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CATHOLIC CHRONICLE.

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REVIEW.

A CONCISE HISTORY OF THE CISTERCIAN ORDER.

(From the Catholic Standard.)

After three centuries of bleak, wintry desolation, had enveloped this unhappy land of apostasy, there arose, in the wilds of Charnwood Forest, the dawning spring of hopeful times, in the resuscitation of the Cistercian Order. It had been, save for a little while at Lullworth, for many a long age dead on English ground, and the only records of its former greatness, its former beauty, and holiness, were the ivied ruin, the mouldering buttress, and the fragmentary skeletons of its once glorious abbeys. The sequestrations of the commissioners of the brutal Harry, the pillaging of Elizabeth's apostate nobility, and the cannon of Cromwell's ironside soldiery, had wrought what time could never have effected, for they were built as if for eternity. High and stately, and broad and pleasant, and rich and beautiful in every artistic grace, where those sacred mansions of prayer and penance, of hospitality and peace. The spirit of God had sanctified them, and the soul of the pure St. Bernard rejoiced in them, and the souls of countless hosts of weary pilgrims to eternity were saved in them, and the famished bodies of Christ's poor were daily fed in them, and the conscious stricken worldling fled to them for refuge, and obtained peace; but the spirit of hell finally laid them in ruins. Ruined shrines, desecrated altars, the dishonored, foully treated bones of the Saints, and gibbeted Abbots and Friars were henceforth the focausts offered up at the new shrine of Protestantism. The asceticism, the continence, the poverty of these old warriors of Christ were too much for their well-filled stomachs to bear. Their pampered dainty flesh repelled against it; the gorge of the new gospel rose violently against it; and with axe and crowbar and lever, and pointed culverin, they battered down, with much psalm-singing, new-light rejoicing, all that they could, and left the rest to the cold and wintry mercy of the elements, to be hereafter garnered up in their heart of hearts by antiquarians, and tourists, and Camden Cambridge under graduates. Spirits of the saintly dead! ye who once knelt and prayed, and fasted, and mourned, and wept so many tears of charity for the sins of your countrymen—ye, who were once the contrite, God-fearing, God-loving worshippers of Netley, of Fountains, and Glastonbury, of Peterborough, and Faversham, of Colchester, and that of Reading—why staid ye the arm of the Omnipotent, when these, your much loved retreats were levelled in the dust by the rude hands of sacrilegious men, when the sanctuaries which ye had adorned with so much care were shivered and rifled; when the images of Him who died for you, and of her, for whose honor ye would have died a thousand deaths, were ruthlessly demolished, or most indecently mutilated? But charity and forgiveness reigns in heaven, and long suffering also appertains to God, or England would, generations ago, have been blotted out of the list of nations. Sodom and Gomorrah scarcely compassed the crimes of England to her terrible apostasy, and yet she still lives. Fire has not yet descended from heaven to consume her, but a fire, a living fire, has descended from the mercy-seat of God to reclaim her. "I came," said Christ, "to cast fire upon the earth, and what do I desire but that it be enkindled?" That holy fire of divine love has been enkindled by him in Charnwood Forest, in the marvellous restoration of the Cistercian Order of Mount St. Bernard. Corrupt, sensual, self-denying, all-believing England, is there shamed by the beautiful, heavenly contrast of the good monks of Mount St. Bernard. Before the pleasure-jaded Anglican is rolling home in his well-stuffed, well-lunged carriage from the heated halls of dissipation to his costly furnished bed, to take the heavy sleep produced by India's soporific drug, these hardy Trappists are up and stirring from their straw beds, and with one heart and voice are chanting the praises of their Creator. Long before he lazily rings his bell for his valet to assist him to rise, they have dined on their poor dinner of bread and herbs, seasoned only with salt, and cheered their humble hearts with a cup of cold water, or on gaudy days a modicum of the smallest beer, brewed on the homopathic principle, as to malt and hops. But this Trappist banquet is not to be taken with gusto, but with indifference, as to relish, with hearts fixed on God, and ears not inattentive to holy things, read from the lecture. He of silk stockings and lacquered pumps has got his dinner to get; but it will be when the Monks of St. Bernard, after seventeen hours hard toil, are asleep with God and His holy angels on their humble pallet of straw. He, of silk stockings, sits down to his humble fair of well-spiced soup, his dainty fish, his cut of venison; his trifle of pastry, his morsel of cheese and salad, his pint of sherry, his bottle of claret, sipped

slowly while he cools his heated palate with pines and nectarines, and other creature comforts which no sound churchman and State Protestant ever thinks of dining without. The cloth is cleared, and instead of saying prayers, he slumbers and snores away his indigestion. The Trappist, after his dinner of herbs, returns to his church to bless God, and to pray for his Sybarite countrymen. Which has the better chance of getting to heaven?

But the Anglican says, while picking his teeth after his humble banquet, "what fools these Trappists are, what horrid disgusting lives they lead; lives so unnatural; why on earth cannot they lead lives like other men, and take their meals like other men, and dress like other men? What's the use of all their fasting and praying? It's all a humbug. I never fast, and I am a good sound Protestant; I like a good dinner; a good dinner is a very good thing; and we are taught from our childhood to like what is good. I go to church and always say my prayers, except when I am too sleepy, or when I have a headache in the morning from taking Maderia after Claret—I pay all my debts and give to five charities; I take the chair at them, and often speak at Exeter Hall, and damn the Pope—shouldn't I get to heaven as well, or even sooner than these Trappists? Depend upon it they are all humbugs." And the rich man lives on in this comfortable opinion, and dies. While living he was clothed in purple, and fine linen, and sared sumptuously every day. He dies, and is hurried with pomp and state, and a splendid monument is erected with a lying inscription of his virtues—but his soul is thrust into hell, where, with Dives, he may vainly shriek, and cry to the poor Trappist in Paradise to cool with a little water his burning, agonised tongue. And the Trappist dines on his dinner of herbs; is content and praises his God; and he arises often at midnight to praise his God; and he works hard in the fields and praiseth his God; and he prays and sings for long hours in the Abbey Church, and glorifies God, and he meditates in the cloister, and sheds tears of happiness that God has given him grace to choose so holy a life, so sure a life, to do penance in and get to heaven. In his cloister, in his little fields, in his dormitory, in his church, in his refectory, in his chapter room, he is everywhere united to God, and God is always lovingly united to him. He thinks, and thinks truly, he can never suffer too much for the love of Him who died, martyred on the cross, for his salvation.—He has died to the world; what a victory for him! He has died to himself: what a noble conquest realised in him by divine grace! He is dead to his appetites; he is no longer a slave to them, as, perchance, he was of old. Does he fear the grave? What harm can the poor grave that awaits him do unto him? He longs for its embrace as that of a most dear friend. Death comes to him as well as to the rich pampered Anglican; but how different their ends! The one, despairing, reckless, miserable in mind and body, without hope, without comfort: Hell is to him a swiftly approaching reality. He has lived but for this world, but for the indulgence of his appetites and desires, and he feels the torture of the damned in his agony, in his dissolution. The Trappist dies, but it is on straw, sprinkled with the ashes of penitence. If he has been faithful to his vocation, if he has been faithful to his vows, he dies the death of the saintly just. He dies surrounded by his brethren. Every eye is riveted on him with tenderest affection and most brotherly love, or turned in supplicatory prayer to heaven for his happy transit to eternity. The last Holy Sacraments are given him by his father, his friend, his much-loved superior. The abbot kneels by the straw bed of his dying brother; and gives him the bread of angels. It is indeed a viaticum to him. Can we conceive what ineffable, ravishing comfort Christ pours into that dying heart when He comes in person to comfort, to sustain him? What glimpses of Paradise are now his! what visions of angels and saints, and of blessed St. Bernard now coming in triumph to receive his parting soul! He dies, and is buried in his narrow grave; but his soul rejoices for ever in the clear sight and possession of God. Who, therefore, has led the most rational life? who has made the most profitable end? the rich wordling or the poor Trappist? Happy are those who are called, and obey that call, and are found faithful to the end.

How many an anxious soul holds with himself this stern colloquy—I wish earnestly to be saved, but can I be saved in the world in which I now live? Every day that I live in society adds to my sins; my weakness is so great, my temptations are so strong. I know that I may die at any moment, and when I least expect it, and if I die in my sins I am lost for ever. I know that others may be saved by living in the world, but they are stronger than I. If I go into society I commit sin; if I stay in retirement I am restless, and am ill at ease; I have no holy rule to live by, I have no superior to obey. I long to live

among brethren living in unity, living in holy rule and obedience, which, if they obey to the end, they are saved. My natural inclinations shrink from its austerities, but God's grace will enable me to overcome them, and then they will be sweet and easy. If I live in the world I fear that I am lost,—help me, Oh, God; to discover Thy blessed will." He prays, receives light from heaven to discover his vocation, and becomes a Trappist. His friends in the world deride his choice; call him a madman, a fool; but he has chosen the better part, the one thing necessary for his salvation, and is content. Nay more; he has obtained the precious pearl for which he sacrificed all he possessed; he has found peace with God, a holy life, and a saintly end. "In the sight of the unwise they seemed to die, and their departure was taken for misery; and they going away from us, for utter destruction; but they are in peace. And tho' in the sight of men they suffered torments, their hope is full of immortality. Afflicted in a few things, in many they shall be well rewarded, because God hath tried them, and found them worthy of Himself" (Wisdom, iii.) And in the day of judgment those who crushed and despoiled the order, those who have blasphemed it, what will they say? "Then, the just shall stand with great constancy against those that have afflicted them, and taken away their labors.—These, seeing it, shall be troubled with terrible fear, and shall be amazed at the suddenness of their unexpected salvation. Saying within themselves, repenting and groaning for anguish of spirit, these are they whom we had sometimes in derision, and for a parable of reproach. We fools esteemed their life madness, and their end without honor. Behold how they are numbered among the children of God, and their lot is among the saints" (Wisdom, v.)

We have been led, into this train of thought from a diligent perusal of "The Concise History of the Cistercian Order," which has just been issued from the press. We have read it with profound interest and great edification. It supplies a want long felt in the English Catholic community, of knowing more about this illustrious order, that for many centuries, shed the bright light of sanctity over England, prior to the hateful apostasy, and which, thanks be to God, is now happily restored with something of its former lustre and efficiency. A glorious beginning has been made, and in the right, strict, and holy path which St. Bernard marked out. Mount St. Bernard's Abbey, in the depth of Charnwood Forest, is a very beautiful fac-simile of what a Cistercian abbey was four or five centuries ago, before their own industry and the piety of the faithful had enlarged their means or developed their resources.—A century hence, and, with God's blessing, Mount St. Bernard will have thrown off many healthy and vigorous offshoots, will have established many filiations in quiet, shady nooks of English ground; peradventure, also, in Scotland. The long trial of sufferings and persecutions which this time-honored order has gone through, now, through God's mercy, seems at an end. It has passed through the crucible through the fiery furnace of affliction, and has come out like pure gold, purer and brighter than before.—It is precisely in that state most favorable for developing the spirit of the order; it is very, very poor. It attracts no rich man's envy; it presents no glittering object for a spoiler's rapacity to wrench away. It is now steadfastly pursuing the exact rule of St. Bernard, and is an order exactly wanted in England to arouse the tepid, the sensual, and the faint-hearted to a more fervent practice of holy penance and mortification. If ever prayers from the pure, the straggling Catholic Church of England, they are now.—From the Abbey Church of Mount St. Bernard, by night and by day, when a cold and forgetful world lies buried in lethargic repose, the pure hands of these good monks are raised up to heaven for their sinful, forgetful brethren in the world. And who can tell but God, and His Blessed Mother, what graces are conferred, what conversions take place, what sins are abandoned, what holy and vigorous virtues practised, through the fervent prayer of these good religious? We find from history that many popes, many sovereigns, many princes, were earnestly anxious to have the prayers of the poor Cistercian monks; for who have a better right to be heard before the throne of the Most High? Who, amongst God's children on earth, are more mortified? Who use more self-denial? Who fast more severely? Who are more silent? St. James says he is a perfect man who offends not in his speech. The poor Trappist is perpetually silent among men; his only speech is to praise God. Who labors harder, and eats his coarse brown bread with more sweat of his brow? Who, in fine, prays more and watches more, lest he enter into temptation; or who casts behind him more heroically the joys, the pleasures, the necessary comforts of society; who more steadfastly

leads a life of living death, so that he may get to Paradise, and be for ever united to God! Verily, they stand alone, and are unapproachable, unless that habit be taken and those vows be made. Then you are of them and in them. You are dead to the world and to yourself, that you may live eternally to God, and may daily view the narrow grave that has been opened for the next departing brother without a sigh of regret for the happy change you have made.

The "History of the Cistercian Order" has been compiled with great care. It does not pretend to much original matter, nor to an extended account of the rise and progress of the Order; but what is attempted is done well. It is prefaced by a masterly introduction, in which the destruction of religious houses in England is powerfully handled. It would seem, in the commencement of the work, that great abuses and relaxations had crept in among Benedictine monks, and that great laxity prevailed about the end of the eleventh century. St. Robert, the Abbot of Molesme, was the instrument chosen by Almighty God to reform these abuses, and to lead his brethren to a more perfect life. He obeyed the call, and sought another asylum where he and they could live in strict rule. With twenty-three brethren, in the year 1098, he issued from the Abbey gateway of Molesme, in the diocese of Langres, in France, with no other provision for their travels than the vestments and sacred vessels for the celebration of the most holy mysteries, and a large breviary for the due performance of the divine office. They proceeded on in their march in bold and solemn procession, deaf to the entreaty of those from whom they parted. Through wild and rugged paths they journeyed on, chanting the divine praises until they arrived at the forest of Citeaux, in the diocese of Chalons, in the province of Burgundy. Here they beheld a vast solitude chiefly inhabited by wild beasts. A small silvery stream ran through it, and in this lonely spot they resolved to settle. They hastily put together the trunks of the trees they had felled, and in this simple and rude manner they constructed their monastery.

Time rolled on. They were very fervent, and very exact, and very poor.

The monastery at times suffered from actual want; from the loneliness of the spot and the fewness of visitors, they were quite forgotten by the world, and the alms of the faithful were turned into other channels. They continued, however, in cheerful faith, winning their livelihood out of the hard ground, and feeling sure that God would not desert them; and, indeed, they found their faith was not misplaced. One day, as they were about to sit down to a scanty meal, after the hard labor of the day, the Bishop of Troyes arrived at the monastery with a considerable retinue. The poor monks felt ashamed that they could so miserably supply the needs of the illustrious visitor, but cheerfully divided with him their hard won meal. The bishop went away from the monastery, wondering at the fervent piety of its inmates. For a long time nothing came of this visit, and the monks had probably forgotten it. Meanwhile the resources of the community became daily more straightened, till at last there was hardly provisions enough to serve them for a few days. The brethren applied to St. Robert, and informed him of the state of the case. He bade them quietly trust in God, who would not leave his servants to perish in the solitude to which they had retired to serve him. He ordered some of them to go to Troyes, which was much nearer to them than their own episcopal city of Langres, and bade them buy food, tho' he knew well that he had no money to give them.—The exact conformity of their lives to the very letter of scripture, made them look upon it as a solace and a counsel in the minutest points, in a way of which we have no conception; thus the words of Isaiah rose to St. Robert's mind, "Ye who have no money, hasten, come and buy.—(Isai. lv.) Encouraged by the faith of their abbot, the monks set out on their apparently hopeless journey. So long had the good brethren kept away from the world; that they forgot the singularity of their appearance. They were therefore surprised on entering the city, that their naked feet, coarse habits, and features, so worn with toil and watching, that the fervent spirit seemed to shine through the flesh, attracted general attention. The news flew hastily round, till it reached the Bishop's palace. He ordered them to be brought to his presence, and as soon as they entered, recognised his hosts of Molesme. He received them with joy, and took off their tattered habits, and sent them back with his blessing, and a wagon laden with clothes and bread for their poor brethren at home.—We may fancy the joy of the community when they saw their messengers return, not empty handed as they went, but laden with the blessings which God had given as it were with His own hand, to reward

their faith. This seems to have been nearly the last of their struggles with poverty," for, says the monk who has written St. Robert's life, "and from that day forth there never was wanting to them a man to supply them with all that was necessary for food and clothing. And as they endured with the greatest constancy in God's service, many continually were added to their number; fugitives from the world, who leaving their earthly burdens, placed their necks under the yoke of the Lord." [8 Bollandists, April 29.]

Fasting and hard fare did not easily kill good St. Robert. He died at the age of ninety-three. The principal feature in his saintly life was entire submission to the will of God. St. Albaric was the next abbot.

"About the end of the year 1099, Pascal II. sent two Legates into France to excommunicate King Philip for his open adulteries, and contempt of his Queen, Bertha. These Legates, Cardinals John and Benedict, heard, on their arrival in France, of the extraordinary life practised at Citeaux. They wished to be spectators of the great sanctity which had been reported to them by credible witnesses; and when they saw it with their own eyes, they declared that half had not been told them. For they had found angels in human bodies—in bodies so pale and emaciated by midnight vigils, hard labors, and long fasts, that they scarcely seemed clothed with flesh. They listened to every word from these holy men, as to something supernatural. But St. Alberic they heard with profound respect. They learnt from him the nature of the Institute, the customs and practices of the infant community; what labors had been performed and sufferings endured, before they were permitted to lead this life so congenial to their wishes; and in what manner Robert had been torn from them, and left them orphans—a butt to the sarcasms and falsehoods of neighboring monasteries."

By the exertions of the Legates the rising congregation of the Cistercians was at once placed under the protection of the Holy See, and every reform, as at present in use, was sanctioned by the high authority of Christ's Vicar on earth.

"Dishes of divers kinds of food, grease and whatever opposed the purity of the rule as interpreted by the primitive monks, were banished the refectory.—After half-a-night spent in singing the divine office, in reading and meditation, and a day spent in agricultural labor, they assembled to what was, during a greater part of the year (from the fourteenth of September, to Easter), their single meal, which consisted solely of what St. Benedict allowed; and that procured by the sweat of their brow. Their fare was a pound of convent bread, and two messes of vegetables, boiled, not with the culinary accuracy of Cluny, but in the plainest manner." During the remainder of the year, a collation of similar food was allowed in the evening, [Life of St. Stephen, Ch. VII.]

St. Stephen, our own dear countryman, succeeded St. Alberic. Men wondered at their austerities; thought them incredible, as men do now; they marvelled much how so much fasting, and labor, and prayer, could go together and not kill them.

"And yet Stephen and his companions found it possible to do all this. Their worn out bodies did not sink under their heavy burdens, nor were the garments of their souls less white, because they were thus exposed to suffer from the inclemency of the season. It was, indeed, inexplicable even to their contemporaries, how they could live; but the secret lay in the fervency of the spirit, which kept up the lagging flesh and blood; their lives were above nature, and because for Christ's sake, they gave up church-lands and tithes, in order to be poor. He bore them up, so that they did not faint under their labors."

Men of the world, men of purple and fine linen, meditate on this touching narrative of the death-bed of good St. Alberic:—

"St. Alberic having presided over his flock with so much advantage to their spiritual welfare, that 'scarcely one,' says the Annalist, 'departed this world without leaving behind him the odor of sanctity, had now arrived at the termination of his earthly career, and was about to receive the recompense of his labors in the Lord's service. Perceiving that his last hour drew nigh, he wished his brethren to be assembled to hear his parting instructions. For a moment he seemed to be in an ecstasy; then recovering his presence of mind, he exclaimed, 'O what happiness is yours! God has prepared for you such a glory as will impart to you the felicity of the angels.' The brethren expressed in warm terms, their gratitude to God for this glimpse of their future bliss.—Then, surrounding the bed of their dying father, they fervently implored for him the assistance of the Blessed Virgin. The holy abbot joining in their supplication, said most feelingly, 'Mary, holy Virgin, pray for me.' In pronouncing these words, his countenance shone with surpassing lustre; and in this happy moment he gave up his soul into the hands of Jesus Christ, in the year of our Lord 1109. St. Stephen, as prior, had to celebrate the funeral obsequies. When the procession had returned from the grave to the chapter room, he endeavored to wipe away the tears of his brethren by these comfortable and consoling words, which have been preserved in all the ancient writers of the order. (We borrow the translation from the work to which we are already so greatly indebted.—St. Stephen's Life, Chap. ix.)

"All of us have, alike, a share in this great loss, and I am but a poor comforter who myself need comfort. I have lost a venerable father and ruler of your souls; I have lost not only a father and ruler, but a friend, a fellow-soldier, and a chief warrior in the battles of the Lord, whom our venerable father, Robert, from the very cradle of our monastic institute had brought up in one and the same convent, in admirable learning and piety. He is gone from us,

but not from God; and if not from God, then not from us; for this is the right and property of Saints, that when they quit this life they leave their body to their friends, and carry away their friends with them in their mind. We have amongst us this dear body and singular pledge of our beloved father, and he himself has carried us all away with him in his mind, with an affectionate love—yea, if he himself is borne up to God, and joined with him in undivided love, he has joined us too, who are in him, to God. What room is there for grief? Blessed is the lot—more blessed he to whom that lot has fallen, most blessed we to be carried up to such a presence, for nothing can be more joyful for the soldiers of Christ than to leave this garment of flesh, and to fly away to Him for love of whom they have borne so many toils. The warrior has got his reward, the runner has grasped his prize, the conqueror has won his crown he who has taken possession prays for a palm for us. Why, then, should we grieve? Why mourn for him who is in joy? Why be cast down for him who is glad? Why do we throw ourselves before God with murmurs and mournful words, when he, who has been borne up to the stars, is pained at our grief, if the blessed can feel pain; he who by an earnest longing prays that we may have a like consummation. Let us not mourn for the soldier who is at rest; let us mourn for ourselves who are placed in the front of the battle, and let us turn our sad and mournful words into prayers, begging our Father, who is in triumph, not to suffer the roaring lion and savage enemy to triumph over us."

And good St. Stephen succeeded him as Abbot of Citeaux. In his youth he had made a pilgrimage to Rome with a tried companion. They went on foot recited every day together the entire psalter, and observed strict silence when they were not singing the divine praises. No wonder afterwards he had such a relish for holy silence, solitude, and prayer and that when he became a dweller in the wilderness and forest, he aspired to the highest christian perfection, and attained it. Though a man of learning, he wished to become foolish for Christ's sake; he wished to become perfectly destitute, and to depend for his daily bread and his coarse habit, on God's Providence. And God, on His part, failed him not. He never does fail those who act generously by Him, but acts with infinitely more generosity to them.

God had kindled a divine love in his heart, and it was fire in his bones, and would not let him rest till he had accomplished the work which he was sent on earth to perform. God's saints are his workmanship, and the same Almighty goodness which has made the lilies, and also given its own beauty to the rose, which has created flowers, precious stones, and animals, each with a different glory, has also in the creation of His grace variously moulded the souls of his saints. Stephen's lot was to be of those who, by their utter destitution of human helps, most of all illustrate the new order of things, which our blessed Lady celebrated in the "Magnificat." Out of weakness he was to be made strong; with his perfect poverty, his course and tattered garment, his body bowed down by labor and mortification, he was to bring an order of men into the Church, who beat down pomp and luxury, intellect and power. His wooden staff was more powerful than the sceptre of kings, and his fragile frame was the centre, around which the whole of the saintly prelates of the Church, who fought against luxury and simony, clustered and arranged their battle; the pre-eminence which God gave to His saint in after life, is a full vindication of his conduct in these first years, when he was a poor despised monk, treated by his brethren as an enthusiast and fanatic (Ch. III.)

And holy Stephen had trial; after trial, that his faith might be purified. Poverty and starvation for a time almost crushed the struggling order.

"But trials of a more afflicting nature than penury now assailed Stephen's patience. In the year 1111-12, a mortal disease became prevalent in the country; but no where did it rage more violently than at Citeaux. It attacked the community, and Stephen saw his spiritual children dying off one by one before his eyes. And these victims to the ruthless malady were the zealous laborers, who had borne with him the heat and the burden of the day. It was his duty to attend the sick bed of each brother, to administer to him the rites of Holy Church, and to hold the cross to his dying lips, and to whisper in sweet words of comfort, the firm hope of a brighter morn and a happier land, which awaited him on the termination of his present sufferings. All the community were present on these occasions. For immediately the bell tolled with its peculiar solemnity—the notice of a soul in agony—all labor ceased, and the brethren hastened to the dormitory, where they found their departing brother, stretched on the floor, upon a little straw in the form of a cross, and sprinkled with ashes. They forthwith commenced to recommend his soul to God, by Penitential Psalms and Litanies. Thus the graves in the churchyard silently multiplied; the stalls in the church, one after another, became vacant, and no postulants presented themselves at the gate of the monastery and implored admittance. From thirty to thirty-five, the number had gradually diminished to seventeen or eighteen.

(To be Continued.)

CATHOLIC INTELLIGENCE.

On Thursday evening the Rev. Dr. Manning, Mr. Monsell, M.P., Mr. Wilberforce, and Mr. Stephen De Vere, dined with the Rev. Mr. Meehan, P.P. of Carrigaholt. The news of these remarkable men being at the house of their Priest attracted hundreds from the parish around—bonfires began to blaze—a very sweet fife and drum band of a dozen boys from Carrigaholt animated the scene. When those gentlemen came out to thank the people for the re-

spectful manifestation, the greatest enthusiasm burst forth. They were fully gratified, getting in the strong light a full view of these great men, of whom they will often talk while they live. Dr. Manning saw in the fervor of the poor people their love of that Faith of which he and his companions have discovered (as did Augustine before them) "the beauty so ancient yet so new." At an early hour the Rev. Mr. Manning said mass in the chapel of Carrigaholt, where great numbers thanked God for giving them on and around their altar on that morning such illustrious witnesses for the truth of their holy and persecuted Faith.—*Limerick Reporter*.

CONVERSION.—A trustworthy correspondent informs us that Mrs. Griffiths, the highly accomplished lady of a J. P. for Tipperary; and daughter of Geo. Roe, Esq., of Loran Park, has within the last few days embraced the Catholic Faith.—*Ibid*.

THE VERY REV. DR. NEWMAN.—At a conference of the Clergymen of this city, held in Saint Michael's Chappel this day, the Right Rev. Dr. Ryan presiding, a resolution was adopted to contribute to the indemnity of this illustrious defender of Catholic truth, and to co-operate in organising a collection in their respective parishes as soon as circumstances will permit. The Rev. J. Brahan, P. P., St. Mary's, and the Rev. J. Synan, Adm., Saint Michael's, are appointed treasurers for the subscriptions of the Clergymen and laymen in Limerick city and county, and to transmit their contributions to the committee of the fund in Dublin with all convenient despatch, at the time for the discharge of the liabilities incurred by the Very Rev. gentleman in his defence against the notorious Achilli is near. A subscription was entered into by the Clergymen, headed by his Lordship, which nearly amounted to £40.—*Ibid*.

THE FRENCH SUBSCRIPTIONS FOR DR. NEWMAN.—The thirty-sixth list, which appears in the *Univers* of Tuesday, brings up the amount to 21,889fr. 24c. About 10,000fr. have been contributed through the medium of French provincial journals, and the total amount of the French subscriptions up to the above date would consequently be from 30,000 fr. to 32,000fr. Great zeal continues to be displayed.

LONDON.—We are credibly informed that the highest Ecclesiastical authority in the kingdom has expressly conferred on the Canons of Westminster at least the title of Very Reverend.—*Tablet*.

DEATH OF MR. PUGIN.—We are sure that all our readers will partake in the deep sorrow with which we announce the death of this talented and devoted Catholic artist, which took place on Tuesday last. May God grant him a happy entry into Paradise.—*Ibid*.

IRISH INTELLIGENCE.

RELIGIOUS EQUALITY—THE IRISH CHURCH QUESTION.

In accordance with a requisition, signed by several members of parliament and others, a highly influential and numerous meeting was held on Friday, at two o'clock, at the Northumberland Hotel, of Irish representatives who have been returned to parliament to support the principle of religious equality, and of such of their constituents as happened to be in Dublin to consider the propriety of summoning a conference before the meeting of parliament to take into consideration the manner in which the questions affecting that great principle shall be treated next session. George H. Moore, Esq., M. P., presided.

Mr. Lucas, M. P., and Dr. Gray were appointed secretaries to the meeting.

It was proposed by Mr. C. Gavan Duffy, M. P., and seconded by Archdeacon Coghlan:—

"Resolved—That a committee be now appointed to consult with the friends of religious equality in Ireland and Great Britain, in order to come to a safe and well-considered conclusion as to the manner in which the question affecting this great principle shall be treated in the next session of parliament, and to report thereon to a conference, to be summoned at such time and place as the committee shall determine."

The resolution was unanimously carried, after an interesting debate, in which several members of parliament and Clergymen took part.

The committee to whom this important duty was confided consists of all the Irish representatives in favor of religious equality; with power to add to their number.

Mr. Moore was requested to summon the committee, and an early day was fixed for the first meeting.

The committee met on Saturday, at eleven o'clock. After considerable deliberation the following resolutions were unanimously adopted, fixing Thursday, the 28th October next, as the day for holding the conference:—

Moved by J. Sadleir, Esq., M. P.; seconded by Mr. Serjeant Shee, M. P.

"That a conference of the friends of religious equality be held in Dublin on the 28th day of October next, to receive the report of the committee appointed on the 10th inst., to consider the manner in which the question of religious equality ought to be brought before parliament next session, and to take such measures in reference thereto as may be deemed advisable."

Moved by Mr. Francis Scully, M. P.; seconded by Mr. O'Flaherty, M. P.:—

"That the chairman be requested to prepare a circular to be sent to the leading friends of religious equality throughout the kingdom, calculated to elicit opinion on the subject, and to submit same to meeting of the committee to be held on Monday."

Several resolutions relating to minor matters were subsequently adopted, sub-committees were appointed, and other arrangements were made to prepare for the approaching conference; so as to give the utmost effect to its deliberations.

On the motion of Mr. Moore, M. P., Mr. J. Burkes, was added to the committee.

The committee re-assembled on Monday morning at the Northumberland Hotel.

The secretaries stated that the circulars had been sent to the several gentlemen who had been nominated as members of the committee, but who were not present at the first meeting, informing them of the fact, and inviting their co-operation.

The Chairman brought up a draft of the circular which he had been requested to prepare on Saturday, the object of which is to elicit the opinions of the friends of religious equality throughout the empire upon the question generally, and as to the best means of bringing it under the notice of parliament. After a lengthened discussion,

Mr. Moore, at the request of the committee, undertook to have the draft in form ready for printing, with a view to private circulation on the next day of meeting.

The committee then adjourned until Tuesday.

The committee assembled on Tuesday at 12 o'clock at the Northumberland Hotel. The attendance of members was very numerous, and a good deal of business was transacted.—*Dublin Weekly Telegraph*.

BANQUET TO W. SHARMAN CRAWFORD, Esq.—The banquet to which William Sharmar Crawford, Esq., the veteran champion of tenant right and civil and religious liberty, was invited to this city, took place in the Round Room of the Rotundo on Thursday evening 9th inst., and was in every respect a demonstration worthy of the man and of the occasion. The spacious Round Room was filled by as numerous and identical an assemblage as ever met there to do honor to any individual. In addition to the members of parliament, Clergymen, and other gentlemen who attended the tenant right conference, there was a large number of our influential citizens and others present, all desirous to testify their respect for the distinguished guest of the evening. It was indeed a most gratifying tribute of respect, admiration, and gratitude for his long-continued and unflinching advocacy of the great principle with which his name has been so creditably and so honorably associated. Notwithstanding the great extent of accommodation which the place selected for the banquet is capable of affording, it was not only inconveniently crowded, but numbers who were anxious to be present were unable to find room. Every available place at the many tables was occupied soon after the hour announced for the banquet, and the attendance seemed to be only limited by the want of further accommodation. The Round Room was brilliantly illuminated for the occasion, and the presence of a number of ladies graced and enlivened the scene. The following mottoes were inscribed over the chair and in other parts of the room:—"Crawford's Bill—nothing less." "Tenant Right." "Happy Homes—Altars free." "Welcome, honest Crawford." "The Veteran Champion of popular rights." "The North and South cemented." "Native Manufacture."

THE TENANT RIGHT CONFERENCE.—This conference was undoubtedly the most significant gathering of the popular party in Ireland for many years. After years of terrible havoc among the people—after the repeated political disappointments to which they have been doomed—we behold very nearly a majority of the whole Irish representative body coming forward with hearty good will, and pledging their words as Christians and gentlemen to never cease their efforts in the cause of the poor Irish tenant till they obtain for him an act of parliament which will put him safely beyond the caprice of the landlord, or the injustice of the law as it is now administered. Justly did the hon. and learned member for Meath remark, that "if the forty-one members who happened to attend the conference met at another place, with a speaker at their head, they might have constituted a full House of Commons to legislate on this subject, and have passed the Bill." If the Irish members be punctual in their attendance in the house—and we trust they will—they will form a considerable number of that portion of the legislative body that is likely to take part in the debate on the Tenant Right Bill. Many misunderstandings which existed between the Irish members are now, we trust, completely knocked on the head for ever; and they go to parliament more united, more determined, more resolute in the good cause than ever we remember on any former occasion. Upon their efforts depend the lives of the Irish people; and if the government turn a deaf ear to their demands, let it not be on account of divisions or splits in their own ranks. The first effective proclamation has gone forth against landlord feudalism, and if there be any sympathy in the English parliament for the awful sufferings of Ireland, they will ratify that proclamation by the granting of the moderate claim which the Irish tenant makes for the protection of his industry and his property.—*Kilkenny Journal*.

RACKRENTS AND RIBBONISM.—In the proceedings of the British Association at Belfast the following conversation is reported between Professor Hancock, and some gentlemen in "Section F Statistics":—Professor Hancock stated that an estate in the county Cavan had, in two years, been raised £10,000, in value by the judicious conduct of the landlord, who, having an incumbrance on it, purchased it in the court. He gave the tenants money to improve their houses, and he lowered their rents. He was now quite satisfied with the estate. What the people wanted was men of his class—solvent men, who would take a personal interest in their properties. Professor Hancock concluded by expressing his opinion, that the small farm-system was not incompatible with the prosperity of a country.

In reply to Mr. White, J.P., Divernagh, near Newry,

Professor Hancock said the rental of the property was £19,000 a year. It was in Chancery. Some of the tenants paid their rents all the time, and, of course, under the new proprietor they continue to do so; in other cases the receiver could not get any rents. In these there was a reduction made of 10 per cent. In other cases the receiver was beaten off the lands, and some of the tenants were marked as "dangerous," "Ribbonmen," &c. (Laughter.) They got an abatement of 20 per cent.

Mr. Cones—A premium for their good conduct.—(Loud laughter.)

Professor Hancock—In other parts there was an organized opposition to the payment of rent—it was a place where the ribbon system was in extensive operation; and here there was a reduction of 25 per cent. (Laughter.)

A Gentleman—Might I ask if the reductions were made in proportion to the amount of resistance offered, or the intrinsic value of the land. (Laughter.)

Professor Hancock—I need not answer that; but I may say that in every case the rental was above the poor law valuation.—*Newry Examiner*.

DINNER TO MR. BRIGHT, M. P., IN BELFAST.—Mr. Bright, who is now in Ireland, has been invited to a public banquet by the friends of reform and free trade in Belfast.

PROSECUTION ON ACCOUNT OF THE SIXMILEBRIDGE AFFAIR.—In reference to the mode of carrying on the recently instituted prosecution on account of the Sixmilebridge affair, a respected correspondent has written to us as follows:—"The conduct of Mr. O'Brien, R. M. (who is really not a bad man), with regard to the Sixmilebridge people is most extraordinary. You heard him fix on last Tuesday for the men to appear at Sixmilebridge for the purpose of being identified. Mr. David John Wilson attended. Mr. Frost, the solicitor for the people, was also in attendance, but from twelve o'clock to half-past three there was no Mr. O'Brien, no prisoners, no informers. Mr. O'Brien, having taken off three persons to Meelick and Limerick for the purpose of identification (without any previous notice), away from the advice of either their friends or their solicitor, returned with them about half-past three o'clock. One young man (Keefe) of a most delicate constitution, and for years under the care of Surgeon Goings, was crying while giving Mr. Frost and Mr. Wilson an account of his being taken away in charge of police to Limerick. He stated that a sergeant asked his name, which he refused to give. Two or three times he was pressed, and each time declined. At length he gave it, and shortly after a soldier came in and identified him. Now mark, this young man had been forced to give bail the Monday week previous to take his trial at the next assizes for this very offence; and his father had, at Sixmilebridge, according to appointment with Mr. O'Brien, three witnesses, who with the father and his sister were with him in the father's house, opposite the Church, at the time the shots were firing in the lane. Mr. Frost examined them all, and believed their statement implicitly."—*Limerick Reporter.*

PROSECUTION AGAINST THE "ANGLO-CELT."—On Monday information was received at the Head Police office against Mr. Zachariah Wallace, the printer and publisher of the *Anglo-Celt*, a newspaper published in Cavan, for an alleged libel upon some of the officers of the 31st Regiment, as well as on the regiment generally, in an article which appeared on the 12th of August last, in reference to the Sixmilebridge affair.

CLOSE OF THE CORK EXHIBITION.—The Exhibition was brought to a close on Saturday by an appropriate musical festival, or rather monster promenade. Three military bands attended—those of the 7th Dragoon Guards, the 1st Royals, and the 57th Foot. And of the numbers who attended—not as many as was expected—few could have taken their farewell of the Exhibition without feeling pleased at the entertainment by which its existence was terminated. The duties of the reserve constabulary force in Cork having ceased on Saturday with the close of the Exhibition, the force proceeded on Tuesday to the head-quarters in the Phoenix Park.—*Cork Examiner.*

AN AUSTRALIAN EMIGRANT SHIP IN CORK.—On Saturday the Australian emigrant ship *Pera* arrived in Cork from London. She is to take up a large number of emigrants from this port for the gold regions, and is fitted out under the auspices of Mrs. Chisholm. Arrangements are made by which the passengers are classified in the most suitable manner. The emigrants arrived from London are of a most respectable class, including some Germans and some Russians; and those who are to sail from this port belong to many of the principal families in the middle ranks of this city. Mrs. Chisholm was on board, and inspected the arrangements on Saturday.—*Ibid.*

About thirty persons, including some private families and excellent tradesmen, have left Roscrea during the past week for Australia.—*Leinster Express.*

On Friday morning the *Osprey* steamer left for Liverpool with eighty-seven passengers, en route to Australia and America. At nine o'clock the *Mars* steamed off for the same port, with one hundred and fifty-six passengers, for the same destination. Now that the harvest is progressing to a close the mania of self-expatriation seems greatly on the increase.—*Waterford Mail.*

MRS. CHISHOLM.—Mrs. Chisholm arrived in Dublin on Tuesday, and immediately set about making arrangements for holding a group meeting, to give information to intending emigrants for Australia. We understand that over 1,000 persons have called on this benevolent lady within the last two days at Queens-town.

It appears from semi-official returns that during the last year upwards of 350,000 persons have visited Ireland on the Irish tourist principle introduced by Mr. C. P. Roney, to the pecuniary advantage of that country of £1,000,000, sterling.

WRECK AT SEA.—A large ship, water-logged, was recently observed off the Island of Luniska, near the coast of Erris, county Mayo, and was towed in by the Islanders. Her masts were gone by the board; she was timber laden, and had been so long at sea that all traces of her name is gone; she has, therefore, been taken possession of on behalf of the Admiralty.

THE TRANSATLANTIC PACKET STATION.—The following letter has been addressed by Mr. Russell, M. P., to the president of the Limerick Chamber of Commerce. If Mr. Russell's information prove correct, the question of a transatlantic Packet Station will be speedily set at rest by the selection of Foynes for that purpose:—

Union Club, London, Sept. 10th, 1852.
"My dear Sir—It is my pleasing duty to communicate the very gratifying intelligence which I have received from a high official source, that the commissioners, appointed to inquire into the relative merits of Galway or the River Shannon as a Transatlantic port, have reported not only favorably, but very decidedly in preference of Foynes.

I am satisfied that all will agree that the people of Limerick are deeply indebted to Lord Montague for the very kind manner in which he represented our interests during the preliminary inquiries on this important subject.—I am, dear Sir, yours faithfully,

F. W. RUSSELL.
"Wm. Carroll, Esq., Chamber of Commerce, Limerick."

ROYAL AGRICULTURAL SOCIETY OF IRELAND.—On Friday week a number of the members of this society dined together at Jude's Hotel, Grafton-street, Dublin. Lord Talbot de Malahide presided.

PROCLAMATION UNDER THE CRIME AND OUTRAGE ACT.—A proclamation has been issued by His Excellency the Lord Lieutenant in his Council, placing the barony of Tiréah, in the county Sligo, under the provisions of the Crime and Outrage Act.

LISMORE.—LIBERALITY OF THE DUKE OF DEVONSHIRE.—We have for record another instance of the proverbial generosity of his Grace the Duke of Devonshire, in presenting to the Very Rev. Dr. Fogarty, the respected parish priest of Lismore, several acres of land as a burial ground for the Catholics of that locality. This is not all, for his Grace, at his own expense, intends erecting on the lands a beautiful gothic temple.

VALUE OF TENANT RIGHT.—The tenant right of twelve acres of land, in the vicinity of Armagh, let at £1 1s. 6d. per acre, was recently sold by Mr. J. Matthews, auctioneer, at £100. There are on the farm in question two lime kilns; a limestone quarry, a comfortable dwelling-house, and out offices.—*Newry Telegraph.*

FREEDOM OF ELECTION.—We have just heard that Lord Lorton has selected out of his Roscommon tenantry, two most respectable gentlemen to feel the effect of his displeasure. J. Wolfe Flanagan, Esq., of Drumdoe, late High Sheriff of this county, and Richard Stafford, Esq., of Portobello, have been deprived of the abatement of 4s. in the pound, and have been called upon to pay the hanging gale of rent, due on the first of last May, which was the only rent they owed. We understand the letters, communicating his lordship's wishes, state that it is in consequence of the prominent part they thought it necessary to take lately at a public meeting in the town of Boyle, that they lose the abatement, and have been, in so summary a manner, obliged to pay the May rent. We understand that every tenant of Lord Lorton's, who voted for Mr. Swift in Sligo, has also been deprived of the abatement.—*Roscommon Messenger.*

A farmer in the barony of Lecale, received in Belfast market last week, the handsome sum of £120 for scutched flax, all grown on his farm.

Our annual regatta commenced on Thursday, and the very favorable weather attracted a large attendance. A number of yachts from the Upper and Lower Shannon were on the lake at an early hour. Tents and standings were everywhere in profusion, and the greatest regularity and order was preserved. The absence of anything like drunkenness and rioting is quite a new feature in this annual fête.—*Westmeath Independent.*

The *Limerick Chronicle* tells us this, and it is about as harmless a thing as could have been stated so far westward:—"On Monday night the Bishop of London, Mr. and Mrs. Blomfield arrived at Cruise's from Killybegs. His Lordship declared he had not seen a handsomer city or town in Ireland than Limerick."—Dr. Blomfield is now in Dublin, and will have an opportunity if he please, of comparing notes with his western experience.

MURDER OF O'CALLAGHAN RYAN, ESQ.—On Friday a man named John Hallinan, from that neighborhood, was brought in by a strong body of police, and lodged in our county gaol; he was arrested on suspicion. The police are still on the alert, and are daily scouring the country.—*Tipperary Free Press.*

THE LATE MURDER OF MR. RYAN.—DUNGARVEN, SATURDAY.—I have merely time to inform you that the meeting of magistrates summoned by Lord Stuart de Decies, Lieutenant of the county Waterford to consider the present state of society, and to adopt measures necessary for the security of life and property, was well attended. There was some talk about an appeal being made to the government to grant a special commission to bring the parties now charged with the murder to speedy justice.—*Clonmel Chronicle.*

Eight persons in all have been arrested, charged on suspicion, with the murder of Mr. O'Callaghan Ryan.

At a meeting of the magistrates of the county Waterford, presided over by Lord Stuart de Decies, the gentlemen assembled passed a resolution stating their belief that "the crime in question (assassination of Mr. Ryan,) had not been perpetrated by parties connected with the county of Waterford."

A proclamation has issued from the Castle, offering a reward of £100 for the arrest of the person or persons concerned in the murder of O'Callaghan Ryan, Esq., near Clonmel. The pellets which mortally wounded Mr. O'Callaghan Ryan were evidently manufactured from the hands of a leaden spoon.

On Friday night two robbers named Tim Conway and Pat Cionan escaped from Clonmel gaol, by scaling a wall nearly thirty feet high. Conway was captured at Caher by acting-constable John Geron.

NARROW ESCAPE FROM POISONING.—A few days since the family of the Rev. Mr. Hogan, one of the Vicars-choral of the Protestant Cathedral of Armagh, and also some of the rev. gentleman's friends, had a narrow escape from being poisoned, while taking tea. The cream used was impregnated with ointment of a poisonous nature which had been purchased for application to remove warts from the udder of a cow. The unguent was applied by a cow doctor and not washed off before the milking of the cow. After partaking of tea several of the party complained, and had not the symptoms manifested been checked and speedily counteracted by medical skill, the result might have been very serious indeed.

ANOTHER DEATH FROM GLANDERS.—On Thursday night last, Mr. Bernard Donnelly, a horse-shoer, who resided in Dawson-street, Armagh, died in great agony of glanders, contracted from a horse affected with that terribly loathsome and contagious disease. Mr. Donnelly was a remarkably well conducted and industrious man; and, being also a very superior horse-shoer, had excellent employment at his trade. He had the misfortune of taking under his treatment a horse in the neighborhood, that was affected with glanders and farcy, and no doubt, with unskillfulness in veterinary operations, had used his steam to extract blood, a small quantity of which had got into his system through a sore on the lip. On the day following that of the operation the affected part was much swollen, and, notwithstanding all the efforts of superior medical skill, he died in dreadful agony before the lapse of eight days.—*Ulster Gazette.*

SUICIDE OF AN INFORMER.—On Monday, about midday, the inhabitants of Dúndalk were thrown into a state of excitement by the intelligence that a most fearful and determined act of suicide had just been committed in the town. About a month since a prisoner in the county gaol, named James Finnegan, charged with a participation in the conspiracy to murder Mr. Eastwood, made a desperate attempt at self destruction on the Monday after Kirk and McCooney were executed, by hanging himself with his suspenders and a linen cloth. Soon after, it being understood that he had become a crown witness, and was giving information to the government and police authorities as to the persons connected with Ribbonism; he was removed from the gaol and transferred to the police barracks. He so remained for nearly a month past; but

on Monday, about half-past one o'clock, he repeated his attempt at suicide, and on this occasion succeeded in his dreadful purpose. He first cut his throat, and then precipitated himself from a top window of the police barracks into the street, a height of about thirty-five feet. He was taken up and conveyed insensible into the hospital of the prison. The wretched creature presented a frightfully mutilated appearance; he was bleeding profusely from the wound in the neck, and also from a deep incised gash over the temple, resulting from the fall; both arms were smashed. Dr. Brunker was promptly in attendance, assisted by Drs. Pollock and O'Callaghan, but all was unavailing, and, after enduring dreadful agony, he expired at five o'clock on Tuesday morning. It is rumored that certain parties who were deeply implicated in the Ribbon system, and of whom it is said he gave information, are now being sought for in America, among whom are said to be some of his own relatives and friends.—*Newry Examiner.*

THE POTATO CROP.—OFFICIAL REPORT.—We copy the following from the *Gardener's Chronicle* of Saturday last:—"The reports upon the potato crop in Ireland, made officially by the Poor Law Commissioners, only confirm the apprehensions that have been entertained as to the formidable extent of the new disease. The general opinion seems to be that the state of things at the present time is much as it was in 1816; and a careful examination of the returns in question (149 in number) from every union in Ireland, leads to no other conclusion. Early planting which has now become a common practice, has produced the soundest crops, while the late planted fields suffer most. The official returns not having in any case been made at a later date than Aug. 21, and the majority being at least a week earlier, we fear that the hopes which some of the reporters entertain, that the disease will not extend much further, can hardly be realized; it is contrary to all experience that it should not steadily progress; we do not believe that it has ever been known to be arrested, except in the case of a crop, being nearly ripe when it broke out. In Ireland, as with us, the stems and leaves are often blackened, without the tubers themselves becoming tainted at the time; but it is perfectly certain that, under such circumstances, either the tubers will eventually rot, or the crop be seriously diminished. The most satisfactory circumstance elicited by the government returns is, to our mind, the fact, that the cultivation of the potato is gradually giving way for other crops. The reporters, indeed, often speak of a larger quantity of land than of late years being under potatoes; but we find, that out of 149 workhouse sites no fewer than 71, or one-half, report that, 'no potatoes have been planted;' and upon the whole we suspect that, although it may be true that in many places more land is occupied with this crop than since 1847, yet there is very much less than in 1851 and previous years."

THE OAT AND POTATO CROPS.—The harvest in this part of the country, owing to the charming weather with which we have been favored, has been somewhat earlier than usual; and it affords us much pleasure to say that the early oat crop, which is nearly all cut down, has proved abundant in supply and excellent in quality. The blight in the potato has been stayed by a kind Providence, and the produce, generally, of such ground as has been recently dug, particularly light soil, has tended much to cheer the drooping spirits of the industrious farmer.—*Roscommon Gazette.*

Potatoes are now being shipped in large quantities to England, where a good profit is realized by the sale, Irish potatoes being much better than the English this year.

The oat crop throughout the entire county of Cavan is most abundant, and much more than an average one.

GREAT BRITAIN.

THE CHANNEL ISLANDS.—The French Minister of Police has ordered that Frenchmen landing in the English islands of the Channel with passports obtained in France must procure the *visa* of the French vice-consul of Jersey, without which they shall not be allowed to land on the French coast. A correspondent of the *Chronicle* remarks with reference to the above measure:—"If the Isle of Wight were in possession of the French what a thorn it would prove in the side of England, and, in like degree, what an eyecore the fertile rocks scattered within a few miles of the coasts of Normandy seem to be to the President of the French Republic. Perhaps with reason, for one of his noblest harbors and dockyards is blocked up by the insignificant island of Alderney, whilst all the other islands in the most provoking manner give a ready shelter to refugees, who, banished from their native shores, are glad to exchange despotic government for a quiet retreat whence they may still behold 'La Belle France.' One thing this decision of the Minister of Police clearly shows, and that is the importance they attach to these small islands. Would it not be well, then, for the government to hasten on the fortifications there, and to increase the number of the regular troops? Efficient as Sir Harry Smith and Lord Hardinge have very lately declared the militia of Guernsey and Jersey to be, it might be a serious matter to England if these islands were at any time surprised and a landing effected. In Jersey there are two depots of her Majesty's troops, in Guernsey one, and those, with two companies of artillery, are all the regular forces in the Channel Islands!"

MAGNETIC BALLOON ASCENT.—There is, it is said, a daring projector who meditates making an ascent, suspended thirty feet below the car, by magnetic attraction. The method by which he proposes to accomplish this feat is this; he possesses a magnet, the attractive power of which will sustain a weight of 150 lbs.; this is to be hung by a line 30 feet below the car; round his body is fixed an iron zone, which, on being brought near the magnet, firmly attaches itself thereto.—*English paper.*

THE RIVAL PRIESTS OF GREINA-GREEN.—At a Justice of Peace Court, held at Ecclefechan, in Dumfriesshire, on the 18th ult., Simon Lang or Laing, residing in Springfield, was charged with assaulting John Douglas, residing there, on the 1st of August last, and pleaded not guilty. Evidence was then led in support of the charge, from which it appears that the accused and the assaulted party are rivals as priests in celebrating "Greina-green marriages;" that, on the morning in question, Douglas was walking through Springfield with two couples of males and females he had met on the arrival of the train from Carlisle, when the accused came out of his house and supposing, it is thought, that the persons wished to be married, he wanted to take the job out of Douglas' hands; and thrust him aside, and then

struck him severely with a walking stick over the head and shoulders. The justice held that the charge was clearly proven, and sentenced Lang to pay a fine of £2, or to be imprisoned for 21 days. The marriage trade of Greina-green is now greatly on the wane—a circumstance which none will regret excepting the "priests," who must sigh for the times gone by, when it was not unusual for carriages and four horses to drive up to the head inn at Springfield or Greina, the happy occupants of which have been known occasionally to reward the "priests" with a fee of one hundred guineas.—*Edinburgh Witness.*

LORD DERBY AND THE LATE SIR R. PEEL.—As for Lord Derby, we only do him justice when we repeat that his course has ever been ruled and overmastered by a superior intellect. He is, in German parlance, a "receptivity"—a condition and form under which other ideas than his own manifest themselves. When he shines, it is by a reflected lustre. Well was it for him when he was but the dashing lieutenant—when Peel and Graham were his better self, and when his extraordinary personal powers and address, the charm of his manners, his winning frankness, and his vigorous utterance were under the guidance of a wiser judgment than his own. His misfortune was that he must always have a backer. The transition from Peel to Bentinck, and from Bentinck to Disraeli, had been disastrous to a character in which the grace of amiability seems to be held on the condition of an inherent weakness. The organic fibre of some minds require external support; and the luxuriant climber clings to the nearest forest tree. As it is, the *lago* of existing parties has entered into and possessed himself of a noble, but too impressive, *Ohello*. We should be sorry for a fatal termination of Lord Derby's well-intentioned career; but what can be hoped from a connection with his present inauspicious "ancient?" We have lately been assured that jealousy was the ruling passion of Sir R. Peel, that it was sheer vulgar envy which, during the most illustrious administration of our times, led the Premier to deposit his glittering colleague in the House of Lords. Lord Stanley, of Bickerstaff, took his seat, it seems, to the Upper House, because Sir R. Peel was meanly jealous of his superior talents in the House of Commons. The firmament, we are told, could not hold two suns, which may be cosmically true; but we have yet to learn that the genuine Titan is much troubled by the presence of a parhelion. They who affect to think that the departed statesman was influenced, as regards Lord Stanley, by the common-place sentiment of envy, are little read in the science of morals. Sir R. Peel's was a complex character, but it was consistent and ungenious. He was too exact and severe in his requirements of practical qualities to view character under any other aspect than as it worked. Slow to give his confidence to any, he never surrendered it thoroughly except to business men. Work was his solitary standard of excellence. The qualifications upon which he exclusively depended were the practical ones. He might be wrong in undervaluing brilliancy, rhetoric, and the talent which is commonly or most appreciable value to a party. As a leader he lost, perhaps, by his idiosyncrasy. But the powers which Lord Stanley unquestionably possessed could not, in the nature of things, be the object of Peel's envy. The deceased statesman might have done more wisely—as the world defines wisdom—had he differently appreciated his fiery colleague; but he did not, and could not feel him to be a rival—less of all a successful, or even a formidable one. The only rival whom Peel could possibly have envied would have been one who was encroaching on his own line; but to his peculiar powers, to his standard of excellence, and consequently to those qualities which could alone call out his envy, Lord Stanley made no pretensions whatever.—*London Chronicle.*

PRIZE FIGHT BY WOMEN!—A correspondent of a London contemporary says—About a month ago, I was at breakfast with my family at Kensal Green, when I perceived a number of persons passing through the field adjoining my house. I endeavored to ascertain the cause. With much difficulty I did so. The stream of men and women had come from Paddington to a prize fight between two—no, not men—women! One of my family, being incredulous, contrived to look across the fields, and there saw the combatants stripped to the waist, and fighting. Men took them there, men backed them, men were bottleholders and timekeepers. They fought for about half an hour, some say for five shillings, some say for a sovereign, and some say they will do it again. I saw the winner led back in triumph by men. Perhaps you will permit me to add my matured conviction that some vices and some crimes are too disgraceful for the mere punishment of a clean well-ordered, and well-fed prison. Let us have the whippingpost again, and at the flogging let the crime of 'unmanly brutes' be written over their heads.

THE CONVICTS SARAH AND ANN RIMMER.—The only persons sentenced to death by Lord Campbell at the late Liverpool assizes were these two women, convicted of frequent attempts to poison the daughter of Sarah and the niece of the other prisoner. The case was one of harrowing atrocity. The poor girl was frequently in a swoon while giving her evidence, and the trial had to be postponed to allow the medical man to restore the prosecutrix sufficiently to detail the horrible attempts made upon her life by her mother and her aunt, because they could not succeed in driving her upon the streets as a prostitute. The evidence of the police and the medical men fully confirmed that of the girl. The jury, without hesitation, found the prisoners guilty, and Lord Campbell, in a most impressive manner, passed sentence of death, holding out no hope of mercy. A few days since the sister of the matron of Kirkdale gaol conveyed the news to the prisoners that their lives would be spared.

The woman, Louisa Ferris, who was transported for cutting a policeman's throat at Bristol, having behaved herself in a most exemplary manner while in gaol at Van Diema's Land, obtained a ticket of leave; almost immediately afterwards she cut another man's throat at Melbourne, and she had been left for execution when this intelligence was despatched.—*Bath Chronicle.*

A woman named Mary Ann Gibbins has been committed for trial at the next assizes, charged on the coroner's inquisition with the wilful murder, at Davenport, of her illegitimate offspring, a boy aged nine years.—*Birmingham Gazette.*

A letter to the *Times* states, in one small burying-ground in the densely populated neighborhood of Portland town and St. John's Wood, London, from 2,000 to 4,000 corpses are buried annually, the whole sell being one festering mass of corruption. Horrible!

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THE TRUE WITNESS
AND
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, OCT. 8, 1852.

NEWS OF THE WEEK.

The death of the brave old Duke—England's
Duke *par excellence*—is the all-engrossing topic
of the day. Men recall to mind his great deeds on the
field of battle, his sage counsels at the Council-Board,
and feel that in the loss of the Duke, England has lost
her most illustrious warrior, and wisest Statesman.
The grief is universal; from the Queen on her throne,
to the peasant in his cabin, all mourn the loss of the
departed hero. The funeral is to be a public cere-
monial. By his last will, the Duke left the disposal
of his remains in the hands of his Sovereign, of whose
dominions he has long been the brightest ornament,
and, humanly speaking, the surest defence. Below
we have given the particulars of the last short illness
of the Duke from the *Times*, and an appreciation of
his character and influence upon the destinies of
England, by a writer in the *Morning Chronicle* :—

(From the Times.)

There is little to be told immediately bearing upon the event
which was this morning announced to the world—that the
Duke of Wellington had ceased to live. A sudden death,
caused by fits of an epileptic nature, at a very advanced age,
left no opportunity for final adieux or parting words. Nothing
had occurred in the usual state of his grace's health to cause
serious uneasiness. Preserving to the last those temperate
habits and that bodily activity for which he was so remarkably
distinguished, on Monday he took his customary walk in the
grounds, attached to the castle, inspected the stables, made
many minute inquiries there, and gave directions with refer-
ence to a journey to Dover on the following day, where Lady
Westmoreland was expected to arrive on a visit to Walmer.
His appetite had been observed to be keener than usual, and
some remarked that he looked pale while attending Divine
Service on Sunday, but otherwise nothing had occurred to
attract notice or to excite uneasiness, and after dining heartily
on venison he retired to rest on Monday night, apparently
quite well. Lord and Lady Charles Wellesley were the only
visitors at the castle.

Early on Tuesday morning, when Mr. Kendall, the valet,
came to awake him, his grace refused to get up, and desired
that the "apothecary" should be sent for immediately. Mr.
Kendall despatched a note to Mr. W. Hulke, surgeon at Deal,
who has been attached to the family for many years, and
whom he desired to repair at once to the castle, and to make a
secret of the summons. So great had for many years past been
the public interest in the duke's health, that rumors and fears
magnified his most trifling ailments, and the news of his desire
for medical aid was consequently suppressed. Mr. Hulke
hastened to the castle, where he arrived at about nine o'clock.
He found the duke, to all appearance, suffering from indiges-
tion, and complaining of pains in the chest and stomach. He
was in the full possession of his faculties, and described his
ailment very clearly. This his last conversation on earth relat-
ed entirely to his state of health, and so slight were the symp-
toms that Mr. Hulke confined himself to prescribing some dry
toast and tea. He then left, promising to call at about eleven
o'clock, but at Lord Charles Wellesley's request he said he
could come at ten. Mr. Hulke on leaving called upon Dr.
McArthur, and told him what he had done, which the latter
approved of. Neither of the medical gentlemen appear to have
been present when the fatal attack commenced—an attack to
which the Duke's constitution has for years been liable, and
which, a year and a half ago, had been conquered by their
successful treatment. His Grace, when seized, lost the power
of speech and consciousness. On the arrival of the medical
attendants emetics were administered, which, however,
produced no effect. Every effort was used to afford relief, but in
vain. His Grace was removed from bed into an arm chair,
where it was thought he would be more at ease; and the atten-
dants of his dying moments stood in a group around him
watching the last efforts of expiring nature. On one side were
Lord Charles Wellesley and Dr. McArthur, on the other Mr.
Hulke and the valet. As the time passed on and no sign of
relief was visible, telegraph messages were despatched first for
Dr. Hume and then for Dr. Ferguson, who, however, were
unfortunately both out of town. Finally, Dr. Williams was
sent for, but he did not arrive at the castle till eleven o'clock
at night, when all earthly aid was useless. About noon a fresh
attack, shown in the exhausted state of the patient by shiver-
ing only, came on, and from that time hardly any sign of
animation could be detected. Mr. Hulke could only ascertain by
the continued action of the pulse the existence of life. He felt
it from time to time till about a quarter-past three, when he
found it had ceased to beat, and declared that all was over.
Dr. McArthur tried the other arm, and confirmed the fact; but
Lord Charles Wellesley expressed his belief that the duke still
breathed, and a mirror was held to his mouth by his valet.
The polished surface, however, remained undimmed, and the
great commander had departed, without a struggle or even a
sigh to mark the exact moment when the vital spark was ex-
tinguished.

(From the Morning Chronicle.)

The leading and pervading idea of "the Duke's" mind, was
the sense of duty. In the common meaning of the word, the
Duke was not a man of prejudice. He might have a distinct
and very impregnable personal sense of what was right and
reasonable, but he always accepted facts and a changed posi-
tion, and worked in deference to them. He might think the
largest a bad one, and he might say so in language idiomatic
and intelligible to a fault; but he always made the best of the
bargain. He was just as likely to have served under Richard
Cobden, had the Queen's service demanded it, as he did serve
the worthless indigenous Generals of Spain. He asked,
and with no little bitterness, the famous question, How was the
Queen's government to be carried on, and yet he knew it to be
right, and honest, and loyal to help to carry it on, and to keep
in office the very men whose principles had, as he considered,
made all government an impossibility. And shallow talkers
think this an evidence of inconsistency, for they point to it as
a proof the Duke of Wellington's selfish desire to appropriate
power. The nobler, and we believe the truer, view—the
reconciling and the mellowing estimate—is to believe that,
in all such cases, Arthur Wellesley saw but plain intelligible
duty. If the University of Oxford deemed him likely to be a
good and useful Chancellor, he accepted the office, because it
was or because he thought it was, his duty. So with his Pre-
miership—so with his various offices and commands, subordi-
nate or paramount. He would have defended London against
the Chartist, or have taken an Afghan command, or have
mustered the Kentish Fencibles, or have bored through the
drudgery and foppery of the Trinity Board, or have pre-

sided at an uncongenial Oxford *Bencania*—or, if nobody else
had been ready, he would have sailed in the Channel fleet, or
have become a Poor-law Guardian—all on the same simple, if
unrequiring, principle of duty. He fought the Spanish cam-
paigns, not because he had confidence in Downing-street, or
in his recruits or allies, but because it was his definite personal
work. He went to the Chapel Royal in the grey morning,
because he knew it to be right; and he was present at every
ceremonial and pageant, at drawing-room, and at opera and
wedding—because it was expected of him, and he thought it
his duty not to disappoint legitimate expectation. In others,
this apparent love of the *monstrum digno* would have easily
degenerated into the commonplace passion for distinction; but
in the Duke of Wellington it was sustained by a high and elev-
ating principle. The Duke was above vulgar vanity. One
who recognised duty in minute particulars, and who answers
all calls, however trifling or onerous, on that true-hearted, self-
devoting sense of duty, must obviously make himself promi-
nent, and fill the public eye. And never did he fill it too largely.
Never were those grey hairs unwelcome to any assembly of
Englishmen. Never was that stately presence, even when
overcast by the shadow of toil and anxiety, seen in public, but
it was cheered as that of our common friend, and councillor,
and defender. Can those who witnessed it ever forget his
ovation at the opening of the Great Exhibition? And it is no
small praise to recollect that to flattery as to misunderstanding,
his iron character was alike invulnerable.

For the last few years of his life the Duke still continued to
be consulted by ministers, and indeed by her Majesty herself,
who is understood to have liked to take his opinion on all mat-
ters of importance. His last appearance in state was on the
occasion of the dissolution of Parliament, when it became his
duty to be bearer of the Sword of State. The venerable Duke,
feeble with age, was accordingly seen in his due place carrying
the heavy and venerable weapon: nay, even playfully pointing
it at Lord Derby, who was jesting with him about his difficulty
in carrying it.

In the political world, the event most significant
for the future, during the past week, has been the or-
ganisation of the members for Ireland, or ("Irish
Brigade") as a regular Parliamentary Opposition.—
Forty-one members—a force amply sufficient, if pro-
perly directed, to coerce any ministry, by rendering
all government, which refuses to concede its demands,
impossible—have agreed, sinking all minor differences,
to act in concert, and to make the principle embodied
in Mr. Sharman Crawford's Tenant Right Bill, their
cheval de bataille; to every ministry which will not
recognise it, and make it a ministerial question, they
are agreed to offer an uncompromising opposition upon
all questions. This policy, if acted upon, would,
no doubt, be successful; but from what we have
already seen of the conduct of the Irish members,
we doubt if the union will prove of long duration;
there are too many petty jealousies and rivalries
amongst them as to which shall be first, and accounted
the greatest among them, for us to hope that any
combined system of action will be long pursued.—
Since the death of O'Connell there is no man to
whom all will yield—to whom all will look up, as to
a leader; there is none with sufficient influence, to
direct the energies of all to one common object, and
to convince them that if the battle of Ireland is to
be won, it must be won by concentration of force, by
unity, and simultaneousness of action, and not by des-
ultory and isolated efforts. What Ireland wants is
a man, she has plenty of men already. The follow-
ing is the "Resolution" agreed to at the "Tenant
Right Conference":—

"That in the unanimous opinion of this Conference, it is
essential to the proper management of this cause that the mem-
bers of Parliament, who have been returned on "Tenant
Right" principles, should hold themselves perfectly independent
of, and in opposition to, all governments which did not make
it a part of their policy, and a Cabinet question, to give the
tenantry of Ireland a measure fully embodying the principle of
Mr. Sharman Crawford's Bill."

A question of far more importance to the welfare
of Ireland than the foregoing, has also been in con-
sideration—the question of "Religious Equality."
As will be seen in our Irish intelligence, at a meeting
of the Irish representatives, a committee has been
appointed where duty it will be to lay before a general
meeting, to be held on the 28th inst., a series of
facts, showing the disastrous effects upon the social,
and political condition of Ireland, of the Holy Non-
Catholic Faith, as by "law established" and "en-
forced-at-the-point-of-the-bayonet." This is the
question for Ireland; for from the loathsome State-
church establishment, as from a perennial fount, flow
all the social miseries of the country. Beat down
this monstrous grievance—choke up the spring from
whence the evils flow, and the evils will rapidly, and
of necessity, disappear. Protestantism—far more
than Landlordism—is the curse of Ireland, the cause
of all her woes; for the former is the cause of what-
soever is monstrous in the latter. When the tithe-
exacting parson, and the State Bishop, shall have
disappeared, the Landlord will be but a very tame
monster.

The aspect of affairs at the Cape of Good Hope
is becoming highly interesting: General Cathcart
addresses the Colonists in the language of the Ro-
mans addressing the dispirited Britons, and tells them
plainly that they must henceforth trust to themselves,
and to their own powers of resistance, for the mother
country can no longer afford to fight their battles. It
is the story of the Roman Empire in the days of
Honorius. "The Romans," says Hume, quoting
Bede, "reduced to extremities at home, and fatigued
with those distant expeditions, informed the Britons
that they must no longer look to them for succor,
exhorted them to arm in their own defence, and
urged, that as they were now their own masters, it
became them to protect, by their valor, that inde-
pendence which their ancient lords had conferred
upon them." General Cathcart tells the Colonists
that—

"In the latter event I should probably be ordered to with-
draw my army; and my parting advice to the colonists of the
eastern half of this colony could only be, keep fewer sheep and
oxen, and provide yourselves with more shepherds and herd-
smen, for wild men and wild beasts will soon again recover
their ancient sovereignty in the Fish River and Zuurberg, *et
ultra*; and you will be unable to drive them out as your fathers
did in the olden time."

In Australia matters are not much better. In
spite of solemn engagements, in reckless disregard of
the determination of the Australians no longer to
allow their fine country to be made the cess-pool of
British iniquity, with an infatuation that would be
wonderful if we did not remember the old proverb—
the present ministry have dispatched another ship-
load of convicts to Australia. Now it is almost

certain that the colonists won't allow them to land, and
it is quite certain that the British government cannot
compel the colonists to receive them against their
will. To talk of sending a military force to reduce
the refractory Australians would be absurd. British
soldiers, in spite of discipline, would soon find out the
difference betwixt picking up gold at the "diggins,"
and shooting their fellow-creatures, and being shot at,
for three-pence a day. Australia can make good
her independence the day her people have a mind to
do so, and if the British government attempts to send
her rascally felons there, her people will very soon
have that mind, if they have not got it already.
Truly, in the present condition of the Colonial em-
pire of Great Britain, an attentive observer can see
the "Beginning of the End."

The Prince President is on his tour to the South
and West of France; wherever he goes he is well
received, and enthusiastic shouts of "Vive L'Empe-
reur" greet his appearance. The key to his future
policy may be found in the following reply to an ad-
dress of the Council General of Nevers, in favor of
the re-establishment of the Empire:—"When the
general interest is at stake I will try to anticipate
public opinion, but I follow in the case of an interest
which may appear personal."—"That is, I won't take
the Imperial Crown, but I have no objection to ac-
cepting it. The Bishops of France are bestirring
themselves in the cause of Dr. Newman. The
Archbishop of Cambrai, announced to his diocesan
Synod that he had received a letter from the Arch-
bishop of Westminster, calling upon the Catholics of
France for assistance; and the Bishop of Carcasson
has addressed a circular letter to the Clergy and laity
of his diocese, exhorting them to exert themselves to
repair the wrongs inflicted on the illustrious English
divine, by the dishonesty and perjury of a Scotch
judge, and a Protestant jury. The Bishop of Mans
has also issued a pastoral to the same effect.

Our readers are aware that the policy of the
government of Piedmont has, for some time, been to
degrade Matrimony from the rank of a Christian
Sacrament to a Civil Contract: in fact to make the
union betwixt man and woman a mere legalised con-
cubinage, as it already is in most Protestant, or Non-
Catholic, countries, and as it was throughout Hea-
thendom before the coming of Christ. We learn
from *L'Ami de la Religion* that "the Catholics of
Piedmont display at this moment to the world an ad-
mirable spectacle of courage, faith and piety." The
whole Catholic population have bound themselves by
a solemn vow to yield obedience to the Episcopacy,
and to be ready to suffer everything rather than prove
traitors to the Church. The intrigues of Sir Henry
Bulwer, the British agent in Italy, are exciting the
anxious attention of the Austrian Government.

Everything seems to portend another outbreak
in the Island of Cuba; the Spanish authorities are on
the alert, and have subjected several American ves-
sels to a stringent search, imprisoning some of the
passengers; arrests of suspected persons continue to
be made daily.

The *Asia* arrived at New York on the 6th inst.,
By telegraph we learn that—

The Earl of Derby, in a letter, announces that the Queen
will await the action of Parliament, respecting the funeral of
the Duke of Wellington, and intimated that, as soon after
the meeting as possible, the remains will be interred at the public
expense, by the side of Nelson, in St. Paul's Cathedral. The
body lies in Walmer Castle.

It is doubtful whether Parliament will be called together
earlier than the 11th of November.

The fishery question is again discussed, but the London
press appears glad that the question is settled quietly.
Accounts from the south of France make it appear that
Louis Napoleon has thrown off all disguise respecting his de-
signs on the Empire.

CHARITY AND PHILANTHROPY.

The City Concert Hall was filled on Wednesday
evening, the 29th ult., by a numerous audience, at-
tracted by the desire to hear the long-announced lec-
ture by Dr. Brownson, in aid of the funds of the St.
Patrick's Orphan Asylum. Upwards of twelve hundred
tickets had been sold, and the net receipts of the
evening amounted to upwards of \$340.

The learned gentleman commenced by observing
that, as the object for which he had been called upon
to lecture was a charitable one, no subject could be
more appropriate than the one he had announced—
"Charity and Philanthropy." It was his intention there-
fore, to show the difference between these two errone-
ously confounded qualities; men often spoke of Charity
as if it were the same thing as Philanthropy, and of
Philanthropy as if it were Charity; in a self-boasted
Philanthropic age it was important to have a clear
conception of the difference betwixt them.

Philanthropy, the lecturer defined, as a natural sen-
timent of the human heart, denoting the love of man;
a sentiment never rising above the natural strength
of man.

Charity, the lecturer defined, as a supernatural vir-
tue, denoting the love of God, and love of man for the
sake of God. Thus, by his own force, man can be a
Philanthropist, he can have Charity only by the grace
of God.

He did not condemn Philanthropy; he did not speak
of it as opposed to Charity; for in its source Philan-
thropy is good, as is all that belongs to our nature,
considered as the work of God; for all that God has
made has been by God pronounced good. God is to
be honored in Himself, and in all His works; hence
the reason of the veneration that Catholics pay to the
Blessed Saints, for God will be honored in His Saints.
All that God has deemed worthy of His making is
worthy of man's honor. To deny this, or to assert
that what God has made is evil, is to fall into the per-
nicious heresies of the Manicheans, a heresy which
permeates the so-called evangelical world at the present
day. So, as man, and all man's natural sentiments
are the work of God, he honored them, as the work
of His Father who is in Heaven.

But man, by sin, has fallen from his high estate;
by his fall, man has lost grace, God's supernatural gift
to man. Hence man's natural sentiments have been
diverted from God, and must be converted to God ere
they can lead to good—for the natural sentiments hav-
ing been diverted from God, lead from God—to evil—
to death—and to destruction: converted to God they
lead to God—that is to all good.

Thus Philanthropy, a natural sentiment, is not evil
per se, is not condemnable; but, as a natural senti-
ment, diverted from God, Philanthropy, when made
the sole principle of action, leads from God, or all
good, and exaggerates the very evils it would, in re-
medy. Never was there an age more remarkable for
its Philanthropic tendencies—for its Philanthropic so-
cieties—its Philanthropic combinations—than the pre-
sent. Philanthropy was to cure all the sores of our
political and social system, to alleviate all the evils of
man's earthly condition, and to bring about the golden
age, of which poets sing, and beardless philosophers
prattle. Such were the promises made by Philan-
thropy. Alas! how meagre has been its performance.

Philanthropy saw men poor, and in the eyes of Phi-
lanthropy, poverty is the evil of evils. So Philan-
thropy set itself at work to abolish poverty, and to
give to all men an abundance of wealth; and so
Philanthropy begat Socialism, and Socialism begat
Revolution, and would we know the fruits of this Re-
volution begotten of Socialism, the offspring of
Philanthropy, we have but to cast our eyes over the
surface of Europe. There we see order overthrown,
and society shaken to its foundations—industry dis-
couraged—trade diminished—commerce threatened—
pauperism increased—the rich made poor—the poor
and wretched made more poor and wretched still.
The very evils which Philanthropy proposed to re-
move have, by Philanthropy, been fearfully exagger-
ated.

In the XVIII. century Philanthropy rejected the
doctrine of the fall of man, and set itself to preach
the perfectibility of human nature. The world, ac-
cording to Philanthropy, had been all wrong from the
beginning, "What night had man?" asked Philan-
thropy, "to punish his brother man?" Jails were
barbarous, the gibbet was eminently barbarous: ac-
cording to Philanthropy, men were to be governed by
reason and by love, and men who loved one another
would no more stand in need of jails and gibbets.
Such was the Philanthropic cant of the day, and to-
work Philanthropy went to reform—on a large scale—
for Philanthropy scorns small beginnings, and proposes
always to commence operations on the masses. Of
this new Philanthropic evangel Robespierre was one
of the most ardent Apostles; his first appearance in
public life was as the author of a tract against "Cap-
ital Punishments," and Robespierre the Philanthropist
had many colleagues almost as active, and quite as
consistent as himself. And so punishments were re-
laxed, and the reign of love, and universal brotherhood
commenced. Alas! man would not love his brother.
In spite of that brother's alternative—"Love me, or I
will cut your throat"—love and reason seemed as far
from the earth as ever. As punishments were miti-
gated, crime was strengthened. Under the influence
of Philanthropy, Europe became one vast slaughter-
house; Kings and Nobles—Bishops, Priests and Nuns
—old men and young women—were dragged to the
scaffold, and the reign of love was drowned in torrents
of innocent blood.

Philanthropy could not bear to see the criminal hung
—Philanthropy wept maudlin tears over the blood-
stained villain about to expiate his crimes, and termi-
nate his infamous career, on the gibbet; but it had not
one sigh for the victims of the criminal's brutality—
not a feeling of compassion for the family who, by
the ruffian's crimes, had been bereaved of its head—
it had no time to think of the anguish and desolation,
that the cut-throat had brought upon the innocent suf-
ferers. Alas! the sympathies of Philanthropy were
all for the criminal; and the greater the rascal the
more intense its sympathy. And thus has Philan-
thropy, by its morbid sentimentality, taken from vice
all its horrors, and opened the flood-gates of iniquity.
Under the influence of Philanthropy, life and property
are daily becoming less secure, and society is fast re-
trograding towards barbarism. There was much sound
wisdom in the speech of old Pharamond to the crimi-
nal who complained that it was a hard thing that he
should be hung, because he had killed a man:—"It
is not because you have killed a man that you are to
be hung," said the King of France, "but you are to
be hung that men may not be murdered." Philan-
thropy may tell us that "to hang a man is the worst
use you can put him to;" Philanthropy lies: the
very best use you can put a man to in certain cases is
to hang him.

The lecturer proceeded to show the effects of Phi-
lanthropy upon society, as exemplified in the popular
movements of the day. He pointed out the disgusting
and demoralising results of the "Woman's Rights"
movements; and how in trying to assert her physical
and political equality with man, woman had unsexed
herself, and was in reality degrading herself below the
level of the beasts of the field. Then he alluded to the
"Maine Liquor Law," as another of the humbugs of
the day. Philanthropy saw, and was justly horrified at,
the evils of intemperance; it looked round for a reme-
dy, and saw none, save in the Statute-book; and there-
fore appealed to the Legislature to do the work of God.
What was the result? Why in his own country, where
the "Maine Law" was part of the law of the land,
there was, to the lecturer's own knowledge, more
drinking, a greater consumption of spirituous liquors
than ever, only it was done on the sly.

Next the lecturer touched upon the question of
"State-Schoolism." The Philanthropist says that
State education will cure all evils, and so calls upon
the State to take the child and educate him. But the
State must respect the religious convictions of all; it
cannot teach religion, and, therefore, if it attempts to,
inculcate morality, it must be a morality divorced
from religion—that is an atheistical, or irreligious,
morality. The result has been that the children, the
victims of this State education, grow up without either
Faith or Morals—for morality can only be inculcated
as the obligation, which man is under to obey God as
Supreme Lawgiver. Education belongs not to the
State, but to the Church alone, for to her was the com-
mission given to teach. The Church takes the child
and blessing him at the baptismal fount, sprinkling
him, with the waters of regeneration, guiding him
through life, comforting him in his sorrows, strength-
ening him in his temptations, mourning over, and with-
him, when he falls, encouraging him, and rejoicing
with him when he stands, ministering to him in sick-
ness, and on the bed of death, leaves him not until she
has sung the requiem over his grave. But Philanthropy
would supersede the Church by the State, and hand
the child over to the latter to educate. The result has
been that children so educated, grow up, infidels, liv-
ing as heathens, and die reprobate. So much for Philan-
thropy.

How different is Charity from Philanthropy! Charity
knows that human nature is diverted from God; but
Charity knows that human nature when converted to
God—that nature elevated by grace from the natural

Philanthropy, to the supernatural Charity—is good; Charity seeks therefore, above all things, to convert man's natural sentiments to God. Charity weeps over man, and his sufferings, more keenly than Philanthropy, because Charity is more elevated, more refined, and therefore sees more clearly than can Philanthropy, the cause and the extent of these sufferings. Charity sees that all these evils, all these sufferings over which she weeps, proceed from the heart of man. Charity therefore, makes no associations—deals not with committees—attends not meetings—and is not to be seen on platforms, moving or seconding high-sounding "Resolutions," but addresses herself to the heart of man—for Charity is not puffed up, or windy, and seeks not to make a noise in the world. Charity is quiet and long suffering—Charity seeks to win back man's heart to God; to implant therein the love of justice, and the love of God, for he who loves God will always love his neighbor as himself; and Charity knows that, when once the heart is right towards God, her work will have been accomplished. Charity does not regard poverty, or physical suffering, as of themselves evil; she teaches that sin, and that sin alone, is essentially evil—that even poverty, and the extreme of physical suffering, may become, to him whose heart is right, the richest blessings—Yea—the means given unto man to work out his salvation. Charity weeps not, but rejoices with an exceedingly great joy, over the sufferings of the martyrs, for she sees not the sufferings of the body, but the triumph of the spirit; her eyes are ever fixed upon that crown of glory—upon that exceeding great reward—upon those good things, which ear of man hath not heard—which eye of man hath not seen—and which hath not entered into the heart of man to conceive—which are reserved by the Lord for those who love Him—and who suffer persecution in this world for His name's sake. Oh no!—Charity has no tears for the physical sufferings of the martyrs. She weeps not over physical, but over moral evil—not over the bleeding and lacerated body of the confessor of the Faith, but over the corrupt heart of rebellious man. Charity deals not with externals—she seeks to reach the source from whence all evil flows, and whilst she neglects not the body, she above all seeks to save the soul.

The lecturer illustrated this part of his subject by showing how Catholic Charity had knocked the fetters from the slave; how, by Catholic Charity, without the aid of Statutes—silently, yet most effectually—Catholic Charity had abolished serfdom throughout Europe: he contrasted these results of Charity with what Philanthropy has done in the United States for the condition of the Negro, and showed that all the agitation of the Abolitionists, and windy Philanthropists of the age, had but made that condition more abject still; he contrasted the frothy declamations of the stump orator with the conduct of the Catholic Redemptionist selling himself into slavery, in order that the captive might go free; and argued that if the Abolitionists were actuated by Charity instead of Philanthropy, they would pursue a similar course, and that similar results might soon be expected to follow. In conclusion he called the attention of his audience to the weapons which Charity employs in her holy and arduous warfare—Faith and Prayer. By Faith and Prayer, Charity has overcome the world; the prayer of Charity offered up in humble faith is sweet in the ears of the Holy One, who never turns aside from the prayer of the humble and the faithful. The poor Monk in his cell, the gentle Nun in her cloister, pray without ceasing—and the eye of man sees them not; man passes by on his way unmindful of them, perhaps in his heart he disdains them, and has a sneer for their idle and degrading superstition. But there is an eye that sees them, there is One who keeps account of their groaning, and who treasures up all their tears, who esteems them, not as man esteemeth them, for He judges not with the judgment of men. He hears their humble prayer, and He has promised that the desire of the faithful and humble shall be fulfilled. Trust, then, concluded Dr. Brownson, not in Philanthropy but in Charity—not in an arm of flesh, but in the weapons of the spirit—Faith and Prayer. "Love God and you will love and effectually serve your fellow-creatures—Love God and evil itself will disappear."

TO CORRESPONDENTS.

A *Candid Inquirer* asks us how we can reconcile our assertion, that neither by the Catholic Church in general, nor yet by the Jesuits in particular, is the maxim taught—"That it is lawful to do evil that good may follow"—with the following extract from the writings of the Blessed Liguori—"His expositis, certum et commune apud omnes est quod ex justa causa licitum sit uti equivocacione modis expositis et eam cum juramento firmare. These preliminaries being settled, it is the generally received opinion that, in a just cause, it is lawful to make use of equivocatio in the manner above set forth, and even to confirm it by oath." We will, though the subject is one hardly fitted for discussion in the columns of a weekly journal, endeavor to give our friend, the *Candid Inquirer*, the explanation he demands.

Our friend evidently reasons somewhat as follows: Liguori maintains that it is lawful, in a just cause, and in the manner above set forth—"modis expositis"—to use "equivocatio."

But "equivocatio," in a just cause, and in the manner above set forth—"modis expositis"—is evil. Therefore, Liguori maintains that it is lawful in a just cause to make use of what is evil; or, in other words, "that it is lawful to do evil that good may follow."

Now, this mode of reasoning would be very excellent save for one little defect in the middle term of the syllogism, in which our friend is guilty of begging the whole question at issue, and of assuming that the use of what Liguori for want of a better word calls "equivocatio," and—"modis expositis,"—is evil. Liguori asserts the lawfulness of the use of "equivocatio—modis expositis"—because he contends that its use—"modis expositis"—is not evil: our friend who evidently is but very superficially acquainted with the writings of Liguori, or the meaning which the saint, in common with other Doctors of the Catholic Church, attaches to the words "equivocatio," and "modis expositis," has no right to assume that its use is evil, for that is really, as we intend to show, the sole question at issue. We would strongly

recommend therefore the *Candid Inquirer*, not to criticise an author until such times as he shall have a clear conception of the author's meaning, and to pay particular attention to the manner in which Liguori qualifies his assertion of the lawfulness of the use of "equivocatio"—"justa causa et modis expositis." This is of the utmost importance, as we shall endeavor to show by an illustration.

For instance, we assert—That, though a Christian man is bound never to tell a not-truth or lie—in certain cases a Christian man is not bound to tell the truth—and again, that in certain cases a Christian man is bound not to tell the truth, because there is all the difference in the word betwixt telling a lie or not-truth, and not telling the truth. A lawyer, for example, or medical man, who—through the confidence reposed in him—should, in the lawful exercise of his profession, become acquainted with some family secret, deeply affecting the reputation and happiness of a respectable family, the promulgation of which could by no possibility do any good, or prevent any evil, but would in all probability entail the utmost distress, perhaps ruin, upon the family concerned, would in that case most certainly not be bound to divulge that secret—that is, he would not be bound to tell the truth; nay more—we assert without fear of contradiction that, by every law of morality, as a gentleman, and as a Christian, he would be bound not to divulge that secret—that is, he would be bound not to tell the truth; of course we do not mean that he would be bound to tell a not-truth or lie, for it is never lawful for the Christian man to lie, though he may often do right in refraining from divulging, or telling the truth. Now, suppose that some of our cotemporaries were to publish (a thing by the bye very likely to happen) that the *TRUE WITNESS* asserted, that a Christian man is not bound to tell the truth, and that a Christian man is bound not to tell the truth, thus leaving out the qualification—"in certain cases," the "modis expositis"—our cotemporary aforesaid might plead that he had given our very words, but at the same time no man of common sense and common honesty would admit that he had given our very meaning. Our friend, the *Candid Inquirer*, will now see why we attach so much importance to the qualifying words of Liguori, "modis expositis," and how easy it is to cite an author's words most literally, and yet at the same time pervert his meaning most shamefully, a mode of tactics usually adopted by Protestant controversialists when they are honest enough (a rare thing however) to refrain from wilfully, and deliberately, falsifying the text of the Catholic historian, or theologian.

Having now shown the importance of paying attention to the qualifying words which Liguori makes use of "modis expositis," we shall endeavor to show in what these qualifications consist, and why, and under what circumstances, Liguori maintains that it is lawful—"uti equivocacione."

By the terms, "equivocatio, economica," and "reservatio non pure mentalis," Catholic theologians intend to imply very nearly the same thing. The lawfulness of "reservatio pure mentalis" has been asserted by heretics, but formally condemned by the Catholic Church speaking by the mouth of the Sovereign Pontiff, Innocent XI.; but, in a just cause, and when one is not bound to tell the truth, or bound not to tell the truth, most Catholic theologians hold in the words of Liguori—"Licetum est, justa causa uti restrictione non pure mentali etiam cum juramento si illa ex circumstantiis percipi potest"—that is, if the "equivocatio," or "reservatio" be such as from the circumstances of the case may be perceived by ordinary penetration; because, though we are always bound not to deceive our neighbor, we are not always bound to prevent our neighbor from deceiving himself. This proposition is supported by a reference to the conduct of Jesus Christ; as recorded in the Gospels; and to understand the reason for the decisions of Catholic theologians upon the lawfulness of the "reservatio non pure mentalis" or "equivocatio," we must refer to the conduct of Jesus Christ Himself, and to His conversations upon several occasions with the Jews and His disciples, as recorded in the sacred narratives, for here alone can we find a key to the whole mystery, and the explanation of all the apparent anomalies which the writings of Liguori and other Catholic theologians contain.

No one who has read the sacred scriptures at all, or paid the least attention to their contents, can fail to have been struck with the evasive answers which our Lord always gave to impertinent questions. Not to multiply instances, we may refer to the famous passage, St. Mark, xiii., 32, in which Christ is reported as professing His ignorance of—"that day and hour," when the Lord shall come to judge the world—a passage from which Unitarians conclude against the Divinity of Christ, and which the Orthodox defend by pleading a "reservatio mentalis" or "equivocatio" on the part of our Saviour—that, though, as Son of God, He was not ignorant of that great day, yet in His human nature, as man, and as our teacher, He was ignorant of it. Or we may refer to that passage in St. John, xxi., 22, where Christ is represented as answering the too curious question of St. Peter as to the subsequent fate of the beloved disciple in such an evasive manner that "the saying went abroad among the brethren that that disciple dieth not." Here are two notable instances of what Catholic theologians mean by "equivocatio" and "reservatio mentalis" (with the meaning which Protestant writers attach to these words we have no concern) and the question naturally arises—Was the use of "equivocatio" or "reservatio mentalis; modis expositis," by our Saviour Jesus Christ, evil? Did Christ sin in thus using "equivocatio"? Enemies of Christianity, infidels, and heretics who denied the Impeccability of Christ, have answered these questions in the affirmative; have

asserted that, "equivocatio"—"modis expositis"—is evil; and, as most undoubtedly, if the sacred narratives be true, Christ did repeatedly make use of "equivocatio,"—"modis expositis,"—have thence concluded that Christ did do evil, did commit sin, and was therefore an impostor and the founder of a false religion. Catholic theologians, on the contrary, contend that it is impossible to "convince Jesus of sin"—that guile was not found in His mouth; they admit, for the facts are patent, that if the sacred narratives be true, Christ did repeatedly make use of "equivocatio"—that is, what Catholic theologians mean by the word "equivocatio;" they therefore conclude that the use of "equivocatio," or "reservatio mentalis, modis expositis," is not evil, and is, therefore, lawful. It is thus, as we have shown, impossible for a *Candid Inquirer* to deny the lawfulness of "equivocatio," or "reservatio mentalis, modis expositis," without denying, either the truth of the sacred narratives, or the impeccability of the Son of God—that is, without rejecting the whole of the Christian dispensation; we care not which horn of the dilemma our friend may prefer, either will prove fatal to his professed Christianity. But if the *Candid Inquirer* wishes to save his religion, he must admit that "equivocatio, modis expositis"—that is, in the manner, and under the circumstances, in which Jesus Christ made use of it—is not evil, and is therefore lawful; and that is all that St. Liguori means when he asserts that it is lawful, "uti equivocacione, modis expositis."

Having now shown the unwarrantableness of the assumption in the middle term of our friend's syllogism—that "equivocatio," in a just cause, and in the manner above set forth—"modis expositis"—is evil, we are perfectly justified in rejecting his conclusion, that "Liguori maintains that it is lawful, in a just cause, to make use of what is evil;" and, we assert, without fear of refutation, that, neither by the Catholic Church in general, nor yet by the Jesuits in particular, is the maxim taught—"That it is lawful to do evil that good may follow."

We cannot conclude without observing how strange, and how great, is the contrast between the horror which certain Protestants profess to entertain against the doctrine of Liguori, and the latitude which these same gentlemen allow themselves in practice—a latitude of practice indeed, which Liguori would certainly never have sanctioned, and for which, in the Catholic theologian's doctrine, of the lawfulness of the use, in certain cases, and in a certain manner—"modis expositis"—of "equivocatio"—it is very difficult to find any sanction. We have left ourselves but room to allude to one or two instances out of many, of the exceedingly broad interpretation which the Anglican Protestants put upon the doctrine of "equivocatio" or "reservatio mentalis." It is known, we suppose to most of our readers that the Colleges of Oxford and Cambridge were founded by Catholics, and for essentially Catholic purposes; amongst these the repose of the souls of the founders always stood conspicuously prominent, and hence the obligation which the founders laid upon those, who in after ages, should enjoy their charitable endowments, daily to offer up Masses and to pray for the spiritual repose of the souls of their benefactors. At the time of the great Apostacy in the XVI. century, these endowments were torn from the Catholics, and handed over to the Protestants of the State-religion, but the obligations to pray for the souls of the founders, and the vows by which these obligations were sanctioned, remained, and remain to the present day still in force. At the present day in the Universities of Oxford and Cambridge, wholesale perjury is almost daily committed by the very men who, in the language of the *Edinburgh Review*, "are destined to become teachers of religion;" they all swear to observe the statutes of their Colleges, and to call upon Almighty God to be a witness to their deliberate perjury. In the words of the *Edinburgh Review* for July last—"Heads, Fellows and Scholars, are required by their colleges to pledge their faith, under direct appeals to the Almighty, often within the hallowed precincts of the College-chapel, to the performance of acts which every one of the parties present knows will not be performed." They excuse this by saying that it goes against their consciences! to pray for the dead; but lack-a-day, these tender consciences have no repugnance to swear, and call Almighty God to witness that they will continually pray for the souls, of the founders, and of their benefactors on whose charity they are fattening, and whose funds they are deliberately diverting from the objects for which alone they were destined. Take again the case of an Anglican Minister signing the 39 Articles; he subscribes them, and professes before God and man "not to put his own sense or comment to the meaning of the Article, but to take it in the literal and grammatical sense." How many ministers of the State-Church do believe all the 39 Articles—we would like to know—when they subscribe them? The Rev. Sydney Smith tells us that "he knew one clergyman who believed one Article, and another clergyman who believed another Article, but that he never knew any one clergyman who believed all the Thirty-Nine Articles."—How many, would we like to know, believe the Athanasian Creed at the very moment when they, in writing, and under the most solemn pledges, assert that it "ought thoroughly to be received and believed?" and if he does believe it, how rare a thing is it in the State-Church to find a man with moral courage sufficient to read it, in defiance of the prejudices of his Sunday audience? And yet these are the men who pretend to be shocked at the doctrine of St. Liguori! who, steeped in perjury, and choking with violated vows, have the impudence to accuse the Catholic Church of inculcating a lax morality! Out upon such bare-faced hypocrisy? "Vae vobis hypocritae—excolantes culicem, camelum autem

glutientes."—"Woe to you, hypocrites—who strain out a gnat, and swallow a camel."—St. Matt. xxiii., 24.

ST. PATRICK'S BAZAAR.

We learn from our friend at Quebec, that the Ladies of the "St. Patrick's Charitable Society" of that City, have been at much pains and expense in getting up a most splendid Bazaar, in aid of the poor supported by the Irish Catholic congregation. We are happy to learn that the noble exertions of these ladies have been crowned with success—Seven Hundred Pounds having been realised on the occasion. This is, we believe, the first attempt of any thing of the kind by the Ladies of the "St. Patrick's Charitable Society" at Quebec, and the result promises well for their success for the future, and must be highly gratifying to the good and charitable ladies, to whose exertions it is mainly attributable.

We read in the *Commercial Advertiser* that Dr. Marsden, a Medical practitioner at Quebec, has published a pamphlet in which serious charges are made against the management of the Marine Hospital of that city. He accuses the hospital authorities—of gross neglect of duty, in allowing dangerous and unnecessary operations to be performed by incompetent persons—of having placed the whole management of the institution in French Canadian hands, and of having appointed as House Surgeon a gentleman who cannot speak a word of English, "though the patients are all of British origin"—and lastly, of sanctioning a regular system of proselytising. We pronounce no opinion on the truth or falsity of these allegations: the public have the right to demand a rigid enquiry into them, and that, if they be supported by proof, these improprieties be put an end to, and the guilty parties dismissed. A public institution, supported by public money, should never be made use of as an engine of proselytism, either by Catholics or Protestants; and if the charges of Mr. Marsden be sustained by evidence, we shall be just as ready to condemn the conduct of the authorities of the Marine Hospital of Quebec, as we have been to denounce that of the authorities of the Montreal General Hospital.—But we must have proofs.

We have not room to-day for a short notice of our friend of the *Canada Temperance Advocate*; we will endeavor to reply to him next week.

PROVINCIAL PARLIAMENT.

SEPT. 30. In the Legislative Assembly, Mr. Papineau introduced a bill for securing the freedom of elections in Lower Canada by use of ballot.

Mr. Boulton moved for a commission to enquire into the management and medical superintendence of the Lunatic Asylum, Toronto, and preferred a number of charges against the Asylum, but after some conversation he withdrew his motion.

OCT. 2. Last night after the report left, the Grand Trunk Railway Bill was withdrawn, on account of its conflicting with the fifth and sixth clauses of the general railroad Act. A long and acrimonious discussion took place before the Bill was withdrawn.

Mr. Drummond introduced a Bill to repeal the fifth and sixth sections of the Railway clause consolidation Act.

OCT. 4. Mr. Morin laid on the table an abstract of the census return, which were ordered to be printed.

(From the Pilot.)

A correspondent has sent us an account of a rather serious affray that took place in New Glasgow on Saturday last:—

"On Saturday evening, the 25th September, Philip Shovelin, of New Glasgow, County of Terrabonne, and John Kearney, Senior, and his son John Kearney, Junior, in the adjoining county, met in the village of New Glasgow, when they had a few words. The latter party waited near the house of Philip Shovelin, on the public road, for his coming home, having his servant boy with him in the cart. They saw two men on the road, and one of them called out, 'Is that dirty Shovelin?' When he answered, the man in the cart was instantly knocked down, and a blow given to him that broke his arm. He was no sooner out of the cart than they both seized him, cutting, bruising and mangling his body in a brutal manner. The boy shouted for assistance. When his wife and niece, who were waiting his return, heard his cries, they ran to his rescue. John Kearney and his son were at the gate when they got to it, and when asked by them if they had murdered him, they replied that they had made his wife a widow, and they might take law immediately. When they came to him he was holding by the fence, and the blood running from him; the mare was lying on the road in the cart, and they had cut a part of the harness before they could extricate her; they then called upon some of the neighbors to assist them in carrying him home.

Hugh McAdam, Esq., J.P., was called upon to examine into the matter, and gave an order for their apprehension: this was all carried out before daylight on Sabbath morning. The Bailiff, judging that he might have some difficulty in apprehending them, took two or three along with him. When they went to the house, they were told that if they did not leave immediately, he would fire upon them. They were heard loading their guns, when they told them that they were now ready for them. A shot was then fired from one of the windows, and other missiles thrown out. The Bailiff would not allow them to return the fire. Both of them then came out of the house, and owing to the threats of the two, the party left, when they fired a shot after them. After some hours delay, a stronger force was collected, and repaired towards the house. The Kearneys were seen going towards the bush; they seemed still determined to resist. Having crossed the river and gone into the bush, they fired upon the party. The party then returned the fire; a number of shots were fired, when one took effect on the leg of John Kearney, junior. When the father saw that his son was shot in the leg, he came again across the river, threatening that he would take some of their lives, and carrying with him two guns and a scythe. He came right opposite one of the party, when he levelled his piece at him, who also had a gun; they were but a short distance from each other, yet none of their bullets took effect. Kearney was then going in upon him with his scythe, when one came up behind him and struck him, which enabled him to break the stock of his gun over his head, before he could recover himself, and was then secured. I am sorry to add, that one of the neighbors, in going to his own door to bring in his child, was struck by a ball when in the act of lifting it to carry it into the house—the ball going through the under part of his knee." Kearney has been brought into Montreal, and safely lodged in jail.

ATTEMPTED BURGLARY.—On Sunday night about 1 to 12 o'clock, some thieves attempted to break into Mr. Murphy's house, McGill Street. Effecting their entrance to the premises by scaling the wall in Recollet Street, they tried to force the door in the rear, but could not accomplish it. They picked the lock of the door opening upon the back gallery, and broke in, two of the panels. Mrs. Murphy being ill at the time, the family were not in bed, and the thieves seeing the light, retreated and leaped the wall back into Recollet Street. The police from the Craig Street station were promptly in attendance, but did not succeed in capturing the rascals.—*Gazette*.

FOREIGN INTELLIGENCE.

FRANCE.

THE "EMPIRE."—The Paris correspondent of the *Globe* thus writes:—"The general opinion here is that Louis Napoleon will, by repeating his assurance of a desire for peace, and by a reduction of the army, take from Foreign Powers any pretext for refusing to recognize the Empire. It is not supposed that there will be, on the part of any of the Powers, any interference of a character likely to lead to angry remonstrance from the Prince President; and it is thought that Louis Napoleon is so convinced that peace is necessary for the consolidation of his power, that he will not intentionally resort to provocation. It is feared, however, that the susceptibility which he manifests on the subject of the attacks made upon him by the press of other countries, may, ere long, involve him in a quarrel with England or the Continent. We have seen him demanding from Belgium, Switzerland, Spain, and Prussia, prosecutions against writers who have assailed him. In Belgium, Switzerland, and Spain, the governments have complied with his wish; and even at this moment the municipal council of Hamburg is trying the writer of an obscene journal for saying that he seeks for partisans for the empire among the fishwomen of Paris. Even Prussia has shown a disposition to prevent the press from alluding in an unfriendly manner to Louis Napoleon. May not the success which has crowned these demands lead, after his election to the Empire, when he will regard his person as sacred, to demands of the same kind upon England, or even the United States of America; and may not the success which he has followed his menaces against Turkey on questions which were at the same time national as well as personal, induce him some day to demand explanations from Russia, Austria, or England, which would be received without fear and with much anger. Louis Napoleon is, from his position, if not from his convictions, compelled to be national. To become popular he must appear to be resolved to be independent, and to appear independent he must occasionally show superiority—here is the real danger. Charles X. tenth obtained popularity by taking possession of Algeria, and the refusal of England to interfere was regarded here as a proof of weakness on the part of that Power. Louis Philippe, in the Spanish marriage, was popular, although it was felt that he was actuated by personal ambition, because he appeared to England at defiance. How much more dangerous would be any attempt to flatter the *amour propre* of the French nation, after having excited it by reminiscences of the empire, and permitted, during the night of the 15th of August, the singing in the streets of Paris, of a song terminating with an invocation to war, to avenge the disaster of Waterloo. It is not feared that Louis Napoleon will seek to provoke a war; what is feared is, that in order to captivate the masses, he will assume a tone of superiority, and attempt a dictation which will be unsuccessful."

THE EMPEROR IN FRANCE.—A petition of the fathers of families and laborers, for the re-establishment of the empire, is now being circulated for signature among the lowest classes in Paris. The following are the opening considerations urged:—"That in a country like ours—that in France (no matter what the constitution may be) all interests are necessarily placed under the influence, and, moreover, under the truly sovereign influence, of the person who is the chief of the state; and, consequently, that as who is or is not chief of the state ought not to be made a periodical question—no matter whether there be ten, fifteen, or twenty years between such periods—unless, indeed, the interests of the country are at such epochs to be periodically and fatally affected, simply by the doubt and uncertainty which weigh upon them, since they cannot foresee what kind of a future the new chief of the state will prepare for them." The petition goes on to represent with much force the discomfort in which fathers of families are placed by the utter uncertainty they feel in the present state of things as to the future lot of their children, and the investment of any savings they may make. The *Moniteur* of Sunday contains a long leading article on the subject of the addresses sent in by the counsils-general. It declares that the gratitude and confidence generally expressed by them, and the desire manifested that Louis Napoleon's government should last, are only what ought to be expected from the eminent benefits which he has conferred on the country.

The *Basle Gazette* mentions a rumor that Prince Louis Napoleon has proposed to the Swiss confederation to enter into a treaty with it, based on that about to be concluded with Belgium.

The household of the President of the Republic is being augmented by the engagement of numerous domestics; but they are not to commence their service until the return from the journey to the southern departments. All the persons whom the President employs have belonged to the *corps d'élite* of the army, and most of them to the carabinieri.

The *Corsaire*, a Legitimist newspaper, has been suppressed by a decree of the President of the Republic.

ARREST OF THE MARQUIS OF LONDONDERRY.—A sufficiently startling announcement appeared in the Paris papers of Thursday, nothing less than the "Arrest of the Marquis of Londonderry," which formed a heading in large print to numerous paragraphs. At first it was imagined by some that the chivalrous friend of Abd-el-Kader, presuming too far upon his former intimacy with Prince Louis Napoleon, had been pressing his suit for the liberation of the African chief with unbecoming pertinacity, and had been sent to Mazas for his indiscretion. Others went so far as to suppose that the noble marquis had been conspiring to burn the Chateau d'Amboise and rescue the prisoner. All such were much relieved to find

that the arrest was the work of a vulgar bound bailiff, that it occurred on the 5th of June last; and that his lordship was only in custody for a few minutes. It appears from the report of some law proceedings before the vacation chamber of the Civil Tribunal that, in December, 1850, the agents of the marquis informed him that they had received a letter from M. Soupé, a wine merchant of Paris, stating that he had a large collection of wines of superior quality, which he was anxious to dispose of, and that if the Marquis of Londonderry would consent to receive them he would take coals in payment. Shortly after the wines were sent, accompanied by a bill fixing the value at 10,000fr. The marquis had not been disposed to engage in the transaction, but on receipt of the wines a correspondence took place, and he ended by accepting them, and by giving orders to have the coals which M. Soupé had demanded forwarded. Things were in that state when some time after the Marquis of Londonderry came to Paris. To his great surprise, one morning, a garde-du commerce and two of his men waited upon him, and told him that he was their prisoner, and he must be carried off to the debtors prison, in the Rue de Clichy. At the same time they produced a judgment of the Civil Tribunal authorising the provisional incarceration of the noble lord. The judgment set forth that it had been granted in virtue of the law of 1832, on the demand of M. Soupé, and on his representation that the Marquis of Londonderry was his debtor, was a foreigner, and might quit France. The marquis found the plea of peageage of no avail. Nothing but the money in full could save him from incarceration. In this strait Mr. Rothschild came to his aid by paying the 10,000fr. into court, to abide the result of an action. The cause now came on upon the merits. M. Maillard, counsel for the marquis, took exception to the quality of the wine, objected that the payment was to be in coals, and that the arrest, as for a money debt, was therefore unfounded. The court thought the issues raised much too complicated to be decided as a vacation cause, and ordered the matter to stand over.

Madame Laffrage is spoken of in the *Presse* as follows:—"Up to the last hour of her existence Madame Laffrage protested her innocence."

ROME.

The *Giornale di Roma* contains the following notification:—"In consequence of the measures to be adopted, with the aid of the French troops, against the miscreants who have committed so many excesses on the high roads between Rome, Civita Vecchia, Viterbo, and Civita Castellana sporting is suspended, even for those persons who have game licences. Hence all persons not belonging to the army are hereby forbidden to frequent the said roads with fowling-pieces, or other arms of any description whatever. The public are therefore warned not to expose themselves to the disagreeable consequences which might result from the non-observance of the present order. From the Direction of the Police, September 2nd."

The Emperor of Austria has sent a large gold medal bearing his effigy, through his ambassador at Rome, Count Esterhazy, to Signor Monticelli, in return for a copy of the works of the celebrated Jesuit orator, Father Finetti, which Signor Monticelli had presented to his Majesty.

HOLLAND.

Now that in these days religious persecution is so rife in this great empire of ours, we call to mind most reluctantly the trials to which our co-religionists are unhappily subjected in Holland, and that, too, in spite of a boasted constitution pretending to guarantee equal protection and immunity to all religious persuasions. Recent intelligence has, however, instructed us of a fact, which, most assuredly, causes the heart of every Catholic in the Netherlands to beat with hope and consolation.

There can be but few who are total strangers to the present state of Dutch Protestantism, which is in as deplorable a situation and quite as worthy of our deep commiseration, as it is in either England or Germany. The symptoms of dissolution and annihilation, which we behold in the latter countries, are as unmistakably manifested in Holland. Protestants, we mean orthodox Protestants, themselves publicly avow that their religion is being rapidly merged into the vague and undefined; and the avowal is not in the least exaggerated.

By means of the great principle of private judgment, the Protestants of Holland have arrived at the blasphemous Rationalism of Germany, to the horror and disgust of the more moderate of their brethren. These, by the open and daring violation of all those principles which they hold dear and sacred, have been forced to shelter themselves behind the Confession of Faith, as subscribed to at the Synod of Dordrecht, holden in 1618. Even this harbor of refuge was not left unmolested by the religious "Free-brothers" of the Groningen school, by whom the Pietists are accused of having denied and deserted the glorious principles of Rationalistic Protestantism, and of having yielded up the first and most essential of these principles—Private Judgment. "If you require an authority for your belief," say those of Groningen with some reason, do not rely on one so weak and void of stability as that of men who most certainly had no mission from on High to make us believe as they did, and who merely met in solemn deliberation at the famous Synod; become Papists at once, and bow down before the tribunal which so arrogantly claims a divine origin. If you will not do that, then you must be of our side. There is not much to prevent you—the difference between us is but trifling."

The first of these "trifling" points at issue is the doctrine of the Trinity, the next the Divinity of Jesus Christ, then the Infallibility of the Apostles—all of which are rejected by the Rationalists as most

irrational and absurd, whereat much orthodox horror is occasioned amongst the Pietists. Now, this being the state of affairs in Holland, the question naturally is, why the conversions to Catholicism are not so numerous and striking as they are in England?

We must first bear in mind that the establishment of the Protestant faith in the Low Countries was subsequent to its introduction into either England or Germany—that in Holland it always tended towards a repulsive and stern Calvinism, and that the Catholic Church in the Netherlands has unfortunately been always deprived of a normal organisation, thereby removing from the Dutch Protestants those great and mighty influences invariably exercised by the ecclesiastical institutions of Catholicism.

But to come to the fact to which we made allusion at the commencement of this article. We cannot be very far astray in viewing it as a foreshadowing of the rapid advance and growth of Catholicity in the Netherlands—as a herald proclaiming that the bright example of the many converts of England and Germany, will speedily be followed by their co-religionists of Holland. We allude to the conversion of M. P. Dekker, late editor of the *Handwizer*, the organ of the orthodox Pietists. It is clear as light, even to the most biased, that Pietism, which may well be denominated the Puseyism of the Dutch, of necessity leads to Catholicity; a fact borne out by the testimony of one of the most bigoted of the opposition journals, the *Flambeau*, from which we quote the following:—"His (M. Dekker's) example will doubtless be followed by many of those who profess that orthodox Pietism. Better far be Roman Catholics at once, who are open and declared enemies of our faith, than Pietists, who call themselves Protestants, and yet reject as almost impious the great principle of our belief, the right of every one to judge for himself in matters of faith."

We most sincerely hope that these orthodox friends of the "Rationalists" will follow the advice given them by the *Flambeau*, and rank themselves under the banner of the Apostolic Church, who, profiting by the example of the Divine Founder, opens wide her arms, with maternal solicitude, to the prodigals of earth.

Mr. Dekker intends giving publicity to his motives for abandoning the fold of Protestantism. This book will be looked for and read with eager interest, as M. Dekker bears the reputation of being an accomplished writer and a profound scholar.—*Telegraph*.

AUSTRALIA.

THE AUSTRALIAN GOLD DIGGINGS.—The following are extracts from a letter which appears in the *Daily News*, dated Adelaide, South Australia, April 15th, 1852:—

"My anxiety to reach the favored spot limited my stay in Melbourne to a few hours. I left on the afternoon of December 29, with about 200 Adelaide men, and two large drays, one drawn with five, and the other six horses, containing all our luggage, tools, tents, and requisites. The distance from Melbourne is eighty miles, a somewhat tedious journey, in consequence of the heavy hilly roads. Our goods did not arrive until Saturday, the 3rd of January; but we ourselves pushed on, and reached there on the 1st of January. The first appearance of the diggings is a very curious sight. Thousands of tents are studded about in all directions, as far and further than the eye can reach. Mount Alexander itself is the highest of a numberless quantity of hills arising in rapid succession for miles; between each of these hills is a gully sloping either to the north or south, which open themselves into a variety of creeks, running in a serpentine direction from east to west. The creeks now at work are Forest Creek, Friar's Creek, Barker's Creek, Campbell's Creek, Bendigo Creek, and the River Loddon. The first operation after arriving on the diggings is to select a spot where to dig, and this choice is a lottery. No one can guide you. If fortune attend you, you may hit upon a good hole the first time; if not, you may have to dig a dozen before you realise any return. But there are few, indeed, who do not, if they are industrious receive a fair remuneration for their trouble, while very many receive a handsome reward.

"Our party was five in number, and worked nine weeks, and the result of our exertions will be as follows. I will give you each week's earning, so that you may see the progress of a digging party. I will also give you the exact amount of expenses, so that you may meet any queries about heavy licence, extortionate charges, and expensive living, which is all humbug:—

	oz.	dwt.	grs.
For the week ending Jan. 10..	0	15	12
" " " "	17	5	12
" " " "	24	5	10
" " " "	31	17	0
" " " "	7	16	10
" " " "	14	18	10
" " " "	21	19	10
" " " "	28	40	0
" " " "	6	59	0
Two days "	9	3	19
	12	186	17
For five men,	Lbs. 15	0	6
For each man,	Lbs. 3	1	7
Travelling expenses from Adelaide to Mount Alexander and back to Adelaide, including carting at the mines.	£71	1	6
Cost of tools,	8	1	10
Paid for Licences at 30s. per month each,	22	10	0
Cost for food at the Mount,	24	8	7
	5	£126	1
Total expenses of each man,	£25	4	4

"By these statistical figures you will get the exact

balance of our labors. Each man's return of 31bs. 10z. 7dwt. 8grs. at £3 10s. per ounce, a trifle below its price in Adelaide, will give £130 15s. 8d., or, after deducting £25 4s. 4d. expenses, leaves £105 11s. 4d. clear, nearly £12 per week for the nine weeks we were on the diggings. I dare say you will hear a great deal about hardships and privations, with fearful spread of disease and loss of life; the same reports met me within forty miles of the diggings, but I need scarcely tell you they were without foundation. I returned after a fifteen weeks' absence, and as far as I know am not one bit worse than when I left.

"When I left the diggings in March, it was very difficult to get drinking water; nearly all the wells were run dry. The prices of provisions were as follows:—Mutton, hind quarter, 3s; fore quarter, 2s; or a living sheep for 6s. Beef, prime joints, 4d per lb.; other parts, 3d. Flour, 5d per lb.; tea, 2s 6d per lb.; coffee, 2s; cheese, 2s 6d; bacon, 2s 6d; sugar, 5d and 6d; rice, 6d; raisins, 10d per lb.; currants, 10d; potatoes, 4d; wheaten bread, 2s 6d per 4lb. loaf, but few eat it, as most people bake their own for little more than half that price.

"Some of these things appear high, but they are not really so. The figures I have given you will show that our living for each man was less than 11s; and I always contend that, if a man is not worth a pound a week for his living on the diggings, he had better stop at home."

CAPE OF GOOD HOPE.

CIRCULAR OF GENERAL CATHCART.—Major-General Cathcart has addressed a circular to the Civil Commissioners of the Eastern District, the immediate object of which is to stimulate an adequate contribution of men, money and ammunition, towards the grand expedition beyond the Kei, which had been announced in a recent proclamation; but, in order to give greater effect to the appeal, his Excellency tells the colonists roundly that, unless they respond to his invitation by offering a satisfactory amount of aid, he must report to the home government that they are ungrateful, and that their cause is not worth fighting for—in which event, he adds, the British troops will probably be withdrawn.

UNITED STATES.

AID TO THE MONTREAL SUFFERERS.—Henry J. Gardner, Esq., treasurer, publishes the acknowledgment of the receipt of \$8,456, as contributions from the citizens of Boston, for the relief of the sufferers of the late fire in Montreal. The sum is a respectable one, but would have been larger were it not for the unfounded insinuations thrown out by the *Traveller*.—*Boston Pilot*.

The total amount contributed for the relief of the Montreal sufferers in New York is \$18,685.

MORE IMMIGRANTS.—Packet ship "Daniel Webster," arrived at Boston last week, 26 days from Liverpool with 122 cabin passengers and 508 in the steerage—all in good health.

The ocean line of steamers between Liverpool and Portland will commence their trips in April.

Bishop Doane of the Episcopal Church in New Jersey, is in trouble again. He is now charged with failure to pay two small notes at the Camden Bank; that he was in the habit of running in debt for large supplies of liquor, and was duly excited by it, "on the steamboat Trenton, and at Bordentown;" and "that he caused Joseph Deacon to drink either brandy, that he might be able to persuade him to endorse certain notes." The worthy Bishop declares these charges to be false, or capable of such explanation as will divest them of all crime or immorality.—*B. Pilot*.

The Boonsboro' (Md.) *Odd Fellow* states that one day last week Mr. Elias Davis, of that place received a letter from a Catholic Priest of Pittsburg, Pa., enclosing the sum of \$36, with a note informing him that it is an amount of money received of a certain person who recently confessed before him that it was money wrongfully obtained from Mr. Davis, while a member of the firm of Beitz, Davis & Co., sixteen years ago.

INTOLERANCE AND PERSECUTION AT BUFFALO.—It is a matter of extreme regret, that the large amount of talent displayed, and the heavy contributions of money expended in the United States, ostensibly for the benefit of the Christian community, should not accomplish more rational good than is done thereby. There remains a spirit of persecution amongst those having temporary power and authority among the people, which is absolutely lamentable to witness. But the mere teachings of sectarianism—the arraying of one portion of society against another, upon religious tenets and articles of faith, and the dogged and obstinate perseverance practiced among certain leading and influential citizens, it is feared, will put off the day, very far, perhaps to the sounding of the last trumpet, when the lions and the lambs will dwell together in unity, and mingle in brotherly kindness. We are led to these reflections from seeing a card published in the public papers of Buffalo, in which it is directly charged that the religious privileges of the inmates of the Alms houses of our country are unreasonably restricted. The facts vouched for are these:—That the Catholic inmates of that public institution were directed to attend on Sundays, Protestant worship, and upon refusing were punished by the authorities having charge of the Alms house; that a request was frequently made to admit the pauper Catholics to attend once a week, or once a fortnight, the Catholic Church, which is only a short distance, which was refused! That permission was asked to allow a Catholic Clergyman to celebrate worship within the limits of one of the rooms of the Alms house, the same as the Protestant Clergy, which was also peremptorily refused by a Mr. Brace, the superintendent, under directions of the Board, who remarked that "to admit any but a Protestant minister to officiate there on the Sabbath, was against the strict rules of the Institution, and (in his opinion) contrary to the Constitution of the United States; contrary to the Constitution of the State of New York, and would be (in his opinion) a violation of his Oath of office, and also of his conscience."—*Detroit Free Press*.

One day last week, three brothers—living in Buffalo—went into an orchard and ate freely of unripe apples. The next day they all lay dead in a room together, having been attacked with cholera in its most virulent form.—*Boston Pilot*.

LUCK FOR CATHERINE HAYES.—Mr. Barnum has concluded an engagement with Catherine Hayes to give sixty concerts under his direction in California, Mexico, Cuba, U. States, and British Provinces. He pays her \$50,000 and half the net profits. Mengis and others are also engaged. They sail for California in November.

A man named Dobbin and his wife, and a man named Caley, have been arrested in Onedia Co., New York, for robbing two Irish girls named Sheil, recently from Canada, of \$8,000, which they had in their chests. It was left to them by their mother and an uncle. The thieves left nothing but about \$100 in bank notes.

A NEW QUINQ!—At the camp meeting at Bethel last week, it was noticed that some "New Testaments" which were hawked about near the camp ground sold rapidly, especially to the unconverted; and it turned out that they were "earthen vessels" in the form of books, filled with liquor. Two persons who were engaged in the business were arrested, and fined \$10 and costs each.—*Portland Advertiser.*

The Evangelicals have not appointed a successor to Monk Leahy. There are so many fit for that office that the selection is perplexing.

IMPORTANT FROM YUCATAN.—The *New Orleans Picayune* has received private information from Yucatan, stating that a movement is on foot in that State, to apply to the United States for protection and annexation. Some of the leading men in the country are engaged in the movement.

THE JAPAN EXPEDITION.—WASHINGTON, SEP. 25.—Arrangements for the Japan Expedition are progressing in a favorable manner. It is now determined that the Expedition shall consist of three superior War Steamers, namely, the Mississippi, which will leave New York about the 10th of November; the Princeton, Com. Perry, which will accompany the Mississippi as Flag ship, now at Baltimore, receiving boilers; the third steamer is the Alleghany, which is now undergoing repairs at the Gosport Navy Yard, and will sail in January.

A WHOLE FAMILY POISONED.—CINCINNATI, Sep. 25.—Anthony Menkins, a jeweller, of St. Louis, together with his whole family, six in number, was poisoned last Sunday morning, in consequence of partaking of food into which a quantity of arsenic had been put.—Two mulatto girls, in his employ, are suspected of having committed the crime—one of the daughters is dead, the others are slowly recovering.

DREADFUL CASUALTY.—SIX CHILDREN BURNED UP.—The house of Peter Moore, in Wardsboro, Vt., took fire on Wednesday night, and was burned, together with six of his children. It is reported that the children slept in the second story; and the family did not perceive the fire until awakened by a neighbor living at some distance. They broke into the gable end to rescue the children, but the moment it was enveloped in flames. The fire took, it is supposed, from boiling swill near the house. Mr. Moore had ten children—three of whom were from home—of the seven in the house six were burned up.—*Brattleboro Statesman.*

BURIED ALIVE.—The *Wheeling Times* of last Saturday, relates the following melancholy burial.—"An Irishman, who had died suddenly upon the railroad, about eighteen miles below this city, was brought here for interment in the Catholic burial ground on Tuesday last. Upon taking the coffin out of the wagon, Mr. Fitzsimmons, who happened to be present, complimented the cabinet-maker for his skill in the manufacture of receptacles for the dead, and then proceeded without any ceremony, to lower the coffin into the grave.—After this was done they walked away, leaving the filling up to a subordinate, who, after throwing in a few shovels-ful of earth, was alarmed by a singular noise, as if kicking and struggling in the coffin, so that he ran away. Coming up with Mr. Fitzsimmons, he told what he had heard, and both immediately returned, raised and opened the coffin, and found the man turned on his face, and his person warm. The probability is, that if the coffin had been opened when the commotion was first heard, the man might have been saved, and that he died from suffocation. This is an absolute fact, and can be established by the testimony of eye witnesses."

A correspondent of the *English Churchman* thus contrasts the frequency of prayers in the Catholic Church with the deadness which prevails in his own communion. The testimony is not lessened by his placing the Catholic Church in the same category with the Irvingites (!):—"The other day your columns contained a letter from an Irvingite, showing how his sect lifts up a solitary voice of praise at morn and eve from amidst the multitude of silent churches in the unhappy parish of Islington. I will give one more example, and ask one question in conclusion. The week before last, whilst on the Moselle, I stopped at the little town of Trarbach. I inquired, and found that it was Lutheran or Evangelical, and, *par consequent*, its Church was closed morning and evening year by year. I walked but three miles, and came down upon another place—Berncastel, of nearly the same size. It was Catholic, and in it day by day were offered five services at morn, and one at eve.—Now, will not many walk, when they see such things, from Trarbach to Berncastel, and there abide? Will not many leave Mr. D. Wilson for Mr. Oakeley, or for the Irvingite Society?"

SHOPPING.

(From the *New York Commercial Advertiser.*)
Several years since, Mrs. Flamley, my spouse, requiring a silk dress, prevailed on me after much persuasion, to assist her in the selection of a pattern.—Shopping is my abomination, but there was no withstanding the honorific compliments, which Mrs. Flamley passed upon my taste in the matter of female fixin's, and as I had been but recently married, I was desirous of seeing her tact in this most indispensable of female accomplishments.

First we went to Stewart's and to a question of the polite and accomplished salesman of the silk department, "whether madam would look at light or dark silk," Mrs. Flamley's reply was "both."

First the dark silks were thrown on the counter in great profusion, each piece laid open, the ends drawn out and most skillfully displayed. They were of all conceivable shades, and in my opinion were handsome enough for the dresses of a queen, but not sufficiently so, my wife thought, for herself. "Somehow," she said, "there was not sufficient character in the colors." This difficulty I proposed to meet by suggesting a brilliant red, or yellow, or pea green, but a toss of the

head, and a request to the salesman to show silks of lighter colors was all the response she designed to give.

Now the light silks were tumbled down by dozens of pieces, a perfect avalanche of them, but they were all too light. Then silks of medium shades were shown, probably fifty pieces, but not a piece of them all took my wife's eye.

The patient gentleman behind the counter then proposed that madam should look at the silks with shaded stripes or the delicate plaids. To this my wife readily assented, and we moved along to a clear place on the counter, which was rendered necessary not only from the fact that the striped and plaid silks were opposite the clear place, but we had accumulated a pile of silks some three or four feet high, and had more been shown on top of these we should have been obliged to mount a step-ladder in order to examine them. The clerk was equally unsuccessful in his plaids and stripes, none of them were the thing. I made a rapid estimate that we had already looked at silks to the value of half a million of dollars, and really felt so ashamed and concerned at the great amount of trouble we were giving the unfortunate salesman, that the cold perspiration stood out upon me like drops of rain. Still the exhibition proceeded, from small plaids and small stripes, to large plaids and large stripes, and figured silks, and watered silks, my wife all the while tossing about these valuable goods with the most relentless indifference. After looking just an hour and a half we left, and when we were in the street I remonstrated with Mrs. Plainly on her extreme fastidiousness of taste as to a deep pattern, but more especially reproved her that on leaving the store, she expressed no regret to the obliging salesman, that she was unable to suit herself. To this my wife remarked that it was the business of shopmen to be polite and attentive, as they were hired for that purpose, and after we had argued the matter a little to no effect, we entered another Broadway establishment, where the same process was gone through again, abortive as before. We looked at silks, sufficient in quantity, and brilliant enough in lustre, quality and color, to clothe the females of a Court or a Kingdom's metropolis, but none were just what my dear wife wanted.

The third silk concern was visited, then the fourth, the fifth and the sixth, and the result was still the same.

On consulting my watch, I found that I had now consumed five hours in this profitless and bootless tramp, and while I was meditating *French leave*, I found myself drawn unwittingly into the seventh large establishment, inwardly grumbling at my folly, and vowing that on leaving the store my experience in shop gadding should terminate for life. Advancing to the back of the store, and noticing the peculiar features and countenance of the salesman, I began to hope. I am something of a physiognomist, and when I saw that clerk's little sharp crafty eyes under an overshadowing forehead, his well formed nose, yet a little, very little peaked, the rounded projecting chin, the naturally compressed lips, yet schooled from the necessities of his profession into a certain staidness of expression. I made up my mind that Mrs. Flamley had at last met one equal to the achievement of checking her further tramp by selling her a dress. At this point I began to feel an interest in the game, and kept my eye on the proceedings.

For the first half-hour the movements and counter-movements on the counter, and both sides of the counter, so to speak, were very similar to those I had observed at the other store, and I began to have my misgivings. Cases of silks had been exhibited, and no dress, as yet, bought. Still my eye was on that sagacious countenance which would have been no disgrace to a Washington politician. The drama progressed, all the silks had been shown, and none suited; we had actually started for the door, and I was reflecting upon the absurdity of a belief in physiognomy, when the sharp voice of that salesman—"One moment, Madam!" arrested our progress. "We have," says he, "a piece of silk already sold and laid by for a customer, which I should like to show you, Madam, merely for curiosity sake. It is of rare texture and the most *recherche* pattern, and we had the pleasure yesterday of selling the whole piece to Mrs. Fitz-Goggin, the lady of Alderman Fitz-Goggin of Goggin place, who had it laid by for her as soon as she had set her eyes upon it." At this I could see that Mrs. Flamley's eyes fairly glistened; the right chord had been struck, and now I felt that the crafty eyed gentleman was master of his art.

If there is anything that will influence or move the mind of my wife to action and decision, it is the example of "upper tendom," and when the name of that distinguished leader of the fashion, Mrs. Fitz-Goggin was mentioned, Mrs. Flamley betrayed all the tremulous anxiety to behold the silk of that lady's choice, that a young Miss would evince in preparing to honor her first invitation to a grand soiree. As soon as it touched the counter and was laid open, "what a love of a silk" burst from my wife's lips. "Now my dear, you can see that I am not so difficult to please after all; this is just what I have been searching for all day." The salesman perceiving his advantage, was resolved not to lose it; "Yes, Madam," he observed, "after Mrs. Fitz-Goggin laid it aside, the lady of General Bayonet, who saw it an hour afterwards, offered an advance of fifty cents a yard on the whole piece—but we could not sell it twice, you know." "Oh! of course not," my wife replied, putting on one of her most winning and insidious smiles, "but as I want merely one dress, I am sure you will oblige me by cutting it; Mrs. Fitz-Goggin will then have a large quantity, and would hardly miss it, you know."

At this the clerk affected to look puzzled and wavering, and shaking his head in a dubious manner, remarked, "But, dear madam! what would Mrs. Fitz-Goggin say, if she should find it out, I am afraid that we should entirely lose her custom."

"She never will find it out, my dear sir," replied Mrs. Flamley, who could now afford to be polite to counter jumpers; "she never will find it out, and besides I am expecting to purchase a large lot of dresses for myself and friends this season, and favor, you are aware, brings custom."

"Yes, madam, I know it does, and nothing would give me greater pleasure than to spare you a dress of the superb silk, but I am afraid the thing is impossible. However, I will speak to Mr. Blank," mentioning the proprietor's name. At this he made up to one of the senior clerks, as I took him to be, and got up a very serious discussion, all for effect; the result of which was, that, as an unprecedented favor, Mrs. Flamley was allowed to buy, at an extra price, a dress from a very inferior piece of silk, which according to the "dialect of the shops," had been laid aside for the celebrated Mrs. Fitz-Goggin.

I use the term "dialect of the shops," for my wife

had ample evidence afterwards that the 'Fitz-Goggin' narrative was a poetical fiction from beginning to end.

Whether she learned wisdom or not, I cannot tell, for I have never, as I have said before, shopped with her since, but I learned two things.

First, That many ladies are more fastidious in selecting a dress pattern than they would be in choosing a husband, and that a Fitz-Goggin manoeuvre or something like it will effect a sale, secure a place, elevate ignorance, and in short, achieve many an exploit which fair and honest means fail to accomplish.

ICHABOD FLAMLEY.

A JACK OF ALL TRADES.—In the course of talk with a partial acquaintance the other day, I casually asked him his occupation. He replied that he did not know what it was, for the reason that he was brought up a farmer until 19 years of age, and then went to keeping district school days, and writing school nights three years. From that, taught select school two terms, grammar-school one, and speaking one. He then hired out at \$10 a-month and board, to work in carriage-shop, and continued until they raised his wages to \$20 at which time he was a member of the Eastern Christian Conference, and went to preaching. In 1848 was elected delegate to a State Convention at Utica. Has just completed a carriage worth \$125, having done the woodwork, ironing, and painting himself. Preaches regular to a church once a-week, and lectures on temperance, slavery, and other subjects other Sabbaths, and has his goods partly packed, purposing to try his fortune in Illinois. "And now Sir, as I work at any or all of these as they come in my way," said he, "you can tell as well as I what my occupation is, or whether I really have any. I have had wages and passed muster at all of them, as many living witnesses can attest, and was, the 2nd day of last November, just 30 years of age."—*New York Tribune.*

HINTS TO EMIGRANTS.—Some may profit by reading *Punch's* description this week of "the man who ought not to emigrate."—"The man who cannot shave without hot water, or pull off his boots without a boot-jack; the man who cannot get up without a glass of pale ale in the morning, or go to bed without a 'bashed lobster,' or devilled bones; the man who has never carried anything heavier than his cane, or cut anything stronger than his beard; the man whose only sowing has been limited to his wild oats, and his only reaping to Eisenberg cutting twice a year his corn; the man who has never handled any other bill but a tailor's and only knows what a spade is by seeing it in a pack of cards; the man whose only knowledge of 'hedging' has been derived from the race-course, and of 'harrowing' from a Victoria melodrama; the man who only cares for a horse as something to bet upon, and looks upon sheep as 'creatures from the country' that are fleeced at *carte*; the man who imagines a bull walks on two legs like those he has seen on the Stock Exchange, and whose skill in shooting has been restricted to a few shots at the moon; the man who merely knows a bank and a rake from what he has seen at a *rouge-et-noir* table; the man whose footing in society has always been upon the very best polished leather boots, and whose longest walk in life has been through the Insolvent Debtor's Court; the man who has never known what it is to earn a dir' er, or to enjoy one without brandy wines; the man who would think himself degraded if he was seen carrying a parcel—such a man, of all others, ought not to emigrate. Better far for him to lounge and loll on sofas, and sip, and smoke, and yawn, in a country that can appreciate him, doing no harder work than digging occasionally in the morning papers, or in the gold districts of his mother's pocket, than to carry those same qualities to a distant land where they would only be thrown away like early purr before Quakers. Such a man, we repeat it, ought to be the very last in England to emigrate!"

MR. MALONE,

PROFESSOR, ST. ANNE'S COLLEGE,

BEGS to intimate to Parents and Guardians, that he is prepared to receive two or three young Gentlemen as Pupils, to instruct in that department of Civil Engineering, which consists of Railway Surveying, Levelling, Laying out Curves, Determining the Gradients, the Radii and Tangents of all Curves connected with Railways. Two-half days in each week will be devoted to field operations, and the remainder of the week to inside work, such as Laying down Lines, Plotting, Plan Drawing, Making Sections, and Working Drawings, the Calculation of Areas, and the various Solids which present themselves in Excavations. One year is sufficient for a Pupils of moderate talent. Terms £35 currency per annum, including Board, &c., with the family.

W. DORAN, Principal.

ENGLISH, COMMERCIAL, MATHEMATICAL, DAY, BOARD, AND EVENING ACADEMY, 45 ST. JOSEPH STREET, MONTREAL.

THIS ACADEMY being patronized by the Catholic School Commissioners enables the Principal to impart instruction in the above departments on extremely moderate terms, which he warrants to be equal (if not superior) to any school in Canada. He will resume his Evening Classes on the 1st of October next. Book-keeping, by Single or Double Entry, will be thoroughly taught by Lecture. Gentlemen desirous of studying Surveying or Engineering, will find this a good opportunity. References—Rev. Messrs. Piusonnault, Prevost, and the Clergymen of St. Patrick's Church.

September 25th, 1852.

NEW BOOKS AND NEW EDITIONS, JUST PUBLISHED AND FOR SALE BY THE SUBSCRIBERS.

Cottage Conversations. By Mary Monica,	S. D.
Cobbett's Legacies to Parsons and Laborers (being a sequel to the History of the Reformation);	2 6
18mo. muslin,	1 10
The Spirit of the Nation, and other select Political Songs. By the Writers of the Dublin Newspaper Press; 18mo., muslin; price only	1 3
Moore's Irish Melodies, with a sketch of his life,	1 3
The Sparrow. By Paul Peppergrass, Esq.; Part 2	1 3
The Works of Bishop England; 5 vols.,	50 0

D. & J. SADDLER & Co.,

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

BROWNSON'S QUARTERLY REVIEW.

Just Received by the Subscribers, BROWNSON'S QUARTERLY REVIEW, FOR OCTOBER.

SUBSCRIPTION, only \$3 a-year. Can be mailed to any part of Canada. Every Catholic should subscribe for a copy of it. D. & J. SADDLER & Co., Agents.

INFORMATION WANTED,

OF MARY BRADY, a native of the County Cavan, Parish of Lurgan, Townland of Farnagh, Ireland, who landed in Quebec in June, 1849; came to Montreal in July after; since then there is no account of her. Any information respecting her would be thankfully received by her sister Catherine, by addressing GEORGE MULLEN, No. 3, 38th Street, between First and Second Avenue, New York City; or to this Office.

OF JULIA HAGARTY, daughter to Jeremiah Hagarty, of the Parish of Carnarvon, within five miles of the City of Cork, Ireland. She was left at Lachine sheds in 1847, her father being driven from her by the authorities of the emigrant sheds at Lachine. Address, Jeremiah Hagarty, Pictou, Canada West.

OF MARY GINNETY, who remained after her parents, Patrick and Ellen Ginnety, in Quebec last summer. They came from the parish of Carriekmacross Co., Monaghan, Ireland. The Pastor of St. Patrick's Church, Quebec, would confer a favor on disconsolate parents by inquiring for the above mentioned M. Ginnety. Any information of her whereabouts will be thankfully received by her parents, addressed to the Rev. Mr. Timlin, Cobourg, Canada West.

FRANKLIN HOUSE,

BY M. P. RYAN & Co.

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

THE FURNITURE

Is entirely new, and of superior quality.

THE TABLE

Will be at all times supplied with the Choicest Delicacies the markets can afford.

HORSES and CARRIAGES will be in readiness at the Steamboats and Railway, to carry Passengers to and from the same, free of charge.

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

NOTICE.

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

Montreal, May 6, 1852.

M. P. RYAN.

CATHOLIC FEMALE SERVANT'S HOME, AND REGISTRY OFFICE,

13, Alexander Street, Opposite St. Patrick's Church.

JAMES FLYNN, in returning thanks to all those who have patronized him during the past year, hopes to merit a continuance of their kind favors.

FEMALE SERVANTS who can produce certificates of good character, are requested to apply at the Office in Alexander Street.

There is room at present for EIGHT BOARDERS.

DR. HALSEY'S

GUM-COATED FOREST PILLS.

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

SALTS AND CASTOR OIL.

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

NOTICE TO THE PUBLIC.

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

The public are now most respectfully notified, that Dr. Halsey's genuine Pills will henceforth be coated with

GUM ARABIC,

an article which, in every respect, supersedes Sugar, both on account of its healing virtues, and its durability. The discovery of this improvement, is the result of a succession of experiments, during three years. For the invention of which, Dr. Halsey has been awarded the only patent ever granted on Pills by the Government of the United States of America.

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

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

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

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

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

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

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

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

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

Wholesale and Retail Agents:—In Montreal, WILLIAM LYMAN & Co., R. BIRKS, and ALFRED SAVAGE & Co.; Three Rivers, JOHN KEENAN; Quebec, JOHN MUSSON; St. John's, BISSETT & TILTON; Sherbrooke, Dr. BROOKS; Melbourne, T. TATE; St. Hyacinthe, J. B. ST. DENIS. July 2nd, 1852.

Table with columns for 'MONTREAL MARKET PRICES' and 'October 5, 1852'. Lists various goods like Wheat, Oats, Peas, etc. with prices in dollars and cents.

AGENTS FOR THE TRUE WITNESS. Lists names and addresses of agents in various locations like Alexandria, Aylmer, Beauharnois, etc.

NEW BOOKS, JUST PUBLISHED BY THE SUBSCRIBERS. Lists titles like 'ROME and the ABBEY', 'LIFE OF CHRIST', 'THE SP-WEIFE', etc. with prices.

D. & J. SADLER & Co., HAVE REMOVED. To the Corner of Notre Dame and St. Francis Xavier Streets.

BLANK BOOKS, COMPRISING Ledgers, Journals, Letter, Day, and Cash Books, substantially Bound. Only ONE SHILLING AND THREE Pence THE QUIRE.

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

NEW CATHOLIC WORKS, FOR SALE, WHOLESALE AND RETAIL, BY THE SUBSCRIBERS.

Books can be sent by Mail to any part of Canada, at a half-penny the ounce. Religion in Society, with an introduction by the Most Rev. Dr. Hughes, Archbishop of New York, 2 vols., 7 6

Archer's Sermon's 7 6 Galban's Sermon's 11 3 McCarthy's Sermon's 11 3 Bourdalo's Sermon's, 2 vols., 17 6 The Difference Between Temporal and Eternal 6 3 The Little Office of the Blessed Virgin, 3 11 Memorial of a Christian Life, by Lewis of Grenada, 3 11 ALICE RIORDAN, the Blind Man's Daughter, by Mrs. J. Sadler, 12mo of 280 pages, in muslin; price 1s 3d.

JUST RECEIVED BY THE SUBSCRIBERS. Travels in Tartary, Thibet, and China. By M. Hue, Missionary Priest; 2 vols., illustrated, price, 8 0

Travels in Tartary, Thibet, and China. By M. Hue, Missionary Priest; 2 vols., illustrated, price, 8 0. Another Edition, in 2 vols., without the illustrations, 5 0

GROCERIES, SUGAR, &c. &c.

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

EDWARD FEGAN Has constantly on hand, a large assortment of BOOTS AND SHOES, CHEAP FOR CASH, 232 St. Paul Street, Montreal.

Mrs. REILLY, MIDWIFE. The Ladies of Montreal are respectfully informed that, in consequence of the late fire, MRS. REILLY has REMOVED to the house occupied by Mr. J. L. LORRAIN, as a Paint and Colour Store, opposite the HOTEL DIEU NUNNERY Church, No. 154, St. PAUL STREET. Montreal, July 3, 1852.

TOBACCO, SNUFF AND CIGARS. THE Undersigned has constantly on hand a choice assortment of the above articles, to which he respectfully invites the attention of Town and Country Merchants. F. McKEEY, 83 St. Paul Street. Montreal, October 9, 1851.

REMOVAL. DYEING BY STEAM!!! JOHN McCLOSKEY, Silk and Woollen Dyer, and Scourer, (FROM BELFAST,) HAS REMOVED to No. 38, Saint-Jacques Street, north corner of the Champ de Mars, and a little off Craig Street, begs to return his best thanks to the Public of Montreal, and the surrounding country, for the kind manner in which he has been patronized for the last eight years, and now craves a continuance of the same.

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

DEVILN & HERBERT, ADVOCATES, No. 5, Little St. James Street, Montreal. B. DEVILN, ALEX. HERBERT.

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.

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 Mississippi Circuit.

FOR SALE. THREE HUNDRED OIL CLOTH TABLE COVERS. JOSEPH BOESE, Manufacturer, 25, College Street. Sep. 11, 1851.

L. P. BOIVIN, Corner of Notre Dame and St. Vincent Streets, opposite the old Court-House. HAS constantly on hand a LARGE ASSORTMENT OF ENGLISH and FRENCH JEWELRY, WATCHES, &c.

THOMAS PATTON, Dealer in Second-hand Clothes, Books, &c. &c. BONSECOURS MARKET, MONTREAL.

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



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.

BOOKS CAN BE SENT (BY MAIL) TO ANY PART OF CANADA.

NEW CATHOLIC BOOKS, (LONDON EDITIONS), JUST RECEIVED AT SADDLERS' CHEAP CASH BOOK STORE.

More's Catholici; or, Ages of Faith by Kenelm H. Digby; complete in 3 large 8vo. vols., £4 0 0. The Faith of Catholics, confirmed by Scriptures, and attested by the Fathers. Compiled by the Rev. J. Berington, and the Rev. J. Kirk. Revised and Enlarged by the Rev. J. Waterworth. 3 vols., 1 10 0

NEW WORKS IN PRESS, and will shortly be ready:—LEGENDS ON THE COMMANDMENTS OF GOD. Translated from the French of J. Colin De Plancy. Legends on the Seven Capital Sins. Translated from the French of J. Colin De Plancy.

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.

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.

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 Clothings, Irish Liners, Tabbinets, and Frieze Cloths, American Domestic Goods, of the most durable description for wear, and economical in price.