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# CATHOLIC CHRONICLE.

VOL. IV.

MONTREAL, FRIDAY, NOVEMBER 25, 1853.

NO. 15.

REV. DR. CAHILL.

Correspondence between Rev. Dr. Cahill and twenty-one Protestant Clergymen from Birkenhead.

TO THE REV. DR. CAHILL.

6, Moray Place, Birkenhead, Oct. 19, 1853.

Rev. Sir—As secretary to the local committee for special mission to the Roman Catholics of this place, I have, at a meeting held last evening, received the directions of the Clergy of Birkenhead and its neighborhood to write to you and notify their intention of calling on you publicly for proofs of your assertions in reference to the recent numerous conversions from the Roman Church in Ireland. A reiteration of charges, proved to be utterly unfounded and destitute of truth, on several occasions, especially in the correspondence between the Rev. Messrs. Wilberforce and Dallas, in which Mr. Wilberforce withdraws all charges against the west church missions in Ireland, might well have caused amongst us considerable surprise, were it not that we have been forced to confess, however unwillingly, that popular controversialists on your side have ever seemed more anxious to sustain their reputations by *ad captandum* arguments than by a strict adherence to real facts.

I beg to enclose a copy of the letter, which I have this day ordered to be printed, in reply to your own, and sincerely hope that as you have, unprovoked by us, brought charges against our Church and mission necessarily calling for controversy, you will not now shrink from that public test of their truth which you must consider as the inevitable result of your own acts of aggression.—I remain, Rev. Sir, your obedient servant,

HENRY P. LINTON, Secretary,  
Curate of Holy Trinity, and Divinity  
Lecturer at St. Aidan's.

Copy of Public Letter to the Rev. Dr. Cahill from the Clergy of Birkenhead.

Rev. Sir—Having publicly announced by placards, that you are to deliver lectures in this town on the character of the Irish Church Mission to Roman Catholics, and also on points of controversy between the Churches of England and Rome, we, the undersigned Clergymen of Birkenhead and its neighborhood, beg to make to you the following proposals:

1st—If you furnish us with definite charges against the Irish Church Missions, giving names, dates, and other circumstances connected with your charges, we undertake to bring forward credible witnesses to disprove those charges, and to give you public opportunity of proving your assertion in the presence of those witnesses.

2nd—We are ready on our part to appoint a Clergyman to meet you before the same assembly to discuss the points of controversy between our respective churches.

Having come amongst us with charges seriously affecting the character of the united Churches of England and Ireland, and also assailing doctrines which we hold sacred, we feel assured that the propositions which we hereby make will be accepted as reasonable by all thinking men, and we also hope that they will meet with your concurrence.—We remain, Rev. Sir, your faithful servants.

[Here follows the names of 21 ministers.]

DR. CAHILL'S PRIVATE NOTE TO THE REV. H. P. LINTON.  
Birkenhead, October 20.

Rev. Sir—On Tuesday evening I have been favored with your courteous note, calling my attention to the public letter of twenty-one Clergymen of your Church, and addressed to me.

I assure you that I feel rather happy in the distinguished position in which the united communication of so many eminent persons has placed so humble an individual as I am; and I trust I shall not, in my reply, depart from the example which is set before me in the politeness of their language.

I may here state that your letter has been conceived under some most unaccountable mistake, as I am not conceiving at this moment of having said or written anything to justify the position they have taken. Will you kindly grant me the favor of not requiring the manuscript of my letter, but be content with receiving the printed answer in the *Mercury* of next Tuesday?—I have the honor to be, Rev. Sir, very respectfully,  
D. W. CAHILL.

DR. CAHILL'S REPLY.

St. Werburgh's, Birkenhead, Saturday,  
Oct. 22nd, 1853.

Rev. Sirs—I have acknowledged, through your Rev. secretary, your public letter to me, of last Wednesday's date; and I feel bound to say, that the courteous tone of your communication, combined with the numerous distinguished names attached to that document, demand from me the sincerest expression of grave respect. I shall at once enter on the subject of that letter, by assuring you of my entire surprise at what I must call your most unwarrantable assumptions.

Firstly, then, I did not come to this town to de-

liver lectures "on the character of the Irish church missions;" and, secondly, I have never, either in this town, or in any other town or city in these countries, lectured "on the points of controversy between the Churches of England and Rome." It is my invariable practice to explain and defend my own doctrine against Protestant calumnies, but never to discuss or ridicule the creed of others. Such a mode of lecturing is at once opposed to my own feeling, and strictly prohibited by my superiors; and I have never in my numerous subjects departed from this rule, except occasionally on one doctrine, namely, whenever I maintain "the infallibility" of the Catholic Church, as distinguished from "the Bible" as a rule of faith. You, gentlemen, have fallen into the common mistake of editors of anti-Catholic newspapers, and of some Protestant clergymen, who are continually calumniating me, and who are really putting forth statements before the public which, in general and in detail, are one unbroken, unprincipled tissue of gross (and I am compelled to say), malignant falsehood.

I shall now place before the public the placards which invited Catholics, not Protestants, to my lectures, and the people of Liverpool and Birkenhead will thus, no doubt, form a correct judgment whether you have been justified, without reasonable data, and without waiting for a reply from me, in fixing on all the walls of your city and neighborhood the letter which appears at the head of this reply. There were two placards, as follows:—

"On Sunday, the 16th instant, the Very Rev. Dr. Cahill will preach two sermons (morning and evening), in Saint Werburgh's Church, in aid of the funds of the poor schools of this parish."

My subjects were—  
1. "The parable of Dives and Lazarus."  
2. "The casting out the dumb devil, and the return of seven other devils, worse than the first."

The second placard was as follows:—"And the Rev. Doctor will lecture in the same church three evenings of the next week—viz., Tuesday, the 18th, Wednesday, the 19th, and Friday, the 21st, on the following subjects:—

1. "On mortal sin. 2. On the triumphs of the Catholic Church over the world. 3. On Protestant conversions, or the late attempt at reformation in Ireland."

It must be borne in mind that your letter was delivered to me on Wednesday evening, the 19th instant—that is, two whole days before I discussed my last subject. And now will you give me leave, gentlemen, to ask, how can you account, before the impartial decision of honorable, peaceful, public opinion, for the clear, palpable misstatements of your letter? Where have I, as you say, "unprovoked," committed an "aggression" on your doctrines? where have I "attacked the character of the Irish church mission?" and, above all, how could you accuse me on Wednesday evening of charges which were to be made on the following Friday? How could you know on Wednesday what I should say on the next Friday? and how could gentlemen of education, character, station, eminence, and, I shall add, punctilious delicate honor (which I willingly admit) be guilty of deliberately writing and publishing statements which you ought to know (by referring to the placards) were an entire falsehood? With your own hands, therefore, you have written in large capitals your own blushing condemnation; and if you had printed your names in red ink, it would be a more suitable color to express the ridicule and scorn with which every one of you stands at this moment branded before the clear public decision. You would involve me in difficulties if you could (a position in which I would not certainly place you, or any one of you); and in your intemperate precipitancy you have overstepped common discretion, and you charged me with saying what I have never even intended to utter.

But, on the other hand, as you have the peculiar logical talent of drawing conclusions without premises, who knows but you took it into your heads to think that I was describing the genius of the Protestant church while I denounced the rich glutton; perhaps you indiscreetly fancied, as I shuddered at the eternal furnace where he was buried, that I was depicting the future condition of your archiepiscopate; and that, while I untold the rich drapery of purple and fine linen worn by Dives, or, while I described the sumptuous feast of the monster, as he gazed the while on poor starving Lazarus, ten to one but you have uncharitably understood me as painting your fat angel of Canterbury, or (what is more ungenerous) perhaps our own Apostolic Tom of Dublin? And, as you have the singular power of reasoning without any imaginable data, I dare say you believed my description of the unfortunate man repossessed by the seven devils as entirely applied to the members of the Protestant Alliance of England;

and it is not improbable that, in your jealous zeal, you conceived my graphic exposition of the evils of mortal sin as a mere allegorical subterfuge in order to cover a pointed delineation of the doctrines and practices of the Reformation Church. Gentlemen, you have originated this correspondence without any provocation whatever on my part, either directly or indirectly; and I think it will be admitted by the thousands who have seen the placards of my lectures, and heard me during the past week, that you made two unbecoming mistakes, first in making charges, in a clear ignorance of your case, and, secondly, in printing these charges without waiting for my reply.

I have been particularly struck with the first sentence in Rev. Mr. Linton's letter to me, where he styles himself "Secretary to the Local Committee for Special Mission to the Roman Catholics of Birkenhead." This announcement has led me to inquire, if the Catholics of this place had any connection with this society; and, after a minute and an accurate investigation amongst those whose office and duties enable them to form an unerring judgment, I am instructed to say that Mr. Linton's secretaryship is an office without a duty, a position without a place, and that "the mission to the Roman Catholics" is something like the echo of an imaginary sound. I have never read anything like this pompous announcement, except the inscription on the signboard of a London tradesman who within the last few years placed over his door in large capitals that he was "Barber and hairdresser to her present Majesty."—Now, this announcement could only gull the mere simple ignorant, as it is evident that this man never will or never can shave the Queen, and therefore the Birkenhead puff is the only parallel that can be drawn to the showboard of the absurd barber; since every man, woman, and child in this parish knows with a smile that no Catholic here ever receives one particle of these frothy Missionary ministrations.

But under other circumstances it is notorious that Catholicity supplies an abundant theme for the pulpit harangues of these Missionaries. The platform where you speak, the columns of the English press where you write, the festivals where you declaim, might be supposed to give a field wide enough for the display of your zeal and talent, against the tenets and discipline of the Catholic Church; but it is only in your pulpits that your oratory acquires the full bulk and growth of Protestant perfection, and where it is poured forth on all occasions in a devastating flood against the profession and the name of what you are pleased to call "Popery." The sober religious of your congregations, as I am credibly informed, look in vain on the peaceful Sabbath for some words of charity from your Reverend lips. They are deceived: there is only one subject at Birkenhead and Liverpool, viz., the errors of Popery; your race, being still true to the original instinct of your progeny, still, still protesting against the existing forms of our worship, without adopting permanently any fixed symbol of your own. These inflammatory speeches from your pulpits have produced the natural and expected result. Grace can never arise from calumny nor faith from falsehood; and hence your churches are empty, your ranks are thinned, and your professional character is weakened. Your statements are doubted, your assertions disbelieved, and while I am prepared to concede to your honor (as a matter of course) the highest and the most spotless truth on all social, commercial, and national subjects, I am reluctantly compelled to say that from your known and unceasing deviations from strict statement in matters connected with the Catholic doctrine and practices, it is now universally whispered, and (without wishing to give the slightest offence) it is the familiar adage at home and abroad, and throughout Europe and the civilised world, to brand the statements of your church, in reference to Catholicity, as "unscrupulous, unprincipled, Protestant lies." And while you have forfeited the public confidence abroad, you have beyond dispute infidelised your own country at home. From undeniable statistics it is demonstrated that one-half the Protestants of Liverpool never attend church; it is the same in Manchester and in all the manufacturing towns; the poor are never seen in the churches. The *Times* has lately stated that 50 persons are the largest number known to attend worship in any church within the city of London on Sunday. Rev. Mr. Jones, in his examination before a committee of the House of Commons, has proved the existence of forty-nine known conventicles of avowed infidelity in England; and he has demonstrated that Protestant laborers, and tradesmen, &c., to the number of at least 300,000, in London and suburbs, live and die without any practical religion, or any form of worship. In fact the entire Ecclesiastical Protestant records of this country prove at once the total failure of your Church Establishment, and publish the awful existence of a growing and wide-spread infidelity; and the impartial Ecclesiastical historian

will yet tell the sad truth that this most deplorable national condition is beyond all doubt to be ascribed to the teaching of the Protestant church, which, by breaking down all authority, removing the evidences of all antiquity, and taking away all checks from the heart, has flung the public mind on a troubled ocean of doubt, has unbridled human passion, and precipitated the national character into an inevitable demoralisation and a wild infidelity.

And not content with unchristianising your own followers, your Church has of late years, by a system of the most unparalleled vituperation and mis-statement, attempted to undermine the faith of the Catholics of these countries, and thus involve our creed in one common ruin with your own. The very title under which your society has been organised contains in the first line a palpable and notorious falsehood. It exists on the assumption that the Catholic Church withholds the Scripture from her Faithful, and it is set in motion under the pretext of distributing amongst our people the Word of God. This assumption and this pretext are, without any exception at all, the most flagrant instance of unblushing imposition which has ever been practised on the public credulity, at any period of Christian history. It is the vilest calumny which Protestant malignity has ever forged; it is beyond all comparison the most unprincipled lie which English apostacy has ever promulgated. Now mark me, gentlemen, I disclaim uttering one syllable disrespectful to you personally; I have no reason to entertain towards you individually and collectively any other sentiments than those of exalted estimation; but I again repeat my utter abhorrence of the flagitious system which lives on falsehood, grows fat on calumny and claims the venerable spotless honors of sanctity from perjury to man and blasphemy to God. Beyond all doubt, there never was invented so gross a fabrication as the nauseating cant that the Catholic Church has never encouraged the reading of the Bible. In the early ages, she could not of course circulate the Scriptures with such efficiency as we can do at present, because the art of printing was then unknown; but she alone collected them; she alone decided their integrity and their authenticity, the Protestant Alliance not being well known in those days; she alone stamped them with her authority, without which they could not more vouch for themselves than a dead man could tell his name and parentage; she alone, like a witness before a jury, proved their inspiration before mankind; she alone by her infallible reputation chained the universal belief in them; and she alone preserved them amidst the wreck of the Roman empire, the convulsion of ages, and the changes of dynasties and races, and creeds and tongues. The sickening cant of the beardless strapping Clerics of the modern reformation conventicles asserting their claim to the Scriptures, is the same kind of humbug and imposition on the undiscerning mind of your dupes as if a green set of young English architects declared it was the Protestant Sir Christopher Wren who built and preserved the Pantheon at Rome; or that it was the present London School of Design which planned and kept in repair the Pyramids of Egypt! Of all the instances of audacious, barefaced, cool, imperturbable insolence of Protestantism, their claiming the Scriptures, as preserved by them and promulgated by them, is the highest point of wicked, exaggerated, extravagant misrepresentation to which the ingenuity of man could build up a lie. So unceasingly laborious, on the contrary, was the Catholic Church in making copies of the Bible, that she kept the Monks and the Religious of all countries continually writing them; and whoever will attentively consider for a moment the extraordinary labor of making even one copy of the Old and New Testament; whoever will visit any Ecclesiastical library and count over the folio volumes of Saint Augustine, Saint Jerome, Saint Chrysostom, and all the Greek and Latin Fathers, and calculate then the difficulty of making unnumbered copies of these Greek ponderous volumes; and whoever will, like a candid man, reflect that all the profane and Church histories of these days, all the sermons, all the works on piety were all copied, recopied, and one thousand times copied by the Monks of the Catholic Church, the surprise of the generous man and the scholar amounts to a feeling of impossible expression how the Church could have been able to furnish copies of these vast accumulated biblical, and classical, and historical works to every part of the world, such as we know them to have existed before the Christian libraries were destroyed, and before the art of printing was discovered. And further, to prove this statement, the moment printing was discovered and made the vehicle, after many improvements, of communication between men, the Catholic Church, so early as the year 1412 (almost immediately after the discovery of printing and paper), published the Latin Vulgate, at once to circulate the Word of God, and that too in a language then most known to the whole

Christian world. When the Scotch Sir Walter Scott lampooned the Catholic Church for her want of library facilities in the middle ages, he might as well accuse King Alfred of ignorance for not using the electric telegraph, or charge Hannibal with a blundering strategy for not meeting the Romans with artillery. The truth is, that the present issue of the Times newspaper, at the rate of sixty copies in every minute by steam, is not one whit more wonderful in its way than the manuscript copying of the Fathers and of the Scriptures in the middle ages by the Monks, who supplied the whole world with as many copies as the skill of thousands of expert penmen could have executed.

In order to arrive at the palpable refutation in this country of this Reformation lie, I shall make a few quotations for you, gentlemen, which I do not so much intend for you (who already know them so well) as for the numerous readers who will see this letter of mine in every part of the known world:—

“Aware of the manifest dangers to faith and morals that are found in corrupt versions of the Bible . . . insidiously issued amongst the people . . . we have not ceased to deplore this great evil, and to labor for its correction. It occurred to us that the publication of genuine versions of the Vulgate would be found amongst the most efficient means to neutralise the poison of these counterfeited productions. Accordingly we approve of this edition of the Douay Testament, published by Thomas Brennan of this city, and recommend it to the Faithful.

“† JOHN, Archbishop of Tuam.

“St. Jarlath’s, Tuam, 1846.”

“This new and portable edition of the Douay Bible has been diligently and carefully collated with the most approved versions in the English language, previously to its publication. I hereby sanction its circulation amongst the Faithful.

“† CORNELIUS DENVER, D.D., Bishop of Down and Connor.

“Belfast, July 24th, 1839.”

“The new edition of the English version of the Bible printed with our permission by Mr. James Duffy, carefully collated by our direction with the Clementine Vulgate of 1609, and with the Rhenish version of the New Testament of 1582, and with other approved English versions, we, by our authority, approve; and we declare the same may be read by the Faithful with great spiritual profit.

“† D. MURRAY.

“Given at Dublin, Nov. 4th, 1846.”

Extract of a letter of Pope Pius VI. to Anthony Martini, Archbishop of Florence, in the year 1778—

“At a time when a vast multitude of bad books, which grossly attack the Catholic religion, are circulated, even amongst the unlearned, you judge exceedingly well that the Faithful should be excited to the reading of the Holy Scriptures, for these are the most abundant sources which ought to be left open to every one. This you have seasonably effected by publishing the sacred writings in the language of your country, suitable to every one’s capacity. We therefore applaud your eminent learning, and we return you our due acknowledgments.

“PHILIP BUONANICI, Sec.

“Calends of April, 1778.”

For proof of the above extracts, I beg to refer you to Mr. Rockliffe, the eminent bookseller of Liverpool, who will place these editions in your hands, with at least ten other editions of the Bible in England. I refer you again to Mr. James Duffy, the eminent bookseller and publisher of Dublin, who, I dare say, will show to you at least twelve different editions of the Bible in Ireland. I again wish to inform you that there are forty-seven different editions of the Bible, published in the Italian, on the Italian peninsula; and I beg in addition to tell you, that in France there are 126 different editions of the Bible, published in French, within the last 300 years, since the art of printing has been found out. And now “gentlemen of the home mission for distributing Bibles amongst the Catholics of Birkenhead,” will you satisfy the public on the morality of organising a society founded on a lie, known to every Catholic in England, Ireland, and Scotland—on a lie perfectly understood in every Catholic country in Europe—a lie denounced by the very first principles of the Catholic Church, and contradicted by the extracts I have made by Popes, Bishops, and the public historical facts of our own country? No man of honor and conscience, except yourselves, can understand how, in the teeth of the most notorious facts, you can ascend your pulpits and there promulgate before your unfortunate congregations what all the Catholic world knows to be the grossest misstatement ever yet uttered on any one subject between man and man in any age or in any country. This is the conduct which has earned for your Church the character all over the world of unblushingly and unscrupulously asserting anything, however unfounded, provided it raises a momentary hostility against the Catholic Church; and it is the practice, too, which has led the impartial historian of your day to say that of all the Christian inhabitants of the civilized world there is no one nation on earth kept in such a fatal ignorance of God’s real Gospel as the Protestants of England. Your Bishops write Pastorals by which the Clergy can believe what they please: Prime Ministers issue Ecclesiastical appointments, which sustain men in adding or curtailing any doctrines they like, and the preachers publish such lectures as to induce the laity to follow any imaginable creed they may fancy to adopt. The most fashionable and the most modern phase which your camaleon Church has assumed, is what is termed, “believing on the Saviour,” and in fact these words are uttered in such a strange, vague signification, that your Protestant saints seem to think that belief in the mere existence of Christ is an inspired act of heroic Protestantism; and it is impossible to avoid feeling that they imagine the historical belief in His existence and person ranks far higher in their Christian estimation than the precepts of His law, the definitive conditions of His revelations, or the expressed rewards and penalties of His judg-

ments. Depend upon it, Protestantism can no longer deceive even your own dupes; it is detected, exposed, and scouted wherever mankind are free from national acerbity and professional bigotry, Austria, Bavaria, Northern Italy, Naples, France, Spain, Portugal, all know the spirit of Exeter Hall, and feel fully the revolutionary unchristian genius of your creed; and never since Luther first lifted the standard of apostasy has Catholic Europe entered into such a united defensive compact as she has adopted since the famed year 47 against the intrigues, the machinations, and conspiracies of your insatiable and exterminating novelties. If our opponents were men of honesty in controversy they would state the fact, namely, that the Catholic Church encourages the circulation of her own version of the Scriptures, but that she strictly prohibits the Protestant version, because they contain 1,600 errors in grammatical accuracy, in sense, and in doctrine. And besides these errors, the Catholic Church has an objection that your Missionaries should call on our people even to distribute our own version, as experience has proved that wherever they go amongst Catholics they are unceasingly ridiculing our worship, misstating our principles and practices, and ever and always calumniating our Clergy, and our conventual societies.

It is not true, then, that our people are not taught the Scriptures, or are not allowed the use of the Scriptures: our people are taught their doctrine by the teachers, with (not without) the Scriptures in their hands. Your people are taught their creed by their own judgment on these Scriptures. The difference between us lies in the teachers; and we believe that the entire sacred volume furnishes no other position stronger—the one on which we rest this doctrine of ours. There never was a legal document drawn up with such consummate comprehensive provisions, as the warrant from Christ by which we believe in our official essential character as teachers.—We believe no one can infallibly learn Christ’s law without our teaching; and we believe that the very provisions of the divine revelation itself are not more forcibly expressed and urged than our legal and essential appointment. We do not believe that the teacher ranks as high as the thing taught, but we believe that, according to the clear legislation of Christ on the subject, the thing to be learned cannot be securely taught without the agency of the accredited Minister, or can never be duly acquired by individual, unofficial judgment.

The document of appointment on this subject is the finest piece of legislative jurisprudence published in the sacred volume.

1. The appointment and the source of the power—“As the Father sent Me, I send you.”
2. The knowledge requisite to discharge the duties—“All things whatsoever I heard from the Father I have made known to you.”
3. The office to be discharged—“Go ye into the whole world and preach the Gospel.”
4. The subject of their jurisdiction—“Go ye and preach the Gospel to every creature.”
5. The extent of territory subject to their duties—“Go ye into all nations.”
6. The authenticity of their appointment and the obedience to be paid to them—“He who hears you hears Me.”
7. The crime of not hearing and obeying them—“He who despises you despises Me.”
8. The rewards and penalties attached to their authority—“Go ye and preach . . . and he that believeth shall be saved, and he that believeth not shall be damned.”
9. The security which is attached to the discharge of their office—“Lo! I am with you.”
10. The term and tenure of their office—“All days even to the consummation of the world.”
11. The legislative bond of Christ, like a legal security to all men, as a guarantee that these officers so appointed can never violate their trust to the public—“And the gates of hell shall never prevail against it.”
12. The presence of the Holy Ghost, as a further security to the performance of their duties—“I will send the Holy Ghost, the Spirit of Truth, who will bring to your recollection all things whatsoever I told you, and who will abide with you for ever.”

In the foregoing section of this letter, I have merely glanced at what may be called the legislative enactment under which the Catholic Church holds her office of God-like, universal, boundless, permanent and infallible teacher of men in the law of the Saviour. I assure you, gentlemen, I have often read over this commission in astonishment, as a mere product of legislation: and I have arrived at the conclusion in my own heart, my own mind, and my own soul, that there are no passages in the entire last will and testament of Our Lord put forth with even so much emphatic legal earnestness and literal energy, as the comprehensive provisions which place in the hands of duly appointed men the whole power of teaching and deciding Christ’s law. There is decidedly no evidence in favor of the very existence of Christ or in support of the very atonement on the cross, which ranks higher in testimony than the clauses in reference to the subject before us; and hence I place this authority precisely on a level, in point of essence and necessity, with any other provision of God’s gospel. And beyond all doubt, if I could be made to believe that all the provisions, and legal statements, and high constitutional enactments which I have quoted, had all failed, fallen into disuse, and ceased to be necessary or essential, I tell you frankly, gentlemen, that the character of the rest of the volume, the reputation of the remaining provisions, the credence of all the other clauses of the will, would be so much lessened, damaged, and indeed, forfeited, that I could have decidedly no reasonable motive for relying on one word of the rest of the Testament. If you take away credit from the sincere, serious, didactic legal passages which I have adduced, I publicly avow that I could not be a Christian: and hence, I presume to say with St. Augustine, “that I am held to the doctrines of Christianity only by the Authority of the Catholic Church.”

Gentlemen, will you kindly excuse this long letter to you? I beg to express again my unfeigned respect for you although I do think you have not used me well in the indiscreet, precipitate, unfounded public letter you have written to me. I pity you all much in the unchristian mission in which you are engaged. You can no more teach the truth than I can teach falsehood. You are doomed to a permanent error by the very same evidence by which I am appointed to essential truth. You must be for ever wrong by the very self-same laws by which I am for ever right. I act under a commissioned authority; you speak from a self-appointed intrusion; and by the very same bond by which Christ is bound always to set right the Catholic Church, precisely on the same clause it follows, that your local modern conventicles must be, through all coming ages and unborn time, permanently wrong.—I have the honor to be, Reverend Sirs, your obedient servant.

D. W. CAHILL, D.D.

P.S.—As I shall leave Birkenhead to-morrow for the North of England, and as you have gratuitously commenced this correspondence, I beg to say, with the highest respect, that I cannot attend to any valued communications with which you may condescend to favor me in future.

IRISH INTELLIGENCE.

His Grace the Archbishop of Dublin has arrived at home from France, whither he had gone to assist at the splendid religious functions which have recently taken place at Amiens. These memorable solemnities, which were attended by thirty Bishops, including several cardinals, by a vast concourse of other Ecclesiastics, and by immense and almost incredible numbers of the laity who flocked from all sides, and many from vast distances, gave a most consoling idea of the actual state of religion in France at the present time. The respect for it and its Ministers exhibited by all ranks and classes on the occasion was most edifying, while the piety and orderly demeanor of the countless multitudes assembled are testified to even by the most adverse witnesses. The high officers of the Government, civil and military, vied with each other in showing the most distinguished marks of attention and respect to the Cardinals and Bishops, and nothing was omitted which could give to the sacred solemnities the character of an act of national devotion.—Tablet.

THE CATHOLIC UNIVERSITY.—We understand that the Very Rev. Father Newman will probably leave Birmingham early next year for Dublin to make preparatory arrangements for the new University which will be commenced in the following autumn, if no needless delays arise.—Catholic Standard.

DEATH OF THE REV. FATHER VAN ANTWERPEN.—The mission in Wexford closed the holy career of this zealous Missionary. Scarcely had he arrived in Liverpool than the dreadful typhus laid its fatal stroke upon him, and after lingering for some time, he finally rendered his soul up to God on the evening of Wednesday, 19th Oct.

THE MAYNOOTH COMMISSION.—After some weeks occupied in active inquiries and the examination of witnesses, the commissioners, as we learn from the Evening Mail, have adjourned until after Christmas, and the chairman, Lord Harrowby, has returned to England.

MAYNOOTH.—The Orange press is already heralding the approach of a report favorable to Maynooth, by malevolent insinuations against the commissioners appointed to investigate thoroughly the whole plan, system, and practice of that admirable ecclesiastical institution—the finest now of the sort that Europe can produce at this day. When it is borne in mind that Lord Harrowby is at the head of this commission, and that other Protestants of equally strong anti-Catholic feelings are members of it, and that the Catholic commissioners are the minority, we may, we think, reasonably infer from the imputations already flung out against the proceedings of the commissioners by the Dublin Evening Mail and the London Morning Herald, that the Catholic College is likely to pass not only scatheless, but gloriously through the evangelical ordeal. For evangelical it has been in all its phases. The Queen’s constitutional advisers were notoriously averse to the present inquiry. They saw the inveterate malignity of the motives that caused the furious agitation of Exeter Hall against Maynooth, and they were officially cognizant of the falsehood of the charges that were levelled against that institution; they, therefore, resisted the clamor for inquiry as long as it was possible to do so with prudence; but when the trustees of the college boldly challenged the most inquisitorial investigation into its whole course of education and internal economy, all difficulty was removed and the commission was appointed whose mode of proceeding is already maliciously impugned by the Orange organs in order to poison the public mind beforehand, and thus, if possible, neutralise a report, which cannot fail to be favorable if it be truthful and impartial.—Catholic Standard.

THE MEATH CONFERENCE—PUBLIC MEETING IN KELLS.—KELLS, Nov. 1st.—There was a meeting of the people of Kells and its vicinity announced to be held in the Town Hall this day, for the purpose of taking into consideration the address of Mr. Lucas to his constituents, contained in the Tablet of Saturday last. Notwithstanding the rain came down in torrents, the ardor of the people was by no means damped, but they came in crowds, so that the large room of the Town Hall was quite unable to hold one half of those that presented themselves. Shortly after two o’clock, the chair was taken by the Very Rev. N. McEvoy.—The following resolutions were unanimously adopted: Proposed by Thomas Finegan, Esq., T.C., and seconded by Nicholas Landy, Esq., T.C.:—“Resolved—That we have perused with peculiar delight the lucid and powerful address of our talented and distinguished member, Mr. Lucas, to the people of Meath, stating the several matters of public interest on which it is highly important that he would take counsel with his constituents for his guidance in the coming parliamentary session.” Proposed by James O’Farrell, Esq., and seconded by James Kelleen, Esq., T.C.:—“Resolved—That for the carrying out of this useful and laudable object, we deem it highly expedient that a public meeting or conference of the county would be convened, and we would respectfully suggest that on next Tuesday a meeting be held at Navan, for the purpose of arranging the preliminaries for such conference.”—Kells Correspondent of Tablet.

Dr. Cantwell, Catholic Bishop of Meath, is in a state of great perplexity respecting the Income-tax.—It appears he received the usual paper addressed to him as the “Reverend John Cantwell.” As the only income which he has derived from the bishopric of Meath, an office which the Government does not recognize and forbids to be named, he is at a loss how to make a return. Unwilling to incur the penalty of neglect, or to resist any law however unjust, he has written to Mr. Pollard Urquhart, M.P., for advice; seeing that Mr. Urquhart voted with the Government. Mr. Urquhart has replied; but he cannot solve the difficulty raised by Dr. Cantwell.

DEATH OF THE ANGLICAN BISHOP OF DERRY.—Just one day before the death of Lord Cloncurry, his old schoolfellow and friend, the Bishop of Derry, paid the debt of nature. Of Dr. Ponsonby, it may be truly said, that he was a sincere supporter of Liberal principles when the advocacy of those principles did not lead to fortune.

DEATH OF LORD CLONCURRY.—The Dublin papers have announced the death of this estimable nobleman, which occurred at his marine residence, near Dublin, on Friday night last. The illness which proved so fatal was of only a few days’ duration, but age had done its work; and although a hale man in a green old age, one of the best and last of Ireland’s patriots in the bad times of Orange ascendancy, sunk under the attack in his 81st year.

THE EXHIBITORS’ BANQUET TO WILLIAM DARGAN.—On Wednesday evening a grand banquet was given in the King’s Room at the Mansion House, by the Exhibitors in the Great Industrial Exhibition, to the Executive Committee, who had been charged with the general management of that undertaking, and Wm. Dargan, its founder, as a mark of their high estimation of the skill, talent, and devotion displayed by the members of the one in the performance of the duties connected with their trust, and of the pre-eminent munificence and patriotism of the other in originating it. The appearance of the King’s Room was truly brilliant. 500 tickets were disposed of to exhibitors, and it is estimated that about 100 invitations were issued, so that about 600 persons sat down to dinner.

It appears from a “Record of the Great Industrial Exhibition,” which has been published by Mr. J. G. Jones, chief financial officer of the Exhibition, that before the building was completed £60,000 was disbursed, and that previous to the opening a sum of £14,854 7s was obtained for season tickets. On the opening day 15,000 persons were present in the building. During the 5s days the receipts at the doors were but small, averaging only £56 a day. The amount on the half crown days, from the 23rd of May to the 5th of June, reached an average of £120 per day; but during the shilling days a steady increase was experienced, the amount received each day averaging nearly £300, until the 15th of August, when £522 1s 6d being the greatest ever received in one day, was taken at the doors. For the following month a decrease was manifested, the receipts only reaching each day to about £230; but from the 10th October a fair average was obtained, the admission during that period being only sixpence.

THE MAGISTRACY.—The Lord Chancellor of Ireland has appointed Sir Thomas John Featherston, Bart., a magistrate for the county Longford. Richard Odium, Esq., Crow Park, has been appointed a magistrate for the county Meath.

ENCUMBERED ESTATES COMMISSION.—The sale of the Limerick and Kerry estates of the Knight of Kerry realised the gross sum of £56,995, on a rental of the estimated value of £2,793, being equal to about 20 years’ purchase.

At a late meeting of the Belfast Chamber of Commerce, resolutions were adopted, and a memorial agreed upon, bringing before Government the claims of the Irish linen trade to a full participation in the proposed reduction of the duties now under the consideration of the Government of the United States.—A duty of 20 per cent is at present levied upon imports of Irish linen; which amounts to a tax of £35,000 annually on American consumers. This high duty is not strictly speaking protective, for the linen goods manufactured in America do not enter into competition with Irish goods, and the flux manufacture of the States is insignificant. Only 14,550 spindles are employed; “under the amount in many individual Irish factories, and only one half of what is contained in the York Street mill alone.”

DESTRUCTIVE INUNDATION AT CORK.—GREAT LOSS OF LIFE AND PROPERTY.—Cork was on Wednesday, the 26th October, visited by a deluge more terrific than any which has occurred in the memory of its oldest inhabitant. The morning was bright, the rain which fell in torrents on Monday and Tuesday had ceased, but about ten o’clock the flood in the river became most formidable. The Lee overflowed its banks, and the water was soon several feet deep in the principal streets. We regret to state that at about half-past 12 o’clock a most heartrending scene took place at St. Patrick’s bridge, where a crowd of persons had collected looking at the many articles brought down by the flood, when on a sudden the northern arch gave way, precipitating several persons into the water. It is impossible to describe the horror and panic which seized the bystanders—as to conjecture either the number or names of the unfortunate victims they were variously stated at from twenty to forty. A car with four persons and the driver on it were precipitated into the river, and they were not seen after so rapid was the action of the flood. When the train left Cork at three o’clock the water was still rising, and the destruction of property was stated to be immense; all communication intercepted, and the worst fears were entertained of the night. The forge of Perrith’s foundry, on the Western-road, was carried entirely away, and four or five workmen drowned.—The houses on the Marsh were said to be injured so as to be rendered unsafe. On the arrival of the train at Mallow, we were informed of the death by drowning of a whole family occupying a cottage on the bank of the Blackwater, which also overflowed. The Killarney train was prevented from proceeding by the destruction of one of the principal bridges.

THE IRISH RAILWAY COLLISION.—It is stated that the total loss the Great Southern and Western Railway Company will sustain by the late fearful accident at Straffan will not be less than £80,000.

Mr. Laffan, civil engineer, has inspected the contemplated line between Waterford and Lismore, and has given as his opinion that the rails can be laid at a cost of about £6,000 per mile. Mr. Dargan, says the Waterford News, is quite ready to go on with the works if the guarantee be given him.

THE LORD-LIEUTENANT OF IRELAND.—The expense of the establishment of the Lord-Lieutenant in Ireland last year £26,633, including £20,000 salary to his Excellency.

EMIGRATION OF THE CONSTABULARY.—The Belfast Chronicle has the following statement in reference to the emigration of the constabulary:—"How it may be with the constabulary in other parts of the country we cannot say, but in this district those of that force who can command the means are, one and all, leaving for Australia. Three of the men belonging to Belfast have resigned, and several others would have followed their example, only that the passage shot up to a rate as to be beyond their exchequer. Indeed, some of the persons who have left the force were only enabled to make their way to Melbourne by the friendly assistance of their comrades, who confided in the honor and honesty of the emigrants. We have before us a letter from one of the Belfast force, who emigrated some months ago, to an old comrade, and it is as steadily as sufficiently stimulating. The writer says that such men as carpenters, if sober, can earn from £ to £1 10s a day, and shoemakers, builders, and in fact every other handicraft, are equally well paid. A start tradesman, he adds, can earn as much in two or three years as would be a perfect fortune to him at home. One man, he tells us, who was in the force in Belfast, has £208 a-year for acting as constable to a convict prison, and the writer himself has £150 yearly, besides food and clothing, as a mounted policeman."

IRISH GENEROSITY.—For the mere purposes of emigration, there has come to the knowledge of the English Commissioners of Emigration that, from this country there was sent, in 1848, £460,000; in 1849, £40,000; in 1850, £975,000; in 1851, £997,000—£1,947,000; nearly equal to \$15,000,00.—N. Y. Freeman's Journal.

BURIAL GROUNDS IN IRELAND.—A correspondence between Mr. J. Stanley, of Stonley, Craughwell, and the Home Office, upon this subject has been published. Mr. Stanley calls attention to the circumstance of the ancient parish burial grounds in Ireland being "wholly unenclosed, daily desecrated and defiled, as cannot be expressed;" and appeals to Lord Palmerston to take steps to have this blot wiped out, which now "stands on Ireland to the shame of civilisation and the scandal of Christendom." Mr. Stanley had applied to the Irish government, which said, through its law adviser, that the parishioners in vestry were the proper and only authority in the matter; but it appeared that the parishioners, although they have the "authority," have no power; and so Lord Palmerston, in the concluding letter of this correspondence, intimates that a bill on the subject is in preparation, and will be introduced early in the next session of parliament.

COMMISSION COURT, DUBLIN.—This court, at which the Lord Chief Baron and Baron Richards preside, has been occupied since last Saturday, the 29th October, with the trial of a Miss Cantwell, a young lady of most respectable connections, on a charge of shoplifting, alleged to have been committed in the shop of Messrs. Cannock and White, Dublin. The prosecutors made an attempt after the sitting of the commission to remove the case by certiorari into the Queen's Bench. This motion was successfully resisted by the traverser's counsel. The circumstances of the case are simply these:—"Miss Cantwell went into the shop of the prosecutors on the 14th ult., and after completing her purchases was accused of purloining a piece of ribbon of the value of tenpence. The ribbon was found in her possession, and her explanation was that it was included in the articles she had bought. The lady was attended to and from the court each day by a crowd of friends belonging to the most respectable classes in society; and although the Chief Baron insisted upon her taking her place in the dock, several ladies were permitted to sit near her. The case has excited the greatest interest; and a bar, consisting of the most eminent Queen's counsel, were employed on both sides. For the prosecution, several shopmen in the prosecutors' house were examined; on the other hand, a host of witnesses in various stations of life, clerical and lay, deposed in the highest terms as to her highly honorable character, and their conviction that she was incapable of committing the offence laid to her charge. The witnesses for the prosecution swore very home against the prisoner upon the direct examination; but upon their cross examination by Mr. Fitzgibbon, they were involved in a series of glaring contradictions. The Lord Chief Baron summed up on Wednesday, after which the jury retired, and after about three minutes' absence, returned a verdict of Not Guilty, which was received by the crowded court with applause.—Tablet.

An action was tried at the Enniscomthry sessions on Thursday last, October 27, which excited great local interest. It was an action for £40 damages for false imprisonment brought by a laborer, named Byrne, against Colonel Owen, of Woodlands. It seems that Byrne swore that the Colonel had incited him to murder a gentleman named Glascott, with whom he had a disagreement. Byrne swore informations to that effect, stating that he had refused the Colonel to murder Mr. Glascott, but offered to burn a house which he wished him also to destroy. On these informations Byrne was tried for perjury, and acquitted; and afterwards brought this action, which, after a very long hearing, ended in a verdict for Colonel Owen.

EXTRAORDINARY CASE.—CLIFDEN SESSIONS.—The case of "Mary Kyne, an infant, by John Kyne, her father, v. Michael Mulroe," excited a good deal of painful sympathy. It appeared in the course of the evidence, that the defendant owned a pig of singular ferocity, which attacked a girl of six years of age, sister to the infant plaintiff, some weeks ago, and the little child with difficulty escaped from it and that, although the defendant had notice of this circumstance from the parents of the child he did not take sufficient precaution to prevent the animal from committing the atrocious act now complained of; and, on the 1st of September, while the parents of the child were digging their breakfast, the pig went into the house, and dragged the child, two years old, from her cradle, ate all one of her hands completely, and three fingers of the other, when the mother, attracted by the creature's cries, rescued her. The poor child was in court and the wounds presented a most distressing spectacle. On the part of the defendant, ownership to the Pig was denied; but his worship considered it clearly proved, decreed that the defendant should pay £10, by yearly instalments of £2 each, to be placed in Lord Leitrim's hands, as landlord of the parties, to be invested for the benefit of the child and to be handed to the parents lest they may not derive benefit from it. The judgment of the court gave very great satisfaction.—Galway Packet.

GREAT BRITAIN.

CATHOLIC CHURCH IN ENGLAND.—We read in the Tablet that the English Catholic Clergy are looking forward to the assembling of their Diocesan Synods. The Synod of Birmingham was to have been held on the 9th inst; that of the Archdiocese of Westminster about the 20th, or as soon after the return of His Eminence the Archbishop of Westminster from Ireland, as possible. It is rumored that His Eminence is about to visit Rome.

We understand that the Rt. Rev. the Abbot of Mt. St. Bernard's has proceeded to Rome, to obtain the Papal confirmation of his election. The Consecration will probably take place before the end of the year, and in England; though it is of course possible that it may be performed in Rome. Our readers will recollect that Father Burder (the new Abbot) is a convert, and that he was once a minister of the Anglican Establishment.—Cath. Standard.

A letter from Marseilles, of the 24th (says the Morning Chronicle) states that Cardinal Wiseman, Archbishop of Westminster, had embarked for Rome in the Mongibello, and not for Greece, as has been stated. We believe His Eminence is now in Rome.—Ibid.

CONVERSIONS.—Thomas Hughes, Esq., of Manchester, has been received into the Catholic Church at New Mills, Derbyshire, by the Rev. J. J. Collins, the priest of the place.—Tablet.

CHURCH RATES.—The Morning Post says—"When the House of Lords decided against the validity of the Braintree church-rate, we predicted that it would produce an entire alternation in the relation of parishioners to their parish church throughout the country. This is in process of being brought about. In a very short time no parish in the kingdom will grant a church-rate. This is one of those subjects to which politicians should give their attention before the meeting of parliament, for it is as clear as noon day that the anti-church-rate feeling is spreading more widely every day, and that, unless some definite equivalent be provided by law, the church will have been robbed of one of her most important sources of revenue, the providing which was one great object of her incorporation with the State, and is the basis on which, and on which alone, the law has any right to prescribe what parishioners may claim of their parish church and parish priests."

RIGHT OF BENEDICTINE MONKS TO VOTE.—A case of considerable interest came before Mr. T. J. Hogg, the revising barrister for Northumberland, at Morpeth, on Monday last, in which the question arose—whether a monk of the Order of St. Benedict, who had taken the ordinary religious vows of poverty and chastity could hold property which could entitle him to vote for a member of Parliament. The Rev. Thomas Almond, of Liverpool, and sixteen other Catholic priests, monks of the order of St. Benedict, claimed to vote in respect of each having a share of a freehold house and garden situate in Oldgate, Morpeth. The barrister said that the claimants had never received anything from the property. The evidence entirely failed upon that point, and he should strike the name of the claimants out on that account. Claim disallowed accordingly.

A PROTESTANT FLOCK AND A PROTESTANT PASTOR.—The Liverpool Albion of Monday informs us that on two occasions the previous day, morning and afternoon, a large portion of the congregation left the Church of St. Michael (the property, we are informed, of the Corporation) when Mr. Morrall and Mr. Pugh preached respectively. The evening sermon was preached by the Rev. Mr. Carpenter, and was listened to, because it seems that his notions on religion agree with those of his hearers—that is, he says nothing they may not like to listen to. The Albion says—"We understand that the congregation are determined to act in a similar manner every Sunday, till the doctrines preached in the church are more in accordance with their ideas." Thus in St. Michael's, Liverpool, the Corporation, consisting of perhaps as many sects as members, finds the parson, and the congregation forms the creed. Oh! rare unity of Protestantism!

DEPUTATION TO LORD CLARENDON.—A deputation of clergymen and others who have interested themselves in making representations to the Government to procure the liberation of Miss Cunningham waited upon Lord Clarendon, on Thursday, at the Foreign Office, to thank him for the promptitude with which he had communicated with the Government of the Grand Duke, and also to acquaint his lordship with the circumstances of the religious persecution which is now prevailing in the kingdom of Sweden. The deputation inquired whether it was competent for the government to make a representation, by way of petition or otherwise, to the Diet of Sweden, which was about to meet in the course of the present month, with reference to the religious persecutions carried on by the government of that country, against all persons not professing the religion of the State? In the Northern parts of Sweden especially no Dissenters were allowed to worship in their own way; and in two cases, that of a Roman Catholic and that of a Baptist, sentence of transportation for life had been passed upon them for practising their own religion. The Earl of Clarendon said he could not, on the instant, give an answer to the deputation as to whether Her Majesty's government could approach the Swedish Diet for the purpose, as it depended upon the regulation as to whether foreigners could come before the Diet by way of petition. If they would give him leave to consider the question, as he had the means of making the inquiry, he would give them the best advice in his power.

THE "EDINBURGH REVIEW," AND THE PROTESTS IN THE GORHAM CASE.—The above Review, in its recent widely-read article on "Church Parties," states, as a fair test of the relative numerical strength of the different sections into which the Church of England is divided, that "the address to the Archbishop in favor of the Gorham judgment was signed by more than 3,200 clergymen of the Broad and Low Church parties; that against the judgment by nearly 1,800 High Churchmen, including laity and clergy." This latter was signed by every Tractarian Clergyman in England," adding in a note, that "This protest was sent for signature, to every clergyman in England by a London Committee."

There is reason to believe that the number of operatives on strike in the cotton districts has now been increased to between 60,000 and 70,000. Taking the number out of employment at Preston to be 25,000, and those in Wigan at 5,000, we have now to add to them 15,000 in the Bacup district, and 20,000 at Burnley and Padiham, making a total of 65,000. Altogether, therefore, the number out of work is little short of 70,000. The number of mills now closed at Burn-

ley is 58, and some of them are very extensive establishments.—Northern Daily Times.

THE FUNDS.—The British Funds have been generally advancing this week, even in the face of alarming rumors from Turkey. This is stated to be owing partly to an increased demand on the part of the public to invest, and their operations completely counteract the efforts of speculators for a fall.

By a statement just made by the Board of Trade in England, it appears that that country takes in more grain from Russia, than from any other country, amounting in all, to 1,301,695 quarters, of which, 733,571 were wheat. This furnishes a striking illustration of the penalties she will bring upon herself, if, by plunging Europe into a war, she could cause her harbors to be blockaded, and these supplies to be sought elsewhere, her tallow, flax, hemp, &c., being at the same time shut in.

EDUCATION IN ENGLAND.—At the opening of a Mechanic's Institute at which Mr. Cobden presided, the following statement was made by the chairman:—"I was talking only yesterday with a Magistrate of Manchester, and he told me that he was present at the swearing-in of the Militia in one of the largest manufacturing towns in the kingdom, and that not one-half of the men could read, and not one-third could sign their names or ages. . . . I came the other day with a gentleman from Preston, and I was talking over with him the subject of education, as it was very natural I should be as I was coming here to this meeting. He said to me, 'I attended a Coroner's inquest one day last week, and out of thirteen jurors, five signed their names and eight made their marks.'"

According to the Gateshead Observer, Mr. Johnson, of North Shields, joiner, has invented a "shaving machine." You sit in an arm-chair; your weight gradually brings you to the ground; as you descend certain machinery lathers and shaves you almost at the same instant. A musical box is attached to the chair, and you can have a tune while the shaving goes on.

THE EMIGRANT SHIP ANNIE JANE.—The Board of Trade have determined that an immediate and thorough investigation shall take place into all the circumstances connected with the wreck of the Annie Jane, and the treatment of the unfortunate passengers. Captain Beechy is to conduct the inquiry, and has proceeded, we believe, to Barra.

THE WRECK OF THE ANNIE JANE.—A memorial setting forth the leading facts connected with the late horrible shipwreck, and the conduct of the emigrant agents, owners, and captain, towards the unfortunate passengers, has been sent off to Lord Palmerston on behalf of the survivors, as well as the friends of those lost. The object of the memorial is to urge upon his lordship, as Home Secretary, to institute an official inquiry into the matter, so that all the facts of the case may be explicated and the guilty parties punished.—North British Mail.

THE TIMES ON ENGLISH PAUPERISM.—Various opinions are expressed on the subject. One man thinks that there must be a lowest class, that the poor we shall have always with us, and so on; another on the contrary, asserts that much has been done, and the evil is greatly exaggerated; a third considers that, whether true, or not, the thing should be left alone, to be remedied by the development of national prosperity and the rise of the laborer's wages. Now, it may be answered, that though there must be a poor class, there need not be a filthy and God-abandoned one, for no such class exists in France or Germany; countries much less prosperous than our own; that, though our prosperity increases, there is a sediment of sin and misery which does not share in it.

A writer in the Catholic Standard calls attention to the condition of the Irish poor, in London, and asks, "what are the best practical remedies for our present evils?" He gives the following cases as fair specimens of vast numbers of the Irish who come over to London in search of employment:—

"An Irish Beggar Woman in London.—People belonging to the class of beggars are generally looked upon as lazy, of repulsive habits, and very often impostors. I do not deny that this description applies to a great many of that class, but there are a great many more quite the reverse. I myself know several who take to begging merely because they can get nothing else to do, or are not fit for work. It is difficult to believe one half of what they say of themselves, and yet it would argue the most suspicious, unreasonable incredulity to doubt the truth of their statement when they have been well sifted and subjected to a trying cross examination. This is what I have done in the instance of the beggar woman to whose case I now beg to call attention. She called on me on two different occasions, and each time I questioned her very closely. The second time she had her daughter with her, a little girl ten years old. I first examined the little girl by herself. She was evidently not prepared for my searching inquiries, so that she very naturally made some mistakes in the details of her story, but in all the material points her account quite accorded with her mother's. I give, then, her story as nearly as possible in the very words she used herself. It is as follows:—Father is dead; mother, herself, and a little boy two years old came over to London three months ago; they lodged for some weeks with a step sister of mother, who gets 5s. a week for minding a baby for a poor woman who goes out to work. They were soon obliged to leave, as the landlord would not let the aunt keep them, for fear of the cholera. While with aunt they got some money from the priest, Father—, to buy fruit. But they spent all they had, the first week they left her, in paying for a room for themselves, and getting something to eat. The second week they had to give up their room, and ever since they have slept out every night at the workhouse door. Go about the streets in the day, picking up bits of bread, raw cabbages, or anything else they can get. Go to aunt's towards evening to boil the cabbages or whatever else they have; but must leave before night. Sometimes get a penny from the great people. They once picked up bits of bread in the street which were full of maggots, but they were so hungry that they were glad to have it. They were out under an archway on the night of the storm, when a poor Irish woman saw them, and asked them into her own place for the night (this last circumstance I learned from the poor woman who took them in, as well as from themselves. With regard to another part of the statement—picking up things in the street—I can only say that I have myself often seen poor women picking up raw vegetables in the streets, and eating them too; evidently from downright hunger). Now for the other case.

"A poor Irish servant girl out of place.—There is no class more to be pitied than the poor Irish servant girls. They come over from Ireland as virtuous and as pure as it is almost impossible to conceive. But they have never been trained as servants; so that, on this account alone, and because they have no "character," to say nothing of the prejudice against them, both as Irish and as Catholics, they are for weeks and months before they can get a place. Their little stock of money is soon exhausted and then they come to the Priest, fancying he can do as much for them as a Priest in Ireland. Poor creatures, how my heart bleeds when I see their distress and cannot help them in any way worth mentioning! Every day I see on an average from five to ten poor girls in this state. Well; they manage to get a place at last; but where do you suppose it is?—Either in Rosemary-lane, among the Jews, where they get a shilling or eighteen-pence a week, where they have to work incessantly and never can come out to Confession, or to Mass, or for anything else; or else they are taken at some low public-house; or, worse than all, they find to their horror, after a day or two, that they are in a "bad" house. In either case, they cannot keep their place long. It is either too hard for them or too demoralising, and so they leave it themselves, or perhaps they are sent away. Then comes the trial. Some charitable Irish-woman gives them lodging for a week or two; but this cannot last, we should all say, nor ought it, if we only knew all the circumstances. They begin to pawn, first one thing of their scanty clothing and then another, to get a morsel of bread, until at length they have not a stitch but, as they say themselves, what they stand in. Then comes another temptation. They fall in with some girls who have come from the same town with themselves in Ireland, and who were once innocent and pure like themselves, but now they are well-dressed and have plenty of money—the wages of sin. They are on the streets. And now they try to persuade the poor innocent girl who falls in their way to go with them and not to be sent to a goal for nothing. Would that I could make my voice heard throughout all Ireland on this point—I would whisper into the ear of every Irish Priest, "For God's sake, keep the poor souls at home. Don't let one of them come to London. Far better that they should die of poverty and in the grace of God at home, than live in abundance, but in sin and corruption, in England." Thanks be to God, however, by far the greater number, in spite of all these frightful temptations, preserve their virtue pure and unsullied in the midst of all the corruption of London."

To the above, we would add the following remarks of a writer upon the same subject, in the same journal:

"The Catholic Church in England may be said to be composed of the Irish poor, for there are, properly speaking, hardly any English Catholics. The maintenance of our holy religion in this country depends upon the Irish poor, and if England is ever to be converted to the ancient faith, it must be done through their good example."

JUSTICE TO SCOTLAND.—A very extraordinary meeting was held in Edinburgh this week—so extraordinary that we hardly know how to deal with it. It was a Scottish national demonstration to demand "justice from England," and foremost in the van stood the Earl of Eglinton, the very flower of Scottish chivalry, ready to wage battle on behalf of the cause in which he is now embarked as if he were tilting in his own tournament. Regarded in the light of a mere appeal to national feeling, the Earl's speech was stirring, and even eloquent; but whether his complaints against this country will bear the test of strict investigation is another question. The Earl of Eglinton states, in the commencement of his speech, that he does not desire the repeal of the union between the two countries—has no wish to see the Scottish Parliament sitting again in Edinburgh; but he wishes some of the money which is now spent on the royal palaces of England to find its way to the metropolis of Scotland; he desires more members of Parliament for that portion of the empire; he is anxious to abolish the system of centralisation which is so fashionable in our day; and he contends that the promotion of national galleries and works of art, now exclusively confined to London, should be encouraged north of the Tweed, and paid for out of the imperial treasury. This is the substance of his complaint, denuded of the very effective and telling phraseology in which he preferred it. It is perfectly natural that every Scotsman should regard the capital of his native country with the same feelings of respect and admiration as the Earl of Eglinton; but why confine all the favors to Edinburgh? Are not Glasgow, Stirling, Perth, and Aberdeen equally well entitled to consideration at the hands of the Southern. Would not the inhabitants of all these places have just cause to consider themselves aggrieved if they were neglected, and Edinburgh alone considered in the proposed disbursement? And if the boon were conceded to all the places we have named, with what face could a similar one be refused to the great towns of England and Ireland? Effective declaration, addressed to national sympathies, will always stir up men's passions; and, if the Earl of Eglinton's views extended further, and he desired to restore to Scotland her native Parliament, his reasoning would apply, just as the arguments of the great Irish agitator with regard to the repeal of the Union with that country took such a strong hold of the Irish mind. But it appears to us, we must confess, that the Earl of Eglinton has either said too much or too little. He ought either to have gone further, or he ought, in the language of the proverb, to have "kept his breath to cool his porridge." The moment is not happy for the introduction of such a crusade as the one with which the Earl of Eglinton has identified himself. His cry can hardly fail to revive in Ireland the one which was thought to have expired with the late Mr. O'Connell. Every point which he urges, tells, on the score of abstract justice, much more strongly in favor of the West than in the North Britons. The Scotch have their own national church, while we compel the Irish to support ours. This alone is a point which throws the weight of grievance into the opposite scale. It seems to us that there is no medium, where a difference of race and of creed exists, as is the case of the three islands, between having an empire united, such as exists at present, and a Federal Government, where every state or nation has its own distinct laws, as we see in operation in the United States. The views of the Earl of Eglinton may be in themselves just and reasonable enough, but their concessions would be followed by other demands of a similar kind, bringing in their train consequences so onerous, that the public opinion of England, at least, is almost certain to be arrayed against them.—European Times.

REMITTANCES TO  
ENGLAND, IRELAND, SCOTLAND AND WALES.

DRAFTS from £1 upwards, payable at sight, free of charge, at the Bank of Ireland, Dublin, and all its branches; Messrs. Glyn, Mills & Co., Bankers, Lombard-street, London; the National Bank of Scotland, Glasgow; Messrs. Bowman, Grinnell & Co., Liverpool.

HENRY CHAPMAN & Co.,  
St. Sacramento Street,  
Montreal, March 1853.

THE TRUE WITNESS AND CATHOLIC CHRONICLE,

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THE TRUE WITNESS  
AND  
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, NOV. 25, 1853.

NEWS OF THE WEEK.

We are without any additional details from the seat of war in the East. A great battle was anticipated on the 23rd ult., the Turks having crossed the Danube in force, and, according to one report, the Russians being in march to meet them; this version is not, however, universally credited. In spite of these menacing appearances, the *Times* and *Globe* still believe, or affect to believe, in the preservation of peace.

The Maynooth Commission has suspended its proceedings until after Christmas. It is now generally rumored that its Report will be highly favorable to the Institution, for whose ruin the Commission of Inquiry was appointed. The Cholera has much abated in England. Lord Palmerston has given great offence to the Scotch Presbyterians by refusing to appoint a day of general fasting and humiliation: his Lordship thinks that prayer is all very well in its place, but that thorough drainage, and ventilation are better. Besides it is well known that a "Fast day," in Scotland especially, is a season of gross licentiousness, dissipation, and sensual indulgence; the fewer of them therefore, the better for the morals of the people; there is, of drunkenness and debauchery, enough, and more than enough, already on Sundays; and a "Fast day" is but a repetition of a Puritan Sabbath, which, with its foul orgies, and hypocritical cant, is the nearest approach to a hell upon earth, that can well be imagined.

The news from the Continent is unimportant, if we except the rumors of a fresh outbreak in Lombardy. The correspondent of the *N. Y. Times* asserts that, firmly convinced, of the certainty of war in the East, and of the importance of Hungarian co-operation, Louis Napoleon had had a private conference with Kossuth respecting the military resources of Hungary, and the disposition of its people. This interview is said to account for Kossuth's disappearance from London, which was noticed by the papers.

In India, another little war seems brewing. The Chinese insurgents are said to be advancing on Peking, and the Emperor's flight, from the capital, is reported. To the horrors of civil war are added the sufferings of famine; the common people are said to be dying by thousands.

ANOTHER MISS CUNNINGHAME CASE  
IN GERMANY.

We recommend the following instance of persecution—on the part of the Protestant authorities in Hamburg, against a Protestant Missionary of the Mormonist persuasion—to the attention of all lovers of "civil and religious liberty." We copy from the *N. Y. Christian Advocate and Journal*; the writer is Brother Doering, a Protestant Methodist Minister:—

"First, as I have mentioned already in some of my former communications, we had here some kind of a Mormon excitement, one of their prophets having honored us with a visit, to proclaim here his new revelation. But the Senate of Hamburg thought they had already enough of it, and forbid his preaching. The Mormon preacher continued notwithstanding, throwing himself under the protection of the American consul, who protested against his showing him out from the city, as an American citizen. The authorities here had no objection against his staying here, but against his preaching his new doctrine in their midst, and making proselytes. Continuing to preach, he was imprisoned for one night, and ordered to leave Hamburg. He did so, but went to a neighboring city; from whence, I understand, he is carrying on his operations here in Hamburg. He honored us also a few months ago with a visit. Brother Van Andel just preaching, without knowing him, made the accidental remark, 'that also the devil sometimes sends out his missionaries.' Since that time, I have not seen him again. A few months after the first, a whole host of prophets arrived here—I believe six—bound for different parts of Germany, Denmark, Prussia, &c. Some of them went to Berlin, Prussia, and had the boldness to address themselves to the Minister of State respecting their extending operations, but were also immediately directed to leave the city. I understand they have had some progress in Denmark; they had made three some inroads among the Baptists."

Another instance of "religious liberty" violated, is given by the same writer, in describing the fortunes of the followers of the heretic Ronge:—

"The followers of Ronge have now nearly been suppressed in all the different states of Germany; perhaps mostly on account of their political tendencies; but here in Hamburg they were permitted to continue until a few months ago. In the year 1848, the year of great political movements, they were permitted to begin, and even acknowledged as a Church from the Senate—their charter being obtained on yet seeping Chris-

tian principles. But their tendency was downward and their deistical, and even atheistical principles have come more and more to light, so that finally the Senate concluded to close their meetings, and also their schools, which they had established. It will certainly prove a blessing to Hamburg, as their congregation was very well attended, and well calculated to spread further their infidel principles.—*N. Y. Christian Advocate*.

Here then, we have the principle distinctly recognized, by Protestants and Methodists—that the State has the right to interfere, and put a stop by force—by banishment and imprisonment—to the circulation of doctrines which it believes to be erroneous, or irreligious in their tendencies. "It is a blessing," says Brother Doering—when a Protestant State so acts; but if a Catholic potentate should presume to follow the example set him by his Protestant neighbors, Oh, blood and thunder! what a row the Protestant world kicks up thereat!

E. G. The *Christian Guardian* of Toronto—to whose columns we are indebted for the above extracts from the *N. Y. Christian Advocate*—contains, in the same issue, a violent invective against the Grand Duke of Tuscany, for imprisoning Miss Cunningham, for the very same offence as that, for which a Protestant minister of the Mormonist persuasion has been "imprisoned" in Hamburg. The conduct of the Grand Duke is described as "an outrage upon all justice and propriety, such as no other power, less anti-Christian than popery would perpetrate in the 19th century." The law, in virtue of which Miss Cunningham was arrested, is "an unrighteous law against religious liberty"—"an infamous law"—Well—he it so—we are not discussing its merits, or attempting to defend it—our object is to obtain an answer, from the *Christian Guardian* to the following questions, which we shall be very happy to publish when it appears:—

1. If to visit proselytism with civil penalties in Tuscany, be an "outrage upon all justice, and propriety, such as no other power less anti-Christian than popery would perpetrate in the 19th century"—how happens it, that in this same 19th century, and in Protestant Hamburg, civil penalties—"imprisonment" and banishment—are inflicted, for the crime of proselytism, upon Protestant missionaries?

2. Has not a Protestant of the Mormonite persuasion, fully convinced, in his own "private judgment" of the truth of his particular form of Protestantism, as good a right to proselytise, to preach, distribute his tracts, and the Book of Mormon, amongst the Protestants of Germany, as had Miss Cunningham to endeavor to make proselytes, or to distribute her tracts, amongst the peasantry of Tuscany?

3. Is it not a violation of "religious liberty," and the right of "private judgment," to prohibit religious meetings, and to prevent parents from giving such religious education to their children, as they think fit?

4. How then happens it that—in the words of your brother Methodist—"it will prove a blessing to Hamburg," that the Senate of that city, has prohibited the followers of Ronge, from holding their religious assemblies, and has "closed the schools" which this modern Protestant sect had established? Is then the violation of the principles of "civil and religious liberty," and the right of "private judgment" a blessing in Protestant lands, though, an "outrage upon all justice" in Catholic?

5. Are not Protestants—who prate about "civil and religious liberty"—and yet applaud the conduct of the Senate of Hamburg, as "a blessing"—the most inconsistent of mortals? Must they not be either fools, or knaves?

We pause for a reply.

\* As is the case with all the Non-Catholic sects.—Ed. T. W.

"THAT 100 MISSIONARY JOB"

Has turned out a complete failure; that every body admits now, as, from the first, all Catholics predicted it would. The only practical results as yet attained have been. 1.—That a great many fools have been induced to part with their good money. 2.—That a band of designing knaves, in white cloaks, have pocketed the balance.

Of converts to Protestantism there is not one to mention. It is amusing to read the Protestant explanations of a failure which cannot be denied or concealed. A writer in the *Montreal Witness* thus tries to account for it:—

"The Centurian band, or the 100 ministers, had just visited Ireland when I reached her shores, and of course was much talked of. The scheme was, perhaps, hastily conceived, and as hastily adopted. A loud and long flourish of trumpets heralded their advent. The priests being thus forewarned, were of course forearmed, and every measure was taken to thwart the well-intentioned effort. Had they gone stealthily, and in less numbers,—say ten at a time, running through as many months,—the results might have been great. As it was, the good brethren, could not get congregations where it was most desirable to have them, and they were insulted and hooted at, and in some cases threatened and even driven away, amid yells and execrations, and brick-bats."

The writer, however, consoles himself with the pious reflection that "a thorough system of aggression is being carried on against Popery;" though hitherto, it seems the result has been, not to make Christians, but infidels; for the writer complains:—

"Perhaps if our good friends would expend as much of their zeal in pointing sinners to the Saviour, as they do in pointing them to the errors of Rome, more blessed results would follow; there might be fewer brought over to cold Protestantism, but more would be brought as perishing sinners to the cross of Christ."

A very significant admission, and one which fully explains the secret of the ill success of Protestant missions. They teach men to "Protest;" but religion consists not in "Protesting"—but in believing and loving God, and in keeping His commandments.

There would be but few converts to Protestantism if this formed the staple of Protestant preaching.

A BIT OF ADVICE.

Good man *Herald*, before lashing yourself up into such a fury against the Pope, as you did in your article headed—"Papal Interference in British North America"—on the 15th instant; before calling the Sovereign Pontiff hard names:—"Italian priestly potentate—audacious attempt—Papal infallibility—spiritual despotism—inconsistent and incompatible with political and social freedom—insolent and mendacious—rask and auto da fe"—would it not have been prudent to ascertain whether Pio Nono had given you any adequate cause for such an extraordinary display of patriotic indignation, and sound Protestant feeling? The "British Lion" is a noble beast in his way, but then he should not roar before he is poked up; your Protestant feelings are very sound, and very precious no doubt; but just for that reason, they should not be unnecessarily exposed, or allowed to evaporate; they should be kept carefully bottled up, and tightly corked, until there be no need for such vanities, or otherwise they are apt to become flat, and unprofitable. Such noble sentiments as you express should be kept for Sundays, and holidays, and not be dragged out for every day use.—You should keep calm and quiet, or you may meet with some injury in your sudden bursts of passion, good Master *Herald*; and only think what a loss you would be!

And, whence all this fire and fury of our cotemporary? Some obscure print, edited in this city, under the title of the *Commercial Advertiser* had, it seems, published an article, professedly translated from "the organ of the Papal Government at Rome, on the 13th October last"—name of said "organ," however, studiously withheld—in which the writer condemns the proposed Federal Union of the Provinces of British North America, as injurious to the best interests of the French Canadians. Without so much as pausing to inquire whether the above article were a forgery—a precaution which the peculiar style of the document in question should have suggested to our cotemporary—he at once, on no better guarantee than the word of the *Commercial Advertiser*, denounces it as "affording incontrovertible evidence that it bespeaks the determination of His Holiness to bring whatever spiritual power he may possess in Canada, to bear upon our political institutions, and temporal interests." This is the head and front of the Pope's offending.

Well—suppose the Pope were guilty of all this—granted that he is determined to bring his spiritual power, or moral influence, to bear upon the political institutions, and temporal interests of Canada—what then?—what is there unbecoming his sacred, or political character in such a determination?—what right has the editor of the *Montreal Herald*, or has any British subject, to complain? Is it a crime for one Potentate to bring his moral influence to bear upon the internal concerns of the dominions of another? If so, then must Great Britain be most culpable—then should a British subject, be the last man in the world to condemn, in other governments, that which he tolerates, which he applauds in, nay, which he imperatively demands from, his own. If the language of the anonymous "organ of the Papal Government at Rome," be worthy of the severe comments of our Montreal cotemporary, what then shall we say of the language habitually employed towards Rome, Tuscany, Spain, and the Catholic States of Europe, generally, by the *Times* and the *Morning Post*, the "organs" of public opinion in London; or by the *Gazette*—aye, and even by the *Herald*—to a certain extent the organs of Protestant opinion in Canada? Are the terms in which the anonymous Papal "organ" speaks of England's religion—or rather of its protest against religion—more reprehensible than are those which the Protestant press, throughout the British Empire, constantly employ to denounce what they conceive to be the abuses of Popery? Look to it, good Master *Herald*; correct your own language; learn to moderate the rancor of your tongue; reform your own parts of speech, ere you reflect upon those of your Popish neighbors. "Who live in glass-houses, should not throw stones."

You are classical too, goodman *Herald*; you have a choice, though not numerous, collection of quotations, and aphorisms. "The Gracchi complaining of sedition" is one of your stock phrases, kept ever ready for use, and served up upon the shortest notice. We thank you, "for teaching us that word," for it is singularly appropriate to you, and your Protestant fellow journalists, when complaining of "the audacious attempt" of an Italian priestly potentate to interfere with the political relations and institutions of the people of British America." Who can restrain his laughter at such a manifestation of inconsistency; or shall we say it?—of hypocrisy? Why—what nation upon earth, in ancient or modern times,—would we ask,—has ever interfered with the political relations, and institutions of her neighbors, more than has Great Britain? Does not the British Government, daily, hourly, bring all its influence to bear upon the "political institutions, and temporal interests" of the Continent of Europe? Does it not bully the weak, and incessantly intrigue, and plot, where it dare not bully? Does it not bluster and talk fastian, in Tuscany, though fawning and cringing to the Majesty of Russia? Is it not ever insolent to Spain, though still tamely obsequious to the power of republican America? Since the peace of 1815 has not Great Britain been the incessant disturber of the repose of Europe—actuated by the noble ambition of making markets for her dry-goods, and checking the growth of rival manufactures?—Has she not fomented sedition—excited to insurrection—subsidised revolution—and done her best to

\* Vide Allison's continuation of the History of Europe.

overthrow the altar and throne—to subvert the religious, and political institutions—of every Catholic country throughout the world? Are not her agents, at this very moment, active in every part of Europe? Has she not harbored Mazzini—countenanced Keuth—and, lent her sanction to every skulking and cat-throat demagogue, whose crimes have driven him from his native land? Is there, in short, a scoundrel, or anarchist, throughout Europe, who does not instinctively turn his eyes towards Great Britain, as to Elysium of rascaldom, as the one dark spot on the earth's surface, where he may escape the punishment due to his crimes—and where—as in a foul den lurking—he may hatch treason, and mature his vile plots against government, religion, and society—against the liberties and happiness of mankind? And is it then for a subject of this bullying, intriguing, and meddling government, to complain of the "audacious Italian Potentate," who brings to bear his spiritual influence upon the institutions of Canada? Again we quote our classical cotemporary—"The Gracchi complaining of sedition"!!! "We thank thee for teaching us that word."

We trust that the appeal about to be made to the charity of the Catholics of this city, by the good Fathers of the Cistercian Order, will meet with as prompt, and satisfactory a reply in Montreal, as it met with, a few weeks ago, in Quebec. The Cistercians are destitute of everything—their noble and beneficent undertakings, for the solace of the weary, and the instruction of youth, languish for want of means. Let us then hasten to supply their temporal necessities: so shall they become for us intercessors at the Throne of Grace; so shall their prayers, on our behalf, vie up like sweet incense in the presence of Him who faileth not to reward, bountifully, a cup of cold water given in His name. The following particulars of this important Order will prove interesting:—

TRAPPIST MONASTERY OF GETHESEMAN,  
NEAR NEW HAVEN, NELSON COUNTY,  
KENTUCKY.

There is scarcely any person in the United States who has not heard of the arrival of this colony of fifty Cistercian Religious of the Congregation of Our Lady of la Trappe, who came from Europe four years ago, in order to locate themselves in the State of Kentucky, at the solicitation of the Holy and Venerable Bishop of Louisville, of happy and holy memory, the Right Reverend Bishop Flaget, with the consent of his worthy Coadjutor, the Right Rev. Bishop M. J. Spalding, who became not only his successor in his Episcopal See, but also the heir of his zeal and virtue.

These children of St. Bernard have established themselves at Gethesemani, in the midst of a forest, fifteen miles from Bardstown. It is there that, whilst they faithfully discharge all their religious duties, they endeavor to render themselves useful to all the people of their neighborhood, as well in spiritual as in temporal affairs.

Unhappily, great obstacles present themselves to the accomplishment of their pious designs. These Cenobites have no other habitations than very old and decayed frame buildings, and which are also very insufficient for the accommodation of the community. Their old chapel of frame work, is now too small, notwithstanding the many additions which have been made, to contain the people who frequent it on Sundays and Festival Days, in order to assist at the Holy Sacrifice of the Mass, and to hear the instructions which a venerable Priest of the order gives them, who has been specially appointed for that purpose, and also to hear their confessions and to visit them in their sickness; so limited in accommodation are they, that on great solemnities the Priests are under the necessity of celebrating the Holy Sacrifice in the open air, whenever the weather permits it, in order not to expose a great number of the faithful to the danger of not complying with the precepts of the Church on days of obligation.

The Trappists of Gethesemani have, moreover, established a Free School, where all the male children who present themselves, of whatever denomination they may be, are received and instructed without payment; but for this purpose they have not as yet a fit and suitable school-house. Their desire would be, likewise to procure the same benefits of instruction for the poor female children of the country, by establishing at a certain distance from the Monastery, a school, to be conducted by a lady of suitable age, and of unexceptionable piety, virtue, and morals. But where are to be found the resources necessary for the erection of a Church, a Monastery, and these two Schools, the necessity of which is felt and acknowledged by all? The poor religious who live by their manual labor, have nothing themselves; they are rich only in good-will and in the desire of doing good to their fellow-men. They have, it is true, extensive forests on their farm, but these are of no pecuniary advantage.

In their extreme necessity, they look to their fellow-citizens, the inhabitants of the new world; and, full of confidence in their love or good intentions, they hope to find in the generosity of their hearts resources to enable them to realize their pious and charitable projects. Those alms deeds, so pleasing to God, will be so much the more profitable to those who may be inclined to perform them, that, for many years to come, Masses will be celebrated in the new Church, by the Priests of the community, who are already fifteen in number, for the intention of the benefactors, and also for their deceased relatives.

The Rev. Father Marie Eutrope, Abbot of said Monastery, will confer on the same benefactors, an association and participation in all the other prayers, penitential works and mortifications; in a word, in everything that shall be done in his Monastery through the inspiration of the spirit of God.

On Sunday next, 27th inst., a sermon will be preached, in St. Patrick's Church, at the Grand Mass, by the Rev. Father Dominic, a Priest of the Trappist Monastery of Gethesemani, in Kentucky, U.S.; after which, with the approbation of the Lord Bishop of Montreal, and the cordial consent of the Very Rev. and venerable Superior of St. Sulpice, a collection will be taken up, towards the promotion of the grand and interesting objects specified in the foregoing circular.

All those of the Faithful who may think proper to bestow their private charitable donations towards the

good work, will please to call on the Abbot at the Seminary of St. Sulpice, who will take down their names, to be registered in the Archives of the Monastery, as a perpetual memorial of their faith and piety. Any such as may desire to be associated, for ever, to all the prayers and good works, of the community, shall receive from the Very Rev. Father Abbot letters of association.  
Montreal, Nov. 24th, 1853.

**"A PROTESTANT'S APPEAL TO THE DOUAY BIBLE."**

That there are many passages in the Holy Scriptures which *must* be understood figuratively, is admitted on all hands; that there are other passages which *must* be understood literally, is also conceded by all who admit the sacred origin of those writings, or who profess to find therein the record of God's dealings with man. But to distinguish, with infallible certainty, betwixt those passages which are to be taken figuratively, and those which must be understood literally, is a task, requiring no little labor, much judgment, and a thorough acquaintance with the principles of sacred hermeneutics; or, to speak more correctly, above all does it require a duly authorized, and therefore an infallible, interpreter of the written oracles; without such an interpreter, men may dispute until doomsday, and yet never be infallibly certain of having attained to the knowledge of the truth therein contained.

We see this clearly exemplified in the interminable disputes, which have ever distracted the assemblies of all sectaries, who have rejected the authority of the Catholic Church. "And the Word was God"—St. John i. 1.—is cited by the Trinitarian as an incontrovertible proof of the Divinity of Jesus. "Pool; pool;" replies the Unitarian—"the verb-substantive is often employed by the Sacred writers, instead of 'to represent';" St. John's real meaning was, that the Word was the lively image, or representation, of God—as we read in 2 Cor. iv. 4. And again—the Catholic may argue with the Trinitarian Protestant—"Christ said—this is my body; therefore it was His body." "Pool—pool;" in his turn cries out the latter—"this must be understood figuratively." In the words of Mr. Jenkins—"That is, it represents this body"—p. 153; and when Christ said—"this is my blood;" He must not be understood as meaning what He said, but—"That is, it represents my precious blood."—*Id.* The orthodox Protestant assails the Catholic with the weapons of the Socinian; as the latter is, in his turn belabored, by the infidel, or ultra-protester.

Evidently, all such controversies, unless there be an infallible umpire to whom to appeal, must, by their very nature, be interminable. It is in vain to quote other passages to shew, that the one in dispute may be understood—figuratively, or literally; for the point at issue is—not how it may—but how it *must*, be understood; and, upon Protestant principles, the Catholic is just as well qualified to form a correct opinion, as is his Protestant brother. Both have the same plain words—"This is my body;"—and—"this is my blood;" the question is—what are we to understand by them? We will examine the arguments adduced by Mr. Jenkins, to prove that they *must* be understood figuratively; that they mean—"this represents my body;"—this represents my precious blood"—p. 153.

"If you oblige me to interpret literally?"—says Mr. Jenkins, speaking of the words of institution of the Eucharist—"I oblige you to interpret in the same literal manner, when the Saviour says, 'I am the vine—I am the door'—or the Apostle says—'this rock is Christ;' or when the Son of God, in the Apocalypse, said to John, 'the seven stars are the angels of the seven churches,' and—'the seven candlesticks are the seven churches.'"—p. 151.

Admirable logic! Because Our Lord's words—when professedly speaking in parables—and which He immediately explained, so as to prevent the possibility of misconception, on the part of His hearers—are to be understood figuratively—therefore are His words to be understood figuratively, when He is *not* speaking in parables, and when He gives no subsequent explanation of His real meaning; and, because, in the professed interpretation of a previous symbolic representation, or instruction, the words "to be" are used for "to signify"—therefore, under circumstances entirely different, and in the institution of a new and most important rite, the same words are to be understood in a similar figurative sense. When Christ said—"I am the door;"—not "this" door—He immediately explained in what sense He was the door, or means of access, to the Kingdom of Heaven. In like manner, when He compared Himself to a vine, and His followers to the branches which must remain in connection with the parent stem to produce fruit, the meaning was so clear that it hardly required any explanation. But, had Our Lord, pointing to a particular vine, said—"I am this vine;" and given, to his astonished hearers, no subsequent explanation of His meaning—they indeed might Mr. Jenkins, with good reason, have insisted upon our interpreting our Saviour's words, in the same literal manner as we interpret them in the institution of the Eucharist.

That the words of St. Paul to the Corinthians—"the rock was Christ"—are to be understood figuratively, we learn from the writer himself; who takes care to add, almost immediately afterwards—"All these things happened to them in a figure." Had Christ but told His Apostles that the rite He was then instituting was "in a figure"—we should have felt ourselves bound, and Mr. Jenkins would have had the right to—"oblige us"—to interpret His words figuratively, or "in a figure." Christ, however, for reasons best known to Himself, never vouchsafed such a figurative explanation; Protestants are obliged to make it for Him; very kind of them to be sure thus to step in, and remedy our Lord's culpable neglect.

When "the Son of God, in the Apocalypse, said to John 'the seven stars are the angels of the seven churches'—and—'the seven candlesticks are the seven churches,'" He was avowedly explaining a "mystery"—and interpreting a symbolical vision which St. John had previously seen, being in spirit; when therefore Mr. Jenkins shall have shewn that, by the words of the institution of the Eucharist. Our Lord was avowedly explaining a "mystery," or some symbolical instruction, which He had previously given, but which His hearers had not clearly understood, we shall be prepared to admit the propriety of interpreting the two passages in the same figurative manner, but not till then.

For the figurative interpretation of the words of institution, our author also cites as an argument, unanswerable, the famous passage on which Zuinglius so much relied; and which was revealed to the Swiss prophet on the 13th of April by a Spirit ("whether he were black or white he could not say.") This passage is from the 12th chapter of Exodus, and relates to the institution of the Paschal sacrifice:—"And you shall eat in haste; for it is the Passover (that is the Passage) of the Lord"—11. v. Mr. Jenkins' comments on this passage are:—

"Mark the expression—'It is the Passage of the Lord.' Was it really so? By no means. The paschal lamb was THE SIGN and THE PLEDGE to Israel, of the passage of the Lord, or the pass-over"—p. 153. Therefore he concludes because the verb "is" *must* be interpreted "represents" in this case, it *must* also be interpreted in the same manner, in another. With all due deference, to Zuinglius, to his spirit of doubtful colour, and to Mr. Jenkins, we object to this interpretation of Scripture and reject the conclusion.

The verb substantive, which is implied, but *not expressed*, in the Hebrew, means simply "is;" neither more, nor less; this shall be clear if we look at the construction of the sentence as it stands in the original. Literally translated, the passage reads—"for it is the *Phesach* unto the Lord." Now we contend that that, which the Israelites were to eat in haste, was literally and simply the "*Phesach*," and not a mere SIGN or PLEDGE of it. To explain this, it is but necessary to ascertain the real meaning of the word "*Phesach*."

Turning then to Gesenius, an unexceptionable Protestant authority, we find the word "*Phesach*" thus rendered:—

"A sacrifice offered on account of the sparing of the people, the paschal lamb."

Buxtorf also, another Protestant Hebraist of no trifling celebrity, translates the same word by—"agnus paschalis."

Thus then, interpreted *verbatim*, the passage in dispute would read:—

"It (is) "*Phesach*," i.e., a sacrifice offered on account of the sparing of the people, to the Lord.—And, as if by way of removing all possibility of doubt, and of taking away all occasion for cavil, we have the same thing repeated in the 27th verse of the same chapter—"zobach, phesach"—with the word "Jehovah" again in the dative case; the whole passage is thus translated by Gesenius:—

"This is a sacrifice of sparing unto Jehovah."

Not a mere SIGN, or PLEDGE, of it, as Mr. Jenkins pretends; but the very sacrifice, the very "*Phesach*" itself. Again, at the 21st verse of the same chapter, we find the same meaning of sacrifice, or victim, attached to the word "*Phesach*"—for the people of Israel are commanded to "slay the *Phesach*—(*shachat phesach*)" in other words, to sacrifice the Passover, or paschal lamb. If Mr. Jenkins object to our translation of the original we will refer him to the famous R. Solomon Jarebi—known also under the name of Rashi: his commentary upon the word "*Phesach*" in the passage cited by our opponent, is as follows:—

"This means, the sacrifice ('or korban') which is called "*Phesach*," because that the Holy One—Blessed be He—skipt the houses of Israel from the houses of Egypt."

Thus, by the testimony of Protestant, and of Jewish Rabbi, we see that we have no need to interpret Zuinglius's famous passage otherwise than *literally*; the unfortunate verb substantive requires not to be tortured, or twisted into "represents," "signifies," or any symbolical meaning; we have no need to fall back upon "figures of speech" in order to explain away its *literal* sense, for that which the Israelites were commanded to eat in haste, was, simply and literally the "*Phesach*," or "sacrifice of sparing" unto the Lord: and not a mere SIGN or PLEDGE thereof. To establish the literal meaning of the words of our Lord at the institution of the Eucharist, we would ask no more than that the opponents of that literal meaning should concede—that those words should be interpreted precisely in the same manner, as the rules of Hebrew grammar, require us—according to the opinion of the most learned Hebraists—to interpret the words in the concluding portion of the 11th v. of the 12th chapter of Exodus. "It is "*Phesach*" to the Lord;" truly it was that "*Phesach*," and not a mere SIGN or PLEDGE of the "*Phesach*." "This is my body." Yea Lord—it was Thy body, and not a mere sign, pledge, or representation of that body.

We should but exhaust the patience of our readers—nay, we fear that we should be offering an insult to them as intelligent beings—were we to take up, one by one, the arguments which Mr. Jenkins brings, against the literal interpretation of our Lord's words, and to show that they *must* be interpreted figuratively. Because He said, "this is my blood which shall be shed" therefore, concludes Mr. Jenkins, "it was not yet shed, and therefore was not in the chalice"—p. 149; and again, our Lord said, "this is my body that shall be delivered"—therefore, it could not have

\* Not of—but, with—Jehovah; The *lamed* prefixed denotes the dative.

been "delivered in the Sacrament"—p. 151. True Mr. Jenkins; the blood of our Lord had not, at the time of the institution of the Eucharist, as yet been shed in the Sacrifice on the Cross—but we are at a loss to see how it thence follows that *substantially* it was not present in the chalice; the body of our Lord had not, at the time of speaking, been "delivered" to the Jews to crucify betwixt two thieves; but it by no means follows that it was not, at that moment, given by our Lord Himself to His disciples. Besides, if we turn to the Protestant version, we read—"this is my blood which is shed"—therefore it *was* shed, and therefore *was* in the chalice." Will Mr. Jenkins object to our logic? It is a literal transcript of his own.

But what Mr. Jenkins cannot effect by logic, he strives to accomplish by direct misrepresentation of the occurrences at the Last Supper. "Observe also that after the words of consecration were pronounced, he said—I will not drink from henceforth of *this fruit of the vine* until that day when I shall drink it with you new in the kingdom of my Father." Could the Divine teacher have expressed himself thus, if the transubstantial theory were orthodox and evangelical?—p. p. 149, 150.

Verily the faith of a Protestant minister in the ignorance of his audience must be great, when he can presume thus to address them. For, it is evident from the account given by St. Luke, that Our Lord passed the chalice round to His disciples *twice*—that the first chalice, *immediately* after which the words, marked in Italics, in the foregoing passage, were uttered, was *not* the consecrated, or Eucharistic, chalice; but the chalice which, as was usual with the Jews at the celebration of the Pasch, the master of the ceremony blessed, and handed round to all the guests. The rites and ceremonies of the old law having been all duly performed, the Paschal chalice having been handed round accompanied by the words of our Lord—"I will not drink from henceforth of *this fruit of the vine*—then, and not before, did He consecrate, and hand round, the chalice of whose contents He said—"This is my blood." We must tax Mr. Jenkins, not only with bad logic, but with wilful and deliberate perversion of facts.

Our author asserts that—"Do this for a commemoration of me," is an expression which could scarcely be used, if Christ were always present, corporeally present, in the Eucharist"—p. 150; but as he does not so much as attempt to support his assertion by argument, we need not reply to it, save by the counter assertion—that such a form of expression was exceedingly appropriate, were our Lord corporeally present in the Eucharist; and exceedingly ridiculous if He were not.

Another reason assigned by Mr. Jenkins for asserting the necessity of interpreting Our Lord's words figuratively, instead of literally, is, that, after consecration, the Apostle St. Paul still speaks of the consecrated elements as bread:—

"THIS BREAD! But how could the Apostle call that 'bread' which the Roman Catholic theory declares to be not bread, but the body, soul, and divinity of the blessed Saviour?"—p. 152.

We can assign two reasons, either of which are satisfactory. St. Paul could call the consecrated Host, "bread," because, to the senses, it retained all the appearances of bread; and is therefore, even by Catholics at the present day—who firmly believe in Transubstantiation,—still, *after* consecration, called "bread"—the "bread of life," or "celestial manna." Thus, every Romish priest, *after* consecrating, and immediately before receiving, calls the Host, "bread." "*Panem celestem accipiam*"—"I will take the bread of heaven." The language of St. Paul is therefore no more irreconcilable with the Catholic doctrine, than are the words used by the priest during the celebration of Mass. In the same way, the angels, who appeared unto Abraham, in the vale of Mambré, are called "men"—*Gen. xviii. 2*; because, under the species of men, there was veiled the substance of angels; and yet, though called men by the inspired writer, they were *not* "men," but angels.

"How"—asks Mr. Jenkins—"could St. Paul have termed that bread which was not bread?" In the same way, we reply, as, according to *St. Matt. xi. 5*, our Lord said to the disciples of St. John the Baptist.

"The blind see; the lame walk; the deaf hear;" that is to say: they, who were blind, now see—who were lame, walk—who were deaf, hear.

Lastly, argues Mr. Jenkins, the words—"This is my body"—must be understood figuratively, because, in other parts of our Lord's discourse upon the same occasion, He evidently spoke in figures, or figuratively.

"And drink this chalice? This surely is a figure, and a bold figure. Does the Catholic Church act upon the literal interpretation of this, and oblige every priest to drink the chalice?"—p. 152.

We know not whether it be worth while replying to such wretched nonsense; we quote it, rather to shew to what shifts the supporters of the figurative interpretation are reduced, than as an argument worth noticing. Mr. Jenkins adds—that Catholics "abhor the very notion of our Lord's having spoken under a trope, or figure," and yet, in this instance, are obliged to admit of a "figure," and a very bold figure. We answer—the Catholic does not abhor tropes, or figures; but he contends that, as the object of our Lord was to instruct and enlighten, not to puzzle, or obscure, the minds of His disciples, He was bound, in the use of tropes, or figures, still to adhere to the "*usus loquendi*" of those whom He was addressing, as otherwise He could not have been understood by them. Now, to say, "drink this chalice,—drink this cup—drink, a glass, or, a bottle"—are ordinary figures of speech amongst all nations, and all classes of society; not so properly termed tropes as colloquialisms; which therefore may, without the slightest impropriety, or without imparting a fi-

gurative, or tropical character to the rest of the discourse, be taken to imply—"Drink the contents of this chalice—of this cup—of this glass—or, this bottle." If we call such ordinary forms of speech—"tropes," and "bold figures," why, every word we utter is a trope—every sentence contains a "figure of speech;" if a man asks another to "smoke a pipe"—he is speaking parables; but a truce to such nonsense.

"Who will contend?"—again asks Mr. Jenkins—"that we have not the right to suppose that the Saviour spoke as much in a figure, when he said—'this is my body.'"—p. 152.

Marry! that will we, Mr. Jenkins; that will every man worthy of the name of a rational being. In one case, our Lord—even if He did employ the words, "*drink this chalice*"—made use of a familiar expression, or colloquialism, ordinarily employed by those, to whom He was addressing Himself; but who had no more suspicion that, in so doing, they were speaking in tropes, than had honest Mons. Jourdain of his constant habit of speaking prose. Even at the present day, the most prosaic and matter of fact, mortal will ask his neighbor "to take a glass"—or "drink a glass"—with him: great would be his surprise were some Mr. Jenkins to interrupt him with—"Friend, that is a *bold figure* which you employ—behold! I must understand your simplest, and most positive assertions, in a figurative sense." So, to the Apostles, the injunction—"drink this chalice"—must have sounded, not as a figure, but as a common, every-day expression—meaning "drink of the contents of this chalice"—just as the words—"smoke a pipe"—are, at the present day, universally understood, to mean—without any reference to tropes or figures—"smoke the contents of a pipe." Our Lord therefore could make use of such an expression without doing violence to the ordinary "*usus loquendi*" of His hearers, or running the slightest risk of being misunderstood.

But when He said to them—"This is my body"—and if He intended His words to be understood figuratively—He certainly took a most singular and inappropriate manner of expressing Himself; one which set all the ordinary rules of grammar, and all established modes of speaking, at defiance. The figure, if figure there be, was one of the most startling and incomprehensible, not to say unnatural and absurd, that was ever heard of; one without a parallel in any age or country; the like of which, before or since, has never obtained in any language, spoken under the sun; a figure so obscure, that, without a special revelation, the hearers could not, by any possibility, have seized its meaning—so obscure, that, though the advocates of a figurative meaning, have been hammering away at it for three centuries, they have not yet been able to agree amongst themselves, as to *what* that figurative meaning is. And, lastly, in reply to Mr. Jenkins' palmary argument, we would observe, that the words "drink this chalice," are not attributed, by any of the sacred writers, to our Lord Himself. St. Paul employs them, in his exhortation, and caution, to the Corinthians; but he no where implies that they were the words made use of by Christ; and in the narrative of the Evangelists, the "*bold figure*"—as Mr. Jenkins calls it—does not occur. As Mr. Jenkins is evidently at a loss for arguments against the Catholic doctrine, we will help him to one, which has just come to our ears, as conclusive against Transubstantiation; it is from a modern Protestant writer. "The doctrine of Transubstantiation cannot be true, for, by this time, Christ's body would have been all eaten up."

We have now passed in review the arguments adduced by our author, to prove that our Lord's words *must* be understood figuratively; and *must* be interpreted—"this represents my body;"—this represents my precious blood." In our next, we purpose to inquire whether these words were so understood by the votaries of the OLD RELIGION; and whether—bread does indeed represent Christ's body—and wine, His blood. This is a question of which our reason, and senses can indeed take cognizance; of which they are the ultimate, and infallible judges. To them we shall appeal, as to whether, bread and wine do indeed represent Christ's body, and blood.

The Court Martial, upon the men of the 26th regiment, for discharging their muskets on the evening of the 9th of June, has been brought to a conclusion by the interference of the Civil power. The Counsel for the prisoner applied for a writ of *Habeas Corpus*; and, after long arguments, the Civil authorities decided that the Military tribunals were not competent to take cognizance of the offence, as it involved the graver charge of a capital felony. The prisoners have, consequently, been discharged on their own recognisances, to appear at the next Criminal Term, to answer any charge that may be laid against them.

We read in the Upper Canada journals that Wm. Hamilton Ponton, Esq., has been appointed Registrar of the County of Hastings, in the room of George Benjamin, the Orange Grand Master, who, having been lately convicted of fraudulent administration of his office, has, of course, been dismissed.

We have been favored by Messrs. Starke & Co. with two copies of their handsomely executed Sheet Almanac, for 1854, containing the usual amount of information published in such Annuals. It is got up in their usual neat style, and will be found precise and accurate in all its tables.

**REMITTANCES RECEIVED.**

Peterboro, per T. McCabe, for the Peterboro Club, £5; Cornwall, Rev. Mr. Cannon, 12s 6d; T. O'Callaghan, 12s 6d; Huntingdon, J. O'Neil, 6s; St. Athanasie, P. Murphy, 12s 6d; Wellington, J. Scully, 15s; Toronto, W. Hally, 10s; Frelighsburg, F. Monaghan, 6s 3d; St. Hyacinthe, B. Flynn, 6s 3d; Port Daniel, J. Carberry, 12s 6d; Williamstown, Miss. McGillis, 12s 6d.

## FOREIGN INTELLIGENCE.

## FRANCE.

The report of the coronation of the Emperor and Empress is again revived. It is confirmed in some measure by the preparation of the state carriages for a grand ceremony. The coach used by Charles X. at his coronation has been newly painted and gilt. The lamps have been removed, and it has been ornamented with eagles. The carriage used at the baptism of the Count de Chambord has been prepared for King Jerome. Three other carriages have been fitted up for the members of the Imperial family. Those carriages are called the Turquoise, the Topaze, and the Victoire. All those changes have been made with the utmost despatch.

**THE FRENCH EMPRESS.**—The Paris correspondent of the *Morning Chronicle* opines that the Empress Eugenie is again in an interesting condition. 'It has,' he says 'been remarked since the Emperor has been at Compeigne; that his Majesty, when driving out with the Empress, when at the theatre, and on other public occasions, places her on his right hand, in place of on the left, where she generally sits. According to one of the ancient usages of the French monarchy, it was only when the Queen was *enceinte* that she was placed on the right hand of the Sovereign. That custom was restored by the present Emperor a few months ago, when the Empress Eugenie was in an interesting situation; and it is consequently concluded that her Majesty is once more in a position to hold out to Louis Napoleon an expectation of an heir to his throne. It is also remarked that the Empress, contrary to her ordinary habit, goes to the chase in a carriage, and not on horseback.'

Twenty-seven persons are to be tried for the affair of the *Opéra Comique*, the charge against them being a "plot against the safety of the state, and against the life of the Emperor." MM. Racher, Mazelin and David, who were arrested at Nantes on a charge of high treason, are now in the Conciergerie in Paris.

**THE NEW FRENCH AMBASSADOR TO THE PORTE.**—Gen. Baraguay d'Hilliers is appointed ambassador extraordinary and minister plenipotentiary of France at the Sublime Porte, in the stead of M. de la Cour. The general takes with him rather a numerous *personnel*, and what is not unworthy of notice, his secretaries and *attachés* will be all or very nearly all, *military men* belonging to different arms of the service and of various grades; in fact, a regular staff.

## AUSTRIA.

A communication from Vienna states that the Austrian Government has been enabled, by the assistance of the Imperial Bank of St. Petersburg and other great financial establishments, to contract the desired loan.

Notwithstanding the vaunted reductions in the Austrian army, the generals in Italy have demanded fresh reinforcements from Vienna, and more troops have been sent.

## ITALY.

During the last few days there have been vague rumors in circulation that another insurrection has taken place at Milan. There has been no positive outbreak; but the state of things in the Lombardo-Venetian provinces is anything but satisfactory.

A few weeks since a short notice appeared in the *Augsburg Gazette*, that four of Mazzini's emissaries had been arrested in Tyrol. The news was copied into the Austrian papers, but, as no details were given, it excited little curiosity, and the whole affair was soon forgotten. The circumstances were as follows:—Four persons, on their way through the Tyrol to Graubunden, sought rest and refreshment in a small inn by the wayside. One of the Austrian Finance-guard chanced to enter the public room, and remarked that the conversation of the persons in question, though extremely animated, was carried on in whispers. His suspicions were excited, and it is to be supposed that they were immediately communicated to the gendarmery. Be this as it may, the men were detained, their persons searched, and a large packet of papers found. The information contained in these documents was of the utmost importance, as it not only gave a perfect insight into the designs of the revolutionary party, but enabled more than one Government to lay hands on some of the leading men. It appears that a simultaneous outbreak was to have taken place—probably in September—in Austrian Italy, Sardinia, and in France. Indeed, it is whispered that the numerous arrests which have taken place in the two last mentioned States are in some way connected with the discovery made in the Tyrolean village inn. The watchfulness of the police and military authorities in Italy is naturally redoubled, and very many persons have been arrested at Milan, Massa-Carrara, and elsewhere. This Government is naturally not inclined to clear up the mystery in which the whole affair is involved, but it is probable that about 2,000 have been seriously compromised by the papers found on the persons of Mazzini's agents. In the revolutionary correspondence it was remarked, that the "subverters" were beginning to lose courage, but the Emperor of Russia if resolute may again give them a very fair chance of success. The Austrian Governmental organs do not doubt that the high price of corn is merely a pretext, and that the Turin disturbances are entirely of a political nature.

A Genoa letter, of the 27th ult., states that a number of soldiers in the Austrian army, stationed in Tuscany and Romagna, who had obtained furloughs, and proceeded as far as Ferrara, on their way home, were suddenly ordered to return to their respective corps. This circumstance increased the hopes of

those who desire war, and occasioned considerable ferment in central Italy.

The people of Italy are suffering deeply from high prices of food, and at Rome the greatest severities are put in force against the bakers and forestallers in grain. In some countries all corn is prohibited to be exported, whilst in others the importation is declared to be free.

We read in the *Echo du Mont Blanc*:—"The last plans of the revolutionary *tableau* are perfected in Piedmont. After the enlistment of the Brothers of Christian Doctrine and of the Holy Family for the purpose of sapping these Institutes to their bases, after the socialist organisation of the economy, the academy of Superga, founded by Charles Albert, is to complete the work of demolition. It is now very probable that the Piedmontese ministry will introduce a new project of law on marriage, and that the *mise en scene* will be the complete spoliation of the clergy. That will be the end. We shall then be fully under the reign of Socialism. The disciples of William Marr, Proudhon, and Mazzini will find the machine of government wholly prepared for their guidance."

**ROME.**—The Russian Ambassador has demanded his passports, and left Rome. This abrupt and hostile proceeding arose out of the following circumstances.

The Pope has selected a Polish martyr, whose life had been one of noble heroism and touching piety for the glory of canonization. It is well known that it is the invariable practice of the Catholic Church, on such occasions, to make the most diligent inquiries from the most authentic sources, respecting all particulars in the life of such exalted sons of the Church, in order that they may be placed upon perpetual record. To this effect, communications were addressed by His Holiness to some Polish monks. The good ecclesiastics readily answered the Sovereign Pontiff. But they were shortly afterwards seized with circumstances of indignity, and, by order of the Czar, banished to the snows of Siberia—because, in addressing the Head of the Church, they had not, in the first instance, transmitted their letters to the Chancery of St. Petersburg.

Pope Pius, on receiving the intelligence of this ruthless cruelty, is said to have wept with sorrow, and to have exclaimed that—"Catholics in Russia had no other course left but to suffer and to die." This very natural expression roused the indignation of the Russian Ambassador, who immediately demanded his passports, and quitted the Eternal City.

The cruelty of the Czar to these inoffending Polish ecclesiastics will excite a deep feeling of abhorrence. There is no Concordat between Russia and the Pope. When it was in contemplation to draw one up, the Czar and his Holiness could not agree upon certain heads; but it was then understood that the Catholics in the dominions of the Czar should have the privilege of communicating in spiritual matters with the Holy See without restriction. Exile to Siberia is now the Czar's practical commentary upon the understanding; and, rupture of diplomatic relations his answer to the Pope's remonstrances.

## GREECE.

The *Trieste Gazette* states from Athens that after the arrival of the intelligence that war had been declared by the Porte on Russia, several hundred armed Greeks passed the frontier, and proceeded to Arla and Prevesca, to drive from them the Turkish garrison and to seize on Janina.

## SPAIN.

Accounts from Madrid of the 23rd ult., state that the evening before, the Queen, accompanied by the Minister of Foreign Affairs and the officers of the palace admitted to a private audience M. Soule, Envoy Extraordinary and Minister Plenipotentiary of the United States of America in Spain.

It was reported that M. Soule intended shortly to submit to the Queen a proposition of the American Government relative to the purchase of the island of Cuba.

## RUSSIA AND TURKEY.

Bucharest, and all the towns in the provinces, have been placed in a state of siege, Martial law has been proclaimed, and any person found in correspondence with the Turks were to be at once executed. Prince Gortschakoff had left Bucharest for Krajowe, where the first conflict was expected to take place. The latter town was filled with Russian troops, and reinforcements were expected. Russian couriers have been established between Bucharest and Krajowe. A large quantity of corn is lying at Odessa, but in the present state of politics in that region it is very difficult to transport it to Europe, where it would be most acceptable. A large quantity is, however, secured. The navigation of the Lower Danube is suspended.

The British and French fleets are now anchored off the island of Marmora.

The most perfect tranquillity continues in the capital. Since the issue of the manifesto a general satisfaction seems to prevail among the Mussulman population, and it is evident that throughout the whole question with Russia great care has been taken to conciliate the Christian population in every way.

## INDIA.

It is generally thought that another campaign in Burmah is inevitable. It is evidently alike preposterous either to call the present state of affairs in Burmah, 'a state of peace,' or to style a country 'British territory' in which no villages out of the range of our guns can be kept from the enemy, or to designate as 'dacoits' large bodies of armed men fighting much more boldly and aggressively than any we encountered while war was avowed.

## CHINA.

**THE CHINESE REBELLION.**—No reliable information, it appears, had been received from the north

of the progress of the insurgents. It was said they were locating themselves in the provinces of Shansi and Shensi and proceeding cautiously, while we have reports from Canton that detachments of the rebels were at Panton and also at Hoken, about 110 miles from Peking, and that Tien-tsin, which is only 90 miles from Peking, was in their possession, and that it was a grand object to possess this latter place, being the emporium for the trading rice junks, thus interrupting supplies destined for the capital.

It is generally believed the Emperor has left Peking, and is some distance from it, ready to make his escape.

At the present moment, the following description of the Danubian Principalities, and the respective claims of Russia and Turkey to these territories, may prove interesting. We copy from the *London Times*:—

"The territories of the old Byzantine monarchy, which the Turks appropriated, had been bounded on the North by the Danube; but, as the power of the Ottoman Sovereigns increased, they carried their conquests beyond this frontier, and established themselves for a considerable period even in the capital of Hungary. Among the states in these parts which they reduced to obedience, were two principalities of some antiquity, termed Wallachia and Moldavia, governed by rulers of their own, and comprising very nearly the same districts which they include at the present day. These were brought by the great Solyman into a species of subjection to the Ottoman Crown. That the conquest was in itself incomplete, is not very probable, considering the strength of the Turks at that period; but, for some reason or other, the provinces in question were never actually incorporated in the Ottoman empire, but were left under their own princes with a reservation only of sovereignty and tribute to the Sublime Porte.

"The other conquests of the Sultan to the North of the Danube were all ultimately lost; but the Danubian Principalities, as they were now denominated, remained under these relations with the Turkish monarchy, until its fortunes began to be affected by the ascendancy of Russia. Peter the Great was contented with obtaining the support or connivance of their Princes in his contents with the Sultan; but, as the ambition of the Czars expanded, it became a leading object of Russian policy to detach these semi-independent states from the Turkish dominion altogether, and to transfer to St. Petersburg, by gradual encroachments, the allegiance due to Constantinople. These designs were aided by a concurrence of favorable circumstances. As the Ottoman power declined, the independence of Wallachia and of Moldavia became somewhat more substantial; and, as their population was exclusively Christian, the pretext of a protectorate was brought plausibly into requisition. The Russian Government affected, therefore, to defend, against the Porte, the right and immunities constitutionally reserved to the Principalities; and so successfully were her operations conducted, that, in the end, the authority of the Sultan was practically divided for the benefit of the Czar. Every victorious war was made to contribute its impulse to this consummation. As long ago as 1792 it was stipulated and agreed that the Governors, or, as they are styled Hospodars of the Danubian Principalities, should neither be appointed nor removed without licence obtained from the Russian Court; and so rapidly since that time has the work of encroachment proceeded, that the Sultan now stands debarred by his own surrenders from most of the privileges of a supreme lord. The 'sovereignty' of the Provinces, it is true, still nominally pertains to him; but no Turk can settle in them; nor can any Turkish troops be quartered there, except under specified circumstances, inasmuch that, if at this very moment the Czar were to retire from the Principalities, the Sultan could not march into them except at the cost of another breach of treaty and another embroilment. We have before remarked, that within the last thirty years the good offices of Great Britain were employed at the instance of Russia to procure the evacuation of these very provinces by the Turks.

"As yet, however, the Danubian Principalities are not Russian."

There is no reason to doubt that on the 27th of Oct. 3,000 Turkish infantry and 2,400 cavalry crossed the Danube and occupied Kalafat, and that a large number of troops were still passing over in barges when this news was despatched. The Russians were gathering on the point attacked, and it was expected that a collision would take place on the 28th. Here, then, is an end for the moment of notes and diplomatic conferences; the principals in the dispute have taken the matter into their own hands, and the seconds have nothing left for the moment but to stand by and wait the fortune of war. The reconciliation—so ardently hoped—so often announced—has eluded us after all, and in spite of our well-meant efforts, the first decision will be given by the bloody arbitrament of battle. It would be idle to waste strategical criticism on the movements of Omer Pasha, which are, probably, as involuntary, as those of a rider whose misfortunes have mounted him on the back of a runaway horse, borne away by the fanaticism of Islam; he is probably forced to lead, in order to preserve the semblance of command. With an inferior force, with uncertain communications in his rear, in the face of an enemy for a long time possessed of, and established in, the country and far outnumbering him in cavalry, it appears the extremity of rashness to have deserted the protection of a line of strong fortresses and a mighty river, to throw himself into the midst of a hostile country at an inclement season of the year, when everything is against aggressive and in favor of defensive operations.—*Times*.

## UNITED STATES.

**VIOLATORS OF THE LAW, FINING THEMSELVES.**—It has been the habit of the violators of Sunday Law in the District of Kensington, Philadelphia, to resort to the offices of the Aldermen in that District long before daylight on Monday mornings, and inform against themselves, and receive one-half the fines themselves amounting to \$2. Mr. James Altemus, Constable of the Second Ward, Kensington, states that he went to an Alderman's office before daylight on Monday morning last, to fine several persons who had sold liquor on the preceding Sunday, but found that he was too late, as the Magistrate had opened his office at about 3 o'clock, and had received information from the parties themselves, and had inflicted the penalty of \$4, giving to the informer one-half.

We clip, from the *Albany Journal* of the 18th inst., the following account of the visit of His Excellency, the Papal Nuncio, to Albany:—

"**VISIT OF THE POPP'S NUNCIO TO ALBANY.**—On Saturday last His Excellency Monsignor Bedini, the Apostolic Nuncio, visited this city, and on Sunday celebrated Pontifical High Mass at the dedication of the altars of the new Cathedral. The ceremonies were among the most solemn and imposing of the Catholic Church, and notwithstanding the drenching rain, the immense building was densely crowded. The sermon was preached by the Rev. Dr. Cummings, of New York, and was one of the most eloquent efforts of that able Divine. On Monday evening, the Nuncio was entertained at the residence of M. McMahon, Esq., in State street. Among the guests present on the occasion were Governor Seymour, Lt. Governor Church, Bishops McCloskey, of Albany, and Loughlin, of Brooklyn, Rev. Dr. Cummings, Very Rev. Mr. Conroy, and Hon. C. Wilson, Mayor of Montreal. At table, the health of the Nuncio having been proposed by Mr. McMahon, His Excellency responded in French, and concluded by a complimentary allusion to Governor Seymour. The Governor's reply was one of the happiest efforts of one whose speeches on such occasions are always admirably conceived. He concluded by proposing, in just and complimentary terms, the health of the Right Rev. Bishop McCloskey. The Bishop replied in the beautiful manner peculiar to that distinguished Prelate. Speeches were also made in the course of the evening, in response to sentiments, by Hon. Mr. Wilson, Mayor of Montreal, Mayor Perry and Hon. R. H. Pruyn, of Albany, and Bishop Loughlin, of Brooklyn. On Tuesday evening the Nuncio was entertained by John Tracy, Esq., and on Wednesday evening by Governor Seymour. On the latter occasion, many of the Protestant Clergymen of the city were present. The splendid mental endowments of the Nuncio, his evident amiability of character, and the frankness and sincerity of his heart, won for him the esteem of all who had the pleasure of becoming acquainted with him. He left this city for New York on Thursday morning; and, before his return to Rome, will visit the Western States, and the Brazilian and other South American Governments.—He is delegated with full Papal powers, we believe, concerning all the affairs of the Catholic Church in North and South America; his authority being, for the time, equal to that of the Pope himself.

Rev. Joseph Keenan, a Baptist preacher, has "abjured his errors," says the *St. Louis Herald des Glaubens*, and been received into the Catholic Church at Benton, Mo.

The advocates of the Stirling Fishery Claim are bestirring themselves again, and will probably make a demonstration soon. It is suggested that they will annex Nova Scotia to the United States for us, and thus bring their case within the distinct jurisdiction of our Government. There certainly is no other way in which they can accomplish anything.—*New York Times*.

**CUBAN AFFAIRS.**—Our Cuban correspondence gives us further information concerning the rumored disturbances and arrests at Baracoa, on the extreme eastern end of the island. It seems that the fact of a conspiracy against the Government was revealed by a person who had been invited to join it, and to whom an official rank had been offered in the army of the intended revolution. This revelation led to the arrest of quite a number of the inhabitants of the city. It is said that the Government has caused it to be generally understood that in case of any renewal of the attempt at revolution, the negro slaves shall be set free. The object of this threat is undoubtedly to impress upon all Slave-owners the necessity of supporting the Government, and upon all others the probability that they will have their throats cut by a horde of enfranchised negroes. In case they join in any revolutionary movement.—*N. Y. Times*.

**THE SANDWICH ISLANDS.**—From the *San Francisco Herald* of the 16th ult., we learn that His Hawaiian Majesty has been pleased to dismiss the Rev. Mr. Judd from his situation in the Ministry. This seems to indicate that the influence of the Missionaries is abating, and that they will no longer be allowed to carry on their nefarious designs against the Sandwich Islands. The *N. Y. Freeman's Journal*, which has often pleaded the cause of the Hawaiians against their evangelical oppressors, has the following remarks upon the rumored "Annexation":—"We have been perhaps the earliest, and the most constant advocate of receiving these misgoverned islands to the protection of our flag. All that there is of respectable, and of honest, there look to this as the only salvation of the people from the misrule of Church and State established by the Protestant Missionaries."

Two young negro slaves killed their master, Willie Kearney, of Caldwell County Kentucky, a few days since. He was a hard master, and was about to punish one of them, when the other came up and threw a rope over his head, and then both pulled on the ends of the rope until he was choked to death.

**ORDINATION OF THE REV. MISS ANTONETTE BROWN.**—AN ACCOUNT OF A SAD MOCKERY.—On Wednesday, September 12, (as we infer from the letter of the *Tribune* correspondent,) Miss Brown was ordained Pastor of the Congregationalist church of South Butler, Western New York. "The little brown meeting-house" of the congregation, "which the assemblage of the Sabbath fills to overflowing," was not sufficiently large for the occasion. And "the Baptist Society opened its larger house."—"The severity of the storm detained at home President Calkins, of McGrawville, Mr. Winchester, of Fairport, and many other reverend gentlemen who were expected." But clergymen there were present. "The Rev. Mr. Nipper, of Victoria, opened the exercises with prayer." The Rev. Mr. Lee, of Syracuse, with Gerritt Smith (?) entered the desk. And the Rev. Mr. Hicks addressed the "Pastor." Mr. Candee, one of the Deacons, and Elder McCoon, of Butler, took part in the exercises. Mr. Candee opened the addresses by saying, that "their church did not believe in the necessity for ordination;" and then explained why an ordination was held. He left the burden of the proof, however, to Mr. Gerritt Smith, whose ability to expound the Gospel, doubtless corresponds with his faith in it. Mr. Smith finally made way for "brother Leo," whom he endorsed: "I know brother Leo—know that he will give you a sermon for the occasion. I think it will go far to enlighten the public on the point, that a woman has the right to preach the Gospel as well as man." Mr. Lee now came forward. He asked the indulgence of the audience, as never before in his life had he delivered a written sermon. He read his text from Gal. 3, 28.

A PROTESTANT MARRIAGE.—The Rev. Miss Antoinette L. Brown, this morning, as the officiating clergyman, united a happy couple in the bonds of holy wedlock—thus probably becoming the pioneer in this interesting department of Woman's Rights.

The Murder-Crop.—If the present Government of this city were to continue without modification, we should have to record murders as regular productions, as we do those of the generous summer and teeming autumn.

PROTESTANT MISSIONS.—No wise discouraged by their many failures, these missions are going forward with renewed activity. The Mormons, especially distinguish themselves by their zeal in this great work, and are now bent upon the conversion of India; no less than thirteen ministers of this new Protestant sect have already started, and the Book of Mormon Joe Smith's "Word of God," is being translated into all the languages of the earth; whilst, at the same time, the other sects are preparing to deluge China, with a million of copies of King James' Word of God.

A BISHOP—(NOT AN ANGLICAN BISHOP)—IN THE IV. CENTURY.

"Basil had been Bishop but a few months, when he received the order of Valens to communicate with the Arians under penalty of expulsion from Caesarea. To the Prefect bearing the Imperial commands Basil courageously refused obedience.

"The Prefect exclaimed, that no one had ever before used such boldness of speech in his presence.—'Probably,' replied Basil, 'because you have never before encountered a Bishop; for he would have spoken in the same manner, had he been contending for the same things.

"The Prefect returned to meet his master, then on the way to Caesarea. 'We are routed,' he said, 'and by the head of yonder church. He is a man superior to threats, stubborn to arguments, and inaccessible to persuasions. Some one of a weaker sort must be tried, not he.' Valens, far from giving way to what he considered the impiety as well as the seditiousness of the Catholic prelate, sent others of his officers to overawe Basil.

"Constantine, or any one of his sons, would have ordered so contumacious a subject as Basil into exile. Valens did not venture upon proceeding openly with any measures against the imposing prelate. A stratagem suggested itself. The Emperor should appear, Arian as he was, at the altar of the church in which Basil officiated, should the Bishop assent, as his antagonists believed he would, to communicate with the Arian Sovereign, he could no longer refuse to

communicate with the Arian subjects. Accordingly, on the festival of the Epiphany, Valens proceeded with guards and courtiers to the principal church of Caesarea. The Bishop was standing upright, 'Such,' says his friend of Nazianus, 'as the Scripture depicteth Samuel,' neither movement nor expression betraying that he had regarded the entrance of the Sovereign. At the end of the sermon, Valens advanced towards the chancel: but such was the awe inspired by the Bishop in the attending clergy, that not one of them dared unbidden to receive the oblations of the Arian Emperor.

Another Residenter of New York City Testifies to the Good Effects of Dr. McLANE'S CELEBRATED LIVER PILLS. HEAR HIM! New York, August 30, 1852. This is to certify that I have had the LIVER COMPLAINT for five years, during which time I have tried almost all known remedies, but to no purpose.

The Grahamites hold that it is a sin against nature to eat meats. Cold water Protestants generally hold that it is a sin to use wine. They regard it as a creature of the devil, and their lectures, speeches and books against it are full of Manicheism.

Another Residenter of New York City Testifies to the Good Effects of Dr. McLANE'S CELEBRATED LIVER PILLS. HEAR HIM! New York, August 30, 1852. This is to certify that I have had the LIVER COMPLAINT for five years, during which time I have tried almost all known remedies, but to no purpose.

LOST, On the Evening of FRIDAY, the 11th instant, BETWEEN THE PLACE D'ARMES AND THE WHARF, A LARGE SHAWL; the finder on leaving it at this office, will receive ONE DOLLAR reward.

A FEW days ago, Mrs. CUDDY, of St. Mary Street, received over payment for goods, to a considerable amount, which she did not notice till calculating her day's sale. The over payment shall be refunded to the person by whom it was made, on that person calling on Mrs. CUDDY, and giving the necessary particulars.

CHARLTON'S EXCHANGE TABLES, REDUCING CURRENCY INTO STEELING FROM A PENNY TO £5,000 CURRENCY, IN A PROGRESSIVE SERIES OF ONE QUARTER PER CENTUM, From 5 per Cent. Premium to 14 1/2 per Cent. per Annum, and at the Old Par of Exchange; also a series of Tables Reducing Sterling into Currency and into Dollars and Cents, from a Penny to £5,000 Sterling, and several other Tables useful to the Merchant, Accountant and Ship Master.

This highly useful Work is now for SALE at the Book Stores of D. & J. SADLER, Corner of Notre Dame & St. Francis Xavier Streets; and B. DAWSON, Place d'Armes. PRICE 75 CENTS.

CATHOLIC WORKS. Just Received and for Sale, Wholesale & Retail, BY THE SUBSCRIBERS: Hay on Miracles, 2 Vols. in one, s. d. 3 9 The Practice of Christian Perfection, by Rodriguez, 3 vols. 12 6 The Cillon Tracts, 3 vols., 5 7 1/2 The Elevation of the Soul to God, 2 6 Paupers Represented and Misrepresented, by O'Leary, 1 0 Seven Wonders of Jesus on the Cross, 0 4 Lives of the Fathers of the Desert, with the Life of St. Mary of Egypt, &c., by Bishop Challoner, 3 9 An Exposition of the Lamentations of Jeremiah, 0 7 1/2 The Loving Testament of Jesus in the Holy Eucharist, Butler's Feasts and Fasts of the Catholic Church, 3 9

THE MISSION OF DEATH. A Tale of the New York Penal Laws. By Alc. Angelo. 1mo, five paper, cloth extra, 2s. 6d. Gilt edges, 3s. 9d. THE LIFE OF ST. ELIZABETH OF HUNGARY, by Count de Montalembert, Peer of France. The Life translated from the French, by M. de Lamoignon. The Introduction translated, by Mrs. J. Sadler. One vol. Royal 12mo, five paper, with a splendid Portrait after Overbeck, engraved on steel. Cloth, extra, 7s. Gilt edges, 7s. 6d. English Morocco, extra, 10s. The Introduction, which was omitted in the Dublin edition, is now translated, and restored to its proper place. It is a masterly essay on the times of St. Elizabeth, and is worth the cost of the entire book.

CHEAP READING FOR THE MILLION. UPWARDS OF SEVEN HUNDRED (old and new) Volumes on Religion, History, Biography, Voyages, Travel, Tales, and Novels, by Standard Authors, to which constant additions will be made, for FIVE SHILLINGS, YEARLY, payable in advance, at FLYNN'S CIRCULATING LIBRARY, 13, Alexander Street. Printed Catalogues may be had for threepence November 22.

NOTICE. PURSUANT to Notice, a MEETING was held at Mack's Hotel, by the Master HORSE SHOERS of the City of Montreal, for the purpose of establishing a LIST of PRICES for Horse Shoeing. The Meeting was opened, when Mr. JOSEPH SARGISON presided, and Mr. G. SWINBURNE acted as Secretary. The following Resolutions were put from the Chair, and carried unanimously:— 1. Resolved—That in consequence of the present high prices of all kinds of materials used for Horse Shoeing, in connexion with the high prices for all kinds of provisions, the present prices paid for Horse Shoeing are found to be entirely too low to pay the current expenses of the business.

NOTICE. WHEREAS that part of the Act of Incorporation of the College of L'Assomption, which provides, in case of death or resignation, for the election of four of the members of the Corporation of the said College (to replace the deceased or resigned) has become impracticable by the repeal of the Act for the appointing of Parish Officers; an Application will be made to the Legislature, during the next Session of the Provincial Parliament, by the members of the said Corporation, to have the said Act so amended as to provide for the electing of the aforesaid members of the Corporation of the College of L'Assomption. N. BARRET, Priest, Secretary. L'Assomption, Oct. 10, 1853.

NOTICE. MR. ROBERT McANDREW, No. 154, Notre Dame Street, in returning his grateful acknowledgments for the liberal support extended to him since his commencing business in this city, begs to say that he will keep on hand a choice assortment of DRY GOODS, both Staple and Fancy, Wholesale and Retail; and that his Goods will be placed on the most moderate scale of profits. He trusts he will be enabled, by strict attention, to give entire satisfaction to all who may favor him with their custom. N.B.—For sale by the Subscriber, a choice assortment of STRAW BONNETS, of the latest BRITISH and NEW YORK FASHIONS, LOW FOR CASH. ROBERT McANDREW. Montreal, May 11.

EMPORIUM OF FASHION AND MAMMOTH MILLINERY ESTABLISHMENT. SCHWARZ & CO. WOULD beg leave to announce to the ladies of Montreal, that they have taken the Store, 131 Notre Dame Street, lately occupied by Wm. BENJAMIN & Co., next door to Mr. Sharpley, which they have fitted up, without regard to expense, in a superior manner, and where they are prepared to show to the Ladies of Montreal and Canada, the Handsomest, and Largest Assortment of BONNETS, DRESS CAPS, HEAD DRESSES, CLOAKS, MANTILLAS, CHILDREN'S CLOTHING, And other articles of Fashion, ever exhibited in this Market. All the Goods being made up by superior hands, expressly procured from Paris and New York at an enormous expense, they are enabled to assure the Public that every article sold in this Establishment will be of the latest and most Recherche Style, Fashion plates being monthly received, and that prices will be Lower than at any Store this side of New York. P.S.—TWENTY GOOD MILLINERS and TWO APPRENTICES WANTED IMMEDIATELY—apply as above November 3.

NEW AND ELEGANT ILLUSTRATED WORK. PUBLISHED, with the approbation of the Most Rev. Dr. HUGHES, Archbishop of New York. Just ready, part 1, with two superb Engravings, price 1s. 3d. THE LIFE OF THE BLESSED VIRGIN MARY, MOTHER OF GOD; with the History of the Devotion to Her—Completed by the Traditions of the East; the Writings of the Fathers, and the Private History of the Jews. Translated from the French of the Abbe Orsini, by Mrs. J. Sadler. To be completed in four, sixteen to sixteen parts, with a very fine Steel engraving in each.

NEW BOOKS JUST RECEIVED BY THE SUBSCRIBERS, PRACTICAL PIETY, by St. Francis of Sales, mus. 2 6 PERSONAL SKETCHES, by St. John Barrington 6 3 THE RISE and FALL of the IRISH NATION, by ditto 5 0 SHANDY McGUIRE; or Tracks upon Travellers, 2 6 GAZETTER of IRELAND, with Maps plates, &c., 2 vols., 20 0 HOUSEHOLD SURGERY; or, Hints on Emergencies, 2 6 PONTIFICALES ROMANUS, 3 vols.; beautifully illustrated, and bound in Morocco. Price, 45 0 LIGOUR'S MORAL THEOLOGY (in Latin) 10 vols., 50 0 D. & J. SADLER & Co., Corner of Notre Dame and St. Francis Xavier Sts.

ST. MARY'S COLLEGE, WILMINGTON, DEL. THIS INSTITUTION is Catholic; the Students are all carefully instructed in the principles of their faith, and required to comply with their religious duties. It is situated in the north-western suburbs of this city, so proverbial for health; and from its retired and elevated position, it enjoys all the benefit of the country air. The best Professors are engaged, and the Students are at all hours under their care, as well during hours of play as in time of class. The Scholastic year commences on the 16th of August and ends on the last Thursday of June.

NOTICE. The annual pension for Board, Tuition, Washing, Mending, Linen and Stockings, and use of bedding, half-yearly in advance, is \$150 For Students not learning Greek or Latin, 125 Those who remain at the College during the vacation, will be charged extra, 15 French, Spanish, German, and Drawing, each, per annum, 20 Music, per annum, 40 Use of Piano, per annum, 8 Books, Stationery, Clothes, if ordered, and in case of sickness, Medicines and Doctor's Fees will form extra charges. No uniform is required. Students should bring with them three suits, six shirts, six pairs of stockings, four towels, and three pairs of boots or shoes, brushes, &c. Rev. P. KELLY, President.

MONTREAL STEAM DYE-WORKS. JOHN McCLOSKEY, Silk and Woollen Dyer, and Scourer, (FROM BELFAST,) 38, Sanguinet 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 liberal manner in which he has been patronized for the last nine years, and now craves a continuance of the same. He wishes to inform his customers that he has made extensive improvements in his Establishment to meet the wants of his numerous customers; and, as his place is fitted up by Steam, on the best American Plan, he hopes to be able to attend to his engagements with punctuality. He will dye all kinds of Silks, Satins, Velvets, Crapes, Woollens, &c.; as also, Scouring all kinds of Silk and Woollen Shawls, Mignon Window Curtains, Bed Hangings, Silks, &c., Dyed and Watered. Gentlemen's Clothes Cleaned and Renovated in the best style. All kinds of Stains, such as Tar, Paint, Oil, Grease, Iron Mould, Wine Stains, &c., carefully extracted. N.B.—Goods kept subject to the claim of the owner twelve months, and no longer. Montreal, June 21, 1853.

MONTREAL MARKET PRICES.

Nov. 22, 1853.

Table of market prices for various goods including Wheat, Oats, Barley, Buckwheat, Rye, Peas, Potatoes, Beans, Mutton, Lamb, Veal, Beef, Pork, Butter, Honey, Eggs, Flour, and Oatmeal.

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HONEY.

Also, 360 lbs. of HONEY for Sale at the New Canton House, Dalhousie Square.

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Martell's Brandy, in Bond Do Free DeKuyper's Gin, in Bond Do Free, and in cases Wines, in Wood and Bottle Teas, a few good samples Tobacco, &c. &c. &c.

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Montreal, December 16.

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NOTICE.

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

M. P. RYAN.

EUROPEAN IMMIGRATION

CANADAS AND WESTERN STATES,

TRAIN & CO.'S LINE.

ENOCH TRAIN & Co., Proprietors of the BOSTON and LIVERPOOL LINE of PACKETS, hereby give notice that they have made extensive arrangements with the Western Rail Road Corporation, in connection with the Railroads in the Western States, and Steamboats on the Lakes; for the forwarding of pre-paid passengers from Boston to the Canadas and Western States; and are now selling at their office in BOSTON, and at their authorized agencies, pre-paid Certificates of Passage as follows:—

Table listing routes and prices for immigration, including destinations like Albany, Buffalo, Kingston, Columbus, Montreal, Vermont and Canada, Toronto, Hamilton, Cleveland, Sandusky, Dunkirk, Toledo, Detroit, Cincinnati, Chicago, St. Louis, and Milwaukee.

Children under twelve years of age at the time of embarkation, five dollars less than the above; and infants under twelve months thirteen dollars less than the above-named prices, to Boston or Albany, and other places in proportion; but we will not issue a pre-paid certificate for children under twelve years of age, unless accompanied by a passenger over twelve years of age, who must be paid for at the same time and on the same certificate.

The above prices embrace a steerage passage from Liverpool to Boston, by any of our splendid Line of Packets; provisions at sea according to the undermentioned dietary scale; doctor's attendance and medicine on board when required; port charges at Boston, and all expenses of transportation of passengers and baggage from the ship at Boston, to the destination agreed upon.

In addition to any provisions which the passengers may themselves bring, the following quantities, at least, of water and provisions will be supplied to each steerage passenger of twelve years of age and over, every week during the passage, commencing on the day of sailing, and at least three quarts of water per day.

Two oz. of Tea; 5 oz. of Sugar; 5 lbs. of Oatmeal; 2 1/2 lbs. Navy Bread; 1 lb. Wheat Flour; 2 lbs. Rice.

Children under twelve years of age (not including infants), are furnished with six pounds of bread stuffs per week, the usual allowance of water, and half allowance of Tea and Sugar.

As soon as our Liverpool House informs us per steamer of the names of pre-paid passengers embarked, we publish their names in the Boston Pilot, and also notify each purchaser of pre-paid Certificates, either directly or through our agents.

On the arrival of any of our ships in the outer harbor, we immediately dispatch an agent on board, to give pre-paid passengers the necessary instructions regarding their route westward.

Bedding and utensils for eating and drinking, must be provided by passengers; and those going to the Canadas, or Western States, must furnish their own provisions from Boston.

TRAIN & Co., of BOSTON, inform those who take an interest in the welfare of Immigrants, that as owners of the only Liverpool and Boston Line of Packets, they have determined, that their Immigration business shall be conducted in their own name, on their own responsibility, and by themselves or their immediate servants.

In calling public attention to the subjoined list of the Ships which comprise our Boston Line of Packets, we believe that its general reputation as the first of American Lines is sufficiently well known and established. The Thousands of Letters which have been sent by American Immigrants to their friends in every part of Europe, have borne ample testimony to the Rapid and Successful passages made by these Ships, and to the superior Health, Comfort, and Safety which their Passengers have hitherto enjoyed. Many of them will be recognized as vessels which have gained the very highest character, by a succession of unusually rapid passages.

PACKET SHIPS WHICH ARE DISPATCHED IN THIS LINE:—

Table listing ship names and captains: STAR OF EMPIRE, WESTERN STAR, FRANK PIERCE, PRESIDENT, CHARIOT OF FAME, STAFFORDSHIRE, PARLIAMENT, NORTH AMERICA, DANIEL WEBSTER, PLYMOUTH ROCK, SUNBEAM, LEVI WOODBURY.

These Ships, when in the Line, sail from Boston on the 5th of each month, and from Liverpool each week during the year, and are distinguished by a Red Flag with a White Diamond.

OFFICES:—

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These magnificent Ships are all AMERICAN BUILT, and constructed expressly for Packets. They are all New and of the First Class, being built on the most improved principles, and of the best materials. They possess all modern improvements which conduce to health and comfort, as a superior system of lighting and ventilating, the very best Provisions, and a careful medical superintendence. The Captains have been carefully selected as first rate sailors and men of humanity, and an experienced Surgeon is attached to each Ship, and no expense is spared to render this the best and the most popular conveyance to America. As Train & Co. have made such arrangements in Liverpool as will protect their friends from the frauds and impositions sometimes practised there, they believe that those who pre-pay passages cannot but see the advantage of being able to engage with a Respectable House, on favorable terms, for a well known Line of magnificent Packet Ships, and in this way avoid the disrespect, annoyance and delay which they so often experience, when they engage with Agents who are but slightly connected with transient Ships.

As a proof that their Immigration business is conducted on principles uniformly honorable and humane, and that they have been distinguished for the most exact fulfillment of all their Engagements, we are permitted to refer to the Very Rev. THEOBOLD MATHEW, Cork, Ireland.

We also subjoin the following testimonial from the Right Reverend JOHN BERNARD FITZPATRICK, Bishop, Cathedral, Boston:—

"I am happy to testify, from personal knowledge, that the firm of Enoch Train & Co., is composed of gentlemen of tried and acknowledged integrity, and that implicit reliance can be placed in their fidelity to accomplish all that they may promise, to those who have occasion to make any contract with them."

Those applying by letter or otherwise for pre-paid Certificates of Passage, should in all cases express the names and ages of the persons sent for, with their address in full, containing the names of the Town, Land, or Village, nearest Post-Town, and County, together with the address of the person to whose care a letter is usually sent.

N.B.—Those making inquiries for pre-paid Passengers, are requested to furnish the Date and Number of their Receipt.

For further Information, apply to

ENOCH TRAIN & Co., Boston. Messrs. H. JONES & Co., Wellington Street, Montreal; or to Messrs. H. & S. JONES & Co., Brockville, C. W.

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