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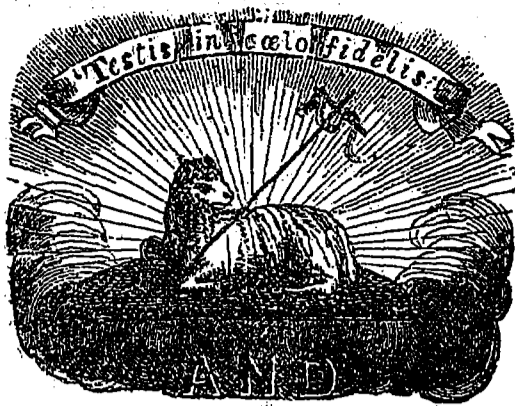
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CATHOLIC CHRONICLE.

VOL. IV.

MONTREAL, FRIDAY, AUGUST 26, 1853.

NO. 2.

THE IRISH BOARD OF EDUCATION.

(From the Catholic Standard.)

When the present Earl of Derby, then Chief Secretary to the Lord Lieutenant of Ireland, as Mr. Stanley, originated the system of National Education which has for more than twenty years prevailed in that part of the United Kingdom, he stated distinctly the objects contemplated by the Government, in a letter which he addressed to the Duke of Leinster. Scriptural, or religious education of any kind, did not form one of these declared objects. A fusion of the different denominations of Irishmen, a modification, if not a total eradication, of the prejudices that had theretofore involved them in perpetual conflict with each other—a removal of disastrous antipathies by a combined system of secular instruction, under which Catholics, Anglicans, and Presbyterians were to intermix as schoolfellows and grow up as friends—these were the grand objects which the Ministry of that day contemplated; and, in order to carry these laudable objects into effect, they invited distinguished ecclesiastics and laymen of each of the three principal religious denominations to become members of a public Board, under whose guidance and control the proposed system was to be worked. The Duke of Leinster and Archbishop Whately were among the first Anglican members of the Board: the late lamented Archbishop of Dublin, the late Primate of All Ireland and Lord Bellew were among the Catholic Commissioners; and the Presbyterians were represented by the Moderator of the Synod of Ulster (Mr. Carlisle), and Mr. Robert Holmes, the eminent barrister. The death of the two Archbishops removed the Catholic Episcopal members of the Board, and their place was supplied by the Bishop of Down and Connor and Dean Meyler. Changes were produced by time among the Anglican and Presbyterian members of the Board also; but throughout, care seems to have been taken that the proportion of each originally fixed should be maintained. On that score, at all events there could be no cavil raised. When the Board got into working order, the idea of engrafting religious education under certain restrictions and in a particular form upon the secular system sprung up; and, to give it effect, without risking proselytism on any side, the Board prepared as a class-book certain Scripture extracts which, while they avoided all controverted topics, imparted a useful knowledge of Scripture on those points which are believed in common by Christians generally. It was also laid down as a rule that, on certain days, a certain hour should be set apart for religious instruction, at which time the children were to be separated according to their religious denomination, to be instructed on religious matters as their parents or guardians should direct. Of this plan, however benevolently conceived and, in general, we believe, fairly carried out, we admit we never were much enamoured. Had the choice of a system rested with us, we should have infinitely preferred the plan on which the Catholic Poor School Committee have been proceeding in this country. But in Ireland there was no such plan in operation, and not the remotest chance of founding it or anything like it; and being at the time in a position to aid or mar Mr. Stanley's project, we freely own that we abetted it as in itself a beneficial measure, and especially as it extinguished that most odious conclave of hypocrites, perverters and deceivers—the Kildare Place Society. For five years we warred in defence of the Board against Mr. Jackson (now a very excellent Irish Judge), Mr. Recorder Shaw, Mr. Robert Daly (now Anglican Incumbent of the united Sees of Cashel, Early, Waterford and Lismore), and the mountebanks O'Sullivan and McGhee, who used to delight Exeter Hall with their invectives against the "Scripture-mutilating," "Bible-burking," "God-denying," "Soul-destroying" Board of Irish Education,—epithets which were applied especially to those Scripture lessons, and to Dr. Whately's tracts, which now have, all of a sudden, become so popular with the No-Popery-factions. At the period to which we allude, no terms of reproach were too harsh or too scurrilous to be flung at Dr. Whately by the party of Exeter Hall and their newspaper organs; and if any one wishes to cull a few of these rhetorical flowers as a bouquet for his Grace, we refer him to the *Morning Herald*, the *Standard*, the *Record*, the *John Bull*, and the *Dublin Evening Mail*, of any month for the nineteen years ended in December last. Since then, a change has come o'er the spirit of their dream; and they who held Archbishop Whately up to Protestant execration as a heretic, a Socinian, an infidel and a traitor to the Church of England are now disposed to canonize him as one of the best of the Reformation Saints. His Grace has established two huge claims upon their sympathy. He has circulated lies in aid of the anti-nunnery crusade,—he has had the meanness to publish in Parliament gross calumnies in support of Mr. Spooner's agitation, and then to shrink from the chal-

lenge that was flung down to him, to enable the slandered parties to repel his imputations, and the public to test his veracity by giving names, places, and dates; and he has withdrawn from the National Board, or, as another version of the affair has it, rendered his dismissal obligatory on the Government, and, of course, there is great joy in Exeter Hall. 'Tis a pity his flight was not solitary, for then all the applause of the fanatics would have been poured out upon his own head; but his companions in retreat, Mr. Francis Blackburne and Mr. Baron Greene must necessarily receive their share of the eulogiums which the platforms and the press have in reserve for any person no matter what his character, who fills the gale of clamor against Catholicity.

Of the cause of this secession the public have been for some time aware. An objection was raised by members of the Board to the use of one of Dr. Whately's compilations as a school-book in the schools connected with the Board; and as the book is a very dangerous one for children to read, a large majority of the Commissioners, including some Anglicans and all the Presbyterians and Catholics resolved that the work should not be used during the hours of combined instructions, in any school where the parent or guardian of any child should formally announce his objection to its use. After much parley, this resolution was finally confirmed a couple of weeks ago, and the result has been the secession of the triumvirate already mentioned. Their places have since been filled up; and the Anglican Bishop Knox and the Tory Mr. Brewster will, we have no doubt, be as faithful guardians of the State Church interests in the National Schools as were Dr. Whately and Mr. Blackburne.

CONVERSION TO PROTESTANTISM IN WEST GALWAY.

Oughterard, Feast of St. Vincent de Paul, 1853.

A year has passed since I appealed to the public in favor of the spiritual wants of the well known parish of Oughterard. It was just after my appointment to its extensive duties. When I undertook them, I feared, from what I heard, that the redemption of Oughterard from proselytism—humanly speaking—was almost irremediable. But a few weeks' intercourse with my parishioners convinced me of the contrary. I found, it is true, that more than three hundred—but less than four hundred—of my people had abandoned, but not abjured, the faith, and I learned from my most respectable parishioners that the lives of those comparatively few, antecedent to their change of religion, were immoral in various degrees, or lives of hunger, nakedness, and destitution in the extreme. At the first moment of my entrance upon the duties of parish priest, I placed myself and my people, with confidence, under the protection of the Holy Mother of God. I then appealed to the charity of the Faithful to assist me. I was not disappointed. I was enabled to build—through the aid of some friends in Dublin, and two or three English donors—a beautiful little chapel, five miles from here, in Glan, then notorious as the stronghold of "Jump-erism," and to have for five weeks in the parish a mission of the Fathers of St. Vincent de Paul.

The events of this mission have not passed from the memory of the Catholics of this kingdom. They will never cease to be remembered with gratitude by the inhabitants of Oughterard. One circumstance of it will make it be thought of with sorrow by those who take an interest in the "conversion" from "Popery" of "the uninstructed and benighted people of the west of Galway," and who pay so highly for it. Oughterard (and its many villages—scattered over a district eighteen miles in length and nineteen in breadth), pointed to with exultation, in letters and speeches at the Rotunda and Exeter Hall, as the eager receiver of the truths taught by the "Bible Readers"—lauded as advancing with giant strides towards the light of the Gospel—in fact, as "almost totally rescued from the thralldom of superstition, from the dark servitude of idolatry, which Rome and its priests, for centuries imposed upon it." This very Oughterard it is which has exhibited the most magnificent evidence of Catholicity during the missions. "Two thousand three hundred and seventy-five persons" (every one of whom was examined and answered satisfactorily in their Catechism) received the holy sacrament of Confirmation at the hands of the illustrious Archbishop of Tuam; a number unequalled on any former occasion, even in the Island of Saints, since the olden days of Catholicity, before the advent to our isle of the first precursors of the present proselytisers,—and one hundred and ninety-five poor creatures returned to the Church of their Fathers, confessing publicly with sorrow and shame, that, in the moment of their weakness, from want and starvation, they yielded to the bribes of the tempter.—

These wonderful circumstances were witnessed by the entire parish, and by members of Parliament, magistrates, and thirty-four clergymen of the dioceses of Tuam and Galway. Since then, during the present year, many other individuals, and some families, have returned to the old faith—a few on their bed of death—others on leaving the land of their fathers for ever; and others when their worldly circumstances improved. Of these things I can give proofs to those who, unprejudiced, seek the truth.

Oh! how long will the English people remain in darkness regarding our religious state and feelings? I know that many of them, who mean well, and act from a sincere feeling, would cease to be the dupes of the designing traffickers in God's Holy Scriptures, if they but knew the truth. Why should they believe what they hear of the religious changes in Ireland, without self-examination, and why believe, on the mere vague assertion of those who live and profit by their generous credulity? Let them but come to our chapels on the Sabbath, or on the festivals of our Church, and judge for themselves. Let them come, if not for justice sake, at least for their own sakes, lest hereafter they be judged without mercy for having prejudged the truth, and for having blindly persecuted it. Let them come to the "notorious" Oughterard, and see the heartfelt devotion of our congregation—still crowded, though emigration and starvation have thinned the land. They will behold many, the old and the young, who come fasting from their respective villages—five, six, seven, and nine miles distant—to receive the Holy Communion, and return again in the evening, still fasting, but still with joy and consolation. Let them go through our villages, not with a "convert" guide, but alone. The knowledge they will gain will be well worthy their labor, and will be a consolation to them in after life. They will find twenty-three villages (some of them populous and comfortable), respectively distant from Oughterard, two to nine miles, of those inhabitants, *not one*, even in their gloomiest days (those terrible days, when famine stalked the land as its master), *was* became a Jumper. Let them ask these people what their hopes in the Catholic religion are, and they will answer with an ardor of devotion, that will convince the questioner of its sincerity, that their hopes of peace here, and of happiness hereafter, depend upon their fidelity to the Holy Catholic Church. You, I say to the stranger, may meet on the public roads, some of the salaried teachers of the Bible, who are sure to watch your coming. Heaven knows it is a desecration of the Holy Word of God, to put its sacred volume in their hands, and to submit its pure and mysterious truths to the interpretations which their ignorance, or their passions, at the moment suggest. Heed them not for truth's sake, until you learn their moral antecedents, and the motives of their present idle profession. You may enter their schools, ostentatiously built on the highways, to catch your eye, but you will perceive, if you come to seek the truth, without prejudice, that many of the poor children speak not naturally from the heart, no matter what the violence of their prepared answers be against the doctrines of the Church of Rome and its professors. Alas! they must act this hypocrisy to obtain work, or other means of subsistence, for their wretched parents. Oh! English ladies and gentlemen, of what great immorality among us, are not some of you guilty! How can you claim to be Christian, being the patrons and supporters of this terrible system of bribing conscience, which makes man worse than *inhuman*? Can you blame us, or can the nations of Europe wonder, if we detest the English name, and think our hatred of it *no moral guilt*, as it is said, we do, by those who have examined our nation's feelings; since England has always persecuted (now more than ever, through its literature, its patronage, and wealth) that which we esteem dearer than fame, than life, or country—our Holy faith?

I have reason to be thankful to God for the fidelity of my poor people under trials and temptations the most severe. All my parishioners know that there are many poor creatures here, whose very looks tell a tale of long suffering from hunger, and some of whom, to my knowledge, have striven to support the lives of themselves and families, on one meal of turnips, mixed with Indian meal, in the day, and who have indignantly refused the gifts of the agents of the proselytisers, in the form of food, money, and clothing. Yes, they resolved to die with their children, rather than accept the relief, which was offered on the condition of sending their little ones to the schools of the proselytisers.

Against these temptations and persecutions of my poor parishioners, I now raise my voice to the Christians of the kingdom. I offer no apology in asking them to assist us. We are all brethren of the one family of the faith. I ask them not so much to assist the adult generation of Catholics in this parish as the young. Of the old and adult we are certain. My

people believe there is not one proselyte here, who is not a bribed pervert against his conscience. I ask them, in the name of all that is dear to them, to defend, to protect, the *rising generation*, and those yet unborn, from the machinations, of the impious, the infidel, and immoral, by giving them an early education—religious and literary. For this great purpose, I address this letter to the public.

M. A. KAVANAGH, P.P., Oughterard.

SHYLOCK'S POUND OF FLESH.

The atrocious things that are done in the name of religion are a fearful argument in the hands of the infidel. The worship of God is, sadly often in our every day life, made the pretext of the most sinful offenses. In his name have been committed the greatest crimes that disgrace humanity. For the ugliest vice, for the lowest meanness, for the darkest pride, for the most disgusting hypocrisy, religion is made the cloak; and there is hardly one worldly excuse which men would dare to quote for the offenses which they hesitate not to commit *ad majorem Dei Gloriam*.

And if the sacred cause of religion has been made a pretext for the worst kind of vices of our nature, at all times and in all countries, we venture to say that the unenviable distinction is ours, that in no other nation is it made the groundwork of equally disgusting practices.—As example, we need only point to the vile system of Soup Proselytism, by which some of the most unhappy portions of our singularly unhappy island are disgraced and disturbed.—We cannot fancy an uglier picture to paint the set of well-fed mercenary of English bigotry who prow about the country, tempting and corrupting the starving poor, abusing and helying the creed in which they worship, attacking and villifying their priests, exciting immorality and irreligion, and sowing discord, heart-burnings, and anger, wherever they put their foot. When we think of the glorious labors of the first preachers of Christianity—when we reflect on the toil and suffering, the voluntary poverty and mortification—the gentleness, charity, and angelic patience of the missionaries who have carried the cross to all ends of the world—and then picture this will-fed, sleek-coated, pampered, insolent set who violate peace and love, and propagate falsehood, malice, and evil passions, under the name of religion, we cannot help feeling a loathing for the one side of the picture as unbanded as our admiration for the other. If all liberal men could know the condition of the famine-stricken districts where this unholy system is now in operation—the sufferings of the population—the temptations that are held out to their miserable stomachs through the scent of their nostrils—the remorse and often reckless immorality, the fruit of conscious sin of those who yield to the temptation, they would abominate this Soup proselytism as a loathsome plague.

One of the latest examples of its workings is shown in an incident which took place in Tralee, Ireland, the other day. The case was a shocking mixture of the horrible and the ridiculous; and it would be irresistibly laughable if it were not painfully disgusting. A wretched starving boy had been induced, by the appeal which the tempting food that the apostles of soup are so well supplied with by their fanatic dupes in England made, to his gnawing hunger, to abjure his faith. But after some time a troubled conscience appears to have overcome his animal appetite, and he returned once more to the religion in which alone he believed. It seems the Soup missionaries had supplied him with some rags, he having been almost naked when he joined the confraternity; and as they could not get back from him the food he had devoured, they resolved to punish him by prosecuting him for running away with the clothes he wore. The rever. apostle, who had exhibited such singular regard for the welfare of the poor wretch's soul and stomach brought him up before the magistrates at petty sessions. The account says that the clothes which were made the subject of dispute would not do credit to a respectable scarecrow: a bench of magistrates exceedingly favorable to the proselytising parson, valued them at half-a-crown! The extraordinary case was tried, it was acknowledged by the witnesses for the prosecution that they had attempted to detain the defendant by force; but the magistrates ruled with the apostolic litigant and sentenced the wretched boy to a fortnight's imprisonment, and a fine of 2s. 6d., the price of the rags with which he had absconded.

Here is a specimen of apostolic charity.—Does it not carry us back in imagination to the days when the lowly twelve received their mission, and wandered forth among the gentiles, to meet the contempt and cruelties of the world with the patience and gentleness of charity.—Does it remind us of early martyrs who bowed meekly before the sword of the persecutor, and when they were smitten on the one cheek turned the other—who prayed for those that

imprisoned, and punished, and tortured them, and repaid their executioners with a smile of inexhaustible love? Fancy one of these dragging up a poor, famished, reluctant convert before the Roman magistrate, to punish him for running away with the rags they had thrown him to cover his nakedness. Ah! surely this meek, sleek, comfortable "Jumper" of Tralee, fattening on the gold of his English employers, and rigidly exacting his pound of flesh from the shoulders of the starving boy, is a worthy successor of those who bore the cross through the fire of persecution, and freely shed their willing life-blood under the pagan sword, 'to make a Roman holiday.'

But hear the sequel. This wretched lad had a mother. When he was thrown into prison, 'the poor woman,' says the respectable priest of the place, 'looked anxiously forward to the day on which she was told that her son was to return, and on that day last Wednesday, a day of mercy for the Christian, she went to Tralee, a distance of 34 miles going and coming, dressed as I have described her, I could use the expression "dress"—when rags hardly covered her attenuated limbs—without the power of purchasing one farthing's worth of bread. To make her case worse, the poor creature appeared to be near her confinement. Imagine her affliction, on being told that her son must remain in prison until the 2s. 6d. would be paid—and all this for the sake and in the name of religion.'

Such is the system for the propagation of the established Church of England, of which the gold of England is poured out in a continuous tide—for which sleek parsons and pious old dowagers lift their hands and praise Heaven—for which every relation of life is disturbed and the courts of justice made scenes of miserable strife—the system, which we are told, is to elevate and regenerate the country and make the people happy. Heaven save us from the demoralising monstrosity, and may its speedy extinction be the harbinger of peace and good will between all sects and parties in this distracted land.—*Ulsterman.*

IRISH INTELLIGENCE.

PRESENTATION OF AN ADDRESS TO THE VERY REV. DR. CAHILL, AT QUEENSTOWN.

On Sunday, July 31st, when Dr. Cahill had concluded his sermon at Queenstown, where £124 were collected in aid of the funds of the Orphanage, under the care of the Sisters of Mercy, a deputation awaited on him and presented to him the following address, which was presented to him by W. M. Drew, Esq., J. P., Beechmount, in the presence of the Rt. Rev. Dr. Murphy, Bishop of Cloyne, and a numerous assemblage of the clergy and laity.

"TO THE VERY REV. DR. CAHILL, &c.

"Very Rev. Sir—We, the Catholic inhabitants of Queenstown, gladly avail ourselves of the opportunity presented by your visit in the cause of charity, to express to you the profound respect we entertain for your exalted character, our high admiration of your transcendent talents, and fervent and lively gratitude for your indefatigable and noble exertions in the cause of our religion and our country.

"Gifted with a master mind, you have trod the most difficult paths of sciences and philosophy with distinguished success, explaining the laws by which the universe is governed, and illustrating the wisdom and power of the Almighty Creator in his wondrous works.

"In the cottage of the poor, as well as the mansion of the rich, your celebrated writings have been looked for with avidity and read with delight, appealing, as they do, to feelings in the Irish heart which no lapse of time can weaken, and no events, however deplorable, have the power to obliterate.

"With what satisfaction we marked your indignant and scathing denunciations of the pseudo friends of freedom in high places, and beheld you with a determined hand tearing the veil from their deep-laid plans and unjustifiable machinations, placing them in their true position, for the enlightenment of the nations of Europe, and the information of the future historian of these eventful days.

"Nor can we avoid expressing the emotions of heart-felt pleasure with which we read your unanswerable and triumphant reply, on a recent occasion, for the five Protestant Ministers who had coalesced, as they fondly imagined, to confute you, remarkable as it was for polished elegance of style and truly Christian feeling, reducing to silence and covering with shame and confusion the defenders of a religion founded by act of parliament, and which has been for centuries the gigantic grievance and bane of our country.

"As an ardent and true-hearted patriot, a pious and exemplary Divine, and a scholar of the foremost rank, we look up to you with pride and exultation, and trust that you may be long spared to give the advantage of your eminent abilities and surpassing genius to our long-trodden down but still beloved Ireland.

"For your eloquent, powerful, and, we are happy to say, most successful advocacy, this day, of that most invaluable and local institution, established by the Sisterhood of Mercy, the 'Servants' Asylum,' and for the cheerful promptitude with which you undertook the task, we offer you, Very Rev. Sir, on the part of the people of Queenstown, our best and warmest acknowledgments. We trust that at no distant day we may again enjoy the gratification of seeing you amongst us; and wishing you health, happiness, and every blessing from on high, we very respectfully bid you farewell.

"Signed, &c."

"DR. CAHILL'S REPLY.

"My Lord and Gentlemen—I assure you with all the grateful sincerity of my heart, that I have never on any former similar occasion felt so much happiness as in the present instance. It is no wonder I should be moved to pride and pleasure, seeing before me some of the dearest companions of my college hours receiving so distinguished a compliment from persons of such elevated station, and honored by the presence of the illustrious Bishop whom I respected and loved in early life, as my fellow-student, and whom I now obey and reverence, amongst the first of the Irish Prelates.

"I am more than rewarded by the favor now conferred, for any efforts which I have made within the

last few years to repel the slanders, and to expose the injustice of the enemies of our country and our creed. The flattering testimony which you this day offer to me, in your most kind address, inspires me with renewed zeal, and nerves my heart in additional courage to watch our deadly foes, wherever they may appear, and by the aid of the documents at my command to publish before the world their wide conspiracy against our liberties and our Faith.

"Being your countryman, an Irishman, and a Priest, I lie too close to your heart to enable your intellects to get an impartial, entire view of my capabilities; and hence, your description of my services is more the expression of your own feelings than a just judgment of me. But, whatever it is, it exalts me in my own mind, and enflames me with an enthusiastic desire to realize, if I can, your fond expectations of me.

"This is the first time I have professionally visited Cloyne, and, if you will encourage me, it shall not be the last. I am more than gratified that I have aided in the work which you have begun, in educating the wandering children of misfortune; and, whenever you may honor me with a similar future invitation, I shall be but too happy in renewing this most agreeable meeting, and coming again to forward the interests of any of the charitable institutions of the respected Clergy and the beloved Bishop of this diocese."

BANQUET TO THE REV. DR. CAHILL.—COMMEMORATION OF O'CONNELL.—At a meeting of the committee engaged in the arrangements for the great national banquet to the Rev. Dr. Cahill, held at the committee-rooms (82, Great Britain-street) on Tuesday evening, the presidents of nearly all the parishes of Dublin attended and reported that in every parish there was a feeling of enthusiasm on the subject which had seldom been equalled. The honorary secretary (Mr. James Burke) reported that he had had the honor of receiving communications from several parts of Ireland and Great Britain, expressive of the intention of several most influential parties to come from considerable distances to attend at the banquet. A deputation was coming from Glasgow, and others from several towns in England. Letters had been despatched to all parts of the United Kingdom, and the Clergy would attend in large numbers. The occasion would not be linked with any party politics. It would be a great Irish and Catholic festival. O'Connell the greatest man of the age, would be honored in memory, and Dr. Cahill, one of the most distinguished champions of his creed and country, would be honored in person. The chair would be appropriately filled by Mr. John O'Connell. He (Mr. Burke) felt proud in having his name linked with an event which would show to the foreigners who are now crowding to Ireland that the Irish were ready to show their gratitude to their great benefactor who was gone, and to pay due homage to the talent and patriotism which survived him.

THE QUEEN'S VISIT.—We have the pleasure to announce that the period for her Majesty's visit to Ireland has been fixed to take place on the 29th inst., and that she will remain in our city during the whole week. The committee of the Exhibition will now make speedy preparations to give her Majesty a worthy reception.—*Tablet.*

THE GREAT EXHIBITION.—The number of visitors yesterday exceeded 10,000. The host of strangers from the sister kingdoms is daily becoming larger. The hotels of Dublin are crowded to suffocation. At one popular café dinners for 600 guests are prepared every day.

THE CITY PARLIAMENTARY FRANCHISE.—Owing to the absence of the members in the streets out of which they claim the Town Clerk has been compelled by law to "object" to several "freeholders," "leaseholders," and "rent-chargers," and the parties so objected to will have to furnish their respective numbers in order to enable themselves to be retained on the roll. We invite special attention to this matter. These parties will hereafter be complaining of disfranchisement. They will have no right to complain, save of their own neglect and indifference. They have received ample notice, and if they still continue to disregard it they will have themselves only to blame for the consequences.—*Freeman.*

Mr. Francis Bernard Beamish has responded to the Liberal electors of Cork, and has just issued an address, announcing his intention to become a candidate for their suffrages.

It seems that no less than three petitions have proceeded from the electors of the borough of Sligo—two against the return of Mr. John Sadleir, and the third against Mr. John Patrick Somers, who stands arraigned for mal-practices in his last effort to regain his lost seat.

THE MAGISTRACY.—The *Mayo Constitution* states that the Lord Chancellor has been pleased to direct that Robert Kirkwood, Esq., of Green Park Lodge, should be removed from the commission of the peace, in consequence of an assault committed by him upon Mr. James Perkins, Clerk of the Killala Union, whilst in the discharge of his duty.

PROSECUTION OF THE "NATION."—At the Cork assizes a criminal information was tried, at the prosecution of the Guardians of the Mitchelstown Union, against Messrs. Hoey and Leyne, proprietors of the *Nation*, for the publication of an alleged libel, inserted in the form of a letter signed "A Friend of the Poor," on the 9th of April, 1853. The defendants pleaded "not guilty," and also pleas of justification, alleging the truth of each and every of the allegations contained in the publication complained of. The case came on on Wednesday, and was brought to a conclusion on Thursday evening, by the defendants withdrawing the plea of "not guilty," and consenting to the payment of the costs incurred on the other side, Sir Colman O'Loughlin stating that, after hearing the evidence, his clients did not believe they were justified in making the statements which they did.

THE EDUCATION QUARREL.—Almost as the natural consequences of the recent secessions from the board, the public may be prepared to hear of the example set by Archbishop Whately and his colleagues being followed up by the withdrawal of a considerable number of the Protestant lay and clerical patrons of the national schools.

THE ARTILLERY FORCE IN IRELAND.—The *Kilkenny Moderator* states that it is in contemplation to remove immediately Captain Pack's battery of artillery in that garrison, as well as other detachments on the Irish establishment, for concentration at head-quarters in Woolwich, with a view to having an efficient force always ready for any pressing contingency.

MUNSTER PROVINCIAL SYNOD.—We understand that in compliance with the instructions of the Most Rev. Dr. Cullen, Delegate of the Holy See, a Provincial Synod, under the presidency of his Grace the Most Rev. Dr. Slattery, Archbishop of Cashel, will be held at Thurles in the ensuing month. The preliminaries have not been as yet finally arranged; but we have been informed that in all probability the sittings of the Synod will commence about the 1st of Sept.—*Tipperary Free Press.*

EMIGRATION.—The Marion sailed from our port for Quebec, on Tuesday, with 200 passengers. The Mars steamer on yesterday from our quay with nearly 200 emigrants, all bound to the "Far West." There were a large number of very young children on board, whose parents sent home funds for their passage.—*Waterford Chronicle.*

LIMERICK, July 16.—The rage of emigration is not only unabated in this port, but seems on the increase; every other day ships are departing from this with their fullest complement of passengers, and many disappointed for want of shipping accommodation. This day, at three o'clock, the fine bark Primrose left for Quebec, with 273 steerage passengers. Her place has been immediately taken up by the Jane Black, returned from her spring trip. There are about half a dozen more fine emigrant ships now in port, which are rapidly filling, most of which will sail next week, fully freighted with human burden.—*Limerick Examiner.*

The state of Kilkenny has so much improved, the lieutenant of the county has called a meeting to memorialize the Lord Lieutenant to withdraw the extra police-force.

ADVANCE IN THE RATE OF WAGES.—The *Limerick Reporter* states that upwards of 200 laborers from the neighborhood of Portarlington, who were offered employment on the branch line of railway that has just been opened to Tullamore, refused to work on Thursday for less than 10s a week. They were offered 8s.

A large and magnificent linen factory is being erected in Oughterard, which will give a good deal of employment in that neighborhood.

TRALEE UNION—DECREASE OF PAUPERISM.—By the returns of the two last weeks we find that the discharges (250) and deaths (6) have exceeded the admissions (49) by 207, the numbers on Saturday, July 9, being 2,501, and on Saturday last, 2,594. The decrease had been for some weeks past not less than 100 weekly, and bids fair—it being now the commencement of harvest—to continue at the same rate for some time longer. On the 24th July, 1852, the number in the workhouse was about 4,250, against less than 2,600 on the 23rd ult., showing a diminution of pauperism in one year of 1,650 persons, or very nearly 39 per cent.—*Tralee paper.*

DREADFUL ACCIDENT AT THE POWERSCOURT WATERFALLS—CAUTION TO VISITORS.—An accident of the most distressing nature occurred at the favorite place of resort on Saturday, the 16th inst., whereby Mr. James Rostern, of Manchester, lost his life under the following painful circumstances:—It appears that he, accompanied by his friend Mr. Reuben Levy, left Manchester, for the purpose of making a tour in this country, and on the above morning they left Dublin for the purpose of seeing the Dargle and Waterfall, at which latter place they arrived about half-past two o'clock p.m. In a short time after, the first-named gentleman began to climb the rocks on the South side of the Fall, entirely against the wish of his friend, who remonstrated with him on the impropriety of his doing so. When he had got up some distance he sat down and smoked a cigar; after which he began to return, took off his hat, and threw it down; upon which, Mr. Levy, who was lying on the bank, stood up for the purpose of getting it, as it was blown towards the stream by a sudden gust of wind, and, on getting into the rocks at the foot of the Fall, the first thing he beheld was the mangled and lifeless body of Mr. Rostern at his feet. It is supposed that in attempting to get to the edge of the cliff (after throwing down the hat) for the purpose of getting a view down, that he overbalanced himself, fell on the under ledge of rock, and from thence dashed to the bottom and was killed instantaneously.

ATTEMPT TO ASSASSINATE A CLERGYMAN.—On Friday night a little after 11 o'clock, the Rev. William Turpin, vicar of Chura, was fired at in his own house, situated about three miles from the town. Mr. Turpin had just entered his study with a lighted candle in his hand, when a shot was discharged through the window, the shutters of which had not been closed. Providentially, the rev. gentleman escaped unhurt. As yet no probable cause has been assigned for the commission of this atrocious act.

ASSAULT ON A CATHOLIC CLERGYMAN BY A PRESBYTERIAN MINISTER.—Shircock, July 21.—An assault, perhaps the most wanton and outrageous of which a Catholic Clergyman, since the days of "Shawn na Sagart," or the priest hunter, has been made the object, was committed some evenings since on the Catholic Curate of this town (Mr. Foy) by a Presbyterial Minister. It may be well to mention that in all those struggles between the people and their oppressors, Mr. Foy ever actively sided with the former, and for this reason is regarded with no very favorable eye by certain parties in this neighborhood. On the evening of the assault, the reverend gentleman took a gun to have a shot at some birds, and was met, it would seem, immediately convenient to the town, on the public road, by this minister, who, believing he had no licence to carry arms, demanded why he had a gun in a proclaimed district, and ordered him to deliver it up. Mr. Foy refused, and some more words having passed, the assault was committed. And how dared this Philistine—this priest of the Pope, vea, of the scarlet lady, which sitteth on the seven hills—to carry arms within view—actually within view—of the mundane possessions of a minister of the Scottish Church. And the mild follower of the meek Calvin having grasped his Shillelagh in true faction-fight fashion, dealt this popish priest a tremendous blow, and another and another, inflicting three deep gashes, one on his cheek, one on his forehead, and another on his skull. Mr. Foy may be seen going through the town every day since, his head tied up in a handkerchief. The matter was to have come before this bench on last petty sessions day, but no magistrate attended. The precise charge by Mr. Foy is for a grievous assault, and for attempting to rob him of his gun; there is a "cross cause" for "carrying arms in a proclaimed district, threatening to shoot, annoyance, &c."—Mr. Foy has licence to "have and carry arms;" and it is said he intends to bring the matter into the court of Queen's Bench.—*Cor. of Dundalk Democrat.*

EVANGELICAL ENTERPRISE.—A few weeks ago an announcement of a new "arrangement" to bring about "the conversion of the Irish" appeared in the *Morning Advertiser*, the organ of pious Protestantism in the British metropolis. The project was to send over "no fewer than one hundred Protestant Missionaries belonging to the various Evangelical denominations," who were to travel in couples through the country, preaching in the open air, and thus carrying the light of Protestantism into the dark places of Popish superstition. The *Advertiser's* announcement was treated at the time with contempt, as one of the innumerable pompous nothings which that journal is accustomed to give forth with oracular solemnity. The patrons (and indeed proprietors) of the *Advertiser*, the licensed Victuallers of London, probably find their account in supplying their customers with high-spirited politics and Protestantism as some compensation for the stale beer and other flat and unwholesome beverages in which they drive a lucrative trade. The "startling announcement" in the morning paper serves as a sort of stimulant or tonic of the beery debauch of the previous night. In the present instance, however, there appears to have been good foundation for the announcement of Evangelical enterprise. On Sunday last some of these "Missionaries of various Evangelical denominations" appeared simultaneously in several towns in the counties of Limerick, Tipperary, &c., and at once commenced operations on the open-air plan. Furnished with a Bible and tracts, each "Missionary" took his stand on beer barrel or whisky puncheon in the public street, and the display having collected a crowd of boys and other idlers around him, just as readily as the performance of "Punch and Judy" would have done, he proceeded to harangue them on the blessings of Protestantism and the iniquities of Popish idolatry. This, however, was not the fun his audience probably expected, so that, after a brief holding forth, the Rev. Missionary was rather rudely cut short in his oration, and had to beat a precipitate retreat, amid the howlings of a half-amused and half-angry populace. In the city of Limerick a rather more serious effect attended the open-air preaching of the "Missionaries." There was a formidable riot, which passed off without bloodshed only through the zealous exertions of the respectable Catholic citizens, and especially of a Catholic Priest, the Rev. Mr. Darrac, and also the great forbearance, and still greater energy, of the police authorities and the force at their disposal. All accounts concur in stating that the excitement, however raised, reached a pitch of fury hardly ever before witnessed in Limerick. In one place a mob of three thousand persons pursued a "Missionary" through the streets while under the escort of the police, and it required the entire of the local force to rescue him from his perilous position. The provocation for this ebullition of popular feeling appears to have been some exceedingly offensive blasphemies uttered by the "Missionaries" against the Catholic religion, and especially an indecent attack upon the veneration paid by Catholics to the Blessed Mother of God. It is perhaps, a matter for congratulation that these missionary mountebanks should have brought a whole skin out of the riot provoked by their obtrusive and indecent behaviour. We feel pretty certain indeed that no serious violence could have been contemplated against them, however outrageous their conduct, or however great the excitement provoked by it. In truth our apprehensions, in the event of such an *emeute* as occurred in Limerick, would be excited, not for the authors of the disturbance, the Biblical firebrands, but, on the one hand, for the excitable populace who suffered themselves to be carried away by their indignant feeling; and, on the other, for the local authorities and the police, who had to bear the brunt of the storm, and who could neither bolt through bark doors nor hide under beds in inaccessible attics. The least accident might have brought on a bloody affray between the police and the populace in Limerick; for the frightful consequences of which these mercenary firebrands would have been justly accountable. The conduct of the magistrate and police authorities of Limerick has been as judicious in providing against the recurrence of these disturbances as it was energetic and successful in preventing the dangerous consequences to which the *emeute* of Sunday evening might so easily have led. On the formal requisition of the Inspector of Police, Captain Caldwell, who declared that it was utterly impossible for him to be answerable for the peace of the city if the "Missionaries" were again permitted to attempt their mountebank performance, and that "it would be necessary to double the police of the city if these scenes were permitted to go on," the bench of magistrates, composed as well of Protestants as Catholics, came to the unanimous resolution to require the "Missionaries" to abstain from offering further insult to the Catholic population. The result, as we are informed by the *Limerick Reporter*, was, that these itinerant firebrands beat a hasty retreat from Limerick on the same evening, and were sent off to Cork by the railway train.—*Tablet.*

NENAGH, August 1, 1853.—Another of these wild displays, which inevitably tend to foster sectarian acerbity and ill-will, as well as to endanger the safety of the public peace, took place in this town on Sunday morning last. It appears that on the previous day four itinerant Dissenting Ministers, members of the alliance recently formed in England for the Evangelisation of Ireland, under the grim auspices of Exeter Hall, arrived in town in order to wage a new crusade in support of the Jumper mission, which, despite the unscrupulous efforts that have been made to advance it, has become a wretched failure in this district. Three of the "Merry Swiss Boys" I have referred to—evidently jolly-looking fellows—moved by some unctuous influence of the spirit, opened the renewed aggression by ranting in the open air, at the Market Cross, as the people were returning from early Mass on Sunday morning, making the Catholic religion, of course, the subject of their violent fulminations. As was to be expected, a large crowd speedily assembled. Much hooting and merriment were indulged in, and some mud was flung, and in the jostling which took place one of the "saints" was crowned with a dung basket! An exciting scene ensued, which was terminated by the timely interference of Mr. O'Dell, S. I., and some of the respectable inhabitants, who kept back the crowd, and induced, by much persuasion, the Ranters to desist. The latter shortly after bolted for their lodgings in Barrack-street, under the protection of some of the police. There was more shouting in the evening, when the evangelizers accompanied with some friends, paraded the town. The Protestants of this town are, with very few exceptions, disgusted with the unblushing effrontery and utter want of decency exhibited in these out-

ragous displays. They hold no sympathy with these peripatetic Ranters, who have come over here from England in the forlorn hope of procuring converts to the State Church, a task which the native Clergymen of the Establishment, after bitter experience, declare to be quite hopeless.

There was some rioting in Borrisokane on yesterday in consequence of some street-preaching which took place there.

BRUFF—KILMALLOCK.—In these towns the crusaders made their appearance simultaneously. They appeared two in each town, and took up their position opposite the police barracks. They were hooted by the people, and compelled to beat a retreat. In Bruff, they told the people that they did not know God; that they did not know Christ; that they had no religion. One of the Ranters spoke English very imperfectly. In Kilmallock they abused the Blessed Virgin Mother of God.

KILKEE PETTY SESSIONS.—The proceedings commenced at these sessions against the Rev. Mr. Conyn, P.P., for an alleged obstruction of Mr. J. Studdert, when the latter was engaged with the police in stopping the popular rejoicing made for the result of the late Clare election, have been dropped at the suggestion of the Attorney-General.—*Freeman*.

It is stated that there are to be four inspectors and twenty-eight surveyors appointed for the management of Irish inland revenue (income tax). The greater portion of these appointments will, a contemporary alleges, be filled up in England.

ALLEGED EXTENSIVE EMBEZZLEMENT.—The commission grand jury, on Thursday, found a true bill against Mr. George Birch, "one of the attorneys," for the embezzlement of £35,000, the property of Mrs. Sarah Kelly, of "great will case" notoriety.

The *Ulsterman*, Belfast paper, has an article on a prosecution at the Down assizes, on Monday, the result of which is looked upon as a "heavy blow and great discouragement" to the "Protestant interest," as the landlord oligarchy of the North designates itself. Our contemporary narrates the tale as follows:—"Recently in Newtownards, a man named Conroy, possessed Mr. Pilson, the proprietor of the *Downpatrick Recorder*, for a large sum, as payment for posting offensive placards during the Down election. At the trial, Conroy made certain revelations regarding the doings of the landlord party, which excited their fiercest anger. At Downpatrick, shortly after, informations were taken against him on a frivolous charge of perjury. He was committed to prison, and all apparent arrangements made for his trial at the assizes, which trial, his attorney, Mr. Rea, for his own purposes, did all he could to facilitate. But the landlord party got alarmed. There was no real case against Conroy, and they were anxious that Mr. Pilson should drop the prosecution. Accordingly, when the matter came before the Grand Jury, the necessary witnesses were so scarce, that the bills would have been ignored if the agent of the accused had not adopted the strange course of finding the production of witness. The bills were then found; and, by-and-bye, it came out that some party had offered to pay Conroy's passage to America, and indemnify his bail, if he would run away. He did not run away, however, and was placed on his trial, when his counsel demanded that the jury panel should be quashed, as the sub-usher who framed it was partner of the prosecuting attorney. The panel was quashed, to the great dismay of the landlord 'Protestant interest'; and not only that, but the whole of the remaining criminal business, including the Ribbonmen case, was postponed to the next assizes."

THE CONVICTS BREEN AND HODGINS.—The *Monaghan Standard* states that in the case of the convicts Breen and Hodgins, found guilty at the late Monaghan assizes of conspiring to murder a laud-bailiff named McArdle, "the Lord Lieutenant, after maturely weighing the recommendation to mercy of both the juries, has decided that the law must take its course."

CONVICTION FOR MURDER.—John Hurley was found guilty at the Galway assizes of the murder and robbery of a young girl named Katherine Kendrigan at Dunsandle on the 16th of May last. Hurley and his victim were both servants in the same employment, but the former was dismissed for dishonest practices, and, as there was good reason to believe that the discovery of his rogueries was the act of the poor girl, who was a mere child in years, he conceived and carried out the dreadful revenge for which he is to pay the penalty of his life.

WEATHER AND CROPS.

The weather in Dublin continues broken. July went out in storm and rain, and the first day of autumn is cold, wet, and cheerless. In the provinces however, matters are not so bad; and although there are some complaints of a superfluity of rain, no injury whatever has been done to the crops. Notwithstanding the continuous stormy and wet weather we have had during the last month, all the crops are progressing favorably towards maturity. We have heard no account of the appearance of the potato blight in this neighborhood, although we have made inquiry amongst parties whose opportunities of observation are extensive. We sincerely trust that as they have held out so long, they will escape the visitation. A correspondent from Mount Bellewbridge informs us that the potato crop in that locality is one of the finest ever seen, particularly those known as "green tops." The crop has been tried, and the best new potatoes have been sold in the market of Mount Bellewbridge at four-pence per stone.—*Tuam Herald*.

The *Clare Journal* states that the fatal blight has appeared in three districts of that county. In Ennis the signs are perceptible, "but so slight that there is really no cause for alarm." At Corofin "the disease has appeared unmistakably in several gardens." At Kilrush it is stated that "until within the last few days ardent hopes were entertained by many that the potato blight had taken its farewell of this locality; to what extent they were mistaken can best be conceived by seeing, on the Kilkee road, Mr. Dowling's gardens, which, though a few days ago they were fresh and green, are now black and withered." These happily, are so far but exceptions to the rule, as all the other accounts by this day's post continue to be of a favorable character. Last year the disease had generally manifested itself on the 20th of July.

The *Clonmel Chronicle*, on the other hand writes:—"People are again at work, alarming the Isle from its propriety by circulating reports concerning the potato disease, and which reports have no other foundation to rest upon beyond the idle dicit of persons who would—now when they belie, in this year of bountiful luxuriance, the mercy and the providence of God—exult and rejoice at a second visitation of famine, pestilence

and death, because they would be enabled thereby to speculate in foreign breadstuffs, and put money in their pockets. No sooner had the early potatoes made their appearance in the market last year than the same reports were noised abroad and sent to the four winds of heaven through the instrumentality of that portion of the press which, either having no eyes of their own, or, having them, dare not exercise them, lest they would lose 'caste' among the breadstuffers, and the consequence was, that great uneasiness was felt by the population at the prospect which these alarmists caused to be held forth to them; but the result proved to a demonstration that they were false prophets. The potato continued plentiful and sound, and almost within the reach of all until the new ones made their appearance. This year the same miserable and disreputable subterfuge is resorted to, and alarming rumors touching this crop are again in circulation, but we are happy to inform the public that so far as the crop, general and particular, of this country is concerned, these rumors have no foundation whatever. We have travelled a great deal of this country within the last few days, and we have conversed with men who have travelled throughout the whole of it, not on a flying excursion on rail or on coach, but on foot, and they have one and all reported to us that there is not only no blight, but, what is further, that there is no appearance whatever of it, and that the crops, both early and late, never within their memories looked more luxuriant, or promised better, both in quality and abundance. Our market is every day most plentifully supplied with fine potatoes—the supply of one day exceeding that of the preceding one, and, of course, causing a reduction in the price. Yesterday they were selling at 7d. per stone, and to-day they are 6d.; and when we add to this gratifying intelligence the positive fact that there has not been for many years a greater breadth planted under the potato than that of this year we may reasonably suppose that the speculators in breadstuffs will not have the game altogether in their own hands; for if the poor man cannot procure a big loaf at a reasonable rate for his family, he can provide them with a big pot of potatoes."

GREAT BRITAIN.

There was a large meeting of the Catholic Prelates of England in London on the 3d inst. The following prelates were present:—The Lord Bishops of Beverley, Liverpool, Northampton, Newport and Menevia, Birmingham, Hexham, Southwark, Salford, Plymouth, Clifton, and Shrewsbury; the See of Nottingham being vacant by the resignation of the Right Rev. Dr. Henderson, whose Episcopal title is now Bishop of Martyropolis.—*Catholic Standard*.

THE LONDON PROTESTANT CHURCHES.—A correspondent of the *Guardian* writes:—"I recollect walking into a fine church, not far from Doctors'-commons, not long since, and, to my inquiry of the official as to the number of the congregation, &c., I received the following answer:—'Our gents generally go into the country of an afternoon, so we have no afternoon service; but if it rains, and any of them wishes it, we run up to St. Paul's, and catches a Minor Canon! I sleep in the City once a-week at the least, and in my way to St. Paul's I pass right and left some twenty churches or more. Not a bell is to be heard in any direction from the towers of any one of them to call the people to church to pray! The city is dead to the Church as the Church is to the city—and why? Neglect of duty. Pluralism, absenteeism, Pellets, Hodgsons, Dawson's, Antrobuss's, Canons, and Deans of distant cathedrals, have long held rule here by deputy, and the affections of the people to the Church are gone. Who can wonder at it? 'Dig about it, and if it bear fruit, well—if not, cut it down.'"

RAPACITY OF THE STATE CHURCH.—Under the above heading Mr. Frederic Marten issued the following address to his fellow-townsmen:—

"TO THE INHABITANTS OF MARGATE.
"Fellow-Townsmen—Yesterday, there was forcibly taken from my abode, by the aid of the Civil Power, for the benefit of the aforesaid Church, (so called) whose annual revenue is stated to exceed Nine Millions Sterling.

One Mahogany Couch of the value of	£5 5 0
Two Mahogany Chairs of the value of	1 10 0
Total,	£6 15 0

To satisfy a demand for Church-rate of the parly sum of	0 3 4
And fees allowed by Magistrates,	0 11 6
Total,	£0 14 10

"Contrast this conduct with the example and precepts of Him who was holy and harmless, and who emphatically declared that His kingdom was not of this world, yet in whose name these enactments are enforced by the law of the land."

THE LOW CHURCH.—The Masters of the State Church have exhibited their authority over their hiring in a very dictatorial fashion during the last ten days. Even the Low views of their own pet Primate have not saved him from the blows of the Evangelical faction, when he dared to evince the smallest design of acting as a Bishop ought to act in ecclesiastical matters. Two bills—one for regulating the colonial affairs of the Anglican Establishment, and the other for enabling Dr. John Bird Sumner and his successors at Lambeth, to "ordain" Bishops for foreign and heathen nations, and to send them abroad as missionaries—were introduced by the Most Rev. Prelate in the House of Lords and there passed. But in the Commons a far different fate was reserved for these measures. There they were not even allowed to be read a second time, so that the very principle of these bills was scouted unanimously in the Lower House. Even Mr. Phillimore, who stood sponsor for the bills, shrank from a division so overwhelming was the manifest majority against even noticing the two bills of the Episcopal Bench. But "the unkindest cut of all," was the circumstance that the motion for thus contemptuously flinging out Primate Sumner's measures of Church Government and Anglican Propagandism, emanated from that great mouthpiece of evangelism, Mr. Arthur Kinnaird—a leading man at Exeter Hall and a prominent member of the Church Missionary Society. He was the Herod who slaughtered the innocents. We could readily comprehend opposition to the "Colonial Church Regulation Bill," on the part of the Puseyites, for it embodied the lowest dissenting principles, and would make the Anglican Church in the colonies nothing higher than a Methodist Conference, with infinitely less pow-

er for the "Bishop" than hunting exercises at Centenary Hall. By that bill the laity were vested with co-equal authority in the ecclesiastical affairs of the State religion with the Episcopal order; and we believe the Prelate and Clergy were reduced by it to so low a status that even Lord Shaftesbury was satisfied. Still it was a Bishop's Bill,—it was framed by the Bishops and introduced by their Primate,—and that was an impertinence on the part of the servants of the Crown and hirings of the State, which the House of Commons would not tolerate, and the Exeter Hall people insisted. The Right Reverend Bench have now received a strong hint that flunkies must not ape their masters. Their better plan henceforth will be to "eat their pudding, and hold their tongues." The Legislature looks upon them as mere drones, while much of the time of Parliament is nightly consumed by Protestant members in exposing their multifarious frauds upon each other and upon their Church and in denouncing their nepotism and rapacity. Any measure they may propose or recommend is forthwith set down as a job, and scanned with lynx eyes in order to discover the latent project of plunder and speculation.

SMONY IN THE STATE CHURCH.—There is in Cornwall a certain parish called St. Ervan. In or about the year 1851, by the death of the then incumbent, the living became vacant. The patron wished to sell the said living (the next presentation or the advowson, I am not informed which) at the highest price he could obtain. A gentleman was found, very infirm, paralytic, utterly incompetent to do the duty, and giving every prospect, from his state of health, of affording to the purchaser speedy possession. To this gentleman the living was given. It was some time before he was brought to the spot for induction, &c.; he had then to be supported up the aisle by two persons; jelly and wine, says one informant, wine and water, says another, were supplied him at the reading-desk. He was not able to get through reading the 39 Articles in the morning; becoming very unwell, he was removed from the desk to the inn in an almost fainting state. In the afternoon, however, he was again brought down to the church, and did succeed in finishing the reading of the said Articles. Another clergyman from a neighboring parish had been sent for, to be ready to finish the service, in case this new incumbent should through weakness fail to do so. So fatigued was the poor man with the effort that he was detained in the neighborhood under circumstances causing great apprehension for his safety. Within these few weeks the living has become again vacant.—*Times*.

A PARSON IN TROUBLE.—An action of damages for assault was brought before the Nisi Prius Court, at the Western Circuit, Exeter, on Friday, by a large landowner, named Creed, against the Rev. Mr. Fisher, vicar of the parish of Abbotskerswell. It appeared from the evidence that the parties had quarrelled about parochial affairs, and that an altercation had taken place between them on the public road, when the reverend defendant used his stick with great freedom over the head of his parishioner. The jury gave a verdict for the plaintiff, damages £300.

A CLERGYMAN GAROTTED.—The Rev. George St. John, who resides in Britannia-square, Worcester, was returning home from a party, shortly before eleven o'clock on Thursday evening, and had approached within a short distance of his house, and when in the act of raising his hand to the door-bell, he was assailed by two men, and felt a hand applied tightly over his throat. The Rev. gentleman struggled violently against his assailants, but they proved too strong for him. The thieves robbed him of a gold watch, a purse containing a £5 note and four sovereigns, a gold key, gold seal, gold eye-glass, and other articles.

A Protestant paper observes that the "hardest swearers" are the Anglican clergy, when they swear to observe their "College Statutes," which they do with great solemnity.

THE LONDON CABMEN'S RETURN TO WORK.—At eleven o'clock on Friday night the following resolution was agreed to at a meeting of the committee:—"That the Committee of the Metropolitan Hackney Carriage Trade, having observed that certain amendments have been proposed to the Hackney Carriage Act, take this opportunity of earnestly recommending their fellow-tradesmen to return to their usual avocations. On Saturday morning some hundreds of cabs were seen in the streets plying for hire as usual. The vehicles which were brought out were of a better description, and in better trim than usual, and were better horsed. The cabmen were also better clothed, and as far as one could judge from a first appearance, after a short absence, the strike is likely to be more favorable to the public than was at first anticipated.

CROPS AND PRICES.—The reported state of the crops is still far from favorable, but they vary greatly according to the character of the soil on which they are growing. The heavy land crops of wheat are almost universally inferior, but upon the well-cultivated light lands they are more promising, and with warm weather during next month might yet prove productive.—The imports are large, and our present prices cannot fail to attract corn from various parts of the world.—The most recent accounts of the grain crops in France are also more favorable than those of earlier date.—Altogether the consumers are in no danger of short supplies, though the cost will be somewhat enhanced.—*London Economist*.

At present the labor market is in such a state at Wiltshire that one of the principal duties of magistrates is to hear charges brought by the farmers against their servants for leaving their employment without notice.

The *Glasgow Herald*, a great advocate of the "Irish mission" swindle, gives the following description of a Glasgow holiday, held on Saturday week:—"Groups of excited men were fighting here and there; scores were zig-zagging along, in a state of tipsy exultation, and no small number of human forms lay in the kennel, in a state of swinish beatitude, unconscious whether they were reclining on the pavement or a bed of down. Policemen and porters were literally worked beyond endurance in trundling these disgusting brutes off the streets; and perhaps the police officers never had in charge before such a mass of drunken incapables. Relatives came seeking delated friends during the night, but identification was almost impossible until the fuddle visage was placed under a pump for it was so incrustated with mud that the mother had no small difficulty in recognising her own son. In fact, scores of them lay in glauzy state on the police boards, so transmogrified in external appearance, that they looked much more like men crusted in mud than clothed in moleskin or broad cloth."

A move is about to be made to relieve the soldier from his greatest enemy, the present pack. The authorities at the Horse Guards have now before them for their approval a square valise, intended for each squad, to contain a portion of the soldiers' kit, which valise is to be carried with the baggage when the regiment is on the march; and a pack of a much smaller size than the one now in use will be adapted to carry a few things for immediate service.—*United Service Gazette*.

The total expenditure by Great Britain on account of her colonial possessions amounted in 1847-8 to £3,804,183; in 1848-9, to £3,480,345; in 1849-50, to £2,979,826; and 1850-1, to £2,914,351. Of this diminution, £540,442 has occurred at the military and maritime stations, such as Gibraltar, &c., £323,630 in the colonies proper, and £20,711 at the penal stations.

CONSPIRACY TO KILL THE EMPEROR OF THE FRENCH.—On Tuesday afternoon a Frenchman, named Edmond Raynaud, who looked about thirty-five years of age, was brought before Mr. Jardine, at the Bow-street police court, London, charged with having conspired, with divers others, wilfully to murder Louis Napoleon the Emperor of the French. The prisoner, a sickly looking man of short stature, had just arrived from Southampton in the custody of Sergeant Sanders, of the detective police, to whom a warrant for his apprehension had been granted a few days previously, upon the private application of Mr. Bodkin and Mr. Reynolds, the Solicitor to the Treasury. Mr. Janam, on behalf of the Treasury, requested his worship to remand the prisoner for a short time, upon the information already taken, in order that the necessary steps might be adopted to secure the attendance of the Prince de Joinville, the principal witness for the prosecution. The prisoner was then remanded for further examination. It appears that the prisoner addressed two letters to the Prince de Joinville, in the first of which he proposed a scheme for the destruction of the Emperor's life and requested the Prince's co-operation and assistance. In the second letter he offered to go over to France and accomplish, unaided, the murder of Louis Napoleon if the Prince would give him £20.

MURDER OF A CHILD AND BURNING OF THE BODY.—On Friday night a most dreadful murder was discovered at a house in Cable-street, Wellclose-square, London. It appears that a Jewess, named Sarah Lipman, aged thirty years, who was a widow, and had three children alive, became *enrante*. Shortly after ten o'clock on Friday night she sent her servant girl, Bridget Toomey, out upon an errand. When she returned she went into the parlor and observed the head of an infant in the fire-place. Her mistress immediately seized her arm and begged of her not to disclose what she had seen, offering to give her money to keep the secret. She, however, ran out of the house and brought in a policeman, who discovered the woman Lipman sitting in a pool of blood, and found in the fire the head of an infant, and different pieces of human flesh. There was a knife also in the room, which seemed to have been used for cutting up the body of the child before it was placed on the fire. Lipman was removed to the police-station, and from thence to the workhouse. She is as yet in too weak a state to be brought up for examination. An inquest was held on Monday, but adjourned for the purpose of the cesspool being searched. When removed from the house the prisoner was surrounded by a mob of persons, who followed and hooted her along the street.

SAM SLICK AND THE QUACK DOCTOR.—"Now, Mr. Slick, have you any more medical secrets of nature?" "I have," said I. "I can cure the jaundice in a few days, when doctors can make no list of it, anyhow they can fix it; and the remedy is an every farm, only they don't know it. I can cure in an hour or two that awful ague in the face, that folks, 'specially women, are subject to; and can make skin grow when it is broken on the shin bone, and other awkward places, even in the case of an old man, that doctors only make wus; and effect a hundred other cures. But that's neither here nor there, and I ain't a-join' to set up for a doctor, and I didn't come to brag but to learn. That is a great herbal cure you have got hold of, though—that's a fact," said I. "What are you going to call it?" "Sure and safe remedy for the dropsy," said he. "You won't sell a bottle," said I. "Simples will do very well inside (and the simpler they are the safer they be), but not outside of patent medicines." Call it "The Vegetable Anasarca Specific," an easy, safe, and speedy cure for anasarca, or dropsy in the skin; the ascites, or dropsy in the stomach; the hydrops pectoris, or dropsy in the breast; and the hydrocephalus, or dropsy of the brain. Put the first in gold letters on the labels, the second in Green, the third in pink, and the fourth in blue. You must have a fine name to please the ear, and a nice looking bottle to please the eye, and something that is perfumed and smells nice to please the nose. But everything is in a name. When I was in Windsor, Nova Scotia, I met an old nigger—which we call a Cheapside nigger—one of them niggers, Admiral Sir John Warren, was fool enough to give Blunoses to support. I was then about three miles out of the village. "Well, Cato Cooper," said I, "What little church is that standin' there?" "Dat nigger church, massa," said he. "Built a purpose for niggers." "Well, I hope you go often?" "Dat is just what I do, massa." College students preach dere, and dere is one ob de beautifullest preachers 'mong 'em you eber did hear respond a text. Oh! sprints it real handsome. Neber was nuffin like it, his sermon is more nor half Latin and Greek, it are beautiful to hear, there ain't a nigger in the settlement dog't go listen to him; his rail dictionary. He converted me. I is a Christian now, since I know all blacks are to be received into the kitchen ob heaven." Now that nigger is a sample of mankind—big words look larned, and please them." Well, I have a theory about that," said the quack captain. "Mankind are gullible, that's a fact—they'll swallow anything a'most, if you only know how to talk 'em into it; that's the only secret, how to persuade 'em. Mankind lives upon promises." "Well," said I, "gullible, means taking things down like gulls; and they are awful hungry birds." They go screaming about the mud flat of the river in the basin of Minas, like mad, and swallow a whole herring, one after another, without winkin'; and now and then a clam, shell and all, as fowls do gravel, to help digestion—but cover a herring over with your nasty stuff, and see if they wouldn't scream loud enough to wake the dead a'most. You must treat men as you would children. Tell them to shut their eye and open their mouths and take what you would give them, as you do when you play with the little dears, and so long as it is sweet and pleasant, they will swallow anything."—*Sam Slick's Wise Saws*.

REMITTANCES TO ENGLAND, IRELAND, SCOTLAND AND WALES.

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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

PUBLISHED EVERY FRIDAY AFTERNOON, At the Office, No. 4, Place d'Armes.

TERMS:

To Town Subscribers. . . . \$3 per annum. To Country do. . . . \$2½ do. Payable Half-Yearly in Advance.

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, AUG. 26, 1853.

NEWS OF THE WEEK.

The secession of Dr. Whately from the National Educational Board of Ireland, threatens to lead to a break up of the whole system, or at least to introduce several important modifications. An interesting debate upon this schism, unattended with any practical results, occurred in the House of Lords on the 28th ult. On one point the speakers seemed pretty nearly unanimous, viz., that the attempt to educate Catholics and Non-Catholics together had, after a fair trial, turned out a complete failure.

The Bills for ameliorating the condition of the Tenant farmers of Ireland have at last passed through the Commons, and are now under consideration in the House of Lords, where however it is expected that they will undergo such modifications as will render their provisions of little benefit to the class for whose sake they were introduced into Parliament. Some important amendments were made to the "Landlord and Tenant Bill" on its third reading. On the motion of Lord Monck it was moved and carried that Landlords should not have it in their power to distrain for rent upon the growing crops: this is justly esteemed a great point gained for the Tenants. That even in their present state these Bills will hardly realize the sanguine anticipations of their framers, the editor of the *Tablet* admits; but upon the principle that "half a loaf is better than no bread," he is willing to accept them as instalments of a debt due, and as fully as much as can be wrung from the British Government by the Irish party in its present condition, weakened as that party has of late been by the defection of so many of its members. Nowise discouraged however, the *Tablet* still recommends, as the soundest policy for Ireland, an uncompromising opposition to the present, and indeed, to any ministry, that shall not seriously and in good faith, address itself to the redress of the social, and politico-religious grievances under which Ireland groans, and make "religious equality" a part of its political programme.

The Eastern question presents no new features of any interest: all is undecided. What is certain is—that Russia is in full military occupation of the Principalities, exercises therein absolute rights of sovereignty, and has compelled the Hospodar of Moldavia to renounce his allegiance, and to refuse the payment of his annual tribute, to the Porte. Neither is there at present any appearance that the Russian Emperor has any design of withdrawing his troops; on the contrary, it looks as if he were more inclined to push his advanced posts across the Danube. Under these circumstances, it is clear that the preservation of peace is more than doubtful; and that the real object of Russia in negotiating is to gain time—to wait perhaps until the coming of winter, and N. E. gales shall compel the allied squadrons to withdraw from their present position near the Dardanelles.

Every fresh telegraph announces the increase of the ravages of yellow fever at New Orleans. The deaths have amounted to 260 in one day. The hospitals are crammed, and room is wanting for the sick and dying. As usual, under similar circumstances, the Catholic religious, and the Sisters of Charity, are conspicuous for their heroic self-devotion; many of them have already fallen victims to the pestilence.

WHAT HAS THE SUPPRESSION OF THE RELIGIOUS ORDERS DONE FOR THE POOR?

At a period when everything around us, in the political world, seems to announce, an attack upon these Orders and their property, and that the Catholics of Canada will soon be called upon, forgetful of differences of origin, waiving all minor considerations, to combine heartily for the defence of their convents, hospitals, and charitable asylums, against the aggressive spirit of Protestant democracy, it is certainly not an unprofitable speculation to inquire—"What has the suppression of the Religious Orders done for the poor?" Fortunately, in one respect, the results of their suppression have been so uniform, that it requires not a deep search into the records of history, nor a long and laborious investigation into the annals of foreign nations, to detect them. They are palpable, everywhere present, and unmistakable; alike in all ages, and in all lands—in the XVI century, and in the XIX: the same in England, France, or Spain. When therefore we are called upon to consent to the spoliation of the Religious Orders in Canada, let us see what their spoliation and suppression has done for the poor in any one country, and we may confidently

predict the same consequences in all. We propose to enquire—"What has the suppression of the Religious Orders done for Spain?"

We know from Protestant historians what benefits the institution of these Orders conferred upon the Spanish people. In the third volume of his *History of Europe*—p. 43—Alison thus enumerates some of them:—

"The charity and beneficence of the monks had set on foot in every part of the country, extensive institutions, which were effecting more than any others in relieving the distresses of the poor. . . . The friars acted as schoolmasters, advocates, physicians, and apothecaries. They were considerate landlords, and indulgent masters; peace-makers in domestic broils, and the prop of support in family misfortune; they provided amusements and festivities for the peasants, advanced them funds when assailed by misfortune, and furnished them seed, if the harvest had failed. Most of the convents had *fundaciones*, or endowments, for Professors who taught rhetoric, and philosophy, besides keeping schools open for the use of the poor. Superficial and free-thinking travellers, observing that the aged, the sick, and the destitute were always to be found in numbers round the convent gates, supposed that they created the sufferings they were so instrumental in relieving; forgetting that the poor will ever be assembled round those establishments where their sufferings are relieved; and that to represent such beneficent institutions as the cause of this distress is just as absurd as it would be to decry fever-hospitals, because their wards are generally filled with typhus patients."

Now let us look at the other side of the picture, and see what the suppression of the convents and Religious Orders has done for the poor. We copy from a late French paper:—

"In vain the venerable Bishop of St. Jacques, in the presence of more than 600 unfortunate resembling moving corpses, who daily besiege his gate, has sold his mules and his carriage. In vain has he reduced himself and his servants to the merest necessities, in order that he might give the rest to those who perish of hunger. All that he or the other bishops and clergy, all that the government can do, according to the *Esperanza*, is but a drop of water to extinguish the conflagration. When we speak of the Government, however, we must remember that a last contribution made by it of 3,000,000 of reals had not been distributed. . . . In the Mountains, the starving die by dozens, and in many places fevers of the most dangerous character are joined to the famine. Hundreds of sick expire for want of nourishment and medicine. The streets of our cities are encumbered with old men, women and children, with the visages of corpses, covered with miserable rags, and even worse, troubling themselves no longer except to die in quiet, and imploring with loud cries the succours of the public charity. At the gates of the Archbishop's Palace more than a thousand people wait for daily bread; and I hear that one day lately 4,500 poor assembled to receive the alms distributed in the city by one gentleman."

There is nothing wonderful in all this; nothing new, nothing but what might have been, from the beginning, predicted as the inevitable result of the suppression of the only institutions that ever have been, or that ever can be, competent to the relief of the sufferings of the poorer classes of society in periods of great or wide spread calamity. It was the same in England after the destruction of the monasteries during the great apostasy of the XVI century. In vain did the Legislature, by the most sanguinary edicts against poverty, attempt to diminish pauperism. Protestant Legislators starved, incarcerated, flogged, branded with hot irons, and put to death their victims by thousands: but still pauperism increased, and is increasing until it threatens and does threaten, to overturn the whole social fabric in every country, whether nominally, Catholic, or avowedly Protestant, which, deaf to the voice of the Church, heedless of the first principles of justice, and regardless of the claims of the poor, has laid its unhalloved hands upon the funds set apart by Catholic charity for the support of the suffering members of Christ's body. Vainly has Protestantism attempted to atone for its misdeeds by Legislative enactments, and legal provision for the poor. Cruel even in its philanthropy, Protestantism has but still more embittered the wretched lot of those whom it sought to relieve. It has destroyed the convents, and it has given Poor-Houses—those foul dungeons, accursed of God and man, from which the voice of the poor man daily ascends to heaven for vengeance upon his oppressors. Let us take a peep at the inside of an English Protestant Poor house.

"I am not going"—says a writer in the *London Times*, under date of the 28th May last—"I am not going to write of the unnecessary cruelty that separates the parent and the child—the husband and wife of 50 years—though I have seen very bitter tears stream down furrowed cheeks at the prospect, and witnessed the aged mother's strong grasp of agony on her sickly child, as in hard set tones she said—'they must not separate us.' Neither will I write of the kind of attendance bestowed on the sick and dying by the nurses—women, respectable enough, it may be, but of course wholly destitute of that gentle kindness which in such need is to be found, even in the most wretched home. It is true that I have shuddered at the keen looks of terrified dislike with which a dying woman has watched the retreating figure of the nurse from her bed-side, and sickened at the husky sounds—'Hush, she will hear you,' that stopped me, when in answer to the whisper—'I wish I had not left my home'—I tried to speak of another, and a happier one. These things are, I believe, inherent in the system, part of its very nature."

And therefore not worth talking about. Cruelty to the poor, brutality to the sick and dying, are "inherent in the system, part of its very nature," even by the confession of Protestant writers; and yet, be it remembered, that it is to this system that we must come, if like Protestant England we tamely submit to the encroachments of Protestantism, and resist not, by every means that God has placed within our reach, its threatened attack upon the private property of our Religious—or rather, for they are but the administrators,—upon the property, of the poor.

It is indeed the poor, rather than the Religious Orders, who are the first sufferers by the robbery of

the convents—but they will not be the last; they will yet be avenged upon their spoliators. The day of vengeance may be delayed—it may come neither this year, nor yet the next—unforeseen circumstances, the opening up of new sources of wealth—as for instance the wonderful gold discoveries in California and Australia, may, by furnishing employment to the "classes dangereuses," postpone its coming for another generation; but come it must; and though terrible will be its coming, who can contest the justice of the retribution?—who will deny the right of the poor man to say to his oppressor,—"You have robbed me long enough, it is my turn now?" The great social problem of the XIX century, begotten of the religious apostasy of the XVI., yet awaits its solution; and no solution, save a bloody one, is possible; unless indeed, God in His mercy shall be pleased to bring back the wanderers to the fold from whence they have strayed, and to turn their hearts to obedience to the Pastor against whom they have rebelled.

Especially are the Irish Catholics of Canada interested in resisting every attempt to interfere with our Catholic hospitals, and convents. It is to these, under God, that many of them owe, not only all that they have, but their very being. But for these Pious institutions they would have been left to die like dogs in the streets; or worse, far worse,—worse both for body and soul—would have been handed over to the tender mercies of some government institution, some Canadian Ennistymon or Kilrush, with—instead of the Sisters of Charity to tend them—its nurses like those described by the *Times*, as inspiring terror and hatred, and from whose foul presence the moaning wretch impatiently calls upon death to deliver him. But for these Religious Orders, but for these Catholic institutions of Canada, the Irish immigrant well knows that he would have been left to die of sickness, to rot away with disease, or the slower tortures of starvation—unheeded, unpitied, unalmented; that but for them, and their gentle inmates, no kind hand would have been held out to succor him in his distress—no voice would have bad him, the stranger, to be of good cheer, and welcome to a foreign land—that no eye would have dropped a tear over his agony—and that, had he died, no tongue have formed one prayer to Heaven's mercy seat in behalf of the passing soul. Remembering then what they owe to these institutions, but which are now menaced, it behoves the Irish Catholics to be on the alert, and to make good use of the power which the laws of the country put into their hands, and which they will be called upon to exercise at the next general election; a period perhaps not very remote, and at which the question of Ecclesiastical property will be made a test question.

CLERGY RESERVES.

We have received a letter from a gentleman in Toronto—who, from his situation, is well qualified to judge of the general sentiments of the Catholic body of Upper Canada upon the subject of the "Clergy Reserves"—in which we are happy to find that the writer perfectly agrees with the opinions of the *TRUE WITNESS* respecting the inexpediency of the ministerial proposition for "Secularisation." We say inexpediency, because we do not intend to involve ourselves in the question of abstract right. Whether the Colonial Legislature has the right to divert the revenues accruing from these Reserves to other than the purposes for which they were originally destined is not so much a question of importance to Catholics, as whether, even admitting that right, it be expedient, in the interests of morality, and religion in general, and of the Catholic Church in particular, to exercise it.

We may be singular in our belief that it would be unjust on the part of the Canadian Legislature to disturb a settlement which was made, and in good faith accepted, as final; but we think, and in this opinion we are confirmed by our Toronto correspondent, that many Catholics will agree with us as to the inexpediency of such a measure; will with us conclude that it would not only be liable to the reproach of a breach of faith, but that in its consequences, it would be productive of many, and serious evils to the cause of the Catholic Church, and Catholic education, in Canada. From motives of self-interest then—if not from the higher motives of a love of justice, and fair play—Catholics should pause ere they lend themselves to the support of a scheme whose avowed object is the spoliation of the only endowment held by the various Protestant religious denominations in this country.

Spoliation, secularisation—call it by what name you will—once commenced will not stop until there be nothing left to despoil or secularize. The Moloch of democracy is insatiable: his appetite will be but sharpened, not glutted, with the paltry mouthful offered him in the "Clergy Reserves;" he will swallow them, lick his lips, and then sing out for "more, more." Against this cry, it will be in vain to plead the rights of property, or the sacredness of treaties: never yet did democracy recognise the one, or bow before the other. It knows no right, but might—esteems naught sacred save the will of the majority—and its last word is "*La propriété c'est le vol.*" Can it be expedient for Catholics to ally themselves with such a power? Or do they think that their ally will be more tender of the rights of Catholics, because the latter shall have shown themselves regardless of the rights of their Protestant fellow citizens? He must indeed be a very sanguine man, and a very inattentive observer of passing events, who can expect that the secularisation of the "Clergy Reserves" will stop the maw of Protestant democracy, or who fails to perceive that the crusade, nominally undertaken against Protestant endowments, is in reality directed against all ecclesiastical property whatsoever. "Secularisation" may commence with the "Clergy Reserves," but Catholics may be assured that it will not end there.

Nor is it only because the "Secularisation of the Clergy Reserves" would afford a dangerous precedent, and a plausible pretext for an onslaught upon Catholic ecclesiastical property, that we oppose it as inexpedient; there are other dangers, still more menacing, consequences still more disastrous, that would inevitably follow the adoption of such a course.

The advocates of "Secularisation" are hardly at the pains of concealing their ulterior intentions. If they cry out for the "Secularisation" of the "Reserves" as the prop of State Churchism, it is that they may be appropriated to the support of State-Schoolism; to the strengthening of a system which the experience of neighboring countries has shown to be pernicious to morality and religion—subversive of all personal liberty—and which the Catholic Church, speaking by her assembled Prelates, and by the voice of the Sovereign Pontiff, has clearly and emphatically condemned. It is no secret that the design of the friends of "Secularisation" is to devote the spoils to the purposes of State education; to endowing an educational system from which, of course, the religious element must be eliminated, and of which, it is equally certain, that no conscientious Catholic can possibly avail himself. We can understand why such a system should be acceptable to a Protestant democracy; why the enemies of the Catholic Church should rally for its defence—why greedy aspirants after place and salary should long after its establishment: and why it should be readily adopted by statesmen, whose power and influence it promises to increase by means of the immense additional patronage that will be thereby placed at the disposal of the government. We can see, and appreciate the motives of these advocates for "Secularisation;" but what we cannot understand, is how any Catholic can look with favor on a proposal to put a sword into his adversary's hands: aye! and a sword that will be used with fatal effect. As Catholics then we oppose "Secularisation" because it means State-Schoolism, State Colleges, State Universities, and Godless Education.

What is the great educational principle asserted, and contended for by the Catholic Church throughout Europe and America at the present day? Is it not, that the education of the child does not belong to the State? and that the State has no right to interfere therein? What have the Catholics of Upper Canada, not unaided by their brethren in the Lower Province, been struggling for, during the last two years, if not for "Freedom of Education"—freedom from all State trammels, and government interference? And to-day they are asked to support a measure destined to give the State almost unlimited control over the education of their children! It is no use disguising the truth. Poor, and sparsely scattered over the face of the country, hardly can the Catholics of Upper Canada hold their own under the present system, against the wealthy Protestant community which surrounds them. What then will be their condition, when, by the "Secularisation" of the "Clergy Reserves," a permanent and prolific source of income shall have been placed at the absolute disposal of the government for the support of the very system which they have so long and painfully fought against, and over which they have at last obtained but, at best, a doubtful victory? It needs not a prophet's gift to foresee the result. If the "Secularisation" of the "Clergy Reserves" menaces the integrity of the property of the Catholic Church in Lower Canada, it is destined to be fatal to all "Freedom of Education" in the Upper section of the Province. This alone should suffice to convince Catholics, and all friends of "Freedom of Education" of the impolicy of joining with the Brownites in their meditated crusade against Ecclesiastical endowments.

The *British Canadian* in criticising our narrative of the events connected with the Gavazzi riots at Montreal accuses the *TRUE WITNESS* of distorting the facts of the case, in that it represented the first acts of violence or rioting, on the part of the mob, as subsequent to the advance of the police upon them, and as not having commenced until they had been driven away from the immediate vicinity of Zion Church. This view of the case may be unacceptable to the *British Canadian*, because it perfectly exonerates the crowd from the false charge of having attacked the said Church. But acceptable, or unacceptable, it is strictly in accordance with the testimony given by Protestants of the highest respectability, on the Coroner's Inquest, who, and not the *TRUE WITNESS*, are answerable for its truth. We allude especially to Dr. McDonald, whose house, situated within a couple of hundred yards at most of the Zion church, commands a full view of the scene of action. In his evidence this witness deposed that:—

"He saw the police move and disperse the mob, which retired before the police, to opposite Mr. Wood's house:—at this point the mob commenced to resist the police."

Now if they "commenced" to resist at this point it is clear that the mob did not resist before; and therefore the statement of the *TRUE WITNESS* is fully borne out by the evidence of a gentleman to whom even the *British Canadian* must give the credit of impartiality. Again, the same gentleman, at the close of his evidence, anxious to prevent any misunderstanding, corrected an expression calculated to give rise to a false impression. Having previously sworn that "he saw no attack made on the church by the people outside," he added that, he had seen none even attempting to get into the church. It would have been but honest on the part of the *British Canadian* if, whilst italicising certain passages from the narrative given in the *TRUE WITNESS*, as especially obnoxious to the reproach of distortion, he had added that those passages were copied, *verbatim*, from the evidence of Protestant gentlemen, examined at the Coroner's Inquest.

The logic of our Non-Catholic cotemporary is on

a par with his candour. We had spoken slightly of his friend and patron Gavazzi, as of a buffoon and a blackguard—citing his language, in justification of the epithets we applied to him. "But if Gavazzi be a blackguard," argues our cotemporary, "so must Pius IX, for the latter was once very intimate, and on friendly terms, with Gavazzi; therefore, upon the faith of the axiom—"nosctur a sociis"—as Garazzi, so Pius Nono." By parity of reasoning, Jesus Christ must have been a traitor and a thief, because He was once intimate, and on terms of the most friendly intercourse, with Judas Iscariot, who also betrayed Him. "Etenim homo pacis mee, in quo speravi; qui edebat panes meos"—says the Prophet Bard—Psalm xl. 9. We advise our cotemporary to overhaul his logic, and see if his conclusion be a legitimate deduction from his premises.

The more bigoted of the Anti-Catholic press of Canada are making a great outcry against the School Trustees of Kingston, in that they have authorised the establishment of a school, taught by the Christian Brothers, subject however, to all the regulations imposed upon all other schools deriving assistance from the public funds. It would indeed be hard to point out the injustice of this conduct on the part of the Trustees, or to show how any injury has been thereby inflicted upon the Protestant portion of the community: and yet the *Globe*, and others, who can see no injustice in compelling Catholics to support Protestant schools, pretend to find in it another encroachment of Popery. Right or wrong, however, it was by Protestant votes that this school, so much objected to as Jesuitical, was established, as will be seen by the following extract from the *Kingston Herald*, which has a very excellent article upon the subject:—

"The resolution appointing the Christian Brothers was carried by good Protestant votes. The four Protestant members who voted for it were Messrs. Agnew, Foster, Callaghan and Duff—one of these four is an Orangeman. Surely these members knew what they were voting for; it is an insult to their intelligence to say that they were blindfolded when they voted. Then why this cry? why this unseemly and bigoted agitation? why this "awful suspense" as the writer in the *Advertiser* ludicrously says, about the Common Schools? where is the wrong? where the evidence of Catholic encroachment?"

Our cotemporary goes on to point out the natural results of this agitation against one Catholic School. Will Mr. Brown be better pleased with the alternative of "several separate schools?"

"It is to be hoped that the Protestant members of the Board of Trustees will act independently of this agitation, and not permit themselves to do injustice because it may please a knot of bigots and mercenary fanatics. If they do, depend upon it, that the Common School interests of the city will suffer, and their zeal for the suppression of one school because it is taught by the Christian Brothers, will only end in the establishment of half a dozen separate schools, where Roman Catholic doctrine will be taught, and which must exist by an independent school fund. And let it not be supposed that this fund will be small. Why, at the first sweep it would take away more than half the Government Grant—for the money would have to be apportioned according to the attendance of the children, and it is known that the Catholic scholars form the majority of the pupils schools. Then let it be clearly understood that in the events of separate schools, Catholics would escape assessment for school purposes. But why sum up this—the evils to the Common Schools of this city resulting from a break up of the present Board must be patent to every man having education at heart. Before we publish an extract from a cotemporary, we notice an assertion made in one of the city papers, that the Catholics contribute only one tenth of the assessment of the city. This is a palpable falsehood. We could name a half-dozen Catholic firms whose united assessment forms one-seventh, nay one-sixth of the city assessment this year."

The *Toronto Leader* has an excellent article on the Maine Liquor Law. To the assertion that the suppression of the traffic in fermented liquors is the only means of preventing drunkenness, he replies, "by pointing to the benighted peasantry of European Catholic countries, where sobriety and cheap wines and liquors are found side by side. It is not," adds our cotemporary, "the presence of fermented, or alcoholic drinks that causes mischief, but the absence of the habit of using them in moderation." Rightly reasoned. The "benighted peasantry" of Catholic Europe have acquired that habit of "moderation in the use," from the principles instilled into them by the Catholic Church. It is to moral influences, and, above all, to the influences of Catholicity, that we must trust for the reformation of the people. Maine Liquor Laws may make rogues, smugglers, and hypocrites; but they will never reclaim a single drunkard. We give the conclusion of the *Leader's* article, for the sake of the bold stand the writer takes against the modern, slavish, and soul-degrading doctrine, that the will of a majority is to be absolute over the minority; as if the individual had not the right of private judgment against the whole world, as well as against the Church; our cotemporary continues:—

"Does the *Leader* deny the right and the will and the power of the people? one very dogmatic gentleman asks. Sir, we do deny the right of 'the people' to force their idea of righteousness down the throats of any of their number. We do deny the right of 'the people' to render null and void the rights of minorities. We do deny the right of 'the people' to decree what we shall eat, what we shall drink, what we shall wear, and how we shall work—just as we deny the right of 'the people' or our interrogator to say what we shall write upon this very question. And further, we do deny the power of 'the people' to subvert by an act of parliament opinions and tastes which are the growth of centuries, and which will be cherished all the more warmly the moment an attempt is made forcibly to repress them. One word more must be added for the information of the writer addressing us, and it is, that 'the right and the will and the power of the people' to do anything that the aforesaid 'people' may please, is the essence of the worst forms of European socialism. Hence the remark in our first

article, that the principle of a prohibitory liquor law is essentially a socialistic principle. We bow to no such idol.

"The principle, we are reminded, is an old one.—It has been advocated and tried, and tried again and again, before it was dreamed of in the State of Maine." Of course it has. The principle was tried in the times of the Puritans, when Cromwell rebuked it with his strong sense. It was tried in the days of the Covenanters, with what success history tells. It was tried in the infancy of the New England States, and now lies entombed in the dusty records of the antiquated Blue Laws. It was tried in England in the reign of George II., and was abandoned because the prohibition proved a failure. It was tried during the progress of the first French revolution, and gave birth to tyranny more outrageous than that which Mirabeau and Robespierre arraigned. Beyond all, it was tried 'again and again' by the republics of ancient Europe, which enacted sumptuary laws ever and anon, always, however, to abandon them as ineffectual and worthless. Giant, then, that Maine only revived intolerance, and what then? It revived a theory which men had thrown into the lumber-room of the past, as a thing fit to sleep with laws against witchcraft. And this parading of an exploded worn-out thing is commended to Canada by politicians and preachers who claim to have taken all that is progressive under their special care. They imitate the motion of the crab, and call it progress!"

The *Quebec Gazette* asks a question, which was asked long ago—"What is good, and what is true?" and, in despair of receiving a satisfactory answer, claims for himself the "unfettered right of private judgment," to decide. Good; but is our cotemporary ready to accord this right to others? No, he is not; and no Protestant is, ever was, or ever will be. His clamor for the "unfettered right of private judgment" is a piece of cant and humbug on a par with all the other lying pretensions of Protestantism, to liberality and freedom. The "right of private judgment" is a right that is, and must be, if society is to hold together, violated every day. It is violated every time a Protestant judge passes sentence on a prisoner—it is violated by every law enacted by a Protestant legislature—it is violated by every restriction which society imposes upon the passions of the individual. If, in the "private judgment" of the True Witness—Christ were an impostor—His worshippers a parcel of silly fools—His law a miserable compound of folly and fanaticism—fornication commendable—adultery a thing to be practised—obedience to the laws of the land a rag of slavery—loyalty to the Sovereign, an obsolete superstition—would the *Gazette* allow us the "unfettered right" of disseminating, and publicly advocating our "private opinions?" No—he would not; and yet there have been, and are, men who, in their "private judgment," do look upon Christ as an impostor—Christianity a humbug—chastity as a delusion—loyalty and obedience as tameness of spirit. Why then should they be prohibited from exercising their right of "private judgment." Or is it, after all, a right but to be held in abeyance; to be used as Johnny does the drum which Papa gave him, upon the condition that he was not to beat it? Bah!—When we hear a Protestant prate about—"liberty of speech—freedom of conscience"—or the "unfettered right of private judgment," we know that we are listening to a fool, or a hypocrite. At all events, this is our "private judgment," and as against the *Gazette*, and all Protestants, we claim the "unfettered" exercise of that right.

Our cotemporary also asks—"Have we got in Lower Canada a correct administration of justice?" No, Sir—most certainly we have not, and cannot have, whilst dishonest, jury-packing, and bribe-offering officials disgrace our Courts by their presence, and bring foul shame upon our tribunals by their villainy.

The *Herald* of Monday publishes a letter dated the 9th instant, from the Committee of Vigilance to the Hon. M. Morin, in which the writers complain of the inaction of Government, and once more call upon the authorities for an explicit declaration of their intentions with regard to instituting proceedings against the parties implicated in the affair of the 9th of June.

CHINESE PROTESTANTISM.

It was announced lately, with many a flourish of trumpets, and with much beating of "drum ecclesiastic" that the Chinese insurgents were real good Protestants; worshipping God after the fashion of the Holy Protestant Faith. This is in so far true that they are most certainly not Catholics; and therefore, in one sense of the word, are Protestants or Non-Catholics; but it seems now, however, that the Saints in England are getting somewhat ashamed of their allies. Chinese Protestantism is considerably below par at Exeter Hall, even the *Times* admitting the "fanaticism and imposture in the religious cry raised by the insurgents," who, "while they profess to venerate the religion of Jesus Christ, do not scruple to call their own leader the 'Younger Brother of Our Lord,' who, they say, came down from Heaven for the instruction of mankind, in the Ting-Yew year, 1837. This 'Younger Brother of Our Lord' and leader of this new Chinese Protestant sect, is known by the title of 'TAL-PING-WANG,' which being interpreted, means the 'Prince of Peace.' Well it must be admitted that, like misery, Protestantism acquaints a man with strange bed-fellows, or rather co-religionists. We wish our evangelical brethren joy of their Chinese Protestant converts.

We were in hopes that the Rev. Eleazer Williams's hoax was at an end; and that having served the purpose of obtaining a notoriety at first starting, for *Putnam's Magazine*, the silly story would have been allowed to drop. It seems however that this Williams is about to publish a work in support of his claims to the throne of France. If Mr. Williams wants any family details, he had better come to Caughnawaga, where he is well, if not very favorably, known. There are reasons, however, why the Rev. and-would-be-thought-royal personage should keep away. He has a character of his own; amongst his brother Indians, and not a sweet one. His mother swears most positively to the falsity of the story of his being an adopted child; claiming him as her son, though certainly a son who does not do her, or her kinsfolk, any credit.

PROVINCIAL PENITENTIARY.

The "Report of the Inspectors of the Provincial Penitentiary, for the year ending on the 31st December, 1852," has been published. As we shall probably have to refer to this document at a future period, we will for the present confine ourselves to gleanings therefrom for the following statistics:—

The total number of convicts remaining in the Penitentiary, on the 31st of December, 1852, was 463, of whom 16 were soldiers confined for offences against military discipline.

The total number of convicts committed to the Penitentiary during the year 1852, from the whole Province, was 138. Of these, Lower Canada, with a population of 890,171, furnished 38; and Upper Canada, with a population of 952,004, furnished 100. Of these 138 convicts, 60 were Catholics, and 78, Non-Catholics; the latter belonging to the following sects:—

Anglicans,	4
Baptists,	35
Methodists,	18
Presbyterians,	11
Unitarians,	10
Minor Non-Catholic sects,	1
.....	78

Deducting the 16 soldiers confined for military offences, we have 447 remaining as the total number of convicts in the Penitentiary on the 31st December last; of whom 176 are put down as Catholics, and the remainder, 274, as belonging to the following Non-Catholic sects:—

Anglicans,	169
Baptists,	1
Methodists,	50
Presbyterians,	30
Unitarians,	10
Minor Non-Catholic sects,	10

From these statistics, we learn that 914,560 Catholics have furnished, during the year, 60 convicts to the Penitentiary—and 927,250 Protestants have furnished 78; and that whilst the Catholic and Non-Catholic portions of the community are almost equal in point of numbers, the latter supplies by far the greater portion of our criminals at present confined in the Penitentiary—the numbers being 271 to 176.

THE FREE SPEECHERS AGAIN.—A few evenings ago a cowardly and disgraceful insult was offered to the wife of a soldier of the 26th Regiment, in this city. While returning from a grocery store, she was stopped by a band of ruffians, one of whom grasped her by the arm, and cried—"you d—d b—h, do you belong to the bloody Cameronians." The poor woman, though awfully frightened, had sufficient presence of mind to say she did not, upon which her captor released his hold and exclaimed—"Good for you by G—d!" How and when is this disgraceful rowdiness to be put down? Connivance at such outrages is tantamount to participation; and those not openly against the perpetrators are with them. We took occasion last week to make a few remarks on the attacks on the men of the 26th, but it never entered our minds that there were in our community a wretch so craven as to assault or insult a woman, the more especially as the softer sex have always been the invincible advocates of "freedom of speech."

At a meeting of the City Council on Saturday evening last, a letter from the Hon. Charles Wilson was read, in which that gentleman tendered his resignation as Mayor, on account of pressure of business, which prevented him from giving his time to the important duties of the office. The Committee appointed to inquire into the circumstances connected with the mutilation of the Mayor's portrait reported its inability to discover the offenders. On the motion of Mr. Papin, a reward of £50 was offered for the discovery of the destroyers of the portraits of the Mayors; but the proposition that they should be restored at the expense of the Corporation was negatived.

The *Patriot* publishes a letter under date the 12th inst., in which we read that the following Resolution was lately submitted to the consideration of the Catholic Institute of Toronto. Strange to say, we find no mention of the circumstance in the *Toronto Mirror*:—"That whilst deprecating State support to any Church in a mixed community, as an evil greatly to be deplored, we must, under existing circumstances, resist the re-opening of the Clergy Reserves at the wish of a restless minority of the people, as being subversive of rights acquired by Royal grants, Provincial Parliament," &c. &c.

It is rumored that there is to be a short Parliamentary Session in the month of November, specially devoted to the "Seigniorial Tenure," and "Clergy Reserves," questions.

MINISTERIAL CHANGES.

Secretary's Office, Quebec, Aug. 17, '53.
His Excellency the Governor General has been pleased to make the following appointments, viz:—
The Hon. James Morris, to be Speaker of the Legislative Council of the Province of Canada, in the room and place of the Hon. René E. Caron, appointed a Puisné Judge of the Superior Court for Lower Canada.
The Hon. Malcolm Cameron, to be Post Master General of the Province of Canada, in the room and place of the Hon. James Morris, appointed Speaker of the Legislative Council of the Province of Canada.
The Hon. John Rolph, to be President of the Honorable the Executive Council of the Province of Canada, in the room and place of the Hon. Malcolm Cameron, appointed Post-Master General of Canada.
Mr. Sicotte has been named Commissioner of Crown Lands.

We request the attention of our readers to the advertisement on our seventh page of Train & Co's. Boston and Liverpool Line of Packet ships. The upright and honorable integrity of this Company, their strict attention to the care and comfort of passengers, and the expedition with which they despatch emigrants to all parts of the United States and Canada, are testified to by the emigrants' truest friends. The Right Rev. Bishop of Boston, "from personal knowledge," declares "that implicit reliance can be placed on the integrity of this Company." One of the greatest advantages of the Company is, that, on the arrival of every Packet, prepaid passengers are despatched to their friends without an hour's delay. Persons in the United States and Canada sending for their relatives should mind well to have them come out by Train & Co's. Line.—See Advertisement.

The Legislature having rejected the St. Hyacinthe Cathedral Bill, Mgr. Prince has appealed to the good people of his Diocese for aid to erect a Cathedral and Episcopal residence. On Monday, 15th inst., a deputation of respectable and influential gentlemen waited upon his Lordship, and laid before him a subscription list amounting to about £4,000. Among the subscribers are the following:—J. Bistodeau, £700; M. de Laframboise, £250; Mr. Laframboise, £250; L. A. Dessaulles, £250; G. C. Dessaulles, £100, (these two gentlemen have also offered his Lordship 12 building lots); M. de Dessaulles, sen., £150; M. Buckley, £100; F. Cadoret, £100; L. Boivin, £100; J. B. St. Denis, £100; D. G. Morrison, £100; M. Plamondon, £100, and several others from £50 to £25. This subscription is made on the express condition that the Cathedral and Episcopal residence be erected within the limits of the town of St. Hyacinthe.

The *Tablet* announces the safe arrival at Dublin, on the 29th ult., of the Rev. E. P. Roche, of Prescott, C. W. Our Prescott friends will be glad to hear that their beloved pastor was in the best of health and spirits.

DISTINGUISHED ARRIVALS.—We notice, amongst the arrivals at the Donegana Hotel, Archbishop Hughes, Archbishop Bedini, Nuncio to His Holiness the Pope, and the Rev. John Virtue, of London.—*Herald*.

His Excellency the Governor General left Quebec for Halifax on Tuesday. General Rowan will officiate as Administrator during Lord Elgin's absence.

Mr. Stephenson, the great civil engineer, was entertained at a public dinner on Friday evening last. The banquet went off well, with the greatest order and sobriety.

The editor of the *Quebec Chronicle* speaks of the prospects of the gold diggers at the Chaudiere in glowing colors. The occupation of the miners consists principally in "damming the river and blasting the rocks"—a singular, not to say a blasphemous proceeding. Our army swore terribly in Flanders, but scarce so hard as this.

REMITTANCES RECEIVED.

Quebec, M. Enright, £5; Wellington, D. Coonan, 12s 6d; Miramichi, Hon. J. Davidson, £1 17s 6d; St. John's, J. Rossiter, 12s 6d; Alexandria, A. McDonald, 12s 6d, R. Mulholland, 5s; Bloomfield, D. Duggan, 6s 3d; Peterboro, T. McCabe, £3 15s; Carleton, Rev. J. Paquet, 12s 6d; N. Augusta, E. Breen, 6s 3d; L. Orignal, Rev. Mr. Coopman, 7s 6d; Boucherville, A. Doye, 6s 3d; Grenville, Rev. Mr. Byrne, £1 5s; Quebec, J. Ryan, 12s 6d; Stanfold, Rev. A. Racine, £1 17s 6d.

The *Quebec Chronicle* of the 22nd instant says:—"The weather for the past few days has been very changeable. Great quantities of rain have fallen, and the evenings and mornings are now cool. In several parts of the country there is still hay to get in. Harvesting has commenced in several places; but the late rain has done a great deal of damage to the grain crops; on rich soils it has beaten it completely down, and the rust or blight has commenced upon it. Those upon light, poorer soils have a better appearance, and it is said the yield will be good. The wheat is reported to be an average crop on all well prepared soils. The potato disease is still progressing. The fields are becoming quite black in many places, and in some instances the tubers are attacked. All other field roots have a fine appearance. Orchards look well, and promise an abundant crop. Our markets continue to be well supplied with all kinds of farm produce at moderate prices."

The Peterboro *Dispatch* states that in that neighborhood spring wheat will turn out better than was expected. It will be "a full yield" there. Other spring crops are light.

SELLING LIQUOR ON A SUNDAY.—The Court of Queen's Bench has decided that Municipal Corporations have not power to prohibit the sale of intoxicating liquors on Sunday. The question came before the Court during its late sittings, on an appeal from the tavern keepers of Paris against a decision of local magistrates, fining them for selling liquors on Sunday. The magisterial decision was founded upon a municipal by-law prohibiting tavern-keepers from giving refreshment to travellers on Sunday, and ordering them to shut up their bars. Chief Justice Robinson delivered judgment to the effect that, though municipal bodies may legally obtain that a bar-room shall be closed during Sunday to prevent tipping there, they have not the right, under law, to prohibit the use, in an inn, on Sunday, of anything which may be legally purchased there on other days. In consequence of this decision, the Town Council of Galt have repealed the prohibitory by-law which they had also enacted on this subject. It is to be presumed that the Municipal authorities of Toronto will of necessity take the same course. It is plain that the prohibitory by-law now in operation in the city cannot be enforced after this decision of the Chief Justice.—*Toronto Leader*.

MELANCHOLY AND AWFUL ACCIDENT IN LOUTH.—A melancholy accident occurred at the Sixteen Mile Creek, in the Township of Louth, on Saturday last, which resulted in the death of two men, Wm. Richardson and James Craig. It is stated that some of the contractors of the Great Western Railroad laid a line of rails up the face of the mountain, in order to bring stone down for the railway works; but it seems not to have been very secure. On Saturday last, two trucks were running down with terrific velocity, on the foremost of which, in addition to some huge masses of stone, were Richardson, Craig, and a third person, whose name is not given, this third person felt that the rails were yielding, and with much presence of mind, jumped off and escaped. He had scarcely cleared the car, when one of the wheels of the car gave way, and it fell between the rails, and catching on one of the sleepers, was held there. The other car, second or two after, rushed upon it, struck it with prodigious violence, and upset, hurling the huge blocks on the top of the poor fellows of the first car. They were both killed instantaneously, and their bodies terribly mutilated.—*Toronto North American*.

Died.

In this city, on the 19th instant, L. J. Harkin, Esq., (of the late firm of Bernard, Harkin & Co.), aged 34 years.

FOREIGN INTELLIGENCE.

FRANCE.

The French Emperor and Empress are in the enjoyment of good health, and the country is tranquil.

The Prefect of Police has, in consequence of the conspiracies formed to attempt the life of the Emperor at the Hippodrome and the Opera Comique, adopted a regulation which will render the sojourn of improper characters in Paris more difficult. He has published an *ordonnance* commanding that all servants residing in Paris shall, within three months, under the penalty of imprisonment, provide themselves with a *livret* at the Prefecture of Police. Any servant not provided with such a *livret*, or certificate, shall be expelled from Paris, after an imprisonment of from eight days to three months.

The Paris Bourse has exhibited almost a panic, almost every description of securities having fallen and closed with a downward tendency.

The Paris correspondent of the *Times* writes as follows on Tuesday evening:—

"The Turkish government, harassed by the conduct of Russia, and having exposed to the world the injustice of that power, has determined to act with vigor. A note, in the form and with the character of an ultimatum, is to be addressed by it to the Russian government.

The evacuation of the principalities "as soon as possible" is demanded, and this is made in the ultimatum an indispensable condition of pacific arrangement. The note concludes by reiterating the assurance that the Sultan is ready, should negotiations be accepted, to send an ambassador extraordinary to St. Petersburg.

AUSTRIA.

The Vienna correspondent of the *Times* writing on the authority of the *Trieste Zeitung*, says:—"The hopes of an amicable settlement of the Russo-Turkish difference are becoming fainter from day to day. The Emperor Nicholas is not likely to be moved from his purpose, and he will only consent to evacuate the principalities when he has received the satisfaction demanded for the real or imaginary insult which has been offered by the Porte."

SWITZERLAND.

The verdict of the Fribourg jury has just been published. Colonel Perrier, the Cure Delley, and MM. Carrard Morard, Joseph Perroud, James Perroud, and Marchon, are declared guilty of high treason with extenuating circumstances. All the other prisoners, 138 in number, are acquitted, and the president has ordered their immediate release. The Procureur-General and the parties to the civil action have reserved their rights in respect of damages claimed against them, and by consent this question is to be discussed at a special sitting. The Procureur-General asks for sentence of thirty years' banishment against MM. Perrier and Delley, and of four years' imprisonment against the five others.

DENMARK.

THE CHOLERA IN COPENHAGEN.—The report of the ravages of the Cholera in Copenhagen are fearful. From the 25th to the 26th ult., there were announced 303 new cases, of whom 133 died, making altogether 4,134 cases with 2,174 deaths. The most frequent passengers in the streets are the carpenters' people carrying home the coffins; omnibuses convey full loads of corpses to the burying grounds, where hands are insufficient to dig the graves, and Clergy are wanted to read the burial service. On Sunday week 170 coffins were lying in one churchyard, exposed to the broiling sun, and had lain there since the Thursday previous.

RUSSIA.

Letters from Copenhagen state, that on the 30th of July the Emperor of Russia had ordered the Baltic fleets to be equipped, and to go to sea immediately.

The correspondent of the *Times*, writing from St. Petersburg on the 23rd ult., says:—

"If this Court really does contemplate a pacific termination of this difference with Turkey, it strikes one as very injudicious to permit the periodical literature of the day to be flooded with quantities of fanatical fusian, tending only to heat the passions of the people, and render them incapable of listening to reason, even when their own Government shall be compelled to address them in that language. As an instance, the common privates of the Russian army—at least, those removed from the capital—believe, with reference to this war, which they look on as certain, that 'the Porte has sold the keys of the Holy Sepulchre to the Jews, and that the world will go to the dogs, if the Emperor does not rescue it from this profanation.' The fanatical orthodox old Russian party are infuriated at the delays that are interposed between them and the subjection of the infidel and the planting the cross in Constantinople; this city of the Turks they already call Czarigrad, or the Czar's city."

THE DANUBIAN PRINCIPALITIES.—JASSY, JULY 28.—The Russian Government, though it allows the Hospodars of Moldavia and Wallachia to retain their titles, and nominally their power, has decreed that those princes shall have the assistance of a board of government, to consist of three members, to be appointed by the Czar. All political and administrative measures are to be submitted to this council, and its decisions are to be final. The two principalities have, moreover, been ordered to furnish a contribution in kind.

Several young Boyards, having shown their disgust at the burthens imposed upon the country by the invading army, have been seized and pressed into the Russian regiments, where they will have to serve for a term of three years.

The cities of Jassy and Bucharest are to be fortified, to assist the operations of the Russian army.

ROME.

THE ECCLESIASTICAL COLLEGE.—The following is a copy of a circular which has just been printed in behalf of the new College at Rome:—

"The Collegio Ecclesiastico has been established at Rome, under the highest authority, to supply the long-felt want of a College adapted to persons anxious to study for the priesthood, but whose previous habits, age, health, or other causes, disqualify them for the minute discipline commonly enforced in the seminaries abroad. The College was opened in November last, and seven students were immediately received: several others are now about to enter.

SYRIA.

BEIROUT, July 6.—The greatest disorder prevails in Syria. The Christians are leaving Antioch and Aleppo, and repairing to the towns on the coast. At Ladoicea the Turks have made an attempt upon the life of the Russian Consul.

INDIA AND CHINA.

"The Burmese are busy fortifying positions between Meacady and their capital. The most southern of these posts is commanded by Meatoon, and being situated close to Meacady, has been reconnoitered by some of our light steamers. It is said that Meatoon boasts his intention of driving us into the sea, and that the Burmese Government have still faith in his promises.

The Calcutta papers have published a return, showing that 1,352 English soldiers, 54 European officers, and upwards of 2,000 sepoys, have died during these protracted and inglorious operations; officers and men alike are weakened by disease and disheartened by inaction; and every steamer from Burmah brings intelligence of further casualties from the climate; the last brought news of the death of Colonel Coote and three other officers, and of the serious indisposition of Commodore Lambert. By the latest accounts the Burmese were evidently anticipating the advance of our troops on Ava, and all their measures were for defence.

THE CHINESE REBELLION.—Hongkong letters of May 24th state that advices had been received from Shanghai to the 10th. The accounts of the rebellion in the north and south are extraordinary, and for the future full of interest. The insurgents declared they never had any intention of attacking Shanghai; their object was to advance to Peking. They were in possession of Nankin, which they were fortifying, having a force there estimated at 8,000 original rebels, and about 25,000 from Honan, Hopih, and other provinces, on whom they can depend, to which may be added the rabble who join them at the capture of towns for the sake of plunder. They also possess Chin-kiang-foo on the south, and Yan-chang-foo on the north side of the Yang-sue-kiang, commanding the Grand Canal.

AUSTRALIA.

Accounts have been received from Melbourne (Victoria) to the 27th April.

The miners were doing remarkably well, but the newly-arrived emigrants experienced great inconvenience, many of whom are totally unfitted for such a wild kind of life. "Canras Town" was extending considerably, but many of the families possessing property were migrating to waste lands for the purpose of devoting their energies to agricultural pursuits.—Mechanics and skilled laborers of every kind met with instant employment.

Gold was sold by auction at £3 15s to £3 15s 6d per ounce. Good flences fetched 20½d per lb.; middling 18½d; greasy 10d to 10½d; slipe, 16d per lb.; and tallow 2½d per lb. Fine flour fetched £35 per ton; oats, 19s to 20s per bushel; potatoes, £16 to £20 per ton; hay, £37 10s to £38. By auction on the previous day, a dog cart with horse realised £94 10s, and earthenware 50 per cent on invoice.

The *Morning Chronicle* contains a letter from Forest Creek, dated March 18th. The writer describes the present overcrowded state of Melbourne, which now contains 70,000 inhabitants, one-half of whom have no definite residence.

Farm and dairy produce still fetch enormous prices, cabbages are 1s each, potatoes 3d per lb., and butter 3s per lb. At the last land sale, Melbourne lots averaged £2,000 per acre, country townships from £50 to £200 per acre, and country lands £35 per acre; and this in a country where not more than an eightieth of the available land has yet been brought into the market. The five days' sale realised £89,315 3s.

UNITED STATES.

CONVERSION.—The Washington Correspondent of the *Baltimore Sun* writes on Monday as follows:—A distinguished Protestant minister of Philadelphia is about to be received in to the Catholic Church, by the Rev. Mr. McColgan, of Baltimore. This circumstance was announced by the Rev. Dr. O'Toole, in St. Patrick's Church, yesterday.

LECTURE BY PATRICK O'DONOHUE.—It is the intention of Mr. O'Donohue to deliver a lecture in this city, the latter part of September:—Subject—BARRISU TYRANNY IN VAN DYEMAN'S LAND.—*Boston Pilot*.

The difficulty between Messrs. O'Donohue and Trainor at the late Meagher banquet has been amicably arranged.

A GOOD EXAMPLE.—Theodore Parker has stopped preaching to hot weather holds up. A sensible movement. Theodore's piety is rather melting, and taken when the thermometer is at 100, is not over good.—*Boston Bee*.

Late accounts from Texas bring us intelligence of the death of Gen. Lamar, who contributed greatly to the successful termination of the Texian war, and was elected President of that republic. His name has been identified with the history of Texas since its first settlement by the Americans to the present time.—*N. Y. Truth Teller*.

THE LATE HOT WEATHER IN THE UNITED STATES.—The *New York Herald* publishes the names of fifty-three persons, in addition to those previously announced, who fell victims to sun stroke during the hot days of last week. Many deaths and other accidents are recorded from the heat and subsequent lighting, in different parts of the States. Thirty-four deaths are reported in Albany and Troy.

Yellow fever is making great havoc at New Orleans: 1,277 persons perished of this disease last week. Amongst the names of the victims, we find those of several Catholic Priests, and Sisters of Charity, who, at New Orleans, as elsewhere, manifest the same heroic self-sacrificing spirit, of which Protestants prate, but which the Catholic Church alone furnishes examples.

The average number of weekly deaths in Lowell, with a population of about 35,000, since the 1st of July has been eighteen—about the same as last year.

THE POTATO ROT.—From almost every direction we hear complaints of this scourge of the farmer.—Near Newburyport, Mass., whole fields are lost. An exchange says:—"A farmer started with a load from Boston the other day which he supposed to be good, and had not reached half the distance before he was convinced that they were worthless, and 'growing no better very fast,' and he accordingly turned them into a pasture and went home. Some fields have been ploughed up, without attempting to dig at all; and it is observed that in some instances the disease has spread to the squash vines, which are alike destroyed." On Long Island the disease is very bad. Probably one third of the ground planted will never be dug.—Some fields are partially and some entirely gone.—Several farmers are ploughing up the ground without pretending to save any potatoes. Those in rich soil are the worst. The crop on the island must be a very light one. In Central New York we hear the same complaint. The late hot weather and showers will not help the matter any.—*N. Y. Tribune*.

The wheat crop of Wisconsin this year exceeds any ever before harvested in the State.

The New York Chrystal Palace leaks badly, and in the great rain recently the British department fared badly. Queen Victoria's portrait was spoiled, and many rich goods ruined by water. The receipts from visitors do not equal ordinary expectation or give any chance for profit in the speculation, averaging but \$1,500 per day.

DISTINGUISHED CHRISTIANS AT SARATOGA.—Among the recent visitors at Saratoga there were the Pope's Nuncio to Brazil, Father Bedini, Archbishop Hughes, Father Gavazzi, the Rev. Mr. Hilliard, an ex-member of Congress and a distinguished Methodist preacher of Alabama, imbibing simultaneously the Waters of Congress Spring; and Judge Edmonds, the latest expounder of spiritual manifestations, was expected to arrive in the evening. What a splendid company for a small dinner party! Yea, verily, this is a great country.—*N. Y. Herald*.

THE FALL ELECTION! EXCITEMENT AHEAD!—The American Protestant Party is now forming; in a few weeks, and at most a few months, the city of New York will witness the spectacle of a complete political organization and a general local movement upon municipal affairs, directed especially against the claus and hordes of Roman Catholic foreigners, who now virtually control our elections and make a mockery of free suffrage.—*New York Day Book, Saturday, August 13th, 1853*.

HONOR TO LOUISVILLE.—The blackguard street preacher, Kirkland, received no countenance in Louisville. No paper would publish anything of his for either bigotry or money. He was drummed out of the city by the Protestant population. Honor to the Press and the people of Louisville! What a noble contrast between theirs and the conduct of the bigots of Cincinnati! The *Enquirer* and the *Nonpareil* were the only papers in this city which dared to suggest that he was not quite right.—*Telegraph*.

FRUITS OF STATE-SCHOOLISM.—A most fiendish outrage was committed on the North Branch, near the residence of Mr. Elston, on Tuesday afternoon last. We learn that a party of boys ranging from fourteen to eighteen years of age, are in the habit of repairing almost daily to the vicinity of Mr. Elston's residence, where they engage in bathing, and in compelling or inducing smaller boys to rob the neighboring gardens of vegetables and fruits, which they either eat or destroy. On Tuesday last, these young ruffians took a little boy with them, a son of Mr. Lutz, aged about ten years, whom they tried to compel to enter Mr. Elston's garden to steal fruit. This the little fellow refused to do. They first tried threats, and afterwards proceeded to plunge him into the river, expecting that would overcome his repugnance to stealing. The brave little boy, we are told, refused as he was able to speak, imploring them at the same time not to drown him. But the heartless wretches persisted until life was extinct, and then ran away, leaving his body in the river. All Tuesday night his agonized parents and a few friends were searching the river for him. Yesterday morning they found him floating in the river near the place of his murder.—*Chicago Press*.

SENSIBLE REMARKS.—Under this heading, the following is going the rounds. It is an extract from the anniversary address of the Rev. H. Ward Boecher at the Five Points Mission:—"Take the gospel to the miserable outcasts of our city, and no man can preach it unless he does more. It is as though he made a mark in the sand, and the first tide washes it away. Preach the gospel, and the hunger of the man makes him forget it. There is a great deal more gospel in a loaf of bread, sometimes than in an old dry sermon. If I go to a man and bring him in his want ever so much philosophy, he will not hear it; if I come down to him and bring him bread, and clothes, and medicine, this will give him a correct idea of the gospel—one which he can appreciate and understand." The Gospel which the preachers have,—"their only Gospel is Soup. Their arguments are to the belly direct. Quit drinking, and you may earn ten dollars a week; quit stealing, and you can make a better living at a better trade. Protestantism has come to this. "There is more gospel in a loaf of bread sometimes, than in an old dry sermon." We believe you.—*Shepherd of the Valley*.

MENTAL DISEASE.—There are thirty-one thousand insane and idiotic persons in the United States—one to every eight hundred inhabitants.—*Boston Pilot*.

SOULE.—Some of the papers condemn, in warm terms, the scandalous conduct of Soule in receiving the fillibusters, hearing their speeches, and making an extravagant one himself. We hope that Spain will refuse to recognise him.—*Boston Pilot*.

BWARE OF IRISH SERVANT GIRLS!—When Gavazzi stated in New York during one of his addresses that all Irish servant girls were Jesuits in disguise, we took occasion to make a few remarks on the spirit which influenced him in adopting such a contemptible course. We are again called upon to pity the blind zealots who harp his words, attempt by every means in their power, to take away the prop which supports many a careworn widow and many a homeless orphan. Steeled by a blasting prejudice against Catholicity and those who profess it, these men would not shrink from their damning purpose, no matter what the calls of humanity, or the upbraids of their sacred consciences. It is not enough for them to attack the faith of our fathers and belie our priesthood. It is not enough for them to kidnap our children and brand us as traitors in the land; they must evict the poor and defenceless servant girl from Protestant roofs, because she is Catholic, and leave her among strangers to struggle for a sustenance as best she may. The watchword of these fanatics is, "beware of Irish servant girls;" let them beg or starve, let them fall into the temptations which are thrown in their path, and damn their immortal souls, if they will, but do not give them a shelter. Such is the tone of the modern Protestantism that wages war upon the weak, and attempts to snatch the food from the mouths which need it. The truth or falsity of a dogma of faith is no longer deemed worthy of Protestant investigation; but when all other schemes become abortive, when riots, church burning, and wholesale murder, have been tried without effect, women must bear the brunt of the bigots' vengeance and contumely. The *New York Book*, a rabid anti-Catholic paper, cautions all housekeepers against Irish servants: the pulpits of the Protestant churches re-echo the warning, and sad must be the effect should such a caution and such a warning be heeded. But even then this attempt to shake the faith of the poor, hard-working, virtuous Irish girls, can never succeed. Theirs is no downy faith or velvet discipline—their's is no conscience that yields the slightest pressure or seeks a new road to heaven to shun an unfavorable circumstance. No matter what our American Protestants think of that freedom of thought and speech granted to all citizens of the Republic by the men of "the steel toned era;" no matter what protestations they make to defend themselves from the charge of being intolerant to every one that professes Catholicity on this soil; they labor hard, in the light, and under cover, to restrict our rights, and lure us to the pathways of error. But all their machinations will end in disgrace, for ravings of the fanatics only show the weakness of his cause, and make more glaring, its absurdities.—*Buffalo Sentinel*.

HARD NAMES.—A Postmaster in Salem County, while puzzling out a very uncertain superscription on the Irish letter, jocosely remarked to an intelligent son of Erin, who stood by, that the Paddies brought a hard set of names to this country. "And yes," replied Pat, "but they git devilish sight harder ones, after they arrive here."

SCENE. A "CAMP MEETING."—Deacon:—Sister Jones, Sister Jones, do you feel happy yet? Sister Jones:—So happy, Deacon; I feel as if I was in Beelzebub's bosom. Deacon:—Not Beelzebub's bosom, Sister Jones. Sister Jones:—Well; one of the patriarchs—I don't care which—Oh, Glory! Glory! (Here Sister Jones "loses her strength," and is picked up by the dream.)

PROTESTANT PRAYERS.—We (*Boston Pilot*) clip the following paragraph from the *Boston Herald*. The article is an exposition of the Protestant method of praying. The Bishop Wainwright spoken of is the person whom Fanny Fern mistook for the Pope.

"The subject was suggested by reading that the crystal palace letter writer was assured the opening written prayer of Bishop Wainwright was the most eloquent and convincing oration ever delivered at the Throne of Grace." The paragraph from which we extract this delectable sentence adds—This is but little short in inappropriate ridiculousness of what a Bostonian said of a prayer by Edward Everett—who in his younger days took orders—that it was the most eloquent prayer ever addressed to a Boston audience. The last remark is passable, the first most absurd and outrageous.

We are reminded in this connection of a resolution passed on board the steamship *Great Western*, some ten years ago. A great storm arose, and it lasted many days. The ship was in great peril, but the waves subsided and she was safe. Among the passengers were a large number of clergymen returning from the World's Convention. So they, as in duty bound, held a meeting in the cabin to express gratitude for their preservation. A committee was appointed to prepare resolutions. Among those reported was one which read something like this:

Resolved that the thanks of this meeting be presented to Almighty God, for His goodness in preserving us from the perils of the deep.

A recent case of a Methodist clergyman in the vicinity of Boston, has just come to our ears. He wants to get up a revival, and remarks:—"I mean to get up such a revival in this place, as will make hell turn pale and the devil howl." This may be very correct and very impressive in his own estimation, but it has an abhorrent sound, especially so, as coming from the lips of a professed minister of the gospel.

We will close this somewhat rambling article by giving a specimen of Rev. Mr. Muffit's style. The subject was the re-union of friends in heaven. The speaker in one of his rhapsodies broke forth:—"Meet me in heaven?" yes, blessed be God, I'll meet you there. Me thinks I hear a voice from an angel cherub boy as he bends down over some bright rosy cloud, whispering in tones of celestial sweetness, Father! meet me in heaven. Allelujah to the Lamb that was slain for me,—I'll meet you there my cherub child."

The *St. John's Weekly Freeman* gives a sad picture of the workings of the Liquor Law; it quotes the *Gleaner* as to the state of society in Chatham:—

"As far as this country is concerned, the Liquor Law is a dead letter. No Licenses were granted by the Sessions. The opinion having been pretty extensively propogated, based, it is said, on declarations made by members of the Legislature, and by gentlemen of the Legal profession, that the law is inefficient, and that no fine can be exacted under it, the natural consequences have resulted therefrom. The shops that formerly sold under a license, as well as nearly all the taverns, now sell without one, as well as a host of others. The consequence is—liquor is more abundant than formerly, and in the town of Chatham more rioting and dissipation is to be seen by day and night, than has been witnessed for many years past."

FIRE.—On Wednesday evening, about 8 o'clock, a fire broke out in some back sheds, in rear of the premises occupied by Mr. Conway and Mr. Durochier, Main street, St. Lawrence Suburbs. For some time the appearance was threatening in the extreme; but owing to the promptitude with which the Fire Companies came upon the spot, and the energy with which they worked, the flames were soon got under.

MONTREAL EXCURSION.—The first edition of the Excursion from Montreal to this city, arrived here last evening—numbering about two hundred and fifty, about half of whom were ladies. The President and other officers of the Institute arrived with a portion of the members. They were received at the cars by the Mechanic Association of this city—the ladies were despatched in carriages to the houses of members—and the gentlemen formed a procession, and were escorted to the City Hall, with music by the Portland band. Arrived at the City Hall, from the top of which waved the English and American Ensigns, fireworks were let off, under the direction of Mr. Creech. On entering the Hall, Mr. Bancroft, the Vice President of our Association, introduced the officers of the Montreal Institute to the M. C. M. Association, and he was welcomed with his associates by Mr. Barnes, (the President) and was responded to by Mr. Bilmer, President of the Institute. A general friendly greeting ensued. The excursionists manifested much feeling at the warmth of their reception. The citizens were out by hundreds, filling the Depot grounds, and accompanying the procession to the Hall. About five hundred are expected in the evening's train, and the remainder to-morrow.—*Portland Eastern Argus*, August 23.

MONTREAL SHIPPING.—There appears to be a considerable movement taking place in respect to our Montreal shipping. Not only are we to have a steamship company; but we hear that another joint stock company is to be formed to build six iron clipper ships of the very best character, each of about 800 tons burthen, to make regular voyages between this port and Liverpool. The completion of the Portland Railway will allow them to continue the Canadian trade throughout the winter; making Portland the place of entry during that season. It is further said that some individual ship-owners are about to build propellers for the trade between British parts and the St. Lawrence.—*Herald*.

It gives us great pleasure to hear that the Hon. Mr. Morris previous to his retirement from the office of Post Master General, turned his attention to the subject of introducing into Canada the money order system—which has worked so well in the General Post Office of Great Britain—and has corresponded with the Imperial Department on the matter. The immense convenience to parties remitting or receiving small sums through this channel renders its adoption here a great object. We are sure our new Post Master General will not spare any pains to bring the plan into operation; we hear, indeed, that an employe of the Post office proceeds to England by the return of the *Sarah Sands* to take on the spot complete information on the machinery by which it is there worked.—*Pilot*.

Married.

In this city, at the French Cathedral, on the 22d inst., by the Rev. Mr. Connolly, Mr. P. M. Burke, eldest son of Michael Burke, Esq., Merchant, of the city of Dublin, Ireland, to Maria Georgina, second daughter of Mr. W. Rice, of Montreal.

WORMS! WORMS! WORMS!

A great many learned treatises have been written, explaining the origin of, and classifying the worms generated in the human system. Scarcely any topic of medical science has elicited more acute observation and profound research; and yet physicians are very much divided in opinion on the subject. It must be admitted, however, that, after all, a mode of expelling them and purifying the body from their presence is of more value than the wisest disquisitions as to their origin.

Such an expelling agent has at last been found.—Dr. McLane's Vermifuge proves to be the much sought after specific—its efficacy being universally acknowledged by the entire medical faculty. As further proof, read the following from a lady—one of our own citizens:

New York, October 15, 1852.

This is to certify that I was troubled with worms for more than a year. I was advised to use McLANE'S CELEBRATED VERMIFUGE. I took one bottle, which brought away about fifty worms; I commenced improving at once, and am now perfectly well. The public can learn my name, and further particulars, by applying to Mrs. Hardie, No. 3 Manhattan place, or to E. L. Theall, Druggist, corner of Rutgers and Monroe streets.

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

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

WM. LYMAN & Co., St. Paul Street, Wholesale Agents for Montreal.

LONGUEUIL CONVENT.

THE Scholastic Year of this Establishment commences on the 6th of SEPTEMBER next. As it is regarded as highly important that all Boarders should enter at the very commencement of the year, it is requested they will arrive on the day above mentioned. Longueuil, Aug. 22, 1853.

A SIZAR OF T. C. D.

WHO has had very great experience in teaching, the university entrance course, and every department of a finished English Education, would form an engagement in a College or Seminary, as Classical or English Assistant, or both.

Advertiser would establish a General School in any of the Provincial Towns if sufficiently encouraged.

Testimonials and references of the highest respectability can be given. Advertiser's wife would undertake to instruct in English, Music, &c.

Communications addressed J. P. M., St. Anne's de la Poutre, County of Kamouraska, C. E., will be attended to.

GROCERIES, SUGAR, &c. &c.

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

JOHN PHELAN.

Montreal, August 20, 1852.

EUROPEAN IMMIGRATION TO THE CANADAS AND WESTERN STATES, BY TRAIN & CO.'S LINE.

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

From Liverpool to Boston,	\$18 00
" " Albany, N.Y.,	18 00
" " Buffalo, N.Y.,	22 00
" " Kingston, C.W.,	22 50
" " Columbus, O.,	24 00
" " Montreal, C.E., via Vermont and Canada Railroads,	29 00
" " Toronto, C.W.,	23 00
" " Hamilton, C.W.,	23 00
" " Cleveland, O.,	23 50
" " Sandusky, O.,	23 50
" " Dunkirk, N.Y.,	22 00
" " Toledo, O.,	23 50
" " Detroit, Mich.,	24 00
" " Cincinnati, O.,	24 00
" " Chicago, Ill.,	25 00
" " St. Louis, Mo.,	25 00
" " Milwaukee, Wis.,	25 00

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

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

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

Two oz. of Tea; 8 oz. of Sugar; 5 lbs. of Oatmeal; 2 1/2 lbs. Navy Bread; 1 lb. Wheat Flour; 2 lbs. Rice.

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

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

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

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

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

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

PACKET SHIPS WHICH ARE DISPATCHED IN THIS LINE:—

STAR OF EMPIRE,	- - -	Captain Brown.
WESTERN STAR,	- - -	Captain Thayer.
FRANK PIERCE,	- - -	Captain Marcy.
PRESIDENT,	- - -	Captain Cummings.
CHARLOT OF FAME,	- - -	Captain Knowles.
STAFFORDSHIRE,	- - -	Capt. Richardson.
PARLIAMENT,	- - -	Captain Sanjesson.
NORTH AMERICA,	- - -	Captain Dunbar.
DANIEL WEBSTER,	- - -	Captain Howard.
PLYMOUTH ROCK,	- - -	Captain Caldwell.
SUNBEAM,	- - -	Captain Putnam.
LEVI WOODBURY,	- - -	Captain Nickerson.

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

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

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

(copy.) "Boston, Jan. 22nd, 1849.

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

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

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

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

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

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A liberal discount is made from the foregoing prices to Booksellers, Teachers, and others, purchasing in quantities. J. Murphy & Co. have the pleasure to announce to their numerous friends and patrons, that in addition to their own list of School Books, their arrangements with the principal publishers, are such, as to receive all new works on Education as soon as issued—and to keep a large stock constantly on hand, which enables them to supply orders with the least possible delay.

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

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

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

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

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For Students not learning Greek or Latin,	125
Those who remain at the College during the vacation, will be charged extra,	15
French, Spanish, German, and Drawing, each, per annum,	20
Music, per annum,	20
Use of Piano, per annum,	8

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No uniform is required. Students should bring with them three suits, six shirts, six pairs of stockings, four towels, and three pairs of boots or shoes, brushes, &c.

Rev. P. REILLY, President.

WANTED,

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

METROPOLITAN MAGAZINE AND BROWNSON'S REVIEW. CANADA WEST AGENCY.

THE enlargement and improvement of the METROPOLITAN commences with the August Number. Persons anxious to subscribe can be furnished by the undersigned with the numbers from the commencement. The Nos. of BROWNSON'S REVIEW for 1853, can also be supplied.

The Subscriber offers to furnish the REVIEW free of postage to those who shall subscribe for both periodicals. Terms of the METROPOLITAN, \$2 per annum; BROWNSON'S REVIEW, \$3.

The subscriber would be glad to hear from parties desiring to act as Local Agents for these valuable Catholic periodicals. Agents are wanted in all the towns of Upper Canada, to whom a liberal per centage will be allowed. Address,

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EDWARD FEGAN Has constantly on hand, a large assortment of BOOTS AND SHOES, WHOLESALE AND RETAIL, CHEAP FOR CASH. ALSO, A quantity of good SOLE LEATHER for Sale, 232 St. Paul Street, Montreal.

FRANKLIN HOUSE,

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

THE FURNITURE Is entirely new, and of superior quality. THE TABLE Will be at all times supplied with the Choicest Delicacies the markets can afford.

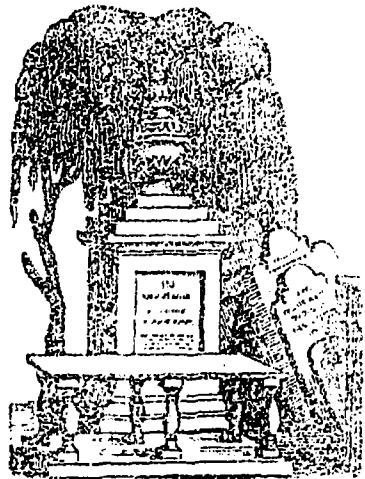
HORSES and CARRIAGES will be in readiness at the Steamboats and Railway, to carry Passengers to and from the same, free of charge.

NOTICE.

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

WILLIAM CUNNINGHAM'S MARBLE FACTORY,

BLEURY STREET, (NEAR HANOVER TERRACE.)



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

N.B.—W. C. manufactures the Montreal Stone, if any person prefers them. A great assortment of White and Colored MARBLE just arrived for Mr. Cunningham, Marble Manufacturer, Bleury Street, near Hanover Terrace.

MONTREAL MARKET PRICES.

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

IMMIGRATION.

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

HENRY CHAPMAN & CO. St. Sacramento Street.

May 12th, 1853.

NEW CANTON HOUSE, DALHOUSIE SQUARE.

GROCERIES FOR ONE MILLION

SUGARS—Loaf, Crushed, and Bright Muscovado-TEAS—Gunpowder, Old Hyson, Young Hyson, Imperial, and Fine Tworkay.

J. PHELAN.

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

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Also, 200 lbs. of HONEY for Sale at the New Canton House, Dalhousie Square.

J. PHELAN.

Montreal, July 6, 1853.

NEW OIL AND COLOR STORE.

WINDOW GLASS, PUTTY, GLUE, LINSEED OIL, LAMP BLACK, PARIS GREEN, WHITING, WHITE LEAD, FIREPROOF PAINT, &c., &c.

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N.B.—House Painters Wanted. July 6, 1853.

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G. D. STUART, 154, St. Paul Street, Opposite the Hotel-Dieu Church.

Montreal, December 16.

(Copy.)



CORPORATION OF MONTREAL.

NO. 233.

PUBLIC NOTICE

IT IS HEREBY GIVEN, that according to the requirements of the said Act, 14 and 15 Vic., cap. 51, the subjoined By-law of the Council of the City of Montreal, No. 233, to authorize the Corporation to take Stock in the Montreal and Bytown Railroad Company...

J. P. SEXTON, City Clerk.

CITY CLERK'S OFFICE, City Hall, Montreal, 2d August, 1853.

(Copy.)



CORPORATION OF MONTREAL.

NO 233.

BY-LAW

OF THE COUNCIL OF THE CITY OF MONTREAL, TO AUTHORIZE THE CORPORATION TO TAKE STOCK IN THE MONTREAL AND BYTOWN RAILROAD COMPANY, AND TO ISSUE BONDS THEREFOR.

WHEREAS A Rail Road from the City of Montreal to Bytown, in the Ottawa District of Canada West, which shall run across the Island of Montreal, in a line or direction North of the Mountain of Montreal, and have a terminus within the limits of the said City, north of St. Lawrence Street in the St. Lawrence Ward of this City, will promote the trade and prosperity of the said City, and it is desirable and necessary to aid in the establishment and formation of such a road.

At a Special Meeting of the Council of the City of Montreal, held in the City Hall of the said City of Montreal, this First day of August, in the now year of Our Lord One Thousand Eight Hundred and Fifty-three, under and by virtue of the Act of the Provincial Legislature, 14 and 15 Vic., Cap. 123, in the manner and after observance of all the formalities prescribed in and by the said Act; at which said meeting not less than two-thirds of the members of the Council to wit, the following members thereof, are present, viz:—His Worship the Mayor the Honorable CHARLES WILSON, ALDERMEN WHITLAW, WHITNEY, TRUDEAU, VALOIS, LARKIN, COUNCILLORS TIPPIN, CUVILLIER, STARNES, CORSE, CAMPBELL, MARCHAND, LARRELLE, BLEAU, ADAMS, MUSSEN, HOMER, M'CAMBRIDGE, BRONSON, THOMPSON, COUSOL & PAPIN.

It is Ordained and Enacted by the said Council, and the said Council do hereby Ordain and Enact, subject to the consent of a majority of the qualified electors of the City of Montreal first had and obtained, in the manner stipulated and provided for, in and by the Act 14 & 15 Vic., Cap. 51.

Section 1.—That upon the conditions and terms hereinafter stipulated and provided for, the Mayor of the said City shall be, and he is hereby authorized and required, for and on behalf of the Corporation of this City, to subscribe for and take 4000 Shares in the stock of the Montreal and Bytown Rail Road Company, chartered by Act of the Parliament of this Province.

Section 2.—That the Mayor and Council of the said City, are hereby authorized and empowered to borrow such sum or sums of money as may and will be required to pay the subscription for the said 4000 shares so required by the preceding Section of this By-Law, to be taken in the Chartered Stock of the said Montreal and Bytown Railroad Company, and the interest thereon, as the same may be required to be paid, from time to time, by instalments or otherwise, as the construction of the said Railroad shall be proceeded with to completion; and for the purpose of borrowing the said sum or sums of money to pay the said subscription and the interest thereon as aforesaid, or for the payment or satisfaction of the same directly, if desirable. The said Mayor and Council of the said City, shall be, and they are hereby authorized and required, from time to time, and as often as may be necessary, to issue, sell and dispose of Bonds or Debentures of the said Corporation of the said City of Montreal. Signed by the Mayor of the said City and Counter-Signed by the City Clerk thereof, for a sum or sums, not exceeding in all, the sum of One hundred and twenty-five thousand pounds currency, the said bonds to bear interest at six per cent. per annum; payable Semi-Annually; to be payable not less than twenty-five years after date; and not to be issued for sums of less than one hundred pounds each.

Section 3.—That the said Mayor shall not be authorized to subscribe for the said stock, nor the said Mayor and Council to borrow money or issue Bonds or Debentures of the said Corporation therefor, in the manner provided for, in and by the two preceding Sections of the By-Law, except upon the following express terms and conditions, to wit:— 1stly.—That the whole amount of the Chartered Stock shall be first subscribed for, and taken up, by bona fide and responsible stockholders.

2ndly.—That a bona fide Contract or Contracts shall be made for the construction of the whole of the Road from Montreal to Bytown, and good sufficient security shall be given to the satisfaction of the Council of the said City, for the fulfilment and Execution of the said Contract or Contracts.

3rdly.—That the line of the said Road, shall run North of the Mountain of Montreal, and that the said Road shall have a terminus within the said City North of St. Lawrence Street, and below or East of the Coté a Baron therein.

4thly.—That the Council of this City shall not be called upon to pay or contribute, for, or on account of the Stock to be subscribed for, under this By-Law, except in proportion, pro rata with all other Stockholders; and that the Stock to be subscribed for, under this By-Law, shall be payable, at the option of the said Council of this said City, either in money or in Bonds or Debentures of the Corporation, to be issued under the authority of this By-Law, which bonds or debentures, if offered in payment of the said Stock, shall in all cases be taken, at a par value.

5thly.—That neither in the event of its being necessary at any time hereafter to augment the Capital Stock of the said Montreal and Bytown Railroad Company, or of any other contingency or event whatsoever, shall any privilege, preference or advantage, attach, or be given to, any new or additional Stock over the Stock subscribed for, or held by the said Corporation nor shall any privilege, preference or advantage be allowed or given to the subscribers to, or holders of the said new or additional Stock, in preference, or to the prejudice, of the said Corporation.

6thly.—That the said Montreal and Bytown Railroad Company, bind and oblige themselves, that if ever they form a junction with the North Shore Railroad from Quebec, or with any other Railroad from Quebec, or any other place north of the Island of Montreal, such junction shall be made within the limits of the city of Montreal, and no where else.

And lastly.—That, according to the requirements of the said Act 14 and 15 Vic., cap. 51, this By-Law be submitted to the qualified Electors of the City of Montreal, after public advertisement thereof, in the manner and for the number of times provided for, in the said Act, and that it be adopted with the consent of the majority of the said Electors, to be ascertained by the votes of the said Electors, to be taken in the same manner as is provided in the Act of Incorporation of the said City for the Election of Mayor and Councillors, in the City Hall of the said City of Montreal, between the hours of ten o'clock in the forenoon and four o'clock in the afternoon, each day, from Thursday the first, to Thursday the fifteenth day of September next, both days inclusive.

(Signed) CHARLES WILSON, Mayor. J. P. SEXTON, City Clerk.

GLOBE FIRE AND LIFE INSURANCE COMPANY OF LONDON

CAPITAL—£1,000,000 STERLING,

All paid up and invested, thereby affording to the Assured, an immediate available Fund for the payment of the most extensive Losses.

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Losses promptly paid without discount or deduction, and without reference to the Board in London. HENRY CHAPMAN, Agent Globe Insurance. May 12th, 1853.

USEFUL & CHEAP CATHOLIC BOOKS

FOR GENERAL CIRCULATION,

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

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

EXTRACTS FROM NOTICES OF THE PRESS.

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

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

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

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

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

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

"New Lights" is in every chapter elegant and readable, and in several places reminds us of Professor Wilson's "Lights and Shadows of Scotch Life," than which we could pay neither author nor authoress a higher compliment."—Montreal Commercial Advertiser.

"This new work from the pen of Mrs. Sadlier, will we doubt not add to the already well earned reputation that the lady enjoys, as the authoress of several charming Irish tales, in which the manners and national characteristics of her countrymen are delineated with great power, and admirable fidelity."—Montreal True Witness.

"This, the best production of Mrs. Sadlier's clever pen is most appropriately dedicated to the people of Ireland. It is without exception or question, the most felicitous picture of the state of Ireland that has been drawn by any artist of the present day. We know of no writer of Irish romance except poor Bannion, who has so thoroughly comprehended, or honestly exposed the real causes of Irish discontent, wretchedness, and insubordination. If the scene were laid in Carolina, instead of Conemara,—if the victims were negroes and not of European complexion—Savages and not civilized beings—Pagans instead of Papists—then indeed might Mrs. Sadlier hope to eclipse Mrs. Stowe in English popularity, and have her apotheosis proclaimed at St. Paul's House, as it is the press of this country will fittingly the "cold shade of silence" over her admirable tale."—London Catholic Standard.

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This is considered by competent judges as the most complete, and at the same time, the most concise Catechism of the Christian Religion and of Scripture History that has yet been offered to the public. It is admirably adapted for adults requiring instruction as well as for children. The answers are all so condensed that they are easily committed to memory; and there is not a single point connected with religion, either of doctrine, discipline, or ceremonial, that is not fully explained. We know that this work requires only to be known to secure for it a very wide circulation. In order to place the work within the reach of every person, we have determined to put it at the following prices: 12mo. 440 pages, half bound, 1s 10d; muslin, 2s 6d; to schools and colleges we will put them at \$25 per 100.

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A Book which should be adopted in every Catholic School: CATECHISM of GEOGRAPHY. For the use of the Brothers of the Christian Schools. This will supply a want long felt by Catholics, as their children were obliged to study geography, if at all, from books which represented the people of every Catholic country as ignorant, superstitious, and revengeful. 12mo. of 140 pages, price only 1s; or, 7s 6d per dozen.

D. & J. SADIÉRIE & Co., Corner of Notre Dame and St. Francis Xavier Streets, Montreal. For Sale by H. COSGROVE, 34 St. John Street, Quebec. August 16, 1853.

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

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West Troy, N. Y., Feb., 1853. HITCHCOCK & Co., Agents, 116 Broadway, New York.

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A Tale of the New Reformation, by Mrs. J. Sadlier, 18mo. of 450 pages, printed on fine paper, and illustrated with two original designs, price in muslin only 2s. 6d.

The main object of this story is to bring under the notice of Catholics in America, and of Irish Catholics in particular, the nefarious system of proselytism going on from day to day and from year to year in the remote and famine stricken districts of Ireland; the fearful persecutions and temptations by which the starving poor are incessantly assailed, and their steadfast adherence (with comparatively few exceptions) to the ancient faith of their fathers.

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

DOCTOR MCTUCKER

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

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Mrs. REILLY,

MIDWIFE.

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

JOHN O'FARRELL,

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Office, — Garden Street, next door to the Ursuline Convent, near the Court-House. Quebec, May 1, 1851.

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ADVOCATES,

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Corner of Notre Dame and St. Vincent Streets, opposite the old Court-House,

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

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Montreal, May 11.

ROBERT McANDREW.

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(FROM BELFAST),

38, Sanguinet Street, north corner of the Champ de Mars, and a little off Craig Street,

BEGS to return his best thanks to the Public of Montreal, and the surrounding country, for the liberal manner in which he has been patronized for the last nine years, and now craves a continuance of the same. He wishes to inform his customers that he has made extensive improvements in his Establishment to meet the wants of his numerous customers; and as his place is fitted up by Steam, on the best American Plan, he hopes to be able to attend to his engagements with punctuality. He will dye all kinds of Silks, Satins, Velvets, Crapes, Woollens, &c.; as also, Scouring all kinds of Silk and Woollen Shawls, Moreen Window Curtains, Bed Hangings, Silks, &c., Dyed and Watered. Gentlemen's Clothes Cleaned and Renovated in the best style. All kinds of Stains, such as Tar, Paint, Oil, Grease, Iron Mould, Wine Stains, &c., carefully extracted.

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Montreal, June 21, 1853.

Printed by JOHN GILLIES, for the Proprietors.—GROGAN & E. CLERK, Editor.