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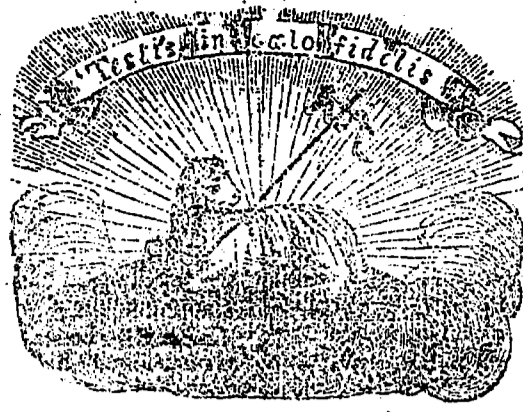
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CATHOLIC CHRONICLE.

VOL. IV.

MONTREAL, FRIDAY, NOVEMBER 4, 1858.

NO. 12.

THE PRESENT OCCUPANTS OF WESTMINSTER ABBEY.

A DISCOURSE BY HIS EMINENCE THE CARDINAL ARCHBISHOP OF WESTMINSTER.
(From the Catholic Standard.)

His Eminence commenced his discourse by giving a brief sketch of the life of St. Edward, and of the history of Westminster Abbey; and then proceeded to inquire whether those who had obtained possession of that venerable building—glorious even in its decay—could be regarded as the inheritors of the faith which St. Edward professed, or as members of the same Church to which the holy King belonged. His Eminence drew attention to the circumstance, that Westminster Abbey was a monument of St. Edward's devoted loyalty to the Holy Apostolic See, having been erected at the express desire of the Holy Father (in commutation of a vow which the saint had made to visit the tombs of the Holy Apostles), and in honor of St. Peter. "But how is St. Peter and his See regarded?" continued his Eminence, "by those who have now possession of Westminster Abbey? The events of the last two years may furnish a reply to this question, without referring to their doctrinal teaching on this subject. St. Edward was firm in his adherence to the See of St. Peter, and the consequence was, that his people enjoyed that greatest of all blessings—religious unity. The present occupants of the Abbey have substituted an earthly supremacy, a Lay Headship over the Church, for that which was of Divine institution, and what is that result? Have they religious unity? Alas, my brethren, you know that utterly different doctrines are frequently taught from the same pulpit. You may one day hear, perhaps, the practice of Confession extolled as useful and edifying; and the next, or the same afternoon, another preacher may denounce it in terms not fit to be repeated. Some profess to believe as we do as to the effects of the Holy Baptism; others regard the Catholic doctrine on the subject as a 'soul-destroying heresy.' Some will tell you that they believe the real presence of our Lord's body and blood: others declare that the Holy Eucharist is a mere commemorative rite. And so on, with most other doctrines; and if we go beyond the Abbey precincts, and cast our eyes over the city, we shall find that there are chapels and meeting-houses of almost endless sects, to be found in the streets—a further proof of the absence of religious unity in England. But look at the building, my brethren, at the very walls—who will say that it was originally intended for the purpose to which it is now devoted? Were those venerable cloisters erected to furnish residences for a married clergy, a room for abortive Conventions, or a school for the education of youth who recite their Pagan plays within a few feet of St. Edward's tomb? Surely you must all see that they are far better adapted for the solemn chant or pious meditation of the hooded monk; and if we enter the sacred building, we shall find the stalls which these holy religious occupied, and in which they chanted the Divine praises, either empty, or (for the most part) filled by the congregation! And what has been substituted for these glorious services and rites, for which Westminster Abbey was erected? A meagre form of prayer, 'performed,' by a band of paid officials, apparently unqualified in every way for such a duty; and this cold service is estimated accordingly even by those who occasionally attend; for Protestant Cathedrals are proverbial for their unattractive and slovenly worship. And where is the altar? Alas! a bare table is now all that remains to mark the place where it once stood; and the daily sacrifice has ceased. It is true that what is called a communion service—expressly excluding the very idea of a sacrifice—is sometimes read there; and that more rarely still, bread and wine are placed upon it, and mutilated Catholic prayers recited. But who believes that this is a sacrifice (the doctrine being expressly denied by the founders of the new church) or is so simple as to suppose that when all is done and said, any change whatever is effected in the elements?—No, my brethren, their words of consecration are spoken into the air; no angels listen to them; the ear of God is deaf to them; and after they are pronounced, the 'creatures of bread and wine' remain just what they were before, neither more nor less, mere bread and wine; and the great majority of Anglicans, clergy as well as laity, believe accordingly, and do not even pretend that they are anything else. But here, my brethren, within these humble walls, that tremendous sacrifice at which it was St. Edward's delight to assist, is day by day offered, and though it is, of course, a low Mass, said by a single priest, with a simple youth for an attendant, yet we, who are Catholics, know perfectly well that the humble service, with no exterior signs of grandeur, is more acceptable to God—on account of the dignity and worth of what is offered, for it is the Immaculate Lamb Himself—than the grandest display that

ever takes place in Westminster Abbey. Let it be a coronation if you will, with the best that this earth can afford, when the very 'bishops' of the Establishment are not afraid to appear in a Catholic vestment, and when the Anglican communion rite is celebrated with all the splendour that Protestantism can achieve—what is that rite but a mere offering of bread and wine (if, indeed, anything is offered) unchanged by an attempted but unauthorized consecration! You all remember the stone altar controversy; and the decision in that case, like the more recent one on the subject of Baptism is sufficient to show—without any reference to the manifestations which it elicited—that the Protestant church of England rejects the Catholic doctrine on this subject, as much as that of Baptism; or, at best, is content to tolerate utterly contrary opinions with reference to these great Sacraments. I was recently in a venerable minister, myself, and I observed upon the floor an altar stone, marked with the five crosses, to show that it had been dedicated to the holiest of purposes—consecrated by a venerable bishop probably a thousand years ago—cast aside as something vile, and profaned as if from a sense of duty. And so it was, my brethren, or at least that was the profession, for those who called themselves Reformers expressly enjoined that altar stones should be treated in this manner; and it appears that their wishes are scrupulously complied with by their descendants. It is, indeed, idle to suppose that St. Edward or our other ancient saints, would have regarded the present possessors of the consecrated building in which their sacred relics repose otherwise than as intruders; or would for one moment have recognised their religious claims; but amongst us they would find the same Sacrifice and services at which they assisted, still offered and recited; the same doctrines professed; the same Holy See of Peter obeyed; and here alone most assuredly would they find that religious unity which they so highly prized, and which is sought in vain without the fold of St. Peter. Who cares or thinks of St. Edward, in Westminster Abbey, now? Is his festival kept there, as it is by us, or, indeed, in any way whatever? Yes, St. Edward's day is remembered by the Protestant chapter. They know that Catholics are accustomed to visit his tomb on that day, and there show their love and devotion to the Saint of God; and every means is resorted to in order to prevent their doing this. You know that every kind of rudeness (to say the least) is displayed on these occasions; and that devout Catholics of both sexes are roughly pushed from the sacred spot, and that this is no longer a spot for such devotional practices! This conduct was again repeated this year, and it was commented upon in the public prints. We must admit, therefore, that so far St. Edward's day is remembered in Westminster Abbey, though certainly not as it used to be, or as it is still observed here.—And what shall I say of the great festival of the Saint whose name the Abbey still bears—the glorious Prince of the Apostles? Alas! my brethren, these are indeed sad changes. But the Catholic Church, when she has been deprived of her own, and her name is cast out as something execrated, quietly and humbly, in faith and confidence, begins her work over again, and patiently rebuilds the altar of God. She has been cast out of Westminster, which has been given to strangers; and a new faith and new rites have been substituted for those which she taught and performed; but she humbly submits to the will of God, who has permitted these changes, and here on this lowly spot, she rears again an altar to His Name, and a temple for His true worship."

CONFLICTS OF THE CHURCH.

(From the Catholic Standard.)

Events have occurred within the past year fraught with the highest interest, and pregnant with the deepest consequences to the Catholic world. Religious tendencies and evangelical sophisms, excited by natural passions and prejudices, have been working with a vigor and earnestness which have already led, or will ultimately lead, to the re-modelling of earthly constitutions and human laws, and to the re-construction of the pillars upon which the government of society is supposed to rest. In those countries whose rulers arrogate to themselves extreme liberality, arising from an unlimited exercise of freedom in matters of faith,—in those countries which Protestantism has more or less blasted with its presence, and introduced or matured revolutionary principles and anarchical actions,—in Holland, in New Grenada, and in England, measures have been framed and laws passed with the intention of laying down clear and distinctive landmarks as to how far religion shall interfere with human policy. The very foundations of the constitutions of these countries have been, as it were, and arrogating that divine right which the Almighty has placed in the Holy See,—viz., infallibility in determining true doctrine and exemption from error,—

might place themselves in a position of fancied security, so as to be able to say to the Church, advancing in the strength of her divine commission, "Hitherto shalt thou go, and no further." The kingdom of Holland was in the beginning of this year moving quietly on in its usual course, but, ere many months had passed, a cry was raised, and echoed, and re-echoed throughout the length and breadth of the land,—a cry which awakened religious passions and prejudices that had long slumbered and slept,—a cry that led to the dissolution of a Ministry under whose rule the country prospered, and established another Ministry whose fanaticism had led them to remodel the laws of the country professedly to prevent the very constitution and the dignity and independence of the throne, being entirely and utterly overthrown, but really for the purpose of persecuting and afflicting the Church of God. In New Grenada, the faithful and devoted sons of the Society of Jesus were banished from the country, and the Archbishop and Bishops expelled; and not many months since a new constitution was framed in that republic, which, while it professes to be the most liberal of all liberal constitutions, is in reality constructed with the view of persecuting the faithful. And it is necessary to speak of constitutional England to show that men, under the pretence of religious zeal, have taken their "glorious constitution" almost to pieces, in order that they might so re-model and so reconstruct it as to hinder the working of the Church and destroy her organisation? The "Ecclesiastical Titles Bill," the "Maynooth Commission Bill," the "Recovery of Personal Liberty Bill," will indelibly imprint upon our Statute Book the character of everlasting disgrace.

But this is only the natural working of that human system commonly known as Protestantism. It is human in the beginning and human in the end, and therefore must be opposed to that divine religion whose true followers must either conquer or suffer martyrdom. We have stood on the summit of the mountain and seen the glorious orb of day rising majestically in the east, pouring a flood of bright effulgence all around, but, in a little while, small and apparently insignificant clouds of mist rose imperceptibly from the cold and heather-clad earth, gradually waxing larger and larger, until the whole gathered and concentrated into one impenetrable cloud of mist, darkening every object around, and impervious to the rays of the sun. So is it with Protestantism. Small mists of error at first begotten in the heart and intellect of one individual, were communicated to others over whose minds similar mists hung, until they have gathered and concentrated into one mighty cloud, darkening the intellect, and making the soul impervious to the beaming rays of truth, so that the light of Scripture and tradition penetrates not the darkness, and the illumination even of supposed damned spirits, speaking through the agency of table-moving, is preferred to the living voice of the Spirit of truth speaking in and through the Church. Begotten of earth, it is earthly, and hostile to that which is divine, hostile in its principles, its maxims, its laws, its very constitution.

The Church seeks not and needs not the toleration of the world. She will enter into no compromise with her. Human laws will not stay its progress: she is guided by supernatural laws, and respects not the reason of man. It must submit to her authority. Therefore she stands immovable amid all the storms and tempests through which she passes in her onward course. Immutable as the pillars that support the throne of the Eternal, she makes her way irrespective of the malignity and machinations of men. While monarchies appear on the eve of dissolution, and human dynasties sink from view, she remains the same "yesterday and to-day, and the same for ever." Men frame measures and enact laws against her; and while they are engaged in their deliberations amid wrath and fiery words, her representatives meet together, but their consultations are pursued in peace and brotherly love and kindness. That charity without which the richest are poor, which dries the tear of sorrow, which lights the fading lamp of hope, which distils its precious balm to the hearts of the weary, and which is a pure emanation of the Divinity, fills the hearts and souls of the faithful, and enables them to conduct their deliberations under the influence of its cheering spirit.

THE VIRTUES OF THE IRISH.

(From the Catholic Telegraph.)

A short time since, we published an article on the "vices of the Irish," in which the dark side of the Celtic character was brought on in clear relief; as an act of justice, therefore, we add a few words designed to present the other and the fairer side of that much maligned character.

In considering the virtues of the Irish, we leave

out Ireland's great men. Her long array of canonised Saints, and Martyrs, and Doctors, her incorruptible Statesmen, her devoted and disinterested Bishops and Priests, have a history written, which needs from us no comment. We speak only of the virtues of Ireland's wretched and down-trodden masses, of the Railroaders, the hod-carriers, the day-men, with whom our country swarms.

In the first place, these common men will not be denied, even by their enemies, the virtue of Faith.—They have held to the faith in the midst of trials greater than those to which the Anglo-Saxon succumbed. Terror and flattery, proscription, confiscation, and outlawry, have been tried in vain upon them. For their faith they have suffered poverty, insult, contumely, exile. Their enemies make the constancy with which they have adhered to the Faith of St. Patrick a subject of reproach to them. Faith, therefore, with its accompanying virtues of reverence towards holy things, of obedience to their pastors, of deep and abiding desire not to go permanently wrong, belongs, undoubtedly, to the Irish.

Secondly, we presume no one acquainted with them will refuse to accord to the Irish their virtue of honesty. The scrupulous exactness with which they strive to pay their debts, the fidelity with which they use the money entrusted to their care by their employers, the simplicity with which they make known their real circumstances to those from whom they desire credit, are too well known, to need that we should expose them as virtues of the Irish.

Thirdly, the Irish are distinguished for the virtue of charity towards their neighbors, both in word and in deed. No true Irishman ever refused his mite to any one in distress. No true Irishman was ever a deliberate calumniator of his neighbor. An Irishman could not, for money, be induced to write, and re-write, and publish again and again, refuted calumnies. The children of Irish Orangemen will do that or any other dirty work, whereby they may turn a penny; but the true Irishman seems to live by such vile means, as the injury of his neighbors.

Fourthly, a trait that shines bright in the Irish character is, fidelity to kindred. Those who have witnessed the sacrifices of poor servant girls, to get together enough to buy a bank check for the poor old mother or father, or sister or brother, in the old country, need not be told how attached are the Irish to those to whom nature binds them. We have seen men who denied themselves even the necessities of life in order to relieve the wants of their kindred in Ireland. One man who lived in the country, walked forty miles in order not to diminish by the stage fare the sum of fifty dollars, necessary to purchase a ten pound check for his old mother. Another would not join in a pleasure excursion, because he remembered the dear ones awaiting at home the fruit of his labor in America. And so a thousand instances of poverty endured, of inconvenience suffered, and of insult disregarded, might be cited, showing the fondness with which the Celt clings to his kindred and his home. Contrast this with the indifference with which the Yankee wooden-nutmeg vender, or schoolmaster, or book agent speaks of the "old man" and "old woman" at home in Connecticut, and you will appreciate the natural virtue which in the midst of such untoward associations, preserves undiminished the fire of domestic, or, as St. Paul calls, "natural affection."

Finally, (for we should be endless were we to enumerate all the virtues of the Irish), the true Irishman retains, with all his desire for the prosperity of the land of his adoption, an ardent love for the land of his birth. There is not an Irish heart now but leaps at the prospect of England's coming downfall, and rejoices in the thought that the Green Isle is again to lift up her head and throw off the Anglo-Saxon chains that have so long fettered her.—God grant that their desire may be soon accomplished! But in the meantime, the love of the Celt to the land of his birth will not miss the reward.

SUPERSTITION IN IRELAND.

(From the Catholic Miscellany.)

It cannot fail to strike the most superficial observer, that fanaticism, though it is never completely inactive, discharges its virus more copiously at certain periods. The Saints at Exeter Hall, and the *Ratundo*, have these periodic discharges, and the late famine in Ireland stirred it up and brought it forth. The idolaters were chastened down to seriousness of spirit; this was their day of visitation, and the Saints determine not to let it pass by. The standard of the market measures their prospects of success. The *Times*, that great mouth-piece of English bigotry, cries out in hoarse tones the signal of attack. There is distress in Skibbereen! There is starvation in Conemara! To your tents O Israel. And forth-

with a whole brigade are quartered through the country. Do they hope to convert the nation? We can hardly believe they do. They, indeed, convert the nation! How can they so easily forget the experience of the past? Do they think that the people will now, for a pot of soup or a rag to clothe themselves, sell their faith, which the combined force and art of the British Government, during nearly three centuries, could not force them to abandon! Then it seemed impossible that the new light should not shine upon them for every other light was shut out. It was a crime to teach and it was a crime to learn; did a person seek an education in foreign parts, it was a crime for him to return home. The parson to give force to his argument was generally clothed with the office of Magistrate, and armed with the power of the word and the sword. A code of persecution, enlarged and corrected year after year, until it was reduced to geometrical exactness and rendered as perfect as any code could be, was placed in his hands, and the people were, without protection, at his mercy—there seemed to be no avenue of escape. Still they held on to their old faith. The people that withstood such a trial, can they yield to a parcel of street brawlers.

Unless the excess of their zeal has blinded the minds of the ministers of the Establishment, they must know that this crusade will terminate to its loss. It was begotten by law; it was fostered and raised up by law; it was forced on the country by law; the law is the ground on which it stands, and the pillar which supports it. The day, therefore, on which the first statute of these laws, by which it is fenced in, was erased, its doom was sealed. It must fall: it may be sooner, it may be later; but fall it must. The Parliament is not as careful of it as it is used to be. The quieter men keep themselves in a tottering house, the longer it will hold up. Agitation will only hasten its destruction. And, though this has our hearty good wishes, we are astonished at their blindness that they do not perceive it themselves. They at least ought to be satisfied with things as they are. They enjoy the fat of the land.—Their flocks are few and far between; they can therefore spend their time pleasantly, taking care of their wives, procuring livings for their sons, and husbands for their daughters. Or, if they have a taste for the chase, they may become, like Nimrod of old, mighty hunters before the Lord. They have, indeed, happy times; but they are not envied. No one thinks of molesting them in the least. On the contrary they are often highly respected. Being men of education and influence, they are often of considerable advantage to the district in which they reside. It is their interest to remain quiet; and many of them understand it, and allow the people to go their own way in peace.

But if they cannot contain themselves; if they must at this time make another strong effort to propagate the light of the Reformation, why not keep the holy or unholy work to themselves? Has the spirit of bigotry died out in its greatest stronghold, Old Trinity? Can it not send forth champions enough to fight its own battles? Or, is the cause so odious that even few of them are willing to take openly a prominent part, and that they must search through Scotland and Wales, and the back lanes of Dublin and Belfast for suitable instruments to be used under their direction? That cause must be low indeed which the alumni of Trinity shrink from openly taking up. And, in truth, the office of an Irish Bibleman is of the lowest and most revolting nature. The person fitted for it can have little of the milk of human kindness about him. His mission is "to tear up and to pull down, to waste and to destroy." With dogmas or forms of sound words he has no concern: his is a work of destruction. Learning, education, whatever tends to refine the minds or soften the heart, would be utter disqualifications; he must be as ready to raise a fight as sing a psalm. Wherever famine rages most deadly, there he must be like a bird of prey, with cadaverous aspect, seeking whom he may destroy. He enters the hut of the peasant, not like the good Samaritan, to bind up his wounds, but to render his pang keener by attempting to rob him of the very balm which could soothe his affliction. He holds food and raiment in one hand and with the other holds out to him the cross, and tells him only trample on that and he shall live! Do they think that those whom they thus force to abandon their faith can be sincere? Is this the sort of converts they are so anxious for? They cannot but know that they will put up with them only during the winter, and when the storm will have passed by and by the season of plenty returned, that they will desert them again. The few that have been so unfortunate as to fall under the temptation, are they not already flying from them? When we read of the agony of conscience which these poor creatures suffer; the shame they undergo in coming before their acquaintances and publicly asking pardon for the scandal they had given, we are horrified. Verily the authors of their misery will receive their reward.

These Biblemen, and they who sent them, well know that they are safe only through the forbearance of the Catholic priesthood. Did the Clergy make even an indirect appeal from the altar to the passions of the people, not one of these street brawlers could show his face in public. Even questions of controversy are seldom discussed, at least in the Southern parts, though there is a discourse every Sunday. The doctrines of revelation, the morality of the Gospel, the precepts of the Church afford the priest abundant themes for instruction. There is no occasion for controversy where all are of one mind and faith, and have attained to a knowledge of the truth. But if the country is to be run over by these fanatics, can they be expected to stand with folded arms, and tamely hear themselves vilified? Will they suffer the people under their charge to be harassed? They will be faithless to their duty if they do so. Can

they not deal back the blow with tenfold severity? The Irish are of excitable temperament, and not very averse to theological controversy. When the Catholic priesthood will exhibit to them the injustice of the Establishment, the misery it has entailed on the country; when they will set before them the endless contradictions of Protestantism; when they will repeat to them the names of the various sects it has produced—names as strange to them as if they were calling the muster roll of the rebel host below,—will they not produce a powerful impression on the people. For them, therefore, we have no alarm or apprehension. There never yet was any unusual excitement that has not resulted to the advantage of the Catholic Church and the loss of the Establishment. The wisest course for its friend would be to remain quiet; or, if they need an outlet for their zeal, let them contribute money and send bibles and missionaries to China or Timbuctoo, where they can do themselves no injury. The Establishment has always suffered more from the blind zeal of its friends than from its greatest enemies.

IRISH INTELLIGENCE.

THE DIOCESE OF DROMORE.—We have learned that one of the most honored and revered members of the Irish Prelacy, the Right Rev. Dr. Blake, Lord Bishop of Dromore, has, by reason of his declining health and continued bodily infirmity, thought fit to apply to the Holy See to be relieved from the active duties of his sacred office. But the Holy Father, under the advice of the Sacred Congregation, to whom the request was submitted, declined in the most affectionate manner to receive Dr. Blake's resignation of his bishopric, but assented to the election and appointment of a Coadjutor, who, in the impaired state of his Lordship's health, might officiate on his behalf, and discharge the ordinary Prelatic functions in the diocese. The intimation of this decision of the court of Rome having been received by the Archbishop, it is intended to hold an election for the Coadjutor-Bishop of the diocese in the Cathedral Church of Newry, on Tuesday, the 25th inst., at which all the Bishops of the province will be assembled.

A meeting of the Parish Priests of the diocese took place on Wednesday in Killybegs for the purpose of electing a Coadjutor Bishop, rendered necessary, it would appear, by the advanced age of the much respected prelate who, for the last thirty years, has filled the office of Bishop of Kerry—the Rt. Rev. Dr. Egan. The proceedings of the day were, we understand, inaugurated by a High Mass in the chapel. The clergy then assembled at the palace, where they remained in conclave for a great portion of the day, under the presidency of their Diocesan. The proceedings, being, of course, private, we can only announce the result of the scrutiny.—The Very Rev. John O'Sullivan, V.G. and P.P., Kenmare, Dignissimus; the Very Rev. David Moriarty, President of Drumcondra College, Dignior; the Very Rev. John G. McEnery, V.G. and P.P., Tralee, Dignissimus. The following is from a Kenmare correspondent:—"We were delighted beyond measure when we heard of Father John's success. On Wednesday evening, every house in town was illuminated. The town and surrounding country was beautifully lit up with bonfires. We even had fireworks on a small scale."—*Tralee Chronicle.*

Workmen are now busily employed in completing the Catholic cathedral at Killybegs. It is contemplated that it will be finished in ten months.—*Id.*

The Rev. Fathers Rinolfi and Vilas, of the Order of Charity, opened a mission in St. Peter's Catholic Church, Drogheda, on Sunday, consisting of a series of sermons and instructions on the moral and eternal truths. The opening lecture was delivered by Father Rinolfi.—*Ulsterman.*

CONSECRATION OF BALLINDERRY CATHOLIC CHURCH.—This sacred edifice was consecrated on Sunday, when an eloquent and morning discourse was preached by the Rev. Dr. McMullan, of Ardglass, and over £120 were collected to defray the debt due on the work.—*Id.*

CONVERSION.—Mr. Matthew Hayes, of Loughcaldra, in the parish of Anna East and county Cavan, was lately received into the bosom of the Catholic Church in the chapel of Killybegs by the Rev. William McAuley, Catholic Rector of Anna East.—*Anglo Celt.*

PRELATES FOR THE EMIGRANTS.—The Rev. Dr. O'Brien preached on Sunday, in Marlborough-street Cathedral, a sermon on the necessity of sending Priests to the Irish abroad—and such a sermon as only the highest genius and strongest fervor could produce. As the orator portrayed the history and sufferings of the Irish Church, her glorious triumph, and the grand mission lying in prospect before her, the congregation could scarcely restrain their emotion. He concluded by exhorting them to aid the pious youths who are ready and willing to devote themselves to the great work, but who cannot go forth for want of means. There was no collection, but any of the Clergy will receive contributions of the faithful to the Irish mission.

MAYNOOTH COMMISSION.—The Queen has appointed Sir John Young, Bart., a visitor of Maynooth College, in the room of Sir W. Somerville, Bart., resigned.

LORD ST. GERMAN'S AND THE BALLINASLOE NUNS.—The Earl and Countess of St. German's, having visited a Bazaar held by the "Sisters of Mercy" at Ballinasloe, the wrath of the conventicle is kindled. A Rev. Mr. Walker, thus gives vent to his wounded feelings in a letter to his Lordship, who is reported to have read it unmoved, and without any visible signs of compunction:—"Your Excellency appears among us not as a private individual, but as a representative of a Protestant constitution, which affirms that the system of Rome is idolatrous and damnable. To that declaration I subscribed at my ordination vow, pledging myself that with all readiness of mind (the Lord being my helper) I would banish and drive away all erroneous and strange doctrines contrary to God's Word. Your Excellency has appeared on the present occasion to strengthen and help to take root the institution above-mentioned, the members of which are the sworn and acknowledged agents of the Church of Rome by their profession and calling, set apart to forward its baneful and wicked teaching, and to subvert the Gospel of the Lord Jesus Christ as contained in the Word of God. Your patronage, in fact, (though it might appear considerable on the ground of Christ) will supply the means of resistance to what you profess to believe as the truth, while the concession (intended, no

doubt, for good) cannot conciliate that which all history and experience prove to be impossible (from its nature and principles) to be conciliated, which, too, only affords stronger ground for the adversaries of all civil and religious liberty to advance towards the condition of things which we witness in the present day in the States of Tuscany, where enormities have been perpetrated which have roused even the most apathetic to protest and declare against."

LISBURN ELECTION.—The election is decided. Mr. Jonathan Joseph Richardson was proposed by Captain Bolton, and seconded by Mr. Miller; and Mr. Birney was proposed, amid great interruption, by Mr. Lucas Waring, and seconded by Mr. Beattie, and there being no other candidate, and the show of hands being decided in favor of Mr. Richardson, a poll was demanded for Mr. Birney, to take place on Monday, and the proceedings terminated. The *Belfast Mercury* states that Mr. J. J. Richardson has been returned without opposition, Mr. Birney having resigned.

THE GREAT EXHIBITION.—In a fiscal point of view the past week has not been as satisfactory as could be desired. The attendance upon two or three days was very meagre, sinking upon one occasion to little more than 5,000.

THE LATE FATAL RAILWAY ACCIDENT.—The effects of the *Celtic Ecodus*, and the subsequent invasion of foreigners upon the soil of the warm-hearted Irishman, were strikingly displayed on the occasion of this terrible disaster. The *Evening Mail* says:—"We have heard from unquestionable authority that many thefts were attempted and some committed on the luggage and personal effects of the killed and wounded passengers during the very first moments of confusion that succeeded the accident. Worse even than this, we have been informed that assistance in the removal of the sufferers was refused until stipulations for payment were entered into!" This melancholy change in the character of the population of Ireland, is fully accounted for by the *Ulsterman*:—"Foreigners are rebuilding our deserted homes; our enemies for ages, even those who have made us what we are, are crowding in likewise, to fatten on our substance. A base compound of Scotch and English adventurism is mingling fast with the pure old Celtic race, corrupting and poisoning, like the most deadly barm, that same spirit of Irish nationality, which has been so long the boast and the glory of our fathers and ourselves." Lieutenant Tyler Royal Engineers, who has been directed by the Board of Trade to inquire and report in relation to the calamitous accident on the Great South and Western Railway, arrived in town on Tuesday for that purpose. Shortly after his arrival he proceeded to the terminus at the King's-bridge, and minutely examined the engine and the carriage belonging to the ill-fated train. He subsequently went by special train, accompanied by Mr. Pennefather and Mr. Kane, two of the directors, and Mr. Miller, the engineer, to visit the scene of the disaster, and continue his examination and inquiries there. He will also attend the proceedings at the inquest to be continued at Naas, and that which is to be held at Steven's Hospital, in order to learn all the circumstances connected with this sad and deplorable accident. On inquiry at Steven's Hospital on Tuesday we were informed that the four patients lying there were progressing very favorably. Two of them, Dr. Stokes's servant and Miss Coffey, are considered out of danger. Miss Pack and Miss Farrell are still, however, in a very precarious state. Surgeon Adams also reports that Mrs. Blacker, who is lying at Straffan station, is progressing most satisfactorily.

ANOTHER FATAL RAILWAY ACCIDENT.—An occurrence of a very melancholy character took place on Wednesday upon the line of the Killybegs Junction Railway. An elderly woman named Regan, who owns a farm in the neighborhood of Mill street, through which the Killybegs Junction Railway passes, was going from one side of her farm to the other by a passage to which she has a right. She had at the time a quantity of turnips on her head and was stooped, and had her cloak drawn over her head. Just at that moment the train which had left Killybegs for Cork came on at full speed, and the unfortunate woman, who did not hear it approach in time to get out of the way, was knocked down by the engine, the train passed over her body and she was of course crushed to death. The son of the deceased, we understand, affirms that the cautioning whistle which should be used on approaching a place where a right of way across the rails existed was not sounded, while the engine-driver, on the other hand, asserts that the usual signal was given. An inquest was to have been held this day, on the body by Mr. Jones, of Mallow, coroner for the district.—*Cork Examiner.*

Two boys, named Coffey and Donegan, were convicted before the Recorder on Wednesday, of having stolen a purse containing 15s. from a lady, named Maxwell, at the Exhibition. In sentencing Coffey to four years' penal servitude and Donegan to three months' hard labor, the Recorder said that it was a pleasant circumstance to reflect upon, that notwithstanding the multitude of persons who have visited the Great Exhibition since the period of its opening in May last, this was the first offence which had been proved to be committed within the walls of that building.

SPECIAL COMMISSION.—We can assert, on good authority, that the holding of a special commission in Monaghan has not met with the sanction of the government.—*Northern Standard.*

THE KELLY PROPERTY CASE.—On the 7th ult., Dr. Kelly gave judgment in the case of the charge against Sarah Kelly and Christopher William Campion, for having entered into an unlawful conspiracy with one John Robert Malone to defeat the course of justice by procuring the destruction of certain letters, in issue in a cause pending in the Prerogative Court, where Sarah Kelly was promotor, and Elizabeth Thewles, otherwise Dease, was impugnant, being the originals of the documents known in said court as exhibits A, B, C, D, and E. After some lengthened remarks the learned magistrate dismissed the summons, and discharged the defendant.

FORTUNATE DISCOVERY.—As Mr. Thomas O'Connor, of Pallas, was lodging the proceeds of his day's sale in the National Bank at Ballinasloe, on Wednesday last, he observed a small packet upon the floor, which, on examining, he found to contain no less than £1,000, in notes. Upon inquiry he found the owner, who merely politely thanked him for the parcel.—*Galway Express.*

A remarkably fine American ship, the Iowa, Captain Reed, burthen 200 tons, sailed on Thursday from Queenstown, with 372 emigrants for New York.

IRISH RAILWAY.—DOWNPATRICK AND BELFAST.—It is proposed to apply to Parliament in the next session for power to construct a railway from Downpatrick to Belfast, and instructions have been given to the engineer to prepare the requisite plans and sections of the line, in accordance with the standing orders of Parliament.

DONEGAL AND DERRY JUNCTION.—Preparations are being made for promoting a line of railway from Donegal to a junction with the Londonderry and Enniskillen Railway, near Lowtherstone. The proposed line is to pass through Ballyshannon and Pettigo, and thus to bring Donegal in railway communication with Londonderry and other places to the east and south.

LIMERICK AND FOYNES.—The works on this line are to be commenced immediately. It is to be extended from Limerick along the banks of the Shannon for a distance of 25 miles, passing through the towns of Adare, Rathkeale, and Askeaton, to the harbor of Foynes. The estimated cost is £130,000 and Mr. Dargan, the contractor, has engaged to complete the line within nine months after obtaining possession of the land. It is believed that Foynes harbor will make a good port for Transatlantic steamers, being only 35 miles from the sea, and having a depth of 55 feet at low water. The first sod was recently turned near Foynes by his Excellency the Lord-Lieutenant of Ireland, in the presence of several distinguished personages. The island of Foynes, which is situated on the south side of the Shannon, forms the harbor, and the land, both of the island and the mainland, being very high, affords excellent shelter for shipping, and is considered to be a very desirable place for the purpose contemplated.

During the great Munster fair a prodigious horse was exhibited in Limerick. This animal, said to be the largest cart horse in the United Kingdom, stands 21 hands high, and weighs 25 cwt. He was foaled in Yorkshire, is 9 years old, color light bay, with black legs. At 3 years of age he drew 5 tons weight.

Mr. Anglim, secretary to the Munster Fair Commissioners, gives the quantity of live stock disposed of at the great autumnal show—horned cattle, 4,454; sheep, 6,680; horses, 1,427; pigs, 1,872. The reduced tolls of the Munster Fair did not exceed £75.

THE WIND'S LUCK.—On Monday last £252 worth of Herrings were enclosed in one net in Kinsale harbor. The boatmen, fearing it would break from the weight of the fish, shot another net round it and succeeded in drawing the whole quantity, 25 boat loads, on shore. The lucky net belonged to a poor widow, and this was the first time it had been wet this season.—*Cork Paper.*

THE CONSTABULARY FORCE.—A Parliamentary return has been printed, showing an abstract statement of the amount of constabulary force employed in Ireland on the 1st of December last. The total number of officers and men in the force, including 71 magistrates, was 12,417, and there were 353 horses. The total expense of the force in the year 1852 was £572,541 14s 7½d, of which the proportion charged on the Consolidated Fund was £543,533 17s 11½d, and the amount borne by counties, cities, and towns was £29,007 16s 8½d.

The 17th and 91st Infantry, in Dublin garrison, are to proceed to Cork for embarkation. The rumor is that this sudden movement is connected with the Turkish question.

EFFECTS OF WAR ON IRELAND.—It has been for many generations past the fashion in this country—and a very natural fashion it has been—to look forward with hope to any war in which England may be engaged as an opportunity for securing to Ireland a justice denied her at other times. I must confess, however, that the commencement of this war inspires me with very little hope in that direction; and I would far sooner take my chance of good to Ireland from the prosperity and peace of the empire than from the dreadful chances of war. At the present moment what Ireland requires above all other things is peace and a normal state of affairs for some years to enable her, after the bygone disasters, to get fairly on her legs again, and well to enter a new career of regular industry and commerce. But war is certain to disturb everything, to take everything out of its proper proportions; unduly to discourage one thing and unduly to encourage another; to create a fictitious prosperity in one direction and in another a fictitious adversity; and after a few years, when peace returns, to plunged the infant, tottering, struggling industry of Ireland into a confusion the consequences of which may be very serious. I see so much before us of good for Ireland in peace; so much that England must inevitably concede to us in a very few years; so much of prosperity and new life in every department of industry and enterprise if the present advantageous circumstances were allowed fully to develop themselves—that I tremble at the shock and the disturbance which war may bring upon us, and I heartily trust that if war, with all its horrors, does really come it may have a speedy end.—*Tablet.*

IRISH FACTORY GIRLS IN BELGIUM.—It will be seen from a report of a meeting (in another column), which was held in town on Wednesday, that some factory girls who recently left Belfast, have been infamously and cruelly treated in a Belgian Establishment. The facts are these. A fellow named Steele, an Englishman superintending a factory kept by Germans in Belgium, induced a number of females from the mills of Belfast to go over with him, promising them high wages. It appears they foolishly went without any arrangement to ensure fair treatment; and the result is that this fellow Steele and his confederates have been working the girls like slaves, beating them cruelly, and absolutely starving them. The English Government has properly taken the matter up, bringing home the unfortunate girls, and obtaining whatever redress they can. The meeting was fortunately prevented from being carried away by its feelings, by some timely and sensible remarks from Mr. Watson, who showed that in all foreign mills, girls were not treated in this way. In some he mentioned they were right well off; and he therefore very properly advised the meeting to keep themselves to facts, and avoid the risk of rash imputations of a general nature. These poor girls have certainly been most brutally treated. But a good deal of blame rests within ourselves at home. The creatures inconsiderately allowed themselves to be entrapped and deluded, and there was no one, clergyman or friend, to warn and protect them, and see that they were not the victims of a cheat. In fact, they go away to all parts of the continent in the same unthinking way, even to Norway itself; and no effort is made to save them in time from such ruffians as Steele. This exposure is a warning which we hope will not be lost.—*Ulsterman.*

KIDNAPPING EXTRAORDINARY.—To what the *Souper Mission* has come in Cappamore. A few days ago a woman called at the Limerick union workhouse, for two girls who had been inmates of the establishment for the last nine years, and were under the impression that their father had emigrated to America at the time they were placed in the house. The woman represented herself as their step-mother, and assured them that she was prepared to send them out forthwith, provided they went with her; and to make the tempting offer irresistible, she had brought dresses which she said she had prepared for their voyage. Little time was lost in accepting the offer made, under circumstances so cheering; and that evening saw the girls at Cappamore, where they remained for the night. Next day they were told that the preparations were not completed for their voyage, and that it would be necessary for them to remain some time where they were; but that in doing so they should go to school. They were further told that if they went to the school which is under the care of the Cath-bruck missionaries of the district, and abjured their creed, there would be no delay affording them plenty of money to proceed either to America or to Sydney, whichever they liked best. The upshot of the matter was, the girls calculated—they would not submit to the terms proposed, preferring the workhouse with their father to the temptations with which it was sought to lure them; and off they decamped as quickly as possible, taking with them the new clothes, and applying for admission again to the workhouse. Through the agency of Mr. James Ryan, the guardian of the division, their case was brought before the admission board, Mr. E. Beauchamp in the chair, who took a legitimate and proper view of the subject, and denounced the contemplated act of kidnapping in the strongest possible terms. An unanimous order of the board was made that the girls should retain the clothes, and that they should be admitted.—*Limerick Reporter*.

The Limerick papers complain of the unprecedented shipments of potatoes from that port, where the export has risen to 9d. per bucket, and that the pressure on the poor is nearly as great as in 1846 and 1847.

FOOD SUPPLIES.

The prices of all marketable commodities in the way of provisions continue to rise in Dublin, and throughout this country generally. All the Irish journals loudly complain of this state of things as being unwarranted by any peculiar circumstances. The produce of the harvest promises to be at least an average one, so far as the cereal crops are concerned; and, as regards the potato, there is now every reason to hope and believe that the "panic" which prevailed during the last fortnight or three weeks was not altogether justified, and that the deficiency will be by no means so serious as was apprehended on the first announcement of the reappearance of the fatal distemper.

The reports from the provinces are, generally speaking, corroborative of the views expressed by the Dublin journals. In Sligo, for instance, it is stated that the potato disease has materially decreased, and that the markets are amply supplied with healthy tubers, which obtain high rates—a certain indication of the return of confidence in the soundness of the crop. A still more satisfactory report of the prospects of the harvest in the large portion of the province of Ulster is supplied by the *Louth and Down Pilot* of yesterday. It is as follows:—

"We are enabled to state, as the result of inquiries very generally prosecuted in the counties of Louth, Down, Meath, Monaghan, and Armagh, being the counties that come under our cognizance, that though great injury has been done to the potato crop—the recent heavy rains extending the progress of the disease—a large and abundant yield will yet, making ample allowance for all losses, reward the labor of the husbandman, and that the crop will be more than an average one. The flavor of the potato this season is also excellent. Owing to the active progress of final harvest operations, and the impetus given to farmers by high prices in bringing grain to market, the supply of potatoes for sale has not been so large as usual, and in consequence the price has greatly advanced, so high a sum as 5s per stone being now obtained. This drawback as to scarcity and dearth, however, conveys the gratifying assurance that the farmers have no fears of the remainder of the crop, as, if the blight continued to advance, the market would be glutted with potatoes."

The *Banner of Ulster* thus refers to the state of trade and agriculture in that quarter:—

"When we state that the general affairs of commerce in this town are exceedingly quiet, we only give the stereotyped history of most manufacturing localities in Great Britain at this moment. Finance is tight, no doubt; but in the capital of Ulster bills continue to be discounted readily, on terms as low as the 'minimum' rate of the Bank of England. Those who study the monetary tariffs of these countries will see that the fact alluded to is rather extraordinary, and certainly it indicates a fair amount of commercial confidence in the trading ranks of Ulster. Much, of course, must depend on the results of harvest labor as to future prospects, and we are glad to know that we are fully corroborated in our statement of Tuesday last—viz., that the cereal crops of the lower districts in Ulster have turned out infinitely beyond expectation. Flax has proved especially remunerative to those growers who have already marketed produce, and the potato crop, though much injured, is not anything like so bad as some melancholy croakers would lead us to suppose."

A writer in the *Belfast Mercury* endeavors, in the subjoined communication, both to demonstrate the unreasonableness of the existing and advancing market rates, and also to account for their origin:—

"With yourself and other well-wishers of our country, I regret much to see the rapid upward movement that our grain-market has assumed within a week or two. If this were in the legitimate course of trade there would be nothing for it but to abide the consequences; but, instead of that, this movement has taken the best informed unawares. So well it might, when we find that there have been planted in Ireland this year 220,000 acres of potatoes, which, together with a superiority of quality, have, up to the present time, yielded more largely than any crop of potatoes we have had for the last ten years. Now, let us admit, for argument's sake, that the half of the crop may be lost, which will not at all be the case, as I contend there has not been a single potato lost up till this time, the partially diseased ones having all been made use of for pigs, poultry, &c. If we take the produce of the 220,000 acres at six tons to the acre, it would give the immense amount of 1,320,000 tons,

or one-fifth of a ton of potatoes to every man, woman, and child in Ireland, if our population be only 6,500,000. Of course, I do not say a word about turnips, mangold, or beet, or of the immense quantity of fat cattle, pigs, and poultry, which, when the Government enumeration sees the light, will show an array of figures in the pig and cattle departments that has seldom been witnessed by any of us before. Then, as to our oat crop, I believe it is shorter, on an average, than last year; but this I am sure of, that on all rich, low-lying grounds, it is much better than it was last year, as on this kind of soil last year it was lost through luxuriance; whereas, this season, it has a good length of straw, and is rich and plump in grain. Our wheat crop has been very good; I have not heard a single complaint of the yield; the only regret is, that we have had too small a breadth of it. Taking all in all, there is no doubt that we must look to some other cause for the sudden advance in prices of grain than any want or short crop in our own country. Sir, I have been making inquiry, and I find that, for speculative purposes, the Belfast market has been regularly 'rigged,' and, to a certain extent, the Liverpool one too. Of all the large sales that have been made in Belfast for the last fortnight, I have the best reason in the world to believe one of them was not purchased by a legitimate holder, or to go into consumption either; nor will one of them be held by the parties who have purchased for a month longer, if they can help it, or a single particle leave the country, but one lot that was purchased by a Greek house. I do say that such transactions are to be reprobated and put down, if possible; and I would warn the parties so acting, that the bankers' detectives are on their track, watching them narrowly; and a better lot of peace-preservers than our bankers we could not have; and I do trust that they will take prompt steps to bring some of them to a sense of propriety, both for their own sakes and that of the best interest of our country."

WAGES—HOW TO STOP EMIGRATION.

(From the *Weekly Telegraph*.)

The maltreatment of the laboring classes in this country has been, for centuries a disgrace to civilization, and a dishonor to Christianity. The object that has been steadily kept in view has been to under-pay the working classes; and with what devilish skill that object has been aimed at, we have the incontrovertible proof in this fact, that, though the poor in England and Ireland were, nearly about the same time robbed of their estates—the monastery lands—still a means of relief, however imperfect and inefficient, was provided for the English laboring classes in the reign of Elizabeth, and yet never conceded, even in form, to the Irish working classes until the reign of Queen Victoria!

The object with the oppressors of Ireland—its oppressors in England, and the English faction of the oppressors—was to make the Irish working classes so helpless and so destitute, that they should, to sustain life, accept of whatever wages their employers chose to bestow upon them. And that object was attained. It did not require a three years' famine to show that whilst laws, passed by the oligarchy and employers, gave to Irish landlords a monopoly in the supply of food for the English—the best market in the world—the persons, the laborers by whom that food was raised were the most wretched population on the face of the earth.

Since that period a fearful struggle has taken place and awful sufferings have been endured. The famine has filled the grave-yards, and the emigrant ship has taken away some of the best and most vigorous of our population, and the same spirit of emigration now threatens to denude the land.

How is emigration to be stayed? It can, we conceive, be stayed, by adopting the same inducement to the people to remain in Ireland which now tempts them to abandon it. It is by raising the wages labor. It is by paying Irishmen honestly what they honestly earn. The Irish peasant leaves his native land with the certainty he can procure wages, on which he can not only live, but save money, and that when he has saved money he can purchase land, and become himself a landholder—that which he can be in the United States of America—that which every peasant, with honest industry, may become in almost every part of Europe, with the exception of the British Islands.

Tempt the Irishman to remain in Ireland by paying him high wages—change the system of land laws, so as that there may be for the working man the certainty that, by his savings, he may become a landowner.

Employers—whether you be landlords or farmers—you must, we plainly tell you, change your entire course of proceeding towards the poor. Take the advice which the Lord Lieutenant has given you in Limerick. Employers of skilled labor in towns, raise the wages of your artisans and mechanics—and, in so doing, follow the advice of the Lord Lieutenant, confirmed, as it is, by the precept of Mr. Dargan, who should be an example to every man amongst you; and illustrated, as it has been for thirty-eight years, by the unceasing practice of the noble spirited, high-minded independent, and generous Charles Bianconi—an honor to Lombardy, and a benefactor to Ireland.

Employers of labor—whether it be in the factory, the field, or the shop—raise the wages of those who increase your fortune, by their skill, their diligence, their ability, or their manual toil; and let your encouragement to do so be those words, used by the Earl St. Germans and Mr. Dargan, at the banquet in Limerick, on September 28, 1853:—

I have, on another occasion, expressed (said his Excellency) my opinion that the social state of Ireland would be improved by a rise in the rate of wages. This opinion is confirmed by an excellent friend of mine, whom I see at the table (Mr. Dargan) who is the greatest employer in Ireland. (Loud cheers.) Mr. Dargan tells me that if you want to have a fair day's work, you must give a fair day's wages—(loud cheers) and that in proportion to the rising of the wages, such was the increase in the quantity of work done. I, therefore, trust that one of the advantages of these public works will be, not only to increase the amount of wages, but also the demand for skilled labor, and thereby to stimulate the energies of the people.

Mr. Dargan, in reply to the toast of "The Industrial Resources of Ireland," with which his name had been coupled, thus alluded to the same subject:—At the commencement of this season, I felt it to be my duty, as I could afford it, to advance my laborers' wages; and as we do not care about the amount of time which a man consumes upon a piece of work, provided that it is done, we found, when we came to estimate the value of the work executed, that in proportion to the money paid we had the work thirteen per cent cheaper than it would have cost under the old system. (Cheers)

I have heard a great deal said about the want of labor, and I hope that emigration will continue until the poor laboring man receives in this country as much as he can get in any other. (Hear, hear.) I do not know where the limit could be fixed, but the limit is somewhere; and we are in no proportion at all near it. (Hear, hear.) Our wages are in advance of the country, being 10s. per week.

The spirit of the laboring classes in these countries is aroused. We see them, in Protestant England, demanding a rise of wages, and spoiling a good cause and a just demand by combinations, which evil-disposed men may pervert to bad purposes. We see them in Ireland—Catholic Ireland—not demanding by intimidation or coercion of any kind, any increase of wages; but they are preparing their outfit, to betake themselves to foreign lands, where they will be sure to obtain higher wages.

UNITED STATES.

The Rt. Rev. Dr. O'Connor, the *Pittsburgh Catholic* informs us, has already taken his departure from Pittsburgh for his newly chosen diocese of Erie. At a meeting of the Catholics of Pittsburgh resolutions were offered, admiring the self-devotion and zeal of the Bishop in seeking this change, but expressing their sense of the irreparable loss thus suffered by the Diocese of Pittsburgh.

The very Rev. E. McMahon is charged *ad interim* with the administration of the Diocese of Pittsburgh.—*N. Y. Freeman's Journal*.

The Rt. Rev. Dr. Carroll, Bishop elect of Covington, will be consecrated in Cincinnati Cathedral on All Saints.—*Ibid*.

All the Catholic Priests at Galveston, Texas, except two, it is said, have been sick with the yellow fever. Four died—one a native of Ireland, believed to be Mr. Hageny; another young man, a native of France; a third, a German; and the fourth, Mr. O'Driscoll, a young man.—*Irish American*.

The Sisters of Charity in Mexico are said to have been reduced to bankruptcy, with debts of many hundreds of thousands of dollars by the defalcation of their cashier.

The Jesuits have been restored from banishment by a public decree, dated Taenbaya, September 19th, to nearly all their former privileges in the Republic of Mexico.

A MINISTER DIVORCED.—They had a divorce case decided up at Ashland last week. Rev. L. S. Everett, a few weeks since, applied to the courts for a divorce from his wife, the late widow Hoyt, of Buffalo. The application was refused by the County Judges of Loraine. He then removed the venue to Ashland county, where he was successful, and last week married to Miss Wright, a niece of the rejected wife.—*Cincinnati Enquirer*, Oct. 16.

PROTESTANT PIETY.—Bishop Medley, in an address before the students of the Theological Seminary, very pungently remarked, "some men's piety seems to consist in cursing and hating the Church of Rome." The same idea has been expressed elsewhere—"a holy horror of other men's sins." He warned the Convention against being carried away by such feelings.

WOMEN AND LADIES.—In the days of our fathers there were such to be met with as men and women; but now they are all gone, and in their place a race of gentlemen and ladies—or, to be still more refined, a race of "ladies and gentlemen" has sprung up. Women and girls are among the things that were; but "ladies" are found everywhere. Miss Marineau wishing to see the women wards in a prison in Tennessee, was answered by the warden "we have no ladies here at present, madam." Now so far, as the ladies were concerned, it was very well that none of them were in prison; but then it sounds a little odd, ladies in—prison! It would seem bad enough for women to be in such a place. A lecturer, discoursing upon the characteristics of women, illustrated thus: Who were the last at the cross? Ladies. Who were the first at the sepulchre? Ladies. On the modern improvement we have heard but of one thing that beats the above. It was the finishing touch to a marriage ceremony, performed by an exquisite divine up to all modern refinements. When he had thrown the chain of Hymen around the happy couple, he concluded by saying, "I now pronounce you husband and lady." The audience stuffed their handkerchiefs into their mouths and got out of the room as quickly as possible to take their breath.—*Washington (N. C.) Can.*

DECLINE OF PROTESTANTISM IN THE UNITED STATES.—We are indebted to the *N. Y. Freeman* for the following extract from a discourse lately delivered in Rochester, by President Wayland, of Brown University, Providence. Mr. Wayland is a staunch Protestant:—

"But what is the condition of our churches of all denominations at this critical moment? The disciples of Christ seem to be fast losing the distinctive marks of their profession. Self-denial for the cause of the Redeemer will soon become the exception rather than rule. In large districts of our country, the admissions to the churches are not as numerous as the removals from death. In the meantime, the number of candidates for the ministry is diminishing in all denominations, not only relatively, but absolutely. Nay, it is diminishing more rapidly than the figures indicate, for of the reputed number of candidates a considerable portion never enter the ministry; and of those who enter it a greater and greater number leave it for other pursuits. And what is the remedy proposed in this unusual crisis? It has been recommended, in order to meet this emergency, to reduce the cost of ministerial education, to extend the term of ministerial study, and to increase the pecuniary emoluments of the ministry. In other words, we are told to address stronger motives to the self-interests of men, that so we may induce them to enter upon a calling essentially self-denying. When the whole power of the adversary is thundering at the gates, and the crisis requires every man to stand in his arms, we content ourselves with offering large bounties to officers, and allow every citizen to retire from the conflict. Was ever a victory gained by strategy such as this?"

"In our own denomination, it is said we have 4,000 churches destitute of preachers of the Gospel. What is to be done to meet this deficiency? Does all we are doing furnish us with the shadow of a hope that this demand can be supplied? Nay, multiply our present efforts to any practicable extent, and compared with the work to be done, the discrepancy between the means and the end is such as to awaken the feeling of the ludicrous. Is it not time, then, to examine the whole subject from its foundation?"

TURNING RASCALITY TO PROFIT.—A notorious pick-pocket was arrested at the cattle show at Stamford, Ct., last week. Barnum, who is President of this society had the fellow caged and exhibited all day at 12½ cents a sight, and at night handed him over to the police authorities.

THE WIFE'S CONSENT.—The *Missouri Legislature* has a bill before it, in accordance with a suggestion in the Governor's message, to provide that no man be allowed to endorse a note without the consent of his wife, and that no endorsement shall be valid without such consent.

A WOMAN AT THE BAR.—The *Cleveland Plaindealer* says, that Mrs. Emma R. Cole, has been pursuing a course of legal studies, for the purpose of qualifying herself for the practice of that profession. If she is only good looking we should not be afraid to trust a case in her hands—no difference, however important it might be. A handsome feminine plender would be too much for any twelve men we ever saw in a jury box.

BLESSINGS OF DEMOCRACY.—The country is fast approaching that point of moral decay, when to resuscitate it, and purify its life blood will require the united and harmonious action of all honest citizens, who shall constitute themselves a special constabulary for the repression of social disorder, and for the just and immediate vindication of outraged law.—When patience shall have spent itself, and forbearance changed to indignation, and men, sober thinking men, who have families to rear, and property to protect, and men who hope to have in time to come; when such men shall reflect upon the sin of apathy in respect to these matters, and bind themselves together to put down rowdies who are kings and lords of us now; we may hope for the prevalence of law and order over that vast field where rowdism reigns supreme. It is evident that so long as votes are desirable to demagogues, so long as ministers of the law are elective, so long as there is a class of beings who hire or sell themselves to party brokers, so long as office seekers will flatter, coax and elevate them into a temporary importance for political purpose, just so long will society be controlled by them, though after election day they are the most abject persons in the community. Our elections are so frequent that these men are kept constantly employed, and of course grow more and more lawless; for to scare a policeman or deter a judge they will very soon have only to say, "sir, you are endangering your office," or "your political prospects," and the magic power of that utterance will turn aside the staff of the one, and stay the condemning sentence of the other. The autocracy of Russia—the despotism of the house of Hapsburg, or the imperial sway of the Sultan in the days of Haroun Al Raschid was never more fearful to serf, subject or slave, than will be the iron rule of rowdism in the politics of this country, to the citizens of a land that calls itself Republican. The citizen dare not speak his opinion for fear of them; the policeman dare not perform his duty; nor dare the public officer discharge his, through a craven fear of these men when they come up to the polls.—*Buffalo Commercial Advertiser*.

A well-known and rather respectable Native American Editor, waited the other day, on a distinguished Irishman, a friend of ours, with a very long face and mysterious manner. "I understand, said John Bull, (for the editor of the *Native American* paper we allude to was an Englishman) that the Catholic soldiers of this city keep their arms concealed in the churches to have them ready for an emergency against us."

"Certainly they do, responded our friend, and we drill in them every night—in subterranean caverns excavated and prepared for the purpose."

"Oh, my God! you don't mean to say!"

"Yes, I do; and the priests put us through the 'manual and platoon' in capital style."

The Editor darted off, like a streak of lightning, to daily chronicle the terrible and atrocious news!

In this way the bogaboo and infamous lies about concealing arms in Catholic churches have had their rise and are kept up, magnified by the fog of long noses and the squirting of tobacco juice!—*Irish American*.

EFFECTS OF "ADVENTISM."—A smart, intelligent lad of 14 has been attending Second Advent meetings in Lowell, and reading Protestant books of the same character, till he has got his mind so deeply impressed with the one idea of the speedy end of the world, that he has left his employer and become totally unfitted for business and usefulness.

At what point will Protestantism cease to develop? We find the following blasphemy in a speech of a Mrs. Jones against all creeds, corporations, riches, and exclusiveness. Predicting downfall to the whole of them she says:

And *I, John*, foretell the coming of this "Jubilee;" In the beginning was the word, and the word was with God, and the Word was God!

In the beginning was the Land, and the Land was with God, and the Land was God.

Verily, I say unto you, that this generation shall not pass away until this Jubilee shall come to pass: until not one stone shall remain on the other of the accumulated building—the accumulated Temple of Legal, Clerical and other professional Associations, that falsely, in the name of Christ, for many centuries have piled debt upon debt, on the crushed and down-trodden daughters and sons of Labor.

Farther on the same *Pylhonical*, Mrs. Jones, places Moses, Jesus Christ, Cromwell, Thomas Paine, Washington on the same list, as levellers of the first water! God help the "sons of toil" when such harpies feed on their credulity!—*Catholic Telegraph*.

A negro in red River County, Texas, committed murder on Monday, Sept. 20, was indicted on Tuesday, tried on Wednesday, and hung on Thursday.

"WHAT IS THE BIBLE?"—*Mackenzie's Weekly Messenger*, a Protestant paper of Upper Canada has the following sensible remarks upon the late meetings of the "Tea and Bible Societies":—

"The Toronto Bible Society held its annual meeting last week in one of the Methodist chapels. Great efforts are making in Europe to introduce the Bible into China. The difficulty there—as here—will soon be in the question, 'What, or which is the Bible?' One set of Christian priests would emigrate with their edition—another with theirs—each will cry down the other's copy—and thus will China, with Christianity, inherit the anti-Christian intolerance of sect towards sect."

REMITTANCES TO ENGLAND, IRELAND, SCOTLAND AND WALES.

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Montreal, March 1853.

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, NOV. 4, 1853.

NEWS OF THE WEEK.

The one, all absorbing topic of interest continues to be the Eastern question, which, in so far as Turkey is concerned, had been satisfactorily answered by the Sultan's formal declaration of war—a document universally admitted to be most ably and temperately drawn up. Omer Pasha had in consequence, notified the Russian commanders to evacuate the Principalities, on, or before, the 25th ult. In reply, Gortchakoff stated that he had no orders either to commence hostilities or to withdraw from the Principalities: he would therefore neither run, nor fight. And thus matters remain, and will probably remain during the winter; the season for active naval operations in the Black Sea, or a military campaign in the Balkan, having passed away. In the interval, negotiations will still continue.

Hitherto France and Great Britain have cordially agreed to the joint policy required of them by the aggressive designs of Russia in the East: and no doubt, as far as signing Protocols, and drawing up Notes goes, Louis Napoleon will adhere to the course of action he has adopted. But whether he will go so far as to engage France in actual hostilities, or lavish her blood and treasure for the furtherance of what, after all, are chiefly British interests, is a very different question. Already it is rumored that the Emperor of the French will leave Great Britain in the lurch on the Oriental question; and though, there is no foundation for the report, beyond certain ominous expressions in the French press, it is not likely that the nephew of the great Napoleon, will forsake his darling project of consolidating his power, and firmly re-establishing the Napoleonic dynasty, from any feelings of good will towards the "perfidious Albion," or from any desire to secure British naval supremacy in the Mediterranean. If England engages in this war, it is most probable that she will soon find herself without an ally: too happy, if she have not to count both France and Austria amongst the number of her foes.

In England the system of "strikes" is assuming gigantic and threatening proportions. Partial "strikes" of the operatives are responded to by general "strikes" of the mill-owners and manufacturers. The latter, as being able to hold out longer, manage to reduce their refractory workmen to subjection, and thus compel them to accept wages at their pleasure. It is the old feud betwixt labor and capital, in which hitherto the combination has been principally on the side of labor; but masters have found out that they can "strike" as well as men; and that the universal stoppage of their mills is a more decided and efficient measure than the partial "strikes" of their hands. We may expect soon to hear of disturbances in the manufacturing districts, in England, and to hear the old cry raised again "a fair days wages for a fair days work." If it comes to this, Lord help the bloated cotton lords; the operatives have a long outstanding account to settle with them.

In France there are some ugly symptoms, amongst which we may notice the arrest of 200 persons for political offences. Agitation is again reviving in Austrian Italy, so that we may reasonably expect stirring news from the Continent of Europe.

THE GAVAZZI TRAGEDY.

We have nearly arrived at the close of this melancholy affair, and trust that the ill-feeling which it has engendered may soon die away. The Grand Jury threw out all the Bills laid before them, against Charles Wilson, Esq., and the Officers of the 26th Regiment; they also ignored the Bills presented against all parties charged with the murder of James Walsh, with the exception of those found last week, against Messrs. Heward and Morrison. Mr. Heward, after a trial of two days, has been acquitted; a short report of the proceedings will be found on our fifth page.

No one, we think, after reading the evidence, will doubt of the propriety of the verdict. The question for the Jury to decide was simply one of identity; and whilst, in the evidence of the policemen, who pretended to identify Mr. Heward with the murderer of Walsh, there were discrepancies, and apparent contradictions, most clear and positive testimony was adduced to show that Mr. Heward was not the guilty person. The Jury were therefore bound to bring in a verdict of "Not Guilty."

We sincerely trust that, if any prejudice or ill-will against Mr. Heward still lingers in the minds of any of our fellow-citizens, they will carefully and impartially peruse the report of the trial; this, we think, will suffice to disabuse them. Mr. Heward's friends—and

he has many, amongst Catholics as well as Protestants—must rejoice at his acquittal; not that they ever believed him capable of such a cruel and cowardly act, as was the murder of the unfortunate Jas. Walsh. Had there been a fair fight—man to man, face to face, and blow for blow—we doubt not that Mr. Heward would have been as forward in the *mêlée*, and struck as hard, as another; and small blame to him. But that he would run after an unarmed man, and shoot him in the back, like a dastardly poltroon who dares not look a man in the face, is what no one who knows Mr. Heward could easily bring himself to believe. The policemen were apparently in error; and mistook some dirty, cowardly ruffian—most likely some of Gavazzi's Quebec body-guard—for a gentleman, from whom we may differ widely in politics, and in religion, but who, we are very certain, is incapable of doing a sneaking, cowardly, or dishonorable action.

Would to God that we could congratulate ourselves that, with these trials, the animosities, and heartburnings, to which the sad events of the 9th of June have given rise, were at an end; and that the memory of them might be for ever blotted out. This may seem hard; perhaps, after the sad loss of life that has occurred, may appear impossible; yet still, from the quietness with which this term of the Court of Queen's Bench has passed off, we are willing to believe that much of the old irritation has subsided; that clearer views of the nature, and origin of the disturbances which we all deplore, now obtain; and that honest men, of all parties, upon a careful review of the circumstances attending them, are ready to make great allowances for angry words, and passionate acts, occurring at a period of great and sudden excitement. There was wrong on both sides.—As Catholics, demanding for ourselves, absolute religious freedom, we cannot but condemn the conduct of those, who, setting at defiance, the earnest remonstrances of their clergy, and the repeated warnings of their fellow-countrymen and co-religionists, tumultuously assembled in front of Zion church; who with their shouts interrupted the proceedings, and when bidden to disperse, forcibly resisted the police; for such conduct we offer no defence. At the same time, as Christians, as men, we can find no language too strong to condemn the brutal and cowardly conduct of the ruffians, who, when no one menaced them, when no danger presented itself, rushed after, and fired upon, fleeing, unresisting, and unarmed men; no honest Protestant will ever attempt to palliate such brutality, or to offer any excuse for the wanton shedding of blood which it occasioned. Seeing then that the wrong was not all on one side, it would be well if both Catholics and Protestants would learn to look more leniently one upon the other. God forbid that we should hold all, or even many of, our Protestant fellow-citizens responsible for the acts of a few drunken ruffians from Zion church; on the other hand, we would beg of them not to attribute the rioting and disorderly conduct of some 30 or 40 misguided, and headstrong, individuals, to the Irish Catholics of Montreal, who, both by their clergy, and personally, did their utmost to prevent any tumultuous assemblage in the vicinity of the lecture-room. It is time that the voice of justice and reason should alone be heard.

"A PROTESTANT'S APPEAL TO THE DEUTY BIBLE."

We trust that we have by this time established satisfactorily—that, in the "cultus sanctorum" which the Catholic Church enjoins, there is no foundation for the charge of idolatry, or giving to creature that which is due to God alone—that the honor which Catholics render to the Saints is merely relative; and that none but a very ignorant, or dishonest, person would ever dream of accusing the Church of tolerating absolute worship to any creature lower exalted—that to invoke the prayers of the Saints in our behalf is no more derogatory to the *sola* mediatorship of Christ, than to invoke, for the same purpose, the prayers of our sinful fellow creatures—that the belief in the efficacy of the Intercession of the Saints obtained in the earliest ages of Christianity, long ere it "may be said that the corruption of the Church of Rome had commenced"—that the primitive Christians offered sacrifice upon the tombs of the Martyrs, as altars beneath which their sacred relics reposed, and in the belief that the departed prayed for the living, as the living prayed for the departed—that the making, retaining in our temples for religious purposes, and the veneration, of images, pictures, or symbols, of sacred persons or subjects, is in no wise contrary to the law of God as contained in the writings of the Old, or New Testament—and that Protestantism, which decries these practices, as idolatrous, derogatory to Christ's honor, and as an infraction of the Divine command, is at issue upon all these points, with the Christianity of the IV, as well as of the XIX, century, and therefore is not the "Old Religion." Before dismissing this part of Mr. Jenkins' lectures against Catholicity it remains for us to notice one other objection upon which he strongly insists; and to point out the very singular, or rather, inaccurate, notions which he—the lecturer—entertains of the nature of the crime of idolatry. It is perhaps to the mental confusion which prevails amongst most Protestants as to wherein consists the essence of this crime—a confusion which itself proceeds from the very imperfect notions which they entertain of the nature of God, and of that supreme adoration which is due to Him alone—that this continually repeated charge of idolatry against Catholics must be traced.

The great argument, after all, which our author relies upon, as fatal to the worship and Invocation of Saints, may be summed up in the following question:—

How is it—if the Invocation of Saints was meant to hold so prominent a part in the Christian worship as is given it by the Catholic Church—that we find no traces of this practise in the scriptures of the New Testament? and that Christ when He taught His

disciples to pray, made no allusion to such an important subject? "We are commanded," says Mr. Jenkins, "we are taught to pray &c. but always to God, through Christ"—p. 104; whence he concludes to the impropriety of asking the prayers of the Saints, to help us in our infirmities. Rather an illogical conclusion.

If this argument proves anything, it proves too much, and is as conclusive against the form in which the Church offers all her prayers—"per Christum Dominum nostrum"—as it is against the Invocation of the Saints. For, our Lord Himself, when giving to His disciples a model of prayer, destined to last to all ages, did not teach them to pray to "Our Father" through Him; nor is there, throughout His discourse upon that occasion, the slightest allusion to His merits, or the efficacy of His atoning sacrifice. To offer our prayers therefore to the "Father" through Christ, is just as much an infraction of our Lord's injunctions, as to ask the Saints to pray to God for us, through the same Christ. For it must be borne in mind, that, when we ask the Saints to pray for us, it is still through Christ that we pray; for it is only through Christ that the Saints address God; it is only by His Grace, and through His merits, that they are, what they are.

Besides, the whole of this argument is based upon the hypothesis that, in the fragments of the writings of the Apostles, and their companions, which have drifted down to us on the stream of time, is contained the summary of the whole Christian revelation. If this were the case, then indeed, with a show of reason, might Protestants call upon us to show authority in the Bible, for all our practices; but being a mere idle assertion on their part, without even the shadow of a proof, we are fully entitled to treat it with contempt, as an old woman's superstition, until such time at least as they shall have shown, that in the Bible, is contained the whole of God's revelation to man. Having no reason for believing that that revelation is therein contained, we cannot be called upon to establish any of our doctrines from scripture; our reason for believing them is—not "it is written"—but—"so the Church teaches." The Church, and not a book, was the medium appointed by Christ Himself for promulgating amongst all nations—and perpetuating until the end of time—the knowledge of the doctrines which He came on earth to reveal; it is from the Church therefore, and not from any book, that our knowledge of the contents of Christ's revelation is derived.

With a few remarks upon the very defective notions which our author entertains, of the nature of idolatry, and consequently of that worship which is due to God alone, we will dismiss Mr. Jenkins' lecture on the "One Object of Religious Adoration."

The first error we would point out is, in our author's definition of *idol*. "Now, literally, an idol is an image, and an image an idol."—p. 116. This is incorrect; an image is not necessarily an idol, nor is an idol an image. For, if every image were an idol, then Christ Himself must be an idol, and His worship, idolatry; because—according to St. Paul, Col. i. 15—the Son "is the image of the invisible God." But Christ is not an idol, though the image of God; therefore, an image is not necessarily an idol. Besides, if every image were necessarily an idol, then would every statue, every painting, every representation of every object, whether animate, or inanimate, be an idol; and every sculptor, engraver, or painter, a transgressor of the divine command; which is absurd. An image may be used for idolatrous purposes—that is, worshipped as God, or as a fictitious representation of God, and so become an idol; but, at the same time, and for the very reason for which it becomes an idol, it ceases to be an image, or true representation of its prototype. For the essential difference betwixt an image and an idol, herein consists—that the former is, in some sense at least, a likeness, or true representation, of something which does really exist—whilst the latter is but a lie, a false representation of what is, or a fancied representation of what is not; hence the words usually employed by the sacred writers to denote an idol—"idol"—from the root—*alal*—signifying "vain, worthless;" and "sheker"—false, a lie"—Habak. ii. 18. To represent God under the figure of a calf, or a bull, is to make an idol; but to represent Christ in the figure of a man, or of a child, is not to make an idol, but an image, or true representation.

Equally faulty are our author's definitions of idolatry; according to which the Pantheist holds, in their integrity, all the attributes of God, and the Polytheist does not withhold, from the Divine Being, supreme adoration.

"Idolatry does not, necessarily consist in a denial of the existence"—we suppose Mr. Jenkins means, Being—"of the true God"—p. 90; and he instances the Brahmans, who, although they worship, "almost every form of man, of beast, of bird, of reptile, as God," hold "in their integrity" all the attributes of the Supreme Being, and profess doctrines "concerning the divine nature not very dissimilar from those which are entertained by ourselves." Speak for yourself, and your brother Protestants, Mr. Jenkins; Catholics recognise no affinity betwixt their doctrines concerning the divine nature, and those of the gross Pantheists to whom you allude.

That idolatry does not consist in the denial of a God is true, but it necessarily involves the denial of the true God. The Pantheist differs from the Atheist only in this—that one denies God the Creator—the other denies Him as Creator: one denying Creator or First cause—the other creation, or second causes; and thus both, equally, deny the true God, for true God is Creator. The Pantheist Brahmin therefore, does not "hold in their integrity" all the attributes of the Supreme Being—and, as by ignoring God's creative act—by which He made all things, which, though from Him, and by Him, are not Him—he

virtually denies the first chapter of Genesis—he does not hold "doctrines concerning the Divine nature at all analogous to those which Catholics entertain." The Brahmin is an idolater, because he is a Pantheist; and in fact, so far from Pantheism being compatible with a true faith in the being of God, or the "holding in their integrity" all the attributes of the Supreme Being, it is the source from whence flowed all the idolatrous systems which have degraded humanity in former ages, and from whence proceed most of the philosophical, and religious errors of our own.

Our author next attempts to show—that, as the Pantheist holds all the attributes of the Supreme Being "in their integrity," so the Polytheist does not withhold from Him supreme adoration. "Idolatry does not necessarily consist in withholding from the Divine Being, supreme adoration. That such an adoration of the true God is compatible with the commission of the sin of idolatry may be gathered from the history of the children of Israel"—p. 91. And in support of this, we are referred to the seventeenth chapter of the fourth of Kings, where we read that "every nation made gods of their own," and "nevertheless they worshipped the Lord"—v. 29, 32.

In the first place, with all due deference to Mr. Jenkins' knowledge of Scripture, which, as he sets himself up for a master in Israel, should be correct, the people here spoken of were not, as he says—"the children of Israel"—but the strange people, whom the King of Assyria brought from Babylon, from Cothah, Avah, Emath, and Sepharvaim, and placed in the cities of Samaria, "instead of the children of Israel"—v. 24. Mr. Jenkins would do well to read his Bible a little more attentively ere he sets himself up to expound it; such mistakes as these, whilst they make us smile at his ignorance, excite our wonder at his presumption.

In the second place, the people spoken of in the text were Polytheists; and therefore, as giving to the strange gods whom they served, as well as to the Lord God of Israel, divine worship—they did withhold from the Divine Being that which was His due. They worshipped Jehovah it is true; but still only as a local God—the God of Samaria, by whom they trusted to be delivered from the plague of the fleas; just as they served their false deities with supreme worship in the hopes of receiving other favors from them. That this was so, is clear from the context—where we read—"That the men of Babylon made Sochothbenoth"—hoorns in which the women prostituted themselves in honor of their gods—that others "made Nergel"—an idol of the Gubites, supposed by some to be the same as Anerges, or the planet Mars—that others "made Nebaluz and Timothee"—the one a dog-headed idol, the other the Lord of Darkness—and that the men of Sepharvaim burnt their children in fire, to Adramelech and Ananeth, the gods of Sepharvaim—v. 30, 31. In every one of these acts, there was a withholding from the Lord God of Israel that supreme adoration which is His due—because, by them, supreme adoration was given to other and false gods. If Mr. Jenkins fails to perceive this, it is because his notions as to what constitutes divine worship, or supreme adoration, are confused, as his quotations from Scripture are inaccurate.

In opposition to Mr. Jenkins' definitions, we assert that all idolatry—whether it be the idolatry of the Pantheist, or of the Polytheist—necessarily involves the denial of the true God, as the One, Absolute, Infinite, and Necessary, Being, the Creator and Sustainer of all things. Where there is the true knowledge of God as Creator—where His Supreme attributes are "held in their integrity"—there it is impossible for idolatry, or the slightest tendency towards idolatry, to exist: for all idolatry necessarily presupposes, and proceeds from, the want of faith in the true God. Men who possess this faith can never lapse into idolatry, no matter by what external acts, or with what warmth of expression, they may show their reverence for God's creatures. So long as they recognise them as merely creature, they can never give to them that which is due to Creator; and the honor which they exhibit towards them can never even approximate towards Divine, honor, or worship. Worship is essentially an internal act; and though it ever strives to express itself by the external, the latter does not of itself constitute worship. The courier who kneels, or bows his head, before his earthly sovereign—the child who, on his knees, reverently asks a father's blessing—is not, therefore, an idolater, though honoring creature with the same outward marks of respect as those with which he accompanies the Divine worship which he renders to the Lord his God. For it is ever the internal act, that determines the value of the external: it is the inward intention, and not the angle formed by the dorsal column with the horizon,* that is the measure of devotion, and distinguishes the honor which, for the sake of Creator, creature renders to creature, from that which creature renders to Creator, for His own sake. Would Protestants but bear this simple truth in mind, they would not be so prone to tax their fellow creatures with idolatry.

And here we must conclude our notice of Mr. Jenkins' attempt to fasten the charge of idolatry upon Papis. If we have treated the subject somewhat at length, our excuse is, that there are many well meaning, but ill-informed, Protestants who—

* Protestants generally argue as if the difference betwixt absolute, and relative worship, was only a greater, or slighter, inclination of the head. Thus with them—taking an angle of 90 degrees with the horizon, as the normal, or no-religious-reverence at all condition of the human body—an acute angle of the body with the horizon, but of more than 45 degrees is the worship of *dulia*—of 45 degrees, *hyperdulia*—and of less than 45 degrees, the worship of *latria*, or Divine worship.—In other words, with Protestants, devotion varies inversely as the angle formed at the point of junction of the lumbar vertebra, with the os sacrum.

Church shows her veneration for the blessed Saints in heaven—are apt to conceive false ideas respecting the nature of the devotion itself; and to conclude, hastily and illogically, that, because we give a certain relative religious worship to God's creatures, we therefore give to another that which is due to Him alone; even if not actually idolatry, such worship is of an idolatrous tendency—prepares the way for idolatry; this is a common opinion amongst even the most enlightened Protestants. A little reflection—and the extent of our ambition is to induce others, who may honor us with a notice, to reflect—a little reflection would soon convince these men, of the absurdity of their notions, and that "Saint worship," as practised by the Catholic Church, is the most effectual preservative against the idolatry which they dread.

All idolatry had its origin in the denial of God as Creator; in its first stage it was Pantheism; but as men receded further, and further from the truth, it assumed the grosser forms of Polytheism and Fetichism; but the first step in the downwards path was the forgetting to distinguish between Creator and creature, betwixt God and His works. Any system of religion, therefore, which insists upon this distinction, and ever keeps it before the eyes of its votaries, is a preservative against idolatry; but, by insisting upon a relative, and an absolute worship—on the latter as due to God alone, and on the other as due to His works alone—the Catholic Church does most clearly assert the distinction between Creator and creature; and does therefore present her children with an inflexible preservative against the first inroads of idolatry. Never can they forget this distinction whilst they are taught to distinguish betwixt absolute, and relative, worship; never can they forget, or dishonor the true God, whilst they honor Him *in, and for, His works*, without confounding Him with them.

COURT OF QUEEN'S BENCH.

The trial of Augustus Howard, for the murder of James Walsh, who was shot whilst running away from Zion Church on the evening of the 9th of June, commenced on Saturday last, before their Honors Judges Panet, and Aylwin, and a Jury composed of nine English Protestants, and three French Canadian Catholics. Mr. Johnson appeared for the prisoner.

The Attorney-General opened the case by stating that the only question for the jury to decide was whether the prisoner was the actual perpetrator of the murder. There was a mob near the church, and no doubt if they had broken in, or put the lives of the audience in danger, the latter would have been justified in firing upon the assailants. But there was nothing to justify the shooting of the man Walsh, who was running away at the time he was murdered. The prosecutor expressed his regret at having to proceed against a gentleman so highly and deservedly esteemed as the prisoner at the bar; yet, however, painful, he was bound to do his duty.

Col. Brumfister was then sworn—and stated the particulars of the arrival of Cavazzi, and the precautions taken by the authorities in anticipation of a riot. At the time of the lecture, the police were drawn up outside, and in front of the church. Some cheering was heard inside—and then witness heard cheers from the crowd collected outside. The police then by his orders commenced driving the mob back, and a struggle ensued. The crowd gave way, till driven past the weigh-house, where he, witness, received a blow from a stone, which, for the time, rendered him insensible; when he recovered, witness proceeded to obtain the assistance of the military; heard shots fired; saw no firearms with the crowd, but had reason to know that some of them had sticks.

Thomas Botham—was near the Zion church, and saw the scuffle betwixt the crowd, who were unarmed, and the police; the latter drove the mob before them. Witness heard a noise, and saw ten or twelve persons, armed, rush out of the church, and fire on the retreating mob; some fired from the steps, others pursued the mob down the street, firing upon them. There were two persons, whom he did not know, who advanced before the rest; one had a revolver, the other a gun or rifle, he could not tell which. The one with the gun went down the street past witness. He made an attempt to fire; but did not, from some motives unknown to witness, and advanced some paces more. When in the act of taking aim, a second time, a man whom he knew perfectly well said,—"D—n you mind your object." That man was Mr. Adams, the dancing master. With that he advanced a little farther, and crossed Latour street. He again stooped in a very low position, taking aim for a minute, and then fired. There were people down below; the nearest being fifty yards off. Heard no scream. Adams, after saying "mind your object," added "fire, and then into the church to load." Had seen the man who fired since; he resembled the prisoner, but could not say it was he. About two months after this, got a subpoena to come to the Court House, and on arriving there, saw Mr. Devlin, who opened the door of a room, and asked if there were any there whom he could recognise. On looking around the room, he placed his eye on the prisoner, and it seemed to pierce his heart and his intelligence that it was the person whom he saw fire; though he might be mistaken. Knew a man was shot by that fire; did not know it was Walsh, nor did he see him after he had been shot. There were other shots fired, from or near the steps of the church, apparently down the hill. None of the shots came from persons so far down the hill as the person he spoke of. At the time that shot was fired there had been no attack on the church, and at the moment there were not two people together. Saw Walsh below; but did not see him fall, inasmuch as he shrank back when the people came out of the church. Had previously seen Walsh in the crowd.

Captain Brumfister testified to the row, and struggle with the police, in the course of which witness received a blow that stunned him. Saw persons whom he could not identify rush armed out of Zion church. Did not see any attack upon the church.

Dr. E. McDonnell—Witnessed the row; saw two persons armed with guns in the middle of the street, one of whom was Mr. Collis, the other the prisoner; the man Donnelly must have been shot before he saw them. There were from thirty to forty persons offering resistance to the police.

Mr. R. McDonnell—Was at the lecture; kept his eye on prisoner, because, knowing him to be a man of generous and bold disposition, he feared lest some designing persons might endeavor to thrust him into mischief. Saw a tall man with a pistol in the church. A confusion took place; a man was brought in with a wounded head, and this, added to the inflammatory language of the audience, increased the confusion, during which he lost sight of prisoner. No violence was offered to the church. Heard no shots, from the time he saw the tall man with the revolver, until he left the church. The Court adjourned till Monday.

On Monday the trial was resumed. Felix M. Bellinge—Advocate—Saw all that occurred on the 9th of June. Saw a struggle betwixt the mob and the police; the police dispersed the mob; then saw another party coming apparently from the church; among them he recognised the prisoner with a gun in his hand; saw several persons fire, but could not identify them. Saw two persons fall, one of whom was the murdered man Walsh; Walsh's back was turned to the party who shot him, and he was distant 50 or 60 yards. Saw no one offer any opposition to the party who rushed from the church. When the firing took place, Walsh was alone, and the affray betwixt the mob and the police was over; knew the prisoner well by sight; saw Mr. Collis near prisoner, also armed; recognised Murdoch Morrison, but saw no arms on him.

E. Leprohon—Saw all that occurred; saw no attack upon the church; there was a scuffle betwixt the mob and the police, near Latour Street; the police drove the mob back, and they dispersed. Then a party rushed out of the church and fired upon the fleeing mob. Saw no one fall, but a man told him that somebody had been killed. There was no second scuffle from the church—witness knew prisoner well, but did not see him.

Wm. Bristow—was present in the church during the lecture; had no knowledge of its having been attacked; saw a number of persons rush out, and heard shots fired. Did not remember having seen prisoner all the evening. Michael Renaud, Policeman—was on duty in front of Zion church on the evening in question. Saw two men come from the church, armed, one with a double-barrelled gun, the other with a pistol revolver. The man with the gun fired; then a man fell on one hand, with his other raised; the man with the gun fired a second time—and the man who had before fallen partially fell. The man who fired was the prisoner at the bar; witness knew him before that evening. The mob were fleeing from the church; the man who fell was Walsh.

Cross-Examined.—The man who fired was in the middle of the street, opposite the Weigh-house. That man was in the middle of the street. Had not pointed out the prisoner to any one, as the man who fired—did not point him out to Sigard; nor did he say so in his examination before the Coroner—nor did he say he had pointed him out to Mr. Schiller; nor did he point him out to him.

Francois Monette—Was at Zion church when the row occurred; saw a man with a gun shoot Walsh, but could not swear it was the prisoner; had seen Walsh shortly before; had had no trouble with him, did not hear him shout; he appeared to have been drinking, but was walking quietly along.

John Tisdale—Saw a man with a gun come from Zion church, and level it at some person; he was standing in the middle of the road when he fired, and was in advance of several others also armed; could not say it was the prisoner who fired, though witness is well acquainted with Mr. Heward.

Thomas McGrath, late Captain of City Police—was near the American church and saw confusion near the place of the lecture; saw a number of persons come out of Zion church and fire as they descended; saw a man running away, who was pursued, and fired upon by the party from the church; this man fell, and whilst on the ground, some one came up and fired upon him again. Witness rushed up to the murderers to remonstrate with them on their brutality; as he approached the body of the murdered man, saw a person named Collis with a gun in his hand, who told witness to mind his business. Mr. Heward came up and addressed witness in a gentlemanly manner; believed that Mr. Heward always acts like a gentleman.

Mr. Desile, Chief Constable—Saw the man who shot Walsh, but did not think it was the prisoner, whom he knows well.

Louis Laeroix, Policeman—Was on duty and saw the murder committed; identified the man who shot Walsh, as the prisoner, but did not arrest him as the police were in danger of being shot, if they did so, by the armed party from Zion church; pointed out the man who shot Walsh to Simard, a policeman.

Garret Barry—Knew the deceased James Walsh; was about six yards from him when he was shot, but did not see Mr. Heward amongst the party who shot him, though he must have seen him had he been there.

Mr. Johnson addressed the Jury for the defence, and produced the following testimony:—

Captain Maxwell—Saw the man who shot Walsh, distant about fifteen paces; knows Mr. Heward well; is certain that the person who shot Walsh was not Mr. Heward.

B. D. Collis—Was present with the prisoner from the time he left the church until he returned; is certain that, during that time, Mr. Heward did not fire. Mr. Heward never left his side all the evening; and he (witness) was certain that Mr. Heward never fired a shot at all. There had been a rush from the church, and shots fired, before he (witness) left the church in company with prisoner. Did not hear Mr. Adams, the dancing master, cry out—"D—n you, mind your fire."

At this stage of the proceedings the Jury said they were satisfied, and at once acquitted the prisoner, who was immediately released, and warmly congratulated by his friends. The greatest order and decorum prevailed throughout.

The Attorney-General informed the Court that, in the case of Murdoch Morrison, charged as accessory to the murder of James Walsh, he intended to enter a *nolle prosequi*; Mr. Morrison was then liberated.

The trial of the persons charged with rioting, and disorderly conduct, on the evening of the 9th of June, has been postponed till next term; the accused have been admitted to bail.

An interesting, and very important question arose the other day, in the Court of Queen's Bench—namely, whether a priest could be compelled to divulge confidential communications made to him—not in a secular, but in the seal of confession—but as to a minister of religion. The question was argued before their Honors, Judges Panet and Aylwin; and, after hearing the arguments *pro* and *con*, the Court decided that, under such circumstances, the priest could not be compelled to divulge what took place betwixt him, and his penitents; and that all communications, confidentially made to a minister of religion, in his sacred capacity, should be held sacred. "Never"—said his Honor Judge Aylwin—"would he compel any man, whether Catholic, Protestant, or of any other religion, to betray such confidential relations."

If we reflect rightly, a very slender question was argued in the case of the famous, or rather infamous, Marquise de Brinvilliers, sentenced to death for poisoning her husband, her father, mother, and others generally. In her case, a paper was produced, written in her own hand, and with the object of being used in the confessional, containing full proof of her guilt. The question was raised—could this document be urged in evidence against her; seeing for what purpose it had been drawn up? If we remember aright—and if we are wrong, we are certain that the learned editor of the *Transcript* will correct us—the Parliament of Paris decided that such a document, because drawn up with a view to the confessional, could not be admitted as testimony against the prisoner. The report of the whole case may be seen at length in the "*Courtes Celebres*."

We have to return thanks to Mr. Sadlier of Montreal, for the first number of his new and handsome edition of the "Life of the Blessed Virgin Mary," translated from the French of the Abbé Orsini, by our talented townswoman Mrs. Sadlier. Of the literary merits of this work, or of the fidelity and elegance of the translation, it would be superfluous for us to speak; for both, the reader has a sure guarantee in the accompanying approbation of His Grace, the Archbishop of New York. Of the beauty of the decorations, and typography of this edition, it is impossible to speak too highly; no publishers on this continent bring out their books in more elegant style, than do the Messrs. Sadlier. The "Life of the Blessed Virgin" when complete, will form an appropriate companion to the "Life of Jesus," already issued, and in the same style, by our enterprising publishers.

The METROPOLITAN. J. Murphy & Co., Baltimore. The "Metropolitan" for November has come to hand. It gives the Spirit Rappers a rap on the knuckles, in an able article translated from the Italian. For contents see 7th page.

The November number of the *Anglo American* has come to hand; this number seems an interesting one. We have also received from the same publishers a silly tract called "The Coming Struggle," in which we find the usual stuff about the "big horn," and the "little horn"—and the "beast," and the "seven heads of the beast," and the "Man of Sin"—and the doom that awaits him, A.D. 1866, this time for certain. Altogether it contains a greater amount of rigmarole than we usually find in the attempts of Protestants to explain the prophecies of Daniel, and the Apocalyptic vision of St. John.

We clip the following from the *Montreal Herald* of the 1st instant:—

"ANOTHER AWFUL DISCLOSURE.—The Editor of the *Montreal Gazette* lately obtained a contract on the Quebec and Richmond Railroad, made a sham subscription of stock, and by clever chiselling, got himself appointed Director, to the great annoyance of the Jackson part of the Company. He obstructed and thwarted their operations so successfully, that they found it necessary to pay him his price and get rid of him. This was all he wanted, and pocketing his cash, he retired to the columns of his newspaper, to watch for another "speculation."—*Toronto North American*.

With reference to the *Gazette's* vindication of the purchase of a portion of the public domain, by members of the Government, the *Hamilton Spectator* pertinently remarks:—

"It is rather strange that the *Gazette*, a hostile print, should not only give the accused the benefit of the above statement, but that the editor should have a personal knowledge of the transaction. We pretend to know nothing of the matter, further than that what we gathered from the *North American's* charge."

The Church of St. ANTOINE.—This splendid edifice stands on a handsome cape, south of the St. Lawrence, about 45 miles S. West of Montreal.—It is surrounded east, west, and south, by a vast extent of fine agricultural land, owned and occupied by Irish, Scotch, and French Canadians. The Church was commenced about 14 years ago, but owing to some misunderstanding among the Trustees, and, perhaps to a little *management* on the part of the undertaker, it remained in a very backward state until the Rev. Mr. Poiré became Curé of the Parish. This Rev. Gentleman, fondly attached to his congregation, solely absorbed in the promotion of their spiritual welfare, and actuated by the desire of having the sacred ceremonies of our holy religion administered in a suitable edifice, succeeded, with the combined co-operation of his entire flock, in finishing the church, and liquidating all debts thereon. The Irish liberally contributed towards the good work, and considerable aid was received from the French Canadians.

The church has been newly roofed and supplied with pews; and a lofty steeple whose spire overlooks the highest eminence in the vicinage, has been this year erected. It is also furnished with four large bells, whose solemn pealings call to the divine oblation as pious a congregation as ever knelt before the altar of their God.—*Continued*.

ATTEMPT AT SUICIDE.—We regret to learn that Mr. Rivest, of Quebec, one of the witnesses named, and to give evidence touching the June Tragedy, has attempted to put an end to his life. It appears that the unfortunate young man, whilst spending an evening with some friends, with whom he mingled rather freely in drink, was jokingly told he would be arrested, and punished for the murder of the late James Walsh, and that shortly afterwards he retired to his lodging, and opened a vein in his left arm, which bled profusely before he was discovered. We understand he is now in the English Hospital, and we are glad to be enabled to state, that strong hopes are entertained of his recovery. Mr. Roche fills some situation under the Government. His friends ought to be more guarded in their jokes, and not make a murdered man the subject of merriment in a drunken revelry.—*Montreal Freeman*.

THIRTEEN RIVERS, Oct. 31.—A horrid murder was committed at Rivière au Glaz, in the Parish of Yacoubino, yesterday morning. It appears that a farmer of the name of Gauthier had gone to church, and had left his wife and two small children at home; and during his absence a person entered his house for the purpose of robbing, and meeting with resistance from the woman, he then seized upon a gun in the house, and finding it unloaded, dragged her out and killed her with the butt end of it, by striking her on the head.

The person who is suspected has absconded, and is described as follows: about six feet high, thin and spare in body, and face marked with small pox; dressed in ordinary trousers, no vest, but small coat, buttoned up to the chin, and a small blue cloth cap.—*Telegraph*.

REMITTANCES RECEIVED.

Per M. Larigault, Quebec—Matthew Ryan, 12s 6d; Francis Driscoll, 7s 6d; Thomas Dunn, 15s; Charles Alyn, 15s; B. Mahony, 7s 6d; John O'Farrell, 15s; Rev. Mr. Maguire, 15s; Colonel McDonnell, 15s; John McKinzie, 10s; James Bulger, 7s 6d; George Dowlin, 15s; James Foley, 7s 6d; William Falconbridge, 7s 6d; L. Tessier, Mayor, 15s; Dennis Convery, 7s 6d; James McQuillan, 2s 6d; Patrick Fitzsimons, 7s 6d; Rev. Mr. Richardson, 15s; Phelix Campbell, 21 2s 9d; Rev. Mr. Lemoina, 6s 3d; Joseph Archer, 7s 6d; William Johnson, 7s 6d; Patrick O'Connor, 7s 6d; John Kelly, (River du Loup) 6s 3d; Rev. Mr. Langvoine, (St. Claire) 12s 6d; Rev. Mr. Bailliveau, (St. Nicholas) 21 5s.

Per Rev. P. Dollard, Kingston—His Lordship Bishop Phelan, 12s 6d; Rev. P. Dollard, 12s 6d; Rev. John Farrell, 12s 6d; Peter Hanly, 12s 6d; Timothy Aherm, 12s 6d; John Molloy, 12s 6d; Bartholomew Summers, 12s 6d; Michael Flanagan, 6s 3d; Richard Gough, 6s 2d.

Cobourg, M. McKenny, 10s; Vanhook Hill, B. McDonald, 15s; Gananoque, Rev. J. Rossier, 21 5s; Pieteron, per Rev. Mr. Lalor, Self, 6s 3d; Wawre, 21, P. Murphy, 21, Mrs. Dame, 6s 3d; Cornwall, per A. Stuart McDonald, D. Phelan, 12s 6d; Alexander McDonald, 6s 3d; Allan McDonald, 6s 3d; J. McDonnell, 12s 6d; St. Anne's, per Rev. L. A. Bourcier, Rev. Mr. Daucet, 21 5s, Rev. L. Parant, 12s 6d, Rev. Mr. Delage, 2s 6d.

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 fashionable 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.

Married.

At Sherbrooke, on the 24th ultimo, by the Rev. B. McGauran, Terence McGovern, Esq., Contractor, Waterville, E. T., to Miss Mary Ann Griffith, of the former place.

Died.

At Quebec, on the 31st ultimo, Mr. Richard Kenifick, deeply regretted by a large circle of friends and acquaintances, by whom he was highly esteemed and respected.—May his soul rest in peace.

FOREIGN INTELLIGENCE.

FRANCE.

OCT. 13.—Twenty-seven French and foreign Archbishops and Bishops and their Cardinals were present at Amiens at the removal of the relics of St. Theodosia. His Eminence the Cardinal Archbishop of Westminster preached the sermon on the occasion.

Contradicting the statements of various foreign journals, the *Patrie* asserts that France does not intend increasing the forces at Rome.

HOLLAND.

The Minister of Public Worship in Holland has notified to the Royal Commissioners in the provinces the receipt, by the government, of an official communication from the Pope, giving notice of the erection in the kingdom, by his Holiness, of an archbishopric and four bishoprics, and of the nomination of an Archbishop and four Bishops. The commissioners, in accordance with the new law on religious liberty, will, consequently, be enabled to communicate officially with the above-mentioned dignitaries, provided that the family names of the Prelates be joined to their Ecclesiastical titles.

PRUSSIA.

THE CHOLERA IN BERLIN.—The Berlin correspondent of the *Times* writes on October 7th:—“With the return of autumn, almost wintry weather, the cholera has relaxed much of its virulence here. The number of fresh cases daily is now below fifteen. The highest amount of daily cases has been forty-six in a population of 430,000; this is higher than it ever was before in any former visitation. The total number of cases since the first week in August, when the epidemic first showed itself, is 1,151, of which 740 have died.

“Along the shores of the Baltic also the disease appears to be relenting. In Copenhagen it is just declared extinct; of 7,525 cases 4,083 have been fatal. In Stockholm, which was last afflicted, the culminating point seems just to have been reached—out of 4,078 cases, 2,424 ended with death. In Petersburg also the cases show a gradual decrease.

AUSTRIA.

Austria continues to augment her forces on the Turkish frontier, and the supposition revives, that in the event of hostilities, she will attempt to occupy Servia, which territory is disaffected towards Russia.

ROME.

The ceremony of the beatification of Father Bobola, of the Society of Jesus, martyr, was fixed for Sunday, October 30. M. Mattei, a wine-merchant, had been arrested, together with M. Dallabetta, a sculptor, M. Zarloff, an officer of the National Guard, and at least 20 non-commissioned officers and privates of the Pontifical army, who, it is said, are compromised in the conspiracy of the 15th of August. Considerable excitement prevailed in the Eternal City, and it was reported that the French garrison is about to receive a reinforcement of 6,000 men.

ITALY.

Numerous arrests were recently made in the Venetian Provinces, and the prisoners were taken to Verona. Four persons supposed to be revolutionary agents, were arrested at Inspruck, with forty thousand florins in their possession.

Turin papers mention the discovery of Mazzini plots at Sarzana to invade Piedmont. Miss Cunningham has been liberated from prison at Florence.

Giardini, condemned to death at Naples for his share in the revolution on the 4th, had escaped to Turin, after four years concealment.

Naples is threatened with scarcity, and the Government contemplates buying grain.

TURKEY AND RUSSIA.

DECLARATION OF WAR BY TURKEY.—Letters from Constantinople, dated the 27th ult., announce that the Sultan had signed the declaration of war against Russia as agreed to by the Divan on the 1st. The Sultan issued a spirited proclamation, in which he appealed to the people's loyalty, spirit, and independence; secondly, an appeal was addressed to the governments of England and France, and an official demand was made for the passage of the fleets to Constantinople. It is added, that the Sultan at once despatched a confidential officer to Omar Pasha with a large sum of money for the troops, and at the same time with orders to commence hostilities should the Danubian provinces not be evacuated in fifteen days.

In case of a refusal to quit, the instructions are, to give the Russians all the annoyance in his powers—burning their ships and boats in the Danube, interrupting their communications, &c. He is, however, specially directed on no account to cross the Danube without further orders.

It is stated that the combined fleets have entered the Dardanelles. According to the despatches brought by the Fury the Sultan has appealed to the moral, and, if necessary, the material support of England and France, by demanding the presence of the fleets at Constantinople: he has also requested the Ambassadors of foreign Governments, to notice that he desired to settle the existing difficulties with Russia peaceably; but as his ancestors had gained their Empire by the sword, the Turks would perish in its support; or if fate ordained that their country should fall to another master, they would quit Europe as they entered it—“Sword in hand.”

It is the general opinion that the French and English will allow the Turks and Russians to fight their own battles, but if the Turks are defeated, will prevent the Russians from marching on Adrianople

or Constantinople. With this view the protecting force might occupy strong positions between Rassoava, on the Danube, and Kestudge, on the Black Sea; but perhaps may occupy Rodosta, on the Sea of Marmora, or Rutchant.

Omar Pasha on the 9th ult., formally summoned Prince Gortschakoff to evacuate the Ottoman territory. If he refers to his government, Omar Pasha will allow fifteen days for that purpose; but if Russia definitely refuses, he will commence at once; but in the meantime, will not cross the Danube. This would delay operations until the 24th.

Prince Gortschakoff is on the banks of the Danube inspecting the troops, and it was reported, had in effect annexed the Principalities, having formally notified the Hospodars that Prince Menchikoff will in future administer the government. The remaining Russian officials had left Turkey.

Letters from the Russian camp lead us to suppose that Russia is meditating a winter campaign, as she calculates on the speedy disorganisation of the Ottoman army, on insurrections and troubles of every kind, and even on a revolution; and, above all, on the impossibility of the Anglo-French squadron doing anything. Her intention was to march on Adrianople, and thence towards the Dardanelles. This plan is not new—it was the same in 1829. General Rott, arriving with his corps *d'armée* at Adrianople, sent instantly General Muchanov, with a brigade of cavalry and artillery, to Enos and Saros and was himself to follow with the whole of his division if the negotiations had not begun.

INDIA AND CHINA.

ALEXANDRIA, OCT. 6.—The American squadron under Commodore Perry, reached Japan on the 8th of July and left again on the 17th. It was well received, but the opening of Japan was postponed to the spring of 1854.

“The rebellion in China continued to progress, and Peking was expected to fall soon, and with it the Hien-foung dynasty.”

THOUGHTS ON A WAR BETWEEN RUSSIA AND TURKEY.

(From the *Neue Preussische Zeitung*.)

Even though France were to decline joining Great Britain in her refusal to force the acceptance of the Vienna note on the Divan, yet that refusal on the part of Great Britain alone suffices to change the aspect of the Oriental question. It is not now likely that Turkey will be induced to retract her modifications of the note. This being the case, a war between Russia and Turkey is by no means improbable. Though in its decline, still the Moslem is strong enough to produce a fanaticism which the Government will find it difficult to resist, for this fanaticism holds forth promises of rapine and murder.

The question is what the result of hostilities would be for Europe. A partial answer to that question may be suggested by a review of the armies of the two Powers.

The Hungarian campaign has enabled us to judge of the condition of the Russian army, and ascertain its fitness for the purposes of war. That army has made much progress since the Polish campaign. The various corps are completely manned and mounted; the materials are excellent. Their world-famed stubbornness is undiminished. They are now more able in manœuvring. The Don Cossacks alone are not what they used to be.

The faults of the Russian army may be enumerated under the following heads:—They are awkward in the commissariat and victualling departments; they have an objection to quick and daring movements; their outpost service is still neglected; and they keep their troops too much concentrated.

To judge of the Turkish army is much more difficult. The regular troops of the two corps which are usually quartered in and around Constantinople consist of fine men, well dressed and armed; the artillery has good marksmen and drivers; the infantry manœuvre tolerably well; but the cavalry consists of the worst horsemen that can be found. The provincial corps—of which two are stationed at the Danube and the Balkan, while two are in Syria and Mesopotamia—are said to be far worse. Since the battle of Nisib they have never taken the field, except against the Druses and the Montenegrins, and in either case their conduct was not very creditable.

No one has ever thought of praising the Egyptian auxiliaries. It is difficult to say whether the Redifs are regular or irregular troops. They want discipline. The corps of irregulars are chiefly composed of Albanians—bold fellows, indeed, but robbers.

Of the Turkish Generals the world knows nothing. Omar Pasha's name alone is known beyond the confines of Turkey, and even he has never done anything to warrant his military reputation. He appears, however, to be aware of the fact that since the days of Belgrade and Salankemen the Turks fight well only when protected by walls. He is prepared to act on the defensive, and relies on his fortresses and entrenched camps.

No soldier will contradict me when I assert that the Turkish army is not fit to fight pitched battles. The regulars might possibly defend fortresses and entrenchments, and the irregulars, if allowed to plunder, would do for short expeditions. Of course, I do not say that their army is not much better now than it was in 1828 and 1829. But pitched battles can only be fought by armies that have confidence in their officers and in themselves; and how is it possible that the battalions can have confidence in their officers, since those officers are mere drilling-masters? The regulars are, moreover, prone to commit excesses, and such troops are never to be relied on in battle.

As for the scene of the war, it presents the greatest difficulties to the provisioning of troops and the communications between the various corps. Wallachia and Bulgaria, indeed, are tolerably cultivated, but their stores suffice only for the wants of a few weeks. Thracia is a desert. The roads are bad at the best of seasons; from the commencement of autumn to the end of spring they are impassable. Military operations are possible only between May and October.—The remainder of the year it is impossible to march troops, especially artillery. The carriage of provisions by land is impossible; by sea it is difficult and dangerous.

It is mere nonsense to say that Russia protracted the negotiations to the commencement of winter for the

purpose of being safe from the operations of the fleets. In those provinces there is no making war in winter. Even the siege of the fortresses on the Danube would present enormous difficulties.

The Danube separates the two armies. The crossing it at any one point presents the greatest difficulties to the Russians. The Turks have the advantage of fortresses on the Danube, and the means of crossing the river at Widdin.

A war on a large scale is impossible before May. The Russian army is not equal to the exigencies of war by means of flying columns and detached corps (*gleiner krieg*). Attacks upon the fortresses and short expeditions might possibly give the Turks an opportunity of developing their military advantages. The peculiarities of the two armies make it the interest of the Russians to make war in a grand style. But, since such a war is impossible in winter, what on earth can induce them to commence hostilities before the proper times arrives? It is in their interest to wait, and their troops lose nothing by waiting; while the Turkish army, on the other hand, suffers from procrastination. Irregular troops, and troops prone to commit excesses cannot bear the trials of inactivity, even when punctually paid, which is not likely to be the case in the present instance. The Russians therefore will be quiet enough during the winter.

But there can be no doubt that it would be to the advantage of the Turks to commence the war at once, if they could but do so. It is, indeed, easier for them to cross the Danube than for the Russians, but they cannot engage in pitched battles; and, if they entered Wallachia, the Russians, choosing their own field, would meet them with large concentrated masses.—Besides, what with the badness of the roads and the want of provisions for the army, the Turks can advance into Wallachia as the Russians into Bulgaria and Thracia.

If, therefore, war be declared, or if events equal to a declaration of war should occur, the winter will probably pass without any serious engagement. A few skirmishes may possibly take place on the outposts; the Russians will take care of themselves in the Principalities, and the Turkish troops may possibly pass the time in killing and plundering the peasant population. When the time for making war arrives, the Turkish army will be in a state of thorough insubordination, and the Divan will be glad to have peace at any price; and, since the Russians are always moderate in their conditions, it is but too probable that a peace will be concluded of which the French scribes of Redschid Pasha will say that it is a triumph of the unconquerable perseverance of the virtuous and heroic Osmanlis.

GREAT BRITAIN.

DR. CAHILL'S LECTURES AT LIVERPOOL ON THE SPIRIT.—The Rev. Dr. Cahill delivered the first of a series of three lectures on “Natural Philosophy,” in the Concert Hall, Lord Nelson Street, on Monday evening. The audience was large and respectable.

Queen Victoria had returned to London, and all the Ministers had re-assembled. It was not her intention to summon Parliament, unless events became threatening.

Several cases of cholera have occurred in Leith, and that at least one person has been attacked with the malady in Edinburgh.

WAGES MOVEMENT.—At Padilham sixty employers have given notice that they intend closing their mills on the 25th instant, owing to a rumor prevailing of a contemplated demand by the men in their employ for an advance of wages. This has caused immense excitement in the neighborhood.

The cotton mills at Preston were to be temporarily closed by their owners, in order to starve their operatives into submission. The number of turn-outs in the manufacturing district will then number nearly 5000, who must soon be driven back by hunger to their work.

At the present moment we hear of combinations and strikes on all sides, in almost every branch of industry, and, as we are far from thinking that in this country the working man is, generally, too well paid for his strength, comfort, and condition, we are not sorry to find his prospects improving. But just now it so happens, and it can hardly be denied, there is a slight pause, ominous, possibly, a still longer one in our recent unexampled career of prosperity. Across Europe the grim phantom of war, with its attendant horrors—not the least of them, debt—is looming upon us. Australia, which was starved and stunted of everything last April, was overflowing with everything in June, and, from being the most wealthy, has suddenly become the cheapest city in the world. As for the home market, no one ever expects it to make up for a sudden check in the foreign. Hence there is no small probability of a depression, not indeed, as we trust, of a ruinous character, but enough to make it convenient to manufacturers that production be kept within compass.—*Times*.

PHOTOGRAPHIC FRAUDS ON THE BANK OF ENGLAND.—A discovery has recently been made at the Bank of England, which will cause, it is understood a great change to be speedily effected in the character and general appearance of the notes issued by that corporation. It has just been ascertained, that by means of photography facsimiles can be obtained, by a skilful operator, with the greatest facility; and that fraudulent copies of Bank-notes, thus obtained, would pass muster even with some of the most experienced judges.

THE BARNSTABLE BRIBERY COMMISSION.—In consequence of some remarks by the Chief Commissioner (Mr. Prendergast) before the breaking up of the commission, at the recent inquiry into the corrupt practices at elections for this borough, the Dissenting Ministers of the town announced last week special religious services “for humiliation, prayer, and exhortation, in reference to the recently manifested corruptions in this borough.” Meetings for prayer were accordingly held, and two of the Ministers afterwards delivered addresses on “moral purity!” It was proved before the commissioners that several professors of religion had taken Tory bribes of £6 a piece.

THE HERO OF THE LEANDER.—The man Black, who was discharged from her Majesty's ship *Leander*, 50, Captain King, on the plea of having come into a fortune of £60,000, turns out to have played off a successful trick upon the authorities and others, by which he succeeded in not only getting his discharge from the service, as before stated, but also in obtaining some ready cash, in anticipation of his newly-acquired wealth, and which he soon dissipated, leaving the persons whom he had promised to befriend out of his fortune to make the best they could of the hoax.—*Plymouth Mail*.

APPALLING SHIPWRECK.—THREE HUNDRED AND FORTY PERSONS LOST.—Intelligence reached Liverpool on Friday of the total wreck of the emigrant ship *Annie Jane*, Captain Mason; from that port to Quebec. The unfortunate vessel sailed on the 9th ultimo, and meeting with some casualty in the Channel, she put back to Liverpool, and after fitting up, re-sailed with about three hundred and eighty passengers, and about thirty of a crew. About thirty-six hours after leaving the port she was entirely dismasted, and drifted as far as lat. 60 N. and on the night of the 28th she was totally lost on the Island of Barra. One hundred and two of the passengers and crew (including the captain) were saved, and the remainder drowned. Only three of the cabin passengers were saved. Captain and Mrs. Rose (passengers) were drowned, and their bodies washed ashore, as well as two hundred and thirty others. The ship went to pieces five minutes after she struck. The captain remained about the wreck, on part of the poop deck, for six hours after the casualty, endeavoring to save as many as possible. A letter from the Captain dated Barra, October 3rd, speaks in the highest terms of the kindness of the islanders, who used their best endeavors to save the lives of those on board. The passengers were chiefly Irish emigrants.

The *Catholic Standard* informs us that, so great is the horror of Popery in Westminster Abbey, that the Protestant Chapter caused the Abbey to be closed on St. Edward's Day to prevent Catholics from visiting the Saint's shrine.

On the 18th of August last, there was a small army of 20,143 persons in the goals and houses of correction of England.—*Spectator*.

A SUPPOSED CLUE TO THE FATE OF THE FRANKLIN EXPEDITION.—It is currently reported at St. Petersburg that several bottles, hermetically sealed and air-tight, but not containing any memoranda to indicate their origin, have been picked up on the highest latitudes of the Siberian coast, and forwarded to the Russian Government, which has not only communicated the circumstances to her Majesty's envoy, but delivered to him several of these bottles. An impression has consequently arisen that these bottles belonged to Franklin's expedition; and it is hoped, feeble as these indices may be, that they may tend to throw some light upon the fate of our countrymen, by producing a search in a new direction corresponding with the set of currents that have thrown these bottles on the Siberian coast. A letter from St. Petersburg states that the Queen's messenger, who embarked on Saturday at Constantinople, was charged to convey one of the bottles to the Admiralty, with divers memoranda relating to the subject, drawn up by, or communicated to, the British Legation at St. Petersburg.—*Berlin Correspondent of the Morning Chronicle*.

THE LAW OF CHOLERA.—The inquiry which has been made into the mortality of cholera in England has in the most satisfactory manner shown that *enteris purpureus*, there is a close and constant relationship of the epidemic to elevation. It has been observed in a former paper in this series that there is a close connexion between the general health of this country and the distribution of cholera. Now, the tables of mortality in England show that, as a general rule, the mortality declines as we ascend rivers, and that the majority of healthy districts are at certain elevations above the sea.

The relation between the level of places and the strength of the cholera has been most carefully tested in the case of London, and the result has been the discovery of the mathematical correspondence between these two elements under consideration. The districts of London have been classified according to their elevation above the level of the Thames. They are divided into those the elevation of which is not on an average above 20 feet, and at this level the deaths from cholera were 102 in every 10,000. In the second group, at from 20 to 40 feet elevation, the deaths in the same number were reduced to 65. In the third group, from 40 to 60 feet high, the number sank to 34 in 10,000. In the fifth group, with an elevation of from 80 to 100 feet, the deaths were but 22 in 10,000. In a district 100 feet high the mortality was 17, while at Hampstead, about 350 feet above the level of the Thames the deaths were only 8, of which 1 resulted from infection brought from Wandsworth. It was found, on further examination of these facts, that the mortality from cholera on ground under 20 feet high being represented by 1, the relative mortality on each successive terrace is represented by one-half, one-third, one-fourth, one-fifth, one-sixth, so that the mortality from cholera, at each successive elevation, is one-half, one-third, one-fourth, one-fifth, one-sixth of the mortality in the terrace immediately below it. This may be the proper place in which to notice the case of the Jews in London, who, during the last invasion, enjoyed remarkable exemption from the epidemic. Their case attracted much attention at the time and subsequently. The fact, which is unquestionable, has been accounted for in the following manner, and is eminently suggestive:—

1. It is well known that, however poor the lower class of Jews may be, they never crowd more than one family into a room.

2. They are not, as a class, given to the abuse of intoxicating liquors.

3. They, in virtue of their religion, are particular in the food they eat. All shellfish is avoided. If any disease is found in a slaughtered animal, it is condemned, and not allowed to be sold for human food.

4. Sabbath rest is strictly enjoined by their religion.

5. They are unable from religious motives to enter our workhouses, and are relieved by the more wealthy of their own persuasion.

6. The Jewish festival of the Passover enjoins every Jew to have his house thoroughly cleansed annually, and the rooms of the lower classes are for the most part annually limewashed.—*Times*.

A WOULD-BE MARTYR BAULKED!

The descendant of the apostate Priest and malignant Presbyter, John Knox, is, it appears, discharged from prison by order of the Tuscan Government. How cruel of the Grand Duke to deprive the interesting heroine of the garlands which Exeter Hall was preparing for the Scottish martyr! *Lydia Languish's* love for *Beverley* was almost frozen into hatred when her plans for an elopement were thwarted by Sir Anthony Absolute's consenting to his son's espousing the romantic lady in the common way of butchers and other tradesmen. Who knows but Miss Margaret Cunningham's devotion to the heterodox bible and Bunyans “Pilgrims progress” may cool down to zero now that she is baulked in her cherished hope of becoming the lioness of evangelical coteries?

The *Times* of Thursday makes the following re-

marks—rather strange in that quarter, it must be confessed, on this young lady's escapade:—

We have to announce the abrupt conclusion of a very pretty romance, in the liberation of Miss Cunningham. To the lady herself we beg to offer our condolence on so tame and unprofitable a result. As Rosa Madiai has, with much good sense, declined to be lionised, it was a very natural idea to occupy her place, and after a little mild tribulation in the common goals of Tuscany, to be the *prima donna* of Exeter Hall, and the principal star of the provinces, for the next two or three seasons. This ingenious scheme has been nipped in the bud. Miss Cunningham has not been buried three floors deep in the cells of the Inquisition, examined before secret consistories, stretched seven feet long, fed on black bread and water, or reduced to write her story with a nail on the walls of her dungeon. Somehow or other it is not so easy to be a martyr as one might imagine. Besides the will there must be the opportunity. There is no Royal road to the stake, no short cut to immortality. People ascend to these honors in a toilsome and regular way, as they do to a Post-captaincy, a berth of £8,000 a-year in the Exchequer, or a good way of business in the haberdashery line. Just as adventurers, who try to be rich all at once, generally come to a sudden smash, your furious aspirants for martyrdom only succeed in making themselves rather conspicuous. The Grand Duke, by judiciously getting rid of Miss Cunningham, has gazetted her as a spiritual bankrupt. That darling object of feminine ambition a little interesting notoriety, is denied her, not only for the present, but we should think, for a long time, till, in fact, she has changed her name. Should anybody be told that a lady had been sent to prison for distributing tracts anywhere in the world, all interest in the fair Quixote would be extinguished at once on the news that it was 'only Miss Cunningham got into another scrape.'

We are grateful to the Tuscan Government for having sent this puritanical propagandist on her journey homeward, and thus reduced herself and her case to insignificance and the contempt of all rational persons. That is the best punishment that could have been inflicted upon her. In this decision we also have an admirable answer and defence of the Tuscan Government against the furious invectives of the Protestant journals of this country during the Madiai excitement. Rosa and her husband not being British subjects the Grand Duke naturally repelled the impertinent interference of this country on their behalf; but his Imperial Highness has shown himself accessible to the respectful solicitations of the British Minister on behalf of a subject of Queen Victoria. Much, too, is doubtless attributable to another circumstance connected with this case. We may easily comprehend the Grand Duke's making a concession to Lords Aberdeen and Clarendon which he would feel it a duty as an Italian Catholic potentate to refuse to Lords John Russell and Palmerston.—*Catholic Standard.*

The following able, and philosophical refutation of the charge of idolatry, brought against the Catholic Church, for the honor she pays to the Blessed Mother of God, and the Saints reigning with Christ, is from a Protestant pen; the writer being W. Palmer, M.A., a Deacon of the church of England:—

"LIMITED AND UNLIMITED WORSHIP."

"But they say that granting such secondary honor or worship to be natural and proper, the Greeks and the Latins give to the Saints and to the Blessed Virgin that unlimited worship which is due only to God. And when this is denied with horror they insist upon the use of certain expressions as implying Divine worship. For the Greeks and Latins say not only 'Pray for us,' or 'Obtain for us by thy prayers,' but also 'Grant to us,' 'Give us,' and even 'Save us.' They say that they 'put their whole trust' in this or that Saint, and especially in the Blessed Virgin; or even in this or that image or picture; and that the Blessed Virgin is 'the only hope of Christians,' or 'of the whole race of mankind,' &c. In answer to this it is replied that if any Protestant thinks that by using such expressions he would be offering Divine worship to creatures, he does right to avoid such expressions, and would be doing wrong if he used them. But if others, using such expressions, assure him that they neither understand nor mean by them any wickedness, but suppose them to be as innocent and as intelligible as any other of those elliptical or hyperbolic expressions which are in the mouths of all men, then he ought in equity and reason to allow them to interpret their own words. If one may say that 'Baptism doth not save us,' or that 'the Church (like the ark of Noah) is the salvation of the world,' or that 'the Cross is our only hope,' and no one needs to have it explained that this is not apart from but in Christ, then if any one say also 'O, Most Holy Mother of God, save us!' and assure us that he means the same as when he says, 'May the Mother of God be our protection in Christ Jesus!' it is a duty in reason and in charity to believe what he says.

"In fact so long as any person or community professes to hold the true faith of the Trinity and Incarnation, to reserve unlimited worship, adoration, or latria, to God alone, and to render all such secondary worship as they render to creatures only in and not apart from Christ, it is impossible to find any valid theological objection not only against invocations in themselves, or against such expressions as those mentioned above but against any conceivable degree whatever of limited worship, whether it be inward only, or outwardly expressed in words or acts. Positive words or acts of men can never of themselves express an unlimited worship; and even expressions of infidelity, as we have seen, are customarily used to express merely a high degree of what is limited. The words or acts which are used by one man, or people, or age, as the highest expressions of Divine worship, are capable of being used and perhaps are actually used, by others to express only some secondary respect of creatures; and what is only a trivial ceremony or form of speech to one may be an expression of Divine worship to another. Invocations, incense, direct petitions for temporal and even spiritual blessings, may in one age have been offered to God only, but in another may be offered also (though in a different sense), to creatures, so as to make a vast increase of their outward honor; and yet there may remain between the worship of Saints to increased or developed and the worship proper to God the same absolute difference as before, when the honor of the creature was confined within its narrowest limits.

"What is the highest degree of veneration, love and worship which may be due to any creature, or which

may be expressed outwardly without interfering with the infinite worship of the Creator, or what may be the highest glory and worship which the Omnipotent can will and direct to be given to the most glorious of His creatures, are speculations beyond our reach. But we need not fear to say that for us so long as we do all in proportion, and in Christ it is impossible to exceed, or even to go far enough, in the love and worship of those beings or those things to which our love and worship are due.

"It has sometimes been said that the Greeks and the Latins have sought on principle to render to the Blessed Virgin the utmost possible worship short of Divine. And no doubt her worship, and even that of other Saints (as of St. Nicholas) has received at different times great and striking augmentations, and has reached a very high point. But whatever point may have been reached, there must always be room in what is of its own nature limited for further addition and increase; and it is not difficult to imagine to ourselves very considerable additions and developments which might yet be made to the worship of the Blessed Virgin.

"For assuming that in and under Christ the head, the Blessed Virgin is, after her Assumption, as it were, the neck of the Church so that all grace whatever flows to the body through her, that is, through her prayers, it might be argued that, for such as have this belief, to ask anything of or through her is identical in sense, but in point of form better, than to ask it directly of Christ; in like manner as to ask anything of or through Christ is identical in sense, but clearer and fuller in point of form than to ask it directly of the Father. And hence it might seem that it would be an improvement if, reserving only the use of the appointed forms for the making of the Sacraments, and an occasional use of the Lord's Prayer (and this rather from respect than to the letter of their outward institution than from any inward necessity or propriety), every prayer, both of individuals and of the Church, were addressed to or through St. Mary; a form beginning 'Our Lady, which art in Heaven,' &c., being prepared for general use to the original letter of the Lord's Prayer; and the Psalter, the *Te Deum*, and all the daily offices being used in preference, with similar accommodations.

"No doubt this is more than has as yet been done, and many Greeks, perhaps, and Roman Catholics, may be inclined to exclaim against the very supposition of an increase and development of their present worship of St. Mary as something impious, and shocking, and impossible; just as now Protestants and Anglicans exclaim against that degree of worship of the Blessed Virgin which both Greeks and Latins do actually practice or allow. Still, if such a change as we have been imagining (to suppose it possible for argument's sake) were to come over the practical devotions of the Greek or the Roman Catholic Church, and they said that they held the true faith of the Trinity, and far from impugning the one absolute mediation of Christ, sought only to express, and did express in fact, more forcibly their unlimited devotion to Him, through a higher (yet in its nature not unlimited) devotion to her whose only value and eminence lies in her relation to Him, there would be no more strict force or accuracy in the popular arguments of Protestants and Anglicans against such a form and degree of worship than there is in the same arguments against the worship of the Blessed Virgin in its present state."

The Russian peasantry look upon military service with the greatest horror. Their antipathy to it is universal, and the regiments can only be recruited by main force. There is no conscription in Russia, but the moment men are wanted an imperial ukase is issued commanding such a number to be raised in such and such Governments. The selection is made by the head man in secret to prevent desertion. The young men chosen are arrested in the dead of the night, and remain fettered till they have been inspected by the surgeon, after which they are sent off in detachments under a strong guard of armed soldiers. On the lands of the nobles the selection is made with more difficulty, and the unfortunate recruit is generally chained to an old man who acts as his keeper, and cannot quit him day or night. The privations and sufferings the Muscovite soldiers endure is the cause of this universal repugnance to the service.

NAUTICAL QUERIES.—A "Land-lubber" has been ridiculous enough to question us as follows:—
Does a ship wear whalebone in her stays, and does she ever suffer from tight lacing?
Does her painter mix his own colors?
What scales do the sailors weigh the anchor with?
How many inches are there in her yards?
Does the captain drive his lady round the deck in a gig?
Is the jolly boat stouter than the rest?
Is their grog kept in the port holes?
What do the sailors do with the knots the ship makes in a day?
Is the gunwhale like a mermaid?
Do the sailors lash the masts with a whip?
Is the ship's companion a male or female?
Are the shrouds made of flannel?
When the ship answers her helm, what does she say?—*American Paper.*

ANOTHER INSTANCE OF TAPE WORM CURED BY THE USE OF DR. McLANE'S CELEBRATED VERMIFUGE.

New York, October 15, 1852.
This is to certify that I was troubled with a tape worm for more than six months. I tried all the known remedies for this dreadful affliction, but without being able to destroy it.—I got one of Dr. McLane's Almanacs, which contained notices of several wonderful cures that had been performed by his celebrated Vermifuge. I resolved to try it; and immediately purchased a bottle, which I took according to directions; and the result was, I discharged one large tape worm, measuring more than a yard, besides a number of small ones.

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P.S.—Dr. McLANE'S CELEBRATED VERMIFUGE, also his LIVER PILLS, can now be had at all respectable Drug Stores in this city.

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NOTICES OF THE PRESS:
"We intended this week a lengthy notice of the first number of this work, but in consequence of a pressure of news, not to be omitted, we must delay it for a future occasion."
"We shall only say now that the original is a work of the very highest reputation; that it includes everything in record, or in traditions, about our gracious and blessed Lady, and that Mrs. Sadler is the translator of that original. Her name is praise enough."
"As to the typography and paper, the Sadler's seem to have considered their best work, and to have spared no expense in making it, what it is, the most perfect of its kind. The Life of our Blessed Lady, so produced, will surely have a place in every Catholic household in the New World."
American Celt.

"A SILENT NEW WORK.—We have received through Mr. Cunningham, No. 1, of the 'Life of the Blessed Virgin Mary,' a work which the Messrs. Sadler of New York, have just commenced to issue in numbers. This life of the B. V. has been translated from the French of the Abbe Orsini by Mrs. Sadler, and is issued with the recommendation of the Archbishop of New York. The publication will be completed in fourteen numbers. The specimen before us is a splendid exhibition of the typographical art, and gives promise of a volume of great richness. It is also illustrated with several charming engravings."
Philadelphia Catholic Herald.

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ST. PATRICK'S SOCIETY.



THE MONTHLY MEETING of the SOCIETY, will be held at St. PATRICK'S HALL, on MONDAY EVENING, 7th November, at EIGHT o'clock precisely.
By Order,
H. J. CLARKE, Sec.
Montreal, October 28.

THE METROPOLITAN, FOR NOVEMBER.
A Monthly Magazine, devoted to Religion, Literature, and General Information.

CONTENTS:—ART. I.—THE WORLD OF SPIRITS.—II. THE SOCIETY OF JESUS.—III.—TO MY GUARDIAN ANGEL. (Poetry).—IV.—LAWRENCE, OR THE LITTLE SAILOR (with four fine illustrations).—V.—THE NEW YORK MARTYR. VI. MORALITY AND RELIGION OF ENGLAND. VII.—ROME SAVED BY POPE ST. LEO I. (Poetry). VIII.—ON CATHOLIC EDUCATION. IX.—JOURNEY IN TARTARY, THIBET AND CHINA (with three fine illustrations). X.—THE MISSION OF WOMAN.—THE MEANS TO ACCOMPLISH IT.—XI.—LITERARY NOTICES. XII.—RECORD OF EVENTS.

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ENLARGEMENT OF THE METROPOLITAN.
Since the commencement of this publication, we have often had occasion to express our grateful acknowledgments to the Rev. Clergy and others, who have manifested an interest in its success, particularly by getting up clubs, and sending us lists of subscribers. That we fully appreciate their friendly co-operation, and are disposed to make a liberal return for the patronage we design to increase the contents of each number, commencing with the month of August, by adding SIXTEEN PAGES OF MATTER WITHOUT FURTHER CHARGE. This enlargement of the work will enable us also to diversify its contents in such way as to make it an interesting and instructive Magazine to the more numerous class of readers—the clergy as well as laity, to the better educated as well as to the less enlightened. As this increase of matter, together with the introduction of original articles from able writers, will involve a considerable outlay, we appeal with confidence to the friends of Catholic literature in the United States, for their zealous co-operation in extending the circulation of the work.
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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.

TO CONTRACTORS AND ARCHITECTS.
TENDERS will be received until the 6th of November next, for the erection of a CHURCH, at SHERRINGTON, of the following dimensions:—Eighty feet long, forty feet wide, and twenty-four feet high. For terms and further particulars apply to Rev. Joseph Gratton, Cure, Sherrington, who will furnish a plan of the building.
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Pupils will be received at the age of 9 years; it is important they should be exercised in writing before their coming to the Institution.

Those advanced in years and of limited intelligence will receive religious instructions only by the language of signs and by teaching them the most essential words. It is to be hoped, after one year's instruction, they will be able to fulfil their religious duties.
The Editors of the English papers are most respectfully requested to publish this advertisement during one month for the interest of the unfortunate deaf mutes.
Montreal, 1st Oct., 1853.

BROWNSON'S QUARTERLY REVIEW.

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

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

CARD.

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.

MONTREAL STEAM DYE-WORKS.

JOHN McCLOSKEY,
Silk and Woollen Dyer, and Scourer,
(FROM BELFAST.)
38, Sauguiet 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 Stenn, 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, Moreen 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.

Table with columns for commodity names (Wheat, Oats, Barley, etc.), units (per minot, per bush, etc.), and prices in dollars and cents.

NEW CANTON HOUSE, DALHOUSIE SQUARE.

GROCERIES FOR ONE MILLION

SUGARS—Loaf, Crushed, and Bright Muscovado. TEAS—Gnappe, Old Hyson, Young Hyson, Imperial, and Fine Twankay.

N.B.—The Teas are very superior, some of which were purchased at the great Sale of the "John Dugdale" Cargo, direct from China.

HONEY.

Also, 300 lbs. of HONEY for Sale at the New Canton House, Dalhousie Square.

GROCERIES, SUGAR, &c. &c.

FRESH TEAS, very Superior JAVA COFFEE, PICKLES, SAUCES, HAMS, BACON, and a good assortment of other Articles, for sale at No. 10, St. Paul Street.

IMMIGRATION.

PARTIES wishing to secure PASSAGE for their Friends from Liverpool to this Country, can obtain PASSAGE CERTIFICATES either by way of the St. Lawrence or by New York, on application to HENRY CHAPMAN & CO.

GLOBE FIRE AND LIFE INSURANCE COMPANY OF LONDON

CAPITAL—£1,000,000 STERLING. All paid up and invested, thereby affording to the Assured, an immediate available Fund for the payment of the most extensive Losses.



EDWARD FEGAN

Has constantly on hand, a large assortment of BOOTS AND SHOES, WHOLESALE AND RETAIL, CHEAP FOR CASH.

BRANDY, GIN, WINES.

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 C. Carey, &c. &c. &c.

FRANKLIN HOUSE, BY M. P. RYAN & Co.

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

EUROPEAN IMMIGRATION TO THE CANADAS AND WESTERN STATES, BY 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 Railroad 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 destinations (Albany, Buffalo, Kingston, etc.) and corresponding prices for passage.

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 unobscured 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 the 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 those 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.

Table listing ship names (STAR OF EMPIRE, WESTERN STAR, etc.) and their respective Captains.

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:— ENOCH TRAIN & Co., Nos. 37 and 38 Lewis Wharf, BOSTON, Mass. TRAIN & Co., Merchants, No. 5 India Buildings, Water Street, LIVERPOOL, England.

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:—

"(copy.) "Boston, Jan. 22nd, 1849. "I am happy to testify, from personal knowledge, that the firm of Ship Owners, known in this City of Boston, under the name 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.

"(Signed) "JOHN B. FITZPATRICK, "Bishop of Boston."

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.

USEFUL & CHEAP CATHOLIC BOOKS FOR GENERAL CIRCULATION.

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.

NEW LIGHTS, or LIFE IN GALWAY. A TALE OF THE NEW REFORMATION. By Mrs. J. SADLER. 18mo., 443 pages, muslin, 2s 6d.

Just Published and for Sale by the Subscribers, (SECOND EDITION.)

EXTRACTS FROM NOTICES OF THE PRESS. "New Lights, or Life in Galway, is an original tale by Mrs. Sadler, and upon the whole the best and most finished of her powerful and most interesting tales in illustration of Irish history and Irish character. The New Lights are the converts to Protestantism obtained by soup-and-stew-about, and the story is intended to illustrate what is called the New Reformation in the West of Ireland. The characters are well drawn and clearly marked, and never, save in her rich and varied, and wholly unpretending conversation, have we ever seen Mrs. Sadler to so great advantage as in the whole plan and conduct of this story. The work is marked by genuine Irish simplicity and earnestness, love of fun and touching pathos, violent passion and melting tenderness of heart, sweetness of temper, supernatural patience and resignation, strong faith and ardent piety. Mrs. Sadler is a true Irishwoman, and has a most wonderful faculty of compelling us, even in spite of ourselves, to love and honor her countrymen and countrywomen. We recommend her book most warmly to all classes of readers, but especially to those who are pretending that Ireland is about to apostatize from the faith. An Irishman is no Irishman when not a Catholic."—Irishman's Review.

"Mrs. Sadler is much admired as a writer of tales, and this new production of her gifted pen will be sought for with avidity. One of its aims is to expose the proselytizing efforts made in Ireland during the late famine."—Catholic Herald.

"Mrs. Sadler has contributed many interesting volumes, original or translated, to the growing Catholic Library of America; but the best is the best of all. We cordially recommend the work to all our readers."—American Celt.

"We have read this work with great satisfaction, and regard it as one of Mrs. Sadler's best efforts. The picture of Irish suffering and Irish distress is true to life. It is a clear and true exposure of the proselytizing system recently pursued in Ireland, by the establishment of Soup Houses and other tricks, to bribe the starving poor from their ancient faith. The Irishmen are correct, and display in the writer an intimacy with Irish character, which is rarely met with in books on Ireland. The work can be read with interest, profit and pleasure."—Baltimore Catholic Mirror.

"This is a new work from the pen of a lady already well and most favorably known to the Catholic public throughout the world speaking the English language, and whose contributions to Catholic literature we always welcome with delight."—St. Louis Shepherd of the Valley.

"We welcome the work before us as one which paints with artistic truth and reflects faithfully the innermost feelings of our people in joy or in sorrow."—New York Truth Teller.

"We are sorry we are unavoidably precluded from giving extracts from this exciting work, which we hope to do on a future occasion. In the meantime we earnestly recommend such of our readers who wish to enjoy a real literary luxury for half a dollar, to apply at once to Mr. Doyle or Mr. Bonaparte, in the Arcade, where the volume is for sale."—Toronto Mirror.

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"As a description of Irish character and manners, most graphic and true to nature, we cannot but speak in very high terms of 'New Lights.' We doubt not that this work will have an extensive sale."—Montreal Pilot.

"This tale is dedicated to the People of Ireland, and is written in a spirit of deep sympathy for their unfortunate condition. With regard to its peculiar religious tendencies, we have no opinion to express. As a merely literary production, it will add new lustre to the already high reputation of the gifted authoress. Some of the delineations are graphic in the extreme, and the dialogue throughout is truthful and dramatic."—Montreal Sun.

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DOCTRINAL AND SCRIPTURAL CATECHISM. By the Rev. Pere Collet, Doctor of the Sorbonne. Translated from the French, by Mrs. J. Sadler. For the use of the Brothers of the Christian Schools.

This is considered by competent judges as the most complete, and at the same time, the most concise Catechism of the Christian Religion and of Scripture History that has yet been offered to the public. It is admirably adapted for adults requiring instruction as well as for children. The answers are all so condensed that they are easily committed to memory; and there is not a single point connected with religion, either of doctrine, discipline, or ceremonial, that is not fully explained.

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A Book which should be adopted in every Catholic School: CATECHISM of GEOGRAPHY. For the use of the Brothers of the Christian Schools.

This will supply a want long felt by Catholics, as their children were obliged to study geography, if at all, from books which represented the people of every Catholic country as ignorant, superstitious, and revengeful. 12mo. of 140 pages, price only 1s 10d, or 7s 6d per dozen.

D. & J. SADLER & Co., Corner of Notre Dame and St. Francis Xavier Streets, Montreal.

For Sale by H. COSGROVE, 34 St. John Street, Quebec. August 16, 1853.

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These Bells are made from the best stock, and the small sizes undergo the same process in manufacturing as Church Bells. An experience of thirty years, with a great many recent improvements, and an entirely new method of casting, enable us to obtain the most melodious tone, combining also, an extraordinary vibration.

Nearly 9,000 Bells have been cast and sold from this Foundry, which is the best evidence of their superiority. We have 15 Gold and Silver medals in our office, which were awarded for the "best Bells for sonority and purity of tone." We pay particular attention to getting up Peals of Bells, and can refer to those furnished by us. Our establishment is contiguous to the Erie and Champlain Canals, and Railroads running in every direction, which brings us within four hours of New York. Cash paid for old copper. Old Bells taken in part pay for new ones, or purchased outright. Tows, Clocks, Levels, Compasses, Transits, Theodolites, &c. for sale, of superior workmanship. All communications, either by mail or otherwise will have immediate attention.

A. MENDELBY'S SONS, West Troy, N. Y., Feb., 1853.

HITCHCOCK & Co., Agents, 116 Broadway, New York.

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DOCTOR McPICKER

DEGS to acquaint his friends that he has returned to Montreal, Residence, ST. MARY STREET, QUEBEC SQUARES.

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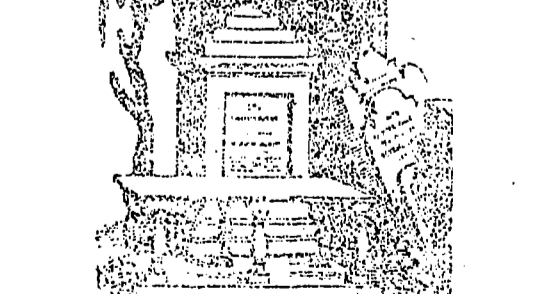
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