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# CATHOLIC CHRONICLE.

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NO. 6.

## MONSIGNOR BEDINI vs. GAVAZZI, BASSI & CO.

The following letter, addressed to the editors of the *Milwaukee Daily Sentinel*, will be read with interest, as showing in its true light the character of the infamous Gavazzi, the companion of the brutal, and cowardly cut-throats of the Roman Republic.—Mgr. Bedini is fully cleared from the reproach of having been consenting to the death of Bassi, though, as the fellow deserved to die a hundred deaths for his crimes, to have spared the ruffian's life would have been weakness and not mercy:—

Messrs. Editors *Milwaukee Daily Sentinel*—An attempt has been made, in various parts of the United States, to cast odium upon the character of the Papal Nuncio to Brazil, Monsignor Bedini, by decrying him, on the authority of P. Gavazzi, as having commanded the degradation and execution, at Bologna, of the notorious Ugo Bassi. According to the fiction, as propagated by Gavazzi, and echoed and exaggerated by a portion of the press of the country, Bassi is depicted as having been a sublime poet, holy priest, and pure minded patriot, the very soul of intellectual refinement, who, sacrificing mundane hopes, devoted himself, with self-denying disinterestedness, as "chaplain" of the "legion" (so Gavazzi's letter in the "Eco d'Italia" styles it) of the "great" Garibaldi, to the cause of Italy's salvation and regeneration. He was pounced upon, for these virtues, by Austrian savages, and dragged before Monsignor Bedini, who ordered him to be scalped and partially skinned, and, finally, within twenty-four hours, to be infamously executed in spite of the entreaties and sympathizing sobs of the very myriads who slaughtered him. He died the hero he had lived, and the last words of the holy martyr were, "Christ and Italy."

No refutation of this pack of inventions is necessary for any one who knows the facts of the case; but falsehood founded in craft, is often perpetuated by prejudice and ignorance, and it is on that account necessary to submit a reliable statement of the case to the public.

Gavazzi asks for respect, in America, as a minister of Christ. His claim to regard, in Italy, in '48-'49, was an avowed enemy of religion, and as one of the most ferocious and brutal ruffians in the horde of Garibaldi. The following well authenticated fact, recorded in the "London Quarterly Review" for October, 1849, and in the "Historisch-Politische Blätter," of April, 1850, will give an idea how he would have been treated, if he had been a good priest, by that murderous banditti:—

"While sitting with a few followers in an 'osteria,' a priest of the parish church of Sta. Maria in Trastevere, was brought before Garibaldi, charged with having abused the Republic. Garibaldi listened to his defence with attention; the poor man alleged that it was true he was a faithful subject of the Pope, but that though he did not love the Republic, he had expressed no opinion on the subject. Garibaldi, with an air of solemnity and gravity that never deserted him, remarked that in a Republic all opinions were freely permitted, and ordered the liberation of the prisoner. Two rank and file escorted him, and when they had arrived at a convenient spot, he was stabbed to the heart, and no one ventured to enquire after the murderer."

While Garibaldi was in Rome, priests were murdered wherever they could be found. Mr. Baillie Cochrane relates, in his "Young Italy," published in 1850:—

"Murders of the blackest and foulest description were hourly committed. I learned that the number of bodies of priests discovered, either buried, or with half the body out of the ground, in the small garden attached to the convent of St. Calisto, could not be reckoned at less than fourteen; some said twelve, while others computed them as high as twenty."

When Mazzini entrusted the defence of Rome to Garibaldi, the inhabitants were struck with utter horror. His entrance into that city is thus described by the writer, in the "London Quarterly Review," quoted above:—

"There poured into Rome from every quarter—Poles, Germans, Lombards, Piedmontese; Tuscans—in a word, Garibaldi. The Romans, instead of having cause to boast of their long defence, should rather blush at it as the last of their degradations. They suffered themselves to be pillaged and slaughtered by hordes of foreign adventurers, who entered the city without their consent, and forced them by threats and blows to help in manning their own walls against an enemy for whose success they were secretly panting."

Garibaldi, whose first appearance with his truculent train of outlaws, the sweepings of all nations, excited the alarm of the citizens and the jealousy of the national guard, had been, to get rid of him for a

time at last, sent to the Abruzzi. He had since lived in this district at free quarters, permitting every excess to his followers and recruiting his forces by the promise of unrestrained license. The dread of him had not diminished among those who had anything to lose at Rome. The day on which he re-entered the capital was warm for the season, and the citizens who flocked to the gate were struck with new terror as they gazed on him and his now augmented banditti—a savage crowd dressed in every variety of costume, the raggedness of their general apparel presenting a grotesque contrast with some rich ornament or article of dress—armed with every description of weapon—women disguised in male attire—bearded cut-throats masquerading as women; some mounted on horses they had stolen, others on asses they had picked up on commons; some seated on cars, carriages, and whatever conveyance they could press into the service—the coach of the Bishop of Rieti bringing up the rear, filled with drunken volunteers, roaring at the top of their voices, and with legs protruded from the windows. No order was attempted in the march—an air of studied confusion and of affected ruffianism was purposely contrived to aid to their naturally wild and forbidding aspect. Many were intoxicated; muskets and pistols were fired in the streets without any regard to the risks incurred, and menaces and curses mingled with songs of ribaldry and blasphemy. The managers of this hideous melo-drama had ordered everything with the view of inspiring terror.

Of these unparalleled desperadoes, whose wanton butcheries fill one of the gloomiest chapters in the history of crime, Ugo Bassi and Gavazzi were chaplains. Something of the fitness of the latter for that office, and of his devotion to the infamies of his associates, may be learned from an Italian work, entitled "La Rivoluzione Romana," published first in 1850, and since then translated, without having called forth a single denial of the facts it relates, into the other languages of Europe.

"The Triumvirs had destined the Convent of St. Silvester in Capite for Garibaldi's Legion. The nuns were still in the house when they came, and the short delay required to pack up their little effects for removal, was a new occasion to these wild borders, of savage coarseness and scoffing. They went out and in among them, reviling, blaspheming, and robbing at pleasure, and the most brutal example of fiendish malice was set the rest by F. Gavazzi, an apostate priest, who caused those nuns that were too sick to move, to be dragged out of their beds, thrust into the street, and thrown into wagons prepared for them."

The "London Quarterly Review," says of this scene:—

"No place of asylum was assigned to them; no preparations had been made for their reception; military billets on the public-house were tauntingly offered to them, when they entreated to be informed whither they were to go. It is not the least disgraceful chapter of this disgraceful history that the cruelty to which these recluses were exposed excited the derision of the crowd that pressed on their sad procession. Without protection and without a determined destination, the timid troop were driven along—the youthful novice about to pronounce her vows, the aged votaress who for fifty years had never strayed beyond the convent garden; tottering, staggering, they looked bewildered around, in hopes of seeing some symptom of pity, some touch of manly feelings; but hard eyes watched, and ribald jeering mocked their prolonged humiliation."

In this instance, however, Gavazzi simply exhibited his character as a low ruffian; but in the following extract from the "Rivoluzione Romana," we find him combining indecency, sacrilege, and hellish cruelty in a manner which has no single parallel in the history of crime:—

"Cruelty was carried so far that the dying were denied opportunity and leisure to turn their thoughts to God. The inspector and chaplain of the military hospitals, Father Gavazzi, taught that the aid of confessors was not requisite in the hour of death; but that to have suffered for the country washed the soul free from every stain, and was title sufficient to salvation. Several good priests sought access to the invalids, but they were driven away, and the sick and wounded surrounded by a crowd of depraved and licentious women, who polluted the very death agonies with which they were struggling. The shameful conduct of these abandoned wretches, compelled the Triumvirs to expel some of them from the hospitals."

Another extract might be given, from the "Historical—Politische Blätter," written by an eyewitness, in which the obtrusion of these debauched creatures upon the dying, is noticed in still more emphatic language.

Yet the demoniac perpetrator of such enormities

is yielded credence to, by some Americans, for the calumnies which he chooses to promulgate against a virtuous and holy Prelate like Monsignor Bedini! And in behalf of whom? Of his "worthy companion and friend" Ugo Bassi! Ugo Bassi, who he says "was not a soldier but a chaplain"—like himself! With what peaceful and christian spirit the duties of "chaplain" were performed by Ugo Bassi, in Garibaldi's service, let impartial readers judge by another extract from "La Rivoluzione Romana."

"At length, after much drinking and noisy talk, one of the band remarked that there must be, thereabouts, Jesuits concealed, and a search instituted under the conduct of Giacomo Giardini, of the Legion Masi. After walking a short distance, they entered the vineyard of a certain Vincenzo Arcangeli, where, in a poor hut, a peasant named Renzaglia, with his wife and two nephews, Joseph Renzaglia and Joseph Cezatelli, resided, who were being then visited by four acquaintances, named Morelli, Sabattucci, Zucchini and Imberti. Several of the robber band surrounded the house, while others rushed in, and without saying a word, hewed around them with their swords, wounding four of the poor countrymen whom they then sent off to the hospital. Giardini ordered the other peasants to be imprisoned, but this, for some reason, did not take place, so that Renzaglia found time, on the following day, to send his wife and children to Frascati. He was on the point of following them, in the evening, when Giardini, with six companions suddenly entered, and perceiving Renzaglia, presented his musket and shot him dead upon the spot. His terrified nephews and Morelli, who had just returned from the hospital, sought safety in flight, but they were taken and bound, and it was agreed upon by Giardini and his associates to take them to Rome and represent them as three Jesuits, whom they had imprisoned for killing two soldiers. As they approached the city, a mob collected, and the defenceless unfortunates were every where assailed with cuts and blows. At length they arrived at the bridge of S. Angelo, when the murderers halted, drew their poignards, and with savage cruelty killed the three innocent men, cut them in pieces, and threw them into the Tiber. The infernal exultation with which the mob greeted this inhuman deed was worthy of tigers. Some were seen boasting holding up pieces of the flesh, which they had cut from the quivering corpse, and others licked the warm blood which trickled from their wounds. To complete the hideous scene came P. Ugo Bassi, who leaping upon the parapet of the bridge, broke forth into curses against the murdered men, commended the murder, and extolled as worthy of benedictions and immortal honor the perpetrators of the crime. All this took place in broad day, before a vast crowd, and went unpunished."

This was on the 3d of May, 1849. Many readers will remember the cry of horror which arose, at the time, from the civilized world on account of these butcheries. Desperate fiends they were indeed, who thus imbued their hands in innocent blood. But what home is deserved by Ugo Bassi? Let it be remembered that he was a Priest, and that he sincerely believed himself to be assisting at the slaughter of his fellow Priests. It is enough to say that he was a chaplain in the band of Garibaldi, and the worthy companion of Gavazzi.

Yet this is the mild, angelic martyr for whom our tears are asked by those who would, if they dared, commit the very same crimes in this country and in this city! This is not said unadvisedly. A month ago, on the 4th of August, the following significant words appeared in the *Wisconsin Banner*:

"A demonstration was thought of against M. Bedini. We are glad it did not take place. Bedini is not here as a Pfaff or private individual, but as the Ambassador of a Prince.—The now existing laws of nations protect him. . . . His person must not be endangered. But other times are coming."

A brutal insinuation that if he had been here as a private individual, he might have been mobbed, and that theme will come when unpopular Ambassadors may be mobbed also. When will Americans learn that the lowest savages have higher ideas of freedom than these red republican anarchists, who preach crime under the holy name of liberty!

At length the French conquered Rome, and the banditti, with whom they refused to make terms, left it. The reign of terror came to an end, and Garibaldi went out of the gates with his robber band, and chaplains, though not until a large sum of money had been paid them to prevent their plundering the city, they had come to save (!), although they had already muled it of over half a million of dollars. If necessary, we can trace, at another time, the adventurous way of those pillaging, murdering outlaws, from the time they sought refuge in the mountains, until their final dispersion. They lived by plunder,

filling the country with terror through which they passed, and their course was what might have been expected from men in their desperate condition. They succeeded in foiling their French pursuers, threading the Apennines from Tivoli to Terni, from Terni to Arezzo, evaded the Austrian lines, and finally reached the Adriatic. Garibaldi himself escaped to Venice. Many were killed, but few were captured. Among the number, however, was Ugo Bassi.

Ugo Bassi was dressed, when taken, in military uniform, and declared himself to be an officer in Garibaldi's corps. As such, he was treated. Monsignor Bedini, was, at the time, Papal Commissioner at Bologna; but his influence had been so often used in favor of misguided men, who had made themselves liable to punishment, that the Austrian General, Count Gortzkowski, feared that his interference might also save the life of his prisoner. He therefore called on Monsignor Bedini, and kept him engaged in conversation, during a brief respite granted to Bassi to prepare for death, and succeeded, in fact, in keeping the Prelate ignorant of what was going on, until the execution had taken place.

Gavazzi's lie, concerning Bassi's death, may be made manifest to any enquirer, by the blundering ignorance of his own statement.—He relates that the skin was taken off from the head and hands of Bassi, at the time of his degradation. Now, the merest tyro in the rites of the Roman Church, is aware that only those parts of the body are "scraped of the skin," in the ceremony of degradation, which had received ecclesiastical unction; and that Bishops are the only ecclesiastical functionaries anointed on the head. Degraded Priests have the skin scraped, on the thumb and forefingers, but never from the head. Bassi was not degraded at all, and, if such had been the case, the only Prelate who had power to order the ceremony, would have been the Archbishop of Bologna, Cardinal Oppizoni, not Monsignor Bedini.

It may be subjoined that the account given of Bassi's death, representing him as dying an enemy of the Catholic Church, is wholly false. His last words were not "Christ and Italy." He used the short time granted him before his execution, to receive the assistance of a Priest, and the consolation of religion. He three times confessed his sins to the ecclesiastical who assisted him in his last hours, retracted his errors, expressed his deep and humble sorrow for the scandals he had given, and the crimes he had committed, and his last words, according to the "Rivoluzione Romana," were an appeal to the Virgin Mary for her intercessions in behalf of his poor soul.

With regard to Bologna, the following passage from a Review, in the "London Quarterly" of Jan. 1852, of "Farini's History of the Roman States," will show the state of the city when Monsignor Bedini went there.

"The town was in the hands of the populace—arbitrary taxes were imposed at the will of the demagogues—robbery was rife on the highways—judges, policemen, and turnkeys were butchered in cold blood—all that were obnoxious to the dominant party, that is all the ministers and agents of justice, were exposed to a horrible persecution—sick men were stabbed in their beds in the presence of their wives and children, and their corpses left unburied in the streets. The brigands each selected his victim and shot him down, and if any signs of life remained, the murderer coolly re-loaded his musket and despatched him in sight of the people and of the soldiers. They hunted men down like wild beasts, entered their houses, and dragged them forth to slaughter! I saw it, saw death dealt about, and the abominable chase."

Long before Rome was subdued, the state of the place was so changed that it was the very first city to send entreaties to the Pope that he would leave Gaeta and trust himself to that devotion of the inhabitants of that Legation. The wise and prudent administration of Archbishop Bedini, by whom their faith and loyalty were rallied, is remembered with gratitude at the present day, and every Italian traveller knows that the friendly mention of his name, illumines at the present hour, with a smile of pleasure the countenance of each citizen of Bologna.

## AN ANCIENT EXPOSITION OF THE TEMPERANCE QUESTION.

St. Thomas Aquin (2, 2 p., q. 169, a. III) discusses this question:—"Is the use of wine altogether unlawful?" Although, perhaps, not anticipating that six hundred years from his time the fanatics of an enlightened age would take the affirmative side of this question, he has confuted, in advance, all these arguments. These arguments he presents in the following terse and clear form:—

1. No man can be in a state of salvation, who has not wisdom; for (Sap. VII) it is said, "God loves no one, but him who liveth with wisdom." Now, the



use of wine precludes wisdom, as is proved from Eccl. ii. Therefore, the drinking of wine is entirely unlawful.

2. St. Paul (Rom. xiv.) says:—"It is a good thing not to eat flesh or drink wine," if by it the brother be offended, or scandalized, or weakened; but to omit a good action is sinful, and it is a sin to give scandal. Therefore, it is unlawful to use wine.

Before answering these objections, he asserts, on the authority of St. Paul (Tim. v., and Eccles. xxxi.) that the use of wine is not altogether unlawful, and proves it thus:—"No food or drink is *per se* unlawful. For our Lord himself (Matt. xv.) says:—"Not what entereth into the mouth defileth a man."—Wherefore, to drink wine is not, in itself, unlawful. It may become unlawful, however, *per accidens*.—First, from the constitution of the drinker, easily injured by wine, or because he is bound by a special vow to abstain; secondly, from the manner of drinking which may be immoderate; thirdly, on the part of the bystanders, who may be scandalized by it.

To the first objection he answers, that there are two grades of wisdom. One a common grade, which consists in abstaining from mortal sin; and this grade is not prevented by drinking wine, but by immoderately drinking it. The other a higher grade, implying more or less perfection; and this grade sometimes requires a total abstinence from wine, according to the various adjuncts of persons, times, and places.

In answering the second he concedes that, in case of scandal, the drinking of wine is unlawful; but then it is the scandal which is forbidden, not the use of wine.

Such is the teaching of a light of the "dark ages," on this modern question. St. Thomas is sometimes accused by sly school-boy critics of treating useless questions; but as the ages in which his works survive, pass away, and error follows its weary circle, all the false theories he exploded and the sophisms he exposed, are successively resuscitated and his doctrines become practical.—*Catholic Telegraph*.

## IRISH INTELLIGENCE.

### THE MUNSTER PROVINCIAL SYNOD OF 1853.

Thurles, Wednesday, Aug. 31.

The Suffragan Prelates of Munster province, who have been summoned by his Grace the Most Rev. Dr. Slattery, Lord Archbishop of Cashel, to attend the Synod which commences to-morrow, arrived here to-day, and were received by his Grace, and by the Very Rev. Dr. Leahy, President of Thurles College, wherein apartments have been prepared for their reception.

This meeting of Prelates, although of high importance, differs materially in its nature and objects from the great National Synod held in Thurles in August 1850. That Synod was convened for the consideration of questions affecting the interests of the Faith and for the adoption of measures calculated to maintain the well-being, and vindicate the dignity of the Catholic Church in Ireland.

The present Provincial Synod confines its purpose to the regulation of details of Ecclesiastical discipline, having relation chiefly to the uniformity of ritual observance, and the discharge of the sacred functions of the Priesthood throughout the various dioceses of Munster.

The Suffragan Bishops who will meet his Grace the Archbishop this day in Synod are:—

The Right Rev. Dr. Egan, Lord Bishop of Kerry; the Right Rev. Dr. Ryan, Limerick; the Right Rev. Dr. Foran, Waterford; the Right Rev. Dr. Delany, Cork; the Right Rev. Dr. Murphy, Cloyne; the Rt. Rev. Dr. Keane, Ross; the Right Rev. Dr. Vaughan, Kilkenny; and the Right Rev. B. FitzPatrick, Mired Abbot of Mount Mulleray.

The first private meeting was held yesterday afternoon, and the officers of the Synod appointed.

Promoter—The Rev. Dr. Burke, Clonmel.

Secretaries—The Rev. Dr. Leahy, President of Thurles College; the Rev. Dominick Murphy, P.P., Cork.

Notary—The Rev. Mr. Carroll.

Masters of Ceremonies—The Rev. Dr. O'Connor, P.P., Templemore, and the Rev. Mr. Morris, P.P.

Theologians—The Rev. John O'Sullivan, P.P., Kenmare; the Rev. Mr. Duggan, P.P., Doneraile; the Rev. Mr. Macan, P.P., Ross; and the Rev. Mr. Kenny, P.P., Ennis.

Representative of the Chapter of Cashel—The Rev. Dr. McDonnell.

The first general session will open this day at ten o'clock with a Solemn High Mass and the other usual ceremonies, in the Thurles Cathedral.

The second solemn session of Synod will be held in the metropolitan church on Saturday, the 3rd of September, at ten o'clock, on which day the Right Rev. Dr. Delany, Bishop of Cork, will preach. The third and closing solemn session will be held in the metropolitan church on Monday, the 5th of September, at ten o'clock, on which day the Right Rev. Dr. Keane, Bishop of Ross, will preach.

### THE ROYAL VISIT.

On Monday the 29th ult., her Majesty Queen Victoria landed at Kingstown, and after making a public entry into Dublin, took up her residence for the week at the Viceregal Lodge, in the Phoenix Park. The Queen's reception on the day of her arrival amongst her Irish subjects was exceedingly respectful, as well as sufficiently cordial, and the attachment towards her Majesty's person exhibited by all ranks and classes seemed to grow more warm on each successive day of her visit. On the occasion of the royal entry into Dublin, which was made with very little appearance of pomp, excepting the presence of a splendid body of soldiery who lined the way, the streets and windows of the houses along the route were filled with the greater part of the population of the city, as well as with thousands of visitors from the country, who showed the greatest desire to catch a glimpse of her Majesty, and cordially cheered as she passed by. In the evening there was a brilliant though partial illumination of the city, and in honor of the occasion the population *en masse* descended into the streets, overflowing the principal thoroughfares, and establishing a rigorous and somewhat perilous blockade of the leading bridges and other avenues of communication. The illumina-

tions were renewed more or less extensively on the two preceding evenings.

On Tuesday at an early hour her Majesty visited in state the Exhibition, where nearly twenty thousand persons, chiefly of the wealthier classes, were assembled to see and to welcome her. Hardly anything could surpass the brilliant spectacle presented within the building on the occasion. The preparation for the Queen's reception had been made on a scale of considerable magnificence, and such as served to mark the sense entertained by the Exhibition Committee of her Majesty's goodness and condescension in honoring with her countenance their noble and most useful undertaking. The avenues through the Central Hall were carpeted with crimson cloth, and on the dais at the upper end of the hall a throne was placed for her Majesty, where she received addresses from the Exhibition Committee and from the Dublin Corporation. But the most brilliant feature in the splendid spectacle was the immense assemblage of elegantly-dressed ladies and gentlemen who lined all the passages of the Central Hall, and filled the galleries around it, the ladies, usually in front five or six deep, for several hours watching her Majesty's approach with eager and infectious curiosity, and affording a *coup d'œil* magnificent beyond any description. Her Majesty who appeared to have quite recovered from the fatigue and other inconveniences of travelling, which on the previous day had been rather apparent, walked through the greater part of the building, showing herself in a gracious manner to the thousands who crowded to see her with an interest which may fairly be described as enthusiastic. The Queen was accompanied by Prince Albert and two of the royal children, who shared to a considerable extent in the public interest. Her Majesty was most gracious in her reception of Mr. Dargan, to whom also she paid the distinguished compliment of a visit at his country seat near Dundrum on the same evening. She also expressed herself very much pleased with the Exhibition, which quite exceeded the expectations she had formed of it, and on the following days she paid repeated visits to it at early hours, the public being excluded during the greater part of her stay, after the precedent of her visits to the Great Exhibition of 1851.

On Wednesday the Queen reviewed in the Phoenix Park the troops forming the garrison of Dublin, with a regiment or two additional, brought in from country quarters for the occasion. The review was witnessed by an immense multitude, amounting, as was computed, to nearly a hundred thousand persons. The troops on the ground were between seven and eight thousand men, comprising six regiments of infantry, four of cavalry, and twelve guns. This fine division of troops very little inferior in numbers to either of those whose achievements at Chobham have made such noise during the summer, executed a number of manœuvres in a brilliant style, terminating in a sham fight, for which the extended plain of the "Fifteen Acres" afforded a most favorable ground. The enjoyment of the vast multitude of spectators was, however, considerably damped by heavy rain, which commenced simultaneously with the manœuvres, and continued steadily throughout the evening, sometimes increasing to a regular deluge. What made the matter worse was that the early part of the day had been beautifully fine, so that of the tens of thousands who were tempted forth by the promise of fine weather and of a splendid military spectacle, with the great additional attraction of her Majesty's presence, the great majority were provided with the least protection or shelter from the pelting of the pitiless rain. Such, however, was the excitement created by the Queen's presence that the rain seemed to fall almost unheeded, the great body of the spectators held their ground unflinchingly to the last, and when the review was concluded, and her Majesty quitted the field, the vast multitude returned homewards thoroughly drenched with wet, but with spirits which seemed beyond the power of mere water to damp or damage.

Thursday was set apart by her Majesty for a visit to Powerscourt and to the beautiful scenery lying between the Dublin and Wicklow hills. The weather, however, proved most unpropitious, the rain pouring down in torrents throughout the entire of the day. In consequence the intended visit did not take place.

On the 3d inst., the Queen is to re-embark at Kingstown, and return to Holyhead *en route* for Scotland. Should the weather prove fine, the embarkation will probably prove the grandest scene of the entire royal progress, as on the occasion of her Majesty's former visit.

**VISIT OF HER MAJESTY TO WM. DARGAN, ESQ.**—On Tuesday afternoon our distinguished countryman, William Dargan, Esq., had the honor of a visit from her Majesty Queen Victoria and his Royal Highness Prince Albert. The royal party started from the Viceregal Lodge at about five o'clock. It included the Prince of Wales and Prince Alfred, his Excellency the Lord Lieutenant and the Countess of St. Germain, the Duchess of Wellington, &c. The royal cortege consisted of two carriages and four with outriders, and passed through the city at about half-past five o'clock in the evening. On arriving at Mount Annville, her Majesty, the Prince Consort and suite were received by Mr. and Mrs. Dargan; and her Majesty ascended the tower, and was much pleased with the prospect of the surrounding country which it afforded. After a brief stay, the royal party returned to the Viceregal Lodge, where they arrived shortly after seven o'clock.—*Tablet*.

**A BISHOP'S "MITE."**—The Bishop of Killaloe (Dr. Vaughan) has contributed the sum of £500 as his "mite" towards the payment of a debt incurred by a parish priest in Tipperary in the erection of a new chapel. The subscription was "altogether spontaneous and unsolicited."

**DUNGARVAN ELECTION—MR. MAGUIRE'S RETURN.**—On no former occasion did we observe greater anxiety on the part of the people than that manifested at the present election. The polling commenced at eight o'clock on the morning of the 27th ult., and at five o'clock, when the Sheriff closed the booths, the numbers were—Maguire, 150; Gregory, 76; majority, 74.

**REPRESENTATION OF LISBURN.**—A vacancy has been created in the representation of this borough by the sudden death of Mr. Roge: Johnson Smith, who expired on Friday morning at his residence in Lisburn. Mr. Smith was only elected in December last, in opposition to Mr. Inglis, the then Lord-Advocate of Scotland. The deceased gentleman was a moderate Conservative, and came in by what is termed the independent spirit of the borough, as against the influence of the Marquis of Hertford, which had hitherto been predominant. More than usual interest will attach to the election of his successor.

**THE WILSON INDEMNITY FUND.**—On Saturday, 27th ult., a numerous and highly influential meeting was held in Ennis, for the purpose of indemnifying Mr. Wilson, of Belvoir, from the costs of the law proceeding taken against him at the late Limerick assizes by Mr. John C. Delmege. The meeting expressed a feeling that under the circumstances, and taking into account the time at which Mr. Wilson used the expressions, which were afterwards made the subject of law proceedings, he should not be at the loss of the costs to which he was put, in consequence of the vexatious and harassing course pursued towards him. The meeting also bore the highest testimony to the zeal, assiduity, and perseverance of Mr. Wilson on the occasion of the late election, when his exertions, in a great measure, contributed to the return of the liberal candidates. Mr. John D. Fitzgerald, M.P., has subscribed £10 to the Wilson Indemnity Fund. Many of our fellow citizens have also contributed.—*Limerick Examiner*.

**THE CONVENTUAL SYSTEM.**—A petition of appeal has been presented to the House of Lords against the decree of the Lord Chancellor of Ireland, pronounced on the 9th of June last, in the remarkable case of "Blake v. Blake." An order for hearing was made on the 15th ult., and early in the next session of Parliament the question will be argued before the highest legal tribunal, as to the rights of persons professed as nuns, and having taken the vows as such, to acquire or inherit personal estates.

**EDUCATION.**—A return to Parliament (obtained by Mr. O'Flaherty, M.P.) has just been printed of the entire amount expended by the Commissioners of National Education in Ireland for the last five years, with the names, salaries, and religious denomination of the officers of the establishment whose salaries amount to £100 a-year and upwards. The total is stated at £814,947. In the province of Ulster, £190,092 19s. 7d.; in Munster province, £120,097, 5s. 2d.; Leinster province, £238,632 5s. 6d.; and Connaught province, £57,124, 10s. 4d. The expense of inspection in the several provinces in the five years was £64,626, 4s. 2d. The amount of grants either cancelled between the 1st January, 1848, and the 31st of December, 1852, or outstanding at the latter date, is returned at £23,448 14s. 3d. The officers of the establishment whose incomes amount to £100 a-year and upwards, number 98, comprising 28 belonging to the Established Church, 50 Catholics, 16 Presbyterians, 3 Unitarians, and 1 Wesleyan.

During the present month there has been a decrease of £14,000 in the notes, and an increase of £17,000 in the bullion of the Irish banks. One ship from Antwerp delivered 31,728 loaves of sugar last week, to Dublin houses.

The Christian Brothers' establishment, Dungarvan, have lost £200 by the flight and defalcation of Duncan Chisholm Mathews, late of Dublin Castle.

The Lord Chancellor has appointed Nicholas J. Gannon, Esq., of Lara, county of Kildare, a magistrate for that county, on the recommendation of the Lieutenant, his Grace the Duke of Leinster.

The building trade in Ireland, and especially in Dublin, is, we learn, brisk. Owing to the workings of the Incumbered Estates Court, whole districts heretofore neglected have passed into the hands of wealthy proprietors, principally English and Scotch, who are expending large sums on buildings and other improvements, and we could mention several instances in which recent purchasers have signified their determination of erecting large mansions, model farms, and laborers' dwellings, &c., in localities hitherto wild and deserted. A total revolution in the condition of the working classes, who may be spared from the exodus will be the result; and it is believed that the Landed Property Improvement Act has also worked much benefit.

The Poor Law Commissioners have declined sanctioning the employment of female paupers otherwise than within the workhouse, and under superintendence of an officer appointed by the guardians.—*Limerick Reporter*.

**THE IRISH PROSELYTISERS.**—Dr. Whately, of Dublin, in his recent "Charge," thus alludes to these energetic apostles. The Doctor said:—"Guard against being parties to or countenancing any such irregular and disorderly proceedings, in the efforts to enlighten those of another Church, as may tend ultimately in various ways to weaken our own cause. If, for instance, some such plan should be adopted as we have heard rumors of—that of sending forth from England a host of missionaries, of Churchmen and Dissenters intermixed—appointed (I may say ordained, since that is what it virtually amounts to) by a self constituted association, without any reference to the existing authorities of our Church—without any security for their soundness of doctrine, or their discretion, or their acquaintance with the language of a large portion of our population—without any profession of being attached to our Church, or even not hostile to it—and without any responsibility except to the body which thus appoints them—if such a scheme should be set on foot I am convinced that any countenance given to it by any of us, would involve a danger (besides others) of favoring the charge brought against us, of internal disunion and indifference to our own Church. "Far, indeed, should we be from feeling any resentful jealousy, or offering any opposition, if Protestants of any other religious communion—even in many points opposed to us—choose to come forward to advocate principles common to us and them. But this they can do even more effectually by acting independently, and without any formal compact with us; especially such a compact as would imply a disregard on our part of the constituted authorities of our own Church. That Protestants are not agreed among themselves is indeed what is perpetually urged by Roman Catholics. But this evil is not at all lessened (as some might on a hasty view suppose), but, on the contrary, is much aggravated, by any such alliance of Protestants of different denominations as may be formed independently of the governors, and in defiance of the rules, of their own respective communities, and which must thus tend to engender fresh divisions within each. Without being so bigoted to any particular form of Church government as to insist that no other is permitted by Scripture, one who is an actual member of a certain Church, may consistently, and must, if he act on Scriptural principles, show a dutiful reverence for the regulations and constituted authorities of that Church to which he does belong. I am convinced, therefore, that those of you who take this view are bound not only to act on it, each one for himself, but also to agree together to support each other in refusing to countenance any such irregular proceedings."

**SOUPER INSOLENT.**—Baffled in their attempt at "evangelising" the Catholics of Limerick, the Soup-ers have vented their spleen and disappointment in a printed paper addressed to the Roman Catholics of Limerick, full of misrepresentations of the Catholic religion. Copies of this document have been forwarded by post to the Catholics throughout the city. We shall not offend the delicacy of our readers by setting this vulgar and blasphemous trash before them, and content ourselves with remarking on the indecency of those who send anonymous documents of this kind to parties to whom they must be offensive. We defy them to show that Catholics have ever offended the tastes or feelings of Protestants in this cowardly and covert manner.—*Limerick Reporter*.

Sir W. D. Godfrey, a Kerry magistrate, has issued a prohibition against street-preaching, and given orders to the police to arrest any parties found attempting to disturb the peace in this manner. Thus warned the missionaries in Sir William's neighborhood at Milltown preached in the yard surrounding the Methodist Chapel.

Ireland has endured many misfortunes—famine, plague, civil war, internal dissensions, persecution; but her degradation, morally, spiritually, and physically, was never attempted, until the day that there came to our shores, as teachers and instructors, the offscourings of heathenised England, and debauched Scotland—until those, whose people practise infanticide, and whose whose Sundays are devoted to drunkenness, fancy they are fitted to send forth persons calculated to improve our morals and purify our faith!—*Dublin Weekly Telegraph*.

**THE IRISH FISHERIES.**—A project of vast national importance, which, when fully developed, cannot fail to be attended with most beneficial results to Ireland, has just been undertaken in England, and has already received the support of several of the leading English capitalists, and of members of Parliament, amongst whom are included some of the Irish representatives. We allude to the formation of a company to fish the coasts of the United Kingdom, but more particularly those of Ireland and Scotland. A sufficient guarantee of the bona fides of the undertaking will be found in the fact that the movement is headed by Sir James Duke, one of the representatives of London.

**LARGE SEIZURE OF TOBACCO.**—A man named Flood has been remanded from the Kingstown police court, on a charge of smuggling. He and another man was met driving a cart on Saturday morning, 27th ult., between two and three o'clock, by Constable Byrne, of the Dublin police. The constable, suspecting them, stopped and questioned the parties, when one ran away, and Flood, when about being arrested, did the same, but was followed and secured after a long chase. The cart contained not less than forty-one bales of tobacco, of the quality commonly used in the manufacture of snuff, and is valued at from £60 to £80 per bale. The prisoner has been remanded until the case has been reported to the commissioners of excise.

A letter, received in Cork, from New Zealand, contains the following reference to the remaining Irish political prisoners in Van Dieman's Land:—"Mr. Martin is still with the Mitchells, or was when he wrote; but he seems to be planning some other way of life. Mrs. Mitchell's baby seems a great darling with them all. Smith O'Brien lives in comfortable lodgings. He is now in good health, and reads and studies a great deal. He is more resolved than ever not to allow his family to join him."

**THE RIBAND CONSPIRACY.**—The charge against the persons in custody in Dondalk gaol were fully investigated on Friday the 26th ult., by the magistrates appointed for that purpose. The result was that the prisoners were all held to bail to stand their trial at the next Louth assizes. Shortly after the inquiry had closed, a man named O'Neil, who had been arrested in Glasgow, was committed to jail, having been identified by Farrell, the informer, as an active member of the Riband Confederacy in the north of Ireland.

The Guardians of New Ross Union have expended £1,500 in the emigration of 300 paupers.

**GLENNVILLE MINES.**—Large quantities of sulphur minerals continue to be brought here from Glennville Mines, near Maam, for exportation.—*Galway Vindicator*.

**THE HARVEST.**—There is happily little or no change in the tone of the latest agricultural reports; with very trifling exceptions they all speak favorably of the prospect of a fair yield of both grain and green crops. There are some complaints from Cavan of the appearance of blight in the potato, but it is admitted that the bad symptoms had not extended beyond the stalks. One of the Belfast journals states that laborers' wages will be unusually high in parts of the country. As much as 2s. a-day has in several instances been demanded from the farmers. The *Farmers' Gazette* of the 27th ult. says:—"We still continue to receive the most favorable accounts of the potato crop. Though the plague-spot has appeared on the leaves, the stalks are, in the greatest number of instances, still green; the growth continues except with the very earliest sorts, which are now naturally decaying; and, except in very partial cases, the tubers continue sound, and the quality good and sweet. There is now no doubt as to the hay crop being very much under the average; the prices are high, new hay selling in the fields at £2 5s. a-ton and upwards. Oats promise a fair average crop, and the straw has much increased in length. Barley is also a fair average crop, and the sample good, but the reports of wheat are variable; there is no doubt of the breadth being much under the average; but while the crop is reported in various localities to promise a fair average yield, in others it is said to be much blighted, the ear deficient in grain, and in some cases rust has appeared. Green crops, particularly those got in early, are very promising."

**EMIGRATION FROM ULSTER.**—The *Derry Sentinel* says,—"Now that the emigration from this port for the season is nearly exhausted, our readers may be anxious to learn its extent. From the 26th of March last, to the 12th of August, there cleared from Derry, for the United States, 17 vessels, containing 2,998 passengers; for the British Colonies, 5 vessels, containing 1,037 passengers; total, 4,005.

The *Belfast Mercury*, alluding to the emigration from the Irish consular force, remarks,—"Many have already emigrated, and many more no doubt, will do so, unless increased inducements be held out to continue in the service. The respectable and very intelligent men who constitute that important body will do well, nevertheless to consider carefully the state of the colony, and the difficulties to be encountered there; but, even after doing so, there must remain a great deal to turn their thoughts and aspirations towards the golden country. The following extract of



a letter just received from one of the constabulary who emigrated to Australia October last from this town cannot fail to produce a strong impression among the force:—"You and the rest of my comrades are, I am very sure, anxiously waiting to hear from me. I landed in this colony in good health, after a passage of 102 days. I then immediately engaged in a Government situation at 12s. per day, or £4 4s. per week, leaving me a yearly salary of £219. I expect out of this sum to have about £190, which will be a nice penny indeed for me whose salary, only 12 months ago, as a policeman, amounted to the magnificent sum of £27 per annum. What a contrast! How long would it take a policeman to save this amount in the constabulary? Never. I am a warden in one of the Government prisons. I have two suits of clothes in the year, and lodging and cooking utensils, and a servant to attend me. If you come out here there is no delay of a situation ten times more profitable than the one you now hold. I would advise all those who can leave the constabulary to do so as soon as they can, and come out here. In fact, if you were only to drive a watercart, through the streets of Melbourne, you would be worth 10s. a-day. Hurrah for Australia!—How soon may I expect you and some more of my old comrades out here?"

THE HUNDRED GOSPELLERS.

To the Editor of the Dublin Evening Post.  
Carlow-Graigie, August 24, 1853.

"Alitur vitium, vivitque tendo."—Virgil.  
"Vice is nourished and lives by concealment."

Dear Sir—The hundred Gossellers, who have come to put down the religion of this country, without formally announcing what we are to get in its place, cannot reasonably object to a very searching investigation into their claims upon our attention. What I have to offer on the subject, as one concerned, shall be arranged, for the sake of order, under the following heads:—First—Who are these Gossellers? Secondly—What the professed, and what the real, object of their mission? Thirdly—Who are their aiders, abettors, and approvers in this town; of what class are they? What position do they hold in society?—and, finally, what is the religious and moral state of the country which sends them? These questions cover the whole ground, and afford me an opportunity of bringing out clearly the opinions I have been enabled to form of the merits of these men.

To persons of a decidedly equivocal character, the public owe no indulgence; and truth, and honor, and a due respect for honesty and virtue, demand that we exhibit none. The magistrate, or peace-officer, who arrests and sends the swell mob gentry to the treadmill, the accomplished burglar to the hulk, or the drunkard to the lock-up, and the public censor who exhibits religious hypocrisy and quackery in the pillory, are all, as ministers of justice, equally entitled to support and praise.

Who, then, are these Gossellers? By whom are they accredited to the Irish nation? We would not admit the humblest mental to our kitchen without proper testimonials; much less the unknown missionary to the House of God. Who, then, speaks to their character? Are they London Irvingites? or Jumpers from Wales, Dunkers? or Shakers? Have they brought a large assortment of the newest creeds? Are they of the sects of Unitarians, Socinians, Arians; abounding in England and Scotland, who, one and all, deny and blaspheme the divinity of the Saviour whom we worship? Do they come fresh from the schools of infidelity? Graduates under Carlyle, Emerson, and Tom Paine? Perhaps they are Latter-day Saints; preachers of Mormonism, now in high repute beyond the seas. Have they broken loose from the Agapemone of the Rev. Mr. Prince? or be they followers of Tom of Canterbury, or old Johanna Southcott, whom Macaulay describes as a Prophetess, a London Deity, in the nineteenth century, with the cunning of a fortune teller and the education of a scullion, worshipped by tens of thousands of educated people? Have the missionaries lot and part in the service of this prophetic old lady, the mother of a future Messiah? Do they, in one word, come with any sanction, human or divine? Has any Bishop in the Empire given them authority to preach? No, not one. How, then, is Ireland to discover, I ask without meaning offence, whether these great unknown from London and the Land o'-Cakes are not the itinerant section of the Socialists or of the swell mob, amongst whom there are many well read scholars and Bible readers, who have been brought up at Oxford or Cambridge: The want of proper authorisation on the part of men coming as ambassadors to address Ireland upon the most important of all subjects is admissible evidence, nay, overwhelming evidence, of deep scheming and duplicity, with which no man, either in Carlow or elsewhere, can identify himself without dishonor. The old maxim conveys an important truth—*Noscitur a sociis*.

What do these non-commissioned Gossellers say they have come about? What do they profess to do?

They have crossed the channel with some new fangled religion, of English manufacture, not for the Protestant, which would have some meaning in it, but for the Catholic, who received his faith more than one thousand years ago, and has never for a moment swerved from it since. There is not, on the other hand, a truth, a mystery, a dogma, a sacrament in Christianity, which some sect or other of Protestantism has not denied—all of which Catholics have ever held with a surprising and supernatural unanimity. Indeed the charge against us is not want of faith, but too much of faith. It is admitted by all—at least I have never heard it questioned—that we hold with unswerving fidelity all and every truth necessary to be believed for salvation. A large section of Protestants, especially of the Presbyterian sect, deny the divinity of the Saviour—deny the grace of Baptism [see the Gorham controversy]—deny, with the Archbishop of Canterbury, the necessity of episcopal ordination, whilst Dr. Whately, the head of Protestantism in this Province, denies in his works [see my letters on the subject] the Trinity of Persons in the Godhead, and all the truths of Christianity derived therefrom; others deny Confirmation—indeed, they reject all the sacraments, ignore original sin, the eternity of torments, the inspiration of the Scriptures—reject the Athanasian Creed. Protestants universally hold that Christ failed in his promises to his Church; that the gates of hell prevailed against it; that it is not the pillar nor ground of truth. All Catholics, it is needless to say, reject all these bold blasphemies. Protestantism, boasting of its glorious Reformation, indulges in the most scandalous and disgusting traffic in church livings. Its dealings in this department are

utterly abominable. I have lying before me the circulars and cards of two soul-brokers, who enjoy a very extensive business in that line—they sell parishes upon moderate terms. Two and a-half per cent. is charged if the purchase money exceeds £4,000 and is under £7,000. I shall, probably, return to this topic at another time.

Again, contrast Protestantism and Catholicity under another point of view—"Religious Practices." Attendance at Protestant worship is in a great measure regulated by the state of the weather, or the fashions of the day. If the sun shines out gaily—if dress à la mode be at hand—the carriage in order, and the stoves of the church in repair, Protestantism will say its prayers in public; otherwise it will read its Bible and newspaper, and take care of its soul at home—leaving the police, the parson, and clerk, who are paid for it, to worship God.

On the other hand, Catholicism, on bended knees, worships in all weathers—is never absent unless detained by infirmity, old age, or absolute nudity. The house of prayer is ever open; sacrifice is daily offered; and from morning dawn till dusky eve, every hour sees the pious worshipper within its gates.

Protestantism never erects at its own expense—although possessing the wealth of the land—a temple to the Living God. It has not even kept in repair the churches which our Catholic ancestors built. Nay, it will not purchase the bread and wine for sacramental purposes. It has no heart for religion—never had.

Catholicism, on the other hand, robbed of its ecclesiastical property supports, unaided, in the midst of oppression, its priests and bishops—the ancient hierarchy; and has covered the country with beautiful structures—convents, chapels, and colleges, which already excite the cupidity of the sects. In truth the evidence of religious life in the Catholic body—of fervent, disinterested piety—such evidence as no where else exists, cannot be shut out from the mind, unless by the darkest bigotry and gloomiest fanaticism.

If this, then, be, on the whole, a fair statement of the case—and I defy any man of character to deny it—what encouragement does the project merit of putting down Catholicity—the only religion in the land? Do not the Gossellers, their aiders and abettors, one and all, if it be a fair rule to judge men by their acts, exhibit themselves as conscienceless hypocrites and degraded dupes? Does the occasion warrant this severity of language? How, I beg to ask, would common sense designate a band of physicians boasting a special knowledge of the prognostics of cholera who had abandoned their friends amongst whom it was making the greatest ravages, and had gone forth to heal men where the disease had never broken out? Would not our common instinct teach us to spurn the knaves, and, lest men should be infected by them, would they not, by every legitimate means, and with as little delay as possible, seek to rid themselves quietly of the schemers, and their no less fraudulent aiders and abettors? Since the coming of the Gossellers to Carlow, they have been exclusively in the hands of what I have heard designated in homely language the filthy rag-end of Protestantism—men whose fathers were as little known in Carlow as the rangers of Wales, or the cannie Scot, and who, having picked up their crumbs in this town, have now the folly, bad taste, and excessive bigotry, to stand shoulder to shoulder with these unknown hirelings in the open streets, whilst they reviled the religion of the people amongst whom they lived. The Fags, it is said, are greatly grieved at the departure of their spiritual guides, and cannot live after them; their hunger and thirst for spiritual things have never been thoroughly satisfied by the resident parsons. Well, if they be resolved to go, the people would act very foolishly if they do anything in the world to prevent them—and let us hope that the old inhabitants, Catholic and Protestant, will do well in their absence. Knowing the party of sympathisers, I was glad to perceive that they had not got even one Protestant of character or standing amongst them, nor one who could at all claim to be considered a gentleman.

What was the true motive of this Missionary Crusade against Ireland? The motive is two-fold, let hypocrisy seek to conceal it as it may: First, it is a deep hatred of the Church of God, which condemns, and has ever condemned, all heresy, all infidelity, all crime. And secondly, Protestantism having robbed the Catholic Church, did everything of course which Satanic ingenuity could invent to suppress the religion and still naturally wishes to get rid of it, to put it out of sight; for its existence is the standing reproach and proof of the guilt and injustice of Protestantism.

The Reformers at first proceed, with a bold and cruel blasphemy, to put down the worship of Christ, by declaring it a felony to offer sacrifice (the enactment is on the statute book); they prohibited Catholics, under pains and penalties, from hearing Mass; from teaching their own children. They legislated, not against crime, nor criminals, but against dogmas of faith, mysteries of holy religion. The dogmas, however, have all survived and lived in the hearts of the people. In one point Protestantism was thoroughly successful. Having once seized upon the resources of the House of God and of the poor, it never once lost or relaxed its hold. Here its triumph was complete. "Sacrilegious avarice (says the Protestant Historian Camden) ravenously invaded church livings, colleges, hospitals, and places dedicated to the poor, as superfluous things." Hence, Ireland presents at this moment the unparalleled anomaly of a full staff of Protestant clergymen, possessing all the church property of the country in the midst of a Catholic people—shepherds without the flock—teachers without pupils officers without the rank and file—whilst the nation supports, by voluntary contribution, its ancient and much venerated priesthood. Here is the cause of that—"immortale odium et nunquam sanabile vulnus." If Catholics had all fallen by the sword, or died out under penal legislation; or if the ground had opened and swallowed them, it would have brought incalculable relief to Protestantism. A millstone would have been taken from its neck; but because, after all, these things have not happened, the hundred Gossellers, with as many creeds, are sent amongst us, to drive us out of the Catholic Communion, into anything else, no matter what. How Protestantism would rejoice if we became a nation of Swaddlers, or Baptists, or Mormonites, or Infidels, or Pagans, as being thereby relieved from the troublesome remembrance of its own incurably vicious origin.

Nothing can be more painful to one who owes a large debt, which he never intends to pay, which is not even recoverable by law, than the sight of his creditor. Rather than meet him, he turns out of his way. To hear he had been transported, or had emigrated, leaving not an heir behind, would be joyful

tidings. Now, with some such feeling, the Parson and Protestants, in a greater or lesser degree, regard the priests and people of the ancient religion. Observe Protestantism has no objection to any sect, not even the sects denying the Divinity of Christ, whilst it unceasingly opposes and reviles the Catholic who would shed his blood for that doctrine. The fact cannot be rationally accounted for, on any other principle than that men never forgive those whom they have injured. Protestantism cares not a pin's point about faith—never cared about it. All it ever wanted was to keep down Catholicity. Practically the Protestant says to his Catholic neighbor, I have a right to think as I please, and you have a right to think as I do; and if you do not, I will, if I have the power, trample upon you, confiscate your goods, fine and imprison you, deprive you, at all times, of every office, even the lowest in a workhouse, and if I can do nothing else, I will destroy your good name, calumniate you, as opposed to the Word of God, never cease reviling you. I will hire the press to abuse you, and Gossellers by the hundred to run you down, and insult you in the streets of your own town and on public highways; and if you raise your voice against them, I will crush by the law, and at all events I will swear, and will make all Protestants swear, that your religion is damnable and idolatrous, until I make you and it hateful in the eyes of all men who listen to me. This is Protestantism in act. It is a system most agreeable to corrupt human nature, very much in fashion with gentlemen, with men of wealth, men of some reading, who seldom trouble themselves about their duties to God. It is a religion in which, no doubt, people will live, but in which they will have little fancy to die, if they retain a belief in hell and judgment to come.

The remaining topic, the most important of any, must be reserved for a second letter.—I have the honor to be, yours,  
JAMES MAHER, P.P.

PRAY, REMEMBER THE STATE CHURCH.

A late number of the *Daily News* has a very clever article upon the Irish State Church, of which the following is an extract. It had been proposed, during the Queen's stay in Ireland, to send the begging-box round, in order to enable the poor, miserably underpaid, State clergy to repair the St. Patrick's Cathedral, at Dublin, which Catholic zeal built, but which, like all the other churches that the Protestants have stolen from the rightful possessors, is rapidly running to decay. The *Daily News* says:—

"So Mr. Dargan has set on foot from his own means an undertaking which will do more for Ireland than anything that has been done for centuries. He has collected a great national museum of commerce and art for the sole purpose of kindling the latent fires of industry in the souls of his countrymen. All the great and the good who love their country are hurrying thither in shoals, to testify their admiration and appreciation of the great experiment. The Queen and the Prince actuated by the kindest and best of motives, grace the meeting with their presence, and confer on it all the *clat* and the profit that such a presence ensures. The worlds of science and arts and fashion are agitated to their depths to render homage to a great national undertaking, and in the midst of this grand concourse a small voice is to be heard piping through the desolate area of a dilapidated cathedral, 'Pray, remember St. Patrick's.' It will be like the 'fun of the fair,' heard during a symphony of Beethoven.

There never was a christian church in the world which has so thoroughly disgraced its mission as the church of Ireland. Lazy, bloated, and insolent, its progress has been in the inverse ratio of its wealth, and that a cry should now be set up to fleece the public, under pretence of repairing a national edifice, is in perfect keeping with the system which has fastened the richest church in the world on the poorest people. What a moral the following picture conveys:

"And what are the ecclesiastical officers connected with the cathedral, who cannot afford to maintain their own place of worship in a decent state of repair? Are they poor, underpaid clergymen, looking ruefully with empty pockets at the rents in an edifice which they can only help by their long loving wishes and prayers? One of these is a dean, who, in right of his dignity, has the miserable income of £1997 8s. 1d., presents to valuable livings, and has other preferments. There is a precentor, who also, in right of his dignity, enjoys a small income of £346 per annum, and holds other preferment. There is a chancellor, who, in right of his dignity, has a petty salary of £501 4s. There is a treasurer, who, in right of his dignity, has about £336. There is one archdeacon endeavoring to make himself comfortable on £2,564 3s 4d per annum, while another struggles to keep the wolf from the door on £418 9s 2d. It is scarcely necessary to mention that there are a dozen prebendaries with salaries ranging from £27 to £600, and a dozen vicars choral who get £156 6s 3d per annum."

It seems, according to the report of the Ecclesiastical Commissioners, that, during the twenty years preceding 1834, no less a sum than £20,000 was reported to them by the Dean and Chapter as having been expended on the building. Strange to say, this large sum, spent upon repairs—almost sufficient to erect a new cathedral every way superior to St. Patrick's—came from what is called the "Economy Estate!" This same estate, so satirically named, has contributed, since 1834, sums of money amounting to £2,076 2s 4d per annum towards further repairs on behalf of a building which seems at length in a fair way of coming about the ears of its incumbents. What follows is inimitable in its way:—

"In an ancient registry of St. Patrick's Church, commencing in the year 1367, five years after the building of the old cathedral, the following note is found:—"After the burning of St. Patrick's Cathedral, sixty straggling and idle fellows were taken up and obliged to assist in repairing the church and building the steeple, who, when the work was over, returned to their old trade of begging." Does the reader see no analogy here? The cathedral was built by beggars. Is it to be kept up by beggars? Is Ireland never to be taught to depend upon itself? Is it to receive lessons of begging from its rich men? Who can blame the beggars of Kingstown, who live and die on the pence flung to them from the pockets of the affluent, for their conduct, when they are told that one of the richest corporations of the kingdom is advised to turn beggar to restore its own cathedral? The Queen will escape the beggars in rags—why is she to be subjected to the attacks of the beggars in lawn?" We can pursue this subject no further. The details carry with them a moral more impressive than any which it is in our power to convey.—*European Times*.

GREAT BRITAIN.

The New Bishops.—The *Liverpool Mercury* says that the Very Rev. Dr. Roskell will be consecrated Bishop of Nottingham at St. Barnabas' Cathedral, Nottingham, on the 21st of September; and that the Very Rev. Dr. Goss will be consecrated Coadjutor Bishop of Liverpool at St. Nicholas', Copperas-hill, Liverpool, on the 25th of September.

We are happy to be able to assure our readers that the report, to which a Dublin contemporary alludes, of the serious illness of the Cardinal Archbishop of Westminster, is much exaggerated, and that although his Eminence has been somewhat indisposed (as we lately informed our readers,) he is now much better. His Eminence is at present in Wales.—*Catholic Standard*.

CONVERSIONS IN SCOTLAND.—The *Border Advertiser* under the heading "Perversions at Galashiels" announces the conversion of several members of the Episcopalian church in that city, to the Catholic Faith.

HER MAJESTY IN SCOTLAND.—It has now, we understand, been definitely arranged that the Queen, Prince Albert, the Prince of Wales, and Prince Alfred will arrive in Edinburgh from Dublin, on Monday the 5th of September, and leave next morning for their Highland home. The Princess-Royal and other two members of the Royal Family, who do not accompany their parents to Ireland, will reach this city to-morrow evening by the North British Railway, and leave for Balmoral on Thursday morning.—*Edinburgh Advertiser*.

AN ENGLISH EVANGELIST.—Amongst the police reports in the *Times* of Wednesday, August 24th, there appeared a case, of which the following is an abridgement:—*Worship-street*. Yesterday Joshua Mull, a middle-aged man, of very respectable appearance, describing himself as a Scripture-reader at St. Thomas' Church, Bethnal-green, and residing in Kitisford-place, Hackney-road, was brought up in custody before Mr. Tyrwhitt, charged with the following scandalous conduct:—Frances Sadler, a modest looking young woman, who gave her evidence with great reluctance and propriety, stated that she was in the service of a gentleman at Cambridge-health, as nursemaid, and at four o'clock on the preceding afternoon was sent out by her mistress with two of the children for an airing into the London-fields, on reaching which, feeling tired, she seated herself upon the grass within a short distance of one of the main foot-paths. She had only been there a few minutes, with the children playing about her, when she observed the prisoner advancing in a leisurely manner upon the path, and as soon as he reached the spot where she was seated he suddenly turned round and deliberately exposed himself, at a distance of only four yards, immediately in front of her. In this disgusting position he remained for a space of several minutes, when, seeing her hastening away, he carelessly sauntered on in the direction of two little girls playing about at a short distance off, and in the same deliberate and intentional manner subjected them to a similarly revolting insult. William Davis, one of the district turncocks, stated that while crossing the London-fields upon business at the time in question, he saw the prisoner stretched at full length upon the sward, within a few yards of two little girls about eleven or twelve years old, and to whom he was conducting himself in the manner previously described. Witness felt so indignant at such an outrage that he instantly hastened up to expostulate with him, but the prisoner was so intent upon the misconduct he was committing, that, though he spoke to him, he did not at first hear him, and when he did, merely offered him his address in proof of his respectability. At the same moment the young woman who had just given her evidence came up and complained to him of having been herself subject to the same infamous treatment, upon which he immediately secured the prisoner, until a constable could be obtained to take him into custody.—Mr. Ashley, who was retained for the defence, addressed the magistrate on behalf of his client, whom he described as a person in society.—The Rev. W. Williams, Minister of St. Thomas' district church, stated that the prisoner had been both the organist and a Scripture-reader at that church; his behavior had been marked throughout by uniform propriety. The prisoner's father-in-law, and Mr. George Shillibeer, a master baker, and cousin of the prisoner, also spoke in similar terms of the accused. Mr. Tyrwhitt said the demeanor of the first witness was deserving of every credit, and the manner in which she had given her testimony, though subjected to a somewhat sharp cross-examination, gave every assurance that she was a witness of truth, and to be relied on. This was not a question of motives, but of facts, on which character had but little bearing, and as such acts as these were of the most vital consequence to the community, tending, as they did, to corrupt the minds of female children who were subjected to them, they could not be regarded in any other light than the acts of a miscreant, and, considering the charge fully established, he had not the slightest hesitation in dealing with the prisoner as a rogue and vagabond, and ordering him to be imprisoned for three months in the House of Correction, and kept to hard labor.

The English Admiralty have determined to discontinue the employment of Lieutenants of the Royal Navy as Admiralty agents in the North American mail contract steam packets.

RELIGION IN ENGLAND.—According to a printed document lately presented to the English Parliament, we find that in the county and borough of England and Wales there were eleven thousand six hundred and fifty-four prisoners, of which less than one-fifth was Catholics, the remainder 9,541 being Protestants of different sects. In the Government Convict establishments the following results of Catholic teaching is even more apparent; out of a total of 6,580, 4,340 are of the "Established Church;" 782 Dissenters, or non-believers, 19 Jews and only 739 Catholics, or less than one-ninth of the whole number!

Arrangements are in progress for holding a great public meeting, to be presided over by the Earl of Eglinton, in the course of November next, under the auspices of the Scottish National Association.

The following singular epitaph was copied from a tomb in the parish churchyard of Pewsey, in Dorsetshire:—"Here lies the body of Lady O'Looney, great niece of Burke, commonly called 'the Sublime'; she was bland, passionate, and deeply religious; also she painted in water colors, and sent several pictures to the Exhibition; she was first cousin to Lady Jones, and of such is the kingdom of Heaven."



REMITTANCES TO ENGLAND, IRELAND, SCOTLAND AND WALES.

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

HENRY CHAPMAN & Co., St. Sacramento Street.

THE TRUE WITNESS AND CATHOLIC CHRONICLE,

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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, SEPT. 23, 1853.

THE IRISH BAZAAR.

We are requested to announce that the ANNUAL BAZAAR, for the clothing of destitute Irish children, will open on THURSDAY, the 29th inst., being a few days earlier than was at first intended. The change has not been made without good reasons, and it is hoped, and earnestly requested, that all who are either working for the Bazaar, or interested in its success, will, in the meantime, re-double their exertions. It will be held, as usual, in the ST. PATRICK'S HALL, under the guidance and patronage of the Ladies of the St. Patrick's congregation.

NEWS OF THE WEEK.

The Irish journals are taken up with accounts of Her Majesty's visit, which seems to have given very general satisfaction, both to the royal visitor, and the visited. To enliven the tedium occasioned by the prorogation of Parliament, English Protestantism has found a new grievance, in the intolerance of the Spanish Government with respect to Protestant internments in Madrid. In giving permission to the English residents to have a Protestant burial ground, the Spanish authorities have imposed certain conditions—of which the principal are, that the said cemetery shall be subject to the hygienic rules usually required in similar establishments; and that the internments shall be conducted without any public parade, or display of religious ceremonies.—It is against the latter, that the objections are made by the Protestant press of England, which seems to forget, that the clause, imposing restrictions upon Protestants in Spain, is but a literal transcript of the famous Derby "Proclamation" of last year; and that the Government of the Queen of Spain, has, in this respect, but followed the example set it by the Government of Queen Victoria. In England, it is a misdemeanor for the Catholic to follow the remains of his deceased relative to the grave, with the rites, and ceremonies prescribed by his religion. Only the other day, the funeral procession of the Earl of Shrewsbury, though upon lands of which, in his lifetime he was lord and master, had to be disbanded, because contrary to the law of Protestant England, which forbids a Catholic clergyman to appear in public in his ordinary attire; and punishes as a high crime, the parade of the crucifix before the remains of the dead. And yet, if these arbitrary measures of a Protestant Government are but feebly copied by Catholic powers, as a politic measure of retaliation for the indignities inflicted on Catholics in England, Protestant hypocrisy treats us to lengthy dissertations on the intolerance of Popery, and its love of persecution! The only proper answer for the Spanish Government to give to the remonstrances of Lord Howden, the British ambassador at Madrid, would be, the demand for the immediate repeal of the Ecclesiastical Titles Bill, and for the issuing of a Royal Proclamation in London, authorising Catholic processions, in public. Until the British Government rescinds all its enactments against its Catholic subjects, it has no right to complain of any retaliatory measures which Catholic Continental Governments may adopt against Protestant aliens; and we trust that its remonstrances to the Spanish Government will be treated with contempt.

His Eminence the Cardinal Archbishop of Westminster delivered his long-announced lecture, upon the connection betwixt "Commerce and the Arts," on the evening of the 31st ult., to a crowded audience, in the Philharmonic Hall, Liverpool. From this it would appear that the health of this illustrious Prelate of the English Church, has been restored; and that there is no longer any cause for the uneasiness upon this subject to which the *Tablet* lately alluded. Large numbers of the Catholic Clergy, as well as lay, were present upon the occasion; and amongst the crowd were to be seen many members of the various Non-Catholic sects, attracted by the eloquence of their distinguished visitor, in spite of the warnings of a rabid No-Popery man called O'Neil, who, it seems, had cautioned the frequenters of his conventicle against attending the Archbishop of Westminster's lecture, on pain of excommunication.

The Eastern question is settled one week, only to be unsettled the next. The difficulty arises now, not from Russia, but from Turkey, which, naturally enough, feels that, throughout the negotiations, it has been betrayed, and made a tool of. Nothing can exceed the contempt felt by the Turks, for England, and Englishmen; and in their disgust for the cowardice of the power from which they looked for protection, it would not be wonderful if they threw themselves into the arms of Russia; for a bold foe is always less

odious than a cowardly, and treacherous ally. The *Times* professes great indignation at the obstinacy of the Turkish Government, in not submitting quietly to the dismemberment of its Provinces; but the general feeling throughout Europe is, sympathy for Turkey, and contempt for the vacillating policy of Great Britain, which can speak out bravely enough when bullying a Grand Duke of Tuscany, but tamely truckles to, and submits to be snubbed by, an Emperor of Russia.

By the *Arctic* we receive no additional news of any importance. The Eastern question was still the cause of much uneasiness. One or two cases of Asiatic cholera had declared themselves at Liverpool.

JURY PACKING AND BRIBERY.

On our seventh page will be found a report of the proceedings of the extraordinary term of the Court of Queen's Bench at Quebec. The necessity for this extraordinary term was occasioned, as our readers will remember, by the gross misconduct of Mr. Sewell, the Sheriff of Quebec, who, in striking the Jury Panels, took care to substitute the names of Protestants, for those of Catholics; thus ensuring the conviction of the parties accused of rioting during the course of Gavazzi's lectures, at which the Sheriff occupied a very prominent position, unbecoming the dignity of his office, and receiving for his pains, a few of the blows which were freely interchanged during the *melee*. This scandalous attempt on the part of the Sheriff to defeat the ends of justice—and the still more scandalous attempt to hush the matter up by bribery—having been detected—the business of the Court, which should have been transacted in July, was brought to a stand still—at an enormous expense to the country,—to the serious loss and inconvenience of the suitors—and, above all, to the ineffable, and we fear, almost ineffaceable, disgrace of our Canadian Courts of Justice.

From the letter of an "Observer," which will be found below, it will be seen that the government is doing its best to screen the guilty Sheriff from the punishment due to his misdeeds; and instead of prosecuting him vigorously, is, through its tool, the new Solicitor-General, endeavoring to set up a defence for attempted jury-packing and bribery; whilst, at the same time, it is proceeding most actively against the parties accused of rioting and disorderly conduct. This dishonest procedure on the part of the government, at the present juncture, when it is so highly important that every member of society should be taught to look up with respect to the tribunals, and to rely, solely upon the upright administration of the laws of his country for redress and protection, is most unfortunate, and we fear will, if persisted in, lead to deplorable results. For, who can place any confidence in these tribunals?—who can expect that justice will be administered—when, in the high places, in the very precincts of the sacred Courts of Justice, the falsifier and suborner is allowed to walk about, with head erect, glorying in his successful villainy, and laughing at the cry of his victims for redress? In vain will it be that we have equitable laws—in vain that we have learned and upright Judges on the Bench—if Sheriffs, neither learned, nor upright, to suit their political purposes, and to wreak their malice upon individuals, are left at liberty to cram the Jury Box with their creatures, and thus to secure the condemnation of the innocent, and the acquittal of the guilty. In spite of just laws—in spite of the wisdom and integrity of the Judges—we can but look upon the Courts, where such things are tolerated, or allowed to pass with impunity, with contempt and abhorrence—and upon trial by Jury, as a convenient instrument, for the perpetration of injustice—for upholding the rich wrong-doer in his iniquity—and for persecuting and trampling upon the poor and friendless. Irishmen and Catholics, whilst the crimes of Jury-packing and bribery are left unpunished, can have no respect for, no confidence in, the legally constituted tribunals. The consequences will, we fear be, that they will be compelled to look elsewhere for redress.

But though the government be indifferent to the crimes of Jury-packing and bribery—though with the view of making a little political capital for his Megantic election, the Solicitor General forget the duties of his office, and employ his influence to protect his wealthy friend, from the punishment which should long ago have been inflicted upon him,—there is one who is bound—in justice to himself—in justice to his clients whose cause he was solicited to betray—to proceed immediately, and vigorously against Mr. Sheriff Sewell. We mean Mr. O'Farrell, the lawyer, by whom the falsification of the Jury Lists was brought to light, and to whom the Sheriff's deputy tendered a bribe, with his own hands, in order to induce Mr. O'Farrell to keep silent upon this iniquitous transaction. That the bribe came from the Sheriff's office, there is no doubt; Mr. Sewell's deputy was himself the bearer of it; and from what we have heard, we have reason to fear that this was not a solitary instance of attempted corruption, by the officers of the Court. Mr. Sewell indeed, by affidavit, asserts that he did not *authorize* the tender of a bribe; and as to the extent of the latter's criminality, we offer no opinion, leaving it to the common sense of our readers to decide how much credit is due to those exculpatory documents. It is as well however to remember—that Mr. Sewell's deputy—through whose hands the bribe was sent—was neither legally, nor morally, responsible for the falsifying of the Jury Lists; and had no personal interest whatever in having the matter hushed up;—whilst, on the other hand, Mr. Sewell, and Mr. Sewell alone, was both morally, and legally, responsible for the wrong done, and was most deeply interested in having the wrong concealed. Against Mr. Sewell, then, it is Mr. O'Farrell's duty immediately to proceed; and though it

may chance, that, by means of packed juries, legal quibbles, and bribed witnesses, the accused may obtain an acquittal, Mr. O'Farrell is none the less bound, to bring the matter to a speedy issue. No compromise—no hesitation—no lukewarmness—no blunders can, in a matter like this, be overlooked, or forgiven; without serving Mr. Sewell, these would be fatal to Mr. O'Farrell himself, whose first object should be to clear his character from the reproaches which the *Quebec Chronicle*, and other journals, have, we believe most unjustly, cast upon it. If Mr. O'Farrell neglect his duty, then will it be for the Catholic citizens of Quebec to take the matter in hand, and appeal to the Legislature for redress against the criminal apathy of the Executive, and the dishonesty of the officers of our Courts of Law; so only shall they be purged from the foul dishonor that has been brought upon them by Mr. Sheriff Sewell. Jury-packing and Bribery are crimes against society, which must be exposed and punished.

The following is the letter from our Quebec correspondent: in a private note he assures us that "there is not a single Catholic speaking the English language on the Grand Jury." Of course this is the result of accident.

Quebec, Sept. 19, 1853.

Sir,—Any person who attends the proceedings of the Court of Queen's Bench, now sitting at Quebec, must immediately come to the conclusion that, the appointment of the present Solicitor-General, Dnabar Ross, must have been made with the express view of screening the guilty Sheriff of this district, from the punishment due to his crimes, and for the commission of which, it is the duty of the Solicitor-General to prosecute him without favor or affection. Mr. Ross's conduct clearly shows that he is determined to keep his friend, the Sheriff, harmless at all hazards; and that he is equally unscrupulous in the means which he adopts to secure a conviction of the persons charged with being concerned in the Gavazzi riot here. Will it be believed that the Crown Officer actually refused to give communication to the Court of an affidavit, offered to him in support of the charge laid against the Sheriff; and that instead of proceeding as a proper sense of duty would direct, he only rose to address the Court for the purpose of palliating the offence? It is unfortunate that the Government were not aware of one circumstance, in relation to Mr. Ross, ere they appointed him to his present post, viz—that he had expressed himself to the effect, that he was so much prejudiced against the Catholic individuals, charged with being concerned in the Gavazzi business, that he could not conscientiously undertake to defend them, when asked by a *confere* of his to do so. It is strange that his conscientious scruples would not interpose to disqualify him from acting against them; I would have thought that being, by his own confession, prejudiced against these persons, he could not be expected to discharge the duty of Crown Officer, with that impartiality, which is required of that functionary, as well towards the accused, as the Crown, and the public—I am, Sir, Yours, &c. AN OBSERVER.

As we anticipated, from its composition, the Grand Jury, at Quebec, have found True Bills against the following persons charged with attempting to destroy Chalmers' church:—Hearne, Giblin, Bowen, Donohue, McNamara, Charlton, Kelly, Foy, Redmond, O'Brien, Gallagher, Burns, Mater, and Roach. It is not difficult to calculate the amount of justice which Catholics may expect from Jurymen made up by Mr. Sheriff Sewell.

The remarks of the *Transcript* of Saturday last compel us, however reluctantly, to return to the case of Mr. M. Morrison. It is not true, as stated by the *Transcript*, that the threats uttered by the said gentleman, occurred in the course of any private conversation; they were made publicly, and were not addressed to any person in particular. We should have brought the matter to a very simple issue long ago, by having Mr. Morrison bound over to keep the peace, but for one little difficulty. The law requires that some one shall swear that, he or she, is in bodily fear on account of threats uttered. Now in all Montreal, there is not a man, woman, or child, who is afraid of Mr. Morrison, or who cares a pinch of snuff for him, or his threats.

Why then mention the circumstance at all? we may be asked. Because this is not the first, or only, occasion since the 9th of June, upon which threats of assassination have been held out towards Catholics. It has been the custom of late to annoy the latter with anonymous letters; betwixt the style of which, and Mr. Morrison's language in Court, there is such an extraordinary family resemblance, that it can hardly be looked upon as the result of accident. Mr. Morrison was incautious: he allowed himself to be thrown off his guard in the excitement of the moment; but we have no doubt that he only gave utterance to the sentiments of the Orange body of which he is, we believe, a prominent member, and a shining light.—At the same time, we must not be understood as attributing to him the authorship of the anonymous letters to which we allude; we only say that betwixt his threats, their contents, and the language of the *Protestant Times*, there is an extraordinary family resemblance.

The *Transcript* seems inclined also to take up the cudgels in behalf of the *Montreal Gazette*, a journal which has been, on several occasions, publicly denounced as lending the aid of its columns to the circulation of beastly publications. The *Transcript* asks us,—“What amount of blackguardism entitles a man to be kicked out of society?”

Ans. The editor of a public journal of extensive circulation, and which obtains general admission into families, who, for the sake of putting a few dollars into his pocket, takes advantage of his position, to facilitate, recommend, or countenance the dissemination of beastly and immoral works, which teach the art of procuring abortion, and, by instructing the young of both sexes how they may indulge their passions without danger of pregnancy, show how young men may seduce young girls—(the female relations of the patrons of the *Montreal Gazette* perhaps)—with impunity—is a filthy blackguard, a mercenary scoundrel, for whom the vilest epithet in the vocabulary of Billingsgate is all too good, and who richly deserves to be kicked out of society. It behoves too, every member of society—every father—every husband—every brother—every man to whom female purity is dear, and with whom chastity is in repute—to denounce such a villain, and join with us in calling upon heaven:—

“To put in every honest hand a whip To lash the rascal naked through the world.”

That the publications recommended in the columns of the *Montreal Gazette* to the attentive perusal of the wives, mothers, and daughters of Montreal, are of the beastly and immoral nature described above—and that the editor of the said *Gazette* was well aware of their infamous tendencies, whilst continuing to advertise them—we are, if called upon, in a position to prove. Upwards of a year ago our attention was called to these works; but, as we then believed that no man in Canada could be such a beast, so utterly dead to every sense of decency, as publicly to recommend them, we thought it more prudent to say nothing about them. Since then the matter has been brought under our notice by the *Montreal Herald* which, in its issue of the 8th inst., mentions the fact that the book or pamphlet advertised by the *Gazette* is a work—“many copies of which were, some time ago, seized at the Post Office as coming under the designation of immoral and lascivious publications.” The *Herald* adds:

“Our attention was some time since called to the publication of this advertisement, by a leading physician in this city, who stated that he had remonstrated with the publishers of the *Gazette*, but without effect, on the subject of their thus sending to make, as they call it—a *trifle of money*—by selling in the circulation of this infamous corrupter of the youth of both sexes.”—*Montreal Herald*, Sept. 8.

Although the phrase is but a “vile phrase” in the estimation of the editor of the *Transcript*, we shall here repeat what we said last week—“the above requires no comment.” If our cotemporary is prudent, for the sake of the *Montreal Gazette* he will keep silent on this matter: the more it is stirred, the less pleasant will be the odor thereof.

REPORT OF THE INSPECTORS OF THE PROVINCIAL PENITENTIARY.

(Printed by Order of the Legislative Assembly, Quebec, 1853.)

We have already given some extracts from this “Report” showing the relative number of the Catholic and Non-Catholic convicts, undergoing sentence in the Penitentiary. We would to-day say a few words upon the conflicting opinions of the gentlemen by whom this official document has been drawn up.

On one side we have Dr. Nelson, and the Rev. Angus McDonnell, the Catholic Chaplain; on the other, Mr. Dickson, and the Rev. Hannibal Mulkins, Protestant Chaplain of the Penitentiary; and the Report, though professing to be a joint document, is made up of the conflicting statements, and counter-statements of these two parties—we would call them, only we should be sorry to insinuate that party feeling had any thing to do with causing the clashing opinions, as to the proper mode of treating convicts, which at every page meet the eye.

The Report commences with a letter signed by both of the Inspectors of the Penitentiary—Dr. Nelson and Mr. Dickson—but to several passages in which the latter gentleman objects, in a supplementary letter signed by himself alone, and which again calls forth a rejoinder from his colleague, Dr. Nelson. We have also two letters from the respective Chaplains, in which the Catholic Divine sides with the last named gentleman—and the Protestant, with Mr. Dickson. The point upon which these gentlemen chiefly differ is—as to the amount and quality of secular education that, in the interests of society, should be imparted to convicts undergoing sentence. Dr. Nelson's opinions on this important point, are expressed as follows:—

“While the Inspectors would advocate education for every class in society, as well as for the destitute and vagrant child, they would feel reluctant to contribute further than to impart to them the mere elements of a Common School education.”—p. 4.

The Rev. A. McDonnell coincides in opinion with Dr. Nelson—

“Some persons to whom I give credit for their humane feelings, but on whose sound judgment I do not rely much in this respect, would wish to see the Penitentiary converted into a real Academy, and the convicts employed, instead of at hard labor, in the study of the arts and sciences. It is all very well to treat convicts with all the kindness and leniency, compatible with the strict fulfilment of the rules of the Institution; to show the greatest attention to them during the time of sickness, and to provide for all their necessary wants; but anything beyond this, in my opinion, instead of leading to their moral reformation, would have the effect of inducing them to believe, that they would owe their present comfortable position to the commission of their former crimes, and once out of the Penitentiary would become an incentive to the commission of new ones. I am not convinced that even the limited education that some of them now receive, is not attended, to a certain degree, with this result; for, it is well known that some of those who regularly attend the schools, have, on the eve of being discharged from the Penitentiary, boasted to their companions, that they would soon see them return in order to receive, what they called, a finished education. It would be dangerous also from the effect it would have upon the great mass of the community, that it should go abroad, that the condition of the convicts (deprivation of liberty alone excepted) is better, and the means of acquiring knowledge greater, than that of the majority of the children of honest and industrious farmers in many parts of the country. As to their being already better fed and better clothed, no one who knows anything of the state of the country, can for a moment doubt. The great object, never to be lost sight of, is to impress strongly upon the minds of the convicts, both by words and actions, that they are undergoing a severe punishment for a certain offence committed against society, and to inflict that punishment upon them in such a way that, if not morally reformed, the very dread of it will become a salutary check upon their evil propensities, and deter others from the commission of the same, or similar, crimes. This becomes almost impossible, so long as the maudlin sentimentalities of our prison law reformers are ever ready to yield to the insane clamour of the ignorant conductors of an ignorant press, ever ready to espouse the cause of the criminal at the expense of the community; and to this



I attribute, in a great measure, within the last few years, the increase of crime, and particularly that of murder, in this country."—pp. 32, 33.

It will be seen from the above extracts, that neither Dr. Nelson, nor the Catholic Chaplain of the Penitentiary, object to education, or undervalue its efficacy. What they protest against is, the giving to the convict such an education, as shall make his situation an object of envy to others; in other words, they protest against placing a premium upon crime, by making the condition of the convicted criminal better than it would have been, had he remained an honest man, and better than that of thousands of others, who prefer gaining their livelihood, by the sweat of their brow, to picking and stealing.

Mr. Dickson dissents from the views of his colleagues, because:

"It is true that such sentiments were entertained very generally one or two centuries ago, and it is possible that even at the present day some good and religious men have held to similar notions; but it is equally true that the majority of intelligent men"—in which category Mr. Dickson places himself—"have long since abandoned such sentiments, and that they are totally repugnant to the feelings of all enlightened men of all classes in Canada."—p. 14.

"If these statements of the Roman Catholic Chaplain are correct, the whole system of instruction in the Provincial Penitentiary, even the limited education given to convicts ought at once to be swept away. But so far from the instruction here given being an inducement to commit new crimes, it is a strong proof to the contrary, that of the fourteen re-commitments during the year, there was not one well instructed and intelligent convict returned."—p. 15.

This is no answer to the objection of the Catholic Chaplain against turning a Penitentiary into an Academy. The reverend gentleman does not say that education is the cause of, or an inducement to commit, crime; but—that there is danger to society if the opinion should go abroad that the convict in the Penitentiary, besides being—as he already is—better fed, lodged, clothed and tended—than many an industrious and honest laborer—should also be furnished, at the expense of the State, with means of acquiring knowledge, greater than are enjoyed by those who have not offended against society. This fear is by no means groundless, as the statistics of prison discipline in England abundantly show; where the effect of enforcing the system advocated by Mr. Dickson, was manifested by an immense increase in the number of crimes, and consequent committals. Destitute parents, anxious to get the benefit of the jail education for their children, would swear against them falsely for the mere sake of getting them committed. The magistrates—knowing the object of the parents—and that the charges were false, would dismiss the case; the mother, or father, would retire with the child, but the latter would next day re-appear before the Court, duly qualified, this time, for admission into the government Academy. So glaring did this abuse become, that the attention of government was directed to it, and a change in the system of prison discipline was introduced.

The question, as between the two Inspectors, is not without difficulties, and can be solved only by ascertaining, what is the primary object of all human punishments—and what authority man has, under any circumstances, to inflict them. If the moral reformation of the individual culprit be that primary object, then certainly Mr. Dickson is right; but if, on the contrary, that primary object, be the prevention of crime, we would decidedly side with Dr. Nelson, and the Rev. A. McDonnell. According to the first theory, a prison is a moral hospital, to which the morally diseased are sent to be cured of their complaints; according to the other, it is a place of punishment, in which such amount of pain should be inflicted on the criminal as shall suffice, by the suffering it entails and the terror it creates, to deter not only him, but others, from offending in like manner; and the reformation of the peccant individual is a matter of importance certainly, though still of but secondary importance. It is only by adopting the latter hypothesis that capital punishment can in any case be justified; for of all ways of reforming a man, or making him a good citizen, we should say that hanging him by the neck till he is dead was the worst. Nor do we see how the advocates of the former can maintain their position except by insisting upon the paternal theory of government; and by assuming that the duties of the State towards its subjects are analogous to those of a father towards his child, whom he chastises, not so much for the sake of an example to others, as with the view of correcting him, or setting him right, and training him up to become a good member of society.

If then the primary object of human punishments be the prevention of crime, and the reformation or correction of the peccant individual, only a secondary consideration for the statesman, it follows that in all systems of prison discipline the reformatory process should be subordinate to the penal; and that punishment rather than instruction should be the object of that discipline. It is therefore, not without good reason, that Dr. Nelson objects to the introduction of a system which, has the tendency to exchange the prison yard for the school room, and to substitute for the hard, unremitting labor which should be the convict's lot, the lighter and comparatively speaking, enviable occupations of the student. Convicts are sent to the Penitentiary, according to Dr. Nelson's theory, to be punished; if to this punishment, the moral reformation of the convict can be added—well and good—reforma him by all means; but, first of all punish him; and above all, do not so treat him as that, either he, or others, shall ever have cause to fancy, that a member of society can ameliorate his condition by a deviation from the paths of rectitude. The condition of the convict should always be worse, in this world at least, than it would have been had he not sinned; any other mode of treating criminals, is but putting a premium upon crime.

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

In our last we endeavored to show, in as far as our limits would permit, what were the claims of the Bishops of Rome during the first five centuries of the Christian era; and how their pretensions to Supremacy, or a special jurisdiction, over the whole Christian Church were treated by their contemporaries. It remains now to examine some of the objections which Protestants generally urge against, the Supremacy of Peter, and the transmission of that Supremacy through the Bishops of Rome, as his successors. In so doing, it must be borne in mind that we are not attempting to establish the lawfulness of the claims of the Bishops of Rome; it is sufficient for our purpose, if we can show that, the objections urged by Mr. Jenkins are not irreconcilable with the thesis—that St. Peter was, by our Lord, constituted Prince of the Apostles, and that this office, with its necessary privileges, and duties—has been transmitted, even to this time, and for ever, through the Bishops of Rome, as successors of St. Peter.

The first objection urged as fatal to the theory of the Supremacy of Peter is, by Mr. Jenkins, based on the assumption that, at "the first Christian Council that ever assembled"—the Council of Jerusalem mentioned in Acts xv.—"though Peter was present, and addressed its members you do not find, either in the Acts of the Apostles, or in any authenticated copy of the Fathers, even the shadow of an intimation that he assumed authority over the other Apostles. So far from this, we learn that James pronounced the decretory sentence."—p. 56. Let us turn to the brief record of the transactions of this first Christian Council, as contained in the Acts of the Apostles.

The attempt of certain Judaizing Christians to enforce the Mosaic ritual upon converts from the Gentiles, had caused much trouble in the Church, which the exhortations of St. Paul, and Barnabas, were insufficient to allay; it was, therefore, agreed that they should go up to Jerusalem, and consult with the other Apostles upon the matter in dispute. In the assembly that was held, there was much diversity of opinion; we read—"And there was much disputing"—vii. v. Then "Peter, rising up," pronounced his opinion, as to what should be done—reminding his hearers "that God had made choice among them, that the Gentiles by his mouth should hear the word of the Gospel, and believe"—vii. v.; and warning them, that, to put the yoke of the Mosaic ritual upon the necks of the Gentile converts, would be a tempting of God—x. v. Thus spoke Peter, in the midst of the assembly, amongst whom, up to that moment, there had been so much disputing; and what was the result? In the simple words of our text—"All the multitude held their peace"—xii. v. Peter had spoken; the cause was finished; the voice of discord, was hushed; and, as at the bidding of His Lord, the winds ceased, the raging of the waves was rebuked, and there was a great calm, so, at the voice of Peter,—"All the multitude," but lately so contentious, "held their peace." If, after St. Peter, others rise to speak, it is but to express their agreement with him, and to suggest measures for carrying into execution the principles laid down by the Prince of the Apostles. The judgment of St. James is but the echo of St. Peter's—an address in answer to the speech from the Cathedra Petri. To St. James, as Bishop of Jerusalem, the city in which the Council was held, was committed the charge of drawing up the decree arranging the details, by which effect should be given to the principles enunciated by Peter, and unanimously adopted by the assembly; but to Peter it belonged, first of all, whilst yet "there was much disputing," to lay down the rule for the guidance of his perplexed colleagues, and thus to fulfil his Lord's behest—"Confirm thy brethren"—St. Luke xxii., 32.

So far then from seeing in the conduct of St. Peter, and in that of the assembled Fathers at Jerusalem, any thing irreconcilable with the theory of the Supremacy of the former, we find therein the strongest proofs, both of the assertion of that Supremacy, and of its cheerful recognition by all the other Apostles. In this view of the case also do the early Fathers of the Church agree. Tertullian sees in it the exercise of the binding and loosing power conferred upon St. Peter—"The decrees of Peter loosed such things of the law as were set aside; and bound fast such as were retained"—*De pudicitia*. St. Jerome speaks of Peter, as the author of the decree—"principem hujus fuisse decreti"—*Ep.* 45; and, writing to St. Leo, adduces the conduct of the "great Peter," and the deference shown to him by St. Paul, as a reason why "we who are abject and weak should have recourse to the Apostolic See, to receive therein remedies for the wounds of the churches."—*Ep ad Leonem*. Whilst in the condescension of Peter, in allowing the discussion to proceed, before interposing his authority, St. Chrysostom admires the wisdom, and charity, of the Prince of the Apostles, whom the Master had placed over his household.

In the Epistle of St. Clement to the Corinthians, Mr. Jenkins finds another objection to the Supremacy of the Bishops of Rome—the style is too mild and conciliatory; the language is more that of an affectionate father exhorting his children to peace, than that of an imperious master imposing silence. The writer assumes no air of authority over those to whom he writes:—

"In this epistle he expostulates with them"—the Corinthians—"on their having deposed their ministers, and having permitted contentions amongst themselves. It will be observed that Clement here affects no superiority over the Corinthian Church, but addresses it as having equality with the Church at Rome."—p. 59.

It is true that in his Epistle to the turbulent Corin-

For these quotations we are indebted to Archbishop Keble's treatise on the "Primacy" before mentioned, in which the whole question is completely exhausted. We have not the presumption to suppose that we can say any thing new, or throw any fresh light, upon the subject; we would therefore recommend our readers to the Archbishop's work itself for ample details.

thians, St. Clement employs persuasion, rather than threats; and, in the true spirit of Christian charity, relies upon admonitions, rather than upon any assertion of authority, as the means of allaying the angry disputes which, at that time, furiously raged in Corinth. But, so far from there being in this anything to shake our faith in Papal Supremacy, we find, in the simple facts—that St. Clement took it upon himself to address the Corinthians at all, upon the internal affairs of their Church—and that he expostulated with them thereupon—the amplest corroboration of our thesis that, in the first century, it was the opinion of the Church, that, to the Bishops of Rome, in virtue of their office, as successors of St. Peter, belonged of right, supreme jurisdiction over all the churches. For, the Apostle St. John was still living at the time when St. Clement wrote; Ephesus was as easy of access to the Corinthians, as Rome; nor would the Corinthians have allowed the Bishop of a distant Sea to interfere at all in their disputes, if they had not believed that he had the right to do so; especially when they might have had recourse to the instructions of one of the Apostles. Why then did St. Clement, rather than St. John, undertake the task of expostulating with the Corinthians? Not because of any superior personal dignity, or privileges, belonging to the former; nor because, through age, or infirmities, the latter was no longer capable of laboring in his Master's vineyard; but because he, St. Clement, sat in Peter's Chair. That in the life time of St. John, St. Clement presumed to expostulate with the Corinthians, is conceivable only upon the hypothesis, that the latter asserted, and that the former recognised, the right of the Bishop of Rome, as successor of St. Peter, to exercise supreme jurisdiction over all the churches. The high value that the Corinthians set upon this Epistle of St. Clement, may be learned from Eusebius, who tells us that it was long read in their religious assemblies with the other Scriptures; and from this we may infer that it was written with authority, although combining the *suaviter in modo*, with the *fortiter in re*.

The conduct of Victor towards the churches in Asia, and the language of St. Irenæus upon that occasion, upon which Mr. Jenkins founds another objection against Papal Supremacy, afford, if fairly examined, but additional proof of the claims of Rome, and of the recognition of those claims by the universal Church, in the second century.

Victor, Bishop of Rome, had threatened Polycrates, Bishop of Ephesus, with excommunication, on account of his refusal to adhere to the Easter regulations adopted by the West. St. Irenæus wrote to Victor, deprecating such rigorous proceedings upon what to the writer, appeared, an inadequate cause; but neither Polycrates, nor St. Irenæus, contested the right, or authority, of the Bishop of Rome, to excommunicate the refractory Asiatics, as most assuredly they would have done, had Victor arrogated to himself a jurisdiction which they did not believe him to possess. On the contrary,—St. Irenæus contented himself with merely deprecating recourse to such an extreme measure as excommunication, for, what to him appeared, a mere matter of discipline, unconnected with faith, or doctrine. From the fragments of his letter, given by Eusebius, it would appear that St. Irenæus appealed to the different line of conduct pursued towards St. Polycarp, by Anicetus, who not only allowed the Asiatic churches to retain their old customs, but, as a token of his esteem for St. Polycarp, permitted his illustrious visitor to preside at the celebration of the sacred mysteries. All that we can gather from this is, that, in the time of Anicetus, the same reasons for enforcing uniformity of discipline, did not exist, as, a few years later, compelled Victor to exercise his supreme authority. So long as the question was one wholly external, relating merely to days and seasons, there was no stringent necessity for insisting upon a mere outward uniformity. But, in process of time, and in the days of Victor, the Easter question had assumed a doctrinal importance, which it did not possess in those of his predecessor. The Quarto-decimans, at the latter period, were Judaizers, who insisted upon the perpetual obligation of the old Paschal ceremonial law; and it was because of this alleged perpetual obligation that they insisted upon retaining the practice of celebrating the Christian Easter festival upon the same day as that on which the Jews sacrificed the Passover. Victor therefore had reasons, which Anicetus had not, and which St. Irenæus did not appreciate, for, adopting rigorous measures against the Asiatics, who, under the pretence of adhering to an old custom, were preparing the way for the introduction of new doctrines. Whilst therefore, in Anicetus, we admire the condescension and charity of the Shepherd to whom was committed the charge of "feeding Christ's lambs"—and in Victor, the wisdom and foresight required of the pilot to whose hands is entrusted the helm of the vessel of the Church—in the conduct of neither do we see anything irreconcilable with our theory that, in the second century, as in the first, the Bishop of Rome claimed, and rightfully exercised, supreme jurisdiction over, the Church of Christ. In the first century, and during the life time of an Apostle, we find a Bishop of Rome writing from the Chair of Peter to the litigious Corinthians: in the second, we see a disciple of St. John undertaking a long and laborious journey to Rome to take counsel with another occupant of the same Chair; and again, towards the close of the same century, we hear the voice of the Supreme Pontiff menacing with excommunication the refractory churches of Asia. And what is of equal importance to our argument, we do not find, either that St. John rebuked St. Clement for his officiousness, or that the Bishops of Asia ever impugned the legality of the sentence with which they were threatened. From these facts, we again come to the conclusion, that, in the early ages of Christianity, the Supremacy of the Bishops

of Rome, as successors of St. Peter, was constantly asserted, and generally recognised, and that Protestantism, which protests against this Supremacy, is not the "Old Religion."

And here we must conclude our remarks upon Mr. Jenkins' lecture upon "The One Head of the Catholic Church." We have noticed the most prominent of his objections against Papal Supremacy; and though we have not the presumption to suppose that, upon such a worn-out subject, we can say any thing new, or brilliant, we hope that we have said enough to induce our readers—to pause, ere they assent to the claims put forward by Mr. Jenkins in favor of the high antiquity of Protestantism—and to consult the authors in whose pages the question is more ably discussed, and to whom we would refer the reader for information upon this most important question.—We propose, next week, noticing some of Mr. Jenkins' subsequent lectures on the peculiar doctrines of Catholicity, and continuing our contrast betwixt modern Protestantism, as defined in these lectures, and old Christianity. In concluding this part of our subject, we would address Mr. Jenkins in the words of St. Augustine to the Donatists, whom, because of their separation from the Church of Rome—the See of Peter—he declares to be cut off from the true Church, and thus exhorts to return to the centre of unity:—

"Venite fratres, si vultis, ut inseramini in vite Dolor est enim vos vidisse propositis in iudicio Numerate sacerdotes vel ab ipsa Petri sede Et in ordine illo Patrum quis cui successit videtur Ipsa est petra, quam non vincunt superiora inferorum porta."—St. Aug. in Ps. Con. Part. Don.

His Lordship the Bishop of Cleveland, will preach in St. Patrick's Church, on Sunday next, immediately after Vespers. His Lordship's object is to make an appeal to the Catholic charity of his Irish hearers, in favor of the Catholic orphans of his diocese, who, alas! from the want of a fitting asylum, too often fall a prey to the arts of the proselytiser. We trust that in spite of the many claims upon the means of our people, this appeal may not be made in vain.

We are happy to have it in our power to announce the determination of the Corporation of Quebec to make good the injuries inflicted on Chalmers' church, during the Gavazzi riots. This is but an act of justice towards the trustees, and contrasts pleasantly with the conduct of the Protestant Legislature of Massachusetts, which has constantly refused compensation to Catholics for the wanton destruction of the Ursuline Convent, by a Protestant mob, and, as there is too much reason to believe, at the instigation of Protestant ministers.

On Sunday last, the new Church on the Coteau St. Pierre, was consecrated to the worship of Almighty God, by the Bishop of Cleveland, assisted by a numerous body of clergy. A liberal collection in aid of the funds of the building was taken up on the occasion. The Church of St. Anne, destined for the use of the Irish Catholics of Griffintown, is rapidly advancing towards completion.

We see by the Quebec papers that the printing-office of the *Protestant Times* has been seriously injured by fire, said to be the work of an incendiary. The Insurance Companies are interested in probing this matter to the bottom.

Acknowledgments in our next.

To the Editor of the True Witness.  
Toronto, September 20, 1853.

DEAR SIR—I transmit you the enclosed list of the newly elected Officers of the Toronto Catholic Institute, with the request that you will give it publicity in the columns of the only Catholic Journal published in Canada, in the English language. The Institute is now after passing over two years of existence, and I may say without some profit (with the co-operation of the sister Institutes) to the Catholics of Upper Canada. The Institutes are the first organization the Catholics of this section of the province have ever adopted for social and civil purposes; and it is now admitted, beyond doubt, that the organization is suitable and wise. So far, something has been by it accomplished; and by a more vigorous action a vast deal more may be accomplished in the future. They have not yet originated anything; but they ought to, and may, originate a literary spirit among our young men, which is, indeed, very desirable.

Catholics, as a body, have not by any means an influence in Upper Canada equal to their number and importance; I mean, chiefly, Legislative influence. They have not a single man on the floor of the Legislature to speak their sentiments. This is a great evil, and one discreditable to the energy of Upper Canada Catholics. It may be redressed by an earnest support given to the Institutes; in fact, the Institute organization fills what was a vacant niche in society; but to prove itself equal to its assumed position, it must receive the hearty and active support of all good Catholics.

Neither is the present moment a time for Catholics to slumber. The settlement of a vast ecclesiastical property question is agitating the country, and about it bigots are brawling.—How are Catholics to arrive at a just conclusion on this question, but by analysing it in the Institutes? I may here mention that the Toronto Institute has this question under discussion; and I have no doubt but the result will be both wise and unanimous.

To give you an idea of the spirit that pervades the newly elected officers, for 1853-54, and what may be expected of them, I will mention that, at their first meeting, a few evenings since, not one of their number was absent.—Yours, &c., W. H.

List of Officers of the Toronto Catholic Institute, elected for 1853-4:—

President—T. J. O'Neill, Esq.; Vice-President—D. R. Feehan, Esq.; 2nd Vice-President—Thomas Barry, Esq.; Correspondent Secretary—Thomas Hayes, Esq.; Recording Secretary—James Mallon, Esq.; Treasurer—Honorable John Elmsley.

Committee of Management—Charles Robertson, Esq.; S. Lynn, Esq.; James Halliwell, Esq.; James Tracey, Esq.; Alexander McCarty, Esq.; John McGee, Esq.; Patrick Doyle, Esq.; Patrick Mullin, Esq.; Mitchell, Francis Sullivan, Esq.; Peter J. O'Neill, Esq.; and James McCurry.

**Birth.**  
In this city, on the 19th instant, Mrs. D. Laingan, Notre Dame Street, of a son.

**Married.**  
At Shipton, on the 19th inst.; by the Rev. L. Trahan, A. Donnelly, Esq., to Miss Bridget Mulveena, daughter of John Mulvena, Esq., of Danville.



FOREIGN INTELLIGENCE.

FRANCE.

In the political world all is quiet; but the Exchange was violently agitated, as if there was no confidence in the pacific tidings from the East. The Paris correspondent of the Daily Times tells a good yarn about a hatter in that city. The hatter of heads received an order from a well dressed, gentlemanly-looking fellow, for twenty-five hats of a peculiar shape, and liking the cut of them he made a twenty-sixth, for himself. A few days after the hats had been delivered, as per order, the "chapelier" sported his new title on the "Champs Elysees. He had not been long on the ground before he perceived several individuals hatted like himself, and presently one of them came up and informed him, in a confidential way, that it was "a good day for booty, and no brags about." Shortly afterward another of the party came up, and popped three watches, two purses and five handkerchiefs, into his hands, with a request that he would put them into his "deep," which is the "flash" for pocket. The hatter now felt that he had been manufacturing signals for pickpockets, and brim-full of indignation, hastened to a commissary of police, who crowned the romance of the adventure by causing the arrest of the band.

HOLLAND.

THE DUTCH PERSECUTION BILL.—M. Van Hall's law "on religious liberty" was voted in the Second Chamber of the States-General on the 19th ultimo. The numbers were—For, 41; against, 27; majority for the government, 14. The Chamber afterwards adjourned.

After considerable discussion and several divisions on the 22nd ult., Article 1 was adopted by 52 to 16, as follows:—

"To all religious creeds full and entire liberty is and remains secured, for the regulation of all that regards their worship and the exercise of that worship among themselves."

An amendment by M. Van Rappard, tending to give more precision to the wording of the second paragraph, was also adopted by the ministry. Art. 1 thus modified, was afterwards adopted by a majority of 41 to 27. The next day, Aug. 23, the discussion was continued.

Art. 2 of the law is thus conceived:—

"Foreigners are not permitted to discharge the functions of public worship without having first obtained our authority to that effect." An amendment of M. Godefroi to insert the words "This authorisation will be refused except in the interest of order and of public tranquillity," was carried by 56 against 12 votes. An amendment of M. Eloret, that the first paragraph of the article should be read as follows:—

"Foreigners can accept no Ecclesiastical function without having previously obtained our assent to that effect," was also carried by 45 against 23 votes.

Art. 3 was voted by 42 against 26. It is as follows:—

"The recognised titles of the functionaries of public worship confer no right, rank, or privilege in their civil relations."

Art. 4 was accepted without discussion by 43 against 25 votes. It is thus conceived:—"The names of provinces or of communes employed by religious communities to designate an Ecclesiastical province or jurisdiction are considered but as Ecclesiastical provinces, without any other (civil) consequence."

Art. 5 gave rise to a long and animated discussion, not yet finished. It was agitated whether it contained a retrospective power relative to the decision of the government as to the place of residence already described; if the notes which have been exchanged between the preceding and the present cabinet with the court of Rome should be considered as establishing a convention; and if, in consequence, paragraph 2 of Art. 5 should be considered as making an infraction of that convention. The two questions were resolved in the affirmative by MM. Akerlaken, Van der Heuvel, Van Eck, Thorbecke, Van Wintershoven, and Dommer; and the negative sense by MM. Van Reede, Van der Brugghe, Van Rappard, Van Golstein, Godefroi, and the Minister for Foreign Affairs, Schimmelpenninck.

The law was immediately transmitted to the First Chamber, and its examination in sections will commence with the least possible delay.

The Catholic party has commenced to agitate anew in many of the principal towns and communes, and petitions against the law are now being signed for presentation to the First Chamber.

ROME.

Correspondents from Rome, of the 20th ult., in the Uniers, says:—

"The Giornale di Roma has spoken of the discovery of a certain number of the emissaries of secret societies. It appears that on the very day of the Festival of the Assumption, the rest of the principal members of the band was discovered, when they were arrested and their papers were seized.—It is said that they intended to take advantage of the fetes in the evening in honor of Napoleon III., given by the French, to excite a commotion, assassinate as many soldiers and officers as they should find in an isolated state, murder some Priests and dignitaries of the Church and of the government, and plunder the coffers of the state and those of private individuals; in a word, to kill and pillage, according to the good traditions of the demagogues. Such is at least, we repeat, the plan which opinion assigns to the secretaries. But this plan was baffled the night preceding the festival. About forty conspirators are at present in the hands of justice. Most of them are persons who were employed under the Mazzinian re-

public in 1849, and afterwards forced to leave Rome, but who contrived to get back there some weeks ago. They left Genoa with English or Piedmontese passports; and, landing between Civita Vecchia and Fiumicino, got into the city by means of the intelligence kept up there by the refugees of London and Turin, and concealed themselves with their accomplices. It is said that at their head is some great gun of the Mazzinian government. People even mention Saffi, one of the members of the republican triumvirate. Even Mazzini has been named, but men of that importance do not venture to put themselves in actual danger, and we cannot consequently believe in the truth of this rumor. We are of opinion that the real head of the expedition was a certain advocate named Patroni, well known at Rome for his participation in the revolution and crimes of 1848, and of whom all traces had been lost since 1849. It is said that when arrested he called on the gendarmes to respect the dignity of 'Vicar-General' of Mazzini. The good gendarmes had not in the least that deference for him which he conceived that he merited, and treated him simply as a demagogue. What is most deplorable in all this, is that he was seized in the house of a Priest, beneficiary of St. Lorenzo-in-Damaso. We have to add that this wretched Priest was formerly a Monk who was expelled from his order, and was notorious for professing the most ultra opinions. It was at his house, it appears, that the meetings were held, and it was he who kept the correspondence.

A certain number of manifestoes in manuscript, which were to have been posted up on the walls of Rome at the moment of the plot exploding, and a great quantity of revolutionary proclamations, were found in his drawers. It is even said that he had a clandestine press, but we think that assertion to be a mistake, because the proprietor of a public printing office was applied to by the conspirators, and at his place proofs of complicity were discovered, although he himself has, up to the present time, contrived to escape the search of the police."

The seizure of the papers of the sect has been of great use to the government in putting it in possession of all their designs. The Pontifical gendarmerie has shown itself excellently on this occasion, and has given all the desirable proofs of activity and devotion. Colonel Nardoni has acquired new titles to the regard of the government. Up to the present moment the two principal conspirators seized appear to be the Advocate Petroni and his friend, the Beneficiary of San Lorenzo. There are among the number grocers and bakers who have gained a fortune in serving Ecclesiastical establishments.

There is here an important question to be cleared up, it is that of the passports in the name of the English or Piedmontese authorities. The instructions of the conspiracy will doubtless clear up that point. If the passports are not forged documents, there will be explanations to demand of England and Piedmont. We prefer to believe, until better informed, that the miserable demagogues have themselves forged those papers.

How was the plot discovered? Here opinions are varied. Some say that it was by letters which came from Genoa. Others will have it that the most precise and detailed advices were sent by the French government, the police of which had seized the first threads of the plot, and that it was upon their information that the majority of the band were discovered and arrested. Lastly, others assure us that the Roman police was placed on the track by one of the conspirators, who, as they say in Rome, ha preso l'impunita, that is to say, engaged himself to reveal all under promise of impunity.

What was the object of the secretaries? Evidently they could not have entertained the notion of getting possession of Rome, overturning the government, and proclaiming the revolution. Their designs were neither so high nor so heroic. They wished simply to make a republican manifestation in the sense of that of Milan of last May, and to prove thus that demagoguery is not dead and buried. They wished above all to protest against the French occupation, and the support which the Emperor Napoleon gives to the Holy See.

The Paris correspondent of the Times states that "Mazzini has, it appears, been forced to throw himself on the very lowest of the revolutionary bands, as he has been abandoned by the better parties. It was resolved to strike a desperate blow at Rome, no matter whether it eventually succeeded or not; and those who planned it were of course indifferent to the blood that might be shed in the struggle, or to the deluded persons who might be victims in a defeated plot. The Roman police were either badly informed or indifferent to the conspiracy, and it was the French police at Rome who pointed out the houses in which the returned refugees were staying when they were arrested, and urged their capture on the government."

TURKEY.

STATE OF THE EASTERN QUESTION.—The Constantinople correspondent of the Times writes:—"It is a disagreeable duty to record the state of feeling which exists in Constantinople at this moment. Whether deserving of it or otherwise, the English have come in for all the blame. The Turks complain that they have from the first been instigated to resistance, forced into ruinous expenses, always counting on the assistance of England, which sent her fleet to the Dardanelles, and now in their hour of need they are, as they say, basely deserted. They quote the prophecy of Napoleon, which has found its accomplishment in the fact that Europe having struggled to become republican is now content to remain Cossack. There are two bywords now in Constantinople—the Russian and the Englishman—and equally detested. We cut the more sorry figure. It is asserted that the Sultan intends declaring the independence of Moldavia, Wallachia, Servia, and Montenegro, and

that these provinces shall form a confederation under the protection of the five great Powers.

August 19.—A meeting of the Grand Council had been announced for the 20th. On the demand of the Ambassadors the Council was convened two days earlier—on the 18th. The Patriarchs had been summoned to attend. This was an extraordinary measure. It was owing to the opinions expressed by the members of the Council that the Divan accepted the Vienna note.

Letters from Odessa of the 20th of August state that an extraordinary activity reigns in the grain market.

Contrary to the hopes of the Russianised Times and to the expectation of most persons in this country, the Turks have shown symptoms of independence and firmness which have created considerable alarm among the partisans of peace at any price. The Divan not only took ten days to consider the collective note of the Four Powers, which the Czar was only too happy to accept in a trice, but then refused to acquiesce in the proposed arrangement of the Eastern Question unless certain phrases were modified, certain propositions altered, and certain guarantees introduced. From the bitter tone of the Russian organ in animadverting upon this unexpected firmness of the Porte, as well as from certain malicious innuendos it throws out, it is clear that Lord Stratford de Redcliffe is suspected of giving good counsel to the Divan and of opposing his well-earned influence with the Sultan and his Ministers to the pernicious policy of the Conference of Vienna. With its usual adroitness the Times, while lashing the British Ambassador, would wish to insinuate that it is the partisans of Russia that have caused the hitch and that its own cause of alarm is lest the Czar might avail himself of the delay and hesitation of the Sultan and recede from his engagement. There is a devilish cunning in that dodge which none but the Evil One could have supplied. The Czar revoke indeed! He could do so only on the presumption, suggested by his vile instrument, that France and England would leave Turkey in the lurch if the proposed settlement should happen to fall to the ground. An absurd hypothesis, for the French Emperor, it is well known, has been all along disposed to settle matters differently with Russia, and the British Government would not venture upon so suicidal a course. The English Minister, who would now desert Turkey and favor the Muscovite Pirate would be hauled from power in less than a week by the indignation of an outraged people. We most sincerely hope the Sultan will not give his consent to the terms of arrangement until Russia condones in some measure for her brigandage by withdrawing her forces from the Principalities.

CHINA.

Terrible accounts transpire of the cruelties committed by the insurgents Protestants at the taking of Nankin. It appears the Tartar garrison in that city, which consisted of certain families of hereditary Tartar "Banner-men," were 7,000 or 8,000 strong; and that the total number, of all ages and both sexes, could not have been less than from 20,000 to 30,000. It was expected that these Manchoes would fight desperately in self-defence. They were well armed and trained, and they well knew that "the Heavenly Prince" had openly declared that the first duty of his mission was the utter extermination not only of themselves, but also of their women and children; yet they did not strike a single blow in self-defence—they threw themselves on their faces, and imploring mercy in the most abject terms, submitted to be butchered like so many sheep. Only 100 escaped out of a population of more than 20,000; the rest, men, women, and children, were put to the sword.

THE RUSSIAN EMPIRE—WAR.

The position which the Czar of Russia took with respect to Turkey, when his first insolent demand was made, he has maintained despite of the combination against him of the four great Powers, England, France, Austria, and Prussia. He has abided by his decision—and they, when not merely defied by proclamation, but provoked by the act of invasion upon the Danubian Principalities to measure their strength with the might of Russia, have not merely shrunk from the conflict, but have truckled from a truce and sued for peace, by submitting to the demands of the Czar. Had they not done this, then war would have been now begun.

War is avoided, or rather it is postponed for the moment. There is to be no mere war now; but there will be no peace for many years to come. The Palmerston policy has borne its fitting fruits in the degradation, not only of Turkey, but also of Protestant England, and Protestant Prussia, not less than of Catholic France, and Catholic Austria. The Palmerston policy overthrew two Catholic thrones, and has undermined every other: it has created discontent, fostered insurrection, fomented rebellion, and divided each Catholic state into two hostile camps; so that when barbarism and propagandism stand on the frontier of civilisation, the arms of sovereigns are paralysed, because they well know that if they remove their troops to repel the Greek barbarian proselytisers in their front, there will arise armies of rebels in their rear, whose war-cry will be—"the annihilation of Christianity, the destruction of property, the disruption of all the ties of family that now bind society together."

England, beyond all other powers is deeply interested in the pacific settlement of the Eastern Question; because her trade, her commerce, and the richest possessions of her great Empire are involved in the East—and the only power of earth that she has to dread there is Russia; and it is the Anglican Palmerston policy that has taken from her the means of disabling, at the most favorable opportunity, that power on earth which is most formidable to her.

The offer is made to Russia of a peace which strengthens the Czar in the East, and that degrades the pacificators. An inevitable necessity forces upon Europe this degradation. It is pregnant with many evil consequences, to which we intend to direct the attention of our readers in a future number. Its immediate effect is—No war now; its direct result is—No peace hereafter. On the borders of Europe are

eleven hundred thousand men in arms prepared for a crusade against liberty—the liberty of speech, of the press, of religion; prepared to force men to accept a form of Government in which the Czar will be the law-giver, law-maker, and law-dispenser—the judge, the jury, and the executioner—the head of the State and the head of religion, according to the Anglican principle, because the head of the State; and to have the absolute power to compel others to adopt his religion, or to suffer confiscation, banishment, and even death. Such is Russian Propagandism, now in arms on the frontiers of Christian civilisation; whilst, in the centre there are to be found Piedmont and Switzerland, the asylums and the camps of anarchy and infidelity, and prepared, on the first favorable opportunity, to send forth their emissaries with torch and dagger, to every Catholic State in Europe.

This is the condition of Christendom at the present moment. There will be no immediate collision of armies or of hostile fleets; but society is shaken to its very basis; and, we may rest assured that, though there will be no war now, there will be no peace hence-forth.—Weekly Telegraph.

UNITED STATES.

ERECTOR OF FOUR NEW DIOCESES IN THE ECCLESIASTICAL PROVINCE OF NEW YORK.—NOMINATIONS OF BISHOPS FOR THE NEW SEES.—The Most Rev. Archbishop of New York, has received the Bulls erecting Brooklyn, Long Island; Newark, New Jersey; Burlington, Vermont; and Portland, Maine, into Episcopal Sees, and naming to the See of Brooklyn the Very Rev. John Loughlin, Vicar General of New York; to the See of Newark, the Rev. J. R. Bayley, Secretary to the Archbishop of New York; to the See of Burlington, the Very Rev. L. de Gossbriand, Vicar General of Cleveland; and to the See of Portland the Very Rev. H. B. Coskery, Vicar General of Baltimore. The Bulls erecting Sees and naming Bishops in other Ecclesiastical Provinces will, we presume, be speedily published in their respective localities when we will complete the list of new appointments for the whole of the United States.—N. Y. Freeman's Journal.

We are happy to announce that the Most Rev. Archbishop Hughes is very much if not entirely recovered from the severe attack of inflammation on the chest from which he was suffering a week ago. We were reluctant to announce at the time that the Archbishop was for several days confined to his room.—Ib.

REV. DR. NEWMAN.—The Catholics of California have prepared a gold ring for Dr. Newman. It is described as "a large plain ring of great thickness, having the nugget in its original grotesque shape on the place where the brilliants of a ring are usually set." It weighs more than seventeen ounces and is valued at \$500. It bears the following inscription:—Reverend Admodum Doctor, J. H. Newman, Vero Fidei Defensori, Catholicis California.

DEATH OF REV. MR. ROSI.—In the Ste. Genevieve Plaindealer of a recent date, we find the following particulars of the melancholy death of Rev. Mr. Rosi, noticed in our last. The Rev. Mr. Rosi, a Catholic priest, called out on last Monday, on a ministerial visit, was drowned whilst crossing a small creek at Bantz mill, in Ste. Genevieve county. On account of the late heavy rains, the creek became swollen to an unusual extent; he was admonished of his danger, but not daunted at the peril, he boldly dashed in the foaming stream with the consciousness of perilling his own life for the sake of ministering to the wants of a dying man. He was the pastor of Little Canada, in St. Francois county, and his parishioners will have good cause to lament the unfortunate end of one of the kindest and most charitable ministers of the Gospel, that has yet made an appearance among them.—Shepherd of the Valley.

NEW ORLEANS.—We are happy to say that the number of deaths is daily diminishing. These last days it was below eighty, while two weeks ago it was, for some days, above two hundred and fifty. Nevertheless we maintain what we have already said, this diminution in the number of deaths is owing to a diminution in the number of subjects, rather than to an intrinsic decrease of the yellow fever; and we continue insisting on the necessity for all unacclimated persons to remain at a proper distance, or, if they be in the city, to be prudent and careful, and to continue using the precautions which have been suggested to them.—Catholic Messenger.

MOBILE.—It appears that yellow fever has been proportionately as severe in Mobile as in New Orleans.

DIVORCE AND RECONSIDERATION.—A resident of this city sued for a divorce from his wife in one of our courts last winter. It was granted, and the couple duly separated. He went to New Orleans and engaged in business, and she remained in this city among her friends. The yellow fever, which is driving so many people from New Orleans at present, induced, as we understand, the ex-husband to seek refuge in this city. He arrived a few days ago, and one hour after his arrival here witnessed the second marriage knot tied between himself and former wife. It was said to have been done more effectually than before, and both parties were confident that there would be no further need of untying it. Divorces are quite common, but such second marriages are of rare occurrence.—St. Louis Intelligence.

"One of the most highly educated ladies at Ballston Spa. has become a raving maniac. She has been for some months past what is termed a "medium," and though possessing more brains and a more finished education than any, or all of the other "mediums" at Ballston Spa. combined, yet her intellect has been the first to give way, and she has become a maniac through the cursed influence of so called "spiritualism." She is continually raving about "spirits," alleging that "evil spirits," have seized hold of her, and entreating her parents to cease believing in "spiritualism," &c., &c.

We find the above in some of the daily papers, and we insert it, chiefly to take occasion from it to express our conviction that the time is not distant when the spiritual powers of the Catholic Church will be invoked to exercise the subjects of these delusions, which, it is our decided opinion, are demoniacal. If the unfortunate lady above referred to desire once more to be in possession of her right mind, and to be freed from the evil spirit that moles her, she had better apply to the Right Rev. Bishop of Albany, who, if he finds reason to believe that there is demoniacal possession in the case, will appoint an exorcist to drive out the devil that troubles her. Perhaps some of our readers at Ballston will charitably draw the unhappy lady's attention to the subject, or to this paragraph.—N. Y. Freeman's Journal.



COURT OF QUEEN'S BENCH.

Quebec, Friday, Sept. 16, 1853.

Mr. O'Farrell, at its opening, applied to the Court for permission to file a challenge to the array of Grand Jurors summoned for the present term, and cited several authorities, to show that such a challenge was warranted by precedent. Amongst other cases the learned Counsel referred to that of Daniel O'Connell, in which it appeared by the report in the State Trials, a challenge to the array of Petit Jurors had been filed. Mr. O'Farrell now argued, that, if the right of challenge applied to the array of Petit Jurors, it also did to that of Grand Jurors.

The Solicitor General considered the present application entirely unprecedented. He thought the Counsel who made the motion should show his right to do so, before the Court could receive the challenge he offered. The present was the first time, he, the Solicitor General, had ever heard of a challenge being offered to a Grand Jury in this country, and he should like to see a precedent for the adoption of such a course. For his part, he had been unable to find it, though he did not doubt the right of challenge to an array of Petit Jurors.

The Court declined admitting the right of challenge until reasons and authorities had been produced in support of the application.

On the rule against the Sheriff, to show cause why a fine should not be set upon him for the error committed in the summoning of the jurors for the last term of this Court, being called on,

Hon. Mr. Primrose, Q.C., appeared to show cause against the rule, and put in the affidavits of the Sheriff, his Deputy, and Clerk. These affidavits went to establish, that the errors complained of were entirely unintentional on the part of the Sheriff and his officers.

Mr. O'Farrell, at the conclusion of the reading of the affidavits, informed the Court that he was desirous of putting it in possession of certain facts known only to himself.

Mr. Justice Rolland having said that before hearing him he should like to know whether the gentleman now addressing the Court did so as Counsel or witness.

Mr. O'Farrell stated, he appeared as a witness for the Crown, and went on to say that at the last Term of this Court he represented seventeen clients of the Roman Catholic persuasion who were accused of an attempt to demolish Chalmers' Church, and that it was he who discovered the error in the summoning of the jurors for that term complained of against the Sheriff. This error had been committed for sectarian purposes, for he found that almost every Roman Catholic name was omitted from the panels returned by the Sheriff.

Mr. Justice Aylwin could not believe that Mr. O'Farrell meant from that to infer that a Catholic would not do justice as well as a Protestant, after he had taken an oath.

Mr. O'Farrell was proceeding to say that he had been offered a bribe of £10, when,

The Solicitor General objected to his interference in the hearing of the rule, and,

The Court interposed, by denying the right of any one to rise up unsolicited and assist the crown in this case. It intimated that if Mr. O'Farrell were acquainted with any circumstances which he thought the crown counsel was not aware of, his duty was to submit the same in the form of affidavits.

The argument on the rule, which was the same as that which took place in July last was then continued. Mr. Ross, in supporting it, paid the highest compliments to the Sheriff and his Deputy for integrity in the discharge of their duties, and characterised the error as an unfortunate mistake.

The Court took the rule into consideration.

Monday, Sept. 19th.  
Judgment was delivered refusing to allow the challenge to the array of Grand Jurors, attempted to be put in by Mr. O'Farrell. The Court declared that a challenge to the Grand Jury, as a body, was a proceeding totally unprecedented and unheard of, though the challenge of any particular Grand Juror was always allowed, after sufficient objection had been made to him.

Mr. O'Farrell moved for leave to file an affidavit disclosing certain circumstances he was aware of relative to the Sheriff's case. The application was allowed by the majority of the Court.

In the case of Terence McHugh, against whom an indictment has been found for rescuing one of the persons accused of attempting to demolish Chalmers' Church, the Solicitor General moved to set aside the "plea in abatement" filed by the defendant, on the ground that it was not verified by affidavits. Mr. Ross cited several authorities in support of the motion, and stated he should not make it were he not candidly of opinion that the objection to the Grand Jury, as taken in the "plea of abatement," was captions, and that there was nothing which could go to impugn the Sheriff's panel. Mr. Alley opposed the motion, and argued, that as the Court had the panels before it, no affidavit was required. The plea, however, was quashed by the Court for want of the requisite formality, and the defendant pleaded "not guilty."

The Grand Jury came into Court and returned "true bill" against John O'Farrell, Esq., for assault.

THE EXPLODED FRAUD AND ITS AUTHORS.

(From the Toronto Leader.)

To cut in pieces a defunct snake may at first sight appear superfluous labor. To dissect a dead ass may under the same circumstances seem neither nice nor necessary. And yet both operations, viewed in another aspect, may admit of an excellent defence. We increase our knowledge of animal organism, show something of nature's monstrosities as well as her marvels, and so render the dead subservient to the instruction and amusement of the living.

That strange abortion, the Protestant Alliance—half snake, half ass—is dead enough, everybody knows. But before consigning it to the tomb of oblivion which awaits it and all its family, one further reference to its origin and history may prove at least of passing service. The task is not a pleasant one—meddling with carrion never is; but it may be useful nevertheless. The history of Cincinnati and its hogs proves the extent to which the meanest things may be made to minister to the comfort and wealth of man; and who will say that from this poor creation of the Browns and Middletons, some useful lesson may not be derived? We are wiser though we be not richer when we know the habits and hiding places of political vermin.

"Mark in the first place"—after the fashion of the preacher—how this mongrel creature came into the world. It was not fairly, honestly, naturally, as other

things have come; but stealthily, in darkness, and under cover of falsehood. Its birth was denied by its parents; then its size and features were untruly described; and now they cherish it, though dead, despite of all its ghastliness.

The aim of its life was worthy of its origin. It sprang from intolerance—unchristianity and persecution composed its nature. Everybody saw that the object of its existence was to revive unkindly feelings, to kindle afresh the embers of sectarian strife, and to plunge the Province into all the dangers of denominational war. The *Globe*—good and harmless thing—protested with one breath against the calumny; with another it said, "a position of defence will not do—we must attack"; and with the next, again, it spoke of "muskets, scythes, and spades" as the weapons with which the battle must be won. The *Gazette* smiled approvingly; and the *Bytown Palladium*, more frank than wise, added racks and thumbscrews, fires and gibbets, to the holy armory of the *Globe*.

The thing ended as abortions generally end. Public indignation bore down upon it promptly and without mercy; and, devoid as it was of all healthy vitality, it fell crushed and helpless. It died "as the fool dieth," unsatisfied, unrepenting, and unpitied; without having done injury to any except to those whose machinations gave it form. The parents live, and the remembrance of their bantling clings to them still. Their device failed, but the intent, being bad, will be a millstone round their necks through life. Professions of virtue, charity, or liberality will be a mere mockery from their lips now. They stand convicted of having planned persecution in the bitterest of all shapes—of fraud, direct and clear—of falsehood, palpable and repeated; and nought can save them from the consequences.

WHAT OUR NEIGHBORS THINK OF "RELIGIOUS MATTERS IN CANADA."

The following is from an American Protestant journal; and is interesting as showing the impressions produced, on the minds of intelligent foreigners, by the religions and social condition of Canada:—

"Upon crossing the Canada line, as soon as villages or towns came into sight, the little French Churches were the most prominent structures. They continued to improve in number, size and appearance till we approached Montreal, where the towers of Notre Dame, usually, though not properly, called the French Cathedral, are second only to the mountain itself in the back ground, and pre-eminent over every other feature in the landscape. Numerous other towers and roofs are surmounted with Catholic crosses. From Montreal to Quebec, on either side of the river, the country churches are the most striking, and the finest buildings before the eye. Quebec seems a cluster of churches and religious edifices—while almost every half hour no small portion of the Cathedral chime peals forth some summons or memento to the faithful, and nearly every fifteen minutes some Chapel bell repeats the strain. The "passing bells" which are rung for a quarter of an hour upon the decease of a church member, we soon learned to distinguish by their joyous—buoyant key—and, ever to our dull ears, they were full of beauty and meaning. Doubtless all the other peals have their significance and value. To us they seemed to be for fire or the Fourth of July. And we could not find that the coach drivers, market folks, or street people generally, of whom we inquired, knew why they were ringing.

"Below Quebec, the churches continued to hold the most prominent position, and one did not pass out of view till another came into sight.

"The missionaries and priests led the way, it will be remembered, in the discovery and settlement of this noble region. The persons that accompanied and followed them from France and Normandy were a very social people, and erected their habitations closely together, taking farms or lots, usually an acre in width, upon the street, and thirteen acres or more in depth from that line. The church was planted on the most central and eligible point in each hamlet. The same arrangement prevails at the present day, and the eye is immediately struck with the long and narrow parallelograms of the farms, the proximity of the houses, and the frequency of the churches. Along all the usual routes of travel, the appearance is that of a continuous street or village.

"The change of Government and the lapse of time have produced little or no effect upon the French portion of the people. In Montreal and Quebec they constitute four-fifths or more of the population; and in the country, the predominance is still greater.—French is universally spoken. French customs everywhere prevail. The inhabitants of one village, by intermarriage exclusively with each other, are said to be precisely what they were more than two hundred years ago, and what they would be in Normandy at this moment.

"The church and their clergy retain their original possessions and importance. A large part of the real estate of the cities and very valuable rural districts belong to them by the grants of the French crown, or the bequests of piety. A tithe of one 26th part of the produce of the lands is also still collected. You may trace to these revenues the ample provision everywhere manifest for the erection and repair of their churches—and for the maintenance of such an array of priests, nuns and religious persons, the standing army of the Catholic Church, whose ranks and whose uniforms seem as well filled as those of her Majesty's Regiments quartered so profusely in the Provinces.

"Very little of the money seems to go for mere outward show. The church exteriors are substantial as well as imposing—the interiors are by no means extravagant. The higher clergy may be a little self-indulgent, according to the vulgar rumor—but it is evident that the priests, generally, are worthy successors of those devoted French missionaries who won their way to the hearts of the Indian tribes by their self-denial, and annexed these regions, from the mouth of the St. Lawrence to the Gulf of Mexico, through rivers and lakes, created for a mighty empire, by the power of the Cross, to the French Monarchy.

"In the schools, hospitals, infirmaries and asylums of all kinds, you may still see the good work maintained.

"Henry VIII. gave us work-houses, poor laws, alms-houses, &c., in place of such religious retreats, and homes for indigence, calamity, illness, orphanage and exposure; and the private character of the bluff king lays us under about as much obligations for a bad private example as this act does for a bad public example. I should infinitely prefer to close my days in the wards of a Hotel-Dieu, or Catholic Home for the aged, than in any House of Industry that I have ever seen yet.

"We are learning the lesson better now-a-days; and instead of suppressing or destroying the Catholic establishments, are entering them to catch their spirit of considerate, tender, religious belief, and introduce it, with amendments, into all our own asylums. The Home for old Ladies, in Charles street, Boston, is finer than anything the best of the Grey Nuns or Sisters of Charity can show. Its whole foundation is religion, while it takes a juster and more liberal ground than Catholicism would feel to be safe.

"For nearly a week we travelled with a large party of priests upon one of their vacations. Their dress was of the same marked clerical character. At matins and vespers they read their breviaries,—and at the sight of a church, or a sound of its bell, they raised their hats most devoutly. But evidently they were no ascetics or Pharisees. Our ears are filled with their pleasant tones and hearty laughter. And they moved before our eyes with an intelligent, courteous, pure and honest look as we ever knew any men to wear. It was truly delightful to watch their intercourse with persons of the common classes and humbler ranks, or, in fact, with everybody. It was plain enough that they stood in relations to the whole great body of their people, which are not to be had without some portion of the spirit of a Fenelon or a Cheverus, or better still, of our common Lord and Master, Jesus Christ.

"And our impression was clear as noon-day, that if the Canadian French population are ever to have a better Church than the Roman Catholic, it will be only through the labors of men still more intelligent, liberal, and devoted, than the present excellent clergy."—*Christian Register, (Unitarian.)*

TOM SNOOPS.

"I never tried but once," said Tom, "to set naught, the authority of my wife. You know her way—cool, quiet, but determined as ever grew. Just after we were married, and all was nice and cosy, she got me into the churning. She never asked me to do it, you know, but then she—why, it was done just this way. She finished breakfast rather before me one morning, and slipping away from the table, she filled the churn with cream, and set it just where I couldn't help seeing what was wanted. So I took hold, regularly enough, and churned till the butter came. She didn't thank me, but looked so nice and sweet about it, that I felt paid.

"Well, when the next churning day came along, she did the same thing, and I followed suite, and fetched butter. Again and again it was done just so and I was regularly in for it every time. Not a word was said, you know, of course.

"Well, bye and bye, this began to be rather irksome. I wanted she would just ask me, but she never did, and I couldn't say anything about it, to save my life. So on we went. At last I made a resolve that I wouldn't churn another time unless she asked me.—Churning day came, and when my breakfast—she always got nice breakfasts—when that was swallowed there stood the churn. I got up, and standing a few minutes, just to give her a chance, I put on my hat, and *Walked out doors!*

"I stopped in the yard to give her time to call me, but never a word said she, and so, with a palpitating heart, I moved on. I went down town, and up town and all over town, and my foot was restless as the foot of Noah's dove. I felt as if I had done a wrong—I didn't exactly feel how—but there was an indescribable sensation of guilt resting on me all the forenoon. It seemed as if dinner time would never come, and as for going home one minute before dinner, I would as soon have cut my ears off. So I went fretting and moping round till dinner hour came.

"Home I went, feeling very much as a criminal must, when the jury are out having in their hands his destiny—life or death. And then I couldn't make up my mind exactly how she would meet me, but some kind of a storm I expected. Will you believe—she never greeted me with a sweeter smile—never had a better dinner for me than on that day—but there the churn stood just where I had left it.

"Not a word was said; I felt confoundedly out, and every mouthful of that dinner seemed as if it would choke me. She didn't pay any regard to it, however, but went on as if nothing had happened.—Before dinner was over, I had again resolved, and shoving back my chair, I marched to the churn in the old way. Splash, drip, rattle—Splash, drip, rattle—I kept up. As if in spite, the butter never was so long in coming, I supposed the cream standing so long had got warm, and so I redoubled my efforts. Obstinate matter—the afternoon wore away while I was churning. I paused at last from sheer exhaustion, when she spoke for the first time.

"Come Tom, my dear, you have rattled the butter milk quite long enough, if it's only for fun you are doing it."

"I knew how it was in a flash! She had brought the butter in the forenoon, and left it standing, with the buttermilk in, for me to exercise with. I never set up for myself in household matters after that."

"Sal," cried a young girl, looking out of the upper story of a small grocery, and addressing another girl who was trying to enter at the front door, "we've all been to camp meeting and been converted; so when you want milk on Sunday you'll have to come in the back way."

A CERTIFICATE

FROM ONE OF OUR WILLIAMSBURG FRIENDS.

New York, August 30, 1852.

"I hope every one, whether adult or child, who may have reason to believe they are troubled with worms, will take Dr. McLANE'S CELEBRATED VERMIFUGE. I firmly believe it is one of the greatest worm destroyers of the age—certainly the most extraordinary I know of.

A child of mine, about five years old, has been troubled with worms about six months back; we could get nothing to relieve it until we came across Dr. McLane's Vermifuge, of which we gave but a small quantity. The result, however, was extraordinary.—The child passed over three hundred worms.

MR. LENT, Williamsburgh, Long Island.

P. S. The above valuable remedy, also Dr. McLane's Celebrated Liver Pills, can now be had at all respectable Drug Stores in this city.

Purchasers will please be careful to ask for, and take none but Dr. McLANE'S VERMIFUGE. All others, in comparison, are worthless.

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WHO has had very great experience in teaching, the university entrance course, and every department of a finished English Education, would form an engagement in a College or Seminary, as Classical or English Assistant, or both. Advertiser would establish a General School in any of the Provincial Towns if sufficiently encouraged. Testimonials and references of the highest respectability can be given. Advertiser's wife would undertake to instruct in English, Music, &c. Communications addressed J. P. M., St. Anne's du la Poetator, County of Kamouraska, C. E., will be attended to.

S. T. MARY'S COLLEGE, WILMINGTON, DEL.

THIS INSTITUTION is Catholic; the Students are all carefully instructed in the principles of their faith, and required to comply with their religious duties. It is situated in the north-western suburbs of this city, so proverbial for health; and from its retired and elevated position, it enjoys all the benefit of the country air.

The best Professors are engaged, and the Students are at all hours under their care, as well during hours of play as in time of class.

The Scholastic year commences on the 16th of August and ends on the last Thursday of June.

TERMS:

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

Rev. P. REILLY, President.

WANTED,

AS ASSISTANT TEACHER, a Young Man capable of teaching the English language. Besides his salary, he will have the advantage of teaching an Evening School. Apply to M. GARDIN, Esq., Ste. Martine, Co. Beauharnois.



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

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FRANKLIN HOUSE,

BY M. P. RYAN & Co.

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

THE FURNITURE

Is entirely new, and of superior quality.

THE TABLE

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

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

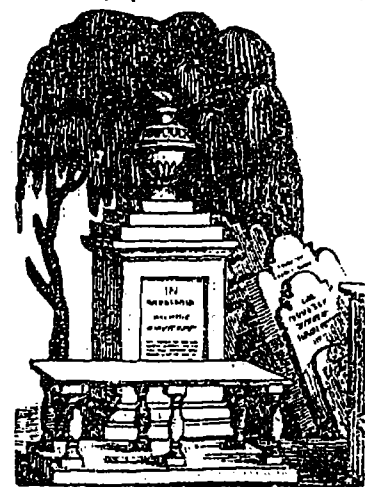
NOTICE.

The undersigned takes this opportunity of returning thanks to his numerous Friends, for the patronage bestowed on him during the past three years, and he hopes, by diligent attention to business, to merit a continuance of the same. Montreal, May 6, 1852. M. P. RYAN.

WILLIAM CUNNINGHAM'S

MARBLE FACTORY,

BLEURY STREET, (NEAR HANOVER TERRACE.)



WM. CUNNINGHAM, Manufacturer of WHITE and all other kinds of MARBLE MONUMENTS, TOMBS, and GRAVE STONES; CHIMNEY PIECES, TABLE and BUREAU TOPS; PLATE MONUMENTS, BAPTISMAL FONTS, &c., wishes to inform the Citizens of Montreal and its vicinity, that any of the above-mentioned articles, they may want will be furnished them of the best material and of the best workmanship, and on terms that will admit of no competition. N.B.—W. C. manufactures the Montreal Stone, if any person prefers them.

A great assortment of White and Colored MARBLE just arrived for Mr. Cunningham, Marble Manufacturer, Blea Street, near Hanover Terrace.

THOMAS PATTON,

Dealer in Second-hand Clothes, Books, &c. &c.

BONSECOURS MARKET, MONTREAL.



