince Metternich would not join you in any proposition in reference to the expulsion of the Jesuits. I must, at the same time, tell you that the baron has no partiality for the Jesuits."

You see, therefore, that it was the united opinion of Prussia, Austria, and France, that, in the first place, England was encouraging rebellion and national injustice, in violation of the sixth article of the federal compact; and, secondly, it is proved beyond contradiction that Lord Palmerston is guilty of the clear, decided effort of forming a conspiracy with the European cabinets of expelling the Jesuits from Switzerland. There were at that time in the country one hundred and fifty Swiss Jesuits—that is, born in Switzerland—and here is a Whig English minister (without attempting to bring any charge of any kind against the Swiss gentlemen and Clergymen) endeavoring to force four European cabinets into the decided conspiracy of expelling the natives of Switzerland from their homes and their country, without the shadow of an offence. This Whig minister first excites the Radical mob against the Catholic Church, and then, forsooth, in order to quiet the public mind, he demands the expulsion of the Clergy. Now can there be any man in Ireland, who does not see at one glance this very same scene enacted by Lord John Russell in England? He first inflames the mob by his letter, and then he demands the annihilation of the Catholic Church in England and in Ireland, in order to calm the storm which he had himself excited! This conduct of Russell and Palmerston is so strikingly alike in all its details that I think there are few who will not recognise the exact similitude of the Swiss and the English conspirators.

But hear Mr. Peel on this subject, who writes to Lord Palmerston on the 23d September, 1847:—"It is certain that we can obtain a majority in order to carry out our views. The cantons which have voted the dissolution of the Sonderbund, and who doubt the pernicious effects of the Jesuits, will refuse to go to war; but Berne, Vaud, and Tessin are for energy and dispatch. Therefore, my lord, it is my opinion, that Lord Minto should forthwith proceed to Rome; he can obtain from the Vatican a Bull for the suppression of the Jesuits: this is the principal point."

It is in the recollection of every reading man in Ireland, that during the late misunderstanding with Greece, Lord Palmerston was accused of provoking the anger of foreign powers, and creating revolutions in several countries by an overbearing diplomatic conduct; the case of the revolution of Rome was instanced; and Lord Palmerston, in his reply, in his place in parliament, distinctly said that the Pope (through his Nuncio at Paris) had applied to England for an able diplomatist to aid him in his councils; and that he, Lord Palmerston, sent Lord Minto to Rome in consequence. Now here is a direct contradiction given to this statement of the Whig lord by his envoy at Berne, and clearly proving his lordship to have uttered in the British senate the thing that decidedly was not true!

The result of this dispatch was the notorious mission of the notorious Lord Minto to Rome. He arrived in Rome on the 28th October, 1847; and, on the 13th of November, he sent the following despatch to Lord Palmerston:—"I have found an able assistant [in succours efficacy] in Count Rossi: I have had already several interviews with the Cardinal Secretary of State on the subject of the expulsion of the Jesuits. I think I have nearly succeeded in making him use the Pope's authority on this point. I did not wish to take on myself the guarantee that their expulsion would still satisfy the Swiss Diet. And in future, I shall confine my demand to the one point, and always presenting the idea of an inevitable war." After this dispatch, can there be any further doubt that, when Palmerston could not succeed in forming a cabinet conspiracy with the four European powers, he then sent Minto to Rome to carry out his deadly hostility to Catholicity by intrigue at the Roman court?

The Cardinal Secretary, however, was not so pliant as Minto had at first supposed; and the disappointment had such an effect on Minto that he suddenly changed his bearing towards the Cardinal, and openly became the friend and the companion of all the revolutionists at Rome. The success of the free corps

over the ill-fated Sonderbund became decided in the end of November; and on the night of the 3rd of December, 1847, the triumph was celebrated in Rome with a savage joy which baffles all description. The entire city presented something like the appearance of Mount Vesuvius previous to an earthquake. The revolutionists and the cut-throats from every part of the world met in large bodies; cries of "long live the Protestants," (vivent les Protestants) were echoed and re-echoed through all the lanes and alleys of Rome; bands of men, more like demons than human beings, paraded the street where Lord Minto had taken up his residence; and it became evident that the revolutionists had met to celebrate the presence of some great powerful ally, and to mark the occasion by every demonstration of insane and tumultuous joy. Rome soon learned that Minto was the man—that Minto was the friend of the Radicals—the flatterer of the Pope—the father-in-law of Lord John Russell—and the deadly, the silent, the insatiable enemy of the Jesuits. And Lord Minto did not leave the Radicals long in doubt of his character in Rome; his hat was always gracefully lowered before the salute of a Swiss, or a Neapolitan, or a Roman Radical—he bowed to Mazzini, smiled upon Garibaldi, and almost courted to Ciceroacchio—his walks were almost crowded with the whiskered devils and infidel moustachios of the world—his door was beset from morning till night with the known enemies of the Pope, and he was far and away better known as the advocate of revolution throughout Europe, than as the minister of England. Ciceroacchio, a common hay and straw grocer in Rome, (a known enemy of the Pope) was his daily companion. He had portraits taken of the grocer, and busts executed of the grocer's son. Young Cicero had rings, and chains, and cameos, and brooches, and cigar cases, and fal dals, to the surprise of the city—all marked with the crest of the English minister. And this is the man who was sent to Italy to quell revolution—this is the man (the father-in-law of Lord John Russell) who waited on the Pope to decide the case of the Jesuits—this is the man (the servant of Palmerston and the relative of Russell) who came to aid the Pope by his counsel and to tranquilise Europe! Oh, English perfidy!

The history of Europe can tell the result. Switzerland, Italy, Lombardy, Austria, and all Germany, were shaken to their centre; the discontent, the rebellion, the Red Republicanism, the thirst for spoliation, the infidelity, the sanguinary revolution which was confined within the restraints of law and order since the year 1815, all, all boiled over; and pouring like a molten torrent of lava over the face of Europe, would have reduced all civilisation to a frightful spectacle of universal ruin, if the friends of order had not stood forth through all the countries to stem the devastating progress of this most terrific inundation. But thanks to the watchful and benign Providence of Heaven, those enemies of God and man have been defeated, and revolution has received a check which it cannot recover. The character of England in this European tragedy is too well known in every cabinet of Europe to need any comment from me. She has added fifty-two millions of money to the field of her commerce, filched and extracted from the weakness of her neighbors; and she has been enabled at the same time, to strike a deadly blow at the Catholic Church, which has disabled her for the moment; and thus England has added a new paragraph to her national blood-stained history, which, during the last three hundred years, has, indeed, but one page all over the world, expressed in the three words of national perfidy, national spoliation, and national persecution.

And in order to show that my authorities (in the case which I have proved) are not all taken from the aggrieved cabinets, I shall quote on the subject a private letter, written by the correspondent of the Times, and transmitted to that journal, June 4th, 1850:—"I have now been more than two years in Italy; and I was present in every revolution which has taken place; and I must declare, with the exception of Piedmont, where Mr. Abercrombie was instructed to give Charles Albert sound advice against the invasion of Lombardy, in no one place would the insurgents have gained the strength they did, if the leaders had not confidence in the sympathy of the British government. The acts of some of the British agents were as notorious as the noon sun; and I hear that several of them now are claimants for compensation for acts which they themselves directly or indirectly excited." On this last extract I shall not utter one word, as the quarter from which it proceeds, and the decided authority with which it speaks, is a judgment which brands Lord Palmerston and his colleagues with the clear guilt with which I charged them in my first letter to you.

Beloved fellow-countrymen—I have now discharged a duty which I owed to my creed and my country,

by exposing the most iniquitous conspiracy known in the records of any nation. I have now fulfilled my word, and I have redeemed my pledge to you, by branding the English cabinet with an attempt to revolutionise Europe, and to crush the Catholic Church. Since I commenced these letters to you, on the 23d of last December, I have had communications from almost every kingdom of the known world, where the name of England is heard and abhorred; men of all ranks have supplied me with documents proving the deceit, the bigotry, the perfidy, the dishonor, and the tyranny of England. I hold some documents from Spain which will yet surprise you, whenever I may find it necessary to publish them. English iniquity has surpassed itself in Spain and Portugal by changing the succession to the throne, abrogating the ancient laws of these fine countries, and introducing palpable infidelity, and open resistance to the authority of the Pope. Scenes of plunder and spoliation were enacted in these countries in the years 1833 and 1834, which make the blood freeze; and the reader of this letter can best comprehend the thrilling persecution of the Catholic Church in Spain, when he learns that out of forty-eight thousand Nuns and Friars who, relying on the security of the law, retired into seclusion—all—all, have been forcibly expelled from their monastic homes, driven by the bayonet from the legal possession of their just property and national rights, and by the assistance of England starved and murdered by the iniquity of the law. I shall yet expose this English conspiracy, and I am kept at this moment from fulfilling this duty, which I owe to truth and justice, at the earnest request of a distinguished individual, who has asked it as a favor to postpone this disclosure to some more favorable and expedient opportunity.

I shall, therefore, conclude my present series of letters on the subject of the European despatches, and although I am not so foolish as to hope I can effect any change in the future character of England, I do sincerely believe I may produce some salutary alteration in the future character of Ireland.

There are two points on which the Irish mind must be decided—firstly, that Russell had been the head of the ministry which, since 1846, has been laboring to overthrow Catholicity in Europe; and, hence the far-famed Durham letter has been only the premature exponent of the anti-Catholic conspirator during the last five years; and, secondly, we must be convinced that our gracious monarch, notwithstanding our distinguished allegiance, has carried us back forcibly to the days of Elizabeth; and we must be thoroughly persuaded that we have no safety for our liberties or our lives, but in our firm, universal, and constitutional combination. A bill for the suppression of piracy on the coast of Barbary or Africa, would not be dispatched with more haste than our gracious Queen has been pleased to evince in executing the royal legality of the bill for the suppression of Catholicity in Great Britain and Ireland. The Catholic Priests are now as illegal a society as the Ribbonmen of Clare. The Bishops are watched as a band of consecrated smugglers—as having illicit religion on board their craft. An ecclesiastical excise establishment is appointed round the coast, to see that the Vatican send no religion above English proof into this country. Lord John Russell has appointed a festival to be held every year on the 4th of November to burn the Blessed Virgin and to spit on the cross; and the British Commons (long life to them, and the British Lords (glory to them,) and the illustrious Queen of England (may god bless her,) have, with one voice, decided that all the Catholic ladies of Great Britain and Ireland are PROSTITUTES (his is the word,) and that their children's children's children are BASTARDS by the laws of England! Some one, perhaps the editor of a paper, may reply to me and say—"No;" but I say—"Yes, yes." He may still persist and say—"The Lord Chancellor of England, oh! has said from the woolsack, oh! that THE LAW will not be so interpreted;" but I repeat again, that the Lord Chancellor may be a Whig, and therefore cannot be believed on any point of law relating to Catholicity; and, moreover, that any Irish lady, or any Irish child who would or could believe any one word uttered by the same party, deserves to be branded with the opprobrious epithet which has been passed into British law by the British senate, and which has been changed from a filthy idea into British legality by the chaste signature of our royal mistress. But, so help me God! I would prefer any punishment contained in the penal code of the infamous statute-book of the infamous Elizabeth, sooner than submit (as far as the constitution would permit) to an active or passive consent to that law, in thought, or word, or deed.

I should wish to learn by what designation Lord and Lady Beaumont, with the Duke and Duchess of Norfolk, and others, will be received at court in their future attendance on the Queen. Being illegitimate

by law, surely the ladies cannot be called "maids of honor," nor can the gentlemen be entitled to the lineal claim of "lords," being bastards by the law; and then if any Catholic turncoat, except Beaumont and Norfolk can be found mean enough to accept an office (branded with illegitimacy) from the hand that affixed the signature of their dishonor to their names, they are just worthy of the place they hold!

But, fellow-countrymen, England shall not have everything her own way. We are now forming a society such as never has been seen in Ireland before. It will be a society fairly embodying the mind, and the heart, and the service of every man, woman and child in these kingdoms; and we shall live and die in defence of the decision of this new, and glorious, and (with the blessing of God) triumphant association. Depend upon it that England has sapped her own foundations; depend upon me that France is not settled, and that Europe owes England a grudge, which never will or can be forgiven. Be convinced that if Prince Albert originated one hundred exhibitions, and that the London corporation dined, and slept, and lived with the French functionaries every day and night for seven years—he be convinced that after all this display of artful civilities, there is not one Frenchman, or one Frenchwoman, or one French child, who would not dance with frantic joy at the glorious idea of having an opportunity before they die of burying their eager swords and plunging the crimsoned French steel into the inmost heart of every man bearing the hated name of Englishman. Therefore keep up your courage, and wait your opportunity in a strictly legal attitude, and England will be very soon in your power. We shall now demand perfect equality from our oppressors; we shall demand the complete annihilation of the temporalities of the Protestant church—and I tell you we shall have all England at our back—we shall have the moral support of all Europe, and the sympathy of the civilized world. We are now commencing a struggle which shall end either in our entire emancipation or in a conflict which shall shake Great Britain to her centre.

Believe me, beloved fellow-countrymen,  
Your devoted Irish Priest,  
D. W. CAHILL, D. D.

#### DOCTOR NEWMAN'S SIXTH LECTURE.

(From the Birmingham Correspondent of the Tablet.)

The Reverend Dr. Newman resumed his lectures on Monday evening last. Among those present were the Right Rev. Dr. Ullathorne, Dr. Moore, the Fathers of the Oratory, and the following gentlemen who had arrived from London and Clifton, to attend the lecture:—George Case, Esq.; J. L. Patterson, Esq.; John Henry Wynne, Esq.; W. Neville, Esq.; T. W. Allies, Esq.; Henry Doyle, of London; Pedro de Zuluetta, of London; M. de Barville, of London; Spencer Northcote, Esq., of Clifton; Rev. W. J. Vaughan, of Clifton; Carrington Smith, Esq., of Wooton. The subject was "Prejudice the life of the Protestant view," and a more faithful description of the prejudiced man cannot be conceived than that drawn by the Rev. lecturer, who, in elucidation of the unprincipled mode of dealing with converts to Catholicity by Protestants, made the following allusion to himself:—"In reference to myself, I will go so far as to mention four facts about me, as they have been commonly reported. First, when I became a Catholic, grave persons, Protestant Clergymen attested (what they said was well known to others besides themselves) that either I was mad, or was in the most imminent danger of madness. They put it in the newspapers, and people were sometimes quite afraid to come and see me. Next they put about, what they had prophesied beforehand, that I had the gravest differences with one from whom I had received nothing but kindness, and whom I regarded, and still regard, with no other feelings than those of gratitude and affection—Cardinal Wiseman. They had predicted it, and therefore so it must be, whether there was evidence of it or not. I will quote to you the words of an eminent pulpit and platform Clergyman, one of the two eloquent defenders of Protestantism, who have lately gave out that every Catholic Priest ought to be hanged. 'He believed,' said the *Manchester Courier*, reporting his speech, 'that already some of those Reverend gentlemen who had betaken themselves to Rome, under the idea that they were going to a scene of beauty and piety, had found that dark was the place behind the scenes that they had painted as so beautiful. So he believed it was with Mr. Newman. He (the speaker) was told that Mr. Newman had a most sovereign contempt of Dr. Wiseman; and he was told that Dr. Wiseman had the utmost hatred of Mr. Newman. And he believed the result was brought about from Mr. Newman having seen Dr. Wiseman more closely, and Dr. Wiseman having found out that Mr. Newman saw through the mask, and discerned him as he was.' You see, 'the wish was father to the thought.' Thirdly, when I went to Rome, then at once a long succession of reports went about, to the effect that I had quarrelled with the Ecclesiastical authorities there, and had refused to be ordained on their conditions; moreover, that I was on the point of turning Protestant, and that my friends about me had done so already. The list of good stories had not run out by the time I come back; they were too precious to be lost, any one of them; so it was circulated, when I came here to Birmingham, that I was superseded by the present Bishop of the diocese, and not allowed to preach. Fourthly, it has lately been put into the papers, under the sanction of respectable names, that I am not a believer in the Catholic doctrine; and broader still, in private letters, that I have given up revealed religion altogether. I instance these instances, not for their own sake, but to illustrate the power of prejudice." The lecturer then went on describing the effects of prejudice. "A

prejudiced man, of course, sees Catholics and Jesuits in everything, in every failure of the potato crop, every strike of the operatives, and every mercantile stoppage. His one idea haunts him incessantly, and he sees whole Popery, living and embodied, in every one of its professors—nay, in every word, gesture, and motion of each. A Catholic Priest cannot be grave or gay, silent or talkative, without giving matter of offence or suspicion. There is peril in his frown; there is greater peril in his smile. His half sentences are filled up; his single acts are misdirected; nay, whether he eats or sleeps, in every mouthful and every nod, he has had in view one only object, the aggrandisement of the unwearied, relentless foe of freedom and of progress—the Catholic Church: As to this prejudice, really in itself it is one of the piteous, and awful phenomena in the whole country; to see a noble, generous people, the victims of a moral infirmity, which is now a fever, now an ague, now a falling sickness, now a frenzy, and now a St. Vitus's dance. Perhaps it is wrong to compare sin with sin, but I declare to you, the more I think of it, the more intimately does this prejudice seem to me to corrupt the soul even beyond those sins which are commonly called most deadly, as the various forms of impurity or pride. And why?—because it argues so astonishing a want of mere natural charity or love of our kind. It is piercing enough to think what little faith there is in this country; but it is quite heart-rending to witness so utter a deficiency in a mere natural virtue. They (Protestants) are tenacious of what they believe of us; they are impatient of being argued with, they are angry at being contradicted; they are disappointed when a point is cleared up; they had rather that we should be guilty than they mistaken; they have no wish at all we should not be blaspheming hypocrites, stupid idolaters, loathsome profligates, unprincipled rogues, and bloodthirsty demons. They are kinder even to their dogs and cats than to us. After describing the atrocities of Titus Oates, William Bedloe, and others, against the Catholics, two hundred years ago, the lecturer concluded as follows:—"We live in a happier age than our forefathers; at least let us trust that the habits of society, and the self-interest of classes and sects will render it impossible that blind prejudice and brute passion should ever make innocence and helplessness their sport and prey, as they did in the seventeenth century."

#### CATHOLIC DEFENCE ASSOCIATION.

(From the Dublin Freeman.)

The eventful session of 1851 has closed, and our sapient legislators, hereditary and elective, hasten to enjoy a dignified repose after the exhaustion of their labors. But there is no repose for Ireland. Already the germs of convulsion are scattered broadcast over the surface of society, and our political horizon is laden with portents of no ordinary character. As we stand betwixt the hecatombs of the dead and the charnel-houses of the living, gazing wonderstruck, like men just risen from a troubled dream, upon the wreck before and around, the sword of persecution is once more unsheathed by the parliament of England, and, as if something were yet wanting to fill up the measure of accumulated disaster, the religion of one-third of her Majesty's loyal subjects virtually put under the ban of the state. A solemn and imperative duty therefore devolves upon the leaders of the people and the Catholic clergy so to inaugurate a defensive power, that it shall be prepared to cope successfully with the dangers that impend—to maintain the episcopal office unimpaired in its integrity—to protect their bishops from insult and oppression—to save their altars from desecration, and to secure to the remnant of our population at least the undisturbed enjoyment and consolation of that religion to which their faith is indissolubly wedded, for which their fathers suffered, and which all the "grim artillery" of penal legislation has proved heretofore inadequate to destroy.

That defensive organization is now being matured. In a few days it will start into life, and once more, then, the people of Ireland will be called on to brace up their loins for a life-and-death struggle *pro caris et fidei*. Upon the people themselves, and their awakened energies constitutionally applied, the issue depends; and if they are only true to themselves, to their country, and their faith, the "Titles Bill," with its pains and penalties, will lie a dead letter on the statute book.

For this end, then—to guard and watch round the sacred deposit of the faith, handed down to them, as their most precious inheritance—the Catholic Defence Association is called into existence. That it will possess all the elements of power and influence, is no longer problematical. The mitred dignitaries of the Church, the clergy of the second order, the Catholic nobility of both countries, the magistracy, the corporate bodies, have all pressed forward to join the cause; and from every quarter that represents the intelligence, the wealth, station, and respectability of both countries, the most honored names are daily recording their hatred of oppression, and their contempt for the men who would re-enact the obsolete atrocities of the penal days. The Catholic Defence Association, so sustained, will oppose a broad and powerful shield against the perils that menace the Catholic faith, and the energetic application of the multifarious resources which it will be its province to direct and control; will effectually neutralise the malignant anti-Catholic phrenzy now fermenting in the councils of our rulers. It would be impossible to over-rate the importance of such a body, supported by the nation, and representing its power in constitutional and well-regulated combination. Its position will be for the most part defensive. In this respect it will be unlike its prototype—the old Catholic Association. The victories achieved by the one, will be defended by the other. But in its formation and constitutional organization, as well as in all the de-

tails of its action, the old association, presided over by the unerring wisdom of O'Connell, will furnish useful precedents for its guidance on every occasion. The history of the old will give to the new association all the lights of "philosophy teaching by example," and the proceedings will be conducted with ability and wisdom. The meetings will be attended by persons whose position must command respect. The crozier of the bishop, and the coronet of the Catholic noble, will be seen side by side on the same broad arena with the insignia of the civic dignitaries, while the justice of the cause will enlist the sympathies of all good men of every creed and profession, and of every country. There is enough of vitality still inherent in the Irish nation to stem the torrent of oppression. Though prostrate now, Ireland will yet rise into an attitude that will deter the minister from his malignant purpose. Thus admonished, the oppressor will halt in his career, and forbear to wage an unholy war of blind and stupid zealotry, in order to pander to the bad passions and stolid fanaticism of an English mob. This, then, is the work, we hope the Catholic Defence Association is destined to accomplish, and we would deem it a heresy against our country to doubt its consummation.

It were well if the minister before he commenced to rake up the long-buried atrocities of a Henry, an Elizabeth, and a Cromwell, had thought for a moment on the impracticability of attempting to wield the persecutor's truncheon of a darker era in the middle of the 19th century. The sword of religious persecution, after ages of blood and spoliation, has been broken in twain by the giant arm of a mighty tribune. Its use is already exploded. But we are threatened with still more stringent enactments, and the Wellington of Waterloo ignobly makes himself the mouthpiece to herald this rampant intolerance of the Catholic religion to the Catholic world. But we think there can be no worse policy than the making of impracticable enactments which cannot be carried into effect because they cannot be obeyed. There is an allegiance which the Catholic owes to his faith that he will not lay down at the beck of any earthly power, and, to use the words of Lord Monteagle on a recent occasion—"If the government were in dread of the Pope, and wished to diminish his power, let them not raise up for him that worst of all pedestals—a pedestal of broken acts of parliament."

#### CATHOLIC INTELLIGENCE.

##### CATHOLIC UNIVERSITY.

The committee during the past week sat in council both on Tuesday and Wednesday. The meetings were prolonged each day to a late hour in the evening, and we understand that "important business relating to the organisation of the University was transacted." The most cheering and hopeful accounts have been received by the committee from England in regard to English sympathy with the proposed undertaking, as the Catholics of England are now fully aware of the paramount importance to the welfare and purity of religion which the establishment of a Catholic University must prove. One thing is certain, that the great and good cause is progressing prosperously, and that the Catholic people of the United Kingdom—some ten millions of our fellow-subjects—may rely on the steady and persevering exertions of the members of the committee—a committee such as was never perhaps before formed in these countries, and than which it would be impossible to find men more competent to discharge the high functions entrusted to them.

The Bishop of Savannah attended the meeting on Tuesday, and promised the support of his diocese.

The receipts on this occasion, as announced by the secretaries, were considerably over A THOUSAND POUNDS.

There were present at this sitting:—His Grace the Primate in the chair; His Grace the Archbishop of Cashel; the Lord Bishop of Waterford and Lismore; the Lord Bishop of Kildare and Leighlin; the Very Rev. Dr. O'Brien, V.G.; the Very Rev. Dr. Leahy, V.G.; the Very Rev. Dr. Cooper; Myles O'Reilly, Esq.; William Nugent Skelly, Esq.; Charles Bianconi, Esq.; James O'Ferrall, Esq.—*Dublin Freeman*.

##### THE AGGREGATE MEETING—THE PRIMATE.

The subjoined correspondence between his Grace the Archbishop of Armagh and the Member for Dublin will be read with unmixed satisfaction, comprising, as his Grace's letter does, a repetition of the verbal communication which he had already made to the active and efficient Honorary Secretary of the Catholic Defence Association.

In his Grace's communication to Mr. Burke he expressed his willingness to accept the presidency of the Great Catholic Meeting; in his Grace's letter he more formally intimates that he will on that occasion occupy the position which his high ecclesiastical dignity and well-known sanctity so eminently point him out as the most suited to fill:—

"Essex House, Rathmines, August 6th, 1851.

"MY LORD ARCHBISHOP—As chairman of a meeting of the Catholic Committee, held on the 2d instant, it becomes my pleasing duty to enclose copy of a resolution, respectfully inviting your Grace to preside as chairman of the Aggregate Meeting of the Catholics of the United Kingdom, to be held in the Rotundo, in this city, on Tuesday, the 19th instant.

"Your Grace is perhaps already aware that the object contemplated by the promoters of this great national movement is to establish an association for the purpose of procuring, by all lawful and constitutional means, the repeal of the late penal enactment, and the removal of all other restrictions affecting the liberties of the Catholic Church in this empire, or interfering in any degree with the perfect equality of Catholics with their Protestant fellow-countrymen in the enjoyment of all civil and religious rights.

"I have the honor to remain, with profound respect, your Grace's most obedient humble servant,

"JOHN REYNOLDS."

"Drogheda, 9th August, 1851.

"MY DEAR SIR—I have the honor to acknowledge the receipt of your communication of the 6th instant, inviting me, on the part of the Catholic Committee, to preside at the Aggregate Meeting of the Catholics of the United Kingdom, to be held on Tuesday, 19th instant, at the Rotundo.

"I beg to state, in reply, that in common with every true Catholic in the empire, I feel deeply the indignities that have been recently heaped upon us, the unjust as well as unexpected attempts that have been made to deprive us of rights which, as bishops, it is impossible we can surrender, and the revival of a code of pains and penalties which every just and liberal mind had hoped was buried in oblivion. Approving as I do of the objects of the proposed association, and hoping that it shall be the means of procuring the redress of every religious grievance under which we labor, ensure for us entire freedom in the exercise of our religion, vindicate the right of our people to a Catholic education, and place us on a perfect equality with all our fellow-citizens, however reluctant to take a part in proceedings which must necessarily be so public, I cannot hesitate to accept the honor which the committee would kindly intend for me, by presiding at the meeting.

"I have the honor to be, with great respect and esteem, your obedient servant,

"PAUL CULLEN, Archbishop of Armagh, Primate of all Ireland.

"John Reynolds, Esq., M.P., &c."

On Thursday, Friday and Saturday last, the Lord Bishop of this diocese, the Right Rev. Dr. Egan, was engaged in the parish chapel of this town in administering the sacrament of confirmation. The sacred building each day was crowded almost to suffocation. The numbers confirmed amounted to two thousand seven hundred and ninety-seven! His lordship, we rejoice to add, appeared to be in the enjoyment of excellent health.—*Kerry Examiner*.

The Archbishop of Westminster, accompanied by the Bishop of Plymouth (Dr. Errington,) visited the works of the new church and schools at Westbourne Grove, on Tuesday last, and were shown over the place by Dr. Magee, with whom they spent some time. The Cardinal was astonished at the rapid progress of the schools, which will be roofed in a few days.—*Catholic Standard*.

THE BISHOP OF SOUTHWARK.—We are informed that the Right Rev. Dr. Grant has arrived in London from Rome.

BRADFORD, YORKSHIRE.—CONSECRATION OF ST. MARIES CATHOLIC CEMETERY.—The ground lately purchased by the Catholics of Bradford for a cemetery, was solemnly consecrated on Friday, the 1st August, by the Right Rev. Bishop of Beverley.

DIocese of BIRMINGHAM.—The erection of two new Catholic churches in this diocese, only a short distance apart, was commenced on the same day last week. Blessing the first stone of each was celebrated by the Bishop of Birmingham, on Wednesday last, August 6th, with the usual ceremonies.—*Correspondent of Tablet*.

DIocese of NEWPORT.—The Catholics of Brecon had the gratification of seeing their new church opened on Wednesday last the 6th instant. The Right Rev. Thomas J. Browne, Bishop of the diocese, who arrived at Brecon the previous evening, preached during the Mass, and took the opportunity, during his eloquent discourse, of directing the attention of his Welsh auditors to the Ecclesiastical monuments in the town as evidence of the existence of Catholic tradition amongst them to a very late period. His Lordship was attended during the service by the Rev. Messrs. Fisher and Milward.

The Rev. Prince Hohenlohe-Schillingsfurst, Chamberlain to the Pope, and nearly related to her Majesty, is now in London. He said Mass at St. George's Cathedral, Southwark, on Sunday, the 3d instant. A somewhat general expectation that the Prince would preach was disappointed, but a numerous congregation, Protestant as well as Catholic, attended his Mass.

Cardinal Antonio Maria Cadolini, Bishop of Ancona, died there on the 1st ult.

#### IRISH INTELLIGENCE.

##### PROTESTANT MEETING IN THE ROTUNDO—THREATENED DISTURBANCE OF THE AGGREGATE MEETING.

On Wednesday evening last, the members and friends of the "Dublin Protestant Association" held a meeting in the Round Room of the Rotundo. The meeting was tolerably numerous, but composed of the lowest class. At eight o'clock the chair was taken by Major Crawford.

Mr. Cooke, (Secretary), having read the placard convening the meeting.

The Rev. T. D. Gregg came forward amid vociferous cheering, and proceeded to address the meeting. After a long harangue relative to the Catholicity of "the Church of Ireland as by law established," the Reverend speaker said he thought the meeting should take some steps relative to the proposed meeting on the 19th instant, of persons audaciously calling themselves the Catholics of Ireland. Let the authorities be informed of the fact, and let a safe conduct be given to him, and as many of that meeting as were determined to attend there on the 19th. He did not mean to convey that any man there who resolved to attend, who felt he had a duty to perform, and which he must perform—(vehement cheers, and rounds of the Kentish fire)—irrespective and regardless of all consequences—(renewed rounds of Kentish fire)—would require any safe conduct. (Cheers.) He was a Catholic; as such he was invited to attend. (Hear, hear.) He did not want to fight—(laughter)—but if a fight took place, he did not care for it. (Repeated rounds of the Kentish fire, during which the Reverend gentleman squared himself in a very significant manner.) Let the government give him a brigade of policemen to protect him while he was doing what

would effectually put an end to the miscalling of men by sounding names. (More Kentish fire.) If any individual in that assembly became disorderly and troublesome, he believed the meeting knew how to deal with him, and that was to hand him out body and bones. (Kentish fire.) He repeated, he had been invited to attend the meeting on the 19th, and whether it was done so intentionally or unintentionally he did not care, nor did he want to inquire, but he would attend. (Kentish fire and shouts.) If the government did not give him the aid he required, they would be only provoking civil dissension and general discord. (Significant cries of "Hear, hear.") Solemnly and seriously he assured them, that he felt he had been insulted by the requisition in question, though he could not well account for it. He was wounded, and eyes made fierce (here the Rev. gentlemen became most excited) by the threatened insulting exhibition of "of my Lord Primate of Ireland." (Repeated rounds of Kentish fire.) It was a flagrant insult and an abominable wrong—(more Kentish fire)—to perpetrate this piece of audacity in the face of the law. (Excitement, screams, shouts, and Kentish fire.) The thing wounded him, though he could not explain why—he was not bound to suffer it, and would not. Would the government, by refusing to protect them on the 19th instant, compel them to placard the city with the statement that Paul Cullen was an intruder and a pretender? (Here the meeting became greatly excited.) Would the government be inactive while, perhaps, they would be driven to blows, and while the streets would be, perhaps, flowing with blood?—There were two courses open to that meeting; first, to appeal to the authorities—to the Lord Mayor—for proper protection while going to the proposed meeting; if he refused, they would go to the Police Commissioners; if refused there, they would go to the Lords Justices; and, if necessary, they would appeal to the authorities in London for redress. (Loud cheers.)—But it was their (the meeting's) duty, "come what might," to enforce their rights, and to prevent the perpetration of a wrong. (Vociferous cheers and yells with rounds of the Kentish fire.) One party would propose a protest, a second an appeal to the authorities, but a third might propose to go at once into the lion's den, and seize him by the beard. (Rounds of the Kentish fire.) They should attend the meeting "prepared"—(Kentish fire)—in whatever manner was best calculated to enable them to assert their principles. [More of the Kentish fire.] Mr. Gregg then named a committee, which he pledged himself [very excited] should leave no means untried to prevent the perpetration of the contemplated wrong.—They were not bound to stand this insult. [Vehement cheering.] If this proposed meeting had been called by such a person as John O'Connell—

A Voice—There are none of you to be compared with him.

Here a frightful scene of violence and excitement took place. Almost the entire meeting rushed with tiger-like ferocity in the direction of the unfortunate man who caused the interruption. A host of bludgeons of every size and description, were suddenly displayed on every side; and for upwards of five minutes the screams, shouts, and exclamations were terrific. The individual against whom all this fury was directed having been expelled—during which operation he must have suffered severely—and the meeting having become partially settled, the Rev. Mr. Gregg exclaimed—"Now, boys, give us three rounds of the Kentish fire?"—a call which was most lustily responded to. He next read a string of resolutions, and an address to the "Romanists" relative to the great Catholic meeting on the 19th instant, and concluded by moving their adoption. (Kentish fire.)

Mr. Henry Cook seconded the proposition, and said it was his fixed determination to enter his protest in that hall on Tuesday next, against the audacious wrong intended to be perpetrated on that day (cheers.) And if "Paul Cullen," or any other man, dared to claim the position of a teacher of the Irish Church, he (Mr. Cooke) was determined to brand him as a liar and as an apostate Priest. (Shouts, yells, and several rounds of the Kentish fire.) He trusted every true Protestant would rally round that committee on the 19th instant, while displaying their opposition to the "Church of Antichrist." (More yells and Kentish fire.)

The motion was then put and carried. Mr. Edward Litton was then called to the second chair.

The meeting broke up in a most disorderly manner. Several copies of the following document lay in the passage leading to the Round-room, and were signed by the persons going in:—

"TO THE RIGHT HON. THE LORD MAYOR.  
"My Lord,—We feel ourselves called upon to address your lordship, as the highest civic authority in the metropolis, to inform your lordship that a requisition, which we beg to enclose, signed by a considerable number of noblemen, gentry, members of parliament, deputy-lieutenants, and justices of the peace—persons in stations known to the law—has convened the Catholics of Ireland to a public meeting, at the Rotunda, on the 19th inst.; that it is known to your lordship that the members of the Church of Ireland, as by law established, are members of the Catholic Church, and, as such, are included in the number of those who are convened to the meeting before-mentioned; that as members of the Catholic Church, and being apprehensive that on the occasion referred to, our rights, liberties, and privileges as British subjects may be compromised, we consider ourselves in duty bound to attend, and by every peaceable and legitimate interference stand up for our rights, and for the respect that is due to the law. But as we have some reason to apprehend that on that occasion we may be met by an opposition that is factious and disorderly, we do therefore most respectfully state the whole case to your lordship, and humbly pray that your lordship may be pleased to take such steps as shall be calculated to keep the peace on the 19th, and to secure to the members of the Catholic Church (vide Apostles, Nicene, and Athanasian Creeds,) as by law established, who may attend the meeting in compliance with the requisition, such treatment as does by reason, the custom of the country, and the laws of the land, belong to all free citizens when asserting the rights of citizenship."  
—Freeman.

LIMERICK SCHOOL OF DESIGN.—The official report upon the propriety of founding this institution, has, we understand, been most favorable. The Earl of Arundel, Mr. Monseil, and Mr. Wyndham Gould, took an active interest in the furtherance of the affair.—*Limerick Examiner*.

**PUBLIC DINNER TO JOHN REYNOLDS, Esq., M.P.**—We (*Freeman*) understand that in consequence of the vastly increased demand for tickets for the intended public dinner to Mr. Reynolds, M.P., on the 20th instant, the committee have secured the Theatre Royal, Hawkins-street, for that purpose. We also are informed that his Grace the Primate and several of the Prelates will attend. Letters have already been received from members of parliament, the mayors of the municipalities, and many gentlemen of high rank in England, announcing their intention of being present. Every circumstance tends to confirm the belief that the entertainment to Mr. Reynolds will be the most imposing that has occurred since the memorable banquet to the immortal Liberator and the Martyrs when discharged from prison in the year 1844. Communications were on Wednesday received from the Mayors of Cork, Sligo, and Wexford, announcing their intention of being present at this great metropolitan banquet; also from Mr. Keogh, M.P.; Mr. Sadleir, M.P.; Mr. S. Crawford, M.P.; Mr. A. O'Flaherty, M.P.; and Mr. T. Meagher, M.P.

**AGGREGATE MEETING OF CATHOLICS.**—The preparations for the great aggregate meeting are being prosecuted with zeal and energy. A large number of the prelates, and some of the most influential lay Catholics of the United Kingdom, will be present at the meeting. It promises, on the whole, to be one of the most important demonstrations ever made in Ireland.—*Freeman's Journal*.

The project for the establishment of direct steam communication between Ireland and America, continues to occupy the attention of our mercantile classes. We have been favored with a circular from the Lord Mayor, calling a meeting at the Mansion-House, on Thursday, the 21st, to take steps for this purpose. We are glad that his Lordship is thus actively following up his first important step to accomplish this great national object. The *Northern Whig* strongly indicates the earnest sympathy which the rapidly rising commercial capital of the north takes in the matter. The project is one which, if realised, will accomplish for Belfast what the shipping progress of Liverpool has accomplished for the manufacturing districts of Lancashire. The wise men of the north see clearly the harmony between their individual and the general interest, and with their active co-operation—with the weight which must always accompany the decided opinions of such a class, we have no doubt but the experiment will be tried, and, if tried, be successful.—*Id.*

The exhibition of the Royal Irish Agricultural Society attracted a large number of our country gentlemen to town during the past week. The society's show, as contrasted with that of 1849, their last show in this city, presented evidence of progress in some departments, and was on the whole successful.—*Id.*

**THE IRISH TENANT LEAGUE.**—A meeting of this society was held in the Rooms of the League, 2, Beresford-place, Dublin, on Monday evening, August 11th.

The Hon. C. S. Hardinge, the newly-elected member for the borough of Downpatrick, has subscribed £200 in all to the schools and charitable institutions of the town and neighborhood.

**GALWAY RAILWAY.**—We understand that on the 16th of August, the mails will be transmitted to Galway by the Midland Great Western Railway. In connexion with the railway there will henceforth ply from the several stations to different points in Connaught—Tuam, Ballinrobe, Castlebar, Westport, Oughterard, Clifton, &c., &c., some of Bianconi's first class cars; and when we say that Bianconi has undertaken the conveyance of passengers, we give ample assurance that nothing which capital, skill, and enterprise can accomplish will be left undone for their accommodation. Under the new arrangement a passenger will reach the distant town of Westport on a car from Ballinasloe at nine o'clock in the morning; whereas, under the former arrangement, he would not have reached until one o'clock. The facilities which this increased rapidity will give for passenger accommodation need only be alluded to to be understood and appreciated.—*Tablet*.

**PROSPECTS OF THE POTATO.**—Apprehensions for the fate of the potato begin to be very general. Statements have been made within the last week, which, if reliable, would lead us to expect a return of the old disease, and with it a great deal of the suffering from which Providence, we had fondly believed, had released us. Another year of ruin would have completed the burden of our calamities, and plunged the country too deep even for hope. But without disbelieving the accounts which have reached us from various quarters, we see no reason, as yet, to ascribe to them any other result than the reappearance of some form of the disease in certain localities, which, if it had been as general as it appears to be partial, would not make us despond for the safety of the crop. A single week heretofore sufficed to cover whole counties with blackened fields, whereas the present disease creeps on slowly, and only in a few instances have we heard of that peculiarly offensive smell arising from the putridity of the stalk, and few well-authenticated proofs of the extension of the disease to the tubers. We have seen the disease affecting some fields, in which, while the leaves were crumpled and blackened the stalks appeared firm and green, and the roots unmistakably sound. A few hundred yards distant we saw other fields, in which the seed, mature, and general treatment were the same, perfectly free from the slightest taint. Such is the mystery enveloping this singular phenomenon! While admitting, then, its partial existence, we confidently trust that the evil will prove much more mitigated than the too desponding believers in the return of the old form would lead us to expect. Last year the same apprehensions prevailed, and yet the general crop was tolerably abundant and good. This year the return of the disease has been considerably later—we believe by some weeks—and while the accounts are less general as to the extent, and more hopeful as to virulence of the affection, we are in a better position to meet it by reason of the more early cultivation. We need not here speculate on the consequences of another failure. That they would prove infinitely more disastrous than at any preceding period—just as a body, weakened by constant attacks of disease, would be more vitally affected by the recurrence of the old violent symptoms—is a proposition which requires no argument for its support. Another year of workhouse slaughter and overwhelming rates would complete the cycle of national suffering.—*Dublin Freeman*.

**THE ENGLISH HARVEST.**—Upwards of 1,000 laborers sailed by the *Pride of Erin* from Dundalk, on Tuesday, for the purpose of obtaining employment at the English harvest.—*Newry Examiner*.

**FRACAS BETWEEN MILITARY AND THE POLICE.**—An affair likely to be attended with very unpleasant consequences took place at Banagher on Friday evening last, with some policemen, and a detachment of the 17th regt., quartered there. It appears that two policemen were in a shoemaker's shop, when some drunken soldiers entered, who quarreled with the police and struck them. The soldiers were put out of the house, when they attacked other police who were on market duty. Both parties boxed each other well. While so engaged, a person named Molloy, most improperly went to the military barracks, and falsely reported that the police had stabbed a soldier. On hearing which the soldiers became enraged, rushed out of barracks with drawn bayonets in their hands, and ran through the streets to the terror of the inhabitants shouting for "b-y Peelers." The entire company, including the guard, with three or four exceptions left their barracks. On seeing this overwhelming force approach, the police fled in all directions and concealed themselves; the soldiers pursued one policeman into a field; they knocked him down, kicked him while down on the head and body, and deprived him of his carbine and bayonet. The officers of the detachment were all unfortunately absent at the time, having in the morning gone down the river Shannon a few miles to a regatta at Portumna.—*Saunders's Correspondent*.

**EFFECTS OF THE LATE FLOOD.**—EIGHT BRIDGES DESTROYED.—The floods which occurred in the early part of last week have proved destructive to property and life, we are informed that eight bridges were swept away. The stacks of turf being carried by the streams to the bridges, and choking up the arches, they were forced to yield to the pressure. In several places new beds have been formed by the streams, seriously damaging the growing crops.—*Armagh Guardian*.

**MELANCHOLY ACCIDENTS.**—During this week three accidents, each attended with loss of life, occurred near this town. On Tuesday an industrious laborer named Keefe, while engaged in blasting rocks on the Ballygaddy drainage works, having incautiously approached where the lighted fuze lay, was blown up into the air, and died a few hours afterwards in the most excruciating agony. Another accident of a similar nature occurred on the same day at the Clare Tuam works; and the third on Thursday at Kileravanly, where a poor man named M'Hugh was employed in levelling the house of a tenant lately evicted, when the entire gable end fell upon him and crushed him to death. To render the unfortunate occurrences more deplorable, the three men have left large families entirely destitute.—*Tuam Herald*.

**THE PRESENT MILITARY FORCE IN IRELAND.**—The following is the official return of the military force in Ireland and their respective quarters:—Cavalry.—1st Regiment of Dragoon Guards, Newbridge; 4th ditto, Cahair; 5th ditto, Dublin; 6th ditto, Ballincollig; 7th ditto, Dublin; 7th Hussars, Dublin. Infantry.—1st Foot [2d battalion], Fermoy; 3d ditto [depot companies], Boyle; 6th ditto [depot], Nenagh; 9th ditto, Athlone; 14th ditto, Dublin; 17th ditto, Galway; 27th ditto, Dublin; 31st ditto, Enniskillen; 34th ditto [depot], Mullingar; 35th ditto, Dublin; 39th ditto, Dublin; 40th ditto, Cork; 41st ditto [depot], Castlebar; 43rd 43rd ditto, Clonmel; 47th ditto [depot], Waterford; 49th ditto [depot], Birr; 52d ditto, Limerick; 55th ditto [depot] Butevant; 57th ditto, Kilkenny; 59th ditto [depot], Tralee; 60th ditto [depot], 2d battalion], Naas; 62d ditto, Dublin; 63d ditto, Limerick; 66th ditto [depot], Youghal; 68th ditto [depot] Birr; 71st ditto [1st battalion], Newry; 73rd ditto [depot], Londonderry; 74th ditto [depot], Kinsale; 81st ditto, Templemore; 89th ditto, Dublin; 90th ditto, Cork; 91st ditto, Belfast; forming an effective military force, including the Royal Artillery, Sappers and Miners, and Royal Engineers, of 20,000 men, exclusive of the enrolled pensioners and police, which is the smallest number of troops for many years, and shows the tranquility of the country.

The total excise revenue in Ireland in 1850 was £1,312,000, of which Dublin contributed £329,000, and the consumption of spirits in Ireland was 7,465,000 gallons against 7,086,000 in 1849. Out of the above sum of £1,312,000 not less than one million was therefore contributed by whiskey alone.—*Tablet*.

**POOR LAW RELIEF IN IRELAND.**—On Monday a return to parliament was printed, from which it appears that in the three quarters of the year ending the 28th of June last, the total expense incurred for in-maintenance was £444,488 and for outdoor relief £8,082; for other expenses £402,508 making the total expenses incurred £855,078. The poor rate lodged amounted to £340,386; and the total poor law valuation was £11,923,459.

**REPAYMENT OF GOVERNMENT ADVANCES.**—The Poor Law Commissioners have signified to the guardians of the Ballina union, and other unions similarly circumstanced, that it will be necessary for them to make provision for the annual payment of the money advanced during the period of extreme destitution. The guardians of the Ballina, Killala, and Swinford unions, have protested against this proceeding of the commissioners.—*Tyrone Herald*.

**DECREASE OF PAUPERISM IN THE TUAM UNION.**—We have the extreme gratification of announcing to the rate-payers of this union that within the last fortnight, nearly one thousand inmates of the Tuam workhouse have been voluntarily discharged.—*Tuam Herald*.

**EMIGRATION.**—On Friday morning crowds of emigrants and their friends paraded the quays preparatory to the steamers starting in Liverpool. The *Mars* had, at least, five hundred on board, the greater portion of whom were of the better class. The *Mountaineer* also had a large cargo of emigrants.—*Waterford News*.

**MARYBOROUGH.**—Emigration still continues to go on as usual in this neighborhood. Several respectable young persons leave this week. The present harvest will prove productive, and afford increased facilities for emigration.—*Leinster Express*.

**PAUPER EMIGRATION.**—The following large number of emigrants have been sent out to Quebec, from the Kiltush and Ennistymon Unions:—For Quebec—the ship *Jessy*, 186; *Jane Black*, 295; *Primrose*, 107; *Jane Watson*, 127.—*Monster News*.

**PAUPER EMIGRATION.**—The guardians of the Clifden union, in the county of Galway, have succeeded in making arrangements for the emigration of 250 female paupers to America, for whose outfit the officers of the workhouse have been constantly at work for the last month. A splendidly equipped vessel has arrived at her moorings at Clifden Castle, for the conveyance of those females.

**PRISON DISCIPLINE.**—We understand that the governors of our local gaols have received directions from

government to have the hair of all the females of bad character, committed in future, cut short, in compliance with the new law.—*Newry Examiner*.

GREAT BRITAIN.

**THE EX-ROYAL FAMILY—INVERNESS, WEDNESDAY.**—The Ex-Queen of the French, accompanied by the Duke and Duchess de Nemours, the Prince de Joinville, and several members of her suite, arrived here yesterday by the Edinburgh Castle steamer from Oban. The vessel was gaily decorated in honor of the illustrious party.

**THE MILITARY RIOTS IN EDINBURGH.**—Five soldiers who were implicated in the riots of the 24th June last, were brought to trial on Thursday at Edinburgh, and sentenced to six months' imprisonment.

**THE GREAT BRITAIN STEAM-SHIP.**—This splendid vessel, after undergoing a thorough repair, is expected to be fit for sea in about two months. She is now in the graving dock, where she has received a new keel, having been formerly flat, and a spacious and splendid saloon has been fitted up on her deck, extending the entire length, 275 feet. She will proceed on her transatlantic voyage some time during the month of October, under the command of Captain Matthews, formerly of the Great Western, and afterwards of the City of Glasgow.—*Liverpool Chronicle*.

**EXTENSIVE EMIGRATION.**—On Saturday afternoon, a large party of emigrants, to the number of nearly 200, and principally from the Highlands, left Granton Pier by the Clarence steamer, for London, where they are to embark for the Australian colonies.

**BRKENHEAD DOCKS.**—The directors propose to raise a further sum of £110,000.

Colonel Reid of the Royal Engineers, formerly Governor of Bermuda, and afterwards of Barbadoes, will proceed as governor to Malta, when his duties as a member of the Executive Committee of the exhibition of all nations shall be concluded. The government of Malta will in the meantime continue to be administered by General Ellice the Commander-in-Chief of the forces in that island. Captain Knight now superintendent of military prisons in Canada, is appointed superintendent of the convict prison at Portland, in succession to Captain Whitty, promoted to be a member of the Board of Government prisons in London.—*Observer*.

**MORAL ENGLAND.**—On Sunday last two couples of lovers were married at Whetstone, and on the following day, about half-past one o'clock, one of the ladies became the mother of a fine daughter. Whether this event had any effect upon the other lady we know not, but about ten o'clock the same night she became the mother of a son.—*Leicester Journal*.

(From the London Correspondent of the Tablet.)

Her Majesty's advisers are making her put the loyalty of Catholics to a rather severe task. While in her speech from the throne on the prorogation of parliament, a prominent place is given to the Ecclesiastical Titles Bill, for which she thanks her faithful Lords and Commons, there is not a word on what every one must have supposed would have been the chief topic with a Government who had at heart the real welfare and prosperity of her subjects—namely, the tremendous deficiency in the population of Ireland as revealed by the census, and the landlordism and famine which are thinning the remaining inhabitants of that suffering Island. Lord John Russell insists upon the Queen carrying out this line of conduct in private also, as may be seen from the following fact. The very Rev. Prince Hohenlohe, one of the four *camerieri segreti partecipanti* of his Holiness and a near relation of the Queen, lately came to London, and announced his arrival at Court. It is said that the duchess of Kent immediately called on him, and told him that in the present state of feeling it was not possible that he should be received at Court; and, indeed, that the Ministry would not suffer it. I suppose this was intended as a direct insult to the Pope. The last words spoken in the House of Lords before the prorogation had the same tendency. Lord Shaftesbury brought forward a motion to instruct the Government to apply for a site within the walls of Rome for a conventicle, in which the service of the English State Church might be performed. There is no absolute impossibility in this. The Jews have a Synagogue, the Russians and Prussians have places for their own worship; indeed, it is a mere accident that the English place is without the walls. It was their own choice. A site within the walls was offered them, but their present place was chosen as being far more convenient, and nearer to the quarter where they usually reside. But to choose the present time for insisting on the favor is palpably adding insult to injury, and it is meant to be so by those who are most active in the business. The English press wish to keep up the irritation and invent the most barefaced lies with this intention. There was an article in the *Times* on Monday, contrasting the liberality of the English in allowing Catholics to build Churches in London with the bigotry of the Pope in refusing a site to Englishmen in Rome; in which it was said that we have a superfluity of accommodation in the churches already existing in London, and that any more we may build are intended rather as traps for Protestants than for the use of their own people. The real fact of the case being, that neither our church-room, nor the number of our priests, is sufficient for more than one fifth of our Catholic population.

An amusing instance of the way in which bigotry defeats its own ends has just happened with regard to the community of sisters of Notre Dame at Clapham. Three years ago they rented a house at a most extravagant price for a convent; the lease being terminable after three years at the option of the landlord, but not till after seven years by the tenant. In order, as it was supposed, to drive them from the neighborhood, the landlord was induced to forego the pecuniary advantages, and to give them notice to quit at Michaelmas. In the meantime, the Nuns had been trying to purchase a house on the Common, for which they were asked £9,000, at least £2,000 more than its value, advantage being taken of their supposed necessities, and of the evident difficulty which they had in finding a place. However the negotiation came to nothing; the house was sold by auction, and bought in by a Protestant lawyer for £6,000. Clapham rejoiced, supposing that it was delivered from the convent which its soul hated; and it has yet to learn, that the Protestant lawyer was simply the agent for the good Religions, who may thank Clapham bigotry not only for the opportunity of getting a capital house at a reasonable price, but also a deliverance from four years' rent of their present house, which they could never have underlet for the amount which they pay. Their new house is most conveniently situated on the Common, and has about fourteen acres of valuable land attached to it.

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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, SEPT. 5, 1851.

NEWS OF THE WEEK.

"The fruits of the policy, opposed by ministers, to *Papal Aggression*," says the *Speculator*, "are harvested in Ireland. The faint dawn of industrial enterprise has been overcast by clouds of faction, of the deepest theological hue. At the Limerick election, the once popular cry of 'Ireland for the Irish,' was scouted. 'Our religion!' was the watchword. Encouraged by these symptoms, the project of an exclusively Catholic University is pressed with redoubled vigor." If such be the first fruits of Whig Penal Laws, Catholics have more cause to rejoice, than to mourn over them. By the admission of Protestants, their first effect has been, to arouse a deep religious enthusiasm amongst the people; and to band them together, in defence of their religion. The second, has been to give increased vigor, to the plan of founding the Catholic University. In seasons of religious indifference, it might have been difficult, by an appeal to a greatly impoverished people, to collect, in so short a time, the funds requisite for carrying the beneficent designs of the Church into execution; but thanks to the violence of our adversaries, the storm of persecution has but served the cause of the Church, by purifying the atmosphere, of the foul miasma, engendered by religious apathy; tempests have their uses, in the moral, as well as in the physical order; and for the present tempest, wherewith the Church in Ireland is assailed, we may thank God. By our Irish extracts, it will be seen that his Grace the Archbishop of Armagh, has signified his intention of presiding at the Aggregate Meeting of the Catholic Defence Association, which was to have been held in the Rotundo, on the 19th ult. A Mr. Fresham Gregg, a Protestant minister, has done his best to excite his co-religionists, to disturb the peace of the meeting, and to repeat, if possible, in Dublin, the scenes enacted at Dolly's Brae. For his own sake, and for that of his friends, we hope the rev. gentleman will be unsuccessful; for if violence be attempted, the Catholics are in sufficient force, to be able to turn the tables upon their ruffianly assailants. The letter of Dr. Cahill, exposing the dishonest policy of the British ministry, will repay an attentive perusal.

COLPORTEURS:

The faith of Catholics is not much in danger, from all these proselytising gentry can do; it is clear, that the French-Canadians have more good sense, than their English brethren are generally willing to give them credit for, and that in spite of the ignorance, with which they are so bitterly taunted, they are not yet far enough gone in folly, as to allow themselves to be wheedled out of their cash, and their religion, by a few tract and Bible pedlars. We have just been perusing an account of the adventures, which occurred to one of these itinerant Gospelinongers, as recorded by himself, or, as he terms it, "A record of the incidents and results of the campaign, and the token of the Divine favor in our various fortunes." During the summer, a Mr. H. R. Edson, started from Andorer, in the United States, with some elect brethren, on a Colporteur trip, for the purpose of disseminating Gospel truth, and Yankee notions, amongst our benighted *habitans*, and of imparting to

them a few of those evangelical, or, as we would term them, knavish tricks, for which our New England neighbors are so pre-eminently distinguished, and through the performance of which, they have obtained the reputation of being *sound Gospel professors*, and *smart men of business*.

Durham, a town situated on the River St. Francis, about fifty miles from its mouth, was the spot favored by these worthy men, as the field of their labors, and a terrible account Mr. Edson does give, to be sure, of the state of Protestantism in Durham. There is a Congregational church there, only they don't keep a minister; the rev. gentleman, who was in the habit of doling out the bread of life, having gone to England, there were no religious services in his church. The Methodists were a little better off: they enjoyed the ministrations of a worthy man, once in two-weeks. The Anglicans had occasional meetings, and another Protestant sect, called *Adventists*, with whose tenets we are not acquainted, "sometimes met together;" but, upon the whole, Durham seems to be preciously badly off for *sanctuary-privileges*. The Protestant inhabitants should club together, and, as each is not able to keep a whole minister, they might be able to job one amongst them. A regular long-winded preacher, might get through the business well enough. Early in the morning he might read the Liturgy to the Anglicans; hold forth to the Congregationalists in the forenoon, upon the infinite mercies of God, as manifested in the damnation of little babies; get up a small religious excitement, or revival; with the Methodists in the evening; and wind up at night, with prayers, and brandy and water, with the Adventists.

The spiritual condition of the Catholics of Durham, contrasts favorably with that of their separated brethren; the former seem to be blest with the services of an active and zealous Clergyman, one well aware of the importance of keeping the wolves out of the fold: the laity seem also well disposed to second their worthy pastors, if we may judge by the following complaint of Mr. Edson, of the way in which the natives "sport the oak." After mentioning that he had met with a warm reception, Mr. Edson adds:—

"Of course you would expect me to except the Catholics, who closed their hearts against the truth, and their doors in our faces. The priest, in the Township of Durham, publicly warned his flock not to harbor us or our books."

Rather bad this, Eh, Mr. Edson! You could not manage to sponge upon the poor *habitans*, Eh! Well, we don't pity you, but feel rather inclined to admire the good sense of the Catholics, who, by the advice of their priest, closed their hearts against your doctrines, and their doors in the faces of a parcel of evangelical loafers, like you and your comrades.—The only success these colporteurs met with, was amongst the Protestant part of the population, and there they seem, not to have done badly. They managed to get a *Scotchman* to subscribe a dollar! What for, do you think, reader? No. There you are wrong. It wasn't for sulphur—it was for books—good books, such as *Bunyan* and *Baxter*, the *Spirit of Popery*, and that remarkably veracious work, *D'Aubigné's History of the Reformation*. Books, to the amount of \$1,400, were put in circulation, and, as a natural consequence, the colporteurs felt very much interested "in the people, and fields they had visited," and determined to thrust in again the sickle, there, where they had already reaped so good a harvest: in other words, they found that they had made so profitable a job of it, that they made up their minds to try it again, next year.

But the Catholics were sad reprobates, regular vessels of wrath; wouldn't buy tracts, at any price. What though a Scotchman came down with his dollar, not a sou could the colporteurs wring from the Papists; whence they conclude, naturally enough, that priest and people, are booked for something uncomfortable. "When we did call, satisfaction was generally apparent when we took ourselves, and piratical books, off from their premises," says Mr. Edson; the literature of the conventicle was at a discount; and fools as they are said to be, the French-Canadians were not fools enough to give good money, for bad tracts, or to part with their honest earnings, for the purchase of the namby-pamby trash, of the Tract distribution society. One convert Mr. Edson makes, and only one; and as the case is remarkable, as showing the wonderfully rapid argumentative powers of this Yankee apostle, we will let him tell it in his own words:—

"One Catholic, however, did take a copy of the French Testament. It was thus: we were at near sunset, on the banks of the St. Francis, waiting for the canoe an Indian chief sent for us; we fell into conversation with a young Canadian. He could not read. His wife, he said, was a good scholar, i. e., could read well. I persuaded him to take the precious gift to his home, after convincing him that it was simply God's word, without comment, and that every human being had a right to read it, and could understand it."

We called this a remarkable conversion; indeed we may say that it is the most remarkable case of conversion that we ever heard of. Mr. Edson, whilst waiting for a canoe, falls in with a *Canadian who cannot read*, pulls a book out of his pocket, or pack, and in the course of an hour's, or two hour's conversation, is able to convince this young man, who cannot read, that said book is God's word; without comment, and that he (the illiterate Canadian) is able to understand it. We do not hesitate to say, that if Mr. Edson could do all this, he is a precious sight a cleverer fellow, than the wizard Francisco, who has lately been astonishing the good people of Montreal. Will Mr. Edson publish his secret? Will he, through the columns of the *Montreal Witness*, inform us, how, in the course of a short conversation, he managed to convince a young man, unable to read, that the contents of a book which he held in his hand, were genuine and authentic, faithful translations, and copies

of the writings of *inspired men of old*? And above all, how he contrived to persuade this young man, that he was fully able to understand them. Greater men than Mr. Edson, have thought differently: after a long study, and diligent investigation of the writings of the Bible, they have come to the conclusion, that their sublimity is exceeded by their obscurity, and that the judgments of God, are a great and impenetrable abyss.—Ps. xxxv. 7. "How great and difficult a thing is it," says Luther, "to understand the Scriptures. Twenty years labor are required to understand the Georgics of Virgil; twenty years, passed in the management of affairs, to have a clear comprehension of the Epistles of Cicero; a hundred years with the Prophets Elias, Elijah, John Baptist, Christ, and His Apostles, to have a *glimpse* into the Scripture," and yet, a few minute's conversation with a pedlar, on the banks of the St. Francis, is sufficient to convince a young man, unable to read, that a book which he sees for the first time, is the pure word of God, without comment, and that he is able thoroughly to understand it!! No, no, Mr. Edson, you may have made a Protestant of this young man; but it was not by convincing him, that your books were the pure word of God, without comment. You, and yours, have another, and very different mode of proceeding, with the Catholic who falls into your net: you persuade him, for instance, that fasting is as unnecessary, as it is unpleasant; that confession of sin, is as superstitious, as it is painful; and that cleanliness, and elasticity, are as displeasing to God, as they are difficult for man to practice; you persuade him, that he is a clever fellow, a competent judge upon all the most important and difficult questions which can present themselves to the mind of man. It does not require a labored argument, to convince the ignorant *habitan* that he is wise, or to persuade him to abandon penance, austerities, and mortification. The pride of his heart, and the lusts of his flesh, are more powerful advocates, than you, or your comrades; his animal passions plead more strongly in favor of Protestantism, than any thing you can advance in its behalf; and finally the ignorant *habitan* yields, not because he is convinced that the book which you flourish so ostentatiously before his face, and whose praises you sing with the orthodox, and nasal twang, is the pure word of God; but because he perceives, intuitively, how easy it is to be a Protestant, and knows, perhaps from experience, what a continual conflict with the world, the flesh, and the devil, it requires to remain a Catholic.

HOW PROTESTANTS ARE HOAXED.

From articles which occasionally appear in the United States evangelical journals, in the form of communications from Roman Correspondents, we were well aware, how prone are the Italians, to indulge their propensity of hoaxing, or poking fun at, strangers from far off Protestant lands; knowing the general ignorance of Catholicity, and the credulity that prevails amongst them, these light-hearted dwellers in the South, cram their visitors, with all kinds of impossible stories, about "relics," and the "horrors of the Inquisition." In a short time, these wondrous tales are sure to find their way into print, and being extensively circulated, serve the double purpose, of gratifying the morbid taste of the Protestant community, for the horrible; and of keeping alive, a holy hatred of the Scarlet woman, whose hinder end reposes upon seven hills, "whose top reaches unto heaven;"—for the remainder, *vide Kirwan's "Decline of Popery."*

Relics, especially, furnish a fertile theme for the small wits of the conventicle. Although it is not ridiculous, or worthy of censure, for Protestants to retain relics, or memorials, of Luther, Calvin, Knox, or some of the founders of their new fangled religion, it is the height of folly and impiety for the Catholic to preserve, and regard with feelings of respect and loving admiration, aught that once appertained to holy men of old, to the Saints of Christ's Church, to the living temples of the Holy Ghost. But the usual way of dealing with the subject, with Protestants, is, as usual, misrepresentation. If they have not wit enough to concoct new, or tact and memory enough to select old, falsehoods, they ransack Joe Miller, and Punch, in search of some extravagancies to impute to Catholics; or imposed upon, in their travels, by some laughter-loving Italian, they bring back with them to their native land, some such list as the following, of the relics exposed to the adoration of poor benighted Papists:—

- SOME OF THE RAYS OF THE STAR THAT APPEARED TO THE MAGI.
- A VIAL OF THE SWEAT OF ST. MICHAEL, WHEN HE CONTENDED WITH SATAN.
- A RIB OF OUR LORD, OR AS IT IS PROFANELY STYLED, OF THE VERUM CARO RACTUM.
- A FINGER OF THE HOLY GHOST.
- A FINGER OF A CHERUBIM.
- THE FACE OF A SERAPHIM, WITH ONLY A PART OF THE NOSE.
- THE SNOOT OF A SERAPHIM, THOUGHT TO HAVE BELONGED TO THE PRECEDING.

Our readers will perhaps imagine that we are joking; that it is impossible, that any Protestant writers, should have given to the world, such a string of absurdities, as real *bona fide* Catholic relics, and as such, exposed to the veneration of the faithful. We assure our readers, that we are perfectly serious; that we have copied the above from a list of relics, published in an extensively circulated Protestant periodical—*Chambers' Papers for the People*—a work, which on its title page, professes to be mainly addressed "to that class of readers, whose minds have been educated by the improved schooling, and the popular lectures, and publications, of the last twenty years, and who may now be presumed to crave a higher kind of Literature than can be obtained through the existing cheap periodicals." If

the class whose minds have been educated by the improved schooling, can swallow all this trash about *fingers of Cherubim*, and *snoots of Seraphim*, what must be the nature of the mental pabulum afforded to the subjects of the unimproved schooling? This list of relics originated, probably, in the stories wherewith Italian Catholics are too often apt to hoax their Protestant visitors; the Italians are, as we all know, excessively addicted to this kind of sport; but we did not expect to find the American Consul at Rome, taking an active part in this mischievous amusement, and devoting his energies to making a fool of the correspondent of the *New York Journal of Commerce*; and yet, so it is; at least we find the said correspondent, attributing to that august official, the following romance, although, for our own parts, we strongly suspect that the original is to be found in one of the legends of our old friend Samuel Weller, of Pickwickian notoriety; the "Cylindrical Pit," set all round with "knives and cutlasses," has so very much the appearance of an old acquaintance in a new dress. Sam's version ran thus, as well as we can recollect:—"An eminent Sausage maker in the Strand, had invented a Patent Sausage grinding machine, which was the pride and solace of his existence; but being, upon one occasion, more than ordinarily troubled with the bitter tongue of a vixenish wife, the poor man cast himself headlong into his machine, and in a fit of temporary insanity, rashly converted himself into sausages. An elderly gentleman, passionately attached to pork sausages, broke one of his teeth whilst eating one of these delicacies; an examination of the hard substance, the cause of his misfortune, followed, and the result was, that it was identified by the disconsolate widow of the amiable defunct, as one of her lamented husband's trowser's buttons. Thus was the fate of the suicide brought to light." The correspondent of the *New York Journal* calls his legend—"The Inquisition Opened." The scene of the catastrophe is shifted from the Strand to the Porta Cavalligieri; heretics, instead of respectable tradesmen, are made mince-meat of; and the American Consul at Rome—who, whatever may be the amount of the salary wherewith a grateful people remunerates his arduous services, in the task of propagating calumnies against the religion of a large portion of his fellow-citizens, does not seem to be overburdened with work, or else he would find something better to do, than picking up old bones in the streets—is the chosen agent through whom Providence brings to light the "Horrors of the Roman Inquisition." Not only is Sam Weller's story more interesting; it is also more probable, and has an air of truth and reality about it, which our talented correspondent of the *New York Journal* vainly strives to imitate. But we will let our readers judge for themselves:—

"The Consul was particularly struck with the imposing dimensions of the "Chamber of Archives," filled with voluminous documents, records, and papers. Here were piled all the proceedings and decisions of the holy office from the very birth of the inquisition, including the correspondence with its collateral branches in both hemispheres. Upon the third floor, over a certain door, was an inscription to this effect—"Speak to the first Inquisitor." Over another—"Nobody enters this chamber, except on pain of excommunication." They might as well have placed over that door the well-remembered inscription of Dante over the gates of Tartarus—"Abandon hope all ye who enter here." That chamber was the solemn Hall of Judgment, or Doom room, where the fates of thousands have been sealed in death. Over a door directly opposite, another inscription reads, "Speak to the second Inquisitor." Upon opening the second door of that department, a trap door was exposed, from which the condemned, after they left the Hall of Judgment, stepped from time into eternity. The well or pit beneath had been built in the ordinary cylindrical form, and was at least 80 feet deep, and so ingeniously provided with projecting knives and cutlasses, that the bodies of the victims must have been dreadfully mangled in the descent. At the bottom of this abyss, quantities of hair, and beds of mouldering bones remained. Not only at the bottom of the pit, but also in several of the lower chambers of the building, were found human bones. In some places they appear to have been mortared into the walls. The usual instruments of torture in such establishments were likewise manifest. The Consul presented me with a bone which he brought with him as a memorial of his visit."

And very kind it was of the Consul to be sure; though we should have been well content to have been informed what manner of bone it was. Bones are by no means rare, even in Montreal, and we can supply the *Italian Correspondent* with them, upon as reasonable terms, as the American Consul himself: we did intend to have sent him the jawbone of an ass, only, upon second thoughts, it struck us that such a present would be superfluous, the Italian Correspondent of the *New York Journal of Commerce* having one of his own already.

LIBERAL CATHOLICS AND GODLESS EDUCATION.

"Inimici hominis domestici ejus." A man's enemies are they of his own household, said the prophet of old; and so said we, as we read a somewhat lengthy communication, signed by a *Liberal Catholic*. This communication our correspondent requests us to publish, a request with which we cannot comply; we will give him our reasons, and reproduce his arguments in favor of the *godless* system, in so far as any thing he has adduced in its favor, is worthy of the name of argument. A Liberal Catholic, objects to the subscription, set on foot in this continent, for the purpose of aiding the Catholic Hierarchy of Ireland, in their glorious undertaking of furnishing the youth of Ireland, with a Catholic University; because, the success of that undertaking will ensure the downfall of the Queen's, or Godless Colleges, of which he professes himself to be an ardent admirer, "notwithstanding all the Bishops of the present day may say to the contrary." He

adds; that though differing with us upon the question of the propriety of supporting the Catholic University, and thereby discountenancing the Godless Colleges, "it is a subject for discussion," and that many young Catholics (very young Catholics, indeed, we should think) agree with him in his opinions. He argues, that as "divisions, political and religious, have been the bane of Ireland," so, sitting on the same forms, hourly exchanging thoughts, and getting thoroughly to know and understand each others feelings, will produce unity, and be productive of unnumbered benefits. Young men, educated in the Godless Colleges, when grown up to man's estate, will not forget the liberality of their younger days; and he instances many young men, Catholics, and Protestants, who have completely forgotten the bigotry of their fathers, in their enthusiastic admiration of the Godless Colleges; and, in fact, have grown up such liberal devil-may-care set of fellows, on matters of religion, that it is to them a matter of perfect indifference, whether they attend Mass or Meeting, Church, Mosque, or Conventicle. Then, with a flourish about the "liberal ideas of an advancing world," a vile phrase, that smacks most villainously of the young men's sporting club, our liberal Catholic concludes, with an exhortation to the Irish Catholics of Canada, not to contribute towards the support of the Catholic University.

Now, with all this, we have no fault to find; we object only to the signature; to the appending the name "Catholic" even with the prefix of "Liberal," to such a letter. The person who really entertains such sentiments, "notwithstanding all the Bishops of the Catholic Church may say to the contrary," is not a Catholic at all: we do not mean, that he is an Anglican, or a Presbyterian, a Congregationalist, or a Latter Day Saint; but he is not the less a Protestant, because he protests against the formal decision of the Pastors of Christ's Church, upon matters deeply affecting faith and morals. He might have signed himself an "Indifferent Catholic," because he is one who evidently confounds "indifference" with "liberality," though no two things can, in reality, be more dissimilar. By Liberal Catholic, in its proper acceptation, we understand one, who loves his neighbor as himself, and who, with a heart overflowing with love, and good will to all his fellow-creatures, renders unto all men, as he would that they should render unto him. In this sense of the word, no one can be truly a Catholic, without being a Liberal Catholic. But in the common acceptation of the word, a liberal Catholic means one, who will never venture to assert, that it is of any great consequence after all, how much of God's revelation, men may accept, or reject, and whose warmest advocacy of the religion he professes, will never exceed a gently implied opinion, that though all forms of religious belief are true, his is truer; or, that though Protestants may be walking in a "right path enough," he is walking in a "righter." It is of no use attempting to argue with one of these men; they have yet to learn their alphabet, as it were, and to find out, that whatever is not true, is false.

Our correspondent errs also, in stating that the question of the Godless Colleges "is a subject for discussion." Opinions alone furnish subjects for discussion; as Catholics, we have nothing to do with opinions; we want facts, we must have certainty; but about facts, which we know with certainty, there can be no discussion. Now, this question, about the Godless Colleges, has been decided by the Church, speaking by the mouth of the Sovereign Pontiff—the only authority given unto men, whereby they may attain certainty, respecting facts in the moral and religious order. It is therefore a well established fact, and no longer a matter of opinion, that the Queen's Colleges of Ireland, are dangerous to faith and morals, and, as such, it is not a subject for discussion, in the columns of the TRUE WITNESS.

It being then a fixed fact, that the system of education pursued in the Queen's Colleges, is dangerous to faith and morals, our correspondent can hardly expect us to enter into any discussion, as to whether it be a system, to which Catholics can, consistently with the supreme allegiance which they owe to the Church, lend their support; or whether, for the sake of bringing about a doubtful political unity, it be worth the while to run the risk, of an almost certain moral and religious corruption. The union of which our correspondent speaks, could be brought about, only by compromise—by the sacrifice of principle; by the Catholic becoming less Catholic, or by the Protestant becoming less Protestant. We also desire to see destroyed those divisions, which have so long rendered Ireland the prey of the foreigner, and enabled the Saxon to trample upon the liberties of her people; but the union we long for, is a union, in zealous attachment to the Church, and not in indifference to all religion; the bond of that union, to be durable, must be Catholicity. We yield not to our correspondent, in ardent aspirations after the welfare, moral and material, of Ireland; but it is because we esteem her moral well-being, infinitely more important than her temporal prosperity, that we desire, above all, to see Ireland, remain Catholic Ireland, a glorious example, even in her sorrows, to the surrounding nations.

"Among the faithless, faithful only she;  
Among innumerable false, unmoved,  
Unshaken, unseparated, untrifled."

The Catholic Telegraph seems to entertain certain fears respecting the future teaching of the Irish Catholic University, fears which we venture to assert are utterly groundless.

"Is it to be a Royalist-establishment?" he asks. "Are its trustees to be continually plastering the public ear with professions of devotion to Queen Victoria, Prince Albert, and the rest of the Royal Family?"

The very name of the establishment should suffice to allay the apprehensions of our cotemporary. It is

to be a Catholic, not a Royalist, University; in it the youth of Ireland will be taught to "Fear God, and to honor the King," that is, to pay a due obedience to the legitimate authorities, in all things compatible with their first, and more important duty—their duty towards God, and their obedience to the precepts of the holy Church; but we may be assured, that the principles of a slavish obedience to the civil power, when that power opposes itself to the Church of Christ, will not only, not be inculcated, but will be expressly condemned, in a University established upon Catholic principles, and with the sanction of the Hierarchy of Ireland, and of the Sovereign Pontiff. With the remainder of our cotemporary's remarks, upon the little cause that Catholics, and especially Irish Catholics, have to entertain any very ardent attachment to the Sovereign, or to the government, of England, we so entirely agree, that we insert them in full:—

"Her Majesty has just signed the Penal Bill. When she visited Ireland, she was enthusiastically visited 'by her hereditary bondsmen.' They would have kissed the curb-stones had she told them so. Oh! how she loved her Irish people! She could scarcely tear herself away from Dublin. She stood on the wheel-house of the yacht, as the papers took care to relate, gazing through the mist, to catch a last glimpse of the shore! It was the general impression, in the green island, she was so allured fond, as the Yankees say, of the people, that she would throw her arms around the first Irishman she met in London, and kiss him, in the name of his country. Well, she hasn't done so yet; her affections have not run in that Irish channel; but she has just put her name to a Bill—*the Bill*—informing her beloved subjects in Ireland, that if they dared to serve God without her consent, and approbation, she would fine, and imprison them. And she has further declared, that any rascal, who thought proper to act the part of an informer, should be at liberty to prosecute any Bishop, or Priest of the Catholic Church, who should dare to call himself by his own name. This is the way she shows her love."

Her Majesty may have very good reasons for "dissenting her love;" but then, our cotemporary seems to think, "that she need not have kicked her Irish subjects down stairs," and that she might have found some better method of testifying her satisfaction with the enthusiastic reception that she met with from Irishmen, than prohibiting the exercise of their religion. Well! after all, we don't think that there is likely to be much love lost, between sovereign and people: nor do we think that ministers will recommend another Royal visit to Ireland; should such an event occur, we sincerely hope, and firmly believe, that no insults would be offered; but we think that there would be as little probability, of Majesty's receiving any very noisy demonstrations of loyalty. The day for all such demonstrations, from Irish Catholics, is gone by for ever. A Royal visit to Ireland would be a very different affair now, to what it was before the passing of the Penal Laws. The shouts and acclamations with which she was then received, would all be hushed—

"No man would cry God save her,"  
"No joyful tongue, give her her welcome home."  
because Irishmen have at last learned "not to put their trust in princes." It is a good, and salutary lesson. Henceforth they must rely, only upon God, and their own right arms.

ACCIDENT.—We read in the *Melanges Religieuses*, that, on Sunday last, at St. Gregoire, District of Three Rivers, while his Lordship the Bishop of Martyropolis was celebrating a solemn Mass, at which M. Jean Prince, his Lordship's nephew, was to receive the holy order of Priesthood, a melancholy accident occurred within the interior of the Church. The entire Church, pews, aisles, and nave, even to the outer doors of the sacred edifice, was densely crowded. About two hundred persons from a neighboring parish, and adjacent villages, occupied a kind of gallery, constructed for the occasion, and considered sufficiently solid; but, unfortunately, it proved otherwise, for in the course of the Introit, the supporters gave way, and, with a sudden crash, down tumbled the frail construction, with all those who were on it. The persons under this gallery, alarmed in time by the crackling of the supporters, rushed precipitately through the three front doors, which were, most providentially, open at the time, and escaped unhurt. But of those who were precipitated from the gallery, about fifty received severe contusions, and one man, a respectable inhabitant of St. Gregoire, has since died, (as has been asserted) in consequence of the awful pressure he suffered on this melancholy occasion. We shall not attempt to portray the fright and terror of the congregation, at the time of this unexpected catastrophe, their minds being then absorbed in prayer, and in the heavenly contemplation of the august and solemn ceremony then being celebrated.

On Thursday, the 28th ult., the Council of the Ecclesiastical Province of Quebec terminated its labors, and on Friday last, their Lordships the Bishops of Montreal, Toronto, Bytown, and the Administrator of the Diocese of Kingston, accompanied by a large body of ecclesiastics, returned to town in the *Jacques Cartier* steamer. His Lordship the Bishop of Martyropolis, has been unanimously selected to convey to Rome the decrees of the Council, and to lay them before his Holiness Pius IX., for his approval and confirmation, when, and not before, the decrees will be published, and come in force, as part of the Ecclesiastical law of the Province.

We read in the *Toronto Mirror*, an account of the destruction by fire, of two Catholic Churches, one at Port Hope, the other at London, C.W. The destruction of the latter was the work of incendiaries, and great excitement prevailed in consequence, amongst the Catholic population; the Rev. Mr. Ryan, by his eloquent addresses on two different occasions, succeeded in assuaging the intense feelings of his congregation. A correspondent of the *Mirror*, in alluding to this outrage upon the Catholics of Canada West, remarks, that it is obviously the result of broad Protestant principles. In the absence of any proofs, as to who were the guilty parties, we will refrain from

attributing it to the members of any particular religious community, and hope that it may turn out to have been occasioned by a desire of plunder, rather than by any sectarian animosities. We differ, *zoto caelo*, from our Protestant fellow-citizens, upon all matters connected with religion, but God forbid, that we should ever attribute to them, the acts of, perhaps, not more than one or two ruffianly individuals, who, calling themselves Protestants, are most likely of no religion at all.

YOUNG MEN'S ST. PATRICK'S ASSOCIATION.—At the Annual Meeting of this Society, held on Tuesday evening last, the following gentlemen were elected Office-Bearers, for the ensuing year:—  
President—W. C. Cogan.  
First Vice-President—Thomas Redmond.  
Second Vice-President—L. Moore.  
Treasurer—J. A. B. McGill.  
Secretary—D. Carey.  
Assistant-Secretary—John Redmond.  
Committee—M. O'Keefe, M. P. Ryan, John Breen, T. Doody, F. Farrell, T. Donahoe.

A Subscriber in our next.

To the Editor of the True Witness and Catholic Chronicle.

DEAR SIR,—It seems to me that the subject of my last week's letter is likely to become—as it should be—one of engrossing interest. The cause of the oppressed orphans, has as many friends as there are true Catholics; and it has been suggested, that a subscription be set on foot, to free that boy and girl from the iron yoke of the so-called "Guardians of the Poor." Several persons have already signified their wish to contribute towards an undertaking so meritorious; and as a very small sum will suffice to free the two children, and bring them forth from the house of bondage, I hope that in the course of a few weeks, they will be liberated. And will not this be a work well pleasing to God, who, having inspired these helpless creatures to confess their faith, in defiance of power and persecution, cannot but approve of the resolution we have taken, to bring them to a land where they can follow the dictates of that inward monitor, which is His own voice? Yes! we know that of old He blessed our Christian fathers, when they devoted their lives and fortunes to the ransom of Christian captives, from the hands of infidel tyrants—and why?—because they could not worship Him as He would be worshipped, and because the fearful weight of oppression, was thrown into the balance against their religious convictions. And assuredly these innocent victims of intolerance, are not the less worthy of commiseration and active sympathy, because they happen to live in the illuminated nineteenth century, instead of the dark twelfth; and because they groan in an Irish poor-house, governed by self-styled Christians, whereas the captives who were ransomed by Catholic charity in the old, old times—the *ages of faith*—were the slaves of Turkish and Mahometan taskmasters. Unfortunately for the self-lauding Christians, who hold sway in these horrid dens—the poor-houses of Ireland—the comparison in the treatment of the respective slaves, is anything but advantageous or honorable to them. Islamism itself compares favorably with assumed Christianity—the Christianity of the *savers* of good, and *doers* of evil.

Let us show them, then, in God's name, that they shall not chain or flog Catholic children into sinful obedience, or trample on the souls (as they do on the bodies) of Irish Catholics, while the Church to which they belong, or would fain belong, is extended over all the earth, and while Catholics are numbered by hundreds of millions. Let us teach them, once for all, that the children of the Church are one, as their faith is one, all over the earth; and that the lash which lacerates the poor, starving, but still faithful Irishman or Irishwoman, in their accursed poor-law lazaret-houses, is felt by thousands—ay! millions—in every clime. Let us prove to their satisfaction, that those whom they regard as the vilest and most worthless of human beings, are by us, here in Canada, highly esteemed, and respected as the suffering members of Christ Jesus—members of His Church, and co-heirs of His kingdom.

I cannot close this letter, without alluding to the surprising number of Americans, (as we call our neighbors beyond the lines) who are sending their sons and daughters here to be educated. As one instance of this, you will be glad to hear that the Ladies of the Congregation, have had to prepare another large dormitory for their boarders during the vacation, in consequence of the immense influx of pupils from the States, not to speak of French Canadians. So it is with the *Sacre Cœur* at *Isle Jesus*, and the various colleges in and around Montreal. This looks well for the cause of religion in the coming time.—I am, Mr. Editor,

Yours truly,  
AN IRISH CATHOLIC.

Montreal, Sep. 3, 1851.

[We would call attention to the above letter, and to the recommendation which it contains. A small sum would suffice to rescue the children alluded to, from the brutality of Protestant poor laws in Ireland, and to transport them to this country, where, as yet, thank God, children cannot be flogged, or chained, for the crime of attending the Holy Sacrifice of the Mass. A list will be opened at Messrs. Sadlier's, Notre-Dame Street, in which, those who are willing to contribute to the delivery of these poor children, from Protestant persecution, can enter their names.—Ed. T. W.]

We learn from the *Huron Signal* that a requisition has been presented to the Hon. Malcolm Cameron, inviting him to come forward as a Reform candidate for that constituency at the general election; and that Mr. Cameron has signified his acceptance of the same.—*Toronto Examiner*.

PROROGATION OF THE PROVINCIAL PARLIAMENT.

On Saturday, the 30th ult., the Provincial Parliament was prorogued by His Excellency, who delivered the following speech:—

Honorable Gentlemen of the Legislative Council—Gentlemen of the Legislative Assembly,

I thank you for the diligence with which you have performed your laborious duties during this protracted session, and I trust that the Province will derive benefit from the many important enactments which you have passed.

The grants which you have made for the erection of Light-houses, and for other improvements in the navigation of the St. Lawrence, and the relief which you have afforded to shipping, by the remission of Light dues, and the reduction of the Immigrant Tax, will no doubt prove advantageous to the trade of the Province. It is highly satisfactory that the favorable state of the revenue should have enabled you to adopt these measures.

The measures which you have matured with much care and deliberation for the encouragement of railway enterprise, will, I trust, be productive of very beneficial results to the Province at large, by attracting trade—enhancing the value of property—promoting the settlement of the country,—and leading to increased intercourse between the Sister Colonies.

Gentlemen of the Legislative Assembly:  
I thank you for the readiness with which you have granted the supplies necessary for the public service.  
Honorable Gentlemen and Gentlemen:

The satisfactory condition of the Provincial revenues, and credit—the progress of public improvements—the creditable appearance of Canadian Industry at the Exhibition of the works of Industry of all Nations,—and the harmony with which the three Branches of the Legislature co-operate for the good of the Province, have attracted much attention to the Province, and removed prejudices and misgivings engendered by years of disquiet. At the close of the Parliament, I feel that I am entitled to congratulate you at the share which you have had in bringing about these gratifying results.—It is my firm resolution to continue to administer the Government in conformity with the wishes of the people of the Province, as expressed through the local Parliament, believing that this course of proceeding, on my part, is best calculated to secure contentment and peace, which are the foundations of national prosperity; and trusting that the religious principles and good sense of the people of the Province will induce them to eschew violent and extreme courses—to cultivate habitual respect for law and the rights of property—and to cherish towards each other feelings of mutual kindness and good will.

The Honorable the Speaker of the Legislative Council then declared that it was the pleasure of His Excellency the Governor General that the parliament should stand prorogued to Wednesday, the eighth day of October, 1851.

As the Steamer Crescent was coming out of Sorel last Friday night, on her way down, she came in collision with the steamer Jacques Cartier, and had the after part of her ladies cabin stove in, and a piece of her railing carried away. It is not known what damage the Jacques Cartier sustained, as she continued her course upwards.

ACCIDENT.—On Tuesday morning, a son of Mr. Paradis, Machinist, St. Joseph [Suburbs] Street, while attending the machinery, got entangled, and coming into contact with a circular saw, the arm was instantly severed above the elbow, and the remainder horribly mangled. His back was exposed to an escape of steam, and in consequence was badly scalded. Dr. Sewell, assisted by Drs. Wilsam, and Reddy, amputated the arm at the shoulder. The unfortunate sufferer lies in a very precarious state.—*Herald*.

SUDDEN DEATH.—On Friday night, while walking in Papineau Square, with his daughter, Mr. Tucker, for some years resident in this city, suddenly fell and immediately expired—we take it for granted, from some disease in the heart.—*Id.*

DROWNED.—On Saturday morning as a steamer for Upper Canada was leaving the Canal dock, one of the hands and a soldier who happened to be there at the time, were assisting in pushing her clear of the wharf. The wheel, being suddenly put in motion, carried her a yard or two from the wall, and the men fell into the water. The deck hand rose to the surface immediately, but the soldier sunk to the bottom. Before the grappling irons could be procured, a quarter of an hour had elapsed, and when the body was found, life was extinct, although the police in the neighborhood persevered to restore animation by friction, for upwards of an hour, after Dr. R. P. Howard had labored for the same end. The soldier was a corporal Gibbins belonging to the XXth Regt.—*Gazette*.

We regret to learn that the steamer Fashion Capt. Ryan, after proceeding with a vessel in tow from Montreal, on Friday last, took fire and was burned to the very water's edge. No lives lost.—*Courier*.

THE HARVEST.—From all parts of the Province East and West, the cheering news comes of a bountiful harvest. Thank God the husbandman can look with gratitude upon his well-filled granaries and stock-houses. May he enjoy their contents in peace.—*Id.*

REMITTANCES RECEIVED.  
Danville, A. Donnelly, 10s; Cornwall, Rev. Aeneas McDonald, 12s 6d; St. Raphael, Very Rev. J. McDonald, V.G., 12s 6d; Kingston, Rev. P. Dollard, £2; Lindsay, Rev. J. J. Chisholm, £1 11s 3d; St. Regis, Rev. Mr. Marcoux, 12s 6d; Riv des Prairies, Rev. Mr. Aubry, 6s 3d; St. Aime, Rev. Mr. Lecours, 10s; St. Anne de la Pointe, Rev. L. A. Bourret, £1 5s; Lancaster, John A. McGillis, 12s 6d; St. Raphael, Duncan McPherson, 12s 6d; Pembroke, J. Beating Ward, 10s; Picton, Rev. M. Lalor, £1 15s; Allumet Island, Rev. Mr. Lynch, 12s 6d; St. Polycarpe, W. Kennedy, 10s; Percé, Rev. Mr. Gingras, £2; Cornwall, A. Stuart McDonald, £1 17s 6d; St. Andrews, Rev. Mr. Hay, £2 3s 9d; Calumet Island, F. X. Bastien, 5s; Hull, Ottawa, John Collins, Esq., 12s 6d.

Died.  
In this city, on the 3rd inst., after a short illness, Mr. James McAulay, hotel-keeper, a native of the Parish of Lougharkin, County Antrim, Ireland. Mr. McA. was an old and respectable inhabitant, and leaves a family, and many friends to mourn his loss.

FOREIGN INTELLIGENCE.

FRANCE.

Paris, Aug. 10.—The Marquis of Normanby has addressed the following letter to the French Minister of Foreign Affairs:—

"Monsieur le Ministre,—It is with particular satisfaction that I address your Excellency, charged as I am to express officially to the President of the Republic, to the members of the government, to the Prefect of the Seine, and to the municipality of Paris, the profound gratitude of Lord Granville, of the other members of the royal commission, of the jury, and of the persons who are attached by other titles to the great international exhibition, for the cordial reception which they have found everywhere during their recent visit to Paris.

"They will for ever preserve a lively recollection of the kindly and flattering care taken by the authorities to offer them, during these few days, a specimen of all the curious wonders of this splendid capital; and they have taken their departure profoundly sensible of the amicable feeling with which they were on all occasions received by all classes of the Parisian population.

"They are, besides, happy to consider these fêtes, which originated in the desire to do honor to the great international exhibition, as a fresh and satisfactory proof that that useful enterprise will realise, without doubt, the object of its royal founder, by tending to favor that cordial good feeling which ought always to exist between civilised nations.

"Permit me besides, Monsieur le Ministre, to assure your Excellency that it is to me an extreme satisfaction to have to transmit to you the expression of these sentiments, knowing as I do, from the amicable relations which have so long subsisted between us, both before and during our official intercourse, how much your Excellency will partake of them.

"I think I can with every confidence call your predecessors during the period, so fruitful in events, that I have resided here as the representative of my Sovereign, to witness that my most ardent efforts have always tended to favor the best understanding, the most cordial relations between these two great neighboring nations, which have so many interests in common.

"I take advantage of this circumstance to renew to your Excellency the assurance of my high consideration.

NORMANBY."

The manifesto of the Mountain appeared in the *National* and the *Presse* yesterday morning. It is signed by ninety-three representatives. The names of fourteen others, including Victor Hugo, Emile de Girardin, Pascal Duprat, and Dupont (de Bussac) are published as having adhered to the manifesto. The name of Carnot is not among either the signatures or adhesions. The document, which is very long, occupying five columns of the *National*, is moderate in its tone. It insists upon the illegality of the 31st of May; assumes that that law will yet be repealed by the present assembly; and dwells upon the impossibility of the re-election of Louis Napoleon because such a re-election would violate the constitution. It declares the determination of the Mountain not to vote for revision before the new elections, and expresses a confident belief that 1852, which is falsely pointed to as a crisis, will pass over legally and peacefully. It is remarkable that the *Sicile*, General Cavaignac's journal, does not contain the manifesto.

The funeral of Marshal Sebastiani was celebrated on Tuesday with great pomp at the Hotel des Invalides. The clerk in lighting the wax tapers on the grand altar, unfortunately brought the flame too near the drapery, which ignited and communicated the blaze to a trophy of flags suspended over it. The hangings were immediately torn down, and, falling on the seats and altar, set them also on fire. In an instant the church was cleared. The catafalque was taken down, and the coffin removed, as well as all the foreign flags appended to the pillars and roof of the edifice. A temporary altar was then erected in the court, and instead of mass, prayers were chanted for the spiritual repose of the marshal. After the ceremony the coffin was placed in a *corbillard* ornamented with tri-colored flags, and drawn by six horses.

It is stated, and I believe truly, that there is a good deal of coolness in the relations here between the government and the representative of Russia. The Czar, it appears, has taken offence at the cordial support given by Louis Napoleon to the English government in the representations made to the Germanic Diet on the subject of the organisation of the federation, and as regards the demand for the liberation of Kossuth.

PORTUGAL.

Accounts have been received from Lisbon to the 8th. Senor Frazini has resigned the Ministry of Finance, and is succeeded by Senor Ferrao, who has published in the *Diario* a decree for a measure, by which the treasury will be enabled to find money without a sacrifice. Exchequer-bills of five, ten, and twenty milreas, to the amount of 800 contos, are created, having an interest of three-quarters of a real per diem. These will be immediately admitted in payment of duties at the custom-house and *setecenas* in the proportion of one quarter; but on the duty for tea will be admitted in the whole.

There had been some disturbances in Lisbon, occasioned by the quarrels between certain regiments of Grenadiers and Cacadores, and the Municipal Guards. The Grenadiers were ordered to Mafra, and the Cacadores to St. Ubes; and the disturbances ceased.

ITALY.

The *Italian Courier* says—"The occupation of Rome continues to pre-occupy diplomacy. We are informed that it is again intended to compose the garrison of the city of Neapolitans and Romans,

leaving the French to retain possession of a few points along the coast."

The Austrians have collected large forces with strong divisions of artillery, in the Legation and the Marches. Bologna, Ancona, Foligno, and the whole line of positions, are fortified.

The *Ordre*, a Conservative paper, contains the following:—"Letters from Italy of the 8th instant contain news of some importance. The journals have spoken of the discovery at Venice and Verona of a vast conspiracy to assassinate the Emperor and to massacre all the Austrian officers. This is not quite correct. A plot indeed does exist, and one not confined to Milan, but extending throughout Italy. Some papers seized on the person of a 'Vetturino' who journeyed habitually between Rovigo and Bologna afforded the first indication of the designs of the conspirators, and searches since made at Milan and Venice have led to the complete discovery of their projects. It appears, according to their general plan, that the first democratic rising in Italy, if a rising there is to be, will originate in Sicily; this explains the great preparations now making for the defence of the island, which is armed and fortified in a formidable manner. One of our correspondents, usually well informed, has no doubt that, on the least symptom of an insurrection, the Austrian garrison of Ancona will cross the frontier of the Roman states, and march towards the Abruzzi. At Milan the authorities are fully prepared. The garrison have received their orders, and the state of siege is rigorously enforced. A man on whom were found some certificates of Mazzini's lean, was immediately shot."

GERMANY.

The Germanic Diet have come to a resolution, that, notwithstanding the protests of England and France, the whole of the Austrian states shall be admitted into the Confederation. The Court of Vienna has also determined to carry out its determination against all opposition.

The *Postamt Gazette* of Frankfort has the following from Pesth, 3d Aug.—"A report has been current in the Banat that traces have been found of the crown of Hungary. A Jew has declared that it was concealed near Borszig, in a place which he indicated with great precision. Some troops were sent with him to the spot, but the search made was fruitless. He then said that he must wait for further information from Paris. He was afterwards arrested. It is supposed that, during the time of the Provisional Government, the crown must have been melted down to procure money, as otherwise it must have been found.

TURKEY—THE HUNGARIAN EXILES.

A letter from Constantinople, of the 23d ult., in the *Augsburg Gazette*, says:—"The Ottoman Porte has resolved to set Kossuth at liberty on the 1st September next, and has communicated its intention to the ambassadors of England, France, and the United States. The Austrian government demands that the detention shall be provisionally continued, and invokes the treaty concluded with Turkey on the subject. This treaty stipulated that the Porte would detain the refugees until their release should not compromise in any respect the states of Austria, and that even then their definitive release should only take place with the consent of the Emperor of Austria."

THE CAFFRE WAR.

The steam-ship Sir Robert Peel brings news from the Cape of Good Hope to July 4th, but containing no decisive intelligence respecting the Caffre war.—Sir Harry Smith was on the frontier. The enemy was in check, and he contemplated a decisive movement, which it was hoped, might lead to a termination of hostilities.

Sandili continued on the Amatola mountains. It is said that his favored prophet, Umlangeni, had deserted him and joined another chief.

Pato remains faithful to the British cause. The colonists at Cape Town believe that a Constitution has been sent to them, but that the officials have not published it.

The *Cape Town Mail* of July 1st takes a gloomy view of the then existing condition of affairs:—

"The accounts from the frontier become at every post more painful and disheartening. It is evident that the colonists there find themselves unable to make head against the increasing hordes of the enemy. The most active and resolute leaders are falling one after another. Field-Cornet Gray, in Lower Albany; Field-Cornet Bouwer, of the Kaga; Field-Cornet Albertse, of Albert District, have all been struck down within a month. We receive week after week lamentable news of the murder of travellers, the burning of homesteads, the devastation of wide tracts of country, where the horizon is described as lighted up at night by the flames of deserted farm-houses. There is no concert, no system—in a word, no government. Our enemies are united, and the colonists, the troops, the military officers, the civil authorities, are working, if not absolutely against one another, at least without co-operation or sympathy. The levies are about to return to their homes. Sir Harry Smith, who lately announced the approaching close of the war, has ordered a European force of 300 men to be embodied at Graham's Town for a term of six months. But under the present system there is no apparent reason why the war should not continue for six years. Yet, with a colonial parliament, uniting all classes of the colonists in a phalanx for the common defence, and with Sir Andries Stockenström as Commandant-General of the colonial forces on the frontier, this wretched contest, which is wasting the best blood and devouring the wealth of the border districts, might be brought to a close in six weeks."

The same journal declares that the rebellion of the frontier Hottentots had assumed a new development

during the past month. The insurrection had spread more widely, and the general nature of the objects which the rebels had in view was becoming better known. "These objects," according to the *Cape Town Mail*, "were the expulsion of the English colonists from that portion of the frontier districts which is situated between the Sunday's the Baviana's and the Keiskamma Rivers, and the occupation of that territory by the Hottentots, as an independent nation." These intentions, however, have not been entertained by all the Hottentots in that part of the country. Many of them have remained faithful, in spite of the defection of their comrades and relatives. The rebellion, taken in connection with the general hostilities, cannot be properly termed a war of races. As the Fingoes have been contending against the Caffres, so, in like manner, the Hottentot levies from the western districts have been fighting unhesitatingly against the rebellious Hottentots of the frontier. The insurrection in fact, is a purely local affair, affecting only a comparatively small and well-defined section of the colony."

FORTIFICATION OF THE CHURCH.

(From the Spectator.)

Quietism cannot maintain itself in the Church of England: the consciences, the prides, or the ambitions of men, have been stirred far too deeply by recent events to subside; and although a mere expediency might dictate a hushing-up of perilous questions, the voice of conviction or of exaction will be heard. Perhaps one cause of that increased stir may be simply the incitement of emulation among the Churches of Christendom; some of which have been rendered zealous by having to struggle for existence in the brief revolutions of Europe; and thus began these many "revivals." Perhaps the totally new aspect of scepticism, which in the Giobertism of Italy, the Neo-Catholicism of Germany, (having perhaps more adherents than avow themselves,) or the Spiritualism of England, has, as it were, been converted to religion, and competes not contemptibly with recognized forms of faith in a proselytism altogether different from the repulsive blank negations of the older infidelity. Be the cause what it may, it is impossible that any candid observer can remain blind to the fact, that the religious bodies of England as well as other countries are stirred just now by some irresistible impulse of duty, either to defend intact or to revise the doctrines of their creed.

We need scarcely describe the different sections into which the Church of England confessedly stands divided,—the Puseyites, the Evangelicals, the Platonizers, the Orthodox, or the many minor divisions, all of which are as properly sects as any without the pale. There is, for example, less real distinction between a Low Churchman and a Wesleyan Methodist, between a Spiritualist and a Platonizer, between a Puseyite and a Catholic, than there is between any of those two parties within the Church.

But, irrespectively of those divisions on doctrinal grounds, the Church of England is at this moment stirred by a much broader division on the ground of policy. The non-decision in the Gorham case, the hope on the one side to drive forth the Puseyite and on the other to establish for them a stronger position than before, the genuine doubts among many as to the fitness of the existing statutes of the Church for the time, or the logical-legality, if the term may be allowed, of the Gorham judgment by a lay tribunal, have begotten a desire, common to many sections, of arriving at a clear understanding. Of course each section is animated by the more inward wish that such established convention should accord with its own view; but the desire for some treaty stands before the desire for any specific stipulation. On the other hand, many who are hearty enough in their convictions on doctrinal points, so much dread the effect of any movement, that they are for not interfering at all, lest mischief ensue. Thus, the Convocation of the clergy adjourned with abruptness, on purpose to avoid the question. The Bishop of Exeter, disappointed of a prelatial synod, convokes a synod of clergy within his own diocese. Forty-four of his clergy, formally, earnestly, and publicly deprecate that diocesan synod, as schismatical and dangerous, tending even to disruption. The Church Union of Chester and Manchester encourages the Bishop, and hints at new ecclesiastical laws to purify the church—of Gorhamites; while it is well known that eager men of high Protestant principles are doing their best to bring about a purification in the very opposite sense—a new stringency of laws which would exclude the Puseyites; yet we see eminent clergymen usually ranked among the Puseyite party making concessions to Quietism, and helping the majority of the Prelates to throw a veil of silence over the intestinal discords of the Church.

In this remarkable and wholly unprecedented state of ecclesiastical affairs, the choice of a policy appears really to be limited to the usual "three courses;" and our present object, without advocating either one of those courses, is to see whether we can desery the ulterior consequences of each.

One course would be, to let matters go on without interference; trusting that they will "right themselves;"—that some happy suggestion will turn up, or some blessed opportunity of reunion offer itself. Now of that course, we believe that the most learned and farseeing man must be wholly unable to foresee the consequences, even such as may not be distant. We should be far from denying that things may not "right themselves," as they so often do; or that angry doctrines may not once more subside within the peaceful influence of a common faith, even as the parted waves of the stormy sea sink into the broad level of the calm, and the turbid waters again reflect with one clear expanse the blue of the heaven above. But we, who are in the storm, can scarcely believe in that restoration; and while we remember that churches are, in their material parts, human, we remember also, that though the calm always does return, the storm does not always pass without shipwreck, nor do rocks always withstand the raging of the floods. We do not foresee the consequences of a merely passive policy.

A second course might be, asking light from Heaven, to revise the records, the laws, and statutes of the Church, in order to correct what has in the lapse of time been warped, to renew what is decayed, to eliminate what is corrupted; to define, restore and purify, making the Church true to its standard of the Apostolical Succession. This course would be the most satisfactory to two very numerous classes,—those who are more content with a theoretical perfection

than a practical optimism, and also those who might obtain the largest share of success in directing the revision so as to favor their own doctrines. We will note two of the most important consequences inherent in such a course. It must, since even ordained servants of the Church are human, be instituted with foregone conclusions; it would be only by a miracle that the most pious entreaty for Divine enlightenment could quite exclude the previous aspirations of the investigator; nay, the fervor of his own convictions might be mistaken for an inward revelation of "the truth;" and in such an instance, bigotry would rush in where purest faith would fear to tread. After all, by every practicable test, the judgment would be but that of fallible mortals determined by a vote! Beyond that stage, the most important practical result is not difficult to discern: whichever party predominated in the vote, that party would define "the Church of England" in its own sense; and then the parties most antagonistic to that definition would have no resource but to secede. This is the very consequence dreaded by the Quietists, and reasonably dreaded. Whether the residuary Church should be "the true Church," or not, it is not in human wisdom to pronounce; but there is much probability that it would be "the High Church of England" or "the Low Church of England;" far more limited in numbers than the existing Church; Dissent largely recruited, and joined by great influential bodies possessing traditional claims on the Church and its inheritances, spiritual as well as material. We need scarcely carry the anticipatory view further; nor have we any desire to parade a prospect in which one half of the Church may, hypothetically, be seen contending for the disestablishment of the other half, to solace disinheritance, that bitterest feeling of wrong, with revenge.

The third course would be one demanding boldness in any who should adopt it—a bold sincerity above the fear of misconception and reproach. It would be, to institute a diligent and a thorough revision, not of the doctrines, but of the defining records or admissory statutes of the Church, in order to supersede these endless and dangerous contentions by declaring that they shall not affect the constitution of the Church as a national and political structure. Negatively, that was the effect of the decision in the Gorham case; but, being wholly without ecclesiastical sanction or subscription—having no positive and compulsory effect in prohibiting contestation by annulling the possibility of victory—it still leaves men to act on their own convictions, be those convictions sound or wayward: thus Gorham has triumphed over Exeter, but Exeter still has hopes of reversing the triumph. A revision of the Church's statute-book, with the object of declaring that all the disputed points are matters of conviction, not affecting the legal footing of any member, would at once remove the customs-guard of the Church to its outermost boundary, and would simply deprive the disputants within of boundaries for which to fight, by abolishing those subdividing boundaries. Such a course might waive for "the Church of England" its theoretical perfection; might forego the claim to assert that she is "the Church" exactly as she has come down to us by an Apostolical succession—which is so disputed among the successors themselves; and it would less proclaim her to be the Apostolical "Church of England" than the Church of the Christians in England. Such a course would be less likely to be followed by secessions than by accessions; for any broadening of the ground would *ipso facto* admit important bodies already anxious to be reunited. It would also much facilitate other attendant reforms, which indeed ought to accompany it, and in part must do so. For example, all who could then conscientiously enter the pale of "the Church as by law established" would, *ipso facto*, obtain that which has so long been sought by another process for Dissenters, and may possibly be obtained by another process—admittance to the great Universities. Such a course would not presume to say what the Church ought to be, but would most incontestably declare what the Church is; politically a far more impregnable position.

THE BISHOPS AND THEIR INCOMES.

(From *Tait's Magazine*.)

The late Archbishop of Canterbury, in reply to the Ecclesiastical Commissioners, stated that the average of his gross income, previous to 1838, was £24,245, leaving, after all the deductions, a net annual income of £21,863. Among the items of these deductions were £45 per annum spent for the Lambeth Palace Library; Parliamentary and "other" expenses £137, and visitations, confirmations, &c., £251, which the archbishop claimed to have allowed as expenses of his office, a demand with which the commissioners refused to comply.

The Archbishop of York, stated his net income to be £11,437; the Bishop of London, his net income at £15,045; and the Bishop of Durham, his at £22,135. "Some of the items of annual expense of the latter," observes the writer in *Tait*, "look rather oddly in the same page. Thus, game-keepers and watchers on the moors, £610!! Societies for Promoting Christian Knowledge (seven) each £5 5s; Societies for the Propagation of the Gospel in Foreign Parts (two) each £5 5s." The Commissioners, observes our author, "having taken from the bishop's own returns the value of each see, the bishop was required to pay over to the Ecclesiastical Commissioners, for the augmentation of the poorer sees, an annual sum of money, sufficient, on this calculation, to reduce the income of the bishopric to the standard of apostolic leanness, which, in the eyes of the commissioners, formed the *beau ideal* of these successors of the lowly apostles. This plan, it will be observed, left the bishops to gamble with the residue of the income of their sees; for every farthing which a bishop could screw out of the renewal of a lease, or by any other method by which his successor might be impoverished, was so much gain to the bishop—the money payment out of the see being fixed, but the whole income of the see being fluctuating and uncertain." The result was that some of the reverend calculators "contrived in many instances to keep their real incomes in excess over their parliamentary incomes (of course they themselves pocketing the difference) so that in fourteen years four bishops received little less than a quarter of a million, and in the last seven years, seven other bishops, received more than a quarter of a million beyond the sum that solemn acts of parliament had allotted to their sees!" How this was effected the writer proceeds to show in the following manner, beginning with Bishop Bloomfield, of London:—

"This bishop concurred in the scheme of the commissioners for imposing on the see such an annual payment to the episcopal fund as would leave £10,000

a-year, that being in his opinion sufficient for the support of the dignity; and we quite agree with him. But, people of England, can you credit it? this was not to apply to himself, but to his successors!

"The effect of this has been that the Right Rev. Father in God, Dr. Bloomfield, Lord Bishop of London, has actually, according to his own return, received from his see in fourteen years £217,259; whereas he ought, according to what he himself stated should be the proper income of the see, to have received only £140,000; or, in other words, he has thus morally, (though, we admit, not legally,) abstracted from the patrimony of the church, a sum of no less than £77,259?

"In like manner, Dr. Sumner, Bishop of Winchester, in the same period actually received £151,166, whereas he ought to have received only £98,000; excess over the stated income, £53,166.

"So Dr. Maltby, Bishop of Durham, in the same period actually received £191,658, whereas he ought to have received only £112,000; excess, £79,658.—We confess we never had before so lively an idea of Maltby's Thesaurus."

"It appears, then, that these three prelates have taken from the church in fourteen years no less than £210,083 more than they themselves declared was sufficient, for the maintenance of their respective positions!!

"We now turn to a bishop (Dr. Monk, Bishop of Gloucester and Bristol) who has recently acquired a by no means enviable notoriety in reference to his re-grant of a lease (Hofield) belonging to the see, which he was undoubtedly under a moral, if not a legal or equitable obligation to allow to fall in for the benefit of the church. By the renewal of this lease he secured to himself property worth, on a moderate calculation, £12,000. But this is not all. In 1836, when the value of the see was to be ascertained for the purposes of the ecclesiastical duties and revenues act, this bishop held a commendam with his bishopric of £1,700 a-year. Now, this an act of parliament recently passed would have compelled him to give up if he had shown that the income of his see amounted at that time to £5,000 a-year. Accordingly, he stated it to the commissioners at £3,125. The average net annual value of his see for fourteen years since then has been actually £5,582; so that he kept this full bishop's income and his commendam too, making on an average £7,282 a-year. This amounts in fourteen years to an excess of no less than £21,948 over and above his stated parliamentary income of £5,000 a-year.

"So much for four bishops of fourteen years' standing!"

"We now turn to the bishops of seven years' standing, most of them, be it observed, Whig appointments. The Bishop of Worcester (Dr. Pepys) complained bitterly to the commissioners, in 1844, of his net income being taken at £7,300 a-year, which, as his income was fixed by parliament at £5,000 a-year, involved a contribution to the episcopal fund of £2,300 a-year; and he was even so undignified as to threaten the commissioners that nothing but "a judgment and execution should make him pay this sum."

"Since then he has actually received (after paying, under threat of legal proceedings, the commissioners' 'little bill') £9,407 a-year, being 4,407 more than his stated parliamentary income; making £30,849 abstracted by this prelate alone beyond what parliament ever intended he should receive."

The writer proceeds to notice some of the provisions for the spiritual wants of the Anglican church, such as an item of £140,000 paid by the commissioners from the church funds, for the erection and improvement of palaces for the bishops; all which wasteful extravagance he bitterly laments "for the sake of the venerable establishment itself." For much we fear, he adds, "that if she be not at once thoroughly and searchingly reformed, the church of England will ere long be numbered with the things which have been—the Star Chamber, the rotten boroughs, and the corn laws!"

Speaking of the present No-Popery howl in the United Kingdom, the *Glasgow Free Press* very truly observes:—"That the remarkable thing is, that amidst this din, amidst the defamation and abuses of the Catholic Church and her doctrines, not a human being is induced to desert the maligned Church; whilst the most moral, the most learned, and the most beloved of the clergy of Protestantism, are flying towards her, and from a Church, whose errors and inconsistencies are so monstrous, that they have no longer any fellow-feeling with her. The contentions of the bishops—the overawing of the Church by the state—the overgrown useless revenues of the unprofitable clergy, as lately exposed in parliament—the never ending disputes about doctrine, without any ultimate authority for decision—all, all tend to exhibit that Church as the derision of the thinking portion of mankind; and show most unequivocally, that she is not that Church of Christ which was declared to stand upon a rock, and to belong not to this world."

The periodicals of the day begin now to observe that this insane agitation is beginning to recoil upon the agitators, and to fall with heavy and ominous hand upon the State Church. The fingers of scorn and contempt are pointing at her—she is termed one of the locusts of the land. Gorged with ill-gotten wealth, she heeds not the growing demoralisation of her people—vice, immorality, and infidelity stalk abroad, she heeds them not—she revels in her ignorance, and in her luxuries, and leaves to posterity to withstand the dreadful fate that awaits her—for come it will by popular and Parliamentary dicta, or by violent commotion, and bloody revolution. Coming events cast their shadows before, and this by-word of 'papal aggression' will, of a surety graduate into 'Down with the Church!' for she hath not within herself the seeds of redemption.

The bill indeed is at length perpetrated, and it will very shortly be witnessed whether its active prosecution is to fan the country into a political flame, or that the responsibilities of moving the bill are so onerous that no one can be found to brave such a storm. Then will the eyes of the people be really opened—then will reaction commence, the current of which it will be beyond the power of man to stop.

In the meantime how grandly and how calmly does the Church progress with the extension of her bishops and the completion of her hierarchy! How nobly does she attest her divine origin and her firm dependence upon that Almighty power which has, through so many persecutions, borne her triumphantly forward—whilst the Churches of protestantism are splitting to pieces and dissolving into space.

The blindness of Protestantism seems to fancy that

it is dealing with a thing of man's creation, whilst it is one of spirituality made up of miracles, and supported by the supernatural hand of God. Who has declared that 'Upon this rock I will build my Church and the gates of hell shall never prevail against her.'

The flourishing state of the Catholic Church is undeniable. Her votaries fear not, and it needs not the supernatural power of prophecy to predict that a reaction of this movement will ensue, whereby the weakness of Protestantism will suffer a damage never more to be repaired, and the Christian world will be contended for between Catholicism and Infidelity."

**SLAVERY IN THE UNITED STATES**—Under these circumstances slavery made rapid and fearful encroachments upon the Southern and Southwestern portions of the Methodist Episcopal Church. Not only did it come to prevail generally among the laity, but the local and travelling preachers became slaveholders with an avidity seemed to be only restrained by individual inability to acquire such property, which had greatly increased in value by the acquisition of Louisiana and Florida by the United States. Many ministers acquired slaves by marriage, and many by bequest; and as their slaves multiplied by natural increase, they were compelled to sell them, hire them out to others, or to take farms and cultivate them under the direction of an overseer. It may be asked why these itinerant ministers did not avail themselves of the provisions of the discipline, and apply for transfers to the free States, where their slaves would be free. We answer, some did so; and it would be uncharitable, and perhaps unjust, to allege that those who did not were all influenced by sordid views. The circumstances of their slaves sometimes and perhaps, generally, restrained them. Their slaves might be married to other slaves on neighboring plantations, whose masters would not release them, and they could not, as Christians, compel or even advise the violation of the marriage tie; for it is written, "Whom God hath joined together, let no man put asunder." For the rest, all had relations and friends, and many had children, who could not accompany them, and they preferred slavery with them to liberty separated from them. There may have been cases where none of these impediments really existed; but God only can judge the heart, and we must leave motives to the judgment of the great day, when He shall adjudicate, before whom death and Hell are without a covering, and how much more the hearts of the children of men. The Church could take no action in the premises. The consequence was, that the section on slavery retained in the discipline was wholly inoperative in most of the slaveholding States of the Union. Methodists both lay and clerical, entered, as they alleged, of necessity, into all the practical relations, consequences, and effects of the "domestic institution." They bought and they sold slaves without restraint or scruple; because they could allege that they bought to better the condition of the slave, and they sold from necessity as debtors, or from the impossibility of providing food and raiment for the natural increase of their slaves. Hence Methodists and Methodist ministers were found in the slave-marts, and in the accursed barracoons in the more northern slaveholding States, where slaves are grown, as cattle, for a more Southern market. Some of the travelling preachers in the South have become rich by marriage, and held large farms stocked with slaves. These preachers were often made presiding elders, as their circumstances required appointments to districts which would give them an opportunity, without great personal inconvenience, to visit their estates frequently. Yet the arrangement required that they should be so constantly appointed to the same districts as to frustrate the design of frequent changes in the travelling ministry, and to bring the office of presiding elder into disrespect, if not into contempt. But the bishops could not pursue the evident design and plan of the itinerancy in such cases. These slaveholding, agricultural presiding elders, or preachers, alleged that they were bound, as Christians to attend to the religious and moral instruction of their domestics, and hence it was necessary that they should frequently visit them. How much religious and moral instruction was afforded, we do not know, and have no right to guess, or imagine. Yet we fear, that slaves left to the absolute authority of an irreligious and merciless overseer, with only the occasional interference of the owner, would not be very carefully instructed, or be likely to pay much attention to the instructions of one whom they could only look upon as a hireling employed to urge them to incessant labor, for the benefit of their master; especially as all experience shows, "the tender mercies" of a slave-driver "are cruel."—*Methodist Review*.

**HOW TO DRAW THE SINNERS.**—Several years ago we were a resident of North-Western Louisiana, near the confines of Texas. The people there, as a general thing, were not much given to religion. An itinerant preacher happened along in the neighborhood during this dearth of religion, and set about repairing the walls of Zion in good earnest. But his success was poor. Not over half a dozen could be got together at his Sunday meetings. Determined, however, to create an interest before leaving the neighborhood, he procured painted hand bills, and had them posted up in every conspicuous place in the district, which read to the following effect:—

"Religious Notice.—Rev. Mr. Rlaney will preach next Sunday, in Dempsey's grove, at 10 o'clock A. M. and 4 P. M., Providence permitting. Between the hours of service the preacher will run his sorrel mare, Julia, against any nag that can be trotted out in this region, for a purse of five hundred dollars."

This had the desired effect. People flocked from all quarters, and the anxiety to see the singular preacher was even greater than the excitement following the challenge. He preached an elegant sermon in the morning, and after dinner he brought out his mare for the race. The purse was made up by five or six of the planters, and an opposing nag produced. The preacher rode his little sorrel, and won the day, amid the deafening shouts, screams and yells of the delighted people. The congregation all remained to the afternoon service, and at its close more than two hundred joined the church; some from motives of sincerity, some for the novelty of the thing, some from excitement, and some because the preacher was a good fellow. The final of the affair was as flourishing a society as could be found in the whole region thereabouts.—*Spirit of the Times*.

\* At the conference of 1844, a travelling preacher attended as a visitor, who, on his way, had stopped at Baltimore, and purchased from one of these barracoons a slave, whom he subsequently took on or sent on to the South.

UNITED STATES.

Besides the many churches dedicated to the worship of God, on the small tract over which I passed in Connecticut, the building of two others is in contemplation in Massachusetts, namely: one in Great Barrington and the other in North Lee.—*Correspondent of Boston Pilot*.

The Most Rev. Archbishop Purcell, of Cincinnati, arrived in the Baltic. The learned Prelate was expected to officiate in his own Cathedral on Sunday last.—*Id.*

**GO AND DO LIKEWISE.**—The *Shepherd of the Valley* informs us, that a young lady of St. Louis, Miss Hunt, about to leave this country for Europe, made several donations for religious and charitable purposes, which may well be proposed for the admiration and imitation of the faithful. Among others, she gave to the Most Rev. Archbishop of St. Louis, for the erection of a Cathedral, a lot of ground very advantageously situated; and the value of which is estimated at \$20,000. The same lady has donated a piece of land for the establishment of a community of Sisters of the Good Shepherd. The land is valued at \$20,000, to which she has added other resources for the construction of the requisite buildings.—*Id.*

Over \$100,000 have been subscribed towards the establishment of a Universalist College, and subscribers to the fund will meet in Boston on the 15th day of September, for the purpose of selecting a location for said College, and choosing a Board of Directors.—*Id.*

**FATHER HOEKEN.**—The *St. Louis Times* in mentioning the death, a few days since, by cholera, while ascending the Missouri river, of this eminent Jesuit missionary among the Indians, says:—"He was perhaps more profoundly acquainted with the aboriginal languages of North America than any man of his day; spoke and wrote more than a dozen of them; had investigated their affinities and relationships, and grouped them together in families, of which he discovered the Algonquin to be the patriarch; and had formed a grammar and dictionary of the pottawattami language, which should they ever be given to the public, will be the most splendid contribution to American philology made for many a long year. For 15 years he has roamed the wild savannas of the Missouri territory, in company with the Indians to whose welfare he had devoted his life; and wild will be the grief and mourning with which the news of his death will be heard among his red children, by whom he was almost adored."

A meeting of the friends of steamship communication between New York and Galway was held on Tuesday morning, at 40, Wall-street, Dudley Perse, Esq., in the chair, and Mr. P. J. Smyth, secretary.—A provisional committee was appointed, with power to take such measures as may be deemed advisable for the organization of the New York and Galway Steamship Company, until such time as a board of trustees shall be elected by the shareholders. The committee consisted of Dudley Perse, John B. Dillon, Robert E. Kelly, D. E. Bolcke, T. A. Emmet, Simon Drafer, Joseph Stuart, Freeman Hunt, Henry O'Reilly, Isaac T. Smith. The committee is to meet on Thursday of each week, and Mr. Dudley Perse to act as treasurer of a fund to meet contingent expenses. There is another movement on foot to get up a line of steamships to Limerick.—*Boston Pilot*.

Western papers state that Mrs. Fish, the original Rochester knocking woman, has brought a suit against Mr. C. C. Burr, at Cleveland, for slander, demanding in damages the pretty sum of \$10,000.—*Id.*

A man named Williamson, alias Morse, was arrested at Manchester, N. H., on Monday afternoon, with a quantity of counterfeit \$10's and \$20's on the New England Bank, Boston, in his possession—evidently with the intent to pass the same. The prisoner claims to be a "Universalist minister," and on Sunday last, as he says, preached in Warner, New Hampshire.

**CAMP MEETINGS.**—The Camp Meetings in the vicinity of Baltimore did a good business on Sunday last—a consoling result, for the harvest was abundant. But it was all for the Rail Road Company and the Stock holders, as will thus be seen. The returns made by the conductors and ticket agent of the Susquehanna R. R. Co., at this end of the route, for the transportation of passengers, on Sunday last, amounted to \$1,872, exclusive of what was returned at the other stations, where there are receiving agents. The spirit manifested itself in the multitude.—*Catholic Mirror*.

**THE POTATO BLIGHT.**—The potato crop in New York State is suffering from the blight. Accounts of the disease have already been received from nine counties, viz: Madison, Ontario, Erie, Livingston, Genesee, Wyoming, Onondago, Oswego, and Cortland. In the three latter, the *Syracuse Journal* says, the rot is extensive, and the farmers are generally digging and sending to market.—*Catholic Instructor*.

**A GREAT FLOOD—LOSS OF LIFE.**—The Burlington (Iowa) Telegraph, of the 12th inst., gives an account of the sudden rise of the waters of an insignificant stream, called Pappoose Creek, which runs through the centre of the village of Muscadine. At 10 o'clock in the evening of the 10th, there was no sign of a storm; but at 12 o'clock it began to rain in torrents, with heavy thunder and lightning. By four o'clock in the morning the little stream had risen to a height unknown in the memory of white men, becoming a broad and furious torrent, sweeping away houses, fences, and bridges before it. Some eight or ten houses were carried from their foundations, in one of which was a widow with three children, who were all lost.—*Id.*

A terrible tornado passed over Western Waltham, West Cambridge, and other towns in the vicinity of Boston, on the afternoon of last Monday, causing fearful destruction. The *Traveller* of Monday, says:—"The destroying agent seems to have been a moving whirlwind, similar in kind to what is often witnessed on a dusty road. Its course was not straight forward, but somewhat zig-zag; carrying utter ruin to everything which came directly in its way. Fences, trees, the growing crops, sheds, barns, houses, fell before its irresistible power. Houses, and some of them quite large and new, were not simply blown down, but literally crushed to pieces; not a timber is left standing, and the materials of the houses lie flat, scattered in fragments all around. Large tree tops were twisted off, leaving the trunks standing and the projecting fragments of the limbs, some of which must be eight or ten inches in diameter. These all appear to have come within the fatal vortex of the whirlwind. On either side of these monuments of ruin, are traces, more or less marked, of the destructive power of the wind; houses are unroofed, or partially so, fragments are torn off, chimneys blown

over, blinds unhinged and broken, windows blown in, &c., &c." One man who was shockingly mutilated by his house being thrown about his ears, has since died.—*American Cell*.

MASSON'S COLLEGE, TERREBONNE.

THE ENTRY of the STUDENTS of this Establishment for the current year, takes place on THURSDAY, the FOURTH SEPTEMBER next.  
Terrebonne, Aug. 28, 1851.

ST. PETER'S COLLEGE, CHAMBLY, C. E.

THE COLLEGE will open on the NINTH of next month. It is regarded as very important that all the pupils should be present on the day appointed; for any delay is prejudicial to them, as well as to their parents, and to the College itself.

As already well known to the Public, the course of Studies embraces Reading, Writing, Orthography, Arithmetic, Grammar, Composition, the Use of the Globes, Sacred and Profane History, Botany, Chemistry, Political Economy, Belles Lettres, Rhetoric, Book-Keeping, Algebra, Geometry, Mensuration, Surveying, Astronomy, Natural and Moral Philosophy, Logic and Metaphysics, Elocution (French and English), Music, Drawing, Greek and Latin.

Besides the above Double Course of French and English, the completion of which necessarily requires five years, there will be, this year, a Special Class, consisting only and exclusively of Writing, French and English Grammar, with Arithmetic and Mathematics. The latter Course for the benefit of those who, owing to peculiar circumstances, cannot spend more than one or two years at College, or who wish to enter a Commercial career.

The system of government is mild and paternal, yet firm in enforcing discipline. The health and morals of the pupils are watched over with the tenderest solicitude.

Catholic patronage alone solicited.  
In this establishment, all degrees of talent and fortune will meet that system of education suitable to their capacity, so as to make every one faithful to God, useful to himself and to society.

TERMS:

Tuition, £4 per annum, half in advance; Board and Washing, 25s 6d per month, payable according to private agreement. Music, Drawing, Books, Stationery, and Clothes, if ordered, will form extra charges.

Uniform—A Plain Blue Frock Coat, with Stiff Collar.  
Right Rev. J. C. PRINCE, Bishop of Martyropolis, President of the Corporation.

REV. P. M. MIGNAULT, Founder,  
REV. F. T. LAHAYE, S.V., P.G.,  
REV. JACQUES DUHAUT, S.V., V.D.  
M.M. J. MICHAUD, C.S.V.,  
J. RIVET, C.S.V.,  
F. WOODS, C.S.V.,  
A. COUPEL, C.S.V.,  
U. DUSSAULT, C.S.V.,  
G. KERTSON,  
P. HILLAND, } Professors.

Chambly, Aug. 28, 1851.

TO THE CATHOLICS OF CANADA!

A BEAUTIFUL MEZZOTINT ENGRAVING

OF POPE PIUS IX.

SEVENTEEN BY TWENTY-SIX INCHES, TAKEN FROM AMES' ORIGINAL PICTURE, FOR ONLY ONE DOLLAR!

EVERY person purchasing will receive a certificate, entitling the holder to a chance of obtaining the Painting, which will be drawn for on the plan adopted by the Art Unions.

This picture was painted from life, at the Quirinal Palace, Rome, at the desire and petition of the Archbishop, and several of the Bishops, of the United States. It measures eight feet by twelve, and represents his Holiness in the long white pontifical dress, inwrought with gold and silver, and the various emblems of the Catholic Church, standing forth from the Papal chair, in the attitude of benediction. Across the Mosaic floor, in the background, stands in a niche of the chapel, a statue of St. Peter.

The Drawing will take place within two years from the 1st May, 1851.

The following letters, commendatory of this picture, have been received:—

JOSEPH AMES, Esq., Boston, Jan 13, 1851.

Dear Sir:—

I have examined the plan by which you propose to dispose of your much admired Painting of HIS HOLINESS PIUS THE NINTH, and think that it cannot fail to prove satisfactory to the public generally.

You are at liberty to use my name for the purpose of obtaining subscribers, as I feel confident that none who may subscribe will fail to receive in the end more than an equivalent for their money.

Respectfully yours,

JOHN B. FITZPATRICK, Bishop of Boston.

Having examined the plan for disposing of the Painting and Mezzotint Engravings of Pius IX., and being satisfied of the respectability of the parties concerned, and the extreme reasonableness of the conditions, I approve of it, and agree to take ten copies.

FRANCIS PATRICK KENRICK, Bishop of Philadelphia. Philadelphia, March 16, 1851.

JOSEPH AMES, Esq., Providence, R. I., June 10, 1851.

Dear Sir:—

I approve much of the plan by which you propose to dispose of your admired painting of Pope Pius IX. As each subscriber will receive an engraving of this fine piece, a sufficient consideration for the subscription required, I would be much pleased to see it every where gracing the parlors of our people.

Most respectfully yours, &c.,

BERNARD O'REILLY, Bishop of Hartford.

The Engraving alone, is worth THREE times the price asked for it, and a copy of it should be found in the house of every Catholic.

D. & J. SADLER & Co.,

179, Notre Dame Street, Agents for Canada.

August 28, 1851.

L. P. BOIVIN,

Corner of Notre Dame and St. Vincent Streets, opposite the old Court-House,

HAS constantly on hand a LARGE ASSORTMENT of ENGLISH and FRENCH JEWELRY, WATCHES, &c.

WANTED

TO BORROW, £600, for which Security shall be given in Property, consisting of ONE HUNDRED ACRES of CLEARED LAND, on which are built NEW STONE SAW and FLOUR MILLS, with DWELLING HOUSE and OFFICES. Title to the above Property indisputable. For further particulars apply (if by letter, post-paid,) to A. B., True Witness Office.

N. B.—The Proprietor would have no objection to take a Partner in the business, with about £1,000 Capital.  
August 21, 1851.

DRY GOODS.

WE beg to apprise the numerous friends of Mrs. Coffy, and the public at large, that she has opened a Dry Goods and Fancy Store at No. 23, St. Lawrence Main Street. Persons desirous of making purchases in the above line, would do well to give her a call, as she is determined to sell at the lowest possible prices.

In compliance with the wishes of her friends, Mrs. Coffy has engaged the services of a competent milliner and dressmaker, so that those ladies who may favor her with a trial, will find their orders punctually and carefully attended to.

THOMAS PATTON,

Dealer in Second-hand Clothes, Books, &c. &c. ST. ANN'S MARKET, MONTREAL.



C A R D.

DOCTOR TUCKER, GRADUATE of the UNIVERSITY OF EDINBURGH, and Member of the Royal College of Surgeons, London, has just come out from IRELAND, and begs to solicit a share of the patronage and support of the Citizens of Montreal.

DOCTOR TUCKER'S address is 56, McGill Street. Montreal, July 10, 1851.

D. & J. SADLER & Co., HAVE JUST PUBLISHED THE GOLDEN MANUAL; BEING A GUIDE TO CATHOLIC DEVOTION, PUBLIC AND PRIVATE, With the approbation of the Most Rev. Dr. Hughes, Archbishop of New York.

THIS Manual contains, in addition to forms in general use, various devotions selected from approved continental works. The Prayers, Litanies, &c., have been collected from the Latin originals, wherever such were known to exist. The English versions of the Psalms here given, have been constructed by a comparison of the authorised Douay text, (to which in substance it adheres,) with the several other versions, which from time to time have been sanctioned for the purpose of devotion.

The American Edition has been enlarged by the addition of THREE HUNDRED PAGES of matter, under the supervision of a Rev. gentleman of New York. Many new translations have been made expressly for it, and a great number of Prayers have been added, which are in constant use in this country.

The following notice of the work, is taken from Brownson's Quarterly Review for July, 1851:—

"This is a reprint from an English Manual approved by Cardinal Wiseman, with large additions by the American editor. It is the largest and most complete manual of devotion we are acquainted with. It contains a great variety of devotions, adapted to almost every occasion and to every taste, and as far as we have examined it, selected with judgment and true devotional feeling. We know of it, except in devotions before and after communion, that we could desire to have added, and we have met with nothing in it that we wish to have omitted. It is due to the publishers to say that the copy before us is well printed, and richly bound. It contains numerous illustrations, several of which are executed with much skill and artistic skill and taste. There is no occasion to commend this Golden Manual to the public, for it is approved by the Most Rev. the Archbishop of New York, and is sure to become, and deservedly, a great favorite with devout Christians."

15mo. of 1041 pages, at the following very low prices:—

Table with 2 columns: Item description and Price. Includes items like 'Strong sheep binding', 'Italian, embossed, plain edges', 'Marble edges', 'Gilt edges, 4 plates', 'Gilt sides and edges', 'Turkey Morocco, gilt edges, 8 plates', 'Morocco extra illuminated title and 12 plates', 'Clasps', 'Antique', and 'It may be had in a variety of Fine Velvet Bindings, at prices up to 50s.'

This is decidedly the CHEAPEST PRAYER BOOK, considering the amount of matter and the style in which it is got up, ever printed. It contains THREE HUNDRED PAGES more than prayer books that are sold at the same price.

D. & J. SADLER & Co., 179, Notre Dame Street. August 21, 1851.

NEW CATHOLIC BOOKS.

JUST RECEIVED BY THE SUBSCRIBERS:—

Table with 2 columns: Book title and Price. Includes 'The Catholic Pulpit, bound in strong leather', 'The Acts of the Apostles, by Bishop Kenrick', 'The Four Gospels, Do.', 'The Primacy of the Apostolic See, Do.', 'Treatise on Baptism, Do.', 'Touchstone of the New Religion, Do.', 'Saint Columba's Prophecies', 'Letters on the Confessional, by the Rt. Rev. Bishop Maginn; to which is added O'Connell's Letters to the Methodists, price only', and 'The Subscribers receive new Catholic works as soon as they are published.'

BENJAMIN; OR THE PUPIL OF THE CHRISTIAN BROTHERS.

Translated from the French, by Mrs. J. Sadler—32mo. of 250 pages, price only 1s 3d, or 10s. the dozen.

The following preface by the translator, will explain the nature of the work:—

"At the present moment when the whole Catholic world is awaking to the vital importance of securing a religious education for the rising generation, it seemed to me that this little work might do a great deal of good, and I have hastily thrown it into an English form for the benefit of our own people, both parents and children. Let both read, the children for amusement, and the parents for instruction, and let the latter reflect on the contents of this simple volume,—they will find it a most useful lesson.

It is with inexpressible joy that I see the schools of the Christian Brothers spreading from town to town and from city to city throughout the length and breadth of Christendom. Nation after nation is opening her arms to invite their approach, and wherever they go, they bring with them true faith, humble fervent piety, and the purest of all morality. These are the lessons they every where inculcate, and our Benjamin is but one instance of the benign effects of their teachings. The day has at length come, when Catholic parents have no longer an excuse for sending their children to 'Godless' schools,—they all have the means of having sound religious instructions, blended with their children's secular learning, and we do to them if they avail themselves not of the advantages placed by Providence at their disposal."

THE CHEAPEST SCHOOL BOOK EVER PUBLISHED.

JUST PUBLISHED by the Subscribers—WALKINGAME'S TUTOR'S ASSISTANT; being a Compendium of Arithmetic and Complete Question-book. To which is added a Compendium of Book-keeping, and a number of additional questions in Arithmetic—12 mo. of 225 pages, price singly 1s, or 7s 6d the dozen.

A number of Questions have been added to this Edition by the Christian Brothers.

ALSO, JUST PUBLISHED,

Table with 2 columns: Book title and Price. Includes 'CARPENTER'S SPELLER, 35s the hundred', 'MAYOR'S Do., 35s do.', 'MURRAY'S GRAMMAR, abridged, with notes and questions, by Putnam, for only 4s 6d the dozen', 'This is by all odds the cheapest and best Edition of this Grammar published', 'Manson's Primer, at only 7s 6d the gross', 'Davis' Table Book, 7s 6d the gross', 'WALKER'S SCHOOL PRONOUNCING DICTIONARY—12mo. of 400 pages, only 12s the dozen', 'The First Book of Lessons, by the Brothers of the Christian Schools, 15s the hundred', 'The French Companion, or French and English Conversations, 1s 6d, or 12s the dozen', 'Butler's Catechism, 15s the hundred', 'Nugent's French and English Dictionary, 3s 1/2d, or 27s 6d the dozen', 'A general assortment of all the School Books in general use in Canada, kept constantly on hand, at lower prices than they can be purchased elsewhere.'

D. & J. SADLER & Co., 179, Notre Dame Street. August 14, 1851.

THE BONSECOURS SCHOOL.

THE RE-OPENING of the Bonsecours School will take place on MONDAY, the FIRST of September. August 21, 1851.

M. DOHERTY, ADVOCATE, Corner of St. Vincent and St. Thérèse Streets, in the buildings occupied by C. E. Bell, N.P., Montreal. Mr. D. keeps an Office and has a Law Agent at Nelsonville, in the Missisquoi Circuit.

P. MUNRO, M. D., Chief Physician of the Hotel-Dieu Hospital, and Professor in the School of M. of M., MOSS' BUILDINGS, 2ND HOUSE BLEURY STREET.

B. DEVLIN, ADVOCATE, No. 5 Little Saint James Street, Montreal.

H. J. LARKIN, ADVOCATE, No. 27 Little Saint James Street, Montreal.

JOHN O'FARRELL, ADVOCATE, Office, — Garden Street, next door to the Ursuline Convent, near the Court-House. Quebec, May 1, 1851.

INSPECTION OF BEEF AND PORK.

THE Subscriber, in returning his sincere thanks for past favors, begs to inform his friends that he holds himself in readiness to INSPECT BEEF and PORK for the OWNERS thereof, conformable to the amended Act of the Provincial Parliament of last Session. FRANCIS MACDONNELL. April 21, 1851.

JOHN McCLOSKEY, Silk and Woolen Dyer, and Clothes Cleaner, (FROM BELFAST,) No. 33 St. Lewis Street, in rear of Donegana's Hotel, ALL kinds of STAINS, such as Tar, Paint, Oil, Grease, Iron Mould, Wine Stains, &c., CAREFULLY EXTRACTED. Montreal, Sept. 20, 1850.

R. TRUDEAU, APOTHECARY AND DRUGGIST, NO. 111 SAINT PAUL STREET MONTREAL, HAS constantly on hand a general supply of MEDICINE and PERFUMERY of every description. August 13, 1850.

JOHN PHELAN'S CHOICE TEA, SUGAR, AND COFFEE STORE, No. 1, Saint Paul Street, near Dalhousie Square.

LARD FOR SALE. 100 KEGS FRESH LEAF LARD, averaging 112 lbs each. JAMES MEGORIAN. Montreal, 23d April, 1851.

ROBERT M'ANDREW, IN returning thanks to the public, for the liberal support he has received during his long period in business, in SOREL, intimates that he will REMOVE on the 1st May, to MONTREAL, to 99, St. Paul Street, where he will open an extensive WHOLESALE and RETAIL DRY GOODS ESTABLISHMENT. His long experience among Country Merchants, with strict attention to their orders, will, he trusts, gain him a share of their patronage, particularly as he pledges himself to supply them with as good Articles, and at as LOW, if not LOWER RATES than any house in the city. May 14, 1851.

OWEN M'GARVEY, House and Sign Painter, Glazier, &c. &c. &c. THE Advertiser returns thanks to his friends and the public, for the liberal support he has received since his commencement in business. He is now prepared to undertake Orders in the most extensive manner, and pledges himself that he will use his best abilities to give satisfaction to those who may favor him with their business. Graining, Marbling, Sign Painting, Glazing, Paper Hanging, White Washing and Coloring, done in the most approved manner, and on reasonable terms. No. 6, St. Antoine St., opposite Mr. A. Walsh's Grocery Store. May 7, 1851.

AMERICAN MART, Upper Town Market Place, Quebec.

THIS Establishment is extensively assorted with Wool, Cotton, Silk, Straw, India, and other manufactured Fabrics, embracing a complete assortment of every article in the Staple and Fancy Dry Goods Line. India Rubber Manufactured Boots, Shoes, and Clothing, Irish Linens, Tablecloths, and Frieze Cloths, American Domestic Goods, of the most durable description for wear, and economical in price. Parties purchasing at this house once, are sure to become Customers for the future. Having every facility, with experienced Agents, buying in the cheapest markets of Europe and America, with a thorough knowledge of the Goods suitable for Canada, this Establishment offers great and saving inducements to CASH BUYERS. The rule of Quick Sales and Small Profits, strictly adhered to. Every article sold for what it really is. Cash payments required on all occasions. Orders from parties at a distance carefully attended to. Bank Notes of all the solvent Banks of the United States, Gold and Silver Coins of all Countries, taken at the AMERICAN MART. Quebec, 1850. T. CASEY.

MOUNT ST. MARY'S COLLEGE, Near Emmitsburg, Frederick County, Maryland.

THE Annual Session of Studies at Mount St. Mary's College commences on the 16th of August, and ends on the Last Wednesday of June. This Institution is under the direction of an Association of Secular Clergymen of the Roman Catholic Church. Its object is the education of youth in Literature, Science, Morals and Religion. The Students are always under the supervision and control of their Professors and Tutors, and form but one family with them. None but Catholics, or such as are to be brought up in the Catholic Faith, will hereafter be received as pupils. Applicants who have been in any other College or Academy, must present the most satisfactory testimonials from the Principal of the institution in which they have studied. Vicious, disorderly, or ill-behaved Students, will be removed without delay. Youths not qualified to enter on the Collegiate course, will be admitted into the preparatory department. The Terms for Board and Tuition are \$122 per annum, payable half-yearly in advance. The only additional charges are, for Music and Drawing, (which are optional,) each \$40 per annum; and for German and Spanish, (also optional,) each \$15 per annum. The advantages of the Institution in regard to health, comfort, and all the means of improvement, will be found greatly increased by the enlarged accommodations for Study and Recitation, by the erection of Baths, and by a more perfect system of Discipline and Instruction. JOHN McCAFFREY, President.

Lodgings for Female Servants out of Place, AT FLYNN'S

Servant's Registry Office, and Second-Hand Book Store, No. 13, ALEXANDER STREET, OPPOSITE ST. PATRICK'S CHURCH. FAMILIES requiring SERVANTS may rest assured that none will be sent from this Office whose character will not bear the strictest investigation. Servants, too, are assured that their interest shall be duly attended to. Hours of attendance from 9 till 11 A.M., and from 2 till 4 P.M.

SECOND-HAND BOOKS SOLD VERY CHEAP. SERVANTS WANTED at the above Office, who can give Good References as to their character and capability. No other need apply. August 23, 1851.

JOSEPH BOESE, 25 College Street, opposite the College, MANUFACTURER of OIL CLOTHS, which comprise PRINTED IMITATION MAHOGANY, BLACK WALNUT, TABLE and PIANO COVERS; also Plain Black for Caps, Trunks, and for use of Coachmakers. Also, all kinds of SILK and WOOLLENS DYED, in the best manner, and with despatch.

MONTREAL CLOTHING HOUSE, No. 233, St. Paul Street. C. GALLAGHER, MERCHANT TAILOR, has for Sale some of the very BEST of CLOTHING, warranted to be of the SOUNDTEST WORKMANSHIP and no humbugging. N. B.—Gentlemen wishing to furnish their OWN CLOTH, can have their CLOTHES made in the Style with punctuality and care. Montreal, Oct. 19, 1850.

CANTON HOUSE. FAMILY TEA, COFFEE AND SUGAR WAREHOUSE, No. 109, Notre Dame Street. SAMUEL COCHRAN invites the attention of Consumers to his Stock of TEAS and COFFEES, which have been selected with the greatest care, and on such terms as to allow him to offer them at unusually low prices.

The MACHINEERY on the Premises, worked by a Four Horse Power Steam Engine, for Roasting and Grinding Coffee, is on the most approved plan, the Coffee being closely confined in polished metal spheres, which are constantly revolving and oscillating in heated air chambers, is prevented imbibing taint from Smoke, danger of partial carbonisation of the Bean and loss of Aroma, so important to Connoisseurs, which is further ensured by attention to Grinding at the shortest time prior to Sale. To this elaborate process SAMUEL COCHRAN owes the high reputation his Coffee has obtained through a large portion of the Provinces. CRYSTALLISED SUGAR (much admired for Coffee), REFINED SUGAR in small loaves, and WEST INDIA SUGARS, of the best quality, always on hand. A few of the choicest selections of TEAS may be had at the CANTON HOUSE, Native Catty Packages, unrivaled in flavor and perfume, at moderate terms. Families residing distant from Montreal will have their orders scrupulously attended to, and forwarded with immediate despatch. June 12, 1851. 109, Notre Dame Street.

FOREIGN WINE AND SPIRIT VAULTS, 103 1/2, Notre Dame Street. THIS Establishment was opened for the purpose of supplying PRIVATE FAMILIES, and consumers in general, with GENUINE FOREIGN WINES and SPIRITS, pure and unadulterated, in quantities to suit purchasers, and upon the most moderate terms, for Cash. The experience of the last twelve months has amply proved to the public the utility of a Depot for such a purpose—enabling them to select from a large and well assorted Stock, the quantity suited to their convenience—combining the advantage of a Wholesale Store, with that of an ordinary Grocery. SAMUEL COCHRAN, Proprietor. All goods delivered free of charge.

A very choice assortment of PORT, SHERRY, CHAMPAGNE and CLARET, now on hand. And a small quantity of extremely rare and mellow OLD JAMAICA RUM, so scarce in this market.

RYANS HOTEL, (LATE FELLERS), No. 231 St. Paul Street, Montreal.

THE SUBSCRIBER takes this opportunity of returning his thanks to the Public, for the patronage extended to him, and takes pleasure in informing his friends and the public, that he has made extensive alterations and improvements in his house. He has fitted up his establishment entirely new this spring, and every attention will be given to the comfort and convenience of those who may favor him by stopping at his house. The Hotel is in the immediate vicinity of mercantile business,—within a few minutes walk of the various Steamboat Wharves, and will be found advantageously situated for Merchants from the Country, visiting Montreal on business. The Table will be furnished with the best the Markets can provide, and the delicacies and luxuries of the season will not be found wanting. The Stables are well known to the public, as large and commodious; and attentive and careful persons will always be kept in attendance. The charges will be found reasonable; and the Subscriber trusts, by constant personal attention to the wants and comfort of his guests, to secure a continuance of that patronage which has hitherto been given to him. M. P. RYAN. Montreal, 5th September, 1850.

WILLIAM CUNNINGHAM'S MARBLE FACTORY, No. 53, St. Urban Street, (near Dorchester Street.)

WM. CUNNINGHAM, Manufacturer of WHITE and all other kinds of MARBLE, MONUMENTS, TOMBS, and GRAVE STONES; CHIMNEY PIECES, TABLE and BUREAU TOPS; PLATE MONUMENTS, BAPTISMAL FONTS, &c., wishes to inform the Citizens of Montreal and its vicinity, that any of the above-mentioned articles they may want will be furnished them of the best material and of the best workmanship, and on terms that will admit of no competition. N. B.—W. C. manufactures the Montreal Stone, if any person prefers them. A great assortment of White and Colored MARBLE just arrived for Mr. Cunningham, Marble Manufacturer, No. 53, St. Urban Street. Montreal, March 6, 1851.



STRAW BONNETS.

MRS. DOYLE returns her sincere thanks to the Ladies of Montreal and surrounding country, for the liberal patronage she has received during ten years she has been in business in St. Mary Street, and begs to intimate that she has removed her Bonnet Making Establishment to 182, Notre Dame Street, opposite D. & J. Sadler's Book Store, where she keeps constantly on hand an extensive assortment of STRAW and other BONNETS, TRIMMINGS, and RIBBONS, at extremely low prices. TUSCAN, DUNSTABLE, and FANCY BONNETS cleaned and altered to the latest shape. Bonnets dyed Black or Slate Color if required. Montreal, March 26, 1851.

BRITISH AMERICA FIRE, LIFE, AND INLAND MARINE ASSURANCE COMPANY. Incorporated 1833.—Capital Stock, £100,000.

THE Public are most respectfully informed, that the Office of this Institution is REMOVED to No. 33, Great St. James Street, this city. (late Terr's Hotel.) ASSURANCE against Accidents by FIRE; or the dangers of INLAND NAVIGATION, will be granted at the lowest possible rates of Premium, compatible with security to the PUBLIC, and the credit and safety of the INSTITUTION. The numerous body of influential men, who are interested as STOCKHOLDERS, and the large amount of paid up Capital, invested at interest in this Province, guarantee the liberal adjustment, and the speedy settlement of all equitable claims which may be made upon the Company. WILLIAM TEWARD, Manager Branch Office. May 8, 1851.

Still the Forest is the Best Medical School!! That predisposition which exposes the human frame to the infection and virulence of all diseases, proceeds directly or indirectly from a disordered state of the System, caused by Impure Blood, Bilious and Morbid condition of the Stomach and Bowels.

DR. HALSEY'S GUM-COATED FOREST PILLS. (A Sarsaparilla preparation of unexampled efficacy.)

These Pills are prepared from the best Sarsaparilla, combined with other Vegetable properties of the highest Medicinal virtue. They are warranted not to contain any Mercury or Mineral whatever. They purge without griping, nauseating, or weakening; can be taken at any time, without hindrance from business, change of diet, or danger of taking cold. They neither leave the taste nor the smell of medicine, and are five times more effectual in the cure of diseases than any Pills in use. But a short time has elapsed since these great and good Pills were first made known to the public, yet thousands have already experienced their good effects. Invalids, given over by their Physicians as incurable, have found relief, and been restored to sound and vigorous health from their use.

TO FATHERS OF FAMILIES. Bile and foul state of the stomach occasions more sickness and deaths in families, than all other causes of disease put together. Sometimes whole families are taken down by malignant fevers, Fever and Ague, and other dangerous disorders, all proceeding from a bilious and foul state of the stomach. No parent can be so ignorant as not to know the great danger existing from biliousness—no parent would be guilty of causing the

DEATH OF HIS OWN CHILDREN!! Yet thousands of children and adults die every year through neglect of parents to attend to the early symptoms of bile and foul stomach.

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 name 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, supercedes 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 present 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, WM LYMAN & Co., and R. W. REXFORD; Three Rivers, JOHN KEENAN; Quebec, JOHN MUSSON; St. John's, BISSETT & TILTON. Feb. 5, 1851.

Printed by JOHN GILLIES, for the Proprietors.—GEOFFREY E. CLARK, Editor.