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CATHOLIC CHRONICLE.

VOL. II.

MONTREAL, FRIDAY, OCTOBER 10, 1851.

NO. 9.

LETTER OF THE MOST REV. PAUL CULLEN, ARCHBISHOP OF ARMAGH, PRIMATE OF ALL IRELAND, UPON NATIONAL SCHOOLS. Fair-street, Drogheda, 17th August, 1851.

My dear Mr. Boylan—I feel great pleasure in answering the questions concerning education, on which you and some other respected members of the corporation of this town have consulted me. Education is the great question of the present day, and the religion of the rising generation in Ireland, and every other country, must depend, in a great degree, on the character that will be impressed upon it. It may be made the source of great good or of great evil. It was, therefore, most consoling to me to observe that you and your worthy colleagues were determined to proceed with caution and deliberation, and a due respect to the rights and interests of religion in discussing the important matter that had come before you. Too much vigilance cannot be employed in such an affair, for under a bad system of education the souls of those little ones that have been redeemed by the precious blood of Jesus Christ may be exposed to danger, and impressions made on them that can scarcely ever afterwards be effaced.

Before I enter into the subject of your communication, allow me to assure you that I do not yield to any one in a sincere desire to see our people well instructed. You and every true Catholic feel as I do, and our feelings are quite in accordance with the spirit of the Catholic Church. She has been the instructress and civiliser of all the nations of the earth; every noble and useful institution that we possess has originated with her; and to her are due the preservation of the arts and sciences in ages of darkness, and their revival and diffusion at a later period. The man who accuses the Catholic Church of promoting or patronising ignorance, or of being hostile to the improvement of the mind, either does not know her history, or wilfully misrepresents it.

There is, indeed, a sort of knowledge not encouraged by our Church, a knowledge without religion, which, as the Apostle St. Paul says, puffeth up, and is described by St. James as earthly, sensual, devilish. The effects of knowledge of this kind can be easily traced in the history of Europe during the last eighty years. Its fruits have been sedition, rebellion, immorality, impiety, or, at least, an indifference to every sort of religion. Within the last twenty years the occupier of the throne in France and his Ministers became its patrons in their University system, and, though that system was altogether under their control, yet they fell victims to the wicked spirit which their favored godless education called into existence and nurtured. 'Et nunc reges intelligite, erudimini qui iudicatis terram.' (B. 2.)

To make these observations more intelligible, I need scarcely add, that we, as Catholics, cannot sanction or recommend any system of education that is opposed to our Faith, or dangerous to it. We believe that there is but one true Faith, without which it is impossible to please God; one true Church, out of which there is no salvation. Any teaching that is hostile to these doctrines, or tends to weaken them in the minds of youth, we must consider as unsuited for Catholics, and worthy of our reprobation.

Without making any further general remarks, I shall now state that it is my conviction that mixed education in its general tendency is dangerous to Catholic Faith, and well calculated to sow the seeds of indifferentism in the tender mind, and that its effects, where it has been tried, has been found pernicious. Such effects may not be immediate—they may not be verified in every individual case—but still, if the system work slowly, like some poisons, it produces it surely and effectually.

The Protestants of this country seem to admit and to act on these principles. The education they give to their children is purely Protestant; their universities and their colleges are altogether under Protestant control. They never send a child to any Catholic college. Would to God Catholics were as cautious as their Protestant countrymen. The contrast in their conduct is rendered more remarkable when we reflect upon their religious tenets. Protestants do not attach much importance to any particular doctrines; they may vary their opinions every week or every month; they may believe a little more or a little less, still remaining good Protestants. The greatest dignitaries in their Church hold contradictory opinions upon the leading truths of Christianity, even upon the divinity of Jesus Christ; and it has been lately decided by the highest authority in spiritual matters—the Privy Council—that a man may hold or deny regeneration in Baptism, without ceasing to be an orthodox member of their communion. Whilst their opinions are so unsettled, and they are tossed about by every wind of doctrine, is it not strange that Protestants should be so anxious to impress certain notions on the minds of their children, and to make

education anti-Catholic? Now, what is the doctrine of Catholics? We believe that if any one wilfully denies, or even calls into doubt, one single article of our Faith, he ceases to be a member of the true Church, and must be regarded as out of the way of salvation. With St. Paul we say, that if an angel from Heaven preached to you a Gospel, besides that which we have preached to you, let him be anathema. —(Gal. i., 8.) Yet, it is a melancholy fact, that many Catholics send their children to schools where our religion is impugned, and which present many awful instances of apostasy. When Catholic children are admitted to such schools, it is the fashion to call them mixed schools, and to speak of the advantages of a mixed education. The truth is that there is no mixture of Catholicity in them. It may happen that a Catholic youth will pass unscathed through such an ordeal, but even then the parent that thrusts his child into the furnace of danger, must incur an awful responsibility in the sight of God.

It appears that in the discussion on education, to which you have kindly called my attention, it has been argued that I must be favorable to mixed education because I approve of the National Schools in these dioceses.

The explanation of this apparent contradiction is quite easy. In common with the other Bishops of Ireland, I abstain from either approving or condemning the National Schools in general. Some of these schools work practically well, and whilst visiting this diocese I was happy to find the children who frequent them well instructed in their religion. But these are not mixed schools; the managers, the teachers, the children, are, I may say, all Catholics—the spirit of the schools is Catholic. There are two such schools in this town. A great deal might be said about the system, on which such schools are conducted; but I do not intend, nor is it necessary, to touch on that matter now. There are other National Schools, in which the managers, masters, and children, are Protestants or Presbyterians, and which are not frequented by Catholic children. It is not in my sphere to interfere with such schools, but I may say that as Protestants are taxed for the support of the National system, it is fair that they should participate in any benefits it confers in a way proportionate to the number of their poor children. But there is a third class of National Schools under the control of proselytising Parsons, or agents of bigoted enemies of our Faith, in which, though the masters are Protestant, and the teaching and spirit Protestant, yet Catholic children, by promises or threats, are induced to attend. Such schools I consider most dangerous. There is no protection in them for the Faith of Catholic children. The parents, indeed, may object to the teaching of Protestant doctrines, and make their representations to the board. But this is in reality no protection, when the parents are dependent on the patrons or managers of the school. It would be necessary to say a great deal about this branch of the National system. I shall for the present limit myself to observe that it is most unjust to tax a Catholic population for the support of schools of this kind that have been, or may be, made an engine for undermining their Faith. It is to be regretted that the original rules of the National Board have been modified in a manner to favor such schools that may be made nurseries of proselytism.

It will not be necessary for me to make many observations about the Model School, which has been the principal occasion of the correspondence. The object of such establishments appears to be the development of mixed education. Protestant, Presbyterian, and Catholic teachers are to be united in them, and children of every denomination are invited to attend them, and thus a mixture is compounded that is anything rather than Catholic. Neither the Catholic Clergy nor any other Catholic body has any control over the appointment or removal of masters or mistresses, or over their teaching in the schools. The whole system tends to inspire children with the absurd idea that all religions are equally good, and is thus hostile to truth, which is one and exclusive in its nature. The system also is directed to throw the education of a Catholic population into the hands of a Protestant government, or at least of a commission appointed by the Protestant ministers of the day. Ought Catholics, or can they, conscientiously take an active part in establishing such schools?

But it will be said that we are living in times of great liberality, and that no teacher would interfere with the religious doctrines of his pupils. This assertion is made every day, and is always on the lips of those Catholics who send their children to anti-Catholic and dangerous schools. But is it borne out by experience? On the contrary, we have the clearest evidence that men who profess themselves liberal are oftentimes most hostile to our religion, and make every exertion to injure it. Whoever enjoyed a higher character for liberality than our Prime Minis-

ter? Yet in his Durham correspondence he treats our practices as the mummeries of superstition, and proclaims that our Church confines the mind and enslaves the intellect. The Dignitaries of the Established Church are also very liberal and enlightened men, but were they not the loudest in their demand for penal enactments against Catholics? I believe that even in this town they got up a petition against us.

Now, when we see that the most liberal of Prime Ministers, and the highest as well as the lowest dignitaries of the Church, as by law established, do not hesitate to display great bigotry when we are concerned, are we to be assured, or are we to believe, that Protestant teachers are quite exempt from the spirit that animates their superiors? Are we over-prudent if we do not wish to commit the instruction of Catholic children to masters, who, for any guarantee given to us, may be, if not open and candid, occult and insidious, enemies of our Faith? But even in the case that the teachers in question are altogether free from bigotry, as it some times happens, still may they not produce a bad effect on Catholic Faith without knowing or intending it? It is generally stated that in Trinity College there is no interference with the religious principles of the Catholics who frequent it. But the example of those in office, the sneers of companions, the spirit of the place, the atmosphere itself produce their effect, and many young men either become open apostates from the Faith of their fathers, or, at least, lose the spirit of their religion, and abandon its practices and observances. The same effects will probably be produced in due time in our model schools, when mixed education will be fully developed in them.

You are well aware, my dear Mr. Boylan, that our Faith is to be prized above every treasure this world can afford. Our forefathers suffered the confiscation of their property, and even laid down their lives rather than renounce it. Shall we be so degenerate as to expose this precious gift of Heaven, without which it is impossible to please God, to imminent danger for some paltry temporal consideration?

Be so good as to communicate my sentiments on this subject to the other Catholic gentlemen who consulted me. Assure them that I feel it my duty to aid them by my counsel on every question connected with their eternal salvation, and the preservation of the Faith of our Catholic children. Having been charged by God, through the Apostolic See, with the care of all the Faithful in this diocese, like the Apostle I must say that to all I am a debtor.—Believe me to be, with sincerest esteem, and best wishes, your devoted servant,

† PAUL CULLEN, Archbishop of Armagh, Primate of all Ireland.
Patrick Boylan, Esq., Ald., &c.

NOTE.—Not having time to explain the several variations introduced into the National system, I wish here merely to state that, particularly with respect to Scriptural instruction, the very principle of the board, or its interpretation of Lord Stanley's letter, has been changed. For, at first, official statements were made that the Scriptures might be taught to children when approved of by the Clergy of their respective persuasions; then they might be taught when approved of 'by their parents'; next, this latter rule was limited to cases 'where their parents direct'; and, next, it was extended to cases where 'the parents do not object'; finally, where before the child was 'not allowed,' he now is only 'not compelled,' to read them.

To explain this matter more fully, I give two extracts from pamphlets written by influential Protestant Clergymen. The first is from a pamphlet written by the Rev. Daniel Bagot, Vicar of Newry, &c., &c., entitled, 'A Letter to a Friend on the Fundamental Principle of the National System of Education in Ireland. Dublin: W. Curry and Co. 1845.'

'There is nothing whatever in the rules or regulations of the National system that puts the slightest restrictions upon the Word of God. Any patron of a National School who desires it may have a Bible class in that school, and may have in that class every child who either freely joins it, or whom he may induce by advice, or persuasion, or by any means short of compulsion to join it. In short, the principle on which the rules of the board, with reference to religious instruction and the use of the Bible are founded, is simply no restriction—no compulsion.'

Again, 'The rule of the National Board is most clear and distinct in its language upon this point. If a parent prohibits his child from joining the Bible class it does not require the Protestant patron to become the instrument of enforcing the prohibition, but only not to have recourse to compulsory means to force the child to disregard it.'

The second extract is from a pamphlet entitled

'A Defence of the Irish Clergy, and a View of their Past and Present Duty,' by J. C. Martin, Rector of Killeshadra. Dublin: William Curry and Co., 1844.

'The National system of education is also relatively to them (i.e., the Protestant Clergy)—though not in relation to the Priests' schools—changed internally. Thus, at first, Scriptural instruction was limited to certain hours of the day; now it may be given at any hour. At first, again, a right was secured to the Priest to teach in the schoolhouse; now both the Priest and every other religious teacher but the Clergyman and his deputies may be excluded; and at first, rules and regulations of the board were suggested, while now the only regulations of the patron may be his own.'

LECTURE BY H. W. WILBERFORCE, ESQ., (From the Birmingham Correspondent of Tablet.)

The above gentleman, a recent convert, and brother to the Protestant Bishop of Oxford, delivered a lecture in the Corn Exchange in this town on Monday week last, on "Reformations in the Catholic Church and Reformers," and on Monday last he resumed the subject in a second lecture, and on both occasions he was attended by a numerous and highly respectable audience, amongst whom were the Lord Bishop of the diocese, the Clergy of the town, and many Protestants. The following abstract from my notes of the last address will give an idea of the very happy manner in which the subject has been treated. He said on the previous evening he took occasion to ask this question—"How is it possible to have a reformation in the Catholic Church, which is infallible?" and the answer to that question was, that there could not be a reformation in doctrine, because if the Church set about such a reformation, she would have to say I have hitherto been teaching wrong upon certain points. I have been in error, and you have been believing erroneously. Now, that was utterly impossible. There never was, never could be, any reformation in doctrine so long as the Church existed. It was necessary, therefore, for them to have that question clearly settled and fixed in their minds, and they would be enabled much more easily to see what sort of reformation could be effected. The Church could effect a reformation in the lives of her children, make bad Catholics good, good Catholics still better, and lead the latter to still higher perfection. It was an unfortunate fact that there were too many Catholics who led lives unworthy of their high vocation, and the great privilege which the Almighty had conferred upon them in calling them to be members of His fold, and upon such persons reformation might be wrought, as had been done by the great labors and exertions of Saint Ignatius of Loyola, and other Saints who, from time to time, had been raised up in the Church for the reformation of morals, and the edification and confirmation of the Faithful. Whole nations had been operated upon by St. Ignatius in a most wonderful and extraordinary manner. If there had not been great reformations effected from time to time in the Church, she never could have maintained that life, and health, and vigor promised by her Divine Founder; but they were very different in their results from those produced by the Protestant Reformers. To every candid Protestant he would put the question in this way:—You say the Protestant Reformation was a good thing, a good work well done and quietly done. Very well, he would take that as their principle, and then they must acknowledge that it was a work which might be done by mere natural means, mere human power, human wisdom and political agency, without any special power and authority from above. It was not the working of such a power as that which effected the introduction of Christianity, because it must now be conceded on all hands that if all the wise men in the world had set themselves to work they could not have established Christianity by the mere force of their human wisdom. None but God could ever have effected that work. Not so with what is called the Protestant Reformation. When Luther commenced his work he found the whole Christian world of one mind upon the great works of Christianity. He told them himself that he had never before heard of his doctrines from the time of the Apostles, and, of necessity, how was he obliged to set to work. Why he had to get a party about him, make private friends, afford special advantages, and apply all the human agencies within his reach, unless, like the Apostles, he could work miracles in confirmation of his new doctrine. Now, that Luther did not evince any supernatural power was evident, and his means were all purely natural, political, and entirely divested of every thing bearing the stamp or appearance of Divine agency. It was true the proper application of natural powers, of political agency, was not improper; on the contrary, they were all good in their way, but still they could not be said to be of that Divine nature by which the establishment

of the Church had been effected. For instance, there was not a good Catholic in England, Ireland, or Scotland, who had not made up his mind, by all legitimate means in his power, to remove from office her Majesty's present administration. (Cheers.) He was glad to see they agreed with him upon that point, for there was nothing that a Christian might lawfully do that he would not do to get rid of them. (Renewed cheering.) Very well; but if they did, still it would only be a human work, and no man would think of saying it was a work of God, or the result of spiritual grace. Such was the nature of the change effected at the Protestant Reformation. Mere worldly changes of men and things, and unfortunately, amongst the rest, a fatal and deplorable change in the religion of many of the people by the most unjustifiable means. It was a singular fact, that although at the time of the Protestant Reformation a great Catholic reformation was also being effected, still little or no notice was taken of that change by Protestant writers, owing, perhaps, to the mode in which they were effected. Luther and his Reformers made their changes by great, powerful, worldly means, political changes and convulsions, whilst those of St. Ignatius and his followers were done in silence, and, like all the workings of God's Holy Spirit, made noiselessly, peacefully, and efficiently. The lecturer then proceeded, with considerable effect, to contrast the life of St. Ignatius with Luther, their writings, and the spirit by which they were actuated. When he (Mr. Wilberforce) was a Protestant, he took up the Spiritual Exercises of St. Ignatius, and was forcibly impressed by that extraordinary book. (Loud cheers.) There he found clearly laid, as a foundation for the exercise, the end for which man was created, and the great economy of God with regard to him. The whole system of Divine revelation was developed, man's duty defined, and the object and intention of his creation and redemption so forcibly placed before him as to render any other conclusion impossible than that the writer was a man purely imbued with the spirit of Him whose servant he professed himself to be (loud cheers.) No bitterness, no revilings, no thoughts of earth, no idea but one, and that God, God alone and His will was the sole aim and object of Ignatius—the salvation of his own soul was the first great object he had in view; and so intent was he upon securing the one great end of his creation, that it would seem as if he had determined to live exclusively for that one object, and as if his mode of life and action precluded any other result beyond that one object. Yet, not so. He sat in his secluded and solitary room—he wrote his exercises quietly—he communicated the impressions and affections of his soul to those around him with an irresistible suavity of manner which captivated and overpowered all obstacles—he engaged the aid of the most powerful minds of his age, in the peaceful, noiseless course—and by the silent power of Heaven he changed the minds and hearts of millions, and effected another great reformation in morals, which has ever been the work of the Saints of God. And now for the spirit and means by which Luther was actuated. It was really impossible not to be struck with the extraordinary contrast. There was scarcely a word written by Ignatius which did not bear the impress of truth, and meekness; and the works of Luther—extracts from which he (Mr. W.) held in his hand—were such as to render it impossible for him to read to his audience. Ass, liar, donkey villain, and such like epithets, abounded in his works, and so thoroughly indecent were some of them that, as he had observed, he could not read them. And what his life? [The lecturer here noticed some of the most important events of Luther's life, touching with effect upon the violation of his chastity vow, his marriage with Catherine, the Nun, whom he seduced from her convent, and the well-known conversation which passed between them in the garden, when, in answer to a question by Catherine, "Shall we return to our convent?" Luther replied "No, too late."] He (Mr. Wilberforce) looked upon Luther's life as truly painful (hear, hear)—and a very awful warning to all men who would be proud and self-willed. He would seem to have began well. In his early life he appeared to have been exceedingly scrupulous and conscientious, but he fell beneath that vice which had ruined millions. He fell beneath pride, beneath that unfortunate vice which in all ages had caused such terrible evils in the world. He could not believe that St. Ignatius and Luther were influenced by the same spirit. It was utterly impossible; and thus impressed, as he had before said, he had chosen the fellowship of him whom he believed to have been influenced by the spirit of God. The lecturer, in conclusion, took a review of the effects of the Catholic Reformation, which had been effected by the Jesuits and other orders in the Church, and read from Macaulay's History and others, interesting passages relative to the progress of Catholicity and her present important position in the world, after the lapse of 1800 years, and having had to encounter revolutions and difficulties which no mere human power could have survived. In conclusion Mr. W. was loudly applauded. He promised to resume the subject on Monday next.

CONVERSION OF THE DUKE OF NORFOLK.—On pointing out the paragraph announcing this event, to a friend of ours, and remarking that the Duke never received the Holy Communion in the Catholic Church, he quaintly remarked, "Well, that shows that he is not so bad as people say. He had conscience enough to avoid the sin of sacrilege while he was supposed to be a Catholic, by abstaining from the Holy Communion; but he knows he may safely eat the bit of bread, and drink the glass of wine, which the Protestant parson offers to him." We adopt the idea.—*Catholic Standard.*

CATHOLIC INTELLIGENCE.

CATHOLIC MEETING AT ENNIS.

A numerous and highly respectable meeting of the Catholic inhabitants of Ennis, was held at the Cathedral on Sunday evening, to adopt an address to the Right Rev. Dr. Vaughan, Lord Bishop of Killaloe, on his elevation to his Episcopal dignity in this diocese, and to thank him for the firm stand he has already made, and is determined to make, for religious freedom.

Michael Lysaght, Esq., was called to the chair. Mr. Michael Considine moved the first resolution in an eloquent speech.

The resolution, which was seconded by M. Sheehan, Esq., Dromcliffe House, and passed unanimously, was to the effect, that, "In temporal matters only we owe allegiance to the crown of Great Britain, but that in spiritual matters we owe allegiance to his Holiness the Pope and our venerable Hierarchy."

The next resolution, expressive of respect and affection for the venerated Prelate, and adopting the address of congratulation to his Lordship, was moved by Walter Lysaght, Esq., and seconded by John Burke, Esq., P. L. G.

Several other resolutions were moved and unanimously passed, expressing indignation at the recent measure carried through parliament (the Ecclesiastical Titles Bill,) and firm determination to uphold our holy religion and its Hierarchy.

The address was presented to his Lordship on Monday morning, by a deputation, at the residence of the Very Rev. Dean Kenny. On receiving the address, his Lordship expressed pleasure and gratification and replied at some length, animadverting on the persecution contemplated by the English government against the Catholic religion, and impressing on the electors of this town and county, the necessity of returning representatives who will not alone defend their religion, but will also advance their local interest; not members who, when elected, only seek their own aggrandisement, and situations for relatives and friends, but honest and true men devoted to the people.—*Correspondent of Tablet.*

CATHOLIC DEFENCE ASSOCIATION.

We are happy to be able to announce the draft address to the Catholics of the United Kingdom, and of the rules for the government of the Defence Association have received the sanction of the Primate, and the Archbishops of Cashel and Tuam, and that a general meeting of the committee, to consider and finally adopt them, will be held at 45, Lower Sackville-street, on the 25th instant, at two o'clock. Upon that occasion, the general committee will fix the day for holding the first public meeting of the association, which we have reason to believe, in order to meet the convenience of the Bishops, will be the 14th of October.—*Tablet.*

CATHOLIC UNIVERSITY.—THE LORD BISHOP OF PLYMOUTH.—The committee have requested us to acknowledge the receipt of £3 from the Lord Bishop of Plymouth (Dr. Errington.) This venerable Prelate devotes the whole of his very ample private fortune to the erection and support of churches, convents, and schools, and other purposes of religion in his diocese. The fact of the receipt of any contribution from him to an object outside his own diocese, which would require the expenditure of much more than he has at his disposal, proves how highly the object of the collection is approved of, and sympathized in, by him. His Lordship is brother of Michael Errington, Esq., a member of the committee, whose liberal donation of £100 was recorded in the columns of the *Tablet*.

We have just received the announcement of a truly noble gift to the University. The "anonymous contributor," who has already given £1,400 to the fund, has written to the Primate to say, that he will add a further sum of £3,600, making his contribution in all FIVE THOUSAND POUNDS. In a word, in whatever direction we look we see like signs of encouragement, support, co-operation, and triumph.—*Tablet.*

EPISCOPAL PROCESSION IN ENNIS.—The Catholic people of Ennis were, on Thursday, 11th instant, favored with the edifying sight of a public act of religion of but rare occurrence in this unhappy land, where the Apostolic Faith and Apostolic practice are persecuted and made objects of insult—we mean Episcopal processions in the open air. The act of Christian fortitude and moral courage we have just witnessed, cannot be too much admired.—*Munster News.*

Our Armagh correspondent informs us that Paul Cullen, Archbishop of Armagh, and Primate of all Ireland, has purchased the pavilion in that city, for the purpose of converting it into a convent for the Sisters of Mercy.—*Belfast Mercury.*

The Right Rev. Dr. Kelly, Bishop of Derry, administered the holy sacrament of confirmation in the Catholic chapel of this city on Thursday last, the 11th instant. There were 300 boys and 460 girls, besides eight adult converts.—*Derry Journal.*

ARCHDIOCESE OF CASHEL.—Templemore, September 9th, 1851.—The Archbishop of Cashel, according to arrangement, visited this town on Saturday and Sunday last. On Saturday, his Grace administered the Sacrament of Confirmation. The numbers who received this right were 736. Before the ceremony commenced the Archbishop examined every individual in this vast number of postulants. The answering was highly creditable.—*Catholic Intelligence.*

ARRIVAL OF THE ARCHBISHOP OF ARMAGH.—The Most Rev. Dr. Cullen, Archbishop of Armagh and Primate of all Ireland, arrived at Liverpool on Sunday on a visit to his sister (with whom he is at

present staying) and brother, the latter an eminent merchant of this town. His Grace's visit is of a private nature. He celebrates the Holy Sacrifice of the Mass each morning at Edge Hill Catholic Church, which is crowded by a most respectable congregation. The stay of his Grace will be about a fortnight.

THE BISHOP OF SHREWSBURY.—On Sunday last the Right Rev. the Lord Bishop of Shrewsbury preached two charity sermons at St. Werburgh's, Birkenhead, in aid of the Catholic schools of the locality. The collection amounted to about forty pounds. The congregation was most respectable and numerous, and several Protestants of distinction were present, who listened to the eloquent and impressive discourse with respect and attention. The Orange journals are howling most awfully for a prosecution against his Lordship for having advocated the cause of charity, and the walls are covered with placards to the same effect.

MADLEY, SALOP.—On Sunday, September 7th, the Lord Bishop of Shrewsbury administered the sacred rights of confirmation to upwards of eighty children and adults. His Lordship exhorted all about to receive the Sacrament, on its necessity, and begged them to fulfil the words of the catechism by being "strong and perfect Christians and soldiers of Jesus Christ."

ARRIVAL OF THE BISHOP OF SOUTHWARK.—On Saturday last the Right Rev. Dr. Grant, Lord Bishop of Southwark, arrived in London from Rome. His Lordship said Mass on the following morning at the St. George's Cathedral, at half-past eight o'clock. The Cathedral was thronged at an early hour, in consequence of the grand procession in honor of the festival of the day (Feast of the Exaltation of the Holy Cross.) At High Mass, the Rev. Dr. Doyle was the Celebrant, assisted by the Rev. Messrs. Cottar and Bagshawe, attended by fifty of the choir. The sermon was preached by the Lord Bishop of Southwark.

CARDINAL WISEMAN.—We regret to learn that his Eminence the Archbishop of Westminster has left town, under the advice of his medical attendants, to spend a few weeks at St. Leonard's, the invigorating air of which, we trust, will conduce to the restoration of the illustrious prelate's health.—*Catholic Standard.*

The Jesuit fathers have taken possession of the college which Archduke Maximilian gave to them at Lintz. Several of them were also called in Bohemia by the Bishop of Leitmeritz.

The inhabitants of Oswald have presented the Rev. Mr. Maddocks, Catholic Curate, with a purse and eight guineas for his attention to the education of the poor Irish of his district.

ARCHDIOCESE OF BALTIMORE.—The Catholics of the Archdiocese of Baltimore have learned, ere this, that the Holy See has appointed a successor to the late Archbishop Eccleston, and we are confident that, while they rejoice at the prospect of soon having another chief pastor among them, to watch over their spiritual interests, they feel special gratification in knowing that the Prelate who will be charged with this important office, holds a distinguished position in the Hierarchy of the United States, and possesses all those qualifications that are calculated to endear a Bishop to the Clergy and laity of his charge. Such are the sentiments with which the intelligence of the appointment of the Rt. Rev. Dr. Kenrick, of Philadelphia, to the Archiepiscopal See of Baltimore, has been received in this city, and we have every reason to believe that it has produced equal satisfaction throughout the diocese. The learning, zeal and administrative ability, which characterize the Most Rev. Archbishop elect, which have contributed so largely to the increase of faith and piety within the limits of his own jurisdiction, and have so eminently aided in the prosperity of religion throughout the country, are a guaranty of the many signal blessings which the Catholics of this diocese may expect from his spiritual government. Aware of this, they will thank God for having placed over them a Prelate, who is so notably qualified to advance the interests of the Church, and while they bid him a speedy arrival among them, they are prepared to welcome his presence with all those sentiments of filial respect and submission, which the true pastor deserves at the hands of a faithful and devoted flock.—*Catholic Mirror.*

BROTHERS OF THE CHRISTIAN SCHOOLS.—We are rejoiced to learn that the merits of this excellent fraternity are beginning to be justly appreciated, and that from every section of our country efforts are made to secure their invaluable services. Through the perseverance of the Rev. James B. Donelan, of St. Matthew's Church, a branch of this society has been started in the District of Columbia. Too much praise cannot be bestowed on the indefatigable toil of this zealous clergyman, beneath whose care an asylum and school for male orphans has been reared, and the guardianship of which has been entrusted to the watchful vigilance of the Christian Brothers. Under the direction of these pious men, we feel confident that the community of Washington will find the moral tone of the rising youth elevated and improved, whilst their system of instruction will be found calculated to enrich the mind and purify the heart. Again we say, the citizens of Washington owe to the Rev. Mr. Donelan an endless debt of gratitude, and we trust, that ere long, these four missionaries on the errand of mercy and religion will have laid the foundation for the home of an extensive fraternity.—*Ibid.*

CONVERSIONS.—Mr. J. J. Lillywhite, a member of the choir of St. Mary's, Soho, has followed the example of Mr. Fiddes, and submitted to the Catholic Church. He was received into the Church at the Oratory on the Feast of the Nativity of our Blessed Lady. Another member of this congregation made his public profession of the Catholic Faith at St. John's, Islington, on the previous evening, and other

conversions are anticipated in the same locality. Mr. Fiddes' family were also received into the same Church at the Oratory.—It is reported that some more of the officials of St. Anne's, Westminster, will abjure Protestantism shortly.—*Dublin Freeman's Journal.*

The Rev. John Rodwell, of Trinity College, Cambridge, was received into the Church at Rome on the 28th of last month. He is well known to the leading members of the Camden Society as the writer of some very valuable papers in the "Ecclesiologist." Mr. John Jones was received into the Catholic Church on Sunday, the 11th inst., at Chester, by the Rev. Edward Carbery.—*Glasgow Free Press.*

ANOTHER CONVERT.—We are informed that the Hon. and Rev. William Towry Law, vicar of Harbourne, adjoining this town, and chancellor of the diocese of Bath and Wells, has resigned his living in the church, with the intention of joining the communion of the Church of Rome. The hon. and rev. gentleman is the son of the late Lord Chief Justice Ellenborough, and brother to the present Lord Ellenborough.—*Birmingham Gazette.*

IRISH INTELLIGENCE.

NEW CRUSADE IN CLARE.

(From the Munster News.)

Following hot on the heels of the house-levellers who had laid in ruins the village of Dunaha, a proselytising clique, named and depicted in the following communication, have made an inroad in that quarter, and endeavored to introduce their detestable system. We are only astonished that so respectable a gentleman as Mr. Burton, of Carrigaholt, once the high sheriff of the county, still a magistrate, and still a respected and well-disposed landlord, should have lowered himself to even temporary associations with such persons, and for a purpose that must involve the quiet, the peace, and morality of the district:—

"Carrigaholt, September 15th, 1851.

"I beg to forward you a brief account of a most unwarrantable attempt that has been made on our Catholic congregation. On yesterday, when the people of this parish—that part of the flock that survives the great famine, and that saved their houses from Henry Kane's crow-bars—came out from Mass, after hearing an excellent sermon from the Rev. Mr. Sheehy, P.P., Culla, in the absence of our own Parish Priest, who had been in Ennis with his Bishop, two Protestant Clergymen with Bibles opened, accompanied by Mr. Burton, Carrigaholt Castle, J.P., Henry Kane, overseer of house-levellers, Mr. Thomas Pilkington, Henry's nephew, and Mr. Tandy, solicitor, Henry's brother-in-law, were before the congregation at the chapel gate, to insult their religion, under the pretext of convincing them that it was erroneous. Several of the people not knowing their intention remained listening, until they heard them repeat that their Priest was keeping them in darkness, and other such expressions. They could no longer bear this insult, and they all loudly and repeatedly groaned the impudent adventurers. No one could understand what they were preaching, from the loud groans of the people. Some cloths were thrown from different quarters, and Mr. Burton received a blow of a sod of soft peat, by which he was triflingly discomfited. Henry Kane took off his hat when the Parsons were holding forth, and a respectable and intelligent parishioner called the attention of the flock to his devotional antics, reminding them of his conduct when carrying the crowbars, pickaxes, and long ropes, for pulling down the rafters of the people's dwellings through the country, that he never took off his hat there, but delighted in being the instrument of filling up the Kilrush workhouse, and contributing to depopulate the land. Griffin and his set then went away, groaned by the people."

ELECTION RUMORS.—Lord John Chichester, at present M. P. for Belfast, and Mr. George Macartney, of Lisnam Castle, will be the candidates for the county Antrim at the next election, on Protectionist principles.

The Earl of Belfast and Sir James Emerson Tennent will offer themselves as candidates for Belfast, at the next election.

Mr. Sadlier, M. P. for Carlow borough, will offer himself for the county of Tipperary, in lieu of Mr. Maher.

Sir James Graham, whose election for Ripon is impossible, will, we believe, address the Catholic electors of Carlow borough, vacated by Mr. Sadlier.

Mr. Reynolds, M. P. for Dublin, has, we understand, received numerous promises of support, if he will consent to be put in nomination for the county of Galway. The honorable member has not as yet determined upon the course he will pursue in case of a general election. Mr. Villiers, brother of the Earl of Clarendon, will, we hear, in the event of Mr. Reynolds accepting Galway, be brought forward as the government candidate, for Dublin; but the return of a second Conservative candidate is sure.

Mr. Keogh, will, we understand, be opposed by Mr. Norton (late Chief Justice of Newfoundland,) in the borough of Athlone, of which place the latter gentleman is a native. Both are Catholics and Free-traders; but the present member is devoted to the Pope—Mr. Norton acknowledges in precedence her Majesty the Queen. Mr. Keogh is tolerably certain of the suffrages of some Catholic constituency.

Mr. W. J. Geary will offer himself, in conjunction with Lord Arundel and Surrey, to the electors of Limerick, unless Mr. Sidney Herbert will accept of their invitation to become the coadjutor of the noble lord, in which event Mr. Geary will for the present waive his pretensions.

THE AMERICAN MINISTER IN GALWAY.—The Hon. Abbot Lawrence arrived in Dublin on the night of Saturday last. His stay here was but brief, for with the locomotive rapidity characteristic of his country, he was "off for Galway" on Tuesday morning. His Excellency was attended by some of the Directors of the Midland Railway in his excursion to the west, and as became the citizens of the old town, they lost no time in offering their congratulations to the Minister of the Great Republic. A meeting of the Harbour Commissioners was immediately convened—an address, almost improvised for the occasion, for the time was too short for a more studied expression of the public feeling, and read by the chairman, the Rev. Mr. Daly.—*Freeman's Journal.*

THE AMERICAN MINISTER IN LIMERICK.—The United States Ambassador to the Court of London, Mr. Lawrence, will arrive here in the course of to-morrow (Thursday) on a ton through the south. We understand that the Chamber of Commerce of Limerick are making preparations to enable the honorable gentleman to judge for himself the capabilities of the Shannon as a point of entrance for transatlantic communication. On Friday a steamer will start for the Lower Shannon, and the hon. ambassador will be entertained at a dinner on board. His excellency will be accompanied by Mrs. Lawrence and Miss Lawrence.—*Limerick Examiner.*

Morgan J. O'Connell Esq., is about being called to the English bar, and will not, very probably, offer himself again for the county. It is rumored that Mr. Maurice O'Connell will not again seek the representation of the borough.—*Kerry Examiner.*

The venerable Richard O'Gorman, sen., uncle of O'Gorman Mahon, M. P., and father to Richard O'Gorman, Esq., the Confederate, has left Ireland for New York to join his son, who is now with John B. Dillon, practising Law in New York. Messrs. Dillon and O'Gorman stand high in their profession in that city.

FATAL ACCIDENT AT KILKEE.—We lament to announce the death of Mr. Henry Hopkins, Sub-Manager of the National Bank of Ireland, in Dublin, which occurred at Kilkee on Friday. It appears that Mr. Hopkins was about to bathe, when, in jumping into the water, his foot slipped and he was precipitated upon a rock beneath. He was afterwards taken up in a state of insensibility, and he died in about two hours.—*Limerick Paper.*

DEATH OF PADDY CONEELY, THE IRISH PIPER.—There are few in this part of Ireland who are not acquainted with the sweet and touching strains of Paddy Coneely's Irish bag-pipes, and the lover of genuine Irish music will, therefore, regret to learn that poor Paddy has gone to that bourne whence no traveller returns. He died at his residence, near Galway, on Thursday evening, much regretted by high and low. Notwithstanding his utter deprivation of sight, he was intimately acquainted with the topography of the county, and could minutely describe mountain, lake, hut and castle throughout the whole range of Connemara. He generally attended the families of the gentry throughout the county, and whenever he played for the lumber classes he never, until lately, accepted any money from them. Mr. Hardiman, the learned historian of Galway, presented Paddy with the bag-pipes of the famous Crump, which he had obtained after the death of that celebrated Irish musician.—*Galway Vindicator.*

SCARCITY OF LABORERS.—Laborers are very scarce in this locality, and such is the demand for them that a single able-bodied pauper over fifteen years of age has not remained in the workhouse. The average wages given to laborers at present is from 1s. 3d. to 1s. per day. The small farmers complain at not being able to procure enough of laborers at any price.—*Roscommon Journal.*

POOR RATES ADVANCES.—A well-informed correspondent writes:—"I understand the commissioners have consented that the 'advances' payment from Cashel electoral division, already groaning under a 5s. 6d. rate, shall be postponed. This should encourage all divisions similarly oppressed to memorial for a delay until better times."—*Tipperary Vindicator.*

A SHARK CAUGHT IN GALWAY BAY.—A young shark, of the blue species, was taken by the crew of a Claddagh fishing boat, off Spiddal, on last Thursday night. This scourge of the deep having taken one of the baits was hauled to the surface of the water, when, by its furious resistance it became entangled in all the lines, which were thus formed into a kind of rope, by means of which it was pulled into the boat, when a curious scene commenced. The little monster almost bit away the arm of one of the men while it was being lifted over the side, and the crew were more than once alarmed for the safety of their bark, fearing it would be stove to pieces by the action of the shark's tail, which they succeeded however in lopping off after a desperate struggle. They were fishing for hake and were quite unprepared to haul in a shark that measures about six feet. It is now on exhibition at the Claddagh Piscatory and Industrial School for the benefit of the poor man who got his arm injured.

THE LATE MURDER IN THE QUEEN'S COUNTY.—The local gentry and inhabitants of the district in which the murder of Mr. Edward White was perpetrated have entered into a subscription, amounting to nearly £500, for the purpose of offering a reward for the discovery of the murderers. The Rev. Mr. Nolan, P. P. of Abbeyfeix, pledged himself that he and the other Catholic Clergy of the locality would co-operate in every manner in their power to bring the guilty parties to justice.

EXPLOSION OF A POWDER MILL AT BALLINCOLLIG.—About half-past eleven on Saturday an explosion took place in the powder manufactory at Ballincollig, which resulted in the death of one man and inflicted some slight injuries on two other persons. The explosion took place in what is called the granulating mill, where the powder is grained, and fortunately for the safety of the workmen, the deceased, Laurence Delea, was the only person engaged in the mill at the time. A man named William Goukling, who was employed at a short distance from the building, had his hands and face dreadfully scorched, and with a view to relieve his sufferings he rushed into the canal which flows by the mill. A laborer who was digging potatoes in a field, at a considerable distance from the mill, was struck by the explosion, and driven a distance of several yards towards the other end of the field, but, on being taken up, he was found to be more frightened than really hurt. The most distant conjecture cannot be formed as to the cause of the accident.—*Cork Examiner.*

CONFESSION OF MURDER BY A SOLDIER.—A few days since a private soldier of the 40th Regiment, at present stationed in Cork Barracks, made a confession to one of the persons employed in the military prison to the effect that he had committed a murder in England ten years since. A private investigation took place on Tuesday at the Police-office, before Mr. Surges, when the soldier made the following statement:—"In the July of 1841 he was walking in a place called Ash, in Kent, when he met a young woman, named Betsy Court, whom he suspected of having some money. He demanded the money, which she refused to give; an altercation took place, and the result was that he dragged her into a field, and murdered her with a razor. He hid the body in a corn field, and the growing corn concealed it from view until the harvest, when it was discovered by the persons engaged in

reaping. The soldier, whose name is Frederick Kent, and who is an Englishman, was, upon this confession, transmitted to the County Gaol, where he remains to await the result of inquiries into the truth of his confession.—*Ibid.*

SACRILEGE.—On Thursday week last the Catholic Chapel of Moynalty was entered by the vestry room window, and plundered of a complete set of vestment, and also some altar linen. The parties escaped with their booty undisturbed.—*Meath Herald.*

ANOTHER SACRILEGIOUS OUTRAGE.—On Thursday last the chapel of Kilbarry was broken open by some profane ruffians, and a quantity of valuable property consisting of vestments, &c., cut up and destroyed. No trace has been found of the perpetrators of this outrage, but a reward of £50 has been offered for their apprehension. The value of the property destroyed is about £30.—*Ibid.*

EMIGRATION.—In a recent publication we informed our readers that the number of Emigrants from the port of Limerick, since 1st of January last, amounted to 11,000. Since then 600 have left our quays. We have ascertained that within that period—namely, from the first day of this year, not less than 13,000 more from this district have gone to Liverpool and other ports; making a total of 24,600 emigrants from the district of Limerick in the short period of nine months and a few days. Assuming—and it is a very low estimate—that each of these persons withdrew £5 from the country for cost of passage and outfit, there will have been lost to it one hundred and twenty-three thousand pounds in money besides the greater worth of the emigrants labor.—*Monster News.*

DEATH FROM LAUDANUM.—A farmer named Francis Boyd, residing at Whitewell Brae, about four miles from Belfast, having been for some time subject to a severe pain in the stomach, on Saturday took a dose of laudanum as a cure. The quantity he took amounted to about 4 oz. He became seriously ill in a short time, experiencing the usual symptoms of having taken poison, and, growing gradually worse, he died on Sunday morning. An inquest was subsequently held by J. K. Jackson, Esq., coroner, and a jury, when a verdict of accidental death was returned.

The epidemic rages very considerably among cattle in this district. The appearance of the disease is denoted thus:—"Watch the cows coming out of the cow-house, and if any are getting the distemper you will hear the hind legs crack as if broken; immediately examine the tongue and you will find either a large blister, or the skin coming off; rub it with salt and oatmeal inside till the tongue heals, and if the legs are sore, get ointment for them."—*Limerick Chronicle.*

On the morning of Saturday last, about sixty men, accompanied by some women, with a great many horses, collected on the lands of Corelish, and cut about eight acres of oats and barley and carried it away. The land on which the crop grew is in dispute between two persons, named Hickey and Dwyer, of Corelish. Hickey, in the spring of this year, tilled the land, but was warned not to do so by Dwyer, as in case that Hickey did so he (Dwyer) would cut the crop; and true to his word, Dwyer collected on this occasion as many as cleared away all the produce. Hickey then went and applied for informations, but in consequence of the clerk of petty sessions for the Newpallis district being absent, he did not succeed in effecting them.—*Limerick Examiner.*

CROP-LIFTING.—We regret to find that the dishonest practice of crop-lifting has made its appearance in this neighborhood. It appears that on Sunday morning a large body of men, numbering from 150 to 200, assembled on a farm at Monsea, occupied by a man named Dunne. They very soon cut down nine acres of wheat, and six acres of oats, which they after removed off the lands in carts, and locked up in a place of safety. The landlord of this property is the Right Hon. Judge Moore.—*Neagh Guardian.*

SWEEPING EVICTIONS.—The entire village of Kilbaha, in the county of Clare, has, we are informed, been razed to the ground by Marcus Kane, the agent of the owner of the property.—*Monster News.*

The exterminator is still at his cruel and merciless work throughout this county (Galway). During the past week ten families, including forty individuals, have been evicted off the property of Lord Oranmore, at Carrabrownne and Kiltroughten, and twenty-three off the property of Mr. O'Hara, a minor, at Corbally.—*Galway Vindicator.*

ILLEGAL EVICTIONS.—At the weekly meeting of the guardians of the South Dublin Union, on Wednesday, a letter was read from the Poor Law Commissioners, enclosing a constabulary report, relative to the eviction of a family of five persons on the townland of Fairview, county Dublin. The report alluded to set forth the names of the persons evicted, the name of the owner of the premises from which they were evicted, and stated that no notice of the eviction of the occupant was served on the relieving officer. The letter was referred to Captain Nolan (one of the guardians), who promised to take proceedings against the landlord for the recovery of the penalty.

FRIGHTFUL EVICTIONS.—In Ballymacdonnell and Ballydonahaw forty-three families, comprising 218 persons, were evicted from their homes on Wednesday, the 10th instant. Thirty-six of the houses were levelled. The houses of those poor people were built by the occupiers on the side of a mountain, the land of which has been in a great manner reclaimed by them. The crowbar brigade were brought from Ennis by Mr. Edmond Kerrin, and the landlord of the property is a Lieutenant in her Majesty's service—a Mr. John O'Callaghan, who has depopulated that locality to a great extent.—*Limerick Examiner.*

DEPOPULATION.—THE CONSEQUENCES.—We (*Monster News*) regret to observe that the cruel and impolitic evictions, by which so much suffering and injury have been inflicted, are resumed and prosecuted with as small mercy and foresight as in previous periods. Besides the prostration of the village of Dunaha, by Marcus Keane, in Clare, a village of which three or four houses only remain, the levellers have been employed in this neighborhood expelling, at Meelick, eight or ten families, and demolishing dwellings with such effect as of course to render them wholly and for ever uninhabitable. There are not laborers to answer the calls at this juncture. In Tipperary, in Limerick, in Clare, there are wide districts without a single house or a hut within which the hired workman could place his head for the night. What must the result be? Why this, that when the terminable demand for laborers ceases, or rather the weather prevents them from sleeping in the open air, they must return to the workhouse. On the day before yesterday notwithstanding the cheapness and abundance of food, there were one hundred persons seeking admission to the workhouse of this union.

THE CENSUS IN IRELAND.—Yesterday Sept. the 5th a correct Parliamentary paper of the census in Ireland was printed. The decrease is 20 per cent. between 1841 and 1851. In 1841 the total number of persons was 8,175,124, and on the 31st of March last 6,515,794, being a decrease of 1,659,380, or 20 per cent.—*Times.*

THE CROPS.—LIMERICK.—In our experience we have never known more reasonable weather than the present. The most dissatisfied of agriculturists must be pleased with the happy opportunity afforded for maturing and saving the harvest. The crops are being saved in all directions, and will probably be completely saved ere this beautiful weather shall change.—*Limerick Examiner.*

GALWAY.—The cereal crops are now being cut down in all directions—the country wears a most cheering aspect—and, to crown all, the potato crop is, it is now pretty generally admitted, beyond all danger.—*Galway Mercury.*

The potatoes, with the exception of the lumpers, are safe; there are no grounds for alarm.—*Western Star.*

ROSCOMMON.—The oats are nearly all cut down, and the return is at least an average one. There are still much complaints respecting the potato, particularly of that kind called the lumper.—*Boyle Gazette.*

DONEGAL.—The potato crop, we are happy to learn, is not getting worse throughout this country. Those safe are keeping safe, and those partially injured are not getting worse. The other crops are abundant, and the fields in many places, are cleared of the wheat, oats, and barley, which have been safely housed. The green crops are fine, and promise to be abundant.—*Ballyshannon Herald.*

DOWN.—As to the potato, the disease has been latterly very busy among the tubers, and unfortunately those of the choicest sizes appear in the majority of instances to have suffered most.—*Newry Telegraph.*

Our accounts from all parts of the country are of the most cheering character as relates to the grain crops. Never has there been finer harvest weather; the crops of wheat, in some districts, something under, and others equal to the usual averages; but prices so low as to leave but little to the cultivator. The accounts of the potato crop is still very fluctuating. During the late heavy sultry weather the disease in many places progressed rapidly, but since the change to bright cool weather the disease has been stayed; in some partial spots we have found the loss has been from twenty-five to thirty per cent., while, taking in the whole crop, the loss scarcely amounts to five per cent.—*Irish Farmer's Gazette.*

GREAT BRITAIN.

The Exhibition surplus is estimated as high as £200,000.

With reference to the removal of goods from the Exhibition when it closes, it has been determined to leave Exhibitors almost entirely to themselves in that matter. Each must look after his own property, and get it removed as speedily as possible. The two blank days intervening between Saturday the 10th and Wednesday the 15th October, will be devoted to the clearing of space for packing operations by the removal of carriages and such like bulky objects. During that quiet interval, also, jewellers and silversmiths will be allowed to take away the valuable objects contributed by them.—*Times.*

MERCANTILE FAILURES.—The failure of Messrs. Spencer Ashlin and Co., corn-factors, was announced on Monday. Their transactions, it is believed, were principally with Ireland, and the suspension is said to be the result of speculative operations for a rise in grain, which through the present good harvest, have ended in heavy loss. The amount of liabilities is supposed to be considerable, although the acceptances of the firm are understood not to exceed £21,000. Mr. Spencer Ashlin was formerly a partner in the old and respectable house of John Ashlin and Sons, from which he separated in 1847, and with which he has since been totally unconnected.—*Times.*

THE POTATO CROP.—Accounts from the West of England represent the potato crop as being much affected by the mysterious disease which has attacked this plant during the past few years. The crops would, otherwise, have proved most abundant.

GALVANIC MOTIVE POWER.—Mr. Hay, the chemical assistant of Portsmouth Dockyard has exhibited the model of a new galvanic motive power, which, it is supposed, will supersede the steam power now used as an auxiliary for propelling line-of-battle ships and frigates. This machine or engine makes about forty-five revolutions per minute, sea water being the principal element of the invention.—*The Builder.*

REINFORCEMENTS FOR THE CAPE OF GOOD HOPE.—We believe it is in contemplation, in consequence of the unsatisfactory nature of the news from the Cape, to send several more regiments to the colony. The 6th Dragoon Guards and 40th Regiment, being the first cavalry and infantry regiments on the list for foreign service, will probably be selected, and proceed to the Cape without delay. These regiments are now in Ireland.—*Times.*

ASSAULT ON A CATHOLIC CLERGYMAN BY A POLICE OFFICER.—On Wednesday morning, about half-past nine o'clock, considerable excitement prevailed in the neighborhood of Marybone and Scotland-road, in consequence of a report that a Catholic Priest had been violently assaulted by a police-constable.—Another report stated that the Clergyman had assaulted the constable. The real facts, which I soon afterwards ascertained, by attending at the Police-office, were as follows:—About the hour above-named, police-officer 53, who was on duty in Marybone, was in a state of intoxication, and got into an altercation with a poor woman who sold fruit in the street. In the course of the argument, the policeman knocked down the woman with his stick. The Rev. John Joseph Collins, a Catholic Clergyman, who resides about fifteen miles from this town, was passing at the moment, and having remonstrated with the constable, he, in return, received a blow from the "guardian of the peace." This being observed by some persons who recognised the Rev. gentleman, the consequences might have been serious to the constable had not the Priest interfered and saved his wanton assailant from the fury of the people, who, by this time had collected in large numbers. Many hundred persons immediately collected, and the utmost excitement prevailed, as the news spread through the town with great rapidity. The policeman was taken to the Central police-station, where he was locked up, not being in a fit state (from drunkenness) to be let abroad, and the officer on duty told the Rev. Mr. Collins to lodge a complaint with Mr. Dowling, the Police Commissioner, against the constable. The Rev. gentleman, being on his way to Wales, could not do as directed for the present.

The chief officer states that from the evidence which he has heard, the policeman was in fault from beginning to end. The excitement continued up to a late hour, but I hope all will end in peace.—*Liverpool Correspondent of the Tablet.*

CHANGES IN THE STATE CHURCH.—The Plymouth Church Reform Association held a meeting on the evening of the 5th instant. In the course of the proceedings there was read a letter from Dr. Gilbert Elliott, Dean of Bristol, of whom the High Church daily journal, declared yesterday, with grief, that "rumor points him out as a probable bishop whenever there may be a vacancy on the bench." Dr. Elliott having been written to on the question, argues vigorously in support of the general liberty to reform the Liturgy; but he imagines that alterations in the Liturgy or Formularies will "scarcely be conceded," and fears that "success would only be purchased by means that would lead eventually to the State ceasing to reorganize an Established Church." He urges his correspondents not to forego the principle which he believes to be the only sound principle, "that the English people are entitled to give to their ecclesiastical institutions such form and polity as they shall think most conducive to the glory of God. Of all the absurd misapprehensions which have ever been permitted to circulate unquestioned and to find acceptance, that seems to me to be the most absurd which takes it for granted that no English citizen, not belonging to the Established Church, ought to have a voice as to what the Established Church ought to be." He renews the onslaught which he made many months ago at an Anti-Papal-aggression meeting, and which we prominently marked, upon "the doctrine of a priesthood as a Divine institution, to stand between God and man, as the channel through which God conveys authoritative interpretations of his word, or the benefit of Christ's passion, or the gifts of his grace, or blessing to our worship, or pardon to our penitence." This, indeed, is the point on which he recommends the first attack—"Under all circumstances, however, let me beg you and your friends to consider whether the priesthood, as a Divine institution, and partaking of a sacerdotal character, be not the root to which you should sedulously and exclusively apply the axe."—*Spectator.*

A ROW IN THE STATE CHURCH.—The late declaration of the Archbishop of Canterbury, as to the needlessness of the episcopal ordination of the clergy, is not, it appears, to be passed over in silence. A protest against such an opinion is already in course of signature by the clergy in the Metropolis; and another protest against it, is also lying for the signature of both the laity and clergy. It is also intended to petition Convocation upon the subject: the petition is now preparing, and will be made public in a few days. The protest declare, that such an opinion as that expressed by the Archbishop is "at variance alike with the Holy Scripture, with the doctrine and practice of the Catholic Church in all ages, and with the Articles and Formularies of the Church of England."—*London Correspondent of the Oxford Herald.*

A NEW PROTESTANT SEC.—THE AGAPEMONE.—A great event is the stirring abroad of Mr. Prince, the great sultan of Agapemone. Mr. Prince is as great as the celebrated Joe Smith, the Expositor of the Book of Mormon. Every day, from a well-appointed mansion near Prince's gate, issued an equally well-appointed equipage with four horses and as many outriders. In the carriage, usually open, sat Mr. Prince and one or more companions, male or female. The state was quite regal; the obsequiousness of the attendants was more than loyal, for it looked much like idolatry.—Bareheaded and reverential stood the horsemen as the great Mr. Prince alighted from his triumphal car, and he understood these attendants are not paid servants, but trusting disciples, whose worldly goods, of no scant measure, had all been thrown into the common stock, and sustained the state of the "Lord" of the Agapemone.—*Dorset County Chronicle.*

THE ANGLICAN "CHURCH" AND ITS HEAD.—Her Majesty, it appears, has resumed the habit of attending the Scotch Kirk on Sundays, during her residence at Balmoral; and the circumstance has again been made the subject of painful remark by conscientious Churchmen, who are alive to the inconsistency of a practice in the supreme Governor of a branch of the Catholic Church, the pretensions with which Scotch Presbyterians ridicule and repudiate. But in this occasion one of her Majesty's domestic Chaplains has gone down to Balmoral, though for what purpose, it is difficult to conceive, since it was understood that none of the ordinances of his own church would be tolerated there. The hope is beginning to be entertained, however, that the error of such a course will gradually develop itself; and that by-and-by her Majesty will see the necessity of having a chapel of her own at her Highland home, so as to avoid any such unhappy compromise as is now deplorably had recourse to.—*Oxford Herald.*

CHILDREN FOUND DEAD.—Yesterday an inquest was held by Mr. W. Carter, the coroner, at the Crown Tavern, Church-street Lambeth, on the body of a newly-born male child, found under very suspicious circumstances. Police-constable John Waistcoat, 97 L, stated that he found the body on Wednesday night in Norfolk-row, Church-street, Lambeth, lying on the ground sewn up in a piece of an old pillowcase. There were no marks on the cloth, and the body was so far advanced in decomposition that the medical man was unable to give any evidence of a positive character. The Jury, in consequence, returned an open verdict of "Found dead."—The body of a female child was found by a Police-constable of the P division in the Brixton-road, near the George Canning Tavern. It was tied up in a piece of cloth, and had been dead for some time, which was evident from its advanced state of decomposition. The body was taken to the dead-house where it awaits an inquest.—*Times.*

Two women have been poisoned at Warrington, in Somersetshire, by taking a mixture to procure abortion.—*Ibid.*

BREACH OF PROMISE.—A cotemporary gives the following in large type:—"We understand that an action for breach of promise of marriage is to be brought forthwith against the Duke of Wellington."—*John O'Groat Journal.*

For the gratification of people who are fond of statistics take the following list of misersymongers:—in one short street in Sunderland there are seven dealers in intoxicating drinks, one of them wholesale; there are also a pawnbroker and a relieving-officer, a police station, an undertaker, and, at the top, a churchyard.—*Sunderland News.*

It is reported that one pawnbroker in Leeds received "a bushel and a half" of watches on Saturday before the departure of an excursion-train to London.—*Spectator.*

THE TRUE WITNESS AND CATHOLIC CHRONICLE,

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THE TRUE WITNESS
AND
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, OCT. 10, 1851.

NEWS OF THE WEEK.

On Wednesday, the 24th ult., was to have been held the First General Meeting of the Committee, appointed by the Aggregate Meeting, for the purpose of organising the Catholic Defence Association. The address to the Catholics of the empire, has already received the approbation of his Eminence the Cardinal Archbishop of Westminster, and of the Catholic Hierarchy of the United Kingdom, and will be laid before the committee on the day of meeting.

On our first page will be found a highly interesting letter, from his Grace the Archbishop of Armagh and Primate of all Ireland, upon the subject of National Education. It seems that the Drogheda Corporation, have been engaged lately in discussing the propriety of establishing a "Model School;" some difference of opinion existed upon the subject; and they therefore, very properly, determined to have recourse to their legitimate ecclesiastical superiors for instructions, and to be guided by their advice. At the present moment, the opinion of the Archbishop of Armagh, upon such an important, and highly exciting question, is worthy the attentive perusal of every Catholic.

We receive the most contradictory reports, with regard to the state of the crops, and more especially of the potato crop, in Ireland. Some papers represent it, as at the least, an average crop; whilst others speak of the potatoes, as having been entirely destroyed. The *Evening Post* is very depending; it says that the potato crop, especially in the counties of Louth, Meath, Monaghan, and Armagh, "has failed in the year 1851, in as large a ratio as it had failed in the most disastrous year of the famine." The evangelicals will be delighted with this: souls will be going cheap in the proselytising districts; and the pious Editor of the *British Banner*, who ardently petitioned for the return of the famine, will be looked upon as quite a favored vessel, in the way of getting his prayers answered.

Mr. Gladstone's famous letter, upon the State Prosecutions at Naples, is not likely to add much to his reputation; even the *Times* is turning round, and condemning it. Mr. Gladstone may not have wilfully mis-stated facts; but there is no doubt, that he has allowed himself to be grossly imposed upon, and that he was guilty of great negligence, at the least, in writing as he did, without giving himself the trouble to consult the proper sources of information, as to the truth, or falsehood of his assertions. The most ridiculous hearsay evidence, seems to have been, to Mr. Gladstone, amply sufficient, to support the most extravagant accusations. Somebody told him, that somebody had said, that somebody had heard—and out came Mr. Gladstone's note book, and the hearsay was put down at once as a fact. Thus the letter tells us, that the prisons of Naples, are filled with from twenty to thirty thousand innocent victims; and men believed it, until the government of Naples published an official list, showing that the total number of prisoners, does not exceed two thousand. Next came dreadful accounts of the manner in which the prisoners were treated; accounts, which if true, proved that the prison discipline of Naples, is almost as severe as that to which the convicts of England are subjected, at Norfolk Island, and Port Arthur; with this difference, that Naples keeps its prisoners at home, *en evidence* to the whole of the civilised world; whilst England sends them to the Antipodes, trusting that the distance will prevent their groans from reaching the ears, and disturbing the repose of the frequenters of London, and Parisian saloons. The history of the penal settlements of Great Britain, has yet to be written: it will not be well for England, if the task be committed to one, as addicted to taking for Gospel, the tittle-tattle of the prisoners themselves, as is Mr. Gladstone. We know stories of the convict discipline of New South Wales, as well authenticated as any of Mr. Gladstone's statements, but compared with which, the worst atrocities related of the Neapolitan government, would appear as amiable; and this we will positively assert, that even, if all that we have heard of the treatment of the state prisoners of Naples be true, still, they are far better off, better lodged, clothed, and fed, than are the convicts in the gangs, to which *McManus*, and his brothers in exile, were sentenced in Van Dieman's Land. A return of the number of lashes, weekly inflicted upon the convicts, in one of our penal settlements, or of the number of coffins, and fathoms of rope, issued on hanging, or working, off-days, would rather astonish some of our chicken-hearted philanthropists, who take such an interest in the felony of Italy. The only question is—do these men deserve the treatment they are receiving? Are they guilty? Mr. Gladstone says they are not: he derived his information from the mouths of the prisoners themselves, and surely they ought to know.

We assure Mr. Gladstone, that if he will take the trouble to inquire of the English felons, he will not find a man amongst them, but what is the pattern of every virtue: they are the victims of the hatred of magistrates, and the infamous conspiracy of judges and jurymen. But then, most sensible persons object to the evidence of convicts, in favor of themselves: even the *Times* admits this, and remarks, "that it finds with some surprise, on comparing the passages of Mr. Gladstone's first letter, in which he relates Poerio's case, with Poerio's own defence, that the statements adopted by Mr. Gladstone, are simply those of the accused party, which he has transferred, without comment, or alteration, to his own pages."

This would not do even for so unscrupulous a journal as the *Times*. The principal correspondent of that paper in Italy, was sent to Naples, to get all the information in his power; the result, as published in the *Times* of the 13th ult., pretty clearly establishes the guilt of Poerio. After a "careful and impartial examination of these records, and of the depositions on the trial, our correspondent avows it to be his opinion, that Poerio was guilty of the charges brought against him;" that is, of fomenting "another democratic revolution, under circumstances of great atrocity." Instead of being hanged, this Poerio is sentenced to imprisonment, in company with another political offender, and not a common malefactor. Compare this with the treatment of the Van Dieman's Land exiles, and say, whether is England, or Naples, the more harsh in its treatment of prisoners. But we forgot. Naples is Catholic—and therefore must be wrong.

The organisation of the Catholics of Canada, is, we are happy to say, rapidly progressing. In another column, will be found a report of a meeting of the Catholics of Kingston, by which it will be seen, that our brethren of that diocese, have formed themselves into a Catholic Institute. From other parts of the country, we have tidings of similar intentions.

At a meeting on Thursday evening, the 2nd inst., in the St. Patrick's Hall, the Rules and Regulations, for the formation of a Catholic Institute of Montreal, —with a Reading Room attached—were adopted; the following gentlemen were also elected office-bearers for the ensuing year:—

- President, Mr. G. E. Clerk.
- Vice-President, Mr. A. Larocque.
- Treasurer, Mr. J. Sadlier.
- Secretary, Mr. B. Devlin.
- Committee of Management:—Messrs. Cogan, Dufort, Collins, Harkin, and Lanigan.

The terms of annual subscription to the Institute, and Reading Room, are as follows:—
For Apprentices, Laborers, Junior Clerks, with salaries not exceeding £25 per annum, 5s.
For Journeymen Mechanics, Master Mechanics, Senior Clerks, with salaries not exceeding £75 per annum, 10s.

All other subscribers will be expected to pay the full amount of 20s.
All subscriptions to be paid *in advance*, into the hands of Mr. Sadlier, Treasurer, who will give receipts for the same.

The objects of this Association are, to afford to men of all classes of society, a cheap and easy access to the Catholic literature of the day; and, by uniting Catholics of all origins, in one association, to inculcate the great truths, that religion is the best, the only durable bond of union; and that the interests of all Catholics, whether they call themselves French Canadians, Irishmen, Englishmen, or Scotchmen—are essentially the same.

IRISH AND ENGLISH CRIMES.

"Thou hypocrite, cast out first the beam out of thy own eye, and then shalt thou see to cast the mote out of thy brother's eye." Protestants are generally dead hands at a text, and ready with a verse of the Bible, for every emergency; but then, they never, or seldom fancy, that the denunciations or threatenings of Scripture, can apply to themselves. They are all saints, a chosen, a peculiar people, sitting in Gospel light, and in the enjoyment of sanctuary privileges. What have they to do with the menaces of our Saviour? Yet we think that the above is a text, from which the Protestants of England might deduce a practical application; and learn, that it would be wise on their part, to effect a little moral reform at home, before launching out into violent abuse of the immorality, and lawlessness of their neighbors. The murder of Mr. White, is an atrocious crime, no doubt; but compared with the deeds of infamy, daily, hourly perpetrated in England and Scotland, it sinks into insignificance. Some late English papers are lying before us; it is worth while to contrast the criminal statistics of Ireland, with those of her Protestant neighbors. We shall certainly find that acts of violence are by no means uncommon in Ireland, as in the case of the unfortunate Mr. White. The peasantry think themselves unjustly treated; they know that they are starving; they take the administration of justice into their hands; and assassinate him, whom they look upon as the cause of their sufferings. For their conduct, there is no excuse; but Protestants should remember, that it is but the natural consequence of the system of legislation, long enforced in Ireland. If Irishmen hate, despise, and, therefore, so oft trample upon the laws, it is because the laws with which Ireland has been ruled, have been almost always worthy of nothing better than the hatred and contempt of those who have been subjected to them; because, in Ireland, law has long been synonymous with injustice, cruelty, and oppression; because a legal act, has long meant nothing more, than a mean or brutal act; because, instead of being, as in other countries, a blessing to the people; a shield to the poor, against the tyranny of the rich; a refuge to the weak, against the oppression of the strong; it has ever been a sharp sword in the hands of the rich and

powerful, wherewith to smite,—a heavy load wherewith to crush, the poor and needy. Because laws, in Ireland, have been little else than monstrous edicts, in direct opposition to every precept of christianity—repugnant to every principle of justice, and humanity. It is but natural that the name of *Law* should be hateful to the Irish. When the son sees his widowed mother's blanket dragged from her bed, in order that some bloated Protestant parson may get the full amount of his tithes, he is told that is, the *Law*. When the Irish peasant sees his crop, the product of his toil, snatched from him, at the point of the bayonet, and has no choice left him, except between a speedy death in the next ditch, or a more lingering, but far more cruel death, in the nearest Protestant poor-house, he is told, that it is by *Law*, that he is robbed, and left to starve. And so, in despair, he often rashly and wickedly seeks to obtain, by violence, that redress which the *laws* deny him; and loud are the outcries of the moral English Protestant, against the brutality and lawlessness of papistical Ireland. Our Protestant friend should first have pulled the beam out of his own eye, that beam which prevents him from seeing what is going on, under his very nose; he would, if this beam in the eye—his prejudices, national and religious, did not prevent him, see another, and a very different sight, from that which so much pains him in Ireland. Mothers murdering, and mutilating their children. Wives poisoning their husbands. Parents trafficking in the chastity of their daughters, selling their innocence to the highest bidder—but a sense of decency forbids us to continue. The crimes which appear in the columns of the Scotch and English papers, are so foul and loathsome, so beastly, so unnaturally beastly, that it is impossible even to allude to them. We will content ourselves, with giving one or two specimens of English crimes—crimes, which could only occur in a thoroughly Protestantised country—crimes, which proclaim in language, stronger than any used on platforms, at anti-Papal aggression meetings, that Britain is Protestant to the heart's core. The first case is, we think, a very pretty set off against that of the unhappy man, Mr. White. It is copied from the report of a trial, at the last Gloucester assizes, in which nine criminals were concerned. We cannot venture upon the details, as given in the *Times*,—they are far too beastly; we abridge the report, therefore, from the *Dublin Freeman's Journal*.

The prosecutrix, a poor Irishwoman, about 35 years of age, who had left Ireland about 7 years ago, and had lived for some time in London, as a servant, started on foot for Bristol, to find her brother, who, she was told, was at work on some of the new lines of railway. Poor creature, a stranger, in a strange country, she longed once more to look upon the face of a brother; she knew, that in her own green isle, a woman might go, without fear of insult, alone, from one end of the country to the other; foolishly, she thought that she might do the same, in Protestant England. So, off she started, on foot, and earned her bread as she toiled along, by sometimes working at needlework for the country people, and, occasionally, at haymaking. She was going from Chepstow to Gloucester, on the 29th of July, and, after leaving Coleford, about two o'clock, passed through the skirts of the forest of Dean, by a by-road, which would bring her directly into the main-road. She was very weak, and ill, exhausted with fatigue, and not knowing her way, got benighted in the forest; she saw a light, which turned out to be a fire, in an open uncovered hovel, near the mouth of a coal pit. There, faint, and weary, exhausted by cold and hunger, she cast herself down near the fire. In a short time some men (the prisoners) came up, and seeing this poor creature, spoke to her. She told them that she was ill, and very weary, and begged of them, for mercy's sake, to procure for her a drink of water. A deserted cabin was at hand; into this cabin these nine ruffians forced her, where she was assaulted, in the most beastly and brutal manner, by them all, in succession. The details, as given in the English papers, are unfit for publication, and are almost incredible, even when told as having occurred in a Protestant country. Towards morning, they cast their victim out into the road, where she was found, about 5 o'clock, by the police, still moaning, but almost torn to pieces. It is some comfort to know, that the prisoners were all found guilty.

The next case our eyes stumble upon, is that of a Mrs. Mary Cage, a mother in this Protestant Israel, who was hanged at Ipswich, for poisoning her husband, after having debauched one daughter, aged 16, and destroyed by poison, five out of fourteen of her other children, within a fortnight. Here is the report of the case from the *Times*:—

"The sentence of the law was this morning carried into execution upon Mary Emily Cage, who was found guilty at the last assizes of poisoning her husband, James Cage, in the village of Stonham Aspal, 12 miles from this town.

"For years past Cage and his wife have lived in continual strife, caused principally by her absenting herself from her husband's cottage for nights together, for the company of other men. On other occasions she has been known to be entertaining men under the roof of her own cottage, while she has had her husband locked up in a room, or one of her sons has been drinking with his father at a public-house, to lull suspicion. About this time last year, she left her husband in company with a man named Tricker, taking with her a daughter only 16 years of age, who was also accompanied by a young man with whom she led a debauched life. After being from home about six weeks, the mother and daughter returned, and the latter gave birth to a child, in the lower room of the cottage, while her father was lying upstairs in bed, suffering the most excruciating pains from the small doses of arsenic which had been administered to him by his wife.

"Mrs. Cage has, there is little doubt, been guilty

* For the disregard of chastity, the practice of impurity, and all bestiality, perhaps the New England states, are worse than any part of Great Britain.

of more than one murder. She was the mother of 14 children, five of whom died within the short space of a fortnight, about six years ago. Rumor was, on that occasion, rife—it was said that foul play had been practised. The body of one of the children was exhumed, and a coroner's jury empanelled to inquire into the cause of death, but we are informed that no chymical analysis was made of the contents of the stomach, and the jury returned a verdict of 'Natural Death.' There are only four children now living, the eldest a son about 30 years of age, and the youngest a girl about six.

"The murdered man, after suffering from the effects of the poison administered by his wife, died at the end of a fortnight raving mad. Preparations were at once made by his wife to have his body interred as quickly as possible; and, notwithstanding that she was suspected of poisoning him, every arrangement had been made for the funeral without any opposition being offered, or any inquiry into the cause of death being gone into. The church bell was tolling, the coffin, containing the body of the murdered man was placed on the bier outside the cottage door, when, just as the bearers were raising the coffin to their shoulders to convey it to the grave in the churchyard, the rector of the parish, the Rev. Charles Shorting, went up and requested that the corpse might be taken back into the house. A coroner's inquest was held over the body on the day following the inquiry, and it resulted in the deceased's wife being found guilty of wilful murder."

Don't see much like that in the Irish papers? Eh? But we might go on to all eternity. Not an English paper, but what is full of the accounts of similar, and more atrocious crimes. We will conclude with the following extract, from the Editorial of the *Spectator* of the 30th of August last, headed—"Increase of Revolting Crimes."

"No reader of the newspapers can have failed to observe a lamentable increase of crime of a particular order—violence, or dishonesty, of the basest, and most revolting kind, towards women, or young girls. Scarcely a day passes without the papers containing one of these stories, if not several. And some of these outrages are perpetrated in open day, or in the very public thoroughfares. It almost looks as if society were becoming shameless in its depravity." No doubt of it. But the *Spectator* recommends an inquiry. "Some inquiry should be made into this obvious, but ill-exposed subject—this vital subject which the law handles in judicial blindness, and ignorance prepense. By whom is the inquiry to be made? There is the difficulty. . . . No one will suggest a Parliamentary Committee—a disgusting, and probably impudent inquiry into the uglier mysteries of *civilisation*! by honorable members who have as much right to laugh, as they have to wear their hats and swagger." No; parliamentary committees are of no use as agents, in the work of moral reformation. Societies for the suppression of vice won't do either, says the *Spectator*. "Societies for the suppression of vice have, before now, been among the propagators of depravity, by denying truths, not to be denied safely, and by forcing aberrant human nature into darker retreats than before." No; neither parliament, nor Protestant societies, will be of any use. There is but one agent, one which has always been successful when tried, and one which, if society can yet be saved, must be tried again—The Catholic Church.

The *Courier* has put forward a reply to our remarks of last week, upon the inconsistency of *Anglicans*, in pretending to condemn, as sinful, all amusements upon Sunday: said reply, consisting of a good deal of personal abuse, of which we will take no notice—a little dishonesty, in misrepresenting, and mutilating what we did actually say—and no argument. He says—"that if we may credit the TRUE WITNESS, or take his authority for it, the Christian Sabbath ought to be a day of festivity—a day of dancing, feasting, running, wrestling, fire-works, cock-fighting, and—where bear baiting cannot be had—of dog-fighting." When the *Courier* wrote the above, he wrote a deliberate untruth: we defy him to adduce a single passage, in which we asserted that Sunday ought to be kept as a day of dancing, feasting, running, wrestling, or fire-works, or even contended for the lawfulness of cock-fighting, bear-baiting, or dog-fighting, on any day of the week. This is a fair challenge, but one which the *Courier* will not accept. He wilfully misrepresents our meaning, by giving a mutilated quotation of what we did really say. We remarked, that in a mixed community like *ours*—that is, in a community, of which Protestants form a considerable proportion, large crowds are, almost always, productive of gross immorality; but it does not thence follow, that men of other climes, and of another religion, cannot meet together, and separate innocently. It is the Protestant, and Anglo-Saxon element in our population that makes open-air meetings, after dark, especially objectionable. But the real question at issue betwixt us is, not whether amusements are sinful on Sundays, but whether the Protestant Church of England did, or did not, countenance, and enjoin them? It is to this question that we demanded a reply; and, of course, it is this question that the *Courier* shirks, seeking to escape from the difficulty under a cloud of words. He knows that the *Book of Sports* was put forth by the highest ecclesiastical authorities of the church of England: he knows that he cannot condemn amusements on the Sunday, without condemning the conduct of the church of England, in the person of its Head, and of its glorious Martyr—without condemning the conduct of Laud, the Primate, and the other Bishops, of the reign of Charles I.—and without approving the conduct of the Puritans—the enemies of the church of England—the authors of the great rebellion. The *Courier*, therefore, prudently avoids all allusion to the only question at issue betwixt us.

Wisely, also, has the *Courier* changed its position, with regard to the authority by which the observance of Sunday is rendered obligatory, at all. He knows that he cannot adduce the slightest authority from

the Bible, for placing Sunday, or the first day of the week, on the same footing as the Jewish Sabbath, or seventh day of the week; he quotes *British Law* as that Supreme authority, by which we are forbidden to profane Sunday, "by idleness, or such idle, if not sinful, recreations as dancing, fire-works, &c." This argument may do for Protestants, and for Anglicans, especially, "who worship in the light of that interpretation of Scripture, which *BRITISH LAW* sanctions!" who recognise in the civil power, the right to make, or to unmake creeds; and who allow Parliament to define their Articles of Faith: it suits well the Erastian establishment, but to Catholics it is most ridiculous; they will never acknowledge the existence of any spiritual authority in King, Lords or Commons, or in any assemblage of laymen; and any such impudent assumption upon the part of any such body, can only excite the contempt of Catholics.

In conclusion, we beg to assure the *Courier* that we will observe the Sunday, as we think fit—according to our way of thinking—and that, as far as we are concerned, he is perfectly at liberty to do the same. Private judgment, for private judgment, our private judgment is quite as good as his; and we will allow no man to dictate to us what is lawful, or what is unlawful, to be done, on the first day of the week. If the *Courier* wishes to set up in business, as a guardian of morals and religion, we recommend him to look sharply to the conduct of his co-religionists; he will find plenty of matter worthy of censure. For instance, since he is so zealous for the sanctification of the Sunday, we will do him the credit to suppose, that, as a conscientious member of the church of England, he is equally zealous for the sanctification of those other festivals, which his church positively commands to be kept holy, and for which we refer him to "A table of all the Feasts that are to be observed in the church of England, throughout the year," beginning with "All Sundays in the year," and continuing with "The Circumcision of our Lord Jesus Christ." Amongst these days, ordered to be observed; we find "All Saints," or the first of next month. We hope the *Courier* will be as vigilant in discovering, and pointing out any desecrations that may occur on that Festival, as he was in criticising the conduct of the inhabitants of Longueil; for surely, he will not contend that the commandments of the Church are not obligatory upon all its members. However, this is rather ticklish ground for the Anglicans, and one upon which they do not like to venture. The *Courier* will, therefore, most likely, avoid all allusion to this also.

PROTESTANT TESTIMONIALS.

It is not often that we can coincide in opinion with the *Montreal Witness*, but when we do agree, our unanimity is really wonderful. Neither is it in the columns of our evangelical cotemporary that we would look for compliments to the zeal of the Catholic Clergy; they are generally represented as the sworn friends of ignorance, and the deadly enemies of all education. Our surprise was, therefore, as great as was our delight, at seeing, in the columns of our cotemporary, an article in which the zeal of the Catholic Priests for the establishment of *Free Schools* in Montreal, is very favorably contrasted with the supineness of the Protestant ministers: nor was our delight diminished, because of those little peculiarities of expression, of which men, who have had the misfortune to be reared within hearing of the nasal snuffle of the conventicle, cannot readily divest themselves, in order to assume the language of gentlemen. Nay, these little blemishes rather enhance the pleasure we experienced, as testifying to the writers disinterestedness, and to the difficulty there was in squeezing the truth out of him. "As springs in deserts found, seem sweet, all brackish though they be"—so do the following Protestant testimonials, to the exertion made by the Catholic Church, for the diffusion of education amongst her children, fall sweetly upon our ears:—

"In no city, probably on this continent, is this system carried to greater length than in Montreal. Efforts, the most strenuous, have been made, and are now in progress by the Jesuits, and other auxiliary troops of Holy Mother Church, for the establishment, in the first place, of *free schools*, for the so-called education of the poor, and Monkish and Convent Schools, for the education of those classes who can afford to pay for it. But, while so much activity has been evinced on the one side, for promoting a very inefficient secular education, where no means are spared to inculcate the dogmas of the Romish faith, it is lamentable to observe among Protestants, on the other side, such apathy towards this all important subject. The subtle genius of Popery is observant of this supineness; and wherever an opening is afforded, Schools and Colleges are reared up, as if by magic, and the funds required for providing the poor with a gratuitous education, and other means of assistance, as well as the support of the teachers, are amply provided.

It is understood that every school, private or public, kept by Romanist teachers, are more or less under the surveillance of the Jesuits, or the Priesthood, which is now, one and the same thing, and that frequent visits are made by the Priestly fraternity, for the purpose of catechising and instructing the children, in the ceremonies and dogmas of this degrading, and awful system of so-called Christianity."

Bad enough this, in all conscience, that Catholic children should be instructed in the dogmas and ceremonies of Catholicity, but worse remains to be told:—It seems that little Protestant children, sometimes attend these schools, and that they, as well as Catholics, are taught to invoke the prayers of the Mother of God, and to lip that name, which is declared to be "Blessed for all Generations;" nay, more than this—they are actually "taught to bless themselves." This horrid "blessing themselves" seem to be, in the estimation of our evangelical dependant, the climax of Popish atrocity. It is bad, we

admit; very unscriptural conduct—and yet, there is certainly no accounting for tastes—we would rather hear little children "bless themselves," than d—n one another's eyes, which is, or at all events, in our boyish days, was, one of the very first accomplishments acquired at a Protestant school. Yes, we admit it; the Catholic schools in Montreal are under the especial surveillance of the Church, which wisely considers that the morals of the rising generation, and the spiritual welfare, even of the poorest of her children, are worthy of her special attention. One advantage of this system of strict ecclesiastical surveillance is, that children educated in Catholic schools, grow up in happy ignorance of the very existence of those vices, in which the unfortunate youths who are abandoned to the Protestant system of training, become adepts at an early age, but to which decency forbids us more particularly, to allude.

Protestants cannot deny the moral excellence of Catholic schools. It is for that reason, more than for any other, that Protestant parents, who have the welfare of their children at heart, prefer sending their daughters to the Catholic Convent, than to the Protestant boarding school. It is this undeniable moral superiority, that fills the Convents of Montreal with the daughters of the first families in the United States; parents willingly expose their children to the dangers of conversion to Catholicity, because they know, that in the convent, they will be taught to place a high value upon purity—a virtue which, since the days of Luther, has been in very bad odor amongst the votaries of Reformed religion, as savoring too much of the old Popish notions of penance and asceticism. The morals of these Popish schools are all right. Protestants, generally, content themselves, as in the case of our friend, the writer in the *Montreal Witness*, with taxing them with imparting a "very inefficient secular education." Nothing is easier than to make charges of this kind, but the only thing they prove is, the ignorance of the man that makes them. The excellence of the educational system of the Jesuits, has been so universally recognised—the results of their system of training, are so conspicuous in the great names of their pupils, that it is unnecessary to say anything about the Jesuit colleges. These, we may be told, are for the rich; the education given in the Catholic *free schools*, kept by the Christian Brothers, is very different. These noble and excellent men, stand in no need of our feeble praise; we will content ourselves with giving Protestant testimony, to the excellence of their schools, and see how far, that bears out the scribbler in the *Montreal Witness*, in his charge of "inefficient secular education."

The Rev. G. Dwyer, Protestant Rector, in his evidence, 30th June, 1837, (*Report Vol. II., p. 1245*) thus speaks of them, in answer to the question, "Did you find the Christian Brother's schools, in the main, good, as schools?"—

"As to the education of Catholics, admirable, I would say the most perfect schools I have ever seen in my life, were the schools in Mill-street, Dublin, and the schools in Cork. The most extraordinary progress I ever saw made by children—the most admirable adaptation of the information to be communicated, to the peculiar bent, genius, and disposition of the child—a sifting and a searching of what the future destination of the child was, and an application of instruction to that destination—a most curious eliciting, and drawing forth, and development of the powers of the children."

John F. Murray, A.M., M.D., Inspector for the Commissioners of Education, gives the following testimony:—

"It is quite enough for the Inspector to say that he observes in this excellent institution, everything to admire, and nothing to condemn. The benefit conferred on the poorer classes, is, indeed, incalculable; nor is there anything in the regulations, or mode of management, which could, by any possibility, offend the feelings of any person, of whatever religious persuasion. The Inspector does not know whether to admire the more, the military precision with which the children are regulated, and controlled, or the amazing proficiency manifested in all those branches in which they are so ably and benevolently instructed. The Inspector abstains from giving any suggestions, as he cannot well see, how the present most excellent management of the schools, could be improved, by anything coming from him.

Mr. Joseph Kay, of the University of Cambridge, says:—

"The education given in their schools is very liberal, and the books used very good. The Frères consider that if they neglect to develop the intellect of their pupils, they cannot advance their religious education satisfactorily; they consequently spare no pains to attain the former development, in order that the latter, which is the great end of their teaching, and of all instruction whatsoever, may not be retarded."

In another place, the same writer says—"They teach Geography, French, and Universal history, drawing, and singing. Their school-books are very liberal, and sound. There is no attempt to diminish the quantity, or quality, of secular instruction, but on the contrary, every effort is made by the Frères, by giving a good instruction to their children, to prepare their minds for the reception of religious truths, that they may become practical, and consistent Christians, instead of superstitious, and inconsistent men."

There are the recorded opinions of intelligent men—of Protestants, who have devoted much of their time and attention, to the interesting subject of education. The Catholic city of Montreal need not be ashamed, neither for the quantity, nor for the quality of its *free schools*: and certainly Protestants have no right to reproach Catholics with their indifference to the cause of education. The following anecdote, is from the same article in the *Montreal Witness*, to which we have been before indebted.—It is amusing, as showing the zeal of Protestant Ministers, as contrasted with that of the Popish priest:—

"Two Priests, Irish and French Canadian, had been canvassing that locality (Quebec Suburbs) to induce poor children to attend their *free schools*, and after persuading the poor Protestant to send his children to

the school entirely free of any charge, with a prospect of getting a supply of warm clothing for the winter, the following scene transpired. After the departure of their Reverences, they were visited by their neighbors, and told that henceforth "good luck" would always attend their abode, as the Priests had sanctified it by their presence. The Protestant was told also of their great kindness, and affability; how mindful they were of the poor; and to show them there was no stand off, the good men would pat the little children on the head, and give them a remembrancer in the shape of a piece of sugar stick or liquorice ball, &c. &c. The Protestant was triumphantly asked, how often he had been visited by his minister; and, after asking his wife, was sorry to reply, that although he had lived in that house for several years, he does not recollect that a minister ever darkened his door."

There is something, we think, in the Bible, about the difference between the good shepherd, and the hireling; something about, how the hireling flieth, because he is a hireling, and hath no care for the sheep.

CHARITABLE BAZAAR.

We beg to direct particular attention to the Bazaar, announced on another page, to be held "under the patronage of the Ladies of Charity of the St. Patrick's Congregation." Amongst the numerous works of charity that distinguish our fair city, we know of none more deserving of public sympathy and encouragement, than the St. Patrick's Bazaar. It is got up by Ladies who devote much of their time and labor, to clothe orphan, and poor children, in order to enable them to attend school, during the winter season. In fact, Society at large, (whose best interests are promoted by the proper training of the young,) is not less their debtor, than are those helpless little ones, for whom they secure the means of obtaining the greatest of all blessings—a moral and religious education. We rejoice to learn, that the past efforts of those excellent Ladies have been eminently successful, and sincerely hope that the proceeds of their Bazaar may enable them to effect all the good which their devoted charity would fain accomplish. The preparations made in works of taste and utility, will, we understand, fully maintain the character which the St. Patrick's Bazaar has already earned for itself; and we cannot wish strangers who may happen to be in town, a more agreeable treat than a visit to the "Irish Bazaar." It opens on Tuesday, the 14th inst., in St. Patrick's Hall, corner of *Place d'Armes*, and *Notre Dame Street*, and will be continued on the following days.

The Ladies of Charity of the St. Antoine Suburbs, will hold a BAZAAR on the 14th, 15th and 16th inst., in the new building belonging to Oliver Berthelot, Esq., Cemetery Street, near the Lachine Railroad Depot, the proceeds of which will go to the relief of the Aged and Orphans of the St. Joseph's Asylum. Ladies having any articles to send to this Bazaar, will please direct them to Miss Laferte, Directress of St. Joseph's Asylum.

Our readers are aware of the great loss that the Irish Catholics of Quebec have sustained, through the death of their beloved Pastor—the Rev. Mr. McMahon. We received the intelligence of this sad event, after we were at press, on Friday last, consequently, we were only able to insert the melancholy announcement, in a very few copies. It is a satisfaction, under the circumstances, to notice the terms of respect and admiration, with which the deceased is spoken of, by men of all denominations. At a meeting of the Quebec Corporation, the following resolution was passed:—

"Resolved,—That this Council deeply regret the death of the Rev. Mr. McMahon, late pastor of St. Patrick's Church, of this city, and, as a mark of respect for the memory of the lamented deceased, this Council do attend in a body his obsequies on Monday next."

The Quebec papers contain also the following notice of this sad event:—

Yesterday all that was mortal of the late lamented pastor of St. Patrick's Church, the Rev. Patrick McMahon, was consigned to the silent tomb. The funeral which took place at 10 o'clock in the forenoon was one of the grandest and most imposing that we have ever witnessed. The procession, 8 deep stretched from the residence of the deceased in St. Stanislaus Street to the Butchers' Market in St. Anne Street, and was made up of thousands of people of every condition in life and of every shade of religious belief. In the following order it proceeded up St. Stanislaus and along St. Anne streets, down *Treasure, Fabrique, Palace* and *St. Helene* streets to St. Patrick's Church, where the body now lies buried:—

- The Christian Brothers and other schools.
- The Clergy.
- The Attendant Physicians.
- Pall
- Bearers.
- THE BODY.
- Bearers.
- The Relations.
- The Committee of Management of Saint Patrick's Church.
- Les Marguilliers.
- The Corporation.
- The Magistrates.
- The Military Officers.
- The Doctors.
- The Notaries.
- The St. Vincent de Paul Society.
- The Troops.
- The Police.
- The Citizens—8 abreast.

The church was hung in black from the altar to the organ—no ornament could be seen save the sable trappings of death. At about eleven o'clock, the mournful Mass of the dead was intoned, and shortly afterwards His Lordship Monseigneur de Plou, entered from the Sacristy with his attendants, and proceeded to celebrate, pontifically, the melancholy, but awfully grand service for the dead. The Rev. Mr. Kerrigan preached the

funeral oration: From the short time allowed him for preparation, it is surprising that he could have done so much justice to the important part allotted to him. The Rev. gentleman gave a short, but most comprehensive and satisfactory biographical sketch of the illustrious deceased; and in some parts of his discourse, when he recalled to memory the many and so well known virtues of the late departed, whose remains lay contained in the bier before them, the congregation burst into paroxysms of weeping, impossible to describe; but which may be easily imagined by those acquainted with the affection wherewith the late pastor was so justly beloved by his flock. His remains were deposited in the church, almost immediately under the pulpit. All the shops in the streets through which the funeral passed were closed, much to the credit of the proprietors, as it was done without previous notice, and may be considered as a spontaneous mark of respect from the citizens of Quebec to the Irish portion of the population, so justly mourning the loss of their departed friend and pastor.

CATHOLIC INSTITUTE—KINGSTON.

At a meeting of the Catholics of this City, held on Thursday, the 26th September, in the Catholic School House, Wellington Street, for the purpose of establishing a Catholic Institute, Thos. Baker, Esq., being called to the Chair, and Jeremiah Meagher, Esq., being appointed Secretary, the following Resolutions were proposed and unanimously adopted:—

Moved by James Browne, of the firm of Browne & Harty, seconded by P. J. Buckley—

As the Catholics of this city for a number of years have felt the want of some Institution or Association, having for its object the advancement of their social and political standing in the community—the diffusion of practical knowledge and information—the protection of their civil and religious liberties—the preservation of their Institutions, and the education of their youth on the defined and well known principles of the Catholic Church,—

Be it therefore resolved, that an Association for said purposes be and is hereby established in this city, under the name of "The Kingston Catholic Institute."

Moved by the Very Rev. Angus Macdonnell, seconded by Mr. Jeremiah Meagher—

And as doubts might arise as to the meaning of the words "our social and political standing" as used in the foregoing resolution: and in order clearly to define and make manifest the principles which it is intended should guide this Association,

Be it resolved, that it is deemed inexpedient for said Institute to interfere or meddle with Canadian or party politics, unless they have a bearing on our liberties both civil and religious, and that all other questions of a political tendency, or in anywise connected with or affecting party politics, are hereby declared illegal and contrary to the objects for which this Institute is established.

Moved by Mr. Peter Farrell, seconded by Mr. Peter Kilduff—

Whereas, the Colleges and chief public schools of Upper Canada derive considerable support from the Provincial Government, and are in a measure dependant on such Government aid;—And whereas, the College of Regiopolis in this city, is the only Institution in Upper Canada where Catholic youth can be instructed with safety to their faith and morals—

It is Resolved, that said College of Regiopolis, is justly entitled to, and demand, the generous support of all Catholics, and this Institute feels itself called on to use its best exertions towards ensuring a permanent endowment for such College as will be commensurate with the educational exigencies of the Catholic youth of Upper Canada.

Moved by Mr. John Bowes, seconded by Mr. Denis Kane—

That Catholics, being the most numerous body of professing Christians in Canada West comprising more than one-third of the population, are fully entitled by their wealth, respectability and numbers, to a proportionate share of the patronage of the Government and also to a fair representation of their interest in Parliament.

It is therefore declared to be one of the objects for which this institute is Established to use every legitimate means within its power to secure an equal share of such patronage and such fair representation.

Moved by James Meagher Esq. M. D. Seconded by Mr. McManamin—

As one of the objects for which this Catholic institute is established, is the diffusion of general knowledge and information, and in order to the immediate accomplishment of such object, be it therefore resolved that a Library and Reading room be established in connection with the institute, and that the following gentlemen, viz:—The Very Rev. Angus Macdonnell, James Brown, Jeremiah Meagher, Denis Kane, Peter Kilduff, P. J. Buckley, John Patterson and Thomas Baker, Esquires, do form a committee for the purpose of devising the best means for affecting the same; and also that said gentlemen be a committee to draft Rules and Regulations for the better government of the institute.

Moved by James Brown, Esq., seconded by Dr. Meagher—

That owing to the lateness of the hour and considerable business being set before the Chair, it is deemed expedient to adjourn this meeting until Thursday, the second of October, at 7 o'clock.

After a few remarks from the Chairman the meeting was accordingly adjourned to meet again at the appointed time and place.

THOMAS BAKER, Chairman.
JEREMIAH MEAGHER, Secretary.

Died.

With feelings of the deepest regret, we announce the death of Mrs. Barbara M. Kain, who departed this life, at Toronto, on the 27th ult., in the 37th year of her age. Her liberal donations to the Catholic Church of Toronto, and her munificent contributions for the relief of the suffering poor, will long be remembered, and conserve her memory in the hearts of those, towards whose relief, she was a constant and generous contributor. May her soul rest in peace.

On Sunday, the 28th ult., at 8.30 p.m., at Sand Point, on the Ottawa, after long and severe suffering, Alexander Roderick McDonnell, aged 9 years and 8 months. The deceased was the only son of Alexander McDonnell, Esq., of said place, and his departure is severely felt, and deeply regretted by his parents, relatives, and a large number of friends.

What a wonderful deal of information our Protestant friends possess about Priests and Jesuits, to be sure.

FOREIGN INTELLIGENCE.

FRANCE.

Notwithstanding the rumors of ministerial modifications, in consequence of a disagreement in the cabinet on the law of May, the present ministry is not likely at present to undergo any essential change. General Randon indeed is expected to resign the portfolio of war, and General Schramm, his predecessor, is designated by report as his successor; but this alteration has no political meaning whatever. It is reported that an act of impeachment will be brought forward at the re-opening of the Assembly against the members of the mountain, implicated in the French-German plot.

The ceremony of laying the first stone of the new markets by the President of the Republic has passed over without the slightest disturbance of order. The Socialists, generally speaking, obeyed the order of the central committee to abstain from any manifestation which might provoke reprisals from the Buonapartists; but there were as usual a number of men in blouses who ran before the open carriage of Louis Napoleon, "Vive la Republique." The cries in the crowd were chiefly "Vive la President," and "Vive la Republique."

M. Francois Hugo, the author of an article in the *Evenement*, and M. Paul Meurice, the responsible manager of that journal, were tried at the Court of Assizes on a charge of attempting to excite, by the article in question, hatred and contempt of the government. A verdict of guilty without extenuating circumstances was returned by the jury. M. F. Hugo was sentenced to nine months' imprisonment and 2,000f. fine, and M. Paul Meurice to nine months' imprisonment and 3,000f. fine. The court also ordered the suspension of the journal for one month.

The *Moniteur* of Sunday contains a decree placing the department of the Archdeche in a state of siege. M. Leon Faucher develops, in an address to the President, the motives which render urgent this severe measure, recommended by the Prefect and council-general of the department.

SPAIN.

The government of Louis Napoleon has urged on Queen Isabella the expediency of restoring Narvaez to the head of the Spanish cabinet. Christina, however, resists this change. But Lesraudi, the Minister of War, wants firmness to brave the displeasure of the Duke of Valencia, who is supposed to be on the eve of returning to Madrid. The reported journey of the Queen-mother to Paris is entirely devoid of foundation.

MADRID, SEPT. 10.—The diplomatist world is occupied with the negotiation between France, England, and Spain for joint representation to the government of the United States, to induce the latter to act with energy against the piratical expeditions directed from its states against Cuba. In case these designs should be overtly fomented, an alliance, offensive and defensive, for the protection of the rights of nations on this question, will, it is said, be formed between the three governments above-mentioned.

ITALY.

ROME.—A commission has been named for reforming the laws and reconstituting the tribunals. The Eternal City continues quiet, although every now and then an assassination is commenced. The French occupy all strategic parts, and have consequently complete command of this city. On the 31st ult. Count Colombi, the new representative of Spain, arrived. Monsignor Antonucci, who was Papal Nuncio to the Court of Turin, and left that capital on the promulgation of the Siccardi law, will probably be named Bishop of Ancona, that see being vacant by the death of Cardinal Cadalini. This step is thought to be the forerunner of his elevation to the dignity of Cardinal.

LOMBARDY.—The *Milan Gazette* announces officially the arrival of the Emperor for the 14th at Verona. The municipality of Milan has charged a deputation to go and invite the Emperor to visit that city. But it seems decided that his Majesty will take up his residence at Verona and Monza, passing through the Lombard capital to repair to the manœuvres of Somma. Grand fetes are to be given upon this occasion. The King of Naples is to be lodged at the palace of the Viceroy; the Grand Duke of Tuscany, at the palace Archiati; the Duke of Modena, at the palace Belgioioso; the Duke of Parma, at the palace Little Modigliani. The Pope is to be represented by the Prince Altici; and the Kings of Wurtemberg and Bavaria are expected. The Emperor is to return to Vienna on the 5th of October.

GERMANY.

It has been determined to have a Grand Industrial Exhibition of all Nations at Vienna next year.

M. Brauner, the clergyman of the German Catholics of Berlin, (followers of Ronge,) who has held this post for the last seven years, received a notice last Friday from the royal president of the police to quit Berlin within a week's time. The reason assigned for this measure was the exciting tendency of his sermons.

AUSTRIA.

It is not denied, even in ministerial circles, that the state of public feeling in Hungary is very bad, although the naturally chivalrous character of the people prevents their seeking revenge in the same way as the Italians. The Hungarians have now lost the only organ of the press which openly advocated "Maygarism," the editors of the *Pesti Naplo*, who were in the service of the old Conservatives, having been changed by order of government. The Hungarian Jews, who were greatly alarmed lest they should be deprived of their recently acquired privileges, have received the assurance of Baron Gehringer, the Civil

Governor of Hungary, that government has not the most distant idea of taking from either Jews or Protestants any of the rights which they now possess.

The *Oest. Correspondenz* informs us that there is a great deal of political agitation going on in the principality of Servia. The Hungarian emigrants are accused of representing to the people that there is a very powerful Servian republican party which will join the disaffected Maygars in overthrowing the monarchy. The name of the well-known Austro-Stratimirovich, is mixed up in this matter; but the ministerial organ remarks that as a lieutenant-colonel in the Austrian service, his loyalty is beyond all question.

PRUSSIA.

BERLIN, SEPT. 13.—The King is said to have addressed a deputation that waited upon him soon after his arrival at Potsdam, in the following words:—"I am accustomed to find that my enemies are not ashamed to make use of the most abject means in order to render myself and the Queen suspected of the most absurd things, and thus to steal from me the confidence of the nation. For instance they have spread the rumor that I and the Queen have changed our religion. It always has been their custom to tell lies concerning me and my deeds, and when their stories have been proved false, they have invented new ones. As they found no confirmation of their reports relative to the expressions I used towards the Hohenzollern deputies, they forged the news of our having become Catholics. I declare all these rumors to be entirely false. I never had the least idea of changing my religion, and I authorise you, gentlemen, to make known publicly these my words."

CAPE OF GOOD HOPE.

In South Africa, confusion is becoming worse confounded. Sir Harry Smith could no doubt beat the Caffres if they would fight him in his own way; but that the obstinate savages will not do. Since the beginning of the troubles they have given way wherever the British troops appeared, to swarm back again the moment they marched on or were withdrawn. And now, leaving the Governor and Commander-in-chief to direct the evolutions of his soldiers in British Caffraria, they have crossed the frontier of the colony, filling every thicket and ravine with predatory bands, and carrying their marauding expeditions over all the Eastern districts. Bloodshed and plunder are the order of the day over half the colony and great part of Caffreland: in the work of killing most has been done by the English soldiers; in the work of cattle-stealing the natives appear to have had the advantage. To the North of the Orange River, the English Resident, by interfering in the quarrels of the natives, against the advice of the settlers, has incurred a smart blow. The spirit of turbulence and strife is spreading rapidly from one to another tribe of the dusky races. Nor is the temper of the White settlers of much better augury.

NEW SOUTH WALES.

THE NEW SOUTH WALES GOLD DISCOVERIES.—By the receipt of Sydney papers to the 2nd of June, we have further particulars and confirmation of the recent discovery of gold near Bathurst, New South Wales. By letters from that place, which is about 113 miles from Sydney, it is reported that upwards of two thousand persons were engaged in gold digging, and that a large amount had already been obtained—some in lumps weighing as much as 42oz.; it was however observed that, though some of the diggers had been eminently successful, the majority had been disappointed in the result of their labors, which had been very severe. Reports of gold being found in other parts of the country had been current, but as no specimens had been produced they were discredited, though several travellers and local geologists affirm that gold will be found to exist abundantly in the neighboring districts. The gold finding mania had already disturbed the labor-market in Sydney, and serious loss and inconvenience was anticipated from the withdrawal of tradesmen and laborers from their usual avocations. Hundreds were daily leaving for the mines, most of them badly provided for the journey, and many who had arrived at Bathurst had suffered considerable privations.—The prices of provisions had advanced, but supplies in abundance were expected from other parts of the country. It was anticipated that the news of this discovery would bring thousands of people from the other British colonies in Australia, New Zealand, and the Cape of Good Hope, and that, should their labors fail in finding remuneration at the gold mines, they would find profitable employment in the development of the other mineral and agricultural treasures with which the colony abounds.

THE ARCTIC SEARCHING EXPEDITIONS.

The *Morning Chronicle* gives the following succinct statement of the facts regarding the late Arctic expeditions:—

"Sir John Franklin's instructions were to proceed, in the first instance, through Barrow's Strait, and, after reaching Cape Walker at the western extremity of that channel, to endeavor to take a south-west course to Behring's Straits; but, in the event of his failing to discover an outlet in that direction, he was to return east-ward as far as Wellington Channel, and to take a north-west course to Behring's Strait, if any presented itself. That he was unable to accomplish the first object, may be regarded as certain. The coasts of Barrow's Strait have been searched westward from Cape Walker, as far as Bank's Land, without any opening having been discovered by which the south-west passage could have been effected; nor have any traces of the missing party been found in the progress of that search. Having failed in the first branch of the alternative laid down in his instructions, Sir John Franklin would bend all his efforts to effect the second; and the dis-

coveries which have now been published establish beyond all doubt that he made the attempt, whilst they afford the highest degree of probability that he was successful in his immediate object of finding a north-western exit from Wellington Channel. For it is known, from the traces found at Cape Riley, that the missing expedition passed the first winter (1845-6) at the entrance of that channel; and Captain Penny's discoveries indicate, with irresistible force, the probability that Sir John Franklin subsequently found and effected the north-western passage, which his instructions directed him to seek.

"Starting northward from the neighborhood of Cape Riley, Captain Penny entered on the region of search assigned to him, in the course of last spring—a season when travelling over the ice is not only practicable, but, with proper equipments, easy of accomplishment, as is shown by the fact that some of the travelling parties from the various ships proceeded to distances of 400 miles, and returned. He soon ascertained that Wellington Channel, not very far from its entrance, takes a sudden bend to the north-west—the very direction which Franklin's instructions would have induced him to follow; and, as he proceeded along the frozen surface, he found, in the sensible improvement of the climate, a phenomenon, which sheds a cheering ray of hope on the fate of our long-lost countrymen. On reaching a distance of 180 miles from the junction of Wellington Channel with Barrow's Strait, Captain Penny discovered a clear open sea, with innumerable flocks of birds, Arctic animals, drift wood, and all the other signs of a more clement climate; and for sixty miles beyond he saw an unobstructed expanse of water. Further progress by sledges was, of course, impracticable; and Captain Penny returned to his ship, a distance of upwards of one hundred and fifty miles, to obtain a boat, which he carried over the ice in a sledge, with a view to pursue his researches on the waters of that great northern sea. But, on again reaching his former point, he found a strong wind, with a heavy sea, drifting in ice from the north-west, and the boat was therefore useless. Having but a single week's provisions, he had no alternative but to turn sorrowfully back from this most promising field of search—this magnificent opening into the great Polar basin, which, there is every reason to believe, was entered by the Erebus and Terror in the summer of 1846—this 'Queen Victoria Channel,' as it has been auspiciously named by the brave and successful explorer.

"We own ourselves utterly unable to understand what reasons Captain Austin could have had for not following up this most important discovery. It is incomprehensible why he, with his four vessels, including two steam tenders, could permit himself to be deterred by an icy barrier—that near the entrance of Wellington Channel—which had disappeared in the dusky when Sir Edward Parry pursued his way to Melville Island, which must likewise have vanished in favor of Sir John Franklin's expedition—and which, in any case, cannot be regarded as permanent, now that a higher temperature is known to exist behind it. We have yet to learn also why he did not cross Barrow's Strait, which is but sixty miles wide, and take the steam launch from the stores deposited by Sir James Ross at Port Leopold; since, with the aid of that vessel—which might have been carried over the ice in separate pieces, and put together again, and launched in the open water of Queen Victoria Channel—there could have been no insurmountable difficulty in reaching that Polar basin, where, we unhesitatingly believe, that traces of the wintering places and progress of the missing expedition are to be found. In the absence of any official explanation, we can only conjecture that the drain which had been made on his stores by the various depots established at different points on a course that is now pretty nearly proved not to have been that taken by the Erebus and Terror, together with his unfortunate ignorance that the supplies deposited by the North Star were within his reach, made him distrustful of his ability to enter on a new and untried channel.

"However, the only question with which we are now concerned is, shall this error, or misfortune, be repaired while there is yet time? Captain Penny is pleading earnestly with the Admiralty for a powerful steamer to carry him up to Lancaster Sound, before the ice has closed it for the winter, in order that he may immediately return to the search which was interrupted at the very moment when it began to wear its most promising aspect. Nothing short of this potent agency will enable him to return in time—but, with such aid, he feels assured of succeeding in that object."

CIVIL AND RELIGIOUS LIBERTY.

(From the Rambler for September.)

A very stupid person, one day arguing with Dr. Johnson, replied to one of the Doctor's statements, "I don't understand you, Dr. Johnson." "Sir," said the Doctor, "it is my business to find you arguments, not an understanding to comprehend them." Thus it is a hard task to be obliged to put into intelligible language what is actually meant by those who advocate the principles of civil and religious liberty. Let us take civil liberty first. What is civil liberty? Is it a right possessed by every man to do just what he pleases? Does it mean universal suffrage and vote by ballot; or does it mean that, by the laws of nature, ten-pound householders alone have the right to make laws for the rest of their fellow-creatures? Does it include the rights of women, when it guarantees the rights of men? What are the rights of boys and girls, to which they are entitled by the principles of civil liberty? Do these principles give us the privilege of perjury, lying, stealing, of using foul language, of blaspheming, and so forth, *ad libitum*? And where is civil liberty to be found? Amongst Dorsetshire laborers? In the Kilrush union? In the French courts of justice, when an anti-Napoleonic editor is on trial? In Switzerland, when a government mob is burning the colleges of the Jesuits? In the cotton plantations in the United States? It is to be found in

theory in the "Utopia" of the Catholic Sir Thomas More, and in the "Republic" of the most Catholic-minded of non-Catholics, the philosopher Plato; but, in fact, it does not exist, and it never did exist, anywhere.

If by "liberty" is meant the permission to do certain things in certain circumstances, an intelligible explanation is affixed to the word. But then the whole notion, that there exists a certain principle of civil liberty to which all men have a kind of right, vanishes into air. "Liberty" then becomes nearly synonymous with "law," and "rights" with "duties"—a change in expression and idea very much for the better. Every man has a right to be governed well—that is, it is the duty of every man who possesses authority over his fellow-creatures, to employ that authority to their utmost advantage. This is a Christian doctrine, intelligible enough, and practicable enough; but what has this to do with universal liberty, or any other such hallucination? There are clearly times when an almost utter abolition of personal liberty is necessary for the happiness of every class in a nation. The sole question that ever comes into practical consideration is the degree to which the inhabitants of a state may be allowed each to follow their own inclinations, and enjoy an equality of privileges. Sometimes a monarchical despotism is the best practicable form of government; sometimes a wide oligarchy, like the present British constitution, in which the kingdom is governed by ten-pound householders, a small fraction of the whole population; sometimes universal suffrage and vote by ballot would ensure the best legislation and administration for the entire people; sometimes nobody under twenty-one years old ought to possess any political privilege; sometimes the franchise might begin at eighteen, or be postponed to twenty-five or thirty years of age; sometimes women ought to vote (as in England at present) in parish matters, but not in parliamentary elections; sometimes they might vote in all contests, sometimes in none. In all these arrangements no sensible man ever introduces the notion of liberty as an element worth a moment's thought.

It may be urged in reply, that at any rate the profession of a love for civil liberty does no harm; that it helps to restrain the tyranny of the powerful; that it leads to practical reforms, and familiarises men's minds with the evils of bad government. We think very much the reverse. Cant is always mischievous; if it does nothing else, it makes those who utter it look like either tricksters or visionaries. It takes away people's attention from definite, real grievances, and their definite, real remedies. One single measure of redress of one single evil suffered by the poor, is worth a quarter of a century's cries in favor of their rights to full personal liberty. When an orator is eloquent on the glorious principles of liberty, he does about as much service to the oppressed as when he trumpets the praises of the "glorious Reformation," or the "glorious Revolution" of 1688.

But if the mischief done in the name of civil liberty is not a little, far more serious are the consequences of the upholding of religious liberty by Catholics. For religious liberty, in the sense of a liberty possessed by every man to choose his own religion, is one of the most wicked delusions ever foisted upon this age by the father of all deceit. The very word liberty, except in the sense of a permission to do certain definite acts, ought to be banished from the domain of religion. If it means anything more than a permission granted to individuals or to the Church to make their own choice in certain indifferent matters, or to retain their opinion on certain points not authoritatively defined, it is neither more nor less than a falsehood. No man has a right to choose his own religion. God never gave us such a permission. It is the one thing above all others that He has not given us. He has granted to individuals and to nations a vast latitude of choice in other matters, but neither to individuals or to nations has He conceded the faintest shadow of a choice as to his creed. What! shall a Christian dare to say that God has given us leave to treat Himself as a deceiver? That we are permitted to believe that Jesus Christ is the Son of God or no, as we like? That the faintest choice is given to any human being as to whether he will obey the Catholic Church or disobey it? Will even a Deist pretend that God has granted us permission to deny his own existence?—None but an Atheist can uphold the principles of religious liberty. If there were no God, of course every man would have a right to his own fancies as to whether there were a God or no. Who should hinder him from believing that there is a God, though he were mistaken? But, short of Atheism, the theory of religious liberty is the most palpable of untruths.

Shall I, therefore, fall in with this abominable delusion, and foster the notion of my fellow-countrymen that they have a right to deny the truth of God, in the hope that I may throw dust in their eyes, and get them to tolerate my creed as one of the many forms of theological opinion prevalent in these latter days? Shall I foster that damnable doctrine, that Socinianism, and Calvinism, and Anglicanism, and Judaism? Are not every one of them mortal sins, like murder and adultery? Shall I lend my countenance to this unhappy persuasion of my brother, that he is not flying in the face of Almighty God every day that he remains a Protestant? Shall I hold out hopes to him that I will not meddle with his creed if he will not meddle with mine? Shall I lead him to think that religion is a matter for private opinion, and tempt him to forget that he has no more right to his religious views than he has to my purse, or my house, or my life-blood? No! Catholicism is the most intolerant of creeds. It is intolerance itself—for it is truth itself.—We might as rationally maintain that a sane man has a right to believe that two and two do not make four, as this theory of religious liberty. Its impiety is only equalled by its absurdity.

The political toleration of religious error is, indeed, quite another question. While it is impossible to maintain that every man has a right to his own religious belief, without identifying ourselves with the Atheist, we may lawfully, in certain circumstances, accord the most unlimited political and social toleration to the most audacious of heresies. It is only when Catholics become lax and worldly that they can cease to oppose heresy by argument and persuasion, or forget to labor for the conversion of unbelievers; but it is not so in the case of what is technically called "persecution." A Catholic temporal government would be guided in its treatment of Protestant and other recusants solely by the rules of expediency, adopting precisely that line of conduct which would tend best to their conversion, and to prevent the dissemination of their errors. It would do just what it does in the case of men who claimed a right to deny the rules of numbers or space. If some fanatic were

publicly to teach that Euclid's Elements were all false, that twenty shillings do not make one pound; and so long as his infatuation remained his own, and he continued to pay his debts, and practically recognise the common rules of pounds, shillings, and pence, so long as he would be suffered to go at large. But let his long his way into the brains of naval officers or railroad engineers, or let him cheat his neighbors on the way; fifteen shillings are equivalent to a pound sterling, a very small space of time would elapse before our geometrical heretic found his way to Bedlam, and his own personal pounds, shillings, and pence came to be favored with the surveillance of the Court of Chancery. Just such would be the case in the treatment of unbelievers by a Catholic state; and just such, though a thousand times more irrational, has been the treatment inflicted by Protestant governments on those who chose to select for themselves a religion different from the state-patronised form of Hierarchy.

That in an immense number of instances the persecution of heretics would be in the highest degree undesirable, there can be little doubt. And as a matter of fact, the amount of toleration at the present moment conceded by many Catholic states to their heretical subjects is far larger than that which is conceded to Catholics by anti-Catholic governments. And the less and less the Church is hampered in her action by connexion with the state, the more ample will be the toleration she affords; for it is one of the most certain truths in history, that the severest persecutions have ever been instituted by the temporal and not by the spiritual power.

Still, an adoption of the policy of toleration is far different from an adoption of one of the most barefaced falsehoods of Protestantism. Few things, indeed, have worked the Church more harm in England and Ireland than the occasional borrowing of the tricks of the age into which we have sometimes permitted ourselves to be deluded. Never are we guilty of a more fatal mistake than when we seek to conciliate Protestants, by assuming their garb, by practising their devices, and by repeating their phrases, with a view of inducing them to imagine that Catholicism is more akin to Protestantism than they have hitherto supposed. To the better class of Protestants, it is nothing less than a frightful scandal to witness anything like a fraternising with heresy in any shape.—If our claims are true, they say to themselves, why do we not assume our rightful position? Why are we so anxious to make the Church wear the garb of the world? Why do we stoop, and bow, and cringe before that enemy whom we are sent to conquer and annihilate? Why are we ashamed of the deeds of our more consistent forefathers, who did only what they were bound to do by the first principles of Catholicism? Why do we put our trust in princes and peers, instead of the promises of God, who has commissioned us to place our feet upon the necks of kings? Why do we waste our energies in working the miserable machinery of conciliation towards the world which hates us, and which will hate us, and which must hate us to the end?

Little, indeed, do some amongst us know what mischief is done, and what scandal is caused, by the sight of a Protestant (perhaps a Socinian) taking part in a meeting for Catholic purposes; by the account of a Catholic dinner at which the health of the Queen is given before that of the Pope; by the employment of heretics in the actual worship of Almighty God, so that—O melancholy spectacle!—a singer who believes that Catholics are bowing down before a morsel of bread at the consecration of the Host, the moment the awful miracle is accomplished, takes up the words of the Church, and pretends to offer a prayer of adoration to that which he thinks, if not an idol, at least nothing more than the work of a man's hand like his own.

When, oh, when shall we see the day when we all of us know wherein our true strength lies? When shall we learn that the only possible way of conciliating Protestants is to compel them to see that we are not ashamed of our creed; that we glory in the very things at which they choose to take offence; that we ask not their friendship, that we care not for their misrepresentations, and that we fear not their utmost indignation? When shall we be convinced that this is the line of conduct which the world expects of us, which it knows that we ought to pursue, and which it knows also that we shall pursue, if we have any strong faith in our own claims and powers. We are no match for the world at its own weapons. We are clumsy deceivers at the best. We dare not use the world's weapons as skilfully as the world itself uses them, because our conscience makes us scrupulous, while the world knows no scruples in its warfare with the Church. We were not commissioned to fight the world with its own arms; nor are we capable of being on good terms with the world. It must be either the foe or the servant of the Church; i.e., it must cease to be the world, and become a part of the Church herself. We have only one weapon that will do us good service, and that weapon is Faith. God has promised us the victory over our enemies, and when we have learnt to put no trust in any power but that of God, He will lift us up, so that one man among us shall chase a thousand; but not till then.

PRESENTATION TO DR. CAHILL.

LEEDS.—The last of the course of lectures on astronomy, by the Rev. Dr. Cahill, was delivered on Thursday evening, in the Stock Exchange Hall, Leeds, and was, if possible, still more attractive than his preceding ones, all of which have been in the highest degree interesting.

At the conclusion of the lecture, Mr. J. Prest, solicitor, ascended the platform with Mr. Hayes (who is the President of the Catholic Institute of this town.) The former gentleman shortly said that he had to request the permission of the audience for the presentation of an address from the Leeds Catholic Institute, through their President, to the Rev. gentleman who had just concluded his very admirable lectures.

Mr. Hayes then read the following address in an audible voice, and it elicited the rapturous cheers of the audience:—

"To the Very Rev. D. W. Cahill, D.D."

"Very Rev. dear Sir—On behalf of the Leeds Catholic Literary Institution, we, the executive committee of that association, beg to offer you our grateful acknowledgments for the readiness with which you consented to deliver a course of lectures in this town for their benefit and instruction. And how much is that feeling of gratitude increased by the truly eloquent and scientific manner in which you have executed the arduous task imposed upon you?"

"You have, with a masterly mind, directed our attention to the highest of all human sciences; and guided us in our path through the endless mazes of creation, to the contemplation of the great works of the Deity; impressing all who had the happiness of hearing you, with the highest aspirations of gratitude to that Omnipotent Being, at whose fiat life and light generated, and worlds unnumbered and unknown, were called into existence.

"To the least, as well as to the most educated, your lectures have been highly instructive, and have been the more appreciated and admired for the beautiful simplicity with which you unfolded the many startling difficulties of science, and made manifest to us the mighty and infinite works of that great Being who measures the waters in the hollow of His hand, and balances the mountains on His fingers.

"In conclusion, Very Rev. dear Sir, we beg again to tender you our heartfelt thanks for your truly valuable services, and with great sincerity we wish you happiness and length of days; that you may continue to benefit and adorn the scientific world, and support the great truths of revealed religion, even by your acknowledged scientific acquirements.

"Signed, on behalf of the Committee,
"EDWARD HAYES, President.

"Leeds, Sept. 11th, 1851."

The Rev. Dr. Cahill, on receiving the address, said, he regretted that it had come upon him so unexpectedly, as he had not had any time to prepare a suitable reply. However, he would, though about to leave town, write a response, which he could not upon the spur of the moment adequately utter. He thanked Mr. Prest for his warm eulogiums, and also thanked the audience for their hearty adoption of Mr. Prest's observations, as well as for their generosity in receiving him (Dr. Cahill) as they had done, not coldly and formally as a mere lecturer, but with the warmth and affection accorded to an old and valued friend.—(Applause.) After some eloquent remarks upon the sublimity of the science on which he had been treating, and the great advantages—religious, moral, and intellectual—resulting from its study, Dr. Cahill concluded by saying that he proposed to return to Leeds towards the end of October, to lecture, not upon astronomy in that hall, but in the pulpit, when he should be most happy to renew the acquaintance of his friends in Leeds.—*Leeds Times.*

THE CURRY POWDER CONVERT.

(From the Oxford Herald, High Church Protestant Paper.)

A secession from the Church of Rome has just occurred, which some time ago would probably have created a greater sensation, and been productive of more striking results, than it is likely to do; for we live in an age when changes of all kinds are so common, that they cease to have much effect, either as sources of wonder, of excitement, or of action. There is no family in the land that has for generations been so constant in its adherence to the Church of Rome, as the noble family of Norfolk. And it is a sign of the times, to say nothing more, that the head of that ancient house should, in 1851, suddenly quit the pale of a Church for which so many of his ancestors have made the greatest sacrifices.

Of course we have nothing to do with such an affair as this, as a private matter. Religion is too sacred a thing to be dealt with as a subject of idle inquisitiveness. The Duke of Norfolk has a perfect right to secede from the Church of Rome, without being exposed to the questioning of the newspapers. It would be very unfair, very unjustifiable, to suppose that his grace was actuated by any but the best and purest motives—was influenced by any but the highest and most conscientious considerations. The only excuse for touching upon such a subject at all is, that from the exalted rank and political position of the convert to the Anglican church—for such we believe is the fact—it possesses a degree of public importance which could not possibly attach to any ordinary case.

Without, then, presuming to speculate upon what may have more immediately led to this secession at this particular time—whether the recent Papal aggression, as is generally supposed, or any political or personal influence—we may yet take upon us to mention what is not, perhaps, very generally known, that the present Duke of Norfolk was many years since very much shattered in his allegiance to the Church of Rome, if not also very unsettled in his belief in her doctrines. Upon his marriage, as the Earl of Surrey, to the daughter of the first Duke of Sutherland, a member of the Church of England, it was fully expected that he would secede from Rome, having then agreed to have a family pew in the parish church of his place of residence. His movement towards Anglicanism did not, however, at the time proceed any further. But not very long afterwards, in the year 1822 when still Lord Surrey, he assisted in laying the foundation stone of an English church at Attercliffe, near Sheffield, where the Duke of Norfolk is lord of the manor; and at a public dinner in honor of the occasion, in returning thanks for his health being drunk, he declared that he should look back with every satisfaction upon what he had done, adding these remarkable words, that "his better half was already a Protestant, and he hoped the time was not far distant when there would be no difference between them." Yet time passed on, and outwardly at least the difference continued to exist. During the lifetime of the late duke it was said that Lord Surrey abstained from taking the step he evidently contemplated, out of deference to his noble father's wishes, but that upon his accession to the dukedom he would immediately carry his purpose into effect.

Rome, however, has still a consolation in this matter. It is not probable that what she will call heresy, or the apostasy, will be perpetuated. The present Earl of Surrey, the heir apparent to the dukedom, is a more devoted Romanist than any of his ancestors has been, probably, since the Reformation. He is not likely to change. His father's secession, it is thought, will but have the effect of binding him all the more firmly to his Church. England will not, therefore, in all probability, see another Protestant Premier Duke very soon again. One would wish it otherwise. But where there is religious sincerity, earnestness, and devotedness, however mistaken one may think it, though it is impossible not to regret, yet it is hard to condemn.

(From the Spectator.)

Ships no longer seaworthy, when about to break up between the strain of winds and waves, have been known to give forth strange monitory sounds like wailing; the sailor cannot conjecture how the noise is

made, or the exact spot whence it proceeds, but he knows too well its import, and his heart fails him. In like manner, certain ominous and cacophonous sounds have been emitted this week through the press, the source of which it is not easy to trace, though they appear to come from a Ministerial quarter, or at least from very near it. They are indeed almost as inexplicable and mysterious as those of the foundering vessel. Mention is made of one Minister about to resign on account of growing years and infirmities, and another on account of sickness from prolonged over-exertion, and of some great unknown, enjoying the confidence of the mercantile community, to replace one of the seceders, who it is delicately insinuated, is no great loss. But both the retiring and coming statesmen are so faintly adumbrated that their individualities cannot be recognised. The only inference to be drawn from such vague oracles is, that some of our present rulers bear uneasily the companionship in which they find themselves, and take this roundabout method of hinting to their fellows that they had better make room for more acceptable successors. The half-articulate moanings that have escaped from the recesses of the Cabinet, are like those which issued from the penitential of the past-board elephant on the stage of Drury Lane, just before the battle between the scene-shifters who filled and gave motion to its fore and hind legs, shattered its framework. Lord John Russell, who has been flitting from place to place, unable to find rest anywhere, and apparently destitute of any fixed purpose, is again nearing Downing Street, having visited, en route, the Chancellor of the Exchequer—can it be with the purpose to persuade Sir Charles to allow himself to be thrown overboard? For to him and his kindred, more than perhaps to any others of the existing Ministry, the hints that it might be strengthened by their secession would seem to apply.

Such indications of the worn-out condition of the Ministerial bumboat are neither new nor of a nature to excite serious apprehension. More alarming are those which encounter us on every side, of growing disorganisation in the Established Church. The meeting at Plymouth to promote reform of the Liturgy, betokens a disposition on the part of the Low Church, to take up the gauntlet thrown down by the Bishop of Exeter in his Diocesan Synod. The correspondence with the Primate respecting the validity of the orders of Continental Protestant clergymen, implies the existence of an indecision and perplexity in the head of the Anglican Church, most perilous when such dissensions are rife.

Eagle-eyed to every indication of weakness or decay in the rulers or institutions of other countries, we pay little heed to those which mark our own. A Chinese—if a Chinese, could condescend to note the proceedings of "outside Barbarians"—might discourse as scholarly and wisely on the symptoms of English decadence, visible in the Ministerial incompatibilities and Archbishoply irresolution, as English politicians do on the apparent anarchy of the Celestial Empire. Moreover, the Chinese commentator might possibly be as much astonished at the uncourtesy reception afforded to a Persian Ambassador in England, as English authors have been at the supercilious treatment of English Ambassadors in China.

MILITARY SURGEONS—WHAT NEXT?

Under this head we (*Freeman*) find the following addressed to the editor of the *Times*:—

"Sir—In a 'Circular Memorandum,' emanating from the office of the Adjutant-General, I find an order which for atrocity is, I will venture to say, unequalled in any document of any service in the world. I copy it *verbatim* from your columns of to-day:—

"MILITARY DESERTERS.

"Horse Guards, August 19.

"In consequence of the diversity of practice, and inefficiency of the existing methods of marking the deserter with the letter D; and it being found in many instances that the mark has become obliterated in a short time, and even been removed by artificial means, it has been decided (by whom?) that from the 1st October next this part of the sentence of the court-martial shall be inflicted, in all cases where practicable, in the military prisons, by the medical officer (!!!) attached to each of these establishments, and under special instructions from the Secretary-at-War.

"G. Brown, Adjutant-General."

"Are the medical officers of the British army bound to obey this order? Will they obey it? Will the officers of health of any army in the world, at the bidding of any authority under Heaven, condescend to become executioners? If they do—but it were an infamy even for a moment to suppose that there will be found one who would not sooner throw his commission to the winds than degrade his high and holy calling by an act so despicable and degrading! Who has counselled this order? England—the world ought to be made acquainted with the name of the wretch who would convert the surgeons of any service into hangmen!

"I am, Sir, your most obedient servant,

"J. DICKSON, M.D., an old Army Medical Officer.
"Bolton-street, London, Sept. 12."

UNITED STATES.

The proceeds of Catherine Hayes' first concert at Tripler Hall, New York, were \$5000.

ARRIVAL OF FATHER MATHEW IN N. YORK.—The great and good Apostle of Temperance arrived in New York, on the 23rd ult., and is the guest of the Most Rev. Dr. Hughes, during his stay, which will be till about the 25th October.

Father Mathew administered the pledge to over 10,000 in Albany.

The official census returns of South Carolina give as total free population of the state, 233,523; slaves, 334,994.

The negro murders have resulted in the committal of several persons to answer for treason against the United States, by levying war against the same. This trial is well timed, evil as its occasion is. It will settle a principle warmly disputed at the North.—Our Boston free soilers are just as guilty, for it was not at all their fault that blood was not shed in the Simms affair. They moved earth and hell to make their poor understrappers commit murder. In the mean time, it is greatly to be lamented that, in these lawless doings, the sufferers are always poor, deluded, ignorant men. The Abolitionist leaders are the persons on whom the arm of the law should fall first. But no, they raise the tempest, and quietly laugh at the fools caught in it. They will expend thousands to send a mischief maker to Congress, they would grudge pennies to liberate all the slaves in America.—*Boston Pilot.*

The Captain General of Cuba declines to receive Commodore Parker in a diplomatic capacity, stating that any diplomatic communications must be addressed directly to the Spanish Government or to the Spanish minister in this country. Otherwise the Commodore was treated with the greatest courtesy, but his presence did not in any way, affect the matter. It is not probable, after the good feeling displayed by the Captain General, in the release of some of the prisoners, and the leniency with which others are being treated, that this government will deem it necessary to pursue further the inquiries as regards the stoppage of the Falcon.—*Ibid.*

CUBA.—The following is an extract of a letter from a gentleman in New York, whose correspondence is from the most respectable and well informed sources. He says:—"I have a letter by the last British steamer, which states that Spain, France, and England, are negotiating a treaty respecting the guaranty of Cuba. The conditions are, that Cuba shall have a local legislature, a representation in the Cortes at Madrid, and that provision shall be made for the gradual abolition of slavery in the island. I consider the information very reliable."—*Ibid.*

CUBAN PRISONERS.—Of the two hundred and sixteen victims sent prisoners to Spain, says the Washington Intelligencer, fifty-one are ascertained to be of the age of twenty-two years and under, down to the age of sixteen; and of the whole number, only eighteen are above the age of thirty years.—*American Inquirer.*

Still the Forest is the Best Medical School!!

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

DR. HALSEY'S

GUM-COATED FOREST PILLS.

(A Sarsaparilla preparation of unequalled efficacy.)

These Pills are prepared from the best Sarsaparilla, combined with other Vegetable properties of the highest Medicinal virtue. They are warranted not to contain any Mercury or Mineral whatever. They purge without griping, nausea, or weakening; can be taken at any time, without hindrance from business, change of diet, or danger of taking cold. They neither have the taste nor the smell of medicine, and are five times more effectual in the cure of diseases than any Pills in use.

But a short time has elapsed since these great and good Pills were first made known to the public, yet thousands have already experienced their good effects. Invalids, given over by their Physicians as incurable, have found relief, and been restored to sound and vigorous health from their use.

TO FATHERS OF FAMILIES.

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

DEATH OF HIS OWN CHILDREN!!

Yet thousands of children and adults die every year through neglect of parents to attend to the early symptoms of bile and foul stomach.

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

SALTS AND CASTOR OIL.

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

NOTICE TO THE PUBLIC.

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

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

GUM ARABIC.

An article which, in every respect, surpasses Sugar, both on account of its healing virtues, and its durability. The discovery of this improvement, is the result of a succession of experiments, during three years. For the invention of which, Dr. Halsey has been awarded the only patent ever granted on Pills by the Government of the United States of America. The Gum-coated Forest Pills present a beautiful transparent glossy appearance. The well-known wholesome qualities of pure Gum Arabic, with which they are coated, renders them still better than Dr. Halsey's celebrated Sugar-coated Pills. The Gum-coated Pills are never liable to injury from dampness, but remain the same, retaining all their virtues to an indefinite period of time, and are perfectly free from the disagreeable and nauseating taste of medicine. In order to avoid all impositions, and to obtain Dr. Halsey's true and genuine Pills, see that the label of each box bears the signature of G. W. HALSEY.

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

If you desire a mild and gentle purgative, which neither nauseates nor gives rise to griping, seek for HALSEY'S PILLS. If you would have the most concentrated, as well as the best compound Sarsaparilla Extract in the world, for purifying the blood, obtain Dr. HALSEY'S PILLS.

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

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

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

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

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

Wholesale and Retail Agents—In Montreal, WM. LYMAN & Co., and R. W. REXFORD; Three Rivers, JOHN KEE-NAN; Quebec, JOHN MUSSON; St. Johns, BISSETT & TILTON.
Feb. 5, 1851.

D. & J. SADLIER & Co.,
HAVE JUST PUBLISHED
THE GOLDEN MANUAL;
BEING A GUIDE TO CATHOLIC DEVOTION, PUBLIC AND PRIVATE.

With the approbation of the Most Rev. Dr. Hughes, Archbishop of New York.

THIS Manual contains, in addition to forms in general use, various devotions selected from approved continental works. The Prayers, Litanies, &c., have been collected from the Latin originals, wherever such were known to exist. The English versions of the Psalms here given, have been constructed by a comparison of the authorised Douay text, (to which in substance it adheres,) with the several other versions, which from time to time have been sanctioned for the purpose of devotion. The indulgenced prayers have been literally translated from the *Racolta, Breviari's Treatise on Indulgences*, and the best edition of the *Cælestis Palmæm*. The particulars connected with the Confraternities, &c., to which indulgences are attached, have been carefully collected from authorised sources.

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August 14, 1851.

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Montreal, Sept. 20, 1850.

A BAZAAR,

UNDER the patronage of the LADIES OF CHARITY OF THE ST. PATRICK'S CONGREGATION, will be held in ST. PATRICK'S HALL, (Corner of Place d'Armes,) on TUESDAY next, the 14th instant, and following days. The proceeds will be applied to Clothe Orphan and Destitute Children, during the approaching Winter, to enable them to attend school.
Montreal, October 9, 1851.

INFORMATION WANTED of PATRICK BURNS, of Cashel, County Tipperary, Ireland,—about two years in this country, supposed to be in Upper Canada—by his son JOHN, aged 5 years, and his daughter MARY, aged 15, who have just landed in Montreal.
Address Rev. Mr. O'Brien, St. Patrick's Church, Montreal.
Upper Canada papers please copy.
October 9, 1851.

TOBACCO, SNUFF AND CIGARS.

THE Undersigned has constantly on hand a choice assortment of the above articles, to which he respectfully invites the attention of Town and Country Merchants.
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Montreal, October 9, 1851.

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C A R D .

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

M. DOHERTY,

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

P. MUNRO, M. D.,

Chief Physician of the Hotel-Dieu Hospital, and Professor in the School of M. of M.,
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ADVOCATE,
Office, — Garden Street, next door to the Ursuline Convent, near the Court-House.
Quebec, May 1, 1851.

INSPECTION OF BEEF AND PORK.

THE Subscriber, in returning his sincere thanks for past favors, begs to inform his friends that he holds himself in readiness to INSPECT BEEF AND PORK for the OWNERS thereof, conformable to the amended Act of the Provincial Parliament of last Session.
April 24, 1851. FRANCIS MACDONNELL.

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No. 1, Saint Paul Street, near Dalhousie Square.

ROBERT McANDREW,

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

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

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

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Quebec, 1850. T. CASEY.

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SERVANTS WANTED at the above Office, who can give Good References as to their character and capability. No other need apply.
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N.B.—Gentlemen wishing to furnish their OWN CLOTH, can have their CLOTHES made in the Style with punctuality and care.
Montreal, Oct. 19, 1850.

PATRICK BURN—Any information respecting PATRICK BURN, who emigrated from Cashel, County Tipperary, Ireland, (and who, when last heard from, was in some part of Upper Canada,) will be thankfully received by his Son and Daughter—JOHN and MARY BURN—who are now in Montreal. Please address to the care of Michael McGrail, No. 77, Commissioners Street, Montreal.
October 4, 1851.

STRAW BONNETS.

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

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FAMILY TEA, COFFEE AND SUGAR WAREHOUSE,
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SAMUEL COCHRAN invites the attention of Consumers to his Stock of TEAS and COFFEES, which have been selected with the greatest care, and on such terms as to allow him to offer them at unusually low prices.

The MACHINERY on the Premises, worked by a Four Horse Power Steam Engine, for Roasting and Grinding Coffee, is on the most approved plan, the Coffee being closely confined in polished metal spheres, which are constantly revolving and oscillating in heated air chambers, is prevented imbibing taint from Smoke, danger of partial carbonisation of the Bean and loss of Aroma, so important to Consumers, which is further ensured by attention to Grinding at the shortest time prior to Sale. To this elaborate process SAMUEL COCHRAN owes the high reputation his Coffee has obtained through a large portion of the Provinces.

CRYSTALLISED SUGAR (much admired for Coffee), REFINED SUGAR in small loaves, and WEST INDIA SUGARS, of the best quality, always on hand.
A few of the choicest selections of TEAS may be had at the CANTON HOUSE, Native Catty Packages, unrivaled in flavor and perfume, at moderate terms.
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June 12, 1851. 109, Notre Dame Street.

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The experience of the last twelve months has amply proved to the public the utility of a Depot for such a purpose—enabling them to select from a large and well assorted Stock, the quantity suited to their convenience—combining the advantage of a Wholesale Store, with that of an ordinary Grocery.
SAMUEL COCHRAN, Proprietor.
All goods delivered free of charge.

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

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N.B.—W. C. manufactures the Montreal Stone, if any person prefers them.
A great assortment of White and Colored MARBLE just arrived for Mr. Cunningham, Marble Manufacturer, No. 53, St. Urban Street.
Montreal, March 6, 1851.

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County of the Lake of Two Mountains, DISTRICT OF MONTREAL, CANADA EAST, UNDER THE PATRONAGE OF THEIR LORDSHIPS, THE BISHOPS OF MONTREAL AND MARYTROPOLIS.

THIS new Establishment, advantageously situated on the bank of the beautiful river Ottawa, between the flourishing villages of St. Andrews and Carrillon, and on the highway of communication between Montreal and Bytown, can be conveniently visited during every season of the year. The locality is salubrious and picturesque; and the newly erected edifices are spacious and commodious. The course of education to be taught in this establishment—which will be essentially English, and of an altogether mercantile character—will comprise, Reading, Writing, Orthography, Grammar, Composition, Geography, History, Arithmetic, Geometry, Linear Drawing, and Book-keeping. Most particular attention shall be paid to Book-keeping, as specially appertaining to the end, for which this Academy has been established. The French language, so indispensable in this country, will be taught with the greatest attention; and students unacquainted with this language will have a most favorable opportunity of acquiring a practical knowledge of it, in their daily intercourse with the French Canadian students of the Academy.

RULES AND TERMS:

The students will study and sleep in the Academy, and each student must be provided with a bed, and every article necessary for the toilet. Arrangements have been made with some respectable families in the immediate vicinity of the Academy, at whose residence the students may board on extremely moderate terms. The charge for Tuition will be £4 per annum, to be paid invariably, every three months in advance.

Persons desirous of further and more precise information may apply to the Ecclesiastics of the Episcopal Palaces of Montreal and Bytown, to E. A. Montmarquet, Esq., and W. C. Schneider, Esq., Carrillon, or to the Director of the Academy, Rev. S. A. Bernier.
St. Andrews, Sep. 22, 1851.
N.B.—The entry of Students takes place on the 1st October next.

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

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

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

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

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

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

TERMS:

Tuition, £4 per annum, half in advance; Board and Washing, 22s 6d per month, payable according to private agreement. Music, Drawing, Books, Stationary, and Clothes, if ordered, will form extra charges.

Uniform—A Plain Blue Frock Coat, with Stiff Collar.

Right Rev. J. C. PRINCE, Bishop of Martyropolis, President of the Corporation,
REV. P. M. MIGNAULT, Founder,
REV. F. T. LAHAYE, S.V., P.G.,
REV. JACQUES DUHAUT, S.V., V.D.
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F. WOODS, C.S.V.,
A. COUTU, C.S.V.,
U. DUSSAULT, C.S.V.,
G. KERTSON,
P. HILAND, } Professors.
Chambly, Aug. 28, 1851.

OWEN MCGARVEY,

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

RYANS HOTEL, (LATE FELLERS),

No. 231 St. Paul Street, Montreal.
THE SUBSCRIBER takes this opportunity of returning his thanks to the Public, for the patronage extended to him, and takes pleasure in informing his friends and the public, that he has made extensive alterations and improvements in his house. He has fitted up his establishment entirely new this spring, and every attention will be given to the comfort and convenience of those who may favor him by stopping at his house. The Hotel is in the immediate vicinity of mercantile business,—within a few minutes walk of the various Steamboat Wharves, and will be found advantageously situated for Merchants from the Country, visiting Montreal on business.
The Table will be furnished with the best the Markets can provide, and the delicacies and luxuries of the season will not be found wanting.
The Stables are well known to the public, as large and commodious; and attentive and careful persons will always be kept in attendance.
The charges will be found reasonable; and the Subscriber trusts, by constant personal attention to the wants and comfort of his guests, to secure a continuance of that patronage which has hitherto been given to him.
M. P. RYAN.
Montreal, 5th September, 1850.

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

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

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