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CATHOLIC CHRONICLE.

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NO. 14.

THE PRESENT AND PAST ATTEMPTS TO ESTABLISH THE REFORMATION IN IRELAND.

A LECTURE DELIVERED IN THE TABERNACLE, NEW YORK, ON MONDAY EVENING, OCTOBER 17, 1853, BY T. D. M'GEE.

(From the American Celt.)

We have heard a great deal of late, ladies and gentleman, of the progress of the new "Reformation" in Ireland. All our sectarian journals are full of anecdotes of its success, and it is only the present week that a Doctor in Divinity, gave two or three lectures on this subject, in what is called, "a fashionable church, up-town." The gentleman who gave the lectures is the same, I believe, who some time last year, begged the prayers of his congregation to deliver him from the Rochester Knockings. Perhaps he received his Irish facts, through the medium of his spiritual visitors, or perhaps he really and in the flesh, did make a tour through Connaught, and saw or heard from others, what he has related: in any case, the subject is worth investigating, not only to ascertain whether the "reformation" has at last reached the island of St. Patrick, but also, if so, why it was so long in reaching that point, and why it is still so doubtful of its own stability.

The present "reformation" in Ireland, is I perceive, chiefly confined to the famished shores and islands of Kerry, Galway, and Mayo. Achill and Arran are its strong points, and the Reverend Hyacinth Darcy, Messrs. Nagle, Dallas, and the Protestant Bishop of Tuam, are the most conspicuous of its Apostles. The Bishop, the only Queen's Bishop actively engaged in this work, is the son of Lord Chancellor Plunket, one of the greatest of orators, a venerable person who still lives; he is the last of the noble band of Irish patriots and orators, who resisted the act of union in 1800; he is also the last of the original advocates of Catholic Emancipation. He has outlived his friends, but never can outlive his reputation. Half a century ago, he was one of the glories of the Bar and the Parliament of Ireland, and must forever remain one of the ornaments of her literature and her history. Many have spared the proselytizing Bishop of Tuam, for the sake of the friend of Grattan, and the friend of Ireland, and I shall so far as it is possible to do so, follow their lenient example.

But the subject I have chosen, ladies and gentlemen, will not be confined to persons, places, or the time being. It is of more general and ancient interest. It is nothing less, than to account for Ireland's moral superiority, or inferiority to the neighboring Island and the nations of Northern Europe. For, if the "reformation," was in reality what the name indicates; if it was a purification of Christianity, if it was a restoration of old simplicity, if it was a return to the ways and the maxims of the saints, then our Irish ancestors were either a very foolish, a very perverse, or a very wicked people, for so long and so fiercely resisting it. But if, on the other hand as you and I believe and maintain, it was in truth, an insurrection of the worldly passions and purposes of men against Holy orders and Divine discipline; if it was conceived in sin, and born in iniquity; if it was a modern revolt of the giants against God, then Ireland deserves especial honor among nations, for having clearly understood and bravely resisted it, from the very beginning. It is in this light, I must always regard Ireland's relation to the Reformation, and in this alone can I speak of that movement and of that country. Furthermore, I design to show the present efforts to plant Protestantism in fields and hamlets desolated by famine, as being only the sequel of a system of operations three centuries old, and I will show what that system has been, to make more clearly appear what it is at present is.

The history of "the Reformation in Ireland," is in fact, the history of the people of that country, for the last three centuries. Every people organized or dispersed, must have some enduring bond, some hereditary principle, which binds the nation together, and conserves its character. What language was to the Greeks, and their city to the Romans, the Altar and the Cross have been to Ireland. In all English-speaking regions, "Irish" and "Catholic" have long been synonymous terms, and if they are not strictly so at this hour, it is because the vanquished have overcome the victors, and have spread their proscribed religion into the very ranks of their enemies.

The grandeur of this subject arises not only from its embracing a whole people, and from so beautifully illustrating the retributions of Providence; but it arises also from the fact, that of all the moderns, Ireland is the only nation that has preferred religion to every object of ambition. If there is any other people who have chosen to part with property, laws, language, and frequently with life itself, who have made this choice not once but many times over; if there is another such instance in modern history, I

am ignorant of its existence, though quite ready to be informed of the fact. As I believe, ladies and gentlemen, it will be my duty to show you that the Irish people, at "the Reformation," and their descendants since, did voluntarily, each generation in its turn, prefer their religion to all ambitious objects. And it will also be my duty to prove to you, that the whole force of Great Britain, civil and military, legislative and intellectual, has returned again and again to this assault, with or without declarations of war, and has in every successive attempt been beaten back by the indomitable constancy of the Irish people. I shall show you to the best of my power two nations, one crowned, the other chained, one prosperous, the other prostrate, one rich in revenue and strong in arms, the other poor in public wealth, and disorganized for defence; and I shall show you the weak triumphant over the strong, the disarmed conquering the well-equipped; the servant raised above the master, the humble exalted, to the confusion of the boastful and the proud.

We will take first if you please, what we may call the two centuries of coercion from 1550 to 1770 inclusive.

Henry the VIII, of England, who died in 1547, was elected in 1541, "King of Ireland," and is the first of our English sovereigns. You know something of his character. Six years before his Irish election, he had separated from the centre of Catholic Unity, and declared himself head of the church in England. But he was not, in the present sense of the word, a Protestant. He believed in Seven Sacraments, and many other Catholic doctrines; he was more a Schismatic than a Heretic, and more a Sensualist than either. His Irish election may be debated on the point of legality, for the clergy—who had been always considered since St. Patrick's time, the complement of the legislative body—were not summoned, and the suffrages of the chiefs taken singly, or in families, were obtained on written conditions not subsequently fulfilled. The "Crown" formally acknowledged each chief as "head of his nation," and agreed not to disturb their "ancient laws and franchises." There was undoubtedly, a large number of suffrages obtained in this way, but whether they were sufficient to elect a King, and whether they did truly elect Henry as such, are critical questions, which for the present I decline discussing. It is enough for us that he got the crown, and was proclaimed King at Dublin, at London, and by his ambassadors at all the courts of Christendom.

The most important condition made by the Irish electors with Henry, is that quoted against Lord Strafford, in the Irish Commons Journal of 1641—"That the Church of Ireland shall be free and enjoy all its accustomed privileges." Observe "the Church of Ireland!" What was the Church of Ireland at the time of King Henry's election? It was exclusively Roman Catholic; its bishops had their "palliums" from the tombs of the Apostles; its Priests and rites were all Roman; its Monasteries and Convents were bound by rules sanctioned at Rome; and we will find that, sooner than resign their Roman character and connection, many of the chiefs and clergy of the Irish Church suffered tortures, banishment, and death. This is important to be remembered, for if her present Majesty, Queen Victoria, inherits the crown of Ireland from King Henry, and if he obtained it on condition of granting full freedom to "the Irish Church," then her present Majesty forfeits her title, by abridging or interrupting that freedom which is "the condition precedent" of her sovereign power.

I know it has been asserted more than once, that the Irish Bishops, or a majority of them, did, like the British Bishops, favor "the Reformation" at the outset. So far as I have seen, this charge rests on the single authority of a letter from the King's Chancellor at Dublin, who states that after a visitation sermon, preached at Clonmel by Dr. Brown, the Archbishop of Tuam and Cashel, and five Bishops took the oaths "touching the King's succession and supremacy." That these oaths at that time, did not embrace any formal heresy, we might well infer from the fact, that some of the Prelates mentioned are recorded as utterly hostile to Protestantism. But, in addition, we have the express testimony of Agard, the Dublin Correspondent of Secretary Cromwell, who writes subsequently: "except the Archbishop of Dublin, Lord Butler, the master of the Rolls, Mr. Treasurer, and one or two more of small reputation, none may abide the hearing of it, spiritual as they call them, or temporal." Here we find but one Prelate—Dr. Brown of Dublin, an Oxford Schismatic nominated by Henry and ordained by Cranmer—and half a dozen officials "who would hear of" the Reformation in religion. When soon afterwards some sea-board sees fell vacant, Henry sent over as Bishops, such men as Trainers, Lancaster, and Good-acre, none of whom can lawfully be called Irish Bi-

shops, although in the name of dioceses they never saw, and of authority they never exercised. They gave in their adhesion to the pretensions of the Prince, whose creatures they were. I do not deny that in the subsequent reign, (about the year 1550), a native Bishop, Dr. Coyne or Quinn, of Limerick, and Dr. Miler Magrath, Archbishop of Cashel, did swear to accept the supremacy of Edward VI. But these are only two out of thirty. When on the 1st of March, 1551, by an order in council, the whole Hierarchy was convoked in Dublin, the test was first regularly put to the Bishops, whether or not they would accept "the new liturgy." After a long and warm discussion, almost all the Bishops retired with the Primate (Dowdal) at their head, leaving none behind except the half-dozen "King's Bishops" I have mentioned: of the regularly consecrated Irish Prelates, but two can be proved to have adhered at any time to the crown, and one of these (Dr. Magrath), afterwards recanted. A more deliberate rejection of Schism, never occurred in the whole history of religion.

It is well that we should study every particular of this contest. A recent popular writer has somewhere said, "if there be a great and distressing body of facts, with some great mystery, of iniquity, or error, or misfortune connected with it, tell it, and tell it, and tell it again. Tell it in a thousand forms. Tell it with perpetual variety of circumstance and novelty of view. Tell it of this locality and tell it of that. Tell it of twenty years back, and tell of now. Tell it of the mass, and tell it of individuals." To me this seems good counsel, and I do not think you can ever hear too much of your ancestors. Their story ought to be forever before your eyes and the eyes of your children. It is, I own, "a great and distressing body of facts," if regarded merely by the light of political economy, but from the moral point of view it is a story of religious heroism, unequalled in interest; it is a perpetual crusade; it is another "Book of Exodus," filled up with some of the awful realities of the "Book of Revelations."

My first conclusion from the facts I have enumerated is that, had the Irish Bishops apostatized in 1551, or had the Irish Chiefs gone to church with Queen Elizabeth ten years later no coercive measures would have been attempted. One creed and one crown would have been sufficient to unite the two Islands; the crown without the creed was not enough. Election without conformity gave the titular sovereignty to a Protestant dynasty; gave that Protestant dynasty the initiative of Ireland in peace and war; left the orthodox Irish no choice but submission in temporals and rebellion in spirituals; a course of conduct unnatural, irreconcilable and necessarily changeable. Hence the seeming double principle of Irish politics, the frequent fluctuations between insurrection and loyalty the reputed instability of the people, and the real unsettlement of the country.

It is always to be remembered that in Ireland the rejection of the Reformation, was not only an ecclesiastical, but also a popular decision.

When the citizens of Cashel heard that Dr. Magrath had taken the oath of supremacy they rose in a tumult and drove him out, and Dr. Edmund Butler was consecrated to fill his place; when Elizabeth's Bishop, Sheyne, burned the image of St. Dominick at Cork, he and his attendants had to fly for their lives; when his brother, Dr. Ball, attempted to pull down the market cross of Kilkenny, he "narrowly escaped the populace," three of his servants being killed in the affray. A rumor having gone out in Meath, that Dr. Browne of Dublin meant "to pluck down our Lady of Trim," that official was fain from politic motives to deny it, though he adds, his "conscience well enough inclined him thereto." The contemporary Irish annals speak of the English Schism as "the effects of pride, vainglory, avarice, sensual desire, and the prevalence of a variety of scientific and philosophic speculation." Nor were the chiefs and lords of the soil, whether of Milesian or Norman extraction, more favorably disposed to the new religion, though the Crown lost no opportunity to make converts among them. "Recusant" (that is, orthodox) Bishops who fled from the districts in the hands of the English, found shelter and honor with the Desmonds and O'Neils, and almost all the old nobility, preferred the loss of court favor and broad acres, to the sacrifice of their beloved Priesthood, and hereditary religion.

A new royalty in any kingdom, must needs hedge itself in by an aristocracy. It must create a new, if it cannot enlist the old aristocracy. If it cannot enlist the old, it must destroy it, in order to make way for the new, which it may enlist. In this way the confiscation of the old Irish Proprietary was a political necessity of the British Reformation. That proprietary did not form, in reality, a Feudal aristocracy; it approached nearer to a Patriarchal magistracy. The fee simple of the soil never was rested

in the Celtic chiefs; every clansman held his rood-fee; there was no primogeniture, and no entail of estates. Consequently, even by the letter of the confiscations, the chiefs ought to have forfeited no lands except their own. To confiscate Munster as Elizabeth did, to punish the Desmonds; to confiscate Ulster as James I. did, to punish O'Neill and O'Donnell was as unjust as if all in this city should be plundered by Federal troops, because one of its half-million of men refused to pay a debt due to the general Government.

National Confiscation was peculiarly a Protestant invention. It was unknown to Pagan Rome, it was not conceived of by the honest barbarians. The right to the soil on which they were born, or to the "usufruct" of that soil was never, I believe, denied to a whole nation by any government, ancient or modern, except by England to Ireland. And it was not denied, even by England, until her faith was "reformed." Four centuries of intestine war had been waged by the Plantagenet Princes with Ireland; cruel and proscriptive laws (like the Statute of Kilkenny) had been enacted; ferocious battles had been fought, like that of Athery; but it had never been proposed to the Catholic sovereigns of England, to declare the whole soil confiscated to the crown. That was reserved for Henry's minister, Baron Finglass, for Lords Burleigh and Bacon, for "the gentle" Spencer, and "the chivalrous" Raleigh; two of the most unprincipled adventurers that ever scrambled for fortune under the standard of St. George.

The first great confiscation designed by Henry was carried out under Edward VI. It was directed against the religious houses of which there were some six hundred, all possessed of considerable landed and chattel property. The Augustinian Orders counted alone 250 houses, the Franciscans 114, the Cistercians and Dominicans more than forty houses each, and other orders were also well endowed. The property thus seized by the crown had been accumulating for ages; it was the charitable capital and increase of one of the most generous of nations; it had been employed in glorifying God, spreading science, and feeding the poor. Its value in the 16th century, must have been immense—but the precise amount cannot now be determined. In the currency of that age, the portable plunder of the Churches in and about Dublin, is reported as exceeding 2,000 pounds, while the value of "1,000 pounds of wax tapers," is set down at 20 pounds. From this single instance we may judge that first the confiscation of Church furniture alone produced, very large sums of money.

The second confiscation was undertaken by Elizabeth. Its pretence was the rebellion of the Earl of Desmond. That nobleman stood at the head of the Munster branch of the noble Norman house of Fitzgerald, the Earl of Kildare being head of the Leinster branch. In Henry's reign, Kildare was beheaded; six of his brothers, and his son, "Silken Thomas" (so called from his splendor in dress) shared his fate. Thus, on one scaffold fell eight of the noblest members of that family. The Earl of Desmond, warned by their treatment, resolved not to trust himself within the gates either of Dublin or London. He also had three noble brothers, Thomas, James and John, and it is said that nearly three hundred men of knightly rank, all of his own name, were once assembled in the halls of Kilmallock. Two hundred and fifty thousand men, composed his personal estates. Early in Elizabeth's reign he had refused the oath of supremacy, had been invaded by a royal force, captured in the battle of Affane, and confined for ten years in the Tower. Having escaped from his guards, he was for a short time undisturbed, but not forgotten. Well he knew that England, never forgets nor forgives an Irishman who loves his country. He despatched his favorite brother, James of Desmond, to Spain and to the Pope for succor and assistance. This was in the year 1580. King Philip II—a Prince who, whatever his faults, was a generous friend and ally of Ireland—promised and gave arms, funds, and men. The Pope—and it proves the truly Catholic character of the first Irish insurrections in the 16th and 17th centuries, that the Popes were actual parties to them all—the Pope Gregory XIII, issued his Bull on the 13th of May, 1580, granting "the same indulgence as to those who fought against the Turks for the recovery of the Holy Land," to all who would fight against the English in Ireland. He went further. He armed, equipped, and fitted out an auxiliary force of 2,000 Romans, under the command of Stokely, the Irish friend of Don Sebastian of Portugal. Of this and of the Spanish expedition; of the Desmond war; of the death of all the brothers, of the assassination of the last Earl, accidentally discovered in mid-winter, in a Kerry forest; these things as I am not treating of the wars of Ireland, I shall barely mention. Before 1590, one half of fertile Munster was confiscated on this plea, and the once flourishing

land of Desmond, according to Elizabeth's General, Sir George Carew; "was left a heap of carcasses and ashes."

Here, let me make two digressions, essential to a clear understanding of this subject. How comes it, you will ask, that the Desmonds were left alone to fight the battles of religion? Why did not all Ireland rise? Where was Leinster, Ulster, Connaught, in the first days of danger? It would be a long story to give all the details of the disruption of the old Celtic unities in Brian's time, five hundred years before the Reformation. You will understand me when I say, that the old Celtic system was Federal, that Tara was its district of Columbia, that Danish wars and Provincial ambition, in the 11th century broke up the Federal center and left in Ireland four unbound Provinces. There was no one city, one Senate, or one executive. The government at Dublin was never able to centralize the island to itself; nor was there any native prince powerful enough to enforce a Sovereign's title. From Brian's reign to Henry's, Ireland is but four disunited Provinces, and since the Reformation it is not with Ireland as a political corporation, but with the Irish, united in religion, that History is conversant.

The second digression is this; it has been maintained by some that the Popes have been hostile to Irish liberty, thus endeavoring to use our nationality to overturn our religion. I deny the truth of this statement. What does it rest upon? Pope Adrian's Bull to Henry II, authorizing him to invade Ireland, on certain conditions. I cannot with Abbe McSheoghan, the late Mr. O'Connell, and others, doubt the authenticity of that Bull; I believe it to be authentic, and I believe it to be a justifiable exercise of Roman authority as Christendom then stood. The state of Ireland after the Danish wars, and the destruction of the Federal union, was, indeed, deplorable. No one who has looked into our annals in the eleventh and twelfth centuries can deny this assertion. The see of Armagh was usurped by a succession of laymen; the sacraments were no longer administered; concubinage was open and general, sacrilege was not infrequent. By the common consent of that age, the Pope was the highest judicial authority in Europe, and he pronounced an invasion of Ireland, on certain conditions and intentions—lawful and proper. These conditions were the restoration of religion, the amendment of morals and "the payment of Peter's pence, for every house in Ireland." None of these conditions were fulfilled or seriously undertaken. Hence the Bull—which I think genuine and justifiable—became obsolete and of no avail, its conditions never being discharged. There is extant the Brief of Alexander III., rehearsing these conditions, and the refusal of Lucius III., to endorse the Bull of Adrian, on account of the non-fulfillment of the conditions. There is also the remonstrance of Pope John XXII., with Edward III., on his method of warfare in Ireland, and in later days, the Indulgences granted by Gregory XIII., Sixtus V., Urban VIII., Innocent X., and other Popes, to all who should fight for Ireland against her oppressors. I assert that the Popes have been, with a single exception, decided friends of Irish Nationality; and that, that exception will be found, on a careful study of the history of the times, to be justified by the urgent necessities of Ireland herself.

Having given you these two keys to the history of Ireland, I proceed to the subsequent confiscations of Catholic property.

The *third* confiscation was that of Ulster, by James the First. The pretence for this act by which a whole Province changed proprietors, was a supposed conspiracy of Hugh O'Neil, the leader of the 15 years war against Elizabeth. The conspiracy may or may not have existed—but why all Ulster should be confiscated on mere suspicion, it would puzzle the royal sophist who willed it, to explain. At the first decree 885,000 acres of arable land changed hands; the rest of the Province soon followed. James granted the greater part to his Scottish countrymen and the London companies. But observe the justice of Providence. The grand-children of these very settlers drove out the dynasty of their Patron, before the close of the same century! The gratitude of heresy and the judgments of God, are equally conspicuous in the overthrow of James II., on the soil of that Province, from which James I., had outlawed the true proprietors.

The *fourth* confiscation began in the reign of Charles I. Its theatre was Connaught; its director the famous or rather infamous Wentworth, Earl of Strafford. The previous confiscations had created such an outcry through Europe, especially at Catholic Courts, where Charles looked for an alliance for his son, that it was necessary to conduct this one under the forms of law. A Royal Commission "to Inquire into Defective Titles" was issued. Headed by Strafford they proceeded to the Western counties. The Grand Juries of Roscommon and Galway refusing to find all titles "defective" which were thought so by the Viceroy, were fined and imprisoned. The Juries of Sligo and Mayo done as they were directed; £40,000 in fines were extracted from recusant Jurors on this excursion. There was hardly a title in Connaught left undisputed; all who held by proscription, and all who were in danger of the Viceroy, either purchased a renewal by enormous fines, or lost their lands. Some years afterwards Strafford died on the scaffold, in England, but not for his worst crime, the confiscation of Connaught.

The *fifth* confiscation was that decreed by Oliver Cromwell. As the Puritan party grew strong in England, their allies of the covenant grew outrageous in Ulster. At last on the 23d of October, 1641, the Northern Catholics under Sir Phelim O'Neil, rose in arms and began that *ten years war*, which closed with the surrender of Galway in 1652. I am not lecturing on the wars of our fathers, or I could tell

you many interesting facts of that struggle—of our allies, of the Nuncio, Renucciini, of Roger O'Moore and Owen Roe O'Neil, of the assembly of Kilkenny and the battle-field of Benburb, of Cromwell's sieges, and the brave defence made by Drogheda, Wexford, Clonmel, and Limerick. But I shall speak only of the laws and the spirit of the Puritans towards Ireland. After the execution of Charles I, a Parliamentary Commission "to ascertain and settle claims to houses and lands in Ireland" sat in Dublin, during the year 1655, 6 and 7. "At this council" says Lord Chancellor Clarendon, "Lord Broghhill proposed that the whole kingdom might be surveyed, and the number of acres taken, with the quality of them; and then all the soldiers to bring in their arrears, and so to give every man, by lot, as many acres of ground as might answer the value of his arrears. This was agreed on; and all Ireland being surveyed, and the value of acres given in, the highest was valued at *only four shillings the acre and some only at a penny*. Accordingly they took the names of all that were in arrear, who drew lots in which part of the kingdom their portion should be; and in this manner *the whole kingdom* was divided among the conquerors and adventurers of money." When by the subjugation of the walled towns soon after, the island was wholly in Cromwell's power, a code was enacted of which the same author gives the heads:—"If a Catholic moved out of his district without a license, he was to be shot; to keep a musket, sword, or any other weapon, was punishable with death; no Catholic could reside in certain chief towns, nor within three miles of their walls; to receive or harbor a priest was present death." Most rigorously was this barbarous code executed, in every detail. The population sunk below what it had been even after the Danish wars, and the spirit of the nation decayed quicker than the number. The ruin of the Catholic gentry was absolute, and by all human calculations the Catholic religion was at the very point of expiration. Upon the dewy pastures of Erin Puritan cattle fattened, while in the swamps of Barbadoes the Irish cry went up to Heaven. The new set of proprietors are described by Lord Chancellor Clarendon, as including "Independants, Anabaptists, Seceders, Brownists, Millenarians, and dissenters of every description." Cromwell even offered Ireland in exchange to the Puritans of New England. And that the spirit of this persecution was as fierce as the letter we have only to refer to the sermons of the preachers, and the despatches of their generals. Stephen Jerome's cry in Dublin Castle Chapel, was, "cursed be he that doth the work of the Lord negligently." Hugh Peters exhorted Oliver's men, to follow the example of Joshua, whenever they took a city—"killing all that were there, young men and old, children and maidens." Nathaniel Ward, Pastor of Agawam in Massachusetts, returned to England and wrote a book, the burthen of which was "cursed be he that holdeth back his sword from blood! Yea, cursed be he that maketh not his sword drunk with Irish blood!" Cromwell himself writes to speaker Lenthall, after taking Drogheda, "I do not think thirty of the whole (2700) escaped, and those that did are in custody for the Barbadoes." From Wexford he writes, "I believe scarce one in twenty can challenge any property in their own houses." Such was the Puritan *regime* in Ireland! It is the fashion to glorify in this part of America, and I do not deny their distinguished energy and economy as emigrants, but when they had absolute sway in our native land, a more bloody or savage despotism never existed on earth, than they exercised over our ancestors.

The *sixth* confiscation was "the Act of settlement" in the time of Charles II, which not only confirmed, but aggravated the wrongs inflicted by Cromwell. The *seventh* and last was that decreed in 1698, by King William III, in direct violation of the treaty of Limerick. "From the report," says Lord Clarendon, "it appears that the Irish subjects outlawed for the *rebellion* of 1688 amounted to 3978; and that their Irish possessions, as far as could be computed, were of the annual value of £211,623, comprising one million sixty thousand seven hundred and ninety two acres. This fund was sold under the authority of an English act of Parliament, to defray the expenses incurred by England in reducing the rebels in 1688; and the sale introduced into Ireland a new set of adventurers."

I have now closed the list of the confiscations of Ireland, consequent on the Reformation. I have gone over the legislation of a century and a half, so far as regards the property of Catholics. I have indicated to you how they were driven in self-defence into four wars, two in the 16th and two in the 17th century; the first under Desmond of 10 years, the second under O'Neil of 15 years continuance; the third under O'Moore and O'Neil of ten years, and the fourth under Tyreconnell and Sarsfield of three years continuance. Thus, out of that century and a half, the Irish Catholics were nearly forty years in arms, enduring all the evils of war, and suffering all its horrors, simply and solely in defence of their faith. There was no question of another dynasty, there was no question of a republic; it was, in all its stages a holy warfare, a crusade for the rights of conscience, and against innovation and error.

(To be continued.)

A WORD TO THE IRISH IN AMERICA.

The *Shepherd of the Valley* in an article upon Mr. Meagher's lecture upon O'Connell, gives the following excellent caution against the artifices of the demagogues, who under the pretence of a lively zeal for Ireland's nationality are really laboring for the overthrow of Ireland's religion:—

On the magnificent Church which Catholic Piety has erected to God at St. Catherine's Canada West, the following inscription may be found:—

D. O. M.
Et sub invocatione beate CATHERINE
Virg. et Mart.
Hoc fidei et pietatis monumentum
Erexit
Hibernici in Canal. Villand, laborantes.
1844.

Which, being interpreted, means,
"This monument of Faith and Piety was erected to God, under the invocation of St. Catherine, Virgin and Martyr, by the Irishmen laboring in the Welland Canal."

An inscription pregnant with food for useful thought to a body of hot-headed young men, who boast to be the truest friends of Ireland, whilst they perseveringly ignore the real glory of the Irish nation and seem wholly incapable of appreciating the characteristic beauties of the Irish character. Ireland, first the sport of the ambition, then of the rapacity, and then of the injustice of a neighboring State,—to whose perfidy, according to a very ancient prophecy, she was to owe her temporal misfortunes,—for centuries has strained to her heart the Truth of God, and placed all her dependence upon the God of Truth:—when persecuted, she has refused to abandon Him; when tempted with bribes, she has refused to sell Him;—Her children have preferred their Faith and the Faith of their sainted ancestors,—from whose sacred graves springs an unfading verdure,—to food, to raiment, to liberty, to life itself separated from home and kindred, they have loved it with an orphan's love, and revered it with a filial duty. Ireland which received the first missionaries of the Gospel with open arms, and whose children bowed their necks to the sweet yoke of Christ without a struggle, and alone, of all people, accepted the true Faith without shedding the blood of those by whom it was first proposed to them; Ireland, which, amid the darkness of heathen times, when Paganism yet covered the most part of Europe with a pall, sent forth her Christian Saints and Sages to teach and save, and shine through the moral darkness which surrounded her on every side; Ireland, of old the refuge of learning and piety, the nurse of missionaries, and the island of Saints,—Ireland, through her children, is still the Witness of the Faith in all lands to a disobedient and rebellious people.

It is not enough that her children have felled our forests, have bridged our rivers, have made streams for us where commerce called for what nature had denied, and have bound our great cities together, with links of iron; these soldiers of a peaceful war against the waste of nature, have planted the Cross everywhere, along the roads which their own hands have made. They have been the Catholic colonists of what, but for them, would be a Protestant State, and still, as we advance into the wilderness, as settlements arise, we find that the faithful pioneers have not forgotten their mission; the Catholic Church,—the material building we mean,—is still found on the extreme verge of civilization, and the sign of man's Redemption, "to the Jew as a stumbling block, and to the Gentiles folly," is, in spite of the scorn of the Heathen, the mark which designates the boundary of civilized life.

The Irish are a Christian people; the history of Ireland is the history of the sufferings of a Christian people, for the Christian Faith; the Heroes of Ireland are Christian Heroes, and the friends of Ireland are the disciples of Christ throughout the world. Whatever may be the designs of God upon this country, and however the multiplications of conversions and the decrease of emigration may, in the course of time, obliterate all the original national distinctions which mark its inhabitants at this day, the names of Ireland and Catholicity can never be separated in the American mind; for it can never be forgotten that the Irish brought hither, and nourished here the Faith; and that, to them, we owe it that we had the means of instruction in Religion, and that the Sacraments were placed within our reach,—to their faithfulness, that we have the opportunity, and to their example, perhaps in no small degree, that we have the courage, to assert and practice our Faith.

There, are men, in this country, however, who seem to forget the Ireland of the past, and amuse themselves with an Ireland of the future, of which the Heroes are to be men of another stamp than that of those whom true Irishmen have hitherto revered. These men are for putting religion out of sight when there is question of their country; and they propose to make a new Ireland of their own,—a play of Hamlet with the part of Hamlet left out by particular request. The leaders of this Young Ireland party, are not unknown to our readers by name, and many of them had once a strong hold on the generous hearts of their countrymen, who were willing to pardon their youthful indiscretions in consideration of their youthful virtues. The past few months have proved that these young men are determined to erect their follies into heroisms, and systematically follow a path and develop principles, into which their friends believed that they had been inadvertently betrayed by unfortunate circumstances and associations, and which they hoped that they would abandon when they were shown that the course upon which they had entered must lead them far from all those traditions with which the honor and glory of Ireland are so inseparably allied. It would seem to be the set purpose of these men now, to wear their countrymen from their alliance to the Church,—which has proved itself the enemy of Liberty in their sense,—and to attach them to the society of those who clamor for Liberty as separated from Religion,—to that party which always has made war upon the Church, and which dreams that, to become free, nothing more is necessary than to overthrow the altar and the throne. They have placed their temporal well-being before their spiritual; they have discarded the Church from their plans, and are mistaken not only as to the influences and agencies by which they hope to gain their end, but as to the end which they propose to gain.—*Shepherd of the Valley.*

STATISTICS OF CRIME IN GREAT BRITAIN AND IRELAND.

There is not another portion of the Queen of England's vast dominions that has received so much abuse from the English press as Ireland. When the great *Times* is in need of a subject to indulge its tremendous irony, it turns to Ireland. There it finds distress over which it expends a hideous mockery—there decay and ruin over which it savagely gloats.—That Island is a permanent topic for discussion in its pages, and never does it seem so delighted, as when it records some case of petty riot or agrarian outrage, or one of those murders, committed by the "wild spirit of revenge." Ireland, year after year, by that

paper, has been held up to the world, as the source and the centre of great crimes—the leprous spot on the great national body. It is true that crimes have been committed there to make humanity weep—it is true that that Island, has suffered from disease and famine; it is true that only the faintest glimmering of her former prosperity is discernible; but it is not true that crime abounds there to a greater or as great an extent as in her lordly mistress, England, or her proud sister, Scotland. We appeal to facts.

The Return of Commitments and convictions during 1852, in England, Ireland and Scotland, which have been recently published by authority, give several facts that will startle those who either from ignorance or prejudice, look upon Ireland as the Lazar house of the British Nation. These returns first satisfactorily shew that crime has been rapidly decreasing in Ireland from 1849, the season of its great commotion and tribulation. From that period it has decreased in the following ratio. In 1849 there were 46,989 commitments, for mark those commitments, are not convictions—in 1850, 31,326, in 1851, 24,684 and in 1852, only 17,657.—And this rapid and happy decrease of crime is not only so in the aggregate, but in the character and class of the offences. In another view this is cheering. The number of convictions bear no proportion at all to the number of commitments. We may fairly argue from this, that the offences were of a trivial character; or the parties were convicted hastily, or without sufficient grounds. The result of the commitments in the three Kingdoms was as follows. Out of every 10,000 persons committed, there were convicted, in England, 7,745, in Scotland, 7,425 and in Ireland, 5,913. Of these 10,000 there were, not prosecuted, and admitted as Queen's evidence, in Scotland, 1,900, and in Ireland, 815. Of the same number still, there were no bills found—In England, 501, and in Ireland, 1,310. Acquitted on the trial—in England, 1,764, in Scotland, 533, and in Ireland, 1,952. We now come to the class of offences. These are classified as follows: first, offences against property, committed with violence; the third, the same offences without violence; the fourth, malicious offences against property; the fifth, forgery; and offences against the currency; and the sixth, miscellaneous offences.

Out of every 10,000 there were in England of the first class 315 commitments; in Scotland, 2,570, and Ireland, 1,501. Of the second class in England, 717; in Scotland, 1,455; and in Ireland, 916. Of the third class—in England, 7,746; Scotland, 4,962; and Ireland, 5,516. Of the fourth class—In England, 99; Scotland, 164; Ireland, 177. Of the fifth class—in England, 327; Scotland, 233; Ireland, 134. Of the sixth class—in England, 296; Scotland, 616; Ireland, 1,753. Ireland, we think, need not blush when compared thus with her more favored sisters. It will be observed that in the sixth class, Ireland is somewhat ahead of England and Scotland. But these miscellaneous as admitted by the *London Morning Chronicle*, are chiefly composed of riots—squabbles at fairs and races; taking the poor peasant's cow or pig from the iron-hearted landlord's soulless Bailiff. Let us take the aggregate though of the offences against person and property as enumerated in the first three classes and we find in England, 9,275; in Scotland, 8,837, and in Ireland, only 7,923. What becomes now of the boast of the superior safety for life and property there is in north and south Briton. Then see the proportion in the serious crime of Forgery.—England, 327; Scotland, 283; and Ireland, only 134. The predominance of serious crimes is plainly and largely against England and Scotland. Now how stand the three, or more properly two, for certainly England and Scotland ought to be classified together, with reference to the crime of murder. With all England's lavish abhorrence of Irish murders, we think that she has little cause for gratulation on her own behalf. In England, there were 81 commitments; 16 convictions, and 9 executions. In Scotland, 17 commitments; 5 convictions, and three executions. In Ireland, 65 commitments; 14 convictions, and only 3 executions.—from this it is fair to infer that juries in Ireland do their duty quite as well as in England; while there was only 69 commitments to 81 in England, there was the same number of convictions. But there was not the same number of executions. There were only 3 in Ireland to 9 in England. We infer from this that the cases of homicide were of a more marked character as to premeditation and atrocity in the latter than in the former country. How will the *Times* and Ireland's slanderers get over these statistics.—*Kingston Morning Herald.*

IRISH INTELLIGENCE.

IMPORTANT MEETING OF THE CATHOLIC UNIVERSITY COMMITTEE.—The Committee for establishing the Catholic University of Ireland, held their usual monthly meeting, on Friday, the 28th ult., the proceedings of which were of very great importance. The Lord Primate in the chair. A resolution was unanimously passed requesting Doctor Newman to come over as soon as possible to assume his functions as Rector, and to take the necessary steps for organising the University. A sub-committee was appointed to cooperate with Doctor Newman, and render him every possible assistance in the work of organising the University. The receipts since last meeting were £1,647 13s. 3d.

The *Tablet* contains the following and gratifying details of the pecuniary prospects of this truly Catholic Institution. "In addition to the £40,000 already in hands, money will be constantly coming in. Ireland is not yet half collected—Connaught has contributed almost nothing. From France, and Belgium, and other Catholic countries on the Continent, contributions will be poured in as soon as ever Priests can be spared to be sent out as collectors. Numberless are the rich mines that are yet to be worked. How many thousands of pious Catholics in England and Ireland will contribute annually! How many will leave bequests, not indeed formally, but in secret trust for the University? Many sums will be invested for it in foreign funds! For people will have their fears lest some future Protestant government may, by a constitutional manoeuvre, contrive to lay hands on the funds not, of course, doing anything despotic or tyrannical, like that odious Duke of Tuscany, but proceeding legally and constitutionally in the most approved fashion; just as, recently, the Mortmain Committee has been sitting, and mortmain laws carefully examined, not with a view to persecute Catholics—[far be such a monstrous idea from a Protestant State—but just to see how Catholic charities may be legally got at, and constitutionally confiscated.

EXPECTED VISIT OF CARDINAL WISEMAN TO DUNDALK.—The *Newry Examiner* of Saturday says:—"Immediately after the Easter recess, it is expected that his Eminence the Most Rev. Doctor Wiseman, Cardinal Archbishop of Westminster, will arrive in Dundalk, on the occasion of the consecration of the new Catholic church of that town, at which it is understood his Eminence the Cardinal will be the chief officiating Prelate, it being his first visit to Ireland since he was raised to the dignity of one of the chief Princes of the Church."

THE ARCHBISHOP OF TUAM.—His Grace returned home on Friday, Oct. 28, and, we are happy to say, in the enjoyment of perfect health. As an expression of the delight of the inhabitants at his Grace's return, the town Hall was brilliantly illuminated. The inclemency and stormy nature of the evening prevented the kindling of a bonfire, which was in course of erection.—*Tuam Herald*.

ELECTION OF A COADJUTOR BISHOP FOR THE DIOCESE OF DROMORE.—On Tuesday the important and interesting ceremony of electing one of the chief Pastors of the Church took place in the Roman Catholic Cathedral of Newry. It has for some time past been a cause of deep regret to the Faithful of the diocese of Dromore that the patriarchal age and physical debility of the present venerated Prelate would soon incapacitate his Lordship from the more active discharge of those high Ecclesiastical duties which he has so long exercised with so much benefit to those committed to his spiritual guidance, and the Rev. Prelate himself—the patriarch of the Church in Ireland—at length felt the necessity of applying to the Holy See to be relieved from his duties altogether. In conformity with the decision of the Holy See, and the necessary authority having been transmitted to Ireland the election for a Coadjutor Bishop took place on Tuesday, the solemnity being attended by all the Prelates of the province, as follows—the most Rev. Dr. Dixon, Archbishop of Armagh and Primate of all Ireland; the Rt. Rev. Dr. Blake, Lord Bishop of Dromore; the Rt. Rev. Dr. McGuffin, Lord Bishop of Raphoe; the Rt. Rev. Dr. McNally, Lord Bishop of Clogher; the Rt. Rev. Dr. Denvir, Lord Bishop of Down and Connor; the Rt. Rev. Dr. Kelly, Lord Bishop of Derry; and the Rt. Rev. Dr. Kilduff, Lord Bishop of Ardagh.

The Cathedral was thronged by a large concourse of the Faithful of the town of Newry, and of all the Parish Priests of the diocese, and others of the clergy who were not entitled to vote. The proceedings were prefaced by a brief and affecting address from the Rt. Rev. Dr. Blake, who exhorted the Clergy to exercise the trust reposed in them to the best of their ability for the greater honor and glory of God and the interest of His Holy Church, and who requested the prayers of the numerous congregation for that purpose.

This was followed by the celebration of the Mass of the Holy Ghost by the Rev. Mr. Polin, R. C. C., the Rt. Rev. Prelates being ranged on either side of the altar, after which the laity were excluded from the sacred edifice, and the formal election was proceeded with. The following is the final result of the scrutiny:—The Rev. Daniel Sharkey, P. P., Dunmore (Ballinabinech), five votes.—*Dignissimus*. The Very Rev. Dr. O'Brien, P. P., Lurgan, and V. G. of Dromore (four votes)—*Dignior*. The Very Rev. Dr. Morgan, P. P., Dringogoland, and V. G. (three votes)—*Dignus*. The foregoing three names will be sent over to the Holy See, for the Holy Father to select the Coadjutor Bishop from. The following Rev. gentlemen were also put in nomination:—The Very Rev. Dr. McLeigh, P. P., Clonduff (Hilltown), and Senior V. G.—two votes. The Rev. L. L. Morgan, P. P., Seagoe—one vote. The Rev. John Sharkey, P. P., Dromore—one vote. The Very Rev. Dr. Kirby, President of the Irish College at Rome—one vote.—*Newry Examiner*.

THE REV. ROBERT MULLEN.—The Rev. Mr. Mullen's numerous friends in Meath and elsewhere will be delighted to learn that he has at length arrived at home, having come in the Baltic, which reached Liverpool on Wednesday last. Father Mullen's health has been, we are sorry to say, considerably impaired by fatigues and exposure incurred in the prosecution of his mission in America on behalf of the Catholic University. It is hoped, however, that the return to his native air, and a few months of repose will, under the blessing of God, effect a complete cure, and we are sure that the prayers of those of our readers to whom his public and private work in any degree known, will not be wanting to that end.—*Tablet*.

THE REV. MR. VAUGHAN, AND THE COUNTY OF CLARE.—The Rev. Mr. Vaughan, P. P., of Dysart and Ruan, in the County of Clare, is at present in Glasgow, authorised by his revered and patriotic brother, the Right Rev. Dr. Vaughan, Bishop of Killaloe, to apply to the faithful for aid to build a schoolhouse and chapel in the parish of Dysart, which the people of the parish, owing to their extreme poverty are unable to accomplish. The Rev. gentleman preached on Sunday last to a large congregation at St. Joseph's. He delivered a very eloquent, argumentative, and earnest discourse, taking for his text—"Give unto Caesar what belongs to Caesar, and unto God what belongs to God." At the conclusion he forcibly pointed out the benefits resulting to Catholicity in Scotland and elsewhere from the Irish Exodus. "You are not," he said, "to consider yourselves in the mean condition of Helots working with your rough hands for the material prosperity of this country, but higher and nobler destinies are before you. You have been guided here by an unerring hand to carry out the grand designs of Providence in scattering broadcast over the land the seeds of Catholic truth. From the time, when St. Patrick held up to the Senachies and Senators assembled at Tara, the Shamrock as emblematical of the Trinity, to the present hour, the Catholic Church in Ireland never broached a heresy. Proud, then, of that Church, be true to the ennobling expectations she forms of you, her cherished children. When Europe was buried in Vandalism and ignorance Ireland sent abroad her saints and sages to preach the Gospel, to enlighten the councils of kings, and to found universities. True, like them, never sully the honor of the Island of Saints. Show those amongst whom your lot is cast, by your exemplary lives, that you are the true children of St. Patrick; and, by that most instructive of all means of teaching, example, bring them to truth and Heaven."—*Glasgow Free Press*.

FATHER MATHEW.—The friends, and admirers of our universally respected and esteemed Father Matthew, will be much gratified to learn that the improved state of his health has enabled him to return to his former residence on Charlotte Quay, and to officiate as usual at the new church of the Holy Trinity.—*Cork Examiner*.

CATHOLIC MISSIONARIES FOR AMERICA.—The Rev. Thomas McNulty, C. C., Culladuff, and the Rev. James Kelly, C. C., Claudy, left the city for their new mission in America, on Saturday last, by the *Mohongo*. They were two of the most zealous and talented clergymen in the diocese of Derry, and were greatly respected and beloved in the different parishes in which they had officiated. Hearing, however, by late accounts, of the great want of priests in proportion to the population in America, these heroic and exemplary missionaries, with the blessing and approbation of their esteemed diocesan, resolved to leave home and friends to minister as far as in their power to the spiritual necessities of their poor countrymen in the States. It is the intention of a few more of the most active and distinguished clergymen of this diocese to leave for the same mission early next spring.—*Derry Journal*.

DEATH OF THE REV. MR. LOUGHNAN, P. P.—It is with extreme regret that we announce the death of the Rev. Mr. Loughnan, P. P., of Kilsaran, which took place on the 27th ult., at his residence, after a lingering illness, which he bore with the greatest fortitude and resignation. The Rev. gentleman was an ornament to the sacred profession to which he belonged and enjoyed the good will and the warmest respect of men of all creeds and classes. He was a genuine patriot, and at the last election for Louth proposed Mr. Kennedy as the tenant right candidate, and earnestly labored for his return. May his soul rest in peace.—*Dundalk Democrat*.

THE MAYNOOTH COMMISSION.—The Dublin correspondent of the *Times* says—"The commissioners are pursuing their inquiry with the most indefatigable zeal. In addition to the professors, deans, and heads of the college, several students from each class are taken in succession, and subjected to a rigid examination, not only upon certain points of Roman Catholic theology, but upon the more vexed question of the nature of the allegiance to the Queen as indoctrinated at Maynooth, as well as to the extent of obedience Roman Catholics are bound to give to the authority of the Holy See. The question of education, generally, forms, of course, a leading feature of the investigation, and some of the more advanced students' acquirements have been severely tested by what might be deemed a regular academic examination on the part of the commissioners."

THE EXHIBITION.—We (*Daily Express*) are informed, on the authority of that officer of the Exhibition who from his position must best know the truth of the matter, that when the Exhibition is closed, and all the valuable property attached thereto is disposed of, Mr. Dargan will be repaid in full for his outlay.—The committee have already repaid the sum of £40,000.

THE CLOSE OF THE EXHIBITION.—We (*Evening Post*) have heard that his Excellency, on that occasion, is to confer the honor of knighthood on Mr. C. P. Roney, the honorary secretary, whose indefatigable exertions at the outset had so much contributed to the brilliant success of our National Exhibition.

PUBLIC DINNER TO MR. BOWYER, M. P., BY HIS CONSTITUENTS.—On the 19th ult., the liberal electors of Dundalk entertained their representative, Mr. Bowyer, at a public banquet in Sibthorpe's Hotel, for the purpose of testifying their approval and appreciation of his conduct in Parliament, and of expressing their entire confidence in his honor and integrity.

THE REPRESENTATION OF GALWAY.—There was a revision of the parliamentary franchise roll of the town of Galway on Friday week. The result is reported to have been of the most gratifying kind to the friends of the popular cause. It appears there were no fewer than forty-five of the Marquis of Clanricarde's wretched forty-shilling freeholder struck off, and twenty others, who were sure votes for any Castle hack that might turn up as a candidate at the next election, as a criterion of the energy and sagacity displayed on the side of the people. Every man seems to have done his duty in anticipation of being called upon at no very distant day to give the abettors of pledge-breakers and Treasury hacks a practical lesson that the men of Galway will take care to select for their future representative such a man as cannot be bought by the ministers, and will not sell and betray the people who shall have placed their trust in him.—*Freeman*.

EMIGRATION.—A letter from Belfast, published in one of the Derry papers, thus refers to the progress of emigration from Ulster:—"Emigration from the north is, of course, on the decrease, the approach of winter having caused many intending emigrants to stop at home until spring, but preparations for the Canadas, United States, and Australia, are going on to a large extent in the country. Every favorable letter from friends located beyond the Atlantic tends to create a wish to follow those who have gone before. And as many of these letters contain money to assist relatives at home in their voyage to the land of adoption, it need not be thought strange that so many thousands betake themselves to join the successful pioneers."

A Moylough correspondent informs that a number of the people who lately inhabited the townland of Annaghmore, out of which they were lately evicted, left last week to seek their fortunes in a foreign land. They were all honest, well-disposed, and industrious persons, who, if they were but permitted to enjoy the fruits of their industry at home, would not thus be forced reluctantly to quit their native soil.—*Tuam Herald*.

Now that the farmers have commenced digging out their potatoes, correct information as to the state of the crop is being obtained, and in most instances the reports represent the disease to have been more limited in extent than was supposed to have been the case some time since. The *Limerick Chronicle* of the 25th ult. says:—"In all parts of the country farmers this week commenced digging out the potatoes, and we are happy to learn from many districts that the disease appears to have subsided, so that the great portion of this large crop will continue sound food." The *Galway Packet* contains an equally satisfactory report of the state of the crop in that county. That journal remarks—"That from the large quantity of sound potatoes in the country—more than sufficient for the wants of the people—we make no doubt but our corn market will be abundantly supplied during the winter."

The grain-markets have taken a turn. At Armagh, wheat has fallen from 16s 9d per hundred weight, to 14s 6d; and the four-pound loaf has receded from 10d to 8d. At Galway, last week, grain and all other provisions had a downward tendency, from the abundant supply of sound potatoes.

On Friday last, an aged man, named Hatton, was shot dead by the accidental discharge of a gun in the hands of a youth, at Arneghan, near Scrabby, county Cavan.

EVICIONS IN NORTH TIPPERARY.—The work of extermination is still going a head in the Union of Ennagh, notwithstanding the fearful extent to which it has already been carried on. During the last week notices have been served by Mr. Edward Galway, agent to the Messrs. Saurin, announcing that several persons are to be evicted from that property in the barony of Owney and Atra. We are told that some of the persons noticed were most industrious tenants, and they paid the May gale of rent. It is said they had the temerity to vote against the Tory candidate at the last election.—*Tipperary Vindicator*.

IRISH FACTORY GIRLS IN BELGIUM.—The *Ulsterman* contains a letter from M. Oldenhove, Consul of the King of Hanover at Brussels, and principal of the firm of Oldenhove, Eisensteck, & Co., of Brussels, addressed to Mr. Watson, of Belfast, in which he states that the report of the treatment of the workwomen in his establishment who were brought from Belfast, is "based on infamous falsehoods," and that he has demanded of the Belgian government to appoint a commission to inquire into the subject.

THE TUAM BURIAL-GROUND.—The refusal of his Lordship the (Protestant) Bishop of Tuam to grant a suitable site for a burial-ground to his fellow-townsmen has caused great surprise and indignation amongst the inhabitants. Active steps will, we trust, be immediately taken in reference to this subject. Will the all-engrossing anomaly of church monopolising ascendancy be allowed to rule for ever.—*Tuam Herald*.

PROSELYTISM IN DINGLE.—We (*Tablet*) quote the following extracts from a letter of the Rev. Mr. Ahern, C. C., Ferriter, Dingle:—"The statement of a poor woman who sometime since returned to the Catholic Church will give a pretty clear idea of the state of things in this locality; and her case was that of all the others who abandoned their religion. The family had been fasting several days; at last the father and one child died. She held out in expectation of relief from some quarter. A second child of hers, finding a piece of leather, boiled it, and after swallowing a portion of it expired; then only to save two more did she face the souping colony and become a convert. Another simple, honest man named Moran, now doing well, made the following statement on his readmission:—"He and the family had not tasted food for four days; he tottered to church on Sunday, and, only for the relief instantly supplied on his abjuring his faith, they could not have survived another day." In making this statement he wept bitterly, and wished to God that he had preferred death to the crime he had committed. I firmly believe if the same agencies were brought to bear upon any people on the face of the globe the results would be equally as bad. On my appointment here in 1849 I found that nearly 700 had abandoned their religion. How do matters stand at the present hour? Here are four colonies; and, notwithstanding the vigilance and exertions of four Parsons, four Bible-readers, four teachers, and four schools, where food and clothing are supplied to all that attend, and notwithstanding the monthly lectures delivered by some famous blasphemers of the Catholic religion, sent specially for the occasion, and the visits and patronage of such men as the Duke of Manchester, and an expenditure of from two to three thousand pounds a year, as their published accounts certify, the seven hundred are reduced to two hundred and seventy-four. I am prepared to give names and dates, and if it can be shown that I have left out one, I shall readily acknowledge my error."

Some presbyterian clergymen from Scotland, visiting the Cashiel workhouse, a few days ago, were chased away by the paupers. The clergymen applied to the Lord Lieutenant for redress, but his Excellency did not see how he could interfere.

At a recent meeting of the friends of moral reform, in Belfast, the Rev. Mr. Hanna gave the following description of the progress of intemperance in that town:—"There is, I understand, a public house in Belfast for every 150 of the inhabitants—a fact that is most disgraceful to the community, and from which every one may infer the need of a strong hand to deal with the consequent evils. To propagate intemperance in Belfast, there is a vendor of alcohol and a synagogue of Satan, for every 20 families in the town. Now, if you deduct from this average the number of those who drink so little as to contribute almost nothing to the support of intemperance, the number pledged to total abstinence, the number of infantile age, who cannot consume intoxicating drinks, amounting to one-third of the population, you have the startling conclusion, that there is a priest of Bacchus, and his attendants supported by the offerings of every twenty families to the drunken God."

ROMANCE IN REAL LIFE.—The *Galway Vindicator* says:—"The barque *Clarence* yet remains in the Roads, wind-bound. She carries a hundred emigrant passengers for New York. On Thursday a remarkable and interesting scene took place on board which is worth recording. It appears that a young man and woman, of the peasant order, had for some time past entertained a tender feeling for each other. Both are represented as being fine specimens of the class to which they belonged—the woman comely and the man tall and athletic. Some family circumstances having forbid their union, an elopement took place. But the elopement only reached the length of the pair going to a friend's house at some distance, where the bride, that was to be, was given in charge to the wife of the young man's friend. It subsequently turned out that the seemingly fickle swain refused to marry the girl owing to the persuasions of his relations; and her friends, indignant at the slight cast upon her, fitted her out for a higher matrimonial market across the Atlantic. Her passage was paid for New York, her luggage on board, the vessel only waiting for a favorable breeze and the comely lass herself had taken leave of her friends, and was sitting tearful on the deck of the emigrant ship, when a change came over the spirit of the gallant Lothario. Groups were clustered at the side of the vessel, taking a last view of the shores they might never again behold when a small boat was seen approaching containing a single passenger the carsman. She soon neared the *Clarence* when he sprang on deck, and before the surprise of the young woman and passengers was over, she was clasped in his arms. A jar of whiskey was hoisted on board from the boat, in a few moments there was a change from showers to sunshine—from depression to festivity, every passenger drinking to the health of those who had renewed their love at the last moment. The pair were married the same evening, and thus some naturalised Irishman in New York has been deprived of a lovely and loving wife."

A serious practical joke was played at the expense of the public during the Lord Lieutenant's visit to Ballinasloe. Some one climbed into the gas-works and carried off the main cock, involving the whole town in total darkness. The greatest consternation prevailed in the hotels until the affair was rectified.

THE ROMAN NOSE.—An Irish Catholic servant girl, just engaged, near Wasiaw, having listened to her Protestant employers venting their rage at the conversion of Her Grace the Duchess of Hamilton, and hearing one of them observe that her Grace had a Roman nose, said—"She did right then to follow her nose!"

On Thursday se'night 18 lambs belonging to a poor widow named Neylan, at Rockvale, near Crisheen, county Clare, were stripped of their wool and dreadfully mangled, by some persons. The Ruan police arrested three women near Ennis, who had each a quantity of wool in their possession. They were remanded for further inquiry.

GREAT BRITAIN.
A Privy Council was held by Queen Victoria at Windsor Castle on the 24th ult., at which the English Parliament was *pro forma* further prorogued till the 29th of November.
THE WAGES MOVEMENT.—The trade and commerce of this country are menaced with ruin. There is no use in blinking the matter: if the manufacturers and the men—the capitalists and the laborers—do not speedily settle their differences and come to a friendly understanding, the commercial greatness of England will be soon a thing of the past. Already we see the effect of the present wages movement in the combination of capitalists to stop works, and in the fearfully diminished means of the artisan and laborer at a moment when provisions of all sorts and fuel range higher than they have done for twenty years, and when the prospect of a "hard winter" is positively alarming. At Wigan, all the mills are closed, and in that town alone, wages to the extent of nearly £14,000 a week are stopped. At Preston the same sad picture is presented—mills silent, hands idle, families starving, and so all over the manufacturing districts.—*Catholic Standard*.
THE EVIL EFFECT OF STRIKES.—We were much surprised by seeing on Friday last a large number of young persons of both sexes, decently attired, with what appeared to be rolls of paper in their hands.—Upon stopping to inquire, we found them to be a party of turn-outs from Wigan, who had been driven to obtain a precarious subsistence by singing and selling ballads. The demoralising consequences of such a vagabondising mode of life are too apparent to require notice.—*Blackburne Standard*.
THE MORMONS IN WALES.—The ranks of the adherents to Mormonism are at present being greatly strengthened, especially in Carmarthenshire, Glamorganshire, and other important districts in South Wales. Numbers of these misguided people have lately joined the sect, including many persons of high respectability, and middle class station. A well-known Welsh lecturer named Robyn Dhu, whose influence with the people was very great, has lately joined the ranks, and his eloquence seems irresistible. Immense numbers have left South Wales for the Salt Lake, and many others are now preparing for departure.

A SKETCH FROM OLMUTZ.—This little congress of two Courts, with so many greyheaded veterans, unavoidably carries back the mind to the still more moving period of 1813-14-15; and Prince Paskiewitch and Count Nesselrode, having been last seen in the west of Europe than our current French, English, and German soldiers and Statesmen, have been objects of considerable interest, from the association of their names with the political and military development of the Russian power during nearly two generations, and I give you an anecdote connecting the two epochs that may be relied on. Lord Westmoreland was relating to prince Paskiewitch that in January, 1814, at the advance on Paris, after the heights of Belleville had been stormed, Paris appeared, and, being then attached to the *corps d'armee* of General Mileradowitch, this energetic officer called out, "Up with the artillery; let us at length have a shot at Paris." The artillery was brought up, and when the last shot was fired Mileradowitch said, "What a singular coincidence! This was the very artillery officer who opened the first fire at the beginning of the retreat from Moscow." When Prince Paskiewitch had listened to this anecdote of the alpha and omega of the decline and fall of the empire of Napoleon I., he added, "Allow me to conclude the series of coincidences, and inform you that the name of this young artillery officer was Paskiewitch, and that he now has the pleasure of renewing in Olmutz, in 1853, the camaraderie of 1814 on the heights of Belleville." Unlike the tall and brawny Emperor, Count Nesselrode is brief in every proportion of length and breadth, but with refined and intellectual features; and, although one of the very few statesmen who preceded the Congress of Vienna, and politically survived the tempests of 1848, he is still fresh and active, except having no longer the youthful strength of eyesight. He is still here, not having left with the Emperor last night. From all that I can hear, his counsels are of great value, not only to the peace of Europe, but to the interests of Russia herself; as he believes that a pacific development of the empire will carry it further than a more ambitious and warlike policy.—*Cor. of Times*.

WORTHY PASTORS.—We are indebted to the *Gazette de Lyon* for the knowledge of a fact worthy of remembrance as exhibiting the worth of Lutheranism contrasted with the Church. When the cholera recently broke out at Stockholm, (Sweden,) the Protestant ministers, to a man fled like frightened wild fowl. The Protestant municipality of Stockholm then wrote to Mgr. the Bishop of Meunster, to beg of him some Catholic priests for "a consolation and solace" of the dying people so basely deserted by the ministers of their religion. Unfortunately the Bishop had but one clergyman to spare, a Jesuite Father. To him was assigned a post-of danger; he took his breviary, and he started. Even those poor lost sheep of Lutheranism "know the voice of the true Shepherd; but the bawling, whose own the sheep are not, seeth the wolf coming, and fleeth and leaveth the sheep." This incident may lead to the conversion of Sweden, for the Faith loves to enter through the peaceful gate of Mercy.

REMITTANCES TO ENGLAND, IRELAND, SCOTLAND AND WALES.

DRAFTS from \$1 upwards, payable at sight, free of charge, at the Bank of Ireland, Dublin, and all its branches; Messrs. Glyn, Mills & Co., Bankers, Lombard-street, London; the National Bank of Scotland, Glasgow; Messrs. Bowman, Grinnell & Co., Liverpool. HENRY CHAPMAN & Co., Montreal, March 1853. St. Sacrament Street.

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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, NOV. 18, 1853.

NEWS OF THE WEEK.

From the further prorogation of Parliament, and a slight upward tendency in the Funds, it may be presumed that hopes are still entertained of effecting an amicable arrangement betwixt Russia and Turkey. From the seat of war, the intelligence is scanty; but it may be gathered that the Turks have taken the initiative—that the heads of their columns have crossed the Danube—and that, in the trilling collisions which have occurred, the Russians have met with reverses; hereupon an armistice, for an indefinite period, has been proclaimed, and negotiations recommenced.—With this view, the Austrian Envoy has submitted to the Sultan, the draft of a Note, the terms of which, it is said, had previously been accepted by the Czar, and which, it is hoped, may yet prevent matters proceeding to extremities. According to other accounts, however, little or no reliance can be placed upon the fact of the armistice; it being, in all probability, a ruse on the part of the Russian Commander-in-Chief, in order to gain time, in order to receive the reinforcements that were on the march to meet him. It is well known that the Russian invading army is in a very wretched condition. Its hospitals are crammed; dysentery and fever prevail to an alarming extent; and the "morale" of the troops is not much better. Under these circumstances, it is in no condition to cope with the masses which Turkey is prepared to thrust across the Danube; and it is therefore the interest of the Russian general to avoid a collision, and if possible, postpone active operations until the spring of next year, by which time the forces under his command will have been considerably augmented. As matters stand at present, the Turks have decidedly the best of it; and their unaccountable cessation of hostilities has given rise to some strange surmises, not very flattering to British integrity, or calculated to increase the popularity of a distinguished personage, nearest to the throne. It is whispered that Lord Redcliffe has been instructed to recommend this armistice, in order to give the Russians what they mostly want—time; and that, as the policy of Great Britain is to avoid war at any price, the latter Power, is by no means desirous of seeing the Turks gain any decided advantage over the forces of the Czar—that, on the contrary, the defeat of the latter would be very acceptable, as the British Government would then have it in its power to compel the Sultan to accept such terms as Russia might be pleased to dictate. It is rumored also, that Prince Albert, whose Russian predilections are no secret, exercises a very powerful influence over the decisions of the Cabinet of St. James; and that to that influence must be attributed the timid, vacillating policy of the Aberdeen ministry, and its unwillingness to come to an open rupture with the Russian Emperor, even for the sake of protecting its ally from destruction, and the vindication of the national faith. It is significant that the *Times* inserts a communication protesting against the proposition to erect a statue to Prince Albert, by means of a general subscription.

The difficulties betwixt employers and operatives still continue in England; and threaten results seriously affecting the tranquillity, and commercial prosperity, of the Empire. At Wigan, the masters having declared their determination to close their works permanently, unless, within a fortnight, the workmen should return to their work, and at their former rate of wages—the miners became desperate. Having collected in force, they proceeded to smash, pillage, and set fire to, the dwellings of the employers; the police were inadequate to resist the storm; and it was not until the military had been called out, that the rioters were dispersed, and peace restored. Much valuable property has been destroyed, and in an affray with the colliers, blood has been shed. Further outbreaks were apprehended, and an additional military force had been despatched from Manchester to the scene of disturbances.

The Dublin Exhibition was closed on Monday, the 31st ult., by His Excellency the Lord Lieutenant, who, amidst the loud and hearty cheers of the assembled multitude, conferred the honor of knighthood upon Sir Cusack Patrick Rooney. With three cheers for Mr. Dargan, the ceremony concluded. The Committee of Management have refunded to the latter gentleman the sum of \$40,000, which he had advanced for the undertaking.

From Australia, we have news up to the 20th of August. From the *Catholic Tribune*, of Melbourne of that date, we learn that fresh discoveries of gold had been made on the Goulburn river, some 30 miles from what are known as the MacIvor "digging." "The accounts are of the most glowing description;" gold is described as being in large quantities, and very easy of access, it being scarcely necessary to dig to a greater depth than three or four feet. This new discovery has given a great impetus to trade; provisions of all kinds are high, and the rates of wages are well sustained.

By the arrival of the *Arabia*, we learn that hostilities have recommenced in the Principalities. Flour has declined from 1s to 1s 6d.

IRISH CATHOLICS OF QUEBEC.

We have received from a friend at Quebec a statement of the sums collected in the St. Patrick's Church of that city, within the last two months.

On the 10th of September, the collection for the Rev. Mr. Moore, of Holy Cross, Massachusetts, amounted to	£60 0
On the 2nd of October, a collection in aid of the Rt. Rev. Dr. Rapp, Bishop of Cleveland, was taken up, amounting to	90 0
On the 6th of November, the sum collected for the relief of the Irish poor of Quebec was	60 0
And again, on Sunday last, the 13th inst., the Rev. Father Dominic received the sum of	73 10
	£283 10

In addition to these contributions—the greater part of which have been devoted to the support of Catholic charities and Catholic institutions, in the United States—the Irish of Quebec have contributed liberally towards the building of a new presbytery for their own clergy, and the support of their own poor. Indeed, we may say that scarce a week passes but what the Irish Catholics of Quebec and Montreal are called upon for their subscriptions for some religious or charitable purpose; and, no matter how often they may occur, never are these appeals made in vain. If it be the last dollar he has in the world, the Irish Papist will not withhold it, if the interests of his religion, or the cry of the poor, demand it of him. Verily he shall have his reward, for God loveth the cheerful giver.

The total amount of the collections taken up in St. Patrick's Church, Quebec, during the past year, comes to—One Thousand, Eight Hundred, and Twenty-Six pounds.

The quarrel, that has so long scandalised the Faithful of the Diocese of Buffalo, has become more embittered than ever; a reconciliation, or rather the dutiful submission of the refractory, seems almost hopeless; and, from the final answer of Mgr. Bedini, we may expect shortly to hear the sentence of excommunication pronounced by the Church against her unworthy, and degenerate, children. The facts of the case are shortly these:

In 1829, M. L. le Coultreux, gave, to the Bishop of Buffalo, and his successors for ever, a piece of land, subject to the conditions that it should be devoted to the erection of a Catholic Church, and the establishment of a cemetery. The right therefore of the Bishop of Buffalo to the property in dispute is incontestable.

In 1838, the Legislature of Albany passed a law incorporating the members of the Church thus built, and conveying to them the right to administer its revenues. Thus setting aside the intentions of the donor, clearly expressed in his deed of gift, made ten years previous to the act of the Legislature at Albany.

Mgr. Timon refused to acknowledge the right of the laity of his Church to deprive him of the right of administering the property which he held, in virtue of M. Coultreux's donation; but he consented to the appointment of a committee, chosen from amongst the congregation, to administer the revenues accruing from the said property. To this reasonable concession the demagogic portion, unfortunately the majority, of the congregation refused to accede, but threw themselves on their pretended rights derived from their Act of Incorporation.

To heal the consequent disputes, the Papal Nuncio lately visited Buffalo, heard, and thoroughly investigated the claims of both parties, and finally gave his decision in favor of the Bishop. To this decision, the congregation has refused to submit: and as it is certain that the Church will, on her side, never submit to the dishonest claims of her undutiful children, it is likely, that, unless they soon change their course, the latter will be cut off from the communion of the Faithful.

From the above statement it is very easy to perceive on which side is justice. On the one hand, the Bishop, not only in virtue of his office, and the laws of the Church, but in virtue of the donation made to him by M. Coultreux, claim the right of administering the revenues of his church: the laity, in virtue of an Act of the Legislature, claims the right of taking possession of the Bishop's property; their conduct is therefore, as opposed to every principle of justice, as it is eminently Anti-Catholic. If Mons. Coultreux had the right to do with his own, what he thought fit, then is the property in dispute the property of the Bishop of Buffalo, to the exclusion of all other pretenders: in spite of all the Acts of Incorporation that may ever be passed.

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

We have shown, from the ancient liturgies, and from the writings of the early Doctors of the Church, that the "OLD RELIGION" had a true and proper Sacrifice—though "unbloody"—to offer; and, from the fact that the altars, whereon this Sacrifice were offered, were material, or sensible, altars, we concluded that the Sacrifice thereon offered was also a sensible, and material Sacrifice—as distinguished from the figurative sacrifices, which Mr. Jenkins, and his fellow-worshippers, offer up on their figurative altars. We have still to notice the objections against the Catho-

lic doctrine of the Mass—a true and proper Sacrifice—based upon the assumed absurdity of the doctrine of the Real Presence, or Transubstantiation—which, most certainly, the doctrine of the "Mass, a Sacrifice," implies.

- "They" (the Protestants) "protest against the doctrine of Transubstantiation"—p. 135.
- "On the authority of the Word of God"—p. 141.
- "On the authority of the Fathers, who support the Protestant disclaimer"—p. 154.
- "Because of the differences of Roman Catholics themselves respecting this doctrine"—p. 155.
- "Because it is opposed to both reason and sense"—p. 158.

We propose to examine these four reasons, for protesting against the Catholic doctrine, separately; and, if we can show—that it is not contrary to the Word of God; or rather, that, without doing violence to language, and the *usus loquendi* of the sacred writers, that Word may be so understood as to favor the Catholic doctrine—that the Fathers do not support the Protestant disclaimer—that Roman Catholics do not differ amongst themselves as to the fact of Transubstantiation—and lastly, that it is not opposed to reason, or sense—we shall have the right to conclude that, Mr. Jenkins' arguments are of no force against the Mass, as a true and proper Sacrifice; and that the doctrine of Transubstantiation may, in spite of the Protestant disclaimer, and Mr. Jenkins' rhetoric, be the true doctrine, revealed by Christ to His Apostles. That it is true, forms no part of our thesis.

On the authority of the Word of God, Mr. Jenkins rightly concludes that Christ is in heaven; and assuming—on the authority of his very limited intelligence—that a body cannot be in more than one place, at the same moment of time, he concludes, that Christ cannot be on our Altars in the Holy Sacrifice of the Mass. Mr. Jenkins also concludes—that, because some passages of Holy Writ must be understood figuratively, therefore, the words of Our Lord—in which He promised to give His *flesh* for food, and pronounced, that which appeared to be bread, to be His body—*may* also be understood figuratively—therefore *must* be understood figuratively; and that Catholics, who understand these words literally, must be in grievous error. We need hardly add that, betwixt Catholics and Protestants, there is no difference of opinion as to whether Christ be in heaven, or, as to whether certain passages of the Bible may be understood figuratively. The real points at issue are:—Is Christ in heaven, after such a manner that He cannot be present upon earth? Must the words of institution of the Eucharist be understood figuratively? Unless Mr. Jenkins can prove the affirmative to these two questions, his objections are naught; and the conclusions which he draws against Catholicity, are unfounded.

Mr. Jenkins lays great stress on the text—"The poor you have always with you; but me you have not always."—*St. John* xii. 8. "Did Christ mean that His bodily presence would be altogether removed from His disciples, or did He not? If he did, then would His doctrine be opposed *in toto* to the doctrine of Transubstantiation; if he did not, his words were vain and meaningless."—p. 143.

The conclusion by no means follows; for it might so have happened that Christ only meant to teach His hearers, that they would not have Him always with them after the manner—under the human form, visibly, and sensibly—in which He was present with them at the time He thus addressed them. We do not assert positively, but we are strongly inclined to believe, that this was His meaning, from another passage in Holy Writ, of which Mr. Jenkins takes no notice—"Behold I am with you all days, even to the consummation of the world."—*St. Matthew* xxviii. 20. Upon this passage, we might comment in the style of Mr. Jenkins—"Did Christ mean that He would be *really* present with His Church, or did He not? If he did, then would His declaration be easily reconciled with the doctrine of Transubstantiation; if He did not, His words were vain and meaningless."

But Mr. Jenkins will reply—"We admit Christ's Spiritual presence, but we deny His bodily presence; because His body is in heaven, and the same body cannot be in two places at the same moment of time. Indeed; and how know you that, Mr. Jenkins?—What do you know about bodies at all, or the properties of bodies, such as Christ's body? To assert, and to prove that such a body cannot be in two, or more, different places at the same moment of time, are two very different things; and we defy you to prove your assumed impossibility. Besides, if you could, it would be as fatal to Christ's Spiritual, as to His bodily presence; the same arguments which would prove the impossibility of the one, would establish the impossibility of the other.

The argument against the possibility of one, and the same, body being in two, or more, places at the same moment of time, is—that the unity of the body would be destroyed—that it would no longer be one, but two bodies. "*Ratio cur corpora non videantur posse esse in pluribus locis, non tam est moles, quam unitas.*" *Bellarmin, de Sac. Euch. l. iii. c. 3.* But, for a spirit to be present, in two, or more places, at the same moment of time, would, if the above reasoning be correct, be equally destructive of its unity—and, therefore, if one body cannot be, in two or more places at once, then neither can a spirit.

That a body may be in a thousand different places at once, if God so wills it, is not contrary to reason, though it may be repugnant to the prejudices of the ignorant; the philosopher, however, finds nothing startling, or paradoxical in the proposition. Hear Leibnitz, the greatest philosopher of whom the Protestant world can boast:—

"So far from its being demonstrable, as some flippantly boast, that a body cannot be in many places at once, it may, on the contrary, be solidly proved, that

though the natural order of things requires that matter should be definitely circumscribed, yet no absolute necessity requires it."—*Syst. Theol.*

That the body of Christ is not subject to the ordinary, or what may be styled the natural—laws of matter, is evident from Holy Writ. Without injury to the perpetual virginity of His mother, He came into the world; and this, though an article of faith—"born of the *Virgin Mary*"—is no whit less repugnant, to what Mr. Jenkins calls reason, than that His body should be in heaven, and in ten thousand places upon earth, at the same moment of time."—p. 142. Contrary to all Mr. Jenkins' preconceived notions of matter, to "his reason, and sense," Christ rose from the tomb, where His body had lain, and with that body passed forth from the sepulchre, without disturbing the great stone wherewith its mouth was closed, and which the angel, after His resurrection "rolled back;" in order to give the women access to the spot "where the Lord was laid."—*St. Mat. 28, c.* Again, setting at defiance "the natural order of things," the real body of Christ, passed into the room where the eleven were gathered together, with the doors firmly shut for fear of the Jews. The disciples were frightened, supposing that it was a spirit, thus at once disposing of the arguments of Calvin, and Oecolampadius, who, finding this part of the sacred narrative "opposed to both reason and sense" and utterly subversive of all their preconceived notions of the laws of matter, tried to make it out that Jesus came in at a window—or down the chimney, perhaps—and that there was nothing mysterious, or supernatural, in the mode of His entrance at all. This wretched attempt to evade the force of the Catholic argument—that the body of Christ is not subject to, and cannot therefore be judged by, any of the ordinary or natural laws of matter—is at once rebutted by the effect of Christ's appearance in the midst of His chosen followers. They thought "that it was a spirit"—not simply because of the appearance of one whom they believed to be dead; for they all knew of their Lord's resurrection, and some of them had not only seen Him, but had "taken hold of His feet and worshipped Him."—*St. Mat. 28 c., 9 v.*—but because of the supernatural manner of His appearance—"when the doors were shut for fear of the Jews"—*St. John*, xx. c. 19 v. Bearing then all these facts in mind—knowing from Holy Writ, that the body of Christ is not subject to what we, with our limited faculties, call the "laws of matter"—we can see no valid reason for denying the possibility of that body being in more than one place at the same moment of time; and if we once admit that possibility, Mr. Jenkins' argument, which is based solely upon the assumption of the impossibility of Christ's body being, at the same moment of time, in heaven, and upon our altars, falls to the ground.

This answer applies to all the texts which our author cites relative to Christ's Ascension, and reception in heaven "until the times of the restitution of all things." To the theories, and vague assumptions of the Protestant objector, we oppose facts. Christ—though since His Ascension, He has never left heaven—has appeared in His bodily presence upon earth—He appeared to St. Paul, as we read in the Acts of the Apostles; and in such a manner as to constitute that Apostle as competent an eye-witness to the truth of the resurrection of His body; as were St. Peter, and the other Apostles, with whom our Lord conversed during the forty days intervening betwixt His resurrection, and Ascension into Heaven. We conclude, therefore, that—after His reception into Heaven, Christ, without ceasing to be in heaven, was also bodily present upon earth—or else St. Paul could not have been a competent witness to the truth of the resurrection of Christ's body—and that, therefore, the body of Christ is not so in heaven, that it cannot, also, at the same time, be upon earth.

There is also recorded in Holy Writ, another instance, which should teach us to be very careful how we attempt to limit the Divine power; or to pronounce it absurd to admit the possibility of a body being in two, or more, places at once. We allude to the miracle recorded in *St. Matt. xiv. c.*; where our Lord is represented as feeding, with five loaves and two small fishes, five thousand men, besides women and children, who all eat and were filled; and yet, of the fragments of these identical five loaves, and two small fishes, there were gathered up, after the repast, twelve baskets full; more in bulk, than there was in the beginning, ere, upwards of five thousand persons had eaten their fill. If we can admit the truth of this miracle, it does indeed seem a miracle of inconsistent scepticism to hesitate at admitting that a body may be in two, or more places at once—and that millions, and tens of millions may receive that body—a whole Christ—in the Eucharist; and yet that that body of Christ be not consumed, or diminished; all of which is, nevertheless, "opposed to both reason and sense."

Mr. Jenkins next finds a very strong disclaimer against the doctrine of the Real Presence of Christ in the Eucharist, in the language of St. Paul—

"For as often as you shall eat this bread, and drink this chalice, you shall show the death of the Lord until He come."—*1 Cor., xi., 26.*

If, by the "coming" of the Lord, may be understood His second manifestation in great glory to judge the world—and it thus that most commentators understand the "coming" of Christ—the passage would mean that, by the celebration of the Lord's Supper, Christians show, or commemorate, His death "until He appear" to judge the quick and the dead; in which we can find nothing repugnant to the Catholic doctrine that He is, in the mean while, really and truly present with us on our altars, in the Sacrifice of the Mass. Besides, when Catholics affirm Transubstantiation, they do not affirm a "coming" of Christ—or a local change, from place to place; but a change, from the substance of bread and wine, to the substance of Christ's body. This by no means

implies a local change—"motum localem;" as if Christ's body had to leave one place, to be present in another. As God, though not corporeally, Christ is always, and every where, present; and therefore it would be absurd to apply the epithet "come," or "coming," to the act of Almighty power, by which He—as God, always, and everywhere present—converts one substance into another. St. Paul's words are irreconcilable only with Mr. Jenkins' singular misconceptions of the Catholic doctrine; but are in no wise opposed to the doctrines taught by the Church, and by her children believed; they may be "opposed to the Protestant notion, that Jesus Christ comes in His proper person,"—(p. 144)—but they are by no means opposed to the Catholic doctrine, that the Omnipresent Second Person of the Blessed Trinity, converts the substance of bread and wine, into the substance of His body.

The last scripture which our author adduces against the Catholic doctrine, is from St. Paul's second epistle to the Corinthians—

"Henceforth know we no man after the flesh. And if we have known Christ according to the flesh; but now we know him so no longer."—5 c., 16. v.

Therefore, concludes Mr. Jenkins, Christ cannot be truly or corporeally present in the Eucharist upon earth, or the Apostle would have known him "according to the flesh;" and, therefore, by parity of reasoning, the Corinthians to whom St. Paul wrote, could not have been truly or corporeally present, upon earth, or else St. Paul would have known them "after the flesh." If, however, St. Paul's not knowing "any man after the flesh," is no argument against the real, corporeal presence of men upon earth, his not knowing Christ after the same manner, is no proof that He is not truly and corporeally present in the Blessed Eucharist; St. Paul's words therefore, either prove a good deal too much, or nothing at all, to Mr. Jenkins's purpose. They have been explained by commentators—as learned, and fully as well qualified to interpret Scripture, as our Protestant objectors—to mean, that henceforth the Apostle had his heart set on spiritual things; that he esteemed, or valued no man for any earthly or carnal considerations; and that in Christ—if he esteemed, once the man—the carnal Messiah, who was to restore the kingdom of Israel, and the throne of David—he esteemed now only the risen, the immortal and impassible Christ, the second Person of the Blessed Trinity. The passage is however very obscure; like many others in Scripture—"hard to be understood,"—and which the unlearned and unstable wrest to their own perdition—II. Peter. c. iii. v. 16. We confess, therefore, candidly, that we do not know what St. Paul meant when he wrote it, and that we are perfectly incompetent to interpret it, or any of the hundreds of other mysterious, and, to human reason, perfectly unintelligible passages which constantly occur in the Holy Scriptures.

Then we have the ordinary objections to the doctrine of the Real Presence—"ab indignitate rei"—from the indignities to which the body of Christ would be exposed, were He really present under the species of bread and wine: these objections may be thus summed up. If the doctrine of Transubstantiation be true, then, as the species of bread and wine under which Christ is present, are still subject to the ordinary laws of change, "the body, soul, and divinity of Christ may moulder and decay, and so 'see corruption'"—p. 142.

Mr. Jenkins here again falls into the usual error of Protestant objectors—that of substituting their own crude conceptions of the Catholic doctrine, for the doctrine itself. The doctrine of Transubstantiation, as taught by the Church, does not require us to admit that—the "body, soul, and divinity of Christ" may "see corruption."

Though that body is contained under the species of bread and wine, it is only for so long as they are, truly and properly, the species of bread and wine.—The moment that, by the operation of corruption, or dissolution, a chemical change is effected in these species, so that they cease to be truly the species of bread and wine, it is certain, according to the teaching of the Church, that the body of Christ is no longer contained under them; for that body is contained in the Eucharist, under the species of bread and wine only. In what manner, this comes to pass, the Church pretends not to define. It is a mystery, and therefore beyond the grasp of human reason, though not contrary to it. When Mr. Jenkins shall be able to explain satisfactorily, and philosophically, the—"resurrection of the body"—in which dogma, if he still retain the Apostles Creed, he professes to believe, we shall feel ourselves bound to give him a similar explanation of the manner of Christ's bodily presence in the Eucharist.

We need hardly follow our author through his other objections of a similar nature, against the Catholic doctrine. He may deem them unanswerable; whilst, to the humble Christian, content to believe, with implicit confidence, in God's Word, they must appear simply blasphemous; and just as conclusive against the doctrine of the Incarnation, and the Virginity of Mary, as against the doctrine of Transubstantiation. We shall treat them, therefore, as Mr. Jenkins would treat a difficulty often propounded by Protestants, a little further gone in Protestantism, than he is himself—What—if any accident had happened to the Blessed Virgin, during the time, whilst, as we read in St. Matthew—"She was found with child of the Holy Ghost?"—Would the purpose of God, for the redemption of the world, have been, in that case, frustrated? Such a difficulty, is quite as unanswerable, as those which Mr. Jenkins finds in the accidents—the "vomiting" &c.—to which, according to him, the body, soul, and divinity of Christ must be liable, if the doctrine of Transubstantiation be true. Such arguments may befit the infidel; but they all become, the Christian or the scholar; least of all, one who styles himself a minister of the Gos-

pel. The only answer which they merit from the Catholics, is that, which under analogous circumstances, our Lord gave to the scoffing Sadducees—"You err, not knowing the Scriptures, nor the power of God."—St. Matt. xxii. c., 29. v.

In our next we will examine the arguments by which our author attempts to establish—the necessity of understanding the words of institution of the Eucharist, figuratively—and that the doctrine of Transubstantiation, is opposed "to both reason and sense;" we will also see how far the Fathers "support the Protestant disclaimer."

AN EXPLANATION.

In noticing, a few weeks ago, the proceedings of the Synod of the Anglican church at Toronto, we commented, in pretty severe—and, as we then believed, in perfectly justifiable—terms upon the language of one of the speakers, the Rev. Mr. Dewar, as reported in the *British Canadian*, the *Globe*, and some others of the more violent Anti-Catholic journals of Upper Canada. As reported by them, the Rev. Mr. Dewar was made to insinuate a very cruel, and a very false charge against the father of a gentleman, at present holding the situation of "Local Superintendent of Schools," in the Upper Province; and the *True Witness*, believing that Mr. Dewar had been correctly reported, expressed, pretty freely, its disgust, at such dishonorable conduct. The passage, as we copied it from the *British Canadian* of the 18th ult.—a journal which professes to be the exponent of the Anglican Protestants of Upper Canada—was as follows:—

"The master of one of the schools is even the reputed son of a priest; for such things will happen."—[The Italics are our own.]

In the *Globe*, the Rev. Mr. Dewar was reported in nearly the same words, with the addition of—"laughter"—from the audience.

But one construction could be put upon such language; and that construction, the *True Witness*, relying upon the accuracy of the report, put upon it. Since then, however, we have received the following very gentlemanly, and perfectly satisfactory explanation of the whole affair, from the Rev. Mr. Dewar—in which that Rev. gentleman disclaims having had any intention of insinuating any thing against the gentleman alluded to as the "son of a Priest;" and, with justice, complains of having been "grossly misrepresented" by the Protestant journals in which his speech was reported.

We need hardly say, that, after reading Mr. Dewar's very gentlemanly letter, we beg to retract any expression that we may have made use of, painful to the Rev. gentleman's feelings, or derogatory to his character as a minister. We regret exceedingly that we were so foolish as to place any reliance upon any thing that appeared in the columns of professedly Anti-Catholic journals, like the *Globe*, or the *British Canadian*. This was the less excusable on our parts, for we have had ample experience that they are conducted by men, utterly destitute—we do not say of the feelings of gentlemen—but, of the first principles of common honesty. That Mister George Brown should publish a lie—and that the editor of the *British Canadian* should repeat it, knowing it to be a lie—is so natural, and of such frequent occurrence, that we should have been on our guard against believing any thing that emanated from such very questionable authority. We did wrong, in that we did not at once set down the report of Mr. Dewar's speech, as given by the *Globe* and *British Canadian*, as a lie;—we shall take care to be more prudent for the future.

In conclusion, we beg leave to express our regret to the Rev. Mr. Dewar for the manner in which we spoke of him, whilst under the impression that he had been honestly reported by the Protestant press of Upper Canada. Whilst we are glad to have our favorable opinion of clergymen of the church of England confirmed by Mr. Dewar's letter, we cannot however but lament—that they should be subject to such "grievous misrepresentations" from a dishonest and unscrupulous press—and that the cause of their church and their religion should be advocated by men like Mister George Brown, and others, to whom, by the utmost stretch of courtesy, it is impossible to extend the title of gentlemen:—

To the Editor of the True Witness.

Sir—I gather from the last number of the *Church* newspaper, that you have made some severe comments upon the remarks which I made at the Synod recently held at Toronto. I have not seen the comments alluded to; but I trust to your candor and love of truth to give insertion to the following explanation:—My statements were directed not against the Roman Catholics, but against the Common School Act; and so far from wishing to deprive Roman Catholics of the advantages which they enjoy under that Act, I am only desirous that the same advantages should be extended to ourselves. In the course of my remarks I had occasion to state that, in my mission, the Trustee was a Roman Catholic Priest, and the "Local Superintendent the son of a Priest." In stating this simple fact, I had no wish or thought of insinuating any thing injurious to the character of that gentleman; and it was not until the following morning, that, in conversation with one of the Editors of the *Church*, I found that an injurious construction could be put upon my words. I then furnished that gentleman with the following explanation, which is attached to the report of my speech, and of course appeared simultaneously with it:—

"The Priest alluded to as having a son, was formerly in the French army, and was married, and had a family previously to his entering into Orders."

I hoped that this explanation would obviate any possible misconception; and it is only within the last two or three days, that I have been made aware, that, in other papers, I have been grievously misrepresented,* and in one journal have been made to say, that

* "Grievously misrepresented," by a mendacious Protestant press," be it remembered.—[Ed., T.W.]

"one of the teachers was the reputed son of a priest." I trust that you, and your readers, will believe that this is as far from what I did say, as it would have been from the truth. Common sense alone would have restrained me from making a statement, which would immediately be proclaimed a falsehood.

I should regret, far more deeply than I now do, the false construction which has been put upon my words, if I thought it possible that they could have given a moment's pain to a gentleman, of whom I know nothing but what redounds to his credit, and from whom, whenever I have been brought into contact with him, I have received nothing but kindness and civility.

I have the honor to be, Sir,

Your obedient servant,

EDWARD H. DEWAR, M.A.
Sandwich, Nov. 7th, 1853.

The nett proceeds of the Bazaar by the Sisters of the Providence Convent, amounted to one hundred and seventy-eight pounds.

A Court Martial, to inquire into the conduct of the men of the 26th regiment, on the evening of the 9th of June, assembled yesterday, in this city. The proceedings are of course strictly private.

We find the following obituary notice of the late F. X. Methot, Esq., of Quebec in the *Canadian Colonist*:—

By the death of this estimable gentleman, which occurred on Sunday morning last, in this city, the Province has lost a most virtuous and enterprising citizen,—French Canadian, a tried and valued servant,—and Irish Catholic, a sincere friend. The latter trait in his character it is more peculiarly our duty to record; and the sincerity of his regard for his Irish Catholic fellow-citizens has been tested on more than one occasion; but the crowning act of his life was a bequest of the handsome sum of twenty-five pounds to the poor of the St. Patrick's Congregation. During the course of the coming winter, many an Irish Catholic heart, gladdened by his timely generosity, will fervently breathe the well-known prayer:—*Requiescat in pace.*

To the Editor of the True Witness.

Sir—Now that, by the result of the late trials, we have been so triumphantly vindicated against the foul aspersions unceasingly sought to be heaped upon us by a bigoted Protestant press, that has not desisted even yet from its scurrilous, though impotent attempt at getting up a case against us—we should not be ungrateful of those whose efforts conduced to that end. As Catholics, we never had any serious grounds for apprehension as to that result; for, strong in our innocence, we could look forward confidently to the vindication of the right; but still it was necessary, in view of the increasing vigilance and bitter hostility of our adversaries, to employ all the means at our disposal, in asserting that innocence, and maintaining it before the law and the world. This has been done, and effectually, conclusively done. We have seen arrayed against us in this sad business, men of the very highest order of forensic talents; who were unremitting in their efforts "to make the worse, appear the better reason;" and to fix upon us the odium of transactions, in which their clients were, in reality, the aggressors. We have seen that neither efforts, nor expense, were spared to bring about the consummation they so devoutly wished for; and we have seen them defeated, foiled at every step, baulked in their artful machinations, and their snares and falsities laid bare to the world.

Now, I need not remind you, or your readers that, under a just Providence, this success is mainly to be attributed to the talent, assiduity, and patriotic labors of our esteemed fellow-citizen, B. Devlin, Esq.; nor do I think that our people need to be reminded of the debt of gratitude which we owe that gentleman; but I have thought it rather strange that that which was, and is, so patent and avowed should not, ere now, have called forth some marked and substantial recognition of its existence. It is an old saying, that that which is every one's affair, is no man's business; and it seems to obtain in the present instance; yet I feel certain that if the matter were properly taken in hand, our people would evince their sense of Mr. Devlin's devoted and talented advocacy of our common cause, by grateful deeds, as well as thanks. It is then our bounden duty, as Irishmen and Catholics, to prove by some substantial token our appreciation of his talents and his patriotic and generous exercise of them in the hour of need; and if you, Mr. Editor, will but suggest the course to be adopted, I look to see my notions on this subject realised to the full.

I am, &c.,

AN IRISH CATHOLIC.

Nov. 14, 1853.

As many of our readers may be sending for their friends to the old country, we insert, for their benefit, the subjoined statistics of Train & Co.'s Line of Packet Ships. The extraordinary small number of deaths on board these vessels speaks highly for their sanitary arrangements:—

IMMIGRANTS BY TRAIN & CO.'S LINE OF BOSTON AND LIVERPOOL PACKETS.—We lately published an article from the *New York Herald*, showing the immigration to that port from England and the Continent, during September, and up to the 21st ult. By this article it appeared, that among 7701 passengers there had been 359 deaths. We now submit a list of all ships arrived at this port since the 1st of March, in *Train & Co.'s Line* and the very small number of deaths, (only thirty-four in ten thousand four hundred and eighty-two) and those mostly infants, goes to show that great attention is paid by Messrs. Train & Co., to the health and comfort of their passengers. The per centage of mortality in New York ships stands four and a half per cent., and in Boston ships less than one-third of one per cent. or as fourteen to one!

Arrived.	Ships.	Where from.	passengers.	Deaths.
March 7	—Sunbeam	Liverpool	107	1
April 14	—Hope	Cork	210	1
18	—President	Liverpool	453	4
23	—Agnes	"	356	4
25	—Utiel	"	290	0
May 2	—Ocean Queen	"	294	0
10	—St. Petersburg	Cork	323	3
11	—Buona Vista	"	205	0
18	—Windsor	Liverpool	489	1
27	—Meridian	"	606	3
27	—Champion	"	342	0
June 4	—Frank Pierce	"	702	1
6	—Parliament	"	431	1
7	—Josephus	"	306	2
16	—John Bunyan	"	233	0
23	—Daniel Webster	"	689	3
July 17	—Tirrell	"	324	1
Aug. 9	—Star of Empire	"	830	2
19	—North America	"	832	0
23	—Staffordshire	"	597	0
28	—Squantum	"	265	0
Sept. 9	—Levi Woodbury	"	163	1
11	—President	"	647	2
23	—Chariot of Fame	"	780	1
Oct. 20	—Josiah Bredlow	"	30	0
21	—Parliament	"	413	4
			10,432	34

The *Three Rivers L'Es Nouvelle* contradicts the report of the apprehension of the murderer of Mad. Gauthier at Yamachiche. It states, that he has been seen in the vicinity of Quebec, but is not yet apprehended.

We have received from the Messrs. Rose, Great St. James Street, two copies of their "Commercial Calendar" for 1854. Though but a short time in business, the Messrs. Rose appear perfect masters of their profession; for a handsomer, or more artistic piece of typography than their Calendar, we have rarely beheld. It is printed on fancy paper, and in various colors. It contains a list of the holidays observed by Banks, &c., and other useful tables. A more useful and ornamental appendage the accountant could not have about his desk.

SECOND ANNUAL MEETING OF THE LONDON CATHOLIC INSTITUTE, HELD IN THE INSTITUTE ROOMS, Nov. 7, 1853.—Charles Colovin, Esquire, President, in the Chair. After the minutes of the last meeting being read, the reports of the different officers received, and resolutions having been adopted with respect to the past business of the Institute, Mr. Norris was appointed chairman, and a vote of thanks passed to the President and officers for their official services during the year 1853. Mr. Colovin was re-elected President, and a better or more independent man could not be appointed. He is one of the oldest and most respectable merchants of London, and every member of the Institute felt it to be his duty from his conduct during the past year in the chair, as well as for his private virtues, to re-elect him. Mr. William Durby, a very respectable and attentive member of the Institute, was elected First Vice-President; Mr. James Wilson, Second Vice-President; Mr. Edward Hillan, Treasurer; Mr. William Irwin, Recording Secretary, and Mr. P. G. Norris, Corresponding Secretary.—*Toronto Mirror.*

GREAT FIRE AT KINGSTON.

Kingston, C.W., Nov. 12.

About three o'clock this morning, the Bonded Warehouse of J. Miller & Co., was discovered to be on fire. Strong South wind prevailing, which carried the flames to the adjoining wharf of the Hon. J. Hamilton, and MacPherson & Crane, destroying the warehouses of both those firms and was finally stayed at Queen Street. The following are the premises destroyed:—

Messrs. Miller's bonded warehouse; Mr. Scoble's warehouse; Hon. J. Hamilton's warehouse; Messrs. MacPherson's warehouse; Mr. Hendry's wholesale warehouse; Mr. Watt's grocery, adjoining the wharf, attached; Mr. Donohue's inn. The amount of the loss and insurance is not yet ascertained. The Hon. J. Hamilton lost all his books.

The whole value of the property destroyed amounts to something more than £30,000—the amount insured to £22,000. The chief losers are the persons whose goods were warehoused in the forward stores.

FATAL ACCIDENT.—Thursday forenoon the 10th inst. William Kennedy, a laborer employed by the Carpenters mill, near the Wellington Bridge, fell from a high scaffold to the ground. He was immediately taken to the St. Patrick's Hospital; but we regret to state, that he breathed his last on entering it. The deceased was a worthy young man, and a native of Tipperary.—*Transcript.*

On the 10th inst. a very lamentable accident occurred on the Vermont Central Railroad, while the cars were running towards this city. It was occasioned by the bursting of the boiler of the engine, and resulted in the death of the fireman, and very seriously wounding the engineer. Our informant states that none of the passengers were injured by the accident.—*Id.*

A CONSIDERABLE CROP OF CRIMINALS.—There are no less than forty-nine prisoners for trial at the Assizes now holden at Hamilton. The little City appears to be ambitious in more ways than one.—*Toronto Patriot.*

REMITTANCES RECEIVED.

Notion Creek, T. Gorman, 12s 6d; Amherstburg, T. Maguire, 12s 6d; Toronto, M. M'Namara, £1 11s 3d; Richmond Hill, M. Teefy, 10s; St. John's, J. Brennan, 12s 6d; Kingston, M. Harrington, 12s 6d; Rawdon, R. Corcoran, £1 5s; St. George, H. M'Laughlin, 12s 6d; Hogsburg, Rev. T. Keaveny, 6s 3d; Napperville, Rev. Mr. Morrison, 12s 6d; St. Jacques, Rev. Mr. Marechal, 12s 6d; Richmond, Rev. L. Trahan, £1 5s; New Glasgow, J. M'Goldrick, 6s 3d; Huntington, J. Narey, 15s; Dewitville, J. Waters, £1 11s 3d; Peterboro, P. Kelly, 5s; Three Rivers, Rev. J. O. Prince, 12s 6d; Prescott, Captain J. Savage, 12s 6d; Industry, Rev. Mr. Lajoie, 10s; La Baie, Rev. Mr. Carrier, 12s 6d.
Per M. Enright, Quebec—His Grace the Archbishop, 15s; The Right Rev. Dr. Baillargeon, 15s; Very Rev. Mr. Cazeau, 15s; Rev. Mr. Ferland, 15s; Rev. Mr. Harkin, 15s; Rev. Mr. Langevin, 15s; Hon. Judge Panet, 15s; John O'Leary, 7s 6d; John Hearn, 15s; M. Carroll, 7s 6d; Wm. Kenifick, 7s 6d; R. Kenifick, 7s 6d; T. Lane, 7s 6d; T. Quinn, 7s 6d; T. Moore, 5s; D. Murray, 7s 6d; M. Barne, 6s 3d; T. Corrigan, 7s 6d; H. M'Hugh, 7s 6d; T. M'Grath, 6s 3d.
Per A. Stuart M'Donald, Cornwall—J. M'Arthur, 12s 6d; D. G. M'Donnell, 12s 6d.

LOST,

On the Evening of FRIDAY, the 11th instant, BETWEEN THE PLACE D'ARMES AND THE WHARF, A LARGE SHAWL; the finder on leaving it at this office, will receive ONE DOLLAR reward.

A FEW days ago, Mrs. CUDDY, of St. Mary Street, received over payment for goods, to a considerable amount, which she did not notice till calculating her day's sale. The over payment shall be refunded to the person by whom it was made, on that person calling on Mrs. CUDDY, and giving the necessary particulars.

FOREIGN INTELLIGENCE.

FRANCE.

The *Moniteur* publishes an important editorial, indicating that the French government will be firm in its support of Turkey, everything is prepared for a land expedition to Constantinople, but no orders will be given for it to leave, unless new circumstances should render it necessary.

Accounts from Paris mention a rumor that the text of a new manifesto from the Emperor of Russia had reached the French Government.—This document, it was said, contained something very insulting to France, and some allusion is made in it to France being a hot-bed of revolution, while the Czar puts himself forward as the great anti-revolutionary champion of Europe. A phrase in the manifesto was said to run as follows: "I am in my right—I will defend it, as well as the rights of my co-religionists, against all foreign interference whatever, and I shall not stand alone." This rumor is not however generally believed, by many it is asserted to be wholly destitute of foundation.

His Majesty the Emperor of the French has just granted out of his privy purse a pension of 2,000 francs to the father and to the mother of Lieutenant Bellot, who died gloriously in the late expedition to the Arctic regions. This pension will be revertible to the brother and sisters of M. Bellot.

It was reported that at the desire of the Empress a general amnesty to the press would be granted at the occasion of her fête. The unfavorable accounts of the vintage were confirmed, and in six Southern departments the crops were all but annihilated. In the trade of Paris there was a trifling improvement, and several orders had been received from Germany and Russia. The price of Flour and Wheat was falling in the Provinces, but was maintained in the Capital.

The *Bulletin de Paris* says:—"A deplorable event is said to have occurred at Chalons-sur-Marne. The general in commanding the division is said to have been killed in a quarrel with one of his officers." It appears that on Saturday last the general in question and the officer (who, it appears, was his aide-de-camp) went out shouting. According to some, they had some altercation on the way; according to others, the general, who considered himself aggrieved went out determined on some act of violence. However that may be, it is said that he aimed with his fowling-piece at the aide-de-camp, fired at him, but missed. The other made his escape back to town. On the following day the general went to his house, when the altercation being renewed, the general struck the other with a stick on the face in a most violent manner. The aide-de-camp, under the excitement of pain and anger, ran to his pistols, fired at the general, and shot him dead. The quarrel is stated to have been on account of a lady very nearly related to the general.

There are rumors of the French government having taken some degree of umbrage against that of Naples in consequence of the latter's having enforced the laws of quarantine against a French officer of distinction, the Duc de Lespans, who was sent to Naples to attend a grand review, but had come from Genoa, which he had visited on a similar mission. It is said that in consequence of this the French representative, M. de Maupas, has been recalled from Naples.

AUSTRIA.

Owing to the Austrian Government having revived a system of intolerance against its Jewish subjects, a plan has been suggested for the Jewish capitalists in all the principal commercial cities to refuse to deal in the bonds of that country. Whether it is likely to be carried out, is doubtful; but anything that may tend to cripple the ability of Austria to raise constant loans in this country should be welcomed here as a national service.

The Government begins to be uneasy at the increasing price of provisions, and proposes to diminish the cost of transportation of grain on the railways. Kozla is on his way to Boston.

PRUSSIA.

We are assured that the difficulties which had arisen between the Holy See and the Prussian government on account of the measures recently prescribed with respect to mixed marriages are smoothed down, and that the cabinet of Berlin no longer insists upon the withdrawal of those measures. We dare not positively guarantee the accuracy of this news; but we have reason to consider it, at least, as very probable.

ITALY.

The Pope is recruiting in health; he has opened two stores at Rome, to sell food at a reduced rate.

RIOTS AT TURIN.—A disturbance took place at Turin on the night of Oct. 18th, on account of the dearth of bread, which had again increased in price. A body of persons of the working class were assembled in the great square, called the Piazza di Castello, when they suddenly set off in the direction of the street in which M. Cavour's (the President of the Council) house is situate, shouting and hallooing as they went, and by the time they arrived in front of his residence the crowd had probably trebled. Here they began crying out, "Down with Cavour," "Death to Cavour," and broke several windows. The rioters were dispersed by the police, and some thirty of them taken into custody.

During the remainder of the night every precaution was taken to prevent a further breach of the peace, but apparently without much necessity, for by twelve o'clock everything was as still as usual.

ROME.—A correspondent of the *Times* writes from Rome on the 20th:—"I believe there is little doubt that the French garrison is to be augmented, as both in Civita Vecchia and in Rome a French officer

of distinction has been visiting convents to ascertain what number could be received. The French garrison has latterly met with more sympathy from the Romans, and the Emperor is become popular, in consequence of the alliance with England against Russian pretensions in the East. The police is vigilant, but only those who are known to belong to the Mazzinian party are arrested. The moderate party is not molested.

SPAIN.

The latest accounts from Madrid portend an approaching political storm. Spaniards of all classes are at length beginning to manifest symptoms of deep seated dissatisfaction with the conduct of the highest personage in the realm. Very recently a signal evidence of this popular discontent was given to the Queen at the theatre. Her Majesty and her Consort arrived rather late, and on entering the Royal box the performances were suspended in order that the orchestra might play the National Anthem. The audience as usual rose, but the music had been barely begun when there resounded through the house the ominous words—"enough—proceed with the play." Such a manifestation in a Spanish theatre, where the etiquette is rigidly adhered to which forbids any demonstration of either applause or disapprobation in the presence of the Sovereign until the cue is given from the Royal box—created great excitement in the capital. The King Consort seemed greatly alarmed, but the Queen betrayed no emotion. She retained her self possession, and even treated the audience with unwonted courtesy by saluting them both at the moment of the outbreak and as she was retiring at the close of the opera.

Spain has ready for sea a fleet of 104 guns, supposed for the Mediterranean squadron.

Madrid letters of the 23rd ult., state that Mr. Soule had been received by the Queen on the request of the Minister of Foreign Affairs. He had consented to modify some expressions considered objectionable in his address to the Queen.

RUSSIA.

According to advices from St. Petersburg of the 15th ult., the Minister of Finances, by command of the Emperor, had assured the leading British firms that British property, as well as their persons, would be protected, notwithstanding the untoward aspect of the Eastern question.

Accounts from Bucharest speak of the frightful mortality of the Russian troops from typhus fever. The houses used as hospitals are being constantly changed in order to mitigate the infection, from which about ten per cent fall victims. This has always been the scourge of an invading Russian army in Turkey, and may be traced to the bad clothing and food of these wretched troops, joined to the fatigue they are so ill able to support, with, perhaps, the change of climate.

A telegraphic despatch, published in the *Paris Moniteur*, dated Bucharest, 25th October, states that two Russian steamers, with eight guns boats, forced the passage of the Danube on the 23d ult., and encountered a brisk fire from the Turkish fort of Isactela, between Reni and Ismael. The Russians had a Colonel, three officers and twelve sailors killed, and fifty wounded, but pretend that they set the fort on fire by shell.

Letters from St. Petersburg, received in Paris, speak of a strong desire for negotiation on the part of the Count de Nesselrode; and even the *St. Petersburg Journal* has an article which is decidedly in this sense.

At Paris, it was reported that the Emperor Nicholas had abdicated in favor of the hereditary Grand Duke. This, however unlikely the report was, had the effect of giving firmness to the markets.

TURKEY.

A new Greek Patriarch has been elected in place of the late one deceased; his name is Anthimos, and he formerly filled the same post, but, being of too reforming a spirit, he lost his place through Russian intrigue.

It is said that the Turks are about to or have already applied for a loan in London of 500,000 purses, or £2,500,000 sterling, at the enormous interest of ten per cent.

Mons. Baragny D'Hilliers will succeed M. de la Cour, as French Minister at Constantinople.

The Turkish cavalry and an infantry corps crossed the Danube on the 27th ult., and took possession of Kailifat, and more were passing. The Russians were gathering round Kailifat, and a collision was expected next day.

Another dispatch says, 20,000 crossed the Danube, near Widain, and occupied Kailifat, without collision, the Russians having retired.

A Vienna despatch announces that an armistice between the Turks and Russians was agreed to for an indefinite period. This despatch materially advanced the price of English and French funds.

Another despatch says that a satisfactory diplomatic note of the four Powers was on the way to Constantinople, that the supposed armistice was to allow time for its acceptance. This strengthened the funds, but it began to be rumored that the so-called armistice was a conditional order to Omar Pasha, not to commence hostilities till November 1st, if he had not already begun. This depressed the Stock Market, and it was further depressed by a Telegraphic statement, apparently authentic, that the Turks had crossed the Danube in strength, and occupied Kailifat, with the intention to attack the Russians in the open field. The fact is the public do not know and have no means of knowing which of these conflicting statements to believe, consequently all are trembling, anxious for later news from the East.

An ancient custom requires the Sultan to march to battle against the infidel at the head of his sacred

troops. This custom has degenerated into a fiction. In accordance with it, however, the Padishah is preparing to quit his palace, and during the war he will inhabit the kiosk at Therapia, which his father Mahmud occupied during the late Russian war, and which is being prepared for his reception, and is, we may say, vastly more comfortable than the tent of his great ancestor, Soliman the Magnificent.

INDIA AND CHINA.

Our Burmese acquisitions are in a state of war, being overrun by large bodies of armed men, said to exceed 14,000, who occupy fortified positions, whence they attack our posts with occasional success. They are said to be instigated by the King of Ava. The revolution in China still continues. At Amoy the imperialists have had some success, but the patriot army has invested Kai Fung Fu, the capital of Honan, on the Yellow River. The whole country is in a state of anarchy, and trade at a stand.

The mail steamer *Caleutta* had arrived at Plymouth, with dates from the Cape of Good Hope to the 23d Sept. The aspect of affairs beyond the colonial border was again unsatisfactory.

AUSTRALIA.

The market continues over-stocked, owing to the large arrivals lately, and all classes of servants may now be readily obtained. Female domestic servants are also more plentiful, and their wages are receding. New diggings had been discovered.

UNITED STATES.

DIOCESE OF BROOKLYN.—The Right Rev. Bishop Loughlin was solemnly installed in his Cathedral of St. James, Jay street, Brooklyn, on Wednesday the 9th instant.—*N. Y. Freeman*.

DIOCESE OF BURLINGTON, Vt.—The Rt. Rev. Bishop De Goesbriand was solemnly installed at Burlington last Sunday by the Rt. Rev. Bishop of Boston.—*Ibid.*

The Rt. Rev. George A. Carroll, Bishop of Covington, and the Rt. Rev. F. Baraga, Vicar Apostolic of Upper Michigan, were consecrated in the Cathedral of Cincinnati by the Most Rev. Archbishop of that city, on the 1st inst., Feast of All Saints.—*Ibid.*

ARRIVAL OF THE BISHOP OF BURLINGTON.—The newly consecrated Bishop of Burlington, the Rt. Rev. Dr. Goesbriand, arrived in Boston on the 4th instant, and left the following morning for his new See, accompanied by the Rt. Rev. Bishop Fitzpatrick, Rev. N. J. A. O'Brien, and the venerable Rev. Jeremiah O'Callaghan. We learn that the new bishop was received with every demonstration of joy on his arrival in Burlington.—*Boston Pilot*.

We read in the *Northern Gazette* of Keeseville, Essex County, N. Y., the following gratifying account of the progress of Catholicity, and the welfare of our French Canadian settlers in the neighboring Republic:—

"THE CANADIAN CATHOLIC CHURCH.—We are informed that the new Roman Catholic Church is prospering in a remarkable manner. It will be recollected that the Baptist Meeting House on the 'Hill,' was purchased by the French Canadians for the sum of \$1,200, and a French Priest, the Rev. P. Neyron, has become the pastor of the new congregation. An addition and other important repairs have been made to the building, to the amount of nearly \$800. A subscription has also been raised for the purchase of a bell which will soon be in the steeple. Last week a sale of the pews took place, and over \$1,400 were obtained from purchasers, while there is a demand for 50 more pews. Public service will be held every Sunday at the church, and a regular Board of Trustees has been organized to manage the affairs of the congregation. All these are tokens of a vast improvement in the condition of our fellow countrymen, which must be cheering to their friends abroad. When a class of citizens like them earning their livelihood literally by the sweat of their brow, can spare enough of their little gains to procure themselves a place of worship as commodious as this one is, it is time that prejudice, that has so shamefully slandered them, should hide its head and no longer insult them as outcasts from society."

SISTERS OF CHARITY.—The Mobile correspondent of the *Montgomery Advertiser* alluding to the melancholy death of several Sisters of Charity and, their untiring, self-sacrificing labors during the present epidemic, has the following beautiful and touching passage:—"What beautiful lessons of christianity are presented to us, in the life and death of one of those good sisters. Her humility, when, sacrificing the pride and vanity of the flesh, she cuts off her hair, a woman's most becoming ornament, clothes herself in a coarse and most unbecoming dress, and subjects her will to the entire control of a superior. Her self-denial, when she voluntarily withholds herself from all those indulgencies all those which are looked upon by the worldly as the sources of enjoyment and happiness and devote her life to the service of others. Her fortitude, when she is ever ready to face that monster before whom the strong man trembles, even when he presents himself to her in the most painful and loathsome form. Her battle field has no colors flying, nor drums beating, nor trumpets sounding, nor wild hurrahs to urge her on. It is in the hospital, amid the beds covered with the sick and the dying, filled with an atmosphere, impregnated with the sickening fumes of disease, where little breaks the stillness but the cries of pain, the groans of suffering or the hard and intrepid breathings of expiring humanity. Her charity, as broad as the earth, and comprehensive enough to embrace every child of Adam, a charity that acknowledges no territorial limits, and knows no distinction of class, or race, or creed. Like a ministering angel, she glides among the sick, whispering hope and encouragement to one, moistening the parched lips and bathing the fevered forehead of another, easing the restless head and smoothing the pillow of a third. Every victim of disease before her, seems to remind her of the agonies and sufferings of her crucified Redeemer, and for his sake, forgetting that fear of death and loathing of disease, which are the common instincts of our nature, she continues her labor of love without fear. And, in death, well does she illustrate the moral of her life.—The same humility, self-denial, fortitude, patience and resignation, which she practised in life, abide with her to the last. Caring nothing for the pleasures and enjoyments of this life, she leaves without regret. Having laid up her treasures in heaven, her heart has long been there, there-

fore she is ready to appear before that God whom in life she has loved and served so well." And these are the persons, who, by Gavazzi and his friends are held up to the world as "prostitutes," as "infanticides," as "corruptors of morals," and as "she-devils, beautiful devils indeed, but still devils."—*Vide Gavazzi's Lectures*

We learn from our city contemporaries that Gavazzi is to deliver another course of lectures, on Pope and Popery, and before the people of Buffalo; or rather, before that portion of them that may honor him with their presence. His first visit did not satisfy those whose evil passions, mastered reason and common sense; the low slang of his first lecture, the falsehood, blackguardism of his second, the slanders against the venerated head of the Catholics of this Diocese, and the press that represents them, in his third; the low comedy common to all, was not a sufficient repast for the zealots who thought proper to invite him. He must come among us again; he must again imitate the clown, and, best of all, he must go away again without having an opportunity to show his prowess in using chairs against assailants, or becoming a martyr for that peculiar kind of "faith which is in him."—*Buffalo Sentinel*.

IMPORTANT FROM THE SANDWICH ISLANDS.—The news from the Sandwich Islands is highly interesting and important. Dr. Judd, the American Missionary, has been removed from the office of Minister of Finance, and Elisha H. Allen appointed in his place.—A decided step had been taken towards annexation to the United States. The French and British Consuls had protested to the King against such an act, and the American commissioners had replied in a firm but dignified manner. The movement had caused great excitement in the Island.

Murders and outrages are occurring throughout California to an alarming extent.

ARREST OF THE PRIZE FIGHTERS.—A large number of warrants have been issued on the requisition of the Governor of Massachusetts for the arrest of persons who were participants or spectators in the late brutal prize fight at Boston Four Corners. Great alarm is felt among the guilty at the probable justice that will be meted out by the Massachusetts Court.—*Christian Inquirer*.

ESCAPE OF MITCHELL, THE IRISH PATRIOT—HIS ARRIVAL IN SAN FRANCISCO.

(From the *San Francisco Herald*.)

John Mitchell, the Irish Exile, whose escape from Van Dieman's Land is noticed elsewhere, arrived here on Wednesday afternoon—accompanied by his wife and children—and is now lodging at Jones' Hotel.

Mr. P. J. Smyth, of New York, (himself a rebel of 1848,) went to Van Dieman's Land, with the express mission to rescue some one or more of the Irish State Prisoners. Nothing could have been easier than to escape, if they could have thought of doing so clandestinely, and without regard to their promise; but in order to discharge themselves of that obligation, they felt it necessary to formally withdraw their parole before the proper authority, and present themselves to be taken into custody. The parole is to the effect that they would not escape from the Colony so long as they held a "ticket of leave," which gave them a species of liberty, within a certain designated police district; but this "ticket of leave" is a thing which may at any time be taken away by the convict authorities, or resigned by the prisoners.

Now, while Mr. Smyth was in Van Dieman's Land, and before any movement whatever was made, by any of the prisoners, the local Government, by means of some of their eaves-dropping detectives, had learned his real views, and Mr. Smyth was actually arrested held in custody for three days, under a warrant against John Mitchell. He now at length resolved to avail himself of Mr. Smyth's offers of assistance, and leave the Island, not clandestinely, but openly. Accordingly, he wrote and despatched the following note to the Lieutenant-Governor, Sir William Denison.

BOTHWELL, June 8th, 1853.

"Sir:—I hereby resign the 'comparative liberty' called 'ticket of leave,' and revoke my parole of honor. I shall forthwith present myself before the Police Magistrate of Bothwell, at his Police Office show him this letter, and offer myself to be taken into custody.—I am, Sir, your obedient servant,
JOHN MITCHELL."

The next day, the 9th June, Mr. Mitchell and Mr. Smyth rode in together to the township of Bothwell, went to the police-office door, dismounted, and walked in. They found the magistrate in his room. The police clerk was with him; a constable was in the adjoining room, and another constable was, as usual, on guard at the door. The police-barrack and watch-house stand opposite. Arrived in the magistrate's room, Mr. Mitchell handed him an open copy of the above note, and requested him to read it. The magistrate cast his eye over it a moment, and then looked up to Mr. Mitchell, who deliberately desired him to observe the purport of that note, and took the trouble of twice explaining to him that the parole was at an end, and that he had come to be taken into custody.

As the official seemed still either bewildered or frightened, the two gentlemen put on their hats, Mr. Mitchell wished the magistrate a good morning, and they left the office. Immediately when they turned their backs, the magistrate made a loud uproar, and he and some of the constables rushed out, calling on them to stop, and commanding every one to stop them. The constable on guard, however, had his hands occupied in holding two horses; the other inhabitants of the town looked on laughing, and well pleased; and, in short, the two fugitives mounted their horses and rode off. They found no necessity to use, or even to exhibit arms, though both were well armed. After they left Bothwell, however, the true difficulty commenced. Mr. Smyth changed horses and coats with Mr. Mitchell, and then they parted and rode off different ways through the forest.

Bothwell is the central police district of the island, and between it and the sea extend several lines of police-stations, to all of which intelligence was instantly conveyed by mounted express constables. Mr. Mitchell remained six weeks after that day in the island, without being able to get on board a ship, though one was immediately placed at his service by a patriotic ship-owner of Sydney. After many hundred miles riding, and in several disguises, he at length got off under an assumed name, in a British vessel which, at Tahiti, was fortunately overtaken by the American bark *Julia Ann*, bearing his wife and family, under Mr. Smyth's escort, to San Francisco. At Tahiti Mr. Mitchell was transhipped, and now stands on American soil.

THE PROTESTANT MARTYRDOM.

(From the London Morning Chronicle.)

It is not so much on their own account that the details of Miss Margaret Cunninghame's case are worth studying, as because they illustrate, aptly enough, the worthlessness of even contemporary annals.

On or about the 23rd of September, it was the painful duty of the organ of Miss Cunninghame's school of theology to announce the imprisonment of a young lady, whose "only crime was the distribution of copies of the Holy Scriptures and of Buayan's Pilgrim's Progress," translated into Italian. Here was a combination of injuries to the Protestant mind—a woman imprisoned for the Bible, and for that book which, next to the Bible, is the dearest to a large class of religionists. However, it comes out, at last, that not one single copy either of the Bible or of the "Pilgrim's Progress" was distributed. Mr. Gordon, the young lady's friend and conditor, doubtfully thinks that perhaps she may have given away a single Testament. But she was not imprisoned either for Bible or for Buayan, but for scattering, unasked, controversial tracts, which contained strong and violent denunciations against Rome. It is only by an analytical process that we arrive at this fact. At the first blush of the matter, we stated, *ex hypothesi*, that the tracts were nonsensical and controversial. Miss Cunninghame's brother, in a letter addressed to a contemporary, mentioned the author of the tracts, and another party organ also gave the name. One of the tracts was "La Vera Croce." Mr. Cuninghame informs us that they were Ryle's tracts. On turning to "The Cross; a Tract for the Times, by the Rev. J. C. Ryle, B.A.," we find the Roman Catholic *cultus* of the crucifix denounced as "profane, blasphemous, and idolatrous."—(P. 10.) Indeed, as the use of such a title by a writer of Mr. Ryle's views would lead one to suspect, the whole tract is a long and minute attack upon the sacramental system, the services, ritual, and splendor of Ecclesiastical worship.

It was next asserted that this young woman's imprisonment was attended with great hardship. Only yesterday the bi-weekly organ of religious mendacity spoke of "her grated dungeon;" while, in the first fervor of sympathy, her weekly advocate summoned all Protestantism and chivalry to the loathsome "sight of a British subject—a Protestant—a lady—placed under the discipline of the Inquisition." This was on the 30th September. On the 7th of October the very same journal introduces us to Miss Cuninghame's grated dungeon—"a neat little room," adorned with pictures, and "Miss Cuninghame looking as well and happy as could be." In a subsequent despatch it is announced that the Inquisition permits its "victim" to spend several hours of every day at the hotel, in her mother's company, attended by the superintendent. When it was hoped that Miss Cuninghame would "take," and when one of our contemporaries, who has since turned rational on the subject, was talking nonsense about Cromwell and a British fleet, the intervention of Mr. Scarlett in the matter was beyond all praise—he was "a gentleman most favorably known in the Christian world." But when he declared, as a person skilled in international law, that the foolish young fanatic had no case at all—that she had wilfully violated the law, and must take the consequences—Mr. Scarlett was forthwith saluted with Christian hisses, and with polite observantious accusing him of "foebleness," "todayism," and "imbecility." At one stage of the proceedings the Grand Duke is represented as disposed to lay the fault on his officials; but another version of the story represents him as inexorable. In the former case, of course, he is under the influence of "a confessor, who assures him that he is as sure to go to Hell as he is alive, if he does not keep this Signorina in prison." This is the 7th of October version of matters; while in a postscript of the same journal, in direct contradiction of this violence of "the ghostly counsellors," we are told that "the Archbishop of Leuca advises a moderate course."

So much for the narrative of the case. As to its real facts, the more they come to light the more they display the pretensions insincerity of the whole transaction. As to Miss M. Cuninghame herself, we have already expressed ourselves with sufficient distinctness. She is wrong-headed, and evidently proud of her very cheap martyrdom. Her imprisonment—in her mother's room at the hotel—was, at any rate, something substantial. As to her accomplices—for, far from its being true that she had acted contrary to the wishes of her friends, her mother and sister were engaged with her in breaking the law—they preferred the easier martyrdom of running away and keeping out of harm. The Rev. James Gordon "bolts"—we beg pardon, "flees away," as he expresses it—in company with the eldest Miss Cuninghame, leaving his wife behind.

All the sympathy that Miss Margaret gets from her own family is being left to her late. Nor do we dispute their discretion in thus acting. Miss Cuninghame is evidently a lady of that happy disposition which finds pleasure in perversity and contradiction. Her friends howl and rave about her persecution; but she herself, in a letter of peculiar—unction, we suppose—assures us that it is "downy." While she is out of prison, her glory is to court martyrdom; and when she is in "the dungeon," she thinks it inexpressibly hard to be turned out of it. "She will be drowned, and nobody shall see her." "Won't she come out of the corner, there's a dear Peggy?" No, she won't; she will stay in the corner; she will hug her chains; she will cling to her dungeon. It was hard to be put in prison; but what a shame to be turned out of it. Since our last visit to the Surry Theatre, we have met with nothing finer, in fact or fiction, than Miss M. Cuninghame's denial of the right of the Tuscan authorities to release her. There is something we believe in the Gospels as to the duty of flying, in days of persecution, to another city; but Exeter Hall will, we trust, survive to be embellished with a cartoon of the Apostles of Calvinism exclaiming—"Give me a certificate that I have been forced from prison."

We trust that this contemptible attempt at notoriety will teach fanatical young ladies a little common sense. Even the Tuscan government has learned the wisdom of not encouraging the diseased and morbid taste for pseudo martyrdom. The next tract distributor will only be walked over the frontier, without even a week's immortality in the pages of the "Evangelical organs." But as regards the public convenience and national credit, we must say it is a little too bad that we should be placed at the mercy of every religious caromb who cannot pass through a foreign country without abusing the religion of its inhabitants. By

such follies as Miss Cuninghame's ill blood is stirred up between allied courts—money and time is thrown away—suspicion and distrust of all English travellers is engendered—diplomatic relations are jarred and thrown into confusion—and all for what? To gratify the silly vanity of a young woman who thinks herself infallible, and who longs, with a diseased appetite, to show her contempt for all spiritual views except her own.

GODLESS EDUCATION.

"By their fruits ye shall know them," said our Lord—and by its fruits, would we judge the value of the American system of Education. Naturally then, we ask, what are the most striking peculiarities of the rising generation?—of that "Young America," which is, in its turn, destined to supplant the "old fogies?" Is it chiefly characterized by its purity, sobriety, and morality? The following extracts from the *New York Times* will tell:—

"This phrase: 'Young America,' says the *Times*, has its social, as well as its political signification. Those who have associated it with certain feverish and reckless principles of progress, and seen it assumed as a badge by certain fiery politicians, will be scarcely prepared to find it the distinctive title of a strange and effeminate race of creatures by whom modern society is infested.

"On a fine day, in Broadway, if we saunter along the dollar side; we will ere long behold a being of singular mien and nondescript character, coming towards us. Judging by the costume, which approximates somewhat to male attire, we should at a first glance pronounce this being to be a man. A second inspection, however, unsettles our first hasty conviction.—None of the characteristics of the man are observable in its form or bearing. Its face is smooth and beardless, and in some instances characterized by great delicacy of feature.—There is, however, an air of premature age and precocious vice visible in its countenance, that renders its beauty distasteful and repellent. It does not walk upright. It has a very large hat perched on its head, and it seems as if the weight of its head-gear bent its body forward. Its neck is entirely concealed by a huge rampart of coat-collar that rises in a massive bastion from its narrow shoulders. Its hands are invisible, being lost in the mighty sleeves, that look like those canvas pipes used for ventilating ships. Its legs are miraculous. One has often wondered in the fields to see the slender stem of the poppy supporting the heavy seed head that nods so slumberously to and fro, and a like feeling of surprise now assails us at the manner in which the heavy head and bulky dressed body of this singular being is sustained by the two slender and reed-like members which the courtesy of society denominates legs. With a little stick stuck upon one of its wide sleeves, tight shoes upon its little feet, its hat at an angle of forty-five degrees, this curious variation of the human race trots along the pavement, nodding to ladies, smiling to other beings of its own species, and evidently perfectly satisfied that it is acquitting itself in the most admirable manner of all the duties of life. The race, of which the being we have described is a type, are called in common parlance "Young America."

"Their pursuits and enjoyments are not, however, always as innocent and harmless as their afternoon performance, on the dollar side of Broadway. Late at night, after the theatres have been closed, and honest people are a-bed, we will find the up-town drinking-saloons crowded with these creatures, quaffing doctored brandy, spending money that is not their own and boasting of vicious exploits, which happily for the society, are generally inventions of their own prurient imaginations.

"One would scarcely imagine that from such puny bodies and girlish mouth so much blasphemy and infamous language could issue as we will hear if we stay a few moments to listen to the conversation of such a group. Everything that society regards as sacred and holy is defiled by allusions whose vulgarity is not even once redeemed by an approach to wit. Fathers are spoken of disrespectfully. Friends are scoffed at for being less advanced in infamy than themselves. The names of maidens whose purity one might have supposed would have preserved them from the insults of such creatures, are bandied from mouth to mouth, with gross jests and grosser boasts. Everything that youth should not know is vauntingly displayed—everything that youth should not say is vulgarly and vilely spoken. To use the vigorous language of an English author of promise, we wonder to see combined in these creatures 'all the effeminacy of a girl with all the viciousness of a gladiator.' It is with a sentiment of profound melancholy that we behold so unmanly and improvident a race of citizens springing up among us. The number of the class is increasing every day, and their extravagances keep pace with their numbers.

"If the traveller, who paid a brief visit to our city were to derive his impressions of our population from the specimens of this race which, if he went into fashionable society, he would be sure to meet in large numbers, his account of New York gentlemen, when he returned to his own country, would be strangely colored. He would say that the gentleman of New York was a strange hybrid between youth and age—depraved in morals, vulgar in sentiment, narrow in intellect, and stunted in growth. He would say this boy-man's conceptions of the duties of life were limited to drinking, dancing, dressing, gambling, and spending money.—That he was disrespectful to his parents, irreverent to his God, and regardless of every moral obligation. In short, that the young blood to which every country looks as the staple of her future existence, is, with us, tainted and corrupted beyond all hope of cure."

Daniel Dickenson of New York used to tell the following story:—There was once a poor preacher who supplied an equally poor congregation up somewhere in the woods, under a contract to have so much rye for his year's preaching, if they saw fit to retain him for a year. He was very fearful that he should get the sack prematurely, and did all he knew to fend off that appalling calamity; among other precautions, going round to the leading members of his congregation to learn how his preaching suited them, "Brethren," said he, anxiously, "just tell me frankly how you like my doctrine, and, if you don't like it, let me know what doctrine I shall preach to please you—for I must have that rye."

Religious teaching should accompany literary instruction; the one should be handmaid to the other. Should they be separated, we shall only have exchanged the vicious animal for the vicious demon; and in proportion as the latter is more potent for evil than the former; we shall have extended, rather than cherished, the torrent of iniquity. It will be but placing machinery of vast importance, in the hands of the Prince of Darkness; and converting the ignorant fool to the cunning knave.—*Toronto Patriot.*

AN ADVERTISEMENT.—An individual who wanted a person to take care of his children, advertised in an American paper, "For one whose patience is inexhaustible, whose temper is tireless, whose vigilance is unflinching, whose power of pleasing is boundless, whose industry is matchless, and whose neatness is unparalleled."

DR. APLANE'S VERMIFUGE. ALWAYS RESORTED TO WHEN EVERY OTHER REMEDY FAILS.

New York, September 15, 1852.

This is to certify that my child, three years old, was troubled with worms some six months. I had tried several kinds of medicine, but none of them done any good; and it was not until I tried Dr. APLANE'S celebrated Vermifuge that she found any relief. I gave her the contents of one bottle, which brought from her a very large quantity of worms, but they were so completely cut to pieces it was impossible to count them. My daughter is now doing well; indeed she is completely restored to health. I therefore take pleasure in recommending it to parents. I would say, by all means keep a supply of this valuable medicine constantly in your houses. I have known many children die suddenly from the effects of worms. It also not infrequently happens that children are treated for croup, when the choking and coughing is caused altogether by the irritation of worms. Therefore, we say again, keep it always in the house; it costs but little, and may be the means of saving life; and at any rate it will save physicians' bills.

MRS. LANE, No. 333 Eight Street.

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

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

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

NOTICE.

PURSUANT to Notice, a MEETING was held at Mack's Hotel, by the Master HORSE SHOERS of the City of Montreal, for the purpose of establishing a LIST of PRICES for Horse Shoeing. The Meeting was opened, when Mr. JOSEPH SARGISON presided, and Mr. G. SWINBURNE acted as Secretary. The following Resolutions were put from the Chair, and carried unanimously:—

- 1. Resolved—That in consequence of the present high prices of all kinds of materials used for Horse Shoeing, in connection with the high prices for all kinds of provisions, the present prices paid for Horse Shoeing are found to be entirely too low to pay the current expenses of the business.
- 2. Resolved—That, in order to make provision against this emergency, it becomes absolutely necessary to establish a new Tariff of Prices, which are proposed as follows for all Horses used for the carriage and saddle purposes:—
The prices will be, for Four New Shoes, 20 0 0
Do. do. Four Shoes Removed, 0 3 0
For all Horses used as business work Horses,
Four New Shoes, 0 5 0
Do. do. Four Shoes Removed, 0 2 6
- 3. Resolved—That a printed Tariff, in the French and English Languages, be furnished to every Master Horse Shoer doing business on those principles, and said Tariff to be kept in the most public place in his Establishment, as a reference to his Customers.
- 4. Resolved—That the foregoing Resolutions take effect from the First of November, One Thousand Eight Hundred and Fifty-Three.

(Signed)

JOHN GRACE,
J. G. AINSLIE,
WM. HULL,
JAMES MALONEY,
THOMAS LAUGHRAN,
JOHN GANNON,
JAMES SWALWELL,
J. B. RATTELLE,
ALEX. GRANT,
JAMES MASON,
JOHN THOMPSON,
MICHEL BENOIT,
MICHEL LAPRANCE,
MICHAEL MURPHY,
JOSEPH SARGISON,
Chairman.
GEO. SWINBURNE,
Secretary.

November 5, 1853.

CHARLTON'S EXCHANGE TABLES, REDUCING CURRENCY INTO STERLING FROM A PENNY TO £5,000 CURRENCY,

IN A PROGRESSIVE SERIES OF ONE QUARTER PER CENTUM, From 5 per Cent. Premium to 1 1/2 per Cent. per Annum, and at the Old Par of Exchange; also a series of Tables Reducing Sterling into Currency and into Dollars and Cents, from a Penny to £5,000 Sterling, and several other Tables useful to the Merchant, Accountant and Ship Master.

This highly useful Work is now for SALE at the Book Stores of D. & J. SADLER, Corner of Notre Dame & St. Francis Xavier Streets; and B. DAWSON, Place d'Armes. PRICE 7s 6d PER COPY.

EMPORIUM OF FASHION AND MAMMOTH MILLINERY ESTABLISHMENT. SCHWARZ & CO.

WOULD beg leave to announce to the ladies of Montreal, that they have taken the Store, 131 Notre Dame Street, lately occupied by WM. BENJAMIN & Co., next door to Mr. Sharpley, which they have fitted up, without regard to expense, in a superior manner, and where they are prepared to show to the Ladies of Montreal and Canada, the Handsomest, and Largest Assortment of BONNETS, DRESS CAPS, HEAD DRESSES, CLOAKS, MANTILLAS, CHILDREN'S CLOTHING, and other articles of Fashion, ever exhibited in this Market. All the Goods being made up by superior hands, expressly procured from Paris and New York at an enormous expense, they are enabled to assure the Public that every article sold in this Establishment will be of the latest and most Recherche Style, fashion plates being monthly received, and that prices will be Lower than at any Store this side of New York.

P. S.—TWENTY GOOD MILLINERS and TWO APRENTICES WANTED IMMEDIATELY—apply as above November 3.

NEW AND ELEGANT ILLUSTRATED WORK.

PUBLISHED, with the approbation of the Most Rev. DR. HUGHES, Archbishop of New York.

Just ready, part I., with two superb Engravings, price 1s 3d, THE LIFE OF THE BLESSED VIRGIN MARY, MOTHER OF GOD; with the History of the Devotion to Her.—Completed by the Traditions of the East, the Writings of the Fathers, and the Private History of the Jews. Translated from the French of the Abbe Orsini, by Mrs. J. SADLER. To be completed in from fourteen to sixteen parts, with a very fine Steel engraving in each.

NOTICES OF THE PRESS:

"We intended this week a lengthy notice of the first number of this work, but in consequence of a pressure of news, not to be omitted, we must delay it for a future occasion."

"We shall only say now that the original is a work of the very highest reputation; that it includes everything in record, or in tradition, about our sacred and blessed Lady, and that Mrs. Sadler is the translator of that original. Her name is prize enough."

"As to the typography and paper, the Sadler's seem to have considered this their first work, and to have spared no expense in making it what it is, the most perfect of its kind. The Life of our Blessed Lady, so produced, will surely have a place in every Catholic household in the New World.—*American Ch.*"

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

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

NEW BOOKS JUST RECEIVED

BY THE SUBSCRIBERS,

PRACTICAL PIETY, by St. Francis of Sales, illus.	8 0
PERSONAL SKETCHES, by Sir John Barrowton	2 6
THE RISE and FALL of the IRISH NATION, by	5 0
SHANDY McGUIRE, or Tricks upon Travellers.	2 6
GAZETTEER of IRELAND, with Maps, plates,	29 0
etc. 2 vols.	
HOUSEHOLD SURGERY, or, Hints on Emer-	2 6
gencies.	
POPESTICALE ROMANUM, 3 vols.; beautifully	45 0
illustrated, and bound in Morocco.	
DISCOURS MORAL THEOLOGICAL (in Latin) 10	50 0
vols.	

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

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

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

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

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

TERMS:

The annual pension for Board, Tuition, Washing, Binding, Linen and Stockings, and use of board, half-yearly in advance, is	\$150
For Students not learning Greek or Latin	125
Those who remain at the College during the vacation, will be charged extra	15
French, Spanish, German, and Drawing, each, per annum	20
Music, per annum	40
Use of Piano, per annum	8

Books, Stationery, Clothes, if ordered, and in case of sickness, Medicines and Doctor's Fees will form extra charges.

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

REV. P. REILLY, President.

NOTICE.

WHEREAS that part of the Act of Incorporation of the College of L'Assomption, which provides, in case of death or resignation, for the election of four of the members of the Corporation of the said College (to replace the deceased or resigned) has become inoperative by the repeal of the Act for the appointing of Parish Officers; an Application will be made to the Legislature, during the next Session of the Provincial Parliament, by the members of the said Corporation, to have the said Act so amended as to provide for the election of the aforesaid members of the Corporation of the College of L'Assomption.

N. BARRET, Priest, Secretary. L'Assomption, Oct. 10, 1853.

CARD.

MR. ROBERT McANDREW, No. 151, Notre Dame Street, in returning his grateful acknowledgments for the liberal support extended to him since his commencing business in this city, begs to say that he will keep on hand a choice assortment of DRY GOODS, both Staple and Fancy, Wholesale and Retail; and that his Goods will be placed on the most moderate scale of profits. He trusts he will be enabled, by strict attention, to give entire satisfaction to all who may favor him with their custom.

N.B.—For sale by the Subscriber, a choice assortment of STRAW BONNETS, of the latest BRITISH and NEW YORK FASHIONS, LOW FOR CASH. ROBERT McANDREW. Montreal, May 11.

MONTREAL STEAM DYE-WORKS.

JOHN McCLOSKEY, Silk and Woollen Dyer, and Scourer, (FROM BELFAST.)

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

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

N.B.—Goods kept subject to the claim of the owner twelve months, and no longer. Montreal, June 21, 1853.

MONTREAL MARKET PRICES.

Table with columns for commodity names (Wheat, Oats, etc.), units (per bush, per lb, etc.), and prices (s. d. a. s. d.).

EDUCATION.

A TEACHER, of Thirteen Years' experience, would gladly accept of an ENGLISH SCHOOL, having obtained his theory of Teaching at the Model School, Dublin, and furnished with a diploma from the Catholic Board of Montreal, is capable of giving instructions in Reading, Writing, Arithmetic, Book-keeping, Geography, Algebra, Elements of Euclid, Plane and Spherical Trigonometry, Surveying, Conic Sections, and Gaging; together with a number of Geometrical Problems; and would have no objection to any part of Canada.

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GROCERIES FOR ONE MILLION

SUGARS—Loaf, Crushed, and Bright Muscovado—TEAS—Gunpowder, Old Hyson, Young Hyson, Imperial, and Fine Twankay. Fine Flavored Black Teas—Souchong, Congou, and Oolong. Rice, Flour, Oatmeal, Harley, Raisins, Currants, Figs, Almonds, Filberts, Pickles, Sauces, Mustard, White Pepper and Black Ground, Fine Old Java Coffee, roasted and ground daily; Cheese, Sugar Cured Hams. London Porter, White Wine Vinegar, Molasses, Salad Oil. Very Superior Port and Sherry Wines. Brandy, Gin, Jamaica Spirits, &c., &c.

HONEY.

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

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

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NOTICE.

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

EUROPEAN IMMIGRATION

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

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

Table listing routes and prices for immigration, including destinations like Albany, Buffalo, Kingston, etc., and prices in dollars and cents.

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

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

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

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

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

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

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

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

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

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

PACKET SHIPS WHICH ARE DISPATCHED IN THIS LINE:—

Table listing ship names and captains: STAR OF EMPIRE, WESTERN STAR, FRANK PIERCE, PRESIDENT, CHARIOT OF FAME, STAFFORDSHIRE, PARLIAMENT, NORTH AMERICA, DANIEL WEBSTER, PLYMOUTH ROCK, SUNBEAM, LEVI WOODBURY.

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

ENOCH TRAIN & Co., Nos. 37 and 38 Lewis Wharf, BOSTON, Mass.

TRAIN & Co., Merchants, No. 5 India Buildings, Water Street, LIVERPOOL, England.

TRAIN & Co., Passage Office, Nos. 113 and 119 Waterloo Road, LIVERPOOL, England.

TRAIN & Co., No. 121 St. Patrick Street, CORK, Ireland.

These magnificent Ships are all AMERICAN BUILT, and constructed expressly for Packets. They are all New and of the First Class, being built on the most improved principles, and of the best materials. They possess all modern improvements which conduce to health and comfort, as a superior system of lighting and ventilating, the very best Provisions, and a careful medical superintendence. The Captains have been carefully selected as first rate sailors and men of humanity, and an experienced Surgeon is attached to each Ship, and no expense is spared to render this the best and the most popular conveyance to America. As Train & Co. have made such arrangements in Liverpool as will protect their friends from the frauds and impositions sometimes practised there, they believe that those who pre-pay passages cannot but see the advantage of being able to engage with a Respectable House, on favorable terms, for a well known Line of magnificent Packet Ships, and in this way avoid the disrespect, annoyance and delay which they so often experience, when they engage with Agents who are but slightly connected with transient Ships.

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

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

(copy.) "Boston, Jan. 22nd, 1849. 'I am happy to testify, from personal knowledge, that the firm of Ship Owners, known in this City of Boston, under the name of 'Enoch Train & Co.,' is composed of gentlemen of tried and acknowledged integrity, and that implicit reliance can be placed in their fidelity to accomplish all that they may promise, to those who have occasion to make any contract with them.'

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

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

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

For further Information, apply to

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

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

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

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