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# CATHOLIC CHRONICLE.

VOL. III.

MONTREAL, FRIDAY, JULY 15, 1853.

NO. 49.

## PASTORAL ADDRESS OF THE BISHOPS OF THE PROVINCE OF DUBLIN ASSEMBLED IN SYNOD.

TO THE CATHOLIC CLERGY AND LAYTY OF THE PROVINCE.

With sentiments of the profoundest gratitude to the Giver of all good gifts for the merciful providence with which He has watched over us and our holy religion amidst the trials and sorrows of past times, and preserved us for happier days, we have to announce to you, dearly beloved brethren, the termination of the first Synod of the Ecclesiastical Province of Leinster that has been held for the last two hundred years.

In conformity with the discipline of the Holy Catholic Church, this Synod was convened for the purpose of promoting piety and virtue, correcting abuses, providing for the interests of religion, cultivating Christian charity among all classes, and cementing more closely the bonds of union which bind us to the Apostolic See, the fountain and centre of all spiritual jurisdiction.

To aid us in securing the attainment of these objects, so important for your eternal welfare, but which mere human means could not secure, we demand your co-operation, inviting you to raise your hands in fervent prayer to Heaven for your Prelates, to beg of the Father of Lights to guide and direct them, and to assist them in their deliberations. In the same spirit of distrust in our own strength, but of confidence in the power of prayer, we opened our proceedings by a solemn invocation of the Holy Ghost, imploring of Him who promised to be with His Church all days, even to the consummation of ages, to be with us and to assist us by His lights and inspirations, and to give us all the wisdom and prudence that are necessary to feed the portion of Christ's flock committed to our care.

Having invoked the blessings of Heaven upon us, we commenced and continued our deliberations with the image of our crucified Redeemer before us, to teach us that the Prelates of the Church should know nothing but Christ, and Him crucified, and that they should be filled and animated with that spirit of charity which induced Him to shed His blood on Mount Calvary for the salvation of our immortal souls.

It must have fallen under your observation, dearly beloved brethren, that, when we were assembled before the altar of the living God, we made a solemn profession of our Faith and of the obedience and veneration which we owe to the successor of St. Peter, Christ's Vicar on earth. We were not called on to devise new schemes of belief, nor were we tossed about by any wind of doctrine. Our Faith is that of the Holy Catholic Church, unchanged by the lapse of ages or the vicissitudes of temporal things. As there is but one God and one Baptism, so there is but one Faith, and that Faith, like its Divine Author, Jesus Christ, is the same yesterday, to-day, and for ever. By our obedience to the Holy See, we are connected with the rock upon which Christ built His Church, against which the gates of Hell shall never prevail, and we enjoy the inestimable benefit of being joined in communion with the countless millions of Catholics who are spread over the face of the globe, who all profess the same doctrines, offer the same sacrifice, receive the same Sacraments, obey the same Supreme Head, and thus constitute that wonderful kingdom of God upon earth, which (according to the Prophet) was to consume and to break into pieces all other kingdoms, but which itself was never to have an end.—Dan. ii., 44.

Having thus assembled in accordance with the spirit of the Church, and under the influence and invocation of the Holy Ghost, we confidently trust that the Synod just terminated will be the source of many graces and benedictions to our province. We cannot, however, as yet inform you of the nature of its decisions, as before they shall be published we shall submit them to the examination and judgment of the Apostolic See, to whom the wisdom of the Church reserves the right of approving, controlling, or correcting the acts and statutes of Provincial Councils. But, anxious to give you a pledge of our zeal for your eternal interests, and of our affection for you, we cannot separate without addressing to you a few words of consolation and encouragement, and imparting to you from our inmost hearts the benediction of the Apostle, "Grace and peace from God our Father, and from the Lord Jesus Christ."

We address you with the more confidence, being well aware, dearly beloved, of the feelings of reverence and affection with which you respond to our Pastoral care, and knowing that with the instinctive discernment of the sheep mentioned in the Gospel, you recognise in the words which we address to you the accents of the Divine Pastor, uttered by His representatives, and directing you to the pastures of eternal life. You thus prove yourselves to be deeply impressed with that important lesson taught by Our

Lord in His Gospel, that those who hear the words of His Minister with respect and attention reap the same merit as if they had rendered that tribute of honor and obedience to Himself in person. We need scarcely, therefore, exhort you to continue, as you have always done, to listen with respect to your Pastor's words, and to seek lessons of wisdom from his lips. Ignorance of religious duties is the occasion of the ruin of innumerable souls. Of how many may it be said with the Prophet: "Because they had not wisdom, they perished through their folly."—Baruch, ii., 28.

But it is not enough to be diligent in seeking religious instruction for yourselves; you should also be zealous in procuring for your children the knowledge of Jesus Christ, which you so highly appreciate, being careful to imbue their infant minds with the odor of that life-giving name, and to blend its virtues and its sanctity with their entire system of education, domestic and eternal. Of all the duties that bind you to your fellow-creatures, this is the greatest and most responsible. Appointed by Divine Providence the guardians of the souls of your little ones, that have been made to the image of the Living God, and redeemed by the blood of Jesus Christ, the first and most onerous of all your obligations consists in securing their religious training and instruction at all pains and sacrifices. Your children's destiny is not limited to that narrow space which passes between the cradle and the grave; we are but pilgrims and strangers upon this earth, tending to an everlasting home, for which our brief existence here below is but a preparation. If we live religiously here, we shall be eternally happy with God; whilst, if we do not fulfil our duty in this life towards the Creator, we shall be miserable for an entire eternity. Should you not, then, when there is question for the education of your children, keep these maxims continually in your mind, and regulate so important a business with a view not merely to the interests of this world, but also to the concerns of eternity? Should not the sanctification and salvation of their immortal souls be your first and most anxious thought? For what doth it profit a man if he gain the whole world and lose his own soul?

Though these maxims are clear, and freely admitted by all, yet we find it necessary to repeat and inculcate them, because they are at variance with the spirit of the times in which we live, and are often practically forgotten. The tendency of the world and its votaries is to separate education from religion, to impart the knowledge of this earth and earthly things, and to forget the things of Heaven; to occupy themselves incessantly with matter and all its qualities and modifications, and to forget the care of the souls that are made to the image and likeness of God; to spend their lives in running after and examining the creature that passeth away, and never to devote a moment to the consideration of the great Creator of all things, in whom we live, we move, and have our being. What is still worse, under the pretence of education, errors of the most fatal kind are frequently instilled into the tender minds of youth, who are often infected with the worst principles of rationalism, scepticism, and infidelity, before they are aware of their danger. Almost in every country attempts are now made to poison the fountains of knowledge. Defeated on the ground of reason and revelation, the enemies of religion have directed all their efforts to the seduction of unsuspecting youth; so that it would appear that the great question of the present day is education, and that the school is the battle-ground on which the fate of the rising generation is to be decided.

Under such circumstances, and with all the authority of the Pastor's voice, which should never be absent from his flock, and which should be lifted with peculiar energy in time of trial and danger, we exhort you, dearly beloved, to be most vigilant in preserving your children from the snares that are laid for them, and to be most careful in preserving them from the dangers to which their Faith might be exposed. We are particularly solicitous for the children of the poor, for whose perversion most wicked plans have been devised. Their parents should be most cautious to keep them from those proselytising schools established in great numbers through the country, in which they are provided with food and raiment, on the condition of renouncing the Faith of their Fathers. This vile system of proselytism, which carries on a traffic in the miseries of the poor, and calls on them in the hour of affliction to sacrifice their consciences before relief will be administered, can never be sufficiently execrated. What are its effects? Not to spread Protestantism, but infidelity—not to promote virtue, but vice—not to propagate truth and religion, but lying and hypocrisy. The few unhappy individuals, for they are few—though large sums have been expended by malicious or deluded men in this unworthy traffic—the few unhappy individuals who

have sold their Faith have put off all sense of religion, become hypocrites, and have the shame and degradation of apostasy branded indelibly upon them. From their fruits you will know them. If, then, you value the Faith, the religion, the virtue of your children, preserve them from a system disgraceful in its origin and pernicious in its effects. Of its authors the words of Christ in the Gospel may be understood: "Wo to you, Scribes and Pharisees, hypocrites; because you go around about the sea and the land to make one proselyte; and when he is made, you make him the child of Hell twofold worse than yourselves."—Matt., xxiii., 15.

Whilst calling your attention to the wicked system of proselytism by which our poor brethren are assailed, we cannot but caution you, dearly beloved, who, have been endowed by God with the good things of this world, to avoid the example of the unhappy parents, who, having made a god of this world, give to their children an education exclusively adapted to the idol worship to which they have been devoted, making its riches, honors, and pleasures, the sole or primary objects of their aspirations and affections, or only intermingling enough of religion to satisfy the decency of exterior forms. Neither should you be seduced from the path of duty by the conduct and representations of those parents who, after having imparted to their children in early life the benefits of religious training, do not scruple to send them at a more advanced age, the most dangerous period of youth, when the passions are strongest, and temptations most numerous and powerful, to finish their studies in institutions professedly hostile to the tenets of their religion, or intrinsically dangerous to their Faith and morals. The sad fruits of infidelity, immorality, and sedition, which such institutions have borne in every country, and must necessarily continue to bear, proclaim more impressively even than the solemn admonitions of the Church the folly as well as the guilt of those who sacrifice the only bright hopes and true happiness of their children, to an expediency as unprincipled in its motives as it is frequently deceptive in its promises.

The establishment of a Catholic University, so long and ardently desired, and so necessary in a country like ours, where there are so many hostile educational establishments richly endowed at the public expense, and where Catholic education was so long and strictly prohibited, must deprive each person of every pretext for the course they have pursued, furnishing, as it will, to our youth an education as liberal and comprehensive as it will be thoroughly religious in its spirit and principles, and constituting an era in the history of our national Church. An institution so vast in its nature and importance necessarily demanded considerable time to collect the pecuniary funds requisite for the work, and could not be hastily started into existence. Now that the contributions of our own people have been so efficiently seconded by the liberality of the Catholics of England and the noble generosity of our brethren beyond the Atlantic, to all of whom we can never be sufficiently grateful, and that the obstacles which for a time obstructed the agency of the venerated and accomplished scholar who fills its presidential chair have been happily removed, we hope that its doors shall be shortly thrown open, not only to our own students, but to the Catholic youth of those countries which have so cordially and generously assisted in promoting its establishment. Apart from the intrinsic merit and local want of such an institution, the repeated and earnest recommendation of the Supreme Pastor, the slightest intimation, of whose wishes, as Christ's Anointed Vicar upon earth, should be received by us with filial reverence and affection, whose paternal heart throbs with such a profound sympathy for our spiritual wants and interests, and whose love and honored name will be for ever cherished by a grateful people as that of the first amongst their benefactors who consoled and relieved them in the hour of agonising suffering and affliction should inspire us with an invincible zeal, energy, and perseverance in the prosecution and promotion of a work which the wisdom that sits by his throne and assists his councils, and the experience of the entire Christian world, combine in urging as of such vast importance to the interests of religion and literature.

Whilst instructing and exhorting you to provide for the religious education of your children, we need scarcely admonish you of the obligation you are under of exercising the strictest vigilance over the books which are placed in their hands. All books of an irreligious, immoral, and seditious tendency, or calculated in any way to corrupt the heart and mind, are to be carefully avoided. All books to be used in the public schools should be free from every contagion of error, and those which are destined for religious instruction should be approved of by your legitimate Pastors. There are two little works which have been sometimes, though rarely, used by

Catholic children, which we now wish to see banished from their hands. The first is a little treatise on the "Evidences of Christianity," composed by a Protestant dignitary, who has lately distinguished himself by his unprovoked attack on our conventual institutions, under the hypocritical pretence of protecting personal liberty. We need scarcely state that this treatise, coming from the pen of such an author, is Protestant in its principles and tendencies, and that it is not fit for the instruction of Catholic children in the important question of the truth of their religion.

The other work is entitled "Scripture Lessons." It contains most difficult passages from the New and Old Testament, and there are questions proposed at the end of each chapter which would open the way to the teaching of false doctrines, and which the unlearned and unwary might wrest to their own destruction. This little work appears to have been compiled for the purpose of giving a united religious instruction to Catholic and non-Catholic children in the same class. We reprobate such a project. Doubtless if the teacher were a Catholic, he would endeavor to give a Catholic interpretation to the texts of Scripture submitted to him, and Catholic answers to the questions proposed; but a Protestant or Presbyterian would act in the same way, and under them a Catholic child would not be safe. Separate religious instruction, as it was laid down by the statesman who first introduced the National system into Ireland, is the only protection for Catholics. It is contrary to the spirit and practice of our Holy Church to sanction united religious instruction, or to sanction any instruction on matters connected with religion given to Catholics by persons who themselves reject the teaching of the Catholic Church. In addition to the catechetical works, Scriptural histories and extracts already within your reach, and with which our schools abound, it will be our care to provide Scriptural lessons that may be safely placed in the hands of our children which will be adapted to their tender minds, and which will contribute to build up their Faith, instead of undermining it—to foster their piety, instead of exposing it to perish amidst the doubts, difficulties, and conflicting errors that are sure to spring from unauthorised interpretation.

The injunction we now give you to remove the two little works just mentioned from the hands of your children, will be the more easily carried into effect, as the rules of the National Board do not at all require the use of them.

There is another matter connected with schools which is not to be passed over in silence. In the military or regimental schools of this country it has been customary to make Catholic and Protestant children unite in common prayers, or rather to induce Catholic children to join in Protestant prayers. We understand that regulations, drawn up in a more liberal spirit under the present ministry, give full liberty to all engaged in her Majesty's service, and their children, whether in the army or navy, to serve God according to the dictates of their own consciences, and the principles of the religion they profess. Catholic soldiers and sailors are strictly bound to avail themselves of these liberal concessions, and never to consent to assist themselves, or to allow their children to assist, at Protestant prayers, or to take any part in Protestant worship. It is not a narrow spirit of bigotry that animates us in issuing this instruction. We Catholics feel it to be our duty to pray for the spiritual and temporal prosperity and happiness of all mankind. We pray for all with all the fervor of our souls; but we cannot join in prayer, we cannot participate in Divine worship with any except those who hold the same Faith with us, and offer to God the same pure sacrifice which is offered on our altars. Were those who differ from us in religion to understand our doctrines, and to know how fervently we pray for their welfare, they would not offer violence to the consciences of their servants, nor attempt to compel them to take part in prayers of which they cannot approve, and which are not sanctioned by their Church.

Let the answer, then, of the Catholic servant, soldier, or sailor, when attempts are made upon the sacred rights of conscience, whenever pressed to join in prayer, or assist at the religious worship of persons out of his communion, ever be—"My religion teaches me to pray for you, but not with you."

As the Sacraments constitute the necessary and essential means instituted by Jesus Christ, for generating and preserving the life of grace, as, from the pouring of the baptismal water on our head to the unction that fortifies the departing spirit for its last dread combat, the entire economy of our spiritual existence is carried on and sustained by their agency, we cannot sufficiently impress on you the obligations of gratitude you owe to Almighty God for these wonderful works of His love, in which His power, wisdom, and goodness are more strikingly displayed

to the eye of Faith than in all the glories of the visible creation.

These Sacraments may be said to constitute, in an especial manner, the precious pearls of the Gospel, which not only ought not to be cast before swine by being communicated to the unworthy, but which should be treated with the greatest respect and decorum; as the splendid ornaments of the mystical body of Jesus Christ, and set off with every accompaniment that may tend to display their incomparable lustre and beauty. Such an accompaniment the Church has wisely provided in her beautiful ceremonial, so appropriate, so touching, so significant and expressive in its symbolism and forms, but which can never be seen in all its grace and dignity, nor felt in all its impressiveness, unless when displayed on her own consecrated ground, and beneath the hallowed roofs of her temples. It is there, in view of that altar, where the Blood of Calvary, which gives to the Sacraments all their efficacy and virtue, is daily offered up, surrounded by the solemn emblems of religion, which speak to the soul, and touched by the holy associations of the place, that the heart of the believer becomes duly moved and impressed with the holiness of those august and venerable institutions.

It was owing, as you are well aware, to a painful necessity, the result of a relentless persecution; that we were first compelled to administer these Sacraments in the houses of the Faithful; but now that the necessity has passed away, the practices which it generated should be, as far as possible, discontinued, and the salutary discipline of the olden times restored.

It is true that all the injuries and humiliations which persecution inflicted on her could not rob our holy religion of that Divine beauty which characterises her as the fair and spotless Spouse of Jesus Christ; that, when chained in the dust, like the captive daughter of Sion, or driven for refuge to the obscure garret or mountain cave, the light of her countenance not only redeemed and brightened the place of her abode, but caused every heart that approached her to throb with love and adoration. But now that the days of her sojourn in the desert have passed away, that the temples of religion have been thrown open to her, that she has resumed her bridal ornaments and her throne in the sanctuary, is it not just and meet that we should honor her by every mark of respect and homage in our power, and make her this joyful and affectionate reparation for the injuries and humiliations of the past.

It was with this view that all the Bishops of Ireland, assembled in the National Synod of Thurles, determined to restore the ancient discipline of the Church, and decreed that the Sacraments of Baptism, Penance, and Matrimony should henceforward, as much as possible, be administered with all proper solemnity, and according to the Roman Ritual in our churches. We congratulate you on the happy change which has already been effected on this important point, and on the approach which has been made to the re-establishment of a discipline similar to that of other Catholic countries. In order that the change may be more complete, we exhort you most earnestly to unite with your Pastors in ornamenting and rendering your churches fit and proper places for the administration of the public rites of our religion. Will any exertions appear too great to effect all this, when we reflect that the same Sacrifices which was offered on Calvary is renewed in our churches, and that Jesus Christ condescends to dwell day and night upon our altars?

But while attending to the external decorum of the house of God, we are to be still more zealous in preparing the living tabernacles—our souls—for a worthy participation of the Sacraments, lest, by receiving them unworthily, these sources of grace should redound to our perdition, and what was instituted to give us life and vigor should be the occasion of misery and death. There is one Sacrament which has been sometimes approached without becoming dispositions, and by the profanation of which great evils are inflicted upon individuals, their families, and society in general. We refer to the Sacrament of Matrimony, called by St. Paul a great mystery in Christ and His Church, and which Our Divine Redeemer sanctified by His presence at the marriage of Cana in Galilee. Those who are about to receive this holy rite, should not be guided by mere natural inclinations or worldly motives, but should make diligent preparation for the step they are about to take, praying with fervor and approaching the Holy Sacraments of Penance and the Eucharist. We need scarcely add that those who do not belong to the Church, who have not true Faith, without which it is impossible to please God, and who do not believe that Matrimony is a Sacrament, cannot have the dispositions requisite to receive it worthily in the Catholic Church; and hence the Church has wisely prohibited her children from entering into matrimonial contracts with those of a different religion. Such mixed marriages are often times the occasion of grievous dissensions, and cause those who are engaged in them to lead a most unhappy life. The children of such marriages can scarcely receive a proper religious education, and it too often happens that they grow up in a state of fatal indifference to every religion, or are educated in error; so that in this way the greatest and most fatal evils are propagated. For these and other reasons many Councils of the Church and Roman Pontiffs have strictly prohibited the contracting of mixed marriages without an apostolical dispensation, and have declared them to be sinful and illegal. In the discharge of our Pastoral duty we make known to you the discipline of the Catholic Church, reminding you of the obligation you are under of being guided by her salutary decrees; for, as Christ says, if any one hear not the Church, let him be to thee as a heathen and a publican.

It is with regret we feel ourselves, before we conclude this letter, compelled to allude to a subject of the most painful interest at the present moment to the

friends of religion and charity—the penal legislation with which our nunneries are threatened. Our regret, however, is diminished by perceiving that all that is liberal and generous in the country, and the distinguished statesmen who have the destinies of the empire at present in their hands, are decidedly opposed to this projected invasion of the rights of individuals; and to the attempt about to be made to prevent the faithful followers of Christ from walking in His footsteps and making profession of the counsels of the Gospel. But yet it is not to be concealed that the unrelenting bigotry which the blood and spoliations of centuries have been unable to satiate, rages against the fold of Christ with an undying hostility, which demands the utmost vigilance, union, and determination on our part to encounter and repel. Springing up amongst us, in the midst of ruin and desolation, combining all that is exalted with all that is beautiful in our holy religion—like the palm tree in Cadex, and “the rose plant in Jericho,” and sheltering beneath its beneficent shadow the children of misery, ignorance, and want—our conventional system, which would have extorted the homage and admiration of the coldest heart and most irreligious spirit, has served but to excite the wrath and hatred of an insane fanaticism, which seeks to destroy it with its poisonous breath, or to eradicate it from the soil which it blesses and adorns.

The proudest and most prosperous people might well boast of possessing so noble and beneficent an institution, but it has been the glory and consolation of our poor country, intertwined with all her afflictions and identified with all that is pure and generous in her moral tendencies and aspirations. Doubly dear to her, as the child of her sorrow and abjection, deriving from her alone all its nourishment and support, “eating of her bread and drinking of her cup and sleeping in her bosom,” like the lamb described by Nathan in his parable to David, it has been to her as a daughter. If, then, any proof were necessary to demonstrate the undying malice of the persecuting spirit by which we are assailed, or to urge the necessity of the utmost union and co-operation amongst Catholics for the protection and defence of their religious interest, it would be found in the sacrilegious effort to profane such an institution, or to tear it from the embrace of that country whose afflictions it has soothed and whose weakness it has sustained. When an institution so dear to you is thus threatened, we exhort you to use all legitimate means of petition and remonstrance which the constitution places at your disposal, to protect it, and to make every exertion to arrest the impending persecution: Should, however, God in His wonderful ways permit fanaticism and bigotry to have a momentary triumph over virtue and religion, it will be our duty to bear this affliction with patience and resignation, and never allow ourselves to be betrayed into an open and violent resistance to authority. Persecution has been oftentimes our lot, its vestiges are indelibly engraved on the surface of our country; but no provocation, no trials could eradicate the spirit of submission, obedience, and loyalty with which our forefathers were animated. Let the past be the guide for the future, and whether in good or ill fame, whether protected or persecuted, let us be always good and faithful subjects of the realm. Acting in this way, we shall prove that we are guided by the spirit of the Apostle, thus writing in his Epistle to the Romans:—

“Let every soul be subject to the higher powers, for there is no power but from God, and those that are, are ordained to God; therefore, he that resisteth the power, resisteth the ordinance of God, and they that resist purchase to themselves damnation. . . . Wherefore be subject of necessity, not only for wrath, but also for conscience sake.”—Rom., xiii., 1, 2, 5.

And of St. Peter:—  
“Be ye subject, therefore, to every human creature, for God’s sake, whether it be to the king as ex-celling, or to governors as sent by him for the punishment of evil doers, and for the praise of the good.”—1. Ep., ii., 13, 14.

The conduct of the early Christians show fully they penetrated the signification of those inspired lessons. When commanded by imperial edicts to renounce the name of Christ, or to offer incense to idols they constantly refused to do so, crying out that it was their duty to obey God rather than man; but, at the same time, they offered no resistance to their rulers; they obeyed them in everything lawful, and were incessant in praying for their welfare. Tertullian, in his apology, thus explains the conduct of his brethren:—“The religion which you persecute prohibits us from using any other arms than patience and prayer. We are determined to attempt nothing against the emperor. Those whose manners are directed by God should not only spare their sovereign, but mankind; and what is not permitted against any other, is less allowable against our rulers. You calumniate us before the emperor as guilty of treason (in the same way as Catholics are still calumniated); we defy you to name the Christian concerned in the plots and conspiracies of Niger, of Albinus, or of Cassius.—Apol., xxxvii. In another place in the same work he says:—“We all pray for all the emperors; we ask for them a long life, safety for the empire, security for their families, brave armies, a faithful senate, an upright people, peace for the world, and whatsoever they can wish for as men and rulers.”—Ib., xxx. We cannot stray from the path of duty if we walk in the footsteps of our forefathers in the Faith. Like them, therefore; let us be submissive, patient, and obedient subjects; let us hate and reject everything seditious; let us give due respect to all who are placed over us, and pray for them, that God may give them wisdom and strength to know and to do what is pleasing in His sight.

We have recommended you to avail yourselves in the time of affliction and menaced persecution of the legitimate means of obtaining redress, which the con-

stitution puts at your disposal; but you are not to forget the spiritual arms with which God has provided you, and which are always most efficacious for our protection, in the warfare in which we are engaged. In all your trials, dearly beloved, have recourse to earnest and fervent prayer. Let your supplications ascend continually to the throne of mercy, and the aspirations of an humble and contrite heart will not be rejected. We should expose all our spiritual and temporal wants to our bountiful Father, who will not fail to listen to the cries of His children. By prayer we are raised above all the transitory things of this earth, and united to God—by prayer we participate of His omnipotence, for Our Divine Redeemer says—“Ask and you shall receive; seek, and you shall find; knock, and it shall be opened to you.” Confounded at the sight of our own unworthiness, let us put our petitions under the protection of the most merciful and powerful Mother of God, who is the special patroness of this country. She will intercede for us; she will act as mediatrix with her Divine Son, and obtain from Him for us all the graces and blessings of which we are so much in need. The glorious Apostle of our country, St. Patrick—our great and distinguished patron, St. Laurence—the holy St. Malachi, and the other Saints of Ireland, whom we should invoke with special confidence and fervor, will also assist us by their intercession, watch over us, and relieve us in our afflictions.

Our prayers and supplications will be more efficacious, and produce more happy results, if accompanied by works of mercy and charity. We are assured that God looks upon the merciful and compassionate with singular favor and complacency, and the efficacy of alms is spoken of in the highest terms in Scripture, whilst the severest denunciations are uttered against the unmerciful and the ruthless persecutors of the poor.

“Alms,” says the holy Tobias, “deliver from sin and from death, and will not suffer the soul to go into darkness; alms shall be a great confidence before the Most High God to all them that give it.”—Tob., iv., 11, 12. St. James adds—“He that hath the substance of this world, and shall see his brother in need, and shall put up his bowels from him, how doth the charity of God abide in him? My little children, let us not love in word or in tongue, but in deed and in truth.”—1. John, iii., 17, 18.

Never was there a time in which the spirit of charity was more necessary than at present; our country is still suffering from the effects of years of famine and pestilence; misery, affliction, and want, are to be seen on every side. Should we not, therefore, endeavor to relieve our suffering brethren, and to console the afflicted members of Jesus Christ? should we not aspire to the rewards promised to the merciful and charitable? above all, should we not show by our works that we are true disciples of Christ, who says in the Gospel: “In this shall men know that you are My disciples—if you have love one for another.” Our charity can display itself in a thousand different ways; visiting the sick, consoling the afflicted, instructing ignorance, relieving want, removing temptations, banishing sin and vice, and giving good example. The rich can manifest their charitable dispositions by giving employment to the poor, and promoting habits of activity among them, and by assisting and cherishing the industrial schools which have been established in many places in the country, in which so many young persons are preserved from the evils of idleness, are taught to earn a decent livelihood by their own exertions, and are trained up and instructed in habits of virtue.

We may add that there cannot be a safer or more useful way of distributing your charities than by confiding them to the various societies of Saint Vincent of Paul, whether consisting of gentlemen or ladies, to the admirable religious institutions of charity and of mercy which distinguish our country, and to the excellent confraternities which abound amongst us; all which institutions we recommend most warmly and earnestly, as most useful and valuable, to all our beloved children in this province.

It only remains for us now, dearly beloved, to exhort you, in the words of the Apostle, to pursue justice, godliness, faith, charity, patience, mildness; to fight the good fight of faith; to lay hold on eternal life, whereunto you are called; to do good; to be rich in good works; to communicate to others; to lay up in store for yourselves a good foundation against the time to come (1. Tim., v., 1); and may the God of Peace, who brought again from the dead the Great Pastor of the sheep—Our Lord Jesus Christ—in the Blood of the Everlasting Testament, fit you in all goodness, that you may do His will, doing in you that which is well pleasing in His sight, through Jesus Christ, to whom is glory for ever and ever. Amen.—Heb., xii., 20, 21.

Given at Dublin on the Feast of St. Norbert, in the year of Our Lord 1853.

† PAUL, Archbishop of Dublin, Primate of Ireland, Apostolic Delegate, &c.  
† FRANCIS, Bishop of Kildare and Leighlin.  
† EDWARD, Bishop of Ossory.  
† MELES, Bishop of Ferns.

CONSECRATION OF THE RIGHT REV. DR. KILDUFF, BISHOP OF ARDAGH.—The occasion occurs but seldom of witnessing the august ceremony which, by giving to the Sacrament of Holy Orders its entire completion, elevates the Priest to the sacred rank of a Bishop. As the appointed day therefore approaches, the public look forward with increasing interest to the consecration of the newly-appointed Prelate of the diocese of Ardagh. The day and place are most appropriately chosen (the Feast of SS. Peter and Paul, and church of St. Peter, Phibsborough,) for an Apostolic work. Nothing, we have reason to know, will be wanting to give solemnity to the ceremony. The Archbishop of Dublin will be

the consecrating Bishop and the Primate, and the Right Rev. Dr. Cantwell, Bishop of Meath, will be the assistants. Not only the Bishops of the Northern province, to which the diocese of Ardagh belongs, will be present, but several of the other Bishops from various parts of Ireland who are assembled this week at Maynooth on matters connected with the college. The Rev. Dr. Taylor will preach the consecration sermon.—*Tablet*.

The Rev. Mr. Curley, for many years senior Catholic curate of Castlebar, has been appointed parish priest of Louisburgh by the Archbishop of Tuam.

The Rev. Dr. Meelan has been appointed Administrator of the parish of Glanrue by the Right Rev. Dr. Ryan.

A correspondent of the *Freeman's Journal* writes:—“Newry, June 16th—You will be rejoiced to learn that our beloved and venerated prelate, the Right Rev. Dr. Blake, is sufficiently restored to his valuable health to be able once more to discharge in public all the most arduous duties of his sacred office.

We announce with much pleasure the arrival in Limerick of the Very Rev. Father Frost, Superior of the Redemptorists, and that it is the determination to establish permanently a branch of this admirable Order in the city.—*Limerick Reporter*.

CONVERSION IN DUNGARVAN.—On Thursday, the 9th instant, Mr. William Francis Glassey, (a northern) was received into the bosom of the Holy Roman Catholic Church by the Rev. Mr. Mooney. A large concourse of people assembled on the occasion to witness his reception, and the Rev. Divine delivered a very impressive discourse on the occasion.—*Waterford News*.

REV. H. E. MANNING.—This distinguished convert and preacher has already commenced his career of usefulness, and is fully carrying out his title of apostle of charity. He preached last Sunday at St. Mary's, Westminster, for that church and schools, and appeals on behalf of the Brotherhood of Saint Vincent of Paul to-morrow at St. James' Spanish-place, at High Mass.—*Catholic Standard*, 25th ult.

DEATH OF MGR. GARIBALDI, NUNCIO AT PARIS.—A painful and unlooked-for stroke has just deprived the Church of a worthy Prelate, and the diplomatic body of one of its most distinguished members. His Excellence Mgr. Garibaldi, Nuncio-Apostolic of the Holy See at the court of France, died on Friday last of a stroke of apoplexy, at about two o'clock in the afternoon. Mgr. Garibaldi was holding in his hand a despatch he had just written, when all at once he fell, to rise no more.—*Ib*.

NEW CHURCH FOR THE GERMANS.—On the afternoon of the 29th the ceremony of laying the corner stone of the German Catholic Church, took place in Montrose avenue, near Ewen street, New York, at which there were some five thousand persons present.

#### IRISH INTELLIGENCE.

DEATH OF MR. MAURICE O'CONNELL, M.P.—It is our painful duty to announce the sudden death of Maurice O'Connell, eldest son of the Liberator, and member for Tralee. The death of Mr. O'Connell was as sudden as it was unexpected. From the accounts that have reached town it would appear that he had attended to his parliamentary duties up to an advanced hour on Friday evening, and that on teaching home he found a seemingly trivial illness, of which he complained during the day, increased, that medical aid was required, but before it had arrived fatal symptoms had set in, and in a few hours he ceased to breathe. So far as we can at present ascertain, apoplexy would seem to have been the immediate cause of the lamented gentleman's death. Mr. O'Connell represented the borough of his native county for over twenty years, and those who remember the many agitations in which his father was engaged will not forget the early promise he gave of taking a prominent part in the politics of his time. Possessing many of the qualities which characterised his father, he was universally popular with his political friends, and had not a single personal enemy amongst the ranks of his opponents. Mr. O'Connell was the last member of his family—the last of his name in the House of Commons. There is not now a single man of his name representing an Irish constituency. We say this in sorrow—and not without a stronger feeling than regret that it should be so. It must not, however, be taken as an evidence of national ingratitude—the country was willing and anxious to honor the sons of O'Connell—the retirement was their own voluntary act originating, we believe, solely from private reasons.—*Freeman*.

As soon as Maurice O'Connell's death became known in Dublin, Messrs. J. M. Cotterell, and Alderman John Reynolds issued addresses to the constituency of Tralee, but these gentlemen at once retired from the field, as soon as it was understood that Mr. Daniel O'Connell, the youngest son of the Liberator, intended offering himself for the vacant seat.

THE IRISH LAND BILLS.—The Tenants' Compensation Bill having now been fairly launched before the House of Commons, a meeting of the representatives of the various Tenant Right Associations of Ulster was held in Belfast on Tuesday, Mr. John Sinclair in the chair. The proceedings were conducted with closed doors, but it transpired that the general feeling was that unless certain changes can be effected in the bill as it now stands, an active opposition must be given to it.

THE TENANTS' COMPENSATION BILL.—Mr. Sharman Crawford, in a letter which has been published, suggests the importance of a speedy expression of the public mind on this bill, and aids:—“Although it falls very far short of what, in my judgment, might be justly claimed, and has many defects, yet, under the difficulties of the question, and the disadvantageous circumstances of various kinds which affect the tenant cause, I think the bill ought not to be rashly judged on or neglected. I am of opinion the best policy would be to suggest and press upon the government and the legislature such alterations and amend-

ments as could be made consistently with its main principles, and by means of which it could be rendered practically useful."

**THE IRISH LAND MARKET.**—Proofs are by this time almost unnecessary to establish the groundlessness of the predictions of ruin and confiscation which were to follow in the train of the Encumbered Estates Commission. It is, however, worth mentioning that the Castlejano property in the county of Limerick, which was purchased last year for £7,000, has been re-sold to a gentleman lately returned from India for £11,000. This is not an isolated case, as several transfers of estates have been effected upon equally advantageous terms to the original purchaser. The "Parliamentary title" does wonders in bargains of this nature.

Mr. J. D. Wilson, has been through the greater portion of the county Clare, where his exertions on behalf of the liberal candidates have been attended with the most marked success. The Marquis of Conyngham, the kidnapping of whose tenants for the Tories led to the lamentable over-throw of the bridge, has written to his agent, Mr. Marcus Keane, ordering the people not to be interfered with, and that they shall be allowed to vote as they please.

**THE GREAT INDUSTRIAL EXHIBITION.**—The number of visitors to the Exhibition on Friday amounted to 9,432, being an increase of 590 over the preceding day. The receipts at the door were greater than upon any previous occasion.—*Freeman's Journal.*

The Limerick tenantry of the Knight of Kerry illuminated their houses, and lit bonfires throughout the district, on occasion of hearing their landlord had purchased his property out of the Incumbered Estates Court.

**THE IRISH BOARD OF EDUCATION.**—We (*Catholic Standard*) extract the following precisely as we found it, with all its impertinences and absurdities, from the Dublin correspondence of the *Times*. We believe the nature of the resolution come to by the Board is much misrepresented; and as to the "Ultramontanist," &c., of the majority, it is sufficient to remark that the Archbishop of Dublin is not and never was a member of the Board; and that, upon the showing even of the *Dublin Evening Mail*, the Presbyterian Commissioners concurred with their Catholic and Anglican colleagues in the expediency of not coercing the children of the National Schools to imbibe Dr. Whately's Socinianism. We have no particular desire for his Grace's withdrawal from the Board; but if we could persuade ourselves that his retirement would lead to the result so much deprecated by the *Times*' correspondent, we need hardly say how easily we should rejoice at Archbishop Whately's resignation, of his seat at the Board in Tyrone House.—*The National Education System.*—Dublin, June 21.—Dr. Paul Cullen and the Ultramontanists have achieved a decisive victory over the supporters of national education. The result of Friday's deliberations at the board has leaked out through the columns of the *Evening Mail*, wherein it is recorded with shame that the warfare waged against Archbishop Whately's *Evidences of Christianity* has been successful. The work, in fact, is "rejected, expunged," by an overwhelming majority of ten to one, from the list of books used in the National Schools.—It further transpires that the Presbyterian Commissioners fought under the scarlet banner of Archbishop Cullen, and that the task of conducting the opposition fell exclusively upon the shoulders of Mr. Blackburne, the ex-Chancellor of Ireland, Archbishop Whately being absent on a tour of visitations, and Mr. Baron Greene being again unable to attend the meeting of the board owing to the pressure of his judicial duties. The latter right honorable gentleman, however, forwarded a letter to his brother commissioners, in the course of which he expressed his unqualified assent to the views taken of the question at issue by Mr. Blackburne and his Grace of Dublin. All this was but of little avail in the face of a "tyrant majority" who seemed bent upon not doing things by halves; and, accordingly, it was decreed (No. 2), "that if any single child's parent objected to the use of any book, it was sufficient to exclude that book, not that that child only, but from the whole school; so that if nineteen parents wished their children to read the *Evidences*, or any other work, and the twentieth objected, the book became forbidden." Notwithstanding these disheartening circumstances, it is to be hoped that Archbishop Whately will not, for the present at least, withdraw his valuable services from the board. His Grace's resignation at such a crisis would be a signal for handing over the whole control of the education of the youth of Ireland to the charge of Dr. Cullen and the Ultramontanist faction."

It is stated that Major-General Sir Charles O'Donnell, late of the Limerick district, and who has left for Teheran, is about to receive a distinguished station in the service of the Shah. Another Irishman, Col. Sheil, is ambassador of England at the Shah's Court.

**ARREST OF AN IRISH ATTORNEY IN PARIS.**—On Wednesday Mr. George Birch, who had been arrested under a warrant issued by Mr. Magee, of the head police-office in Dublin, was remanded for further examination on a charge of taking and carrying away money and valuable securities belonging to his aunt, Mrs. Kelly, to the amount of about £35,000. It appeared that Birch, who had been employed as her attorney, had gone to France with a false passport, and under a feigned name, that he had been detected by the French police at the port where he landed, and sent by them to Jersey as the nearest English ground. From Jersey he came by the packet to Southampton, where constable Ryan, of the Dublin police, was waiting to take a passage to Jersey for the purpose of executing his warrant. Upon seeing Birch land from the Jersey packet, Ryan at once took him into custody, and brought him off to Dublin.—Mrs. Kelly, the prosecutrix in this case, is the widow of the late Mr. Edmund Kelly, of Roscommon, under whose will she succeeded, after much litigation, in establishing her right to a fortune little short of half a million sterling.

From the days of St. Patrick to the present Ireland has been Catholic—truly Roman Catholic; and, adopting as a title of honor that which was intended to be applied as a term of reproach, it has been ever "Popishly inclined," and its people are "Papists." It is Catholic, because it is Irish; and it is Irish because it is Catholic. Take away from the Irishman his characteristic as a Catholic—let him once forswear the faith of his fathers—and his love for the old land dies out of him, and his children become banded with the hostile colony, and the foreign garrison, that have so long despised and maltreated "the mere Irish," and who, in turn, are defeated as tyrants, and hated as foes by "the people of Ireland."—*Dublin Telegraph.*

**THE REV. DR. CAHILL IN BORRISOKANE.**—Our distinguished countryman, the Rev. Dr. Cahill, visited the neat and thriving little town of Borrisokane, in Lower Ormond, on Sunday, the 19th ult., where this gifted and brilliant pulpit orator, and powerful vindicator of our national Faith and wrongs, preached one of his usual triumphant and electric appeals in aid of the funds of the beautiful church of that parish, which ranks among the most commodious in north Tipperary. Dr. Cahill arrived on the previous evening at Knockavalla, the hospitable residence of the Rev. James Berningham, the respected Pastor of Borrisokane; and on his way from Roscrea the enthusiastic reception he met with from all classes of the people shewed the estimation in which he is held, and their appreciation of the vast services he has rendered to the great cause of truth and the progress of civil and religious freedom. His presence in Borrisokane, as may well be supposed, attracted an immense concourse; and, notwithstanding the emaciating ordeals of emigration, famine, and extermination, through which the country has passed, and which Lower Ormond has experienced as unparagonably any district of Tipperary, it was gratifying to find that the remnant of a hardy race survives, and that the designs of those who would extirpate the Irish from the homes of their fathers are most likely to be baffled to their own confusion, disgrace, and dismay.—*Tipperary Vindicator.*

**CLARE ELECTION.**—The Very Rev. Dean Kenny presided at a meeting of the clergy of Clare, represented by deputies from the several Deaneries, at Ennis on the 18th., where resolutions were adopted to the effect, that they would support Sir J. P. Fitzgerald and Mr. C. O'Brien, and resist to the utmost constitutional limits the pretensions of Colonel Vandeleur.

**SLIGO.**—The candidates for the sweet voices of this immaculate borough are John Sadlier and J. P. Somers. Of two exceedingly disreputable hacks, Somers would be the less mischievous. The Rt. Hon. John Wynne has promised his vote and interest to Somers. To what a depth of infamy must Somers have plunged to merit the support of the ex-Sub Secretary and former whipper-in of John Martin. Lord Palmerston has directed his agent to intimate to his Sligo tenants his lordship's desire that they should support Somers.

The petition against the Chambers' bill from the parish St. Michans, signed by the Ven. Archdeacon Hamilton, his venerated clergy, Alderman Farrell, the other civic representatives, and about 4,000 of the parishioners—all procured in a few hours—has been transmitted for presentation to Tristram Kennedy Esq., M. P. Several Protestants of the parish, appreciating the usefulness of the nonus of George's bill, came voluntarily to the doors of the Catholic church to affix their names.

Sergt. Howley, while opening the Tipperary (South Riding) quarter sessions, a few days ago, observed:—"Looking at the extent of this county and at the calendar before me, I am fully warranted in saying that there is no part of her Majesty's dominions in which there is such an absence of crime as there is at present in this county."

**"THE GOOD TIME COMING."**—Draper's assistants in the country towns of Ireland, have become so scarce, that their salaries have risen from £20 and £40 per year, to £60 and £70. Large numbers of them have lately emigrated, and the demand for them in Dublin during the Exhibition has been very great.

**ARREST OF RIBBONMEN.**—Thirty persons, many of them respectable-looking farmers, have been arrested and committed to prison in Enniskillen, on a charge of ribbonism.

**A CONGREGATION WITHOUT A MINISTER.**—On Sunday last there was not a single Protestant Clergyman to perform service in the church of this town; and the congregation, when their patience was worn out, had to disperse without hearing prayers! This fact, taken into consideration with the exposure at Sunday's meeting of the doings of the "Vicar and Provost," whose duty it was to attend to the affairs of his parish, requires no comment. Much indignation is felt by the respectable Protestants of the town at the whole proceedings of their well-paid "spiritual care-takers." Nearly ten thousand a-year is possessed by the Bishop and his subordinate sinecurists here. It is to be wondered, then, that for very shame they would not attend to the spiritual requirements of their scanty flock, and not allow such a scandalous *contre temps* as that above mentioned to occur.—*Tuam Her.*

**THE EXODUS.**—The emigration mania is said to have somewhat abated in parts of the kingdom, the approach of harvest being probably the main cause, but the western counties still contribute their full contingent to the vast Irish population now settling down beyond the two great oceans. The departure on Friday of a large body of emigrants from Galway was marked by a painful and characteristic scene. A poor man named Francis had struggled through the agitated crowd that besieged the platform, in order to bid his brother farewell. He had been previously in a delicate state of health, and, exhausted and overcome by his struggles and intense emotion, he fell into a swoon, and shortly afterwards expired.

The weather during the week has been magnificent, with some refreshing showers, especially at night.—The country looks beautiful and the long-delayed vegetation is rapidly springing up. It is an old remark that the properties of the Irish soil are more suited to late than early harvests; and, if so, the country may yet, with the favor of Providence, gain from the backwardness of the earlier months of the year. The accounts from all quarters are most cheering.—*Tablet.*

**AN IRISH FOSSIL DEER.**—A few days since, a farmer, named Jonathan O'Neil, discovered in a peat moss, near Backwaertown, the head and antlers of one of those colossal animals of remote antiquity, the Irish elk. The antlers, including a portion broken off, measure about nine feet from tip to tip. The molar teeth are entire and in good preservation. The head and antlers are now in the possession of Mr. Barton, Dungannon.—*Newry Examiner.*

**THE WRECK OF THE QUEEN VICTORIA.**—At the Dublin Commission Court on Thursday, the Bill for Manslaughter against Thomas Davis, Mate of the Queen Victoria, which was wrecked at Howth, in the Month of February last, was ignored by the Grand Jury.

**MURDER IN THE COUNTY OF WEXFORD.**—On Friday night, June 17, Mr. John Robinson was shot dead on the roadside, close to his own house, in the Barony of Bantry and county of Wexford. The assassin has

not yet been discovered. Government have offered a reward of £100 for information which may lead to the arrest of the guilty party or parties.

## GREAT BRITAIN.

It has been reported at the Naval Clubs at the West End, that Rear-Admiral Sir Charles Napier will proceed to the Mediterranean, to serve as second in command on that station, in consequence of the present aspect of affairs at Constantinople.

**LORD PALMERSTON AND THE PROTESTANT ALLIANCE.**—On Tuesday a deputation from the Protestant Alliance had an interview with Lord Palmerston, at the Home Office, to present an address to her Majesty from the general committee of that body, upon the subject of the inspection of nunneries. The Earl of Shaftesbury read the address, which was a mere recapitulation of the arguments already advanced for an inspection of nunneries. Lord Palmerston observed that, if he were to be asked for his own individual opinion upon the general question, it would agree very much with those which had just been indicated; but that it was another question how far it might be expedient to undertake the legislation at present proposed, or, indeed, any legislative measure upon this subject. That was a question of state policy, and not of individual particular opinion. He added that the government would give all proper attention to the present memorial to her Majesty. The deputation having thanked his lordship for their reception, then withdrew.

**THE CONSERVATIVE PARTY.**—The private correspondence of *Saunders's News-Letter* makes the following revelations:—"London, June 21.—It will be in the recollection of your readers that in the famous discussion arising out of the explanation volunteered by the Solicitor-General for Ireland a few nights since, that Mr. Disraeli, in his 'conciliation speech,' as it is humorously designated, stated that he should not have been at all surprised if the honorable gentleman had been offered a place by the late government.—This compliment to Mr. Keogh was not, it appeared, duly relished by many of those honorable gentlemen with whom Mr. Disraeli is in the habit of acting.—The day following the debate the Irish Conservative members discussed the matter, and came to the determination that the right honorable gentleman should be no longer regarded by them as their leader in the House of Commons if he persisted in entertaining an opinion to which they could not under any circumstances give their adhesion. It is said that a representation was made to Mr. Disraeli, on the suggestion of one of the Irish members, but that the right honorable gentleman refused even to qualify the unlooked for encomium he had passed on Mr. Keogh. It was thereupon decided, and in this the party were backed by several of the English Conservative members who had supported the Ecclesiastical Titles Bill, that Lord Derby should be made acquainted with the fact that the Irish Conservative party were unwilling to serve under the leadership of Mr. Disraeli. The result was, that Lord Derby called a meeting of his supporters to-day, in order that the difference might be amicably arranged. Without in the least pretending to dive into the mysterious rites observed at the meeting, I believe I may venture to state that there is every probability that the affair will terminate in a manner most satisfactory to those who are most deeply interested in the Conservative cause."

The *Daily Express*, one of the most ultra of Lord Derby's supporters of the Irish press, commenting upon the Irish wrangle in the House of Commons, candidly admits that a portion of Lord Naas's share in the affair is indefensible.—"Mr. Keogh's appointment (says that journal) was characterised last week in the House of Lords by a distinguished and high-minded nobleman as 'the least reputable' made by the present Government. We have already performed our share as journalists in stigmatising that appointment, on public grounds, and we still stigmatize it as worse than disreputable to Lord Aberdeen's government. Among most classes of politicians in Ireland there is not a second opinion on that score. We recognize, however, a perfect right in Mr. Keogh, when he heard the words of Lord Eglinton referring to himself, to authorise the Duke of Newcastle to say that he had been asked whether he would accept office under the Administration of which Lord Eglinton was a member. Mr. Keogh, of course, was wrong in point of fact, but, as we have seen, he had every reason to believe the statement he thus authorized. On that same evening he wrote a letter to Lord Naas, detailing circumstantially his recollection of what had occurred between them in February, 1852, and requesting the noble lord, as an act of justice, to corroborate it. He received no answer for three days, when he got a note of half-a-dozen lines from Lord Naas, simply 'denying distinctly that either directly or indirectly he made an offer of office' to Mr. Keogh, or had any authority to do so; and on the same evening the Earl of Eglinton, authorized by Lord Naas, rose in his place in the House of Lords and gave the same unqualified denial. We have no hesitation in saying that this was neither candid nor generous on Lord Naas's part. Comparing the admissions made in that noble Lord's speech during the 'explanations' on Thursday, with the direct unqualified, and unexplained denial which he authorized the Earl of Eglinton to make, we find it difficult to conjecture how any one can refuse assent to the censure pronounced on the noble lord by Lord J. Russell with reference to this part of the case."

**THE NEWMAN DEFENCE FUND.**—A general meeting, was held on Friday, the 25th ult., to take into consideration the question of disposing of the surplus of the Newman Defence Fund. We understand that, in round numbers, the expenses for the defence amounted to about £8,000 and Achilli's taxed costs £1,000, making a total of £9,000. The subscriptions, also in round numbers, were from England, about £6,000; Ireland, rather more than £2,000; France, about £3,000 and other foreign countries, £1,000 altogether £12,000 leaving a surplus of about £3,000. Achilli is off to America, where he seems to have attracted no sort of attention, and we shall probably hear nothing more of him. It is rarely that in the drama of the world we have anything so complete as the whole affair has been. Events in general go on like a stream, and come to a stop some time or other, but not to a winding-up. In the great designs of Divine Providence all events have a meaning, and hasten orderly to their appointed termination, every effect corresponding to its cause, every action fitted with its reward or its punishment. But it is very seldom that we can see this. To human eyes the event often leaves the bad in the enjoyment of the highest respectability, their crimes forgotten by society, and the virtuous who have dared to confront them perhaps

ruined in the attempt. Who that remembers the mission of Sir Culling and others to Paris on behalf of their "dear brother" Achilli, and how afterwards Achilli was received into the very bosom of the Protestant society of England—who that recollects the rapturous cheers of the Rotundo and Exeter Hall, and the progress made by Achilli from platform to platform in the great town, but must have thought that in resolving to expose Achilli in his real colors—to tear off the mask that clung to him with the glare of Protestant bigotry closer than his very skin, Father Newman was undertaking an act which, considering all the difficulties of bringing over witnesses, and of overcoming the tremendous force of anti-Catholic prejudice, might have been thought not so much heroic as Quixotic daring? And yet, consider the fact, now that exactly a year has past since June 21st, 1852, the Feast of St. John Baptist, when an English jury and English law gave Achilli a triumph, such as it was, and Dr. Newman had a fair prospect of ending his days in gaol. On that very anniversary, June 21st, 1853, Catholics are considering how to dispose of the surplus of the subscription raised to free him by the zeal, admiration, and charity of the whole Catholic world; and we have to recal the sense of shame forced from the English people in spite of themselves, and expressed in the leaders of the *Times* and almost all respectable organs; a second trial granted by the very judge that condemned him; a nominal sentence; the utter annihilation of Achilli, and the complete and more than complete liberation of the undaunted and heroic soul who came forth to tear off the veil of hypocrisy from impurity and apostasy.—*Tablet.*

**THE INDIA BILL.**—The East India Court of Directors, after two days' debate, came on Tuesday unanimously to the conclusion to urge immediate legislation. Approving of the double system of government, they hope to see Sir C. Wood's bill amended in committee, so far as it abridged the powers of the directors.

**THE CAMP AT CHOBHAM.**—The first grand military spectacle connected with the movements of the troops at Chobham took place on Friday. In consequence partly of the favorable state of the weather, and the rumor that her Majesty would probably be present, a large number of spectators were assembled on the common. The spectacle was magnificent, and the movements of the troops admirably calculated, not merely to produce a fine effect on the field, but fairly to test the respective merits of the various branches of the service present. The manner in which cavalry, infantry, and artillery went through their evolutions, unaccustomed as the majority of them must have been to act in masses, was highly creditable.

**THE ROTHEMOUTH SEIZURE.**—The solicitor acting on behalf of Mr. Hale received a letter a few days ago from Mr. Waddington, the Under-Secretary of State, conveying information that the government had abandoned all further proceedings against Mr. Hale, and were willing that he should select one of four officers named to make a reasonable yet liberal valuation of the property seized.

**A LAKE-BUILT VESSEL.**—Among the arrivals at our port on Thursday is one deserving of especial mention, from the fact of the vessel being the first that has ever reached this port direct from the interior of Canada. The stranger is named the Cherokee, and is rather novel in her rig and appearance, combining the bark and the schooner, having three masts, the foremast square-rigged, and the main and mizen schooner-rigged. The Cherokee was built at Kingston, on Lake Ontario, during the past winter; and, on the opening of the Canadian navigation, proceeded to Toronto, at the head of the lake, and about 600 miles above Quebec, where she took in her cargo, and sailed direct thence to Liverpool, descending the rapids of the St. Lawrence by means of the canals. She has thus opened up a trade which will doubtless be speedily followed by others, now that its feasibility is ascertained. Many prejudices existed among persons who feared that the fire-hull water vessels of Canada would be unable to stand an encounter with the waves of old ocean with such a light draught of water as the one now mentioned, nine and a half feet; but these have been rendered futile by her safe arrival here, after a short passage of 25 days from her last place of departure, Quebec, during which she has proved herself an admirable sea-boat, and by no means deficient in one great essential of all vessels—speed. During the voyage, with but one exception, she has outstripped every competitor, not excepting even the regular traders, although she has not yet been sheathed with copper. The Cherokee is owned by her commander, Captain Gaskin, through whose energy and perseverance the idea was projected and successfully carried out. Her dimensions are 125 feet 6 inches keel, 132 feet over all, 26 feet beam, and 11 feet depth of hold. She is now discharging in the Victoria Dock.—*Liverpool Athlon.*

**A MILITARY "LARK."**—The award of the Court-martial recently held in Preston, on Lieutenants Shirley and Hedley, of the 50th Regiment, for taking a brother officer from his bed and pumping upon him as a "lark" was promulgated at the barracks on Wednesday, having received the sanction of the General Commanding-in-Chief. The two officers are to be cashiered. A Court-martial is now being held on two other officers of the regiment, Lieutenants Dashwood and Fawcett, for an alleged participation in the freak.—*Preston Chronicle.*

**THE LAMBETH ABDORTION CASE.**—On Thursday C. Cunningham, 48, surgeon, J. Thomson Currie, 33, chemist, and G. Thomas, who surrendered to take his trial, were charged with feloniously committing an assault upon Eliza Morden, with intent to procure a miscarriage. The defendants having pleaded not guilty, an application was made on their behalf for the postponement of the trial to the next session; and the trial was ordered to stand over to the July session.

**MURDER AT WALSALL.**—A young woman, named Sarah Barber, aged 22, has been arrested at Walsall, South Staffordshire, charged with the wilful murder of her child, a boy aged about two years. The unfortunate woman would seem, with the utmost determination of purpose, to have cast her child into an old coal pit, which was upwards of 60 yards deep, and had in it more than 23 feet of water. Once she was a domestic servant in Walsall; but, after her confinement in the workhouse of that town, she appears to have been without the means of obtaining a livelihood by honest industry, herself being unmarried, and her widowed mother unable to afford her a home. When taken into custody she confessed that she had murdered her child in the manner stated, appealing at the same time for mercy to the Almighty. She then guided the constable to the pit, where the body of the child was discovered.

REMITTANCES TO ENGLAND, IRELAND, SCOTLAND AND WALES.

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

HENRY CHAPMAN & Co., St. Sacrament Street.

Montreal, March 1853.

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, JULY 15, 1853.

NEWS OF THE WEEK.

The infamous "Ladies' Bed-Rooms Inspection Bill" has received its quietus for this Session at least; and for another year, the Catholic ladies of England may retire to rest, satisfied that the privacy of their bed-rooms will not be violated before morning, and without any dread of being aroused by some obscene beast of a Government Commissioner, breaking into their sleeping apartments, and hauling them out of their beds in order to subject them to his filthy queries. Catholic parents, too, who contumaciously persist in sending their children to Catholic schools, may keep their minds easy for another twelvemonth. The Law of Protestant England, does not, as yet, authorise any man, to insist upon having private interviews with their daughters, or to take indecent liberties with them, in their bed-rooms.

It was on the 22nd ult. that Sir Robert Inglis, in the House of Commons, moved the second reading of Mr. Chambers' Bill, in a speech compounded of about equal parts of misrepresentation, and ignorance of the nature of vows: "In Bavaria," he remarked, "it was not possible for a nun to take vows for life; and vows were there obliged to be taken for a limited period." How any man, who knows what is meant by a vow, could have uttered such trash is incomprehensible—"Not possible to take vows for life!"—Why—who can prevent a nun—or any one else—from taking vows for life, or for as long a period as she thinks fit? A vow is a compact betwixt God and the vower alone; over which no third party can, by any possibility, have any control, either in the way of compulsion, or of releasing from the binding force of the compact. Vows can be by no means affected by any human law; they derive not their force from any earthly tribunal; nor can any authority, save that of God, absolve from them, or modify their conditions. How then can any law of Bavaria, or any other country, prevent a nun from taking vows for life, or for any period that the vower may think fit to assign? The utmost the State can do is, to ignore such vows, and to attach no penalty to their violation; but to prescribe, or limit the terms of a vow, exceeds the might of all the tribunals and of all the princes, of the earth. Until dissolved by God Himself, speaking through His organ,—the Catholic Church—the vow remains in force, and, in spite of all human legislation on the subject, remains for ever binding on the vower. But Sir R. Inglis has evidently no very clear notions of what a vow is, or whence its binding force is derived.

Mr. Phinn moved as an amendment to the motion—"That the Bill be now read a second time," that all, after the word "That," be omitted; and the space filled up by the words—"be referred to a select Committee." The House divided on the question—"That the words proposed to be left out, stand part of the question," when the numbers were—Ayes, 178; Noes, 207;—majority against the second reading, 29. Mr. Phinn's motion—"That the Bill be referred to a select Committee," cannot come up before the 20th inst., which is tantamount to a postponement for 6 months. When it does come up, Mr. Lucas intends giving notice of the following, as an amendment upon Mr. Phinn's motion:—

"That it appears to this House that no ground has been laid for inquiring into the propriety of altering the law for the protection of the inmates of conventual establishments, by showing a prima facie case that the existing law is insufficient for that purpose; and that it is therefore inexpedient to appoint a select committee to consider of new regulations for the better protection of such inmates."

Almost every speaker during the debate was opposed to the Bill, if that may be called debate, where the argument was all on one side. Mr. Phinn opposed the measure, because:—

"It was as unconstitutional a measure as had ever been submitted to the House; and because he felt humiliated that any lawyer should have submitted to the House a measure that began with a falsehood. He denied any one to adduce a single case to support the allegations of the preamble. He opposed the measure because it was destructive of all liberty, and would be fatal to the constitution of the country, by the fearful powers which it conferred upon the Commissioners."

"Mr. L. Whitt opposed the measure as a piece of unmanly, and cowardly legislation. If the Hon. Baronet—Sir R. Inglis—insisted the suppression of the Nunneries, why did he not adopt the more manly course of introducing a bill with that avowed object?"

"Lord John Russell spoke still more strongly against the Bill, denouncing it as false in the allegations of its preamble, and as ruinous to personal liberty. 'Pass this Bill,' said the noble lord, 'and where would be the safety of our houses?'—Words Parliament authorise any Commissioner appointed by the Crown—without even an affidavit to found the proceedings upon—to break into every man's house at his pleasure? This would indeed be setting up a general tyranny; and he had therefore no hesitation in voting against the Bill, as he considered it a measure which was not founded on any proved circumstances; which began with a preamble not justified by facts, and which went on to provide enactments, which, so far from being favorable to civil liberty, were eminently hostile to it;—and which, while hostile to the liberty of all communions,—Protestants as well as Catholics—would be most offensive to the latter, and could only tend to exacerbate the feelings of the inmates of religious houses." Several other members gave expression to the same sentiments; and though plenty voted for the second reading, not one was found bold enough to attempt to defend the principle involved in the Bill."

We have dwelt thus long upon this measure, because it is one in which the Catholics of Canada are deeply, personally, and immediately, interested. If Nuns may be detained in convents against their will, in England, the same possibility exists everywhere

else, and therefore here. If it be sound logic in England to argue because, "there may"—therefore "there are"—and to assume the duty of the Legislature to provide a remedy, the logic is equally good, and the duty of the Legislature equally clear, in Canada. No reason can be assigned why the nominees of the Crown should be empowered to make domiciliary visits, and break into every man's house at pleasure, in one country, and not in another. On the contrary, there is every reason to believe that had Mr. Chambers' Bill passed at home, some similar measure, conceived in a similar spirit, and provided with similarly abominable enactments, would have been introduced here. It behoves the Catholics of Canada therefore to be on the alert; to be determined beforehand to tolerate no such legislation; and to let their Protestant fellow-citizens understand in plain, but unmistakable language, that, whilst they pretend not to interfere with the domestic privacy of the latter, they will allow no interference whatever with their own—that, so long as Catholics can raise an arm in self-defence, they will, at all hazards, protect their dwelling houses from intrusion—their convents from desecration—and their sisters and daughters from insult, outrage, and pollution.

There is little, besides the proceedings in Parliament, of any interest. The Camp at Chobham—where 10,000 real, live, soldiers are under canvas, and go through reviews, and sham fights—is a source of intense amusement to John Bull, and has proved a formidable rival to the Great Industrial Exhibition at Dublin.

By the *Arabia* we learn that Turkey had formally demanded the intervention of the Four Powers: if this be true, war seems certain.

THE INQUEST AND ITS RESULTS.

"Much cry and little wool." For upwards of a month the Coroner's Jury have been sitting, during which time, folio volumes of evidence have been written down, and no end of contradictory assertions have been sworn to as Gospel truths. No wonder then that no mortal Jury could decide upon a verdict; or that the melancholy circumstances which led to the slaughter of so many citizens, on the evening of the 9th ult., should still be enveloped in an, apparently, impenetrable mystery. We know now, just what we knew a month ago; and no more—That there was a lecture—a crowd—shouting—a struggle with the police—firing from the people inside the church, upon the people outside—and firing of the troops upon both insiders and outsiders. The question—who is to blame? is as far from having received a practical solution as ever.

The Jury was impanelled to ascertain how—Walsh, Gillespie, Clarke, McGrath, Hutchison, and others came by their deaths on the evening of the 9th of June. But this question involved a good many others; and it was the hearing of all the contradictory evidence upon these, that occupied so much of the time of the Court. Was there an attack on Zion church, during the lecture? If so, was it of such a nature, so serious and violent, as to justify the firing of the audience upon the crowd outside? Who ordered the troops to fire? The Mayor, or the officers? Or did they fire without orders? These were the questions upon which the Jury really had to form an opinion.

That there was no necessity for the firing of the troops, was a subject upon which, from the beginning, all were agreed; the difficulty was to decide upon whom to lay the blame of this firing, and its melancholy results. Whenever anything untoward occurs, there must always be a victim; somebody or other, something or other, must be sacrificed as a peace offering to popular fury; and popular fury is never very nice as to the choice of its victim; only a victim it must have. In this case the Mayor was pitched upon for the victim, and not without reason. Thrice had he been elected Mayor, almost unanimously; and his conduct during his Mayoralty, had, upon several occasions, elicited the highest praise. Popular feeling was tired of singing the Mayor's virtues. Besides, the Mayor was a Papist—"a rabid Popish Mayor," our Bytown Protestant calls him; and had still further rendered himself obnoxious to a considerable number of the Protestants of Montreal, by refusing the use of the City Concert Hall to Gavazzi and his friends. When to all these atrocities, it is added,—that, of the victims of the firing of the troops, the majority were Protestants, we at once perceive how naturally "popular fury" pitched upon the Mayor as the proper victim. That he ordered the troops to fire, was at once put down as a fact not to be contradicted; and, if not broadly asserted, it was, at least, covertly insinuated, that in so doing he—the Mayor—had been actuated by motives of religious antipathy; that—to quote our Bytown friend—"defenceless Protestants had been massacred by a rabid Popish Mayor." This was the color attempted to be given to the Mayor's conduct in more than one quarter. Indeed, the *Montreal Gazette* hesitates not to call the 9th of June, the Montreal St. Bartholomew's day; the part of Charles the IX enacted, of course, by the Hon. Charles Wilson.

But the true explanation of the vituperation of which the Mayor has been made the subject, is to be found in the fact, that the balls of the soldiers' muskets took effect upon the bodies of Protestants. Had it been otherwise—had the Mayor, under precisely similar circumstances, ordered the troops to fire—but, had the victims been only Catholics, and mere Irish—we say it deliberately,—and every body who knows any thing of the tone and temper of the Protestant press of Canada will agree with us—had the victims of the soldiers' fire been mere Irish Papists, so far from having been abused, the Mayor would have been "very much applauded, for what he had done." We should, in that case, have heard nothing of motions by members of the Corporation for removing his pic-

ture from the City Council Hall: On the contrary, we rather suspect that so strong would have run the current of Protestant opinion in his favor, that the best artist on this continent would have been engaged to take a back view, by way of variety, of the patriotic Mayor; to hang up in the same Hall along side of the front view; and that Daguerrotypes of the sitting member would have been hawked about the streets as memorials of the zeal, and prompt determination, evinced on a trying occasion by the high-spirited, and never-enough-to-be-praised Mayor of the city of Montreal.

But they were not all Irish Papists that were shot. Musket balls are no respecters of persons; and thus that which would, under other circumstances, have been called a "Providential dispensation," has come to be looked upon as a "Massacre of defenceless Protestants by a rabid Popish Mayor;" and the conduct of the latter to be stigmatised as "culpable and unjustifiable" by one section of the Jury. "Ah! gentlemen, what a pity for the Mayor and the troops, that they were not all Romanists who were shot by the fire of the military. You would, in that case, have besmeared the one with your praise, and adjudged a vote of thanks to the other."

We do not intend to pronounce any opinion on the conduct of the Mayor, of the officers, or of the troops. There are so many discrepancies in the evidence that it is impossible to decide, whether the Mayor cried out to the troops to fire, or whether the latter, mistaking the voice of some of the surrounding crowd, for the voice of the commanding officer, fired without orders. The conduct of the officers and men of the 26th will yet become the subject of investigation; and it does not become any one to anticipate the decision of the proper military tribunals. A similar reason induces us to refrain from making any comments upon the conduct of the Mayor, during the riots.

But we cannot pass over in silence the unwarrantable attempt, on the part of the minority of the Jury to brand the Mayor, Mr. Charles Schiller, and several of the other witnesses, with the crime of perjury, because their depositions are contradictory of, and contradicted by, the depositions of other witnesses examined. No doubt there are great discrepancies in the evidence adduced on the Inquest, and that many of the depositions are irreconcilable with certain well known facts: but why—unless it be that the evidence of the Mayor and of Mr. Schiller was at variance with the prejudices of our intelligent jury men—they should have singled out the above named gentlemen, as especially reprehensible, we do not understand. In Mr. Schiller's evidence there is nothing but what is perfectly reconcilable with the evidence of Mr. Esdaile's witnesses, as we shall yet take occasion to show; and in the long and rigid examination to which the Mayor was subjected, we have looked in vain, for anything to justify the insinuations of perjury contained in the finding of the minority. The Mayor is a Catholic, and so is Mr. Schiller; and we suspect that it was rather a hatred of Popery, than a love of truth, that dictated this extraordinary finding. But we shall have more to say upon this subject on another occasion.

As to the Charge itself, we have no hesitation in saying, that it is a very partial or, one-sided document; and that we do not believe that it was the work of the Coroner himself, whose impartiality we have already noticed. Whether we look upon it as containing an exposition of the law, or a statement of facts, it is unworthy of respect. It is not only not supported by, but, in many of its allegations, it is directly opposed to, the evidence given on the inquest. It asserts an attack on Zion church when there was no attack proved; it asserts too, that the man Walsh—who was most wantonly, and brutally murdered, if ever a man in this world was murdered—was "prominent amongst the assailants" of the church. And yet, if one fact was clearly established during the whole investigation, it was this:—That Walsh, an unarmed man, with neither stick nor stone in his hand, was shot in the back, whilst running away, and again, whilst staggering from the effects of previously received wounds, by some dastardly ruffian, who, we are very sure, would never have dared to look his victim in the face, if both had been equally well armed. But we must postpone until next week, our further remarks upon the Gavazzi tragedy, its antecedents and consequences. One thing would we beg our readers to bear in mind—that, by the evidence, it appears that the rioters were inside the church, as well as outside; and that, of the "worshippers," as they call themselves, in Zion church on the evening in question, some were beastly drunk, or to employ an oriental metaphor, were "in a decided state of beer."—More of this anon.

Since our last issue, three more deaths, from wounds received on the evening of the 9th of June, have occurred; of Thomas O'Neil and James Lewis, who were shot by the troops; and of Donnelly, shot by the party who rushed out of Zion church.

A Court of Inquiry, upon the officers and men of the 26th regiment, presided over by Col. D'Urban, is now sitting.

Sergeant Foy, of the Quebec police, has commenced legal proceedings against the editor of the *Quebec Chronicle* for defamation of character; damages laid at £500.

We regret to have to report several acts of rowdy ruffianism on Tuesday evening; two or three individuals were attacked and brutally ill-used. What the mischief are the police about, that the scoundrelly perpetrators are not handed over to justice?

A collection was taken up on Sunday last in St. Patrick's Church, in aid of the St. Patrick's Orphan Asylum. The amount exceeded £200.

CORONER'S INQUEST CONCLUDED.

On Thursday, the first witness sworn, was a garrulous old woman in a bran new suit of clothes who called herself Mrs. Brown, but who, if report may be believed, is the real true and identical "Mrs. Harris." This witness occasioned much merriment in court by the extraordinary manner in which she gave her evidence, and by her fondness for detailing little domestic experiences—such as that she had a brother, a Captain at Gibraltar; that she was the daughter of an old officer in the 42nd; and similar interesting revelations, in the Mrs. Cluppin's, and Mrs. Saunder's style.—The court had at last to interpose and beg of the dear old lady not to "talk so much." In substance, her evidence was to the effect—that she was much afraid of the low, wild Irish—one of whom knocked her bonnet over her eyes—that it was one of those who gave orders to the troops to fire, and that he said it was the "Holy Virgin." The witness at last grew restive, and objected to the number of questions, and manner in which, they were put to her; but her objection was overruled by the Coroner. After the reading of her depositions, the old lady made a very handsome apology to the Irish, for any remarks of hers that might have appeared offensive. "She did not wish to insult the Irish people."

David Dean—Piano Forte maker—When returning from the lecture, saw a conflict between two parties in Fortification Lane; saw a rush towards McGill Street, and heard shots fired. Heard the words "Fire Fire," as he thought, by the Mayor. Heard an officer give the words "make ready, present;" and heard the same command repeated to the upper division.—Saw an officer come up after the firing, and give orders to a sergeant about "firing by files," in case it were necessary to fire again. [Witness was asked the question repeatedly how this officer was dressed, and each time, swore most positively that he was certain that this officer had on a blue frock coat. Afterwards, having most likely learned that this was impossible, he tried to shuffle out of it, by saying he meant that he was certain that an officer spoke to the sergeant, but that he only believed that he had on a blue coat. The gross prevarication, to use the mildest term, of this witness, excited the disgust of every person who heard him.] The witness then pretended to identify Lieut. Quilty who was in court, in plain clothes, as the officer that gave the command to fire. Saw several officers on the ground that evening; to his witness's belief, they had all blue coats. Saw an attack on the church; was as certain about the attack on the church, as he was that the officer who gave orders to the lower division had on a blue frock coat. A ball struck the church, but did not know whether it made any mark or not. The witness was then subjected to a smart cross-examination by Mr. Devlin, and having evidently learnt that it was impossible that the officers in command of the troops on the evening of the 9th inst., could have had on "blue frock coats," he endeavored to shuffle out of this difficulty, though, as we said before, he had previously most positively sworn—not once or twice only—but repeatedly, that he was certain that the officer whom he saw giving orders to the sergeant in the lower division had on a blue frock coat. The witness was allowed to leave the box, no one apparently thinking it worth while to detain the fellow any longer.

On Friday, the Jury proceeded to view the body of Thomas O'Neil, who had died the same evening from the effects of a gunshot wound received on the evening of the 9th ult. Dr. Reddy gave evidence as to the nature of the wound.

Julius Scriver, deposed that, immediately before the troops fired, he heard some one near the lower division give the words "ready, present;" but could not say by whom they were given; they appeared to be given as an ordinary military command. Heard no command given to the upper division.

Robt. Wylie Hutchinson—sergeant of City Police—Was on duty on the evening of the 9th, and heard the Mayor read the Riot Act. Before he had done reading, some one cried "Fire Fire," and immediately the troops fired; was certain that these words were not uttered by the Mayor. Witness dreaded, though the police had driven the mob back, that the latter might return and beat the police. At the time the people fired from the church, the police had driven the mob back, and the latter were running away. Witness did not see any attack made on the church.

Wm. Donohue—Water Police—Heard the Mayor read the Riot Act. Did not hear the Mayor cry "Fire Fire," but heard some one else cry out those words. Did not hear Lieut. Col. Hogarth give any commands to the troops to fire. People in the vicinity of the troops were urging the soldiers to fire. Did not know the names of these persons, or of those who were standing near the Mayor.

On Saturday the examination of Wm. Donohue was continued.—There was no crowd about the Mayor whilst he read the Riot Act, but there was much confusion immediately after, and the Mayor might have used the words "Fire, Fire" without witness hearing them. In his opinion, it was Mr. Morrison the lawyer who urged the troops to fire; saw Morrison run from the lower to the upper division, and also another respectable looking man in a black coat who looking over the soldier's shoulders cried out "Fire." Could not get hold of this man to arrest him.

Richard Sandilans—Water Police—Heard the Mayor read the Riot Act, but did not hear him cry out "Fire, Fire," or words to that effect, though he, witness, must have heard these words if uttered. Saw Mr. Morrison the lawyer come up to the Mayor, and heard him say, "Do you see that Mr. Mayor? They are murdering the people!" At an early part of the evening, had been sent to drive a lot of people from Latour Street, who murmured at being so treated. Heard somebody say, "We are strongest; we will go into the church; we will have him out?" Did not know if these words had any reference to Gavazzi.—At all events the threats were not carried into execution, as the mob were beaten back by the police. Did not hear Lieut. Col. Hogarth give the orders to fire; must have heard him, if the orders had been given.

Samuel Medill—Water Police—Heard the Mayor read the Riot Act; but did not hear him say "Fire, Fire." Did not see the crowd with whom the police had a scuffle, fire any shots in the direction of the church.

Henry L. Sharing—Heard some one cry out "Fire, Fire," but was certain that it was not the Mayor.

On Wednesday, Mr. Morrison denied having carried arms, having called upon the people inside the church to turn out, or having cried out to the troops to fire.

S. Medill was re-examined, but nothing new was elicited from him. The coroner then refused to hear any more evidence, and delivered the following charge.

**GENTLEMEN OF THE JURY.**—It was my intention to have entered at some length upon the evidence adduced, and the various incidents connected with the prolonged investigation, to which you have devoted for so many days past, your patient and attentive consideration; but the time already spent, and your anxiety to close the proceedings, induce me to confine myself to a recapitulation of some of the most prominent facts and circumstances of the enquiry, leaving the testimony at length, which must be fresh in your recollection, to be sustained by the written depositions, which will accompany you for reference, in the consideration of the verdict, which the law calls upon you to render. It is proper to observe, in the first instance, that the Inquest of the Coroner, and the judicial investigations which the Law requires him to conduct, are in no case conclusive, and that any one affected by them, either collaterally or otherwise, may deny their authority, and put them in issue, whilst at the same time it is clear, that evidence as well against the interest of the Crown, as for it, must be received; for there is no person to be condemned to death by the inquest, but only the fact to be inquired into, an inquiry truly how the death happened rather for information of the truth of the fact, as near as the Jury can ascertain it on their oaths, than for an accusation; accordingly it has been for the Coroner's Inquest to find the matter as they judge it was. I shall only add, that the Jury must in all cases consist of twelve, at the least, and that twelve must agree in the verdict.

It would appear from the testimony, that apprehensions having been entertained, that violence would be used, to interrupt a public lecture announced to be delivered by a noted individual named Gavazzi, in Zion Church, on the evening of the 9th June last, the Mayor of the City, the Honorable Charles Wilson, adopted precautionary arrangements, by bringing to the ground the municipal police force, together with a division of Her Majesty's 26th Regiment of Foot, then recently arrived in Montreal; the former were posted under their Superintendent and Officers, in the immediate vicinity of the Church, and the latter under cover and out of sight, in the Engine-house, at from 6 to 700 yards distance—the Church having been obtained for the lecture, in consequence of the previous permission granted for the use of the City Hall having been withdrawn by the Mayor, upon threats of violence, and upon remonstrances made to him, that Gavazzi would not be allowed to lecture there; it was at the same time well known throughout the city, that a similar lecture at Quebec, by the same individual, two or three days before, had been accompanied by bloodshed and tumult. On the occasion in question, the church was filled by a crowded auditory, of both sexes, and the lecture had continued without interruption for some time, when a turbulent mob collected in the street, in the immediate neighborhood; excited to violence by the applause given to the lecture within the church, endeavored to force an entrance, and with loud shouts and cries, "let us have out Gavazzi," assailed the church and the police force, with stones and missiles, and discharged fire-arms in the direction of the church; the collision between the mob and the police becoming alarming, and fears arising that the latter would be overpowered, the auditory were called upon by persons outside to defend themselves; in the interval of time between those occurrences and the posting of the military, two parties came out from the church at different periods, the first at the above call, who returned without having used fire-arms, the latter after having used them: it was in that interval that Walsh, who had been prominent among the assailants, fell mortally wounded. The evident intention of the mob was to force their entrance into the church for the purpose of committing personal violence upon Gavazzi, and if obstructed in that object, it must be apparent, that they would not have failed to assault his supporters and defenders. The troops did not take up their positions until after Walsh had been wounded and the dispersion of the assailants on the church.—The upper division was posted facing the Unitarian church, and the lower facing McGill street. The remaining casualties which you have been called upon to investigate, occurred from the firing of these two divisions. By the firing of the lower division, M' Rae and O'Neil met their deaths; and by that of the upper, Pollock, Gillespie, Adams, M'Grath, Benally, Clarke and Hutchinson.

No mob, riot, or excitement whatever, is proved to have existed in front of the upper division when they fired, nor since the troops were brought to that position; the auditory, men, women, and children were quiet, and peaceably leaving the church, and proceeding homewards, and some of Her Majesty's Officers were immediately in front of the line of fire. With respect to the lower division, one or two shots having been fired near the American church, which caused alarm, and a scattering of the people proceeding across the square,—the Mayor, at that time, deemed it necessary to read the riot act, and the lower division immediately fired upon the people, and passengers in front of them.

Your investigation will necessarily, therefore, be subdivided into three branches. First, the cause or manner of the death of Walsh; secondly, the circumstances attendant upon the deaths caused by the firing of the lower division; and, thirdly, the circumstances connected with the death of the persons who suffered from the firing of the upper division.

Walsh's death was evidently caused by the fire of persons coming from the Church, and occurred, at from fifty to sixty paces distance between him and them; but whether he fell under the general fire of either of the parties, or of the person who discharged the revolver, or of him who discharged the double-barrelled gun or rifle, it will be for you to declare; the evidence on this point affords no means of identifying the slayer, but clearly relieves Mr. Esdaile and Mr. Heward from all imputation in that respect. The law as applicable to this point, may be summed up as follows:—Where homicide is committed in prevention of a forcible and atrocious crime, as, if a man attempt to rob or murder another, and be killed in the attempt, the homicide is justifiable, and the slayer shall be discharged. Where one kills another in a sudden rencounter in self-defence or in defence of his wife, child, parent, or servant, and not from any vindictive feeling, the homicide is excusable. Voluntary homicide is where on a sudden quarrel, two fight, and one is killed, or after great provocation, accompanied by some personal violence, and where, immediately on provocation being given one kills the provoker, the homicide becomes manslaughter.

But malice will in all cases be implied, if one kills another suddenly, without any, or without considerable provocation, but no provocation whatever, can render homicide justifiable, or even excusable. The instrument of homicide is always considered as govern-

ing the amount of provocation, and it must be great indeed to justify the use of a deadly weapon. In this respect it is laid down as a general rule, that no words or gestures, however opprobrious or provoking, will be considered in law to be a provocation, and sufficient to reduce homicide to manslaughter, if the killing be effected with a deadly weapon, or if the wound had been given after the party had desisted, or if an intention to do the deceased some grievous bodily harm, be otherwise manifested. It is proper to add, that if one is killed in attempting to break open a house in the day time, with intent to commit any forcible or atrocious crime, not only the party whose person or property is attacked, but his servants or other members of his family, and even strangers present at the time, are equally justified in killing his assailants; but in all these cases, whether of provocation or of attack, or of attempt to commit a forcible crime, as above stated, there must be an apparent necessity for the killing, for if resistance has ceased, or if no reasonable necessity existed for the violence used, the killing would be manslaughter at least. With reference to the casualties from the firing of the troops, it must be borne in mind as a settled rule of law, that soldiers are merely armed citizens, and may like other citizens interfere to suppress an affray or riot; and, if resisted, are justified in killing the resister; and like other citizens they are subject to the law and its punishments, for the manner in which they may conduct themselves upon such occasions. In case of any sudden riot or disturbance, any of Her Majesty's subjects, without the presence of a peace officer of any description, may arm themselves, and of course may use any ordinary means of force, to suppress such riot and disturbance. And what Her Majesty's subjects may do, they also ought to do, for the suppression of public tumult, when any exigency may require that such means be resorted to. Whatever any other class of Her Majesty's subjects may allowably do in this particular, the military may unquestionably do also. By the common law, every description of peace officer may, and ought to do, not only all that in him lies, towards the suppression of riots, but may and ought to command all other persons to assist therein. However, it is by all means advisable to procure a justice of the peace to attend, and for the military to act under his immediate orders, when such attendance and sanction of such orders can be obtained, as it not only prevents any disposition to unnecessary violence on the part of those who act in repelling the tumult; it induces also, from the known authority of such magistrates, a more ready submission on the part of the rioters, to the measures used for that purpose; but still, in cases of great and sudden emergency, the military, as well as all other individuals, may act without their presence, or without the presence of any other peace officer, whatever. But in these and all similar cases, the necessity for the killing must be evident, and the law in this respect, is positive and distinct. In case of a riot, or a rebellious assembly, officers and others, in endeavoring to disperse the mob, are justified in killing them both by common law, and under the riot act, if the riot cannot be otherwise suppressed, and it is laid down that private persons may justify killing dangerous rioters, when they cannot otherwise suppress them, or defend themselves from them, inasmuch as any person seems to be authorized by law, to arm himself for such purpose. Upon this portion of the enquiry, it has been admitted that the military force was called out upon the requisition of the civil authority, the Mayor of the city, under the immediate orders. You will determine whether the public peace was sufficiently disturbed, by a subsisting riot, to justify the application for a military force, whether any civil means at the disposal and command of the Mayor, had been previously exhausted by him; whether notice of the employment of military force had been given by the usual proclamation for silence, as required by the statute, and the reading of the riot act by the Mayor in the presence of the people; whether reasonable time was allowed to elapse for the people to disperse; or whether circumstances of extreme necessity compelled him to bring the military into immediate collision with the people.

You will find upon these circumstances, bearing in mind that Mr. Wilson as Mayor would not be justified in transferring his civil authority to the military until it became necessary, nor before any disorder was sought to be quelled by the legal precaution of making the proclamation, which is intended to intimidate rioters and separate the innocent from the guilty, by giving due notice to all the thoughtless people who, without any malevolence, are mixed with the multitude to separate from the ill-meaning; and moreover, Mr. Wilson was under double ties, for besides the general obligations of duty and humanity, as a magistrate, a particular confidence was reposed in him as mayor of the city, which, at the peril of his life, he was bound to account for and sustain.

To justify a resource to this extreme necessity, a riot must exist, and to constitute a riot, three or more persons must be unlawfully assembled together; and to constitute this crime, it is not necessary that personal violence should have been committed; it is sufficient that there is some circumstance, either of actual force or violence, or at least of an apparent tendency thereto, naturally apt to strike a terror into the people, or even into one of Her Majesty's subjects, as the show of firearms, threatening menaces, or turbulent speeches; nor is it necessary to constitute a riot that the riot act should be read: before the proclamation can be read a riot must exist, and the effect of the proclamation will not change the character of the meeting, but will make those guilty of felony who do not disperse within an hour after the proclamation is read.

You will then find under what circumstances the military did fire and whether under the sanction of civil or military authority. It will be scarcely necessary to state that the firing without command and not for self-defence would entail the charge of murder, that the firing even by command would be equally criminal if no apparent or justifiable necessity for the act existed, and in that case the Commanding Officer is equally implicated with his men. That the firing without such necessity, even under a mistake of the command proceeding from the officer would not relieve the soldier firing, from a similar charge, and that the firing by command, whilst it might relieve the soldiers if some necessity did in fact exist would attach that criminality upon the commanding officer, unless it be shown that such necessity was real and apparent, no order from any magistrate whatever, can justify the homicides caused by the firing of the troops without necessity. Had the Mayor ordered the officer to fire upon the people when there was no just cause for so doing, such an order might subject the Mayor to the penal consequences which attend murder, but could not acquit the officer who might order

the fire, who was not bound to obey such illegal order, and who, therefore, would have acted at his peril.

With reference to the evidence adduced before you, it is marked with the incongruities and contradictions which are the usual consequences of much excitement, and of protracted investigations into its causes. It will be your duty to weigh it dispassionately, bearing in mind that no negative evidence can take away a positive proof.

I will only add that it is consistent with public interest as well as with that of the parties connected with the subject of your investigation, that a fair and strict enquiry should be made to the end, that power conferred for the preservation of the public peace should not be lightly or from any unjust motive, turned to the destruction of the people, and that whoever shall have so unjustifiably caused so cruel a loss of life, may be made an example to restrain others in similar circumstances from the like dangerous misconduct for the future.

The Foreman requested that the Jury should be furnished with the depositions, the list of soldiers handed in by Adjutant Wallace, the plans of the ground and the Coroners charge. Messrs. Devlin, Stuart, and Mack objected to the latter being given to the jury, but the coroner acceded to the request of the foreman.

The jury then retired, taking the charge and the other documents along with them.

At nine o'clock, the Jury returned into Court, after an absence of four hours and a half.

The Foreman, Mr. Mulholland, said the Jury had been unable to agree upon a verdict, but he was now prepared to hand in special returns—one signed and agreed to by 9, and another signed and agreed to by 7, and the remaining 3 had subscribed to an addition to the report signed by the 7. This was the only decision they had been able to come to in the matter. Mr. Mulholland then read the several reports as follows:—

We, the undersigned Jurors, find—

First.—That the deceased James Macrae and Thomas O'Neil came to their deaths by gun-shot wounds inflicted by the fire of a certain division of Her Majesty's 26th Regiment, being one of two divisions of a detachment of 103 men of that Regiment, called out by the Hon. Chas. Wilson, Mayor of the City of Montreal, to aid the civil power, in consequence of anticipated disturbances on the 9th day of June last, on the occasion of the lecture then given by one Gavazzi, in Zion Church, in Radegonde Street in this City, which division was composed of the following officers and men, viz:—

Lieut. Finnie A. Quartly,  
[Here follow the names of 49 men.]  
The whole under the command of Lieut. Colonel George Hogarth, C.B.

That this division of troops fired by the order of the said Hon. Chas. Wilson, Mayor aforesaid, delivered after reading the Riot Act, by him directly to the soldiers of the said division, and not to the officer in command either of the said division, or of the detachment.

That the said soldiers fired the aforesaid shots without any order from either the officer in command of the detachment or the divisions; that there was no riot or disturbance to justify or render necessary the giving of the said order or firing; and the said James Macrae and Thomas O'Neil at the time of the infliction of the wounds aforesaid whereof they died were in the Queen's peace.

Second.—That the deceased James Pollock, Peter Gillespie, Crosby Hanson Clarke, James Hutchinson, Daniel M'Grath, William Benally, and Charles Austin Adams, came to their deaths by gunshot wounds inflicted by the other or upper division of the said detachment of the said Regiment on the said 9th June last past, composed of the following officers and men, viz:—

Captain Charles Cameron; Lieut. Richard Clute.  
[Here follow the names of 54 men.]

The whole under the command of Lieut. Col. George Hogarth, C.B.; that this last named division of troops was stationed in rear of the first or lower division at the distance of 37 military paces, back to back, and either from hearing the order of the Hon. Chas. Wilson, which order the Jury find was not limited to any one division, or section of the aforesaid troops, or in consequence of hearing the fire of the first named division, the last named division of soldiers fired without any orders from the officers, either in command of the detachment, or of the division which they composed; that there was no riot or disturbance whatever to justify or render necessary the said order or firing, and the aforesaid James Pollock, Peter Gillespie, Crosby Hanson Clarke, James Hutchinson, Daniel M'Grath, William Benally, and Charles Austin Adams, at the time of the infliction of the gunshot wounds aforesaid which caused their deaths, were in the Queen's peace.

Thirdly.—That both the said order of the said Hon. Chas. Wilson, delivered to the soldiers, and the firing of the soldiers without orders, were unnecessary, culpable, and unjustifiable.

Fourthly.—That the deceased James Walsh came to his death by wounds inflicted either by a pistol or other fire arms discharged by one of a number of persons to the Jurors unknown, who were endeavoring to disperse a mob assembled in the vicinity of Zion Church including among others the said deceased James Walsh, which mob had previously overpowered the Police Force of the city, brought out for the preservation of the peace on the occasion in question, and whose object it was to attack the said Gavazzi, or the audience within Zion Church. The Jury further state that the Police Force of the city, as well from insufficiency of numbers, as general incompetency, were not only entirely inadequate to the protection of the city on the occasion in question, but is so for every emergency.

Fifthly.—That the Jury, nevertheless, strongly reprobate the practice of individuals carrying arms under their supposed necessity, and would urgently call on the authorities to take the promptest means for the establishment of an efficient Police Force, adequate to the maintenance of the public peace on all occasions.

Sixthly.—The Jurors desire farther to express their regret that any body of Her Majesty's troops should be found so wanting in discipline, as to fire without the lawful order of their officers; and they farther express their regret that any circumstances of assumed urgency should have induced the officer in command to have departed from the ordinary practice of directing the soldiers to load in the presence of those on whom it was intended to fire, and that the soldiers had not been instructed, previous to their coming on the ground, as to how they should act in such an emergency.

Lastly.—The Jurors cannot omit finding that, in the course of their investigations, evidence of the most conflicting and irreconcilable character was given, which, however desirous they have been to attribute to the mere erroneous impressions of witnesses, the Jurors cannot conceal, has painfully impressed them as wil-

ful and culpable perversions of truth, so injurious and dangerous in their consequences to society, that they desire to direct the special attention of the authorities to the depositions of the Hon. Charles Wilson, Michael Renaud, Louis Lacroix, J. B. Simard, and Charles Schiller.

Given under our hand at the Court House of Montreal this eleventh day of July, One Thousand Eight Hundred and Fifty Three.

(Signed)  
HENRY MULHOLLAND, Foreman,  
W. A. TOWNSEND,  
CALVIN P. LADD,  
ROBERT ANDERSON,  
EBENEZER C. TUTTLE,  
WILLIAM C. EVANS,  
THOMAS JENKIN,  
ALFRED SAVAGE,  
J. W. HALDIMAND.

The undersigned Jurors, sworn on view of the bodies of James Pollock, Peter Gillespie, Crosby Hanson Clarke, James Hutchinson, James Walsh, James Macrae, Daniel M'Grath, William Benally, Charles Austin Adams, and Thomas O'Neil, for the purpose of enquiring and reporting us to the cause of the death of the above named deceased, after having heard the evidence produced at the Inquest, began on the 10th day of June last past, and thence continued up to this date, before the Coroner of the District of Montreal, in the Court House, in the city of Montreal, aro of opinion—

First.—That the said James Walsh came to his death from the effect of a gun shot wound received in his body, and fired by a person unknown on the evening of Thursday the 9th day of June last past, on the Haymarket Square in the said city; and, 2nd, that the said Jas. Pollock, Peter Gillespie, Crosby Hanson Clarke, James Hutchinson, James Macrae, Daniel M'Grath, William Benally, Charles Austin Adams, and Thomas O'Neil also came to their death from the effects of gun shot wounds received in their bodies, heads and limbs, and fired by the troops who had been called and stationed in two divisions, described at the Inquest as "upper" and "lower" divisions, on the said evening of the 9th June last past, in the Haymarket Square, in order to quell any riots which might occur in consequence of a lecture being at the time delivered in Zion Church by one Gavazzi. Said gunshots so fired by the said troops and which caused the death of the last named persons appear to the Jurors to have been discharged in consequence of military words of command uttered by a person unknown, other than Col. Hogarth, Captain Cameron, Lieut. Quartley, or other officer in command of the said troops immediately before the time the said fire took place. The discharge of the military is the more to be regretted inasmuch as, though the Mayor may have been justified in reading the Riot Act at the time he did it, in consequence of an assemblage of persons, who were conducting themselves in a riotous and threatening manner, and discharging fire-arms at a certain distance from the troops, that it was nevertheless unnecessary to have recourse to such discharge by the military to disperse a mob which only threatens at the time the lives of those concerned in it; and that such assemblage could have been easily dispersed by other means without perhaps any sacrifice of lives; more particularly as there was not at the time in any place near where the troops were stationed any riot or tumultuous assemblage. Although the undersigned Jurors do not reprobate the military with having acted against the rules of military discipline, they nevertheless think it their duty to express themselves strongly against the precipitation with which the various orders and consequent movements are made by the military on like occasions, and would earnestly recommend that if unfortunately the services of the military should again be required for any similar purpose, the intervals between such different orders should be made long enough to admit of an opportunity to persons likely to be exposed to the fire of the troops to get safely out of reach.

In conclusion the undersigned Jurors cannot refrain from suggesting that it would be desirable in future to rely rather on an armed police, than on the military for the suppression of dangerous riots.

Montreal Court House, 11th July, 1853.

(Signed),  
J. BELLE,  
JAMES MCGORTAN,  
J. B. BRAUDRY,  
AMABLE LAFRAMME,  
LOUIS RENAUD,  
THOMAS CONWAY,  
NEIL DOHERTY.

The undersigned Jurors concur in the foregoing report, with the exception of the last paragraph therein contained, respecting an armed Police.

(Signed),  
AMABLE PREVOST,  
F. X. BRAZEAU,  
J. A. LABADIE.

The Coroner then discharged the Jury, remarking that, notwithstanding their inability to agree upon a verdict, he was sure the whole country would feel satisfied that the manner in which they had devoted their time and attention to this long protracted investigation was in the highest degree creditable to them, and that they had acted conscientiously in the performance of the duty which had been assigned them.

**Married.**  
At Keppville, on the 30th ult., by the Rev. Mr. Farley, Mr. Tobin, of Osgood, to Miss Maria M'Sweeney, eldest daughter of Peter M'Sweeney, Esq., J. P., Township of South Gower.  
At Cornwall, on the 3rd inst., by the Rev. J. F. Cannon, P. P., Peter A. Macdougall, Esq., M. D., to Flora Angula, only daughter of Angus McDonell, Esq., of Her Majesty's Customs.

**Died.**  
In this city, on Monday, the 11th instant, after a few weeks illness, Mr. John Mullin, Grocer, aged 32 years, a native of the county Tyrone, Ireland. Mr. Mullin had been 12 years a resident of this city, during which time he enjoyed the respect and esteem of a numerous circle of friends and acquaintances.—May his soul rest in peace.  
At Peterboro, on the 26th ult., in the 71st year of his age the Rev. John Butler, for many years Roman Catholic Priest of that Town.  
At Quebec, on the 12th inst., Walter Muir, infant son of Wm. B. Lindsay, Jr., Advocate, aged 8 months.

**FOUND.**  
ABOUT the middle of June, on the road between the River and the Mills on the Bank of the Canal, a Pocket Book, containing a sum of Money, and some scraps of Manuscript.—The book was picked up, and handed over to the Rev. Mr. McCullagh, of the Seminary, by an Irish boy, and can be had by its owner upon making application, and establishing his right to the property in question. If no claimant appears within a month, the contents of the pocket book will be devoted to purposes of charity.

FOREIGN INTELLIGENCE.

FRANCE.

FRESH ARRESTS.—The Paris correspondent of the Times writes on Sunday:—"I am informed that some fresh arrests have been made in Paris and its environs within the last few days. Surene, Porteau, and Courbevoie, where, it is said, the traces of a secret society have been discovered, would appear to have furnished their quota. Lithographed copies of a new bulletin from the once famous 'Committee of Resistance' have been found. This bulletin is adroitly drawn up, and is principally addressed to the bourgeoisie; it therefore affects the language of moderation."

The proceedings against those who were previously taken into custody are going on. Among the persons more recently arrested are a well-known Socialist schoolmaster, an ex-editor of a literary review, and an ex-employe of the Reforme. A number of poniards and a clandestine printing press have also, it is said, been found in a house in the avenue of Neuilly, and these last discoveries were made in consequence of the disclosures of the persons under arrest.

AUSTRIA.

The Vienna correspondent of the Times says:—"There is a rumor, that the 'bons offices' of Austria had been accepted by Russia. That the mediation of Austria was declined you have already been informed, but there appears no reason to doubt that her 'bons offices' will be acceptable to the Russian Government. The result of diligent inquiry on the subject is, that the report proceeded from some member of the Russian Embassy."

Both Governments will do well to recollect that the great object of Russia, as also of the Russian party here at Vienna, is to break up the coalition between France and England. To effect this purpose, articles are forwarded from Vienna to the Augsburg Gazette, in which the disinterestedness of the motives that have dictated the present policy of England is violently impugned. England is represented as the fostered and champion of the revolutionary faction. The writer of the article in the Augsburg Gazette of the 14th ult., informs us that the bridges are in such a state of preparation that the passage of the Pruth can be effected in a few hours. Prince Gortschakoff has been appointed commander of the army of invasion or occupation.

PRUSSIA.

The correspondent of the Morning Chronicle says—"That the general sentiment in Berlin is most favorable to Turkey, and that the conduct of Russia, in the present instance, is judged with severity, even by those most disposed to admire the steadfast policy and noble qualities of the Emperor Nicholas."

LOMBARDY.

The anarchists are busy again, and placards by Mazzini, addressed to the army have created much excitement at Milan, where several new arrests have been made, and depots of secreted arms discovered.

RUSSIA.

The Daily News' Paris correspondent says—"Private reliable advices report that there had been a bloody battle between the Circassians and Russians, in which the latter had been defeated with severe loss,—a General with 12,000 men and thirty pieces of cannon being captured by the mountaineers."

TURKEY.

The Constantinople correspondent of the Times writes in a postscript on the 9th ult—"The Russian steamer of war has arrived in order to take away the remaining Russian officials. Ahmed Pasha, who commands the mouth of the Bosphorus, has reported that four line-of-battle ships and two frigates are cruising within sight. Great excitement prevails in the city and a thousand alarming accounts had ready credence."

The following telegraphic despatch has been received from Trieste:—

"Constantinople, June 13th.

A Russian steamer has arrived to take away the remainder of the members of the embassy.

The conduct of Prince Menschikoff has been approved.

The delay for the acceptance of the new ultimatum terminates on the 16th.

The Porte continues its armaments.

The English fleet is at the Dardanelles.

The French fleet is at Tenedos.

The Austrian Intercuncio, M. de Bruck, has arrived at the Dardanelles."

According to the Paris correspondent of the Times the disposable army of Turkey amounts to 150,000 men, divided into three corps d'armée of 50,000 each, and composed of regular troops and militia. Two of those corps are stationed in Bulgaria; a third corps is at Erzeroum, with the object of immediately joining the Circassians in the event of the two other corps being attacked by the Russians. The militia is calculated at about 200,000, and will be divided into separate corps according to circumstances, and stationed where their services are likely to be most needed. The fortresses of Roumelia are furnished with troops and stores of every kind. The Bosphorus is in a state of defence. The fleet is composed of 20 ships, manned by 12,000 seamen, and with about 800 guns. It is anchored near Buyukdéré, at the entrance of the Black Sea, and it was to be reinforced by the Egyptian squadron. The headquarters of Omar Pasha will be at Shumla, and his first care is the organisation of the two corps d'armée of Bulgaria. The letters speak of the unanimity with which the Turks of all parties are acting on the present occasion, and they give minute details which, if correct, would show that much enthusiasm prevails

among the population. Enthusiasm, however, good in itself, is not sufficient to save a people. Other qualities are as requisite.

The same accounts that speak of the preparations of defence of the Porte also speak of those for attack on the part of Russia, and these are so actively carried on as to give the idea that hostilities not only are inevitable, but must be immediate, as if the Czar had determined to, as it were, "take the bull by the horn"—the Golden Horn we presume. In any case it is feared the Porte will suffer deeply.

CHINA.

From China we learn that the rebellion has received a check. The rebel forces captured Nankin on the 21st of March, but were subsequently compelled to abandon it, and on the 6th April sustained a defeat from the Imperial army about thirty miles to the south of Nankin. The Foreign Powers, it is stated, are wisely observing a strict neutrality.

CAPE OF GOOD HOPE.

The new Constitution had been proclaimed, and appeared to give satisfaction. It grants equal rights to all classes and colors. A Legislative Council and House of Assembly, composed of resident colonists, were to be elected by the people, but no law could go into effect without the sanction of the Queen. The Cape Town Mail avers that it restores liberty to the people. The Graham's Town Journal, of April 25th, reports little news. The Kafirs were wandering about King William's Town, and several horses had been stolen, but everything seemed quiet.

HOW CATHOLIC CHARITIES ARE ADMINISTERED BY THE HOLY PROTESTANT CHURCH.

(From the London Times, June 9th.)

We beg the attention of our readers to the history of the shameless perversion of one of our noblest charities, under a system which not even the most subtle ingenuity could have devised if restrained by any principle, nor the most unscrupulous cupidity have carried out till hardened into a contempt for common decency. The facts will show whether we write too strongly. In 1157 Henry de Blois, Bishop of Winchester, "founded anew, without the walls" of the city, the House of St. Cross, by a charter addressed to the Master and Brethren of "the Hospital in Jerusalem"—that is, St. John's, at Clerkenwell. He provided that the revenues should be applied to the lodging, maintenance, and "necessary garments" of 13 poor men, "unable to support themselves," and to the daily feeding of 100 other poor men, adding, "We further enjoin you (Master and Brethren) compassionately to impart other assistance, according to the means of the house, to the needy of every description for ever, but preserving the canonical jurisdiction of the Bishop," to whom he gave the appointment of the Master or Guardian. He also specified the particulars of the endowment, and concluded his charter by imprecating the anger of the Almighty on all who should appropriate or diminish the rents, or disturb and deteriorate the old statutes and customs of the house. Here, then, is proof irresistible that it was founded for the relief of the necessitous—not for the aggrandizement, nor even for the advantage, of its Master. The next fact in our history confirms this; for, in 1185, the then Bishop added, not to the emoluments of the Master, but 100 persons to the number of those "receiving "outdoor relief," so that 200 might be fed every day, and 13 be lodged and maintained in the house. Meanwhile disputes had arisen about the right of nomination to the Mastership, which were finally settled by an award under the direction of the Pope in favor of the Bishops of Winchester. Naturally enough they often nominated their kinsmen, some of whom flagrantly perverted the revenues of the hospital to their own purposes. This abuse the great William of Wykeham resolved to remedy, and through him we know that in 1370 the rents were about £700 per annum, and "free from all taxes, as being wholly appropriated to the poor, except £7 4s. 6d., the Master's portion." In prosecuting his design this prelate proceeded against some of the former Masters, two of whom signed a formal submission that "the stock and goods of the hospital were for the use of the poor, and not to be converted to other purposes except for the moderate support of the Master." Another appealed to the Pope, and the result was a decree, that "the house was an hospital for a Master and 13 brethren, to be lodged and fed, and for 100 poor men to receive food from its goods; that it ought not to confer any benefice; that it had been governed by secular clerks; and that the Master was bound to make an inventory and take an oath,"—conclusions disputed by the present Master, the Earl of Guildford.

However, our charge is, that the original charity, and another connected with it, have been systematically "worked," as if founded not "to the honor of God and for the relief of the necessitous," but for the aggrandizement of the Masters, and the advantage of the sons and relatives of the Bishops of Winchester. For, incorporated with St. Cross is the "Alms-house of Noble Poverty," founded and endowed (A.D. 1446) by Cardinal Beaufort, for the maintenance of two chaplains, 35 brethren and three sisters. But this intention was not realized in his lifetime, and afterwards the endowment was so robbed in the civil wars, that his successor, Bishop Waynflete, was empowered by Henry VI. to grant a charter, directing that one chaplain and two brethren only should be maintained, but with a proviso (so it is said) for an increase in their number, if the revenues should ever allow of it. We next come to a trial in the reign of Elizabeth, when the hospital, being sued for tithes and first-fruits, established its non-liability by proof from the Bishop's register that "it was founded and its possessions used for the relief of the poor." Still, even then it was grossly abused, and an act was passed (18th of Elizabeth) declaring the invalidity of some leases fraudulently made by the Master, and that neither he nor the brethren should have the power to divert the hospital funds from their original uses. How, then, is such perversion justified? We answer, by a document commencing with falsehood and ending with fraud, but, nevertheless, tacitly acquiesced in and virtually ratified by a succession of episcopal visitors. In 1696, with the approbation of the then Bishop, the Master and Brethren concurred in the impudent statement that, "after strict and diligent search" (they did not say where), "no statutes could be found for

the "government of the house," and that therefore, according to custom, the Master should receive all the revenues, bear all the charges, retain the surplus, appoint the chaplain and steward, appropriate all the fines on the renewal of leases, except two pence in the pound reserved for each of the brethren, and be entitled to their personality after death! But this was not all. They and the visitor together actually cut down to 40 the number (100) for whom the daily dinner was to be provided, and substituted for the food (so says Lord Guildford's counsel) a commutation of 6d. each. The document by which this was effected is called the "Consuetudinarium," or "Customary," and it needs no law or learning to decide that it is alike illegal and dishonest. Still, as affecting the question of the moral guilt or innocence of the Masters and episcopal visitors of this great charity, it is important to state that in 1702 Sir W. Wynne solemnly and repeatedly informed the then Master of its illegality. That great lawyer, indeed, declared "that the appropriation of the endowments to the private purposes of the Master and Brethren was a total perversion, and that serious consequences might ensue to the Master from continuing to apply them to purposes which nothing could justify or extenuate in those who were clearly trustees for the benefit of others incapable of remonstrating against such injustice." He further advised an application to Chancery to get a judicial decision on both the charities, and avowed that the then application of their revenues could not be justified by "the Customary, which contravened the founder's intention, and was a fraud ab initio." But the Masters went on signing a gayist knowledge and against warning, and the visitors approving or conniving, till at last something like justice seems in a fair way of overtaking one of them in the person of the Right Honorable and Reverend Francis North, Earl of Guildford; who in 1808 was appointed Guardian (as he is styled in the episcopal register) by his own father the then Bishop.

We next proceed to state the charges made against him by the Attorney-General upon an information, which ought to have been filed ex officio long ago. The existing endowments of St. Cross, and of the "House of Noble Poverty," it appears, are worth £6,000 and 4,000 a-year respectively, which sums, however, are not realized, the property being let on leases renewable for fines. It is alleged, then, that the Earl of Guildford received from his predecessor £3,795 for dilapidations, and that he has appropriated, not for the "needy of every description," but for himself, as "Guardian," fines to the amount of £46,046, applying £1,083 a-year for the charity out of the reserved rents, which produced £1,365. These and others like them are the accusations made, and so far are they from being disproved, that they are actually aggravated by the defence set up by Sir Fitzroy Kelly in reply. His arguments were, that his client had only followed the custom of his predecessors, many of whom were examples of piety and learning. But we maintain that the antiquity of a custom as old as the hills cannot affect its morality. We deny the piety of those who carelessly take what is not their own. We cannot understand the learning of those who remain ignorant of the most solemn obligations, when the discovery of them might diminish their pecuniary profits. Again, said Sir Fitzroy, "Lord Guildford had complied with the Customary. He had provided board and lodging for the brethren, and though he had not given daily food to the 100 men, he was willing to pay the 6d. each to the smaller number of 40, to which the visitor had reduced them; but, finding they would not come so far for 6d.,—why, what did he do?—Give them 1s. each and a dinner? No; he strictly confined himself to the usage of 20s." "He reduced the number to twenty, but doubled the commutation, and gave 1s. each." Such was the apology of that astute advocate, coolly giving his noble and reverend client credit for a device which would be repudiated by a retail shopman, and be deemed derogatory to a dealer in marine stores. But let us do justice. The Earl has also allowed the brethren £6 5s. a-year each, and one cloak, and 2d. in the pound on every fine, and 6d. in the pound on the same fines to the steward, and the like to the chaplain, besides a stipend of £80 a-year. But what of "the House of Noble Poverty?" Where is that, my Lord Guildford? "It has never been established at all," says his advocate; "neither the original number of 35 brethren, nor even the reduced number of two, has ever existed, though since 1446 there has always been one chaplain paid out of the general revenues of the hospital." Confessedly, then, has the noble Earl for nearly half a century appropriated to his own use the revenues of an "Alms-house of Noble Poverty," said by the Crown to be worth £4,000 a-year, and admitted by his own advocate to be "of considerable value." Was such a confession ever before made in a Christian and a civilized land? Again, "by way of additional charity," urged Sir Fitzroy with inimitable gravity, "bread and beer are provided at the gate for all wayfarers." Yes; we have had them ourselves, like other tourists, and very coarse bread and particularly small beer they were. A poor man must be hungry and thirsty indeed to accept such refreshment. But Lord Guildford takes higher ground. It is now declared that "his office was given to him as an ecclesiastical benefice, and that the revenues are as much his as if it were a rectory or vicarage." Strange to say, however, Lord Guildford wrote thus in 1832:—"The Mastership of the hospital is not an ecclesiastical benefice. I was nominated to the hospital merely as guardian; nor was I inducted into the church, which is a chapel belonging to the institution. I am not subject to ecclesiastical jurisdiction." If, then, his Lordship's present plea be good and true, and he has not been canonically instituted to what is "an ecclesiastical benefice," he never was legally the Master, and is liable to refund every sixpence which he has received as such.

But we have still more to tell. Besides his Mastership, thanks again to the Bishop his father, Lord Guildford held for about 50 years the rectories of Alresford and Southampton, together worth, in tithes alone, £3,000 a-year: while he gave the chaplain at St. Cross £80 a-year and 6d. in the pound on the fines for 38 years' service. All this must be remembered in our moral estimate of Lord Guildford's conduct, though it may not weigh in the legal determination of the case. What this will be while the affair is sub judice we forbear to speculate. Sir F. Kelly claims immunity for the past, and says that the future should be left to the decision of the Bishop who has so grossly neglected his duty. The Attorney-General maintains that since Sir W. Wynne's opinion no further fines ought to have been taken and appropriated as before. The Master of the Rolls says that the Court of Chancery does not make persons refund rents received in mis-

take, and seems disposed to limit the claim for reimbursement to £1,156 a-year from 1837, when the Charity Commissioners made a report on the hospital, which Lord Guildford's counsel coolly says "there is no proof that he ever saw." Whether such a limitation will meet the demands of justice and satisfy public opinion we must not yet discuss. But there is no reason why we should not remind our readers that the late Lord Langdale, when plain Henry Bickerseth, refunded with interest moneys which had been paid to him with the authoritative assurance that his right to them was quite clear. It will be said the amount was small, £773 15s., and the sacrifice not costly. Granted; nor do we quote the fact as a precedent for exacting any vindictive or unmerciful penalties; but, after the miserable answer made by Lord Guildford to the charges against him, we cannot forbear asking whether, while he yet lives, he can expect to be considered an honest man until he refunds what he has wrongly taken, or go down to the grave, after more than fourscore years of life, with anything but a dishonored name, and an evil fame but too well deserved, should he leave to his own offspring the property which he has accumulated by depriving the needy of their inheritance, and those who had none to help them of their due.

ILLEGITIMACY IN CATHOLIC AND PROTESTANT IRELAND.

Total number of the Children of the Inmates of Workhouses in Ireland, England, and Wales, with the proportion of Illegitimate to Legitimate in each Country.

Table with 4 columns: Country, Legitimate, Illegitimate, Total. Rows for Ireland (2 half years), England (4 years), Wales (4 years).

These numbers give the following as the proportions between the two classes of illegitimate and legitimate children in the workhouses of the three countries:—

Table with 2 columns: Illegitimate, Legitimate. Rows for Ireland, England, Wales, England and Wales.

It seems thus fairly established as a fact, that intemperance is a vice much less prevalent among the lower classes in Ireland than in England and Wales. It would be an interesting subject of inquiry to endeavor to come at the cause, or causes, of the difference. I formerly adverted to one circumstance which is regarded in Ireland as powerfully operative in preserving the good fame of the women who profess the Catholic religion—viz., the practice of confession. Admitting that this is really an influential cause, as I believe it is, the habit of early marriages must no doubt be also considered as another, and one probably of equal importance.

With the view of testing, as far as was practicable, the truth of the theory respecting the influence of confession on this branch of morals, I have obtained, through the courtesy of the Poor Law Commissioners, a return of the number of legitimate and illegitimate children in the workhouses of each of the four provinces in Ireland on a particular day—viz., the 27th November, 1842. The subjoined table contains this return, together with the proportion of Protestants and Catholics among the whole population in each province, and the proportion of illegitimate to the legitimate children in the workhouses. It is curious to remark how strikingly the results there conveyed correspond with the confessional theory, the proportion of illegitimate children coinciding almost exactly with the relative proportion of the two religions in each province; being large where the Protestant element is large, and small where it is small. Thus, in Connaught, where the proportion of Protestants to Catholics is only as 1 to 6.45, the proportion of illegitimate children to legitimate is only as 1 to 23.53; while in Ulster, where the proportion of Protestants to Catholics is as 1.24 to 1, the proportion of illegitimate to legitimate children is as 1 to 7.26.

Table with 5 columns: Name of Province, Proportion of Protestants and Catholics in the general Population, Total No. of Children in the Workhouses, No. of Illegitimate Children in the Workhouses, Proportion of Illegitimate to Legitimate Children in the Workhouses. Rows for Connaught, Munster, Leinster, Ulster.

Although I think it will hardly be questioned, after the evidence of the foregoing facts, that what I have called the confessional theory is really true, I should be sorry to stretch this, in any degree, beyond its legitimate bounds. I think it, therefore, right to observe that there is one other social condition more widely existing in Ulster than elsewhere, which may help to explain the inferior standard of morals among the young woman; I refer to the greater prevalence of factory life in that province, a state of society well known to predispose to immorality.

The above important information is furnished by John Forbes, M.D., F. R. S., Hon. D. C. L. Oxon. Physician to her Majesty's Household, in his work entitled "Memorandum made in Ireland in the Autumn of 1851," and published by Smith, Elder, & Co., London.

THE HUNDRED AND FIRST REFORMATION!

(From the Dublin Freeman's Journal.)

Under the head of "The Evangelization of Ireland," the London Morning Advertiser of 19th ult. publishes the following "epic" paragraph:—

"THE EVANGELIZATION OF IRELAND.—A plan has just been formed for attempting, on a gigantic scale, to evangelize the sister country. When the particulars are known, but especially when operations have been commenced, a very great sensation will be produced on the other side of the Channel, and no small consternation be created among the Popish Priesthood. It is proposed to send, in the course of a few weeks, no fewer than one hundred Ministers of various religious denominations to preach the Gospel in all parts of Ireland. They are to be distributed, two and two, all over the country, each two locating themselves in particular districts, and preaching the great truths of evangelical religion, every day, throughout those districts. Their labors, when the state of the weather will permit, will be almost entirely in the open air. Committees have been formed in London, Edinburgh, and Glasgow, for the purpose of raising the necessary

funds, and carrying the scheme into effect. There can be no doubt that this is the right way of dealing with Popery in Ireland, and as we happen to know that the men who will be sent on this great mission of Evangelization will be men alike remarkable for their piety, their zeal, and their judgment, we anticipate the best results from the movement. It is due to the Rev. Dr. Steane, of Camberwell, to mention that the idea originated with him."

"I read that too in the 'Tiser,' says Betsy Prig to her friend Sairey Gamp; but what Betsy read, wonderful as it was, bore no comparison with the extra wonderful announcement that after all the reformations—"second," "third," "fourteenth," "and fortieth," which have been introduced into Ireland with flourish of trumpets, and which have expired within the year of their nativity in most odorous smoke, we are about to have a speck and span new one, which is about to throw the past into the shade, and to create nothing less than "consternation!" amongst "the Popish Priesthood!"

Goodness gracious! what will become of us? "A hundred Ministers of various religious denominations" about to be let loose "to preach the Gospel in all parts of Ireland." To be "distributed two and two all over the country." That is, of course, two representatives of "various religions;" in order that "converts" from Popery may have their choice of the new creeds "never before preached upon any stage;" and that when the little children and the grown disciples ask—"Please, Sir, which is the true religion?" the "Evangelists" may be able to answer promptly, like the rare showman—"which ever you please my pretty dear—we gets the money, and you takes your choice!"

"Committees have been formed in London, and Edinburgh, and Glasgow, for the purpose of raising the necessary funds." Aye, there's the rub. The daughters of the horse leech ever crying "give."—And on the committees, Lutherans, Calvinists, English Churchmen, Socinians, Jumpers, Seekers, Mugletonians, and a few dozen other fancy creed-makers harmoniously agree in the very praiseworthy object of converting the mere "Irish." A motley group, a ragged gathering, indeed, to strike "consternation" into any one. Why Sir John Falstaff would refuse to march through Coventry with such a crew!

But there are people enough to fulfil the old adage about "a fool and his money," and for those who are ready and anxious to part with their cash for "Evangelising" purposes, we would suggest the propriety of their establishing a "Committee of Clerical inspection," with a well-paid corps of officers, including standing councils and proctors, to look after the Bishops and Clergy of the Established Protestant Church, and compel them to fulfil the duties which they are so extravagantly paid out of Catholic pockets for not doing. The inspection committee may be managed expensively enough to swallow any amount of funds, and a few suits promoted in the Ecclesiastical Courts will materially forward the pious expenditure. Some of the scandals which hang about the establishment might be thus removed, and people "in search of a religion" might be induced to look with more favorable eye towards it. But at present it really looks awkward that the Bishops, the Provost, and Vicar of Tuam, with the other Protestant Clergy, should be squabbling with their Catholic neighbors and neglecting their own flocks.

WHAT HAS EDUCATION TO DO WITH CRIME?  
(From the Boston Pilot.)

When the education is godless, as State Education commonly is, it enables one to learn how to be criminal, and how to avoid detection, while it furnishes few or no motives against crime. Then it is usually regarded, not as a means, but as an end. And when it is looked upon as a means, it is counted as means leading to a wholly temporal end.

The statistics of prisons tell a startling tale with reference to the connection between education and crime. One might compile a long report on this subject,—we give herewith but an item of an account which will some day suggest to the people a new train of thought.

There is Michigan. She has just enacted, by a vote of two to one, that well-intentioned, but most stupid of all laws, the Maine Liquor Law. The N. Y. Tribune, in an article on the subject, thus speaks of that State:—

"Michigan is emphatically American in her character and population. For some years the great currents of Foreign Immigration have passed her shores in quest of more inviting localities further West. Her oldest families are of French extraction—memorials of the power and glories of 'New France'—while a portion of the more recent settlers are from Ireland, Germany, or Holland—but the great bulk of her population is essentially Yankee, composed of immigrants from New York and New England, with their descendants. They are graduates of Common Schools, and know how to discern between Liberty and Licentiousness."

The italics are ours. The following table, compiled for the Detroit Vindicator, is an excellent commentary upon the statement of the Tribune:—

"Through the politeness of Mr. A. Ferris, agent of the Michigan State Prison, we have been furnished with the following educational table, taken at the cells in consecutive order:—

Collegiate Education, . . . . .	1
Academic, . . . . .	2
Common School . . . . .	78
Can read and write indifferently . . . . .	13
Can read only, . . . . .	17
Have learned to read in prison, . . . . .	6
Cannot read or write, . . . . .	6

And out of these, 98 were born in America, and the remainder, consisting of 24, were of foreign birth."

Here, in Massachusetts, which was even in 1845 less American in its character than Michigan, we find the statistics for that year of our State Prison so very similar to the Michigan table, that one might be substituted for the other, preserving the proportion of numbers. The inmates of our prison were 253; of these, about 60 were foreigners. Of these, 23 were English or Scotch; 23 were Irish. In 1849, the number of prisoners received was 191. Of these, 70 were foreigners. Of the foreigners, 38 were Irish. The increase of foreign criminals is readily accounted for.—Since 1848, we, Americans, have fallen into the habit of welcoming foreign criminals to our shores, and of voting to them public dinners, processions, and similar honors. More than two-thirds of the prisoners knew how to read and write.

In the Jails and Houses of Correction of Massachusetts there were, in 1846, about 6,500 prisoners. Of

these, less than one fifth were foreigners and more than one third knew how to read and write. The same result appears in the report for 1849, and other reports. We remark:—

I. In this question, involving the connection between education and crime, the records of the State Prison are more useful than the records of the Houses of Correction. The greater number of State prisoners can read and write, while many of them are liberally educated persons. The greater number of persons in our House of Correction cannot. Prisoners guilty of great crimes are sent to State prison. But in the jails and other minor prisons, there are confined debtors, and persons guilty of lesser crimes,—frequently of poverty only, which is a crime by statute.

II. We do not by any means wish to be understood to intimate that education causes crime. We only mean to expose the popular error, fostered by political demagogues and second rate schoolmasters, that education prevents crime. Education, that is, as they understand it.

III. State education, where it is regarded as a means, and not an end, is regarded as a means of getting money. All the physical sciences are made subservient to this end. Considering the natural prevalence of the vice of avarice, it is easy to see how and why State education helps criminals to the State prisons, and why the greater number of State prisoners are educated men.

IV. More criminals, deserving the State prison, are out of it than in it. And secular education, sharpening, as it is said to do, the faculties sometimes called natural, helps criminals out of prison to keep out of it. And when they are caught, education in the shape of a "smart lawyer," not seldom keeps them out, and lets them loose upon society. And when they are in, education in the shape of a chemistry, "natural philosophy" and mechanical skill helps them to escape.

Conclusion. State education does not prevent crime. It is a frequent aid to crime. It helps criminals to keep out of prison. It helps prisoners to escape.

PROTESTANT "BISHOPS" AS THEY ARE.—"What," asked the Morning Chronicle, a year ago, "is the abstract conception of an English Bishop—the de facto Bishop? It is that of a dignified clergyman made up of equal parts of proctor and registrar-general, whose function it is to keep things straight, to discourage extreme people, to put the best face upon things in general, and to see only what it is convenient to see, or impossible to affect not to see." Of Anglican Episcopal charges, the same journal remarks:—"They do for the most part say nothing, only they have got the knack of saying that nothing in the most offensive way, or rather, perhaps, they come to nothing, for by simply clearing the board, by snubbing everybody, by proscribing everything, by vexing and irritating every variety and shade of earnestness, by paring down zeal and consistency wherever it inconveniently manifests itself, and by forecasting dangers in every direction, every scheme is clouded with suspicions, while hesitation, doubt, distrust, irresolution, vacillation are encouraged and invited. The only parties who escape scathless from a visitation are, we fear, those who are least worthy of respect, those who certainly are not innovators, simply because they try nothing, think nothing, teach nothing, and do nothing." The Chronicle is especially severe upon the Anglican "Archbishop." His treatment of poor Dr. Sumner, on the occasion of his denial of the necessity of Episcopal ordination, our readers may recollect. On Monday last his brother primate, Dr. Musgrave, of York, was described as follows by the Tractarian journal:—"Dr. Musgrave [the Chronicle delights in ignoring the Episcopal claims of such prelates as may incur its displeasure] simply places himself in the way. He trusts to his own opposition as a sufficient barrier to progress. He says little, and does less. He only blocks up the road—well knowing that a passive, solid unyielding mass is just as inconvenient as an active assailant. . . . To do nothing is his policy—to stand still and never give way an inch is his line. He received the petitions [in favor of 'Synodical action'] and there is no question that he faithfully redeemed his promise. That promise was, 'to consider;' and so he put on his considering cap. Up to the 18th of May no notice was taken of the papers. They were then lying on the table at Bishopsthorpe—probably they are lying there still—and, possibly, they may be there for ever." He has bestowed "all the consideration he can give [what more would they have of the poor man?], and he has come to the conclusion that he knows nothing of the subject—therefore, no more is to be thought about convocation." The Chronicle concludes its article with the very comfortable and philosophic reflection (from which, we doubt not, its Puseyite readers derive great consolation) that "even Archbishop Musgrave's carriage [Archbishop? for once] cannot stop the way for ever." "For ever" is a long day truly; but we suppose the Anglican motto is still "Wait, wait." We presume, however, that neither Dr. Musgrave nor his brother in the South are regarded by them "as signs of life"—"symptoms of vitality" we believe is now the expression in vogue. Perhaps a little more respect for Ecclesiastical superiors might not be a bad sign. The above is a curious commentary on the remarks about the Episcopal office and the respect due to it in some of the earlier Tracts for the Times.

The Church Journal, an Anglican paper, gives the following melancholy account of the result of Anglican Missions in California:—

"Presbyterians, Methodists, and Baptists, and all sorts of sects, have sent out their ministers in shoals. Great numbers have gone without being either sent, or sent for. They have gone, some of them, to search more for hidden treasure, than for wisdom. And they have, many of them, made fortunes. They have also, in numerous instances, filled those places, which had been kept open for the Church until patience seemed no longer a virtue; and until it was decided that Dissenting preaching, which could be had on the spot, was better than the Services of the Church, which could not be had for love or money. Romanists too, have been wide awake, while the Church has been asleep; and a whole hierarchy has gone out, with monks and nuns and teachers and schools, before we are ready to move. Thus the Church has suffered a golden opportunity to slip through her hands unimproved; and a country which she might, as it were, have claimed by the right of discovery or original colonization of the virgin soil, she must now win back, as she has won nearly all she holds here, by a long and severe conflict with the doubled phalanx of her foes—the puritan and the papist—who have both gotten full possession of the field before her."

"But surely," you will say, "the Church has had some clergy there, what have they been doing?" So she has; but it would have been better for her future progress if even the most of them had never been seen there. One has become utterly secularized; another has gone off on speculation, as captain of a merchant ship; another has exhibited an habitual example of clerical intoxication; another's favorite haunt has been the gambling saloons; while others still have shown themselves even less able to look after the interests of the Church, than after their own. Truly this is a fearful state of things. But it is one which it is high time Churchmen should look honestly in the face."

UNITED STATES.

The number of emigrants who arrived at New York during the month of June was 47,895, in 458 vessels. From England and Ireland there were 23,192.

There was a serious row at New York on the 4th inst., owing to the attempt of an omnibus driver to break through the procession of the "Hibernian Benevolent Society." This was resisted by the Irish; a fight ensued; and several persons were more or less injured.

For the first six months of the present year, ending June 30, the total number of deaths in Boston has been about 1,950. Same period in 1852, 1,594. Increase in 1853, 356. The chief disorders have been consumption, scarlet fever, and infantile disorders.—Boston Pilot.

There is considerable excitement in the fishing towns at the delay of government in sending men-of-war to the fishing grounds. The Gloucester Telegraph calls upon them to station two vessels in the bay of St. Lawrence to protect American fishermen from the insults and abuse of British officers, adding—if the government does not intend to protect the fishermen, they would like to know it, so that they may be prepared to protect themselves.—Boston Pilot.

A LORD CALL.—The Cincinnati Enquirer tells the following story of a Protestant minister of that city:—"His congregation have been paying him a good salary, say \$1200 per year, and a short time since he was offered \$2000 to go to a certain other place. The proposition was a handsome one; but the divine concluded to leave the decision, as to whether he should accept or refuse the proposal, to a committee of his own church. They decided, after a long consultation among themselves, that he was doing a vast deal of good among his spiritual flock in Cincinnati, and that it was his duty to remain and dwell among them.—A few weeks passed away, when the clergyman received a renewal of the "call" from abroad, adding that their congregation would give him \$3000 a year, and a house to live in, free of rent. After due reflection the clergyman accepted the offer, stating to the committee that this time he had left the decision to the Lord, and was satisfied that this 'call' was so loud that it was his duty to obey it."

THE WHEAT HARVEST.—The wheat harvest commenced on Northern Indiana, last week, and the South Bend Register says that the crop will be a magnificent one, exceeding any ever before gathered in that county. The corn crop is coming on finely, but the oats are very tight. We saw a gentleman, yesterday, from La Porte, who says that the splendid farms of that town and county never looked better. The fields of wheat stretching for miles, as far as the eye can reach, and ready for the harvest, present a scene of great beauty and almost magnificence.—Chicago Tribune.

SOMETHING NEW AND GOOD.—We observe by an advertisement in our columns that a "Sixpenny Savings' Bank," organized under a recent act of the Legislature, has been opened at the corner of Anthony street and Broadway. The object of this Institution is to encourage habits of thrift and economy on the part of youth and industrial classes. Deposits as small as five cents will be received, and it is proposed to pay interest on the deposits when they amount to a dollar and upwards. As the Bank is to be managed on economical principles it is expected that after it has fairly started, it will be able to pay a larger rate of interest than is allowed in most similar institutions.—N. Y. Sun.

TO THE SUBSCRIBERS OF  
"THE LAMP."

TO the numerous Patrons of "THE LAMP," on this side of the Atlantic, is due the explanation of the unavoidable delays which have occurred in the distribution, in America, of this interesting CATHOLIC PERIODICAL. The object of the Publisher being to offer a Family Companion, which may be found at every Catholic fireside, from the low price of its subscription, and the valuable contents of its pages—he sought the least expensive manner of forwarding THE LAMP to America—that is: by regular sailing packets from Liverpool to New York. That mode, however, has been found totally inefficient; the length of passage varying so much, that, at times, the parcel which ought to have reached the first to America, would arrive here two or three weeks after the arrival of the second parcel, demeriting, in this wise, the regular succession of the numbers to be sent to the Subscribers.

Notwithstanding the irregularity of distribution, the subscribers of THE LAMP have remained its faithful friends and patrons, showing thereby their appreciation of the valuable articles to be found in the pages of a paper deserving so much of Popular Favor. It is, therefore, with a sincere and grateful spirit of acknowledgment for so much forbearance on the part of the Subscribers OF THE LAMP, that arrangements have been made to get THE LAMP hereafter regularly transported to America, by Steamships, and to have it forwarded immediately after its arrival, with the utmost promptness, to every Subscriber. "LAMP" Office, No. 79, Fulton-street, (entrance, 54, Gold-street), New York.

MRS. COFFEY respectfully begs leave to announce to the Ladies of Montreal, that, having REMOVED into her NEW ESTABLISHMENT, No. 168, NOTRE DAME STREET, she is now prepared to execute all Orders in the MILLINERY and DRESS MAKING LINE, with elegance and despatch. Ladies wishing to supply their own materials can have them made up on the shortest notice.

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REGISTRY OFFICE,  
AND FEMALE SERVANTS' HOME,  
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MR. FLYNN respectfully informs the Public, that he has OPENED a CIRCULATING LIBRARY, containing a collection of Books from the best Catholic Authors, on History, Voyages, Travels, Religion, Biography, and Tales. To those who do not possess Libraries of their own, Mr. FLYNN'S Collection of Books will be found to be well chosen; and as he is continually adding to his stock, he hopes to be favored with a sufficient number of subscribers to ensure its continuance.

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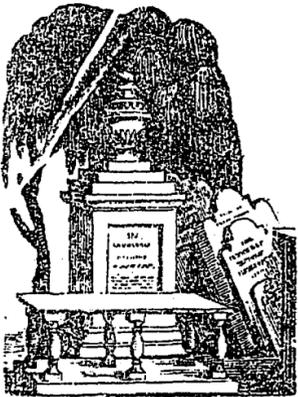
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