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THE HEBREW MANUSCRIPTS OF THE BIBLE.

(From the Buffalo Sentinel.)

Hebrew manuscripts when collated do not present so many discrepancies as the Greek manuscripts, because they are not so numerous, nor have we any very ancient Hebrew manuscripts. There is no Hebrew manuscript at present known older than the eleventh century; and again, all those that we know being of an age subsequent to the formation of the rules of the Masora have, for the most part, been corrected according to these rules. However there are still many discrepancies between Hebrew manuscripts; and, in the first place, as Richard Simon well observes, in his *Critical History of the Old Testament*, we must cautiously distinguish between the synagogue manuscripts and those which have been made for the use of private persons. The Synagogue manuscripts of rolls have been always made with greater care than the others—(the Jews always use only manuscripts for the reading of the Scriptures in their Synagogues.) The Talmud contains most particular rules in regard to these manuscripts, prescribing the utmost accuracy to the transcriber, and various superstitious niceties, which, it is said, the Jews always most particularly follow. In the first place, these rolls contain only the portions of Scripture appointed to be read in the synagogue, viz.—first, the Pentateuch; second, the sections of the Prophets appointed to be read; and, the Book of Esther, as it is in the Hebrew Bible, which last is only read at the feast of "Purim" or lots. These three portions of Scripture are never put together, but written on separate rolls. They are written in the Chaldee or Square Hebrew character, without vowels and accents. The parchment is prepared by Jews only, and must be made from the skins of clean animals; then they are divided into columns, the breadth of which must never exceed half their length. The number of the columns is fixed, as also of the lines in the column, and of the words in each line. Then the ink is to be prepared, and the copyist must purify himself before transcribing the incommunicable name of Jehovah. When the manuscript is finished its revision must take place within thirty days after, and although it will not be set aside on account of a few mistakes in the copying, yet if they exceed a certain fixed number, which is yet very small, the whole manuscript will be condemned as unfit for the synagogue. These manuscripts for the synagogue are taken from the best exemplars; and certainly, as far as they are known to Christians, exhibit a great uniformity in their text; but then, as Richard Simon well observes, these minute rules by which so much uniformity is now secured in the transcription of the synagogue rolls, are, comparatively speaking, of modern date, and therefore, do not prove that formerly many mistakes of copyists may not have crept even into the manuscripts of the synagogue.

Manuscripts which have been made for the use of private individuals are held in much less esteem than those of which we have been speaking. They are written, some in the Chaldee square character, and some in the Rabbinical. Their form is left to the will of the transcriber, or of him for whose use they are made; hence they are found in folio, quarto, &c. They are found either written on parchment, or on cotton paper, or on the common kind of paper. The vowel points are not excluded from these, but they are generally written with ink of a different color from that used for the consonants; the consonants are written with black ink. Initial words and letters are frequently decorated with gold and silver colors. But few of these manuscripts are exact; it being difficult to find copyists well qualified for the task.—However, it will sometimes happen that these manuscripts will scarcely yield in exactness of execution to the synagogue rolls, when they have been made for the use of wealthy persons, who being anxious to procure the best copies, were, at the same time, able by their wealth to secure the labor of the best copyist.

Richard Simon (loco citato), and many other critics with him form a much higher estimate of the manuscript of the Spanish Jews than they do of those of the French and Italian Jews, or of the German Jews, which last class of manuscripts they consider the most inaccurate of all. These three classes of manuscripts are distinguished by three different kinds of character. The Spanish character is square and majestic. The French and Italian character is somewhat more round and less majestic. The German is sharp-cornered and leaning. Simon adds that these good manuscripts made by the Spanish Jews can now be found only at Constantinople, Salonica, and some other places on the Levant, where the Spanish Jews took refuge when they were driven from Spain. The Jews acknowledge two principal rescensions or editions of the Hebrew Bible, proceeding from their

two celebrated academies of Tiberias and Babylon. These schools flourished in the period from the fifth to the ninth century. The discrepancies between these two editions have been noted after a diligent collation of the manuscripts of the western (Tiberias) and eastern (Babylon) Jews, made by Aaron Ben Asher, president of the academy of Babylon.—This collation was made about the beginning of the eleventh century. The discrepancies almost all relate to the vowel points, and, consequently, are not of great importance. The western Jews, and our printed editions of the Hebrew scriptures, almost wholly follow the rescension of Aaron Ben Asher.—In the *Bibliotheca sacra*, of Le Long, may be found an interesting catalogue of the most famous Hebrew manuscripts. The same writer also furnishes us with a full catalogue of the printed editions of the Hebrew scriptures, brought down to the beginning of the eighteenth century. But we must reserve for another time the observations which we have to make on the printed editions of the Hebrew bible. The present place will not, however, be inappropriate for discussing the antiquity of the Hebrew vowel points, by the way of Appendix to this dissertation.

ON THE ANTIQUITY OF THE HEBREW VOWEL POINTS.

Were we to believe what some of the Jews tell us on this subject; we should look upon the points as coeval with the text itself; however, even the Jews are, for the most part, satisfied with ascribing their additions to the text, to Esdras and the great Council that was held in his time. Elias Levita, a German Jew, was the first, in modern times, to dispute their antiquity. He wrote about Luther's time. He would not admit that they were introduced by Esdras, but ascribed their invention to the Masoretic doctors of the school of Tiberias. Buxtorf, the father, endeavored to refute his arguments. But Ludovicus Cappel, a Protestant divine of France, and Professor of Hebrew in the Protestant University of Saumur, replied to all that Buxtorf advanced, in a work entitled "*Arcanum Punctuationis Revelatum*." Buxtorf, the sons in vindication of his father's opinion, wrote an answer to Cappel. This answer was not considered satisfactory, and hence the generality of the learned have adhered to the opinion of Cappel. The Catholic doctors, in particular, have never been favorable to the pretended antiquity of these points. Following these, we assert that the introduction of these points cannot be ascribed to a period earlier than the sixth century of the Christian Church.—They were invented by the Jewish rabbins of the school of Tiberias, and added to the text, in order that the genuine reading of the scripture received from tradition might be ever after preserved. These rabbins were called Masorets, from having composed the "Masora," as we have observed in another place. This work, called by the name of "Masora," which name signifies Tradition, is defined to be "the critical doctrine regarding the right reading and writing of the Hebrew text of the sacred scripture." It is to be observed that no one says that the Hebrew text was ever pronounced without vowels, since without these the consonants could not be pronounced; but the opinion which we defend is, that none of these vowel points were added to the text before the time of the Masorets, and, consequently, neither by Moses nor Esdras. This opinion is established by the following arguments:—First, the inscriptions on the Jewish sicles in the old Hebrew (Samaritan) letters want the points. Now we have no Hebrew coins older than the time of the Machabees, which was, as is well known, posterior to the time of Esdras.—Again, the Samaritans have no points in their Pentateuch, which is still written in the old Hebrew letters—a proof that the points were not in use when they received this book. Let us take the earliest date to which their getting possession of this book will be ascribed, i.e., when the Hebrew priest was sent amongst them. It follows, at least, that these points were not invented or used by Moses, otherwise this book would not have been without them. Secondly, the sacred volumes or rolls, which the Jews use in their synagogues, are written without these points, nor is it lawful for the Jews to use the points in these synagogue manuscripts—a thing that certainly would be lawful, if not prescribed, supposing them to have been invented by either Moses or Esdras. Thirdly, in the whole Talmud there is no mention made of the vowel points, whereas in very many places there was occasion to mention them if they existed at the time. When, for example, there is an inquiry into the meaning of a word which would admit of different meanings, according to the different points with which it would be joined, the Talmudists never say, "read the word with such a vowel, nor with such an other."

Now the Talmud was not completed until about the beginning of the sixth century.—The Talmud is a body of doctrine [as its name indicates,] on the

whole sacred and civil law of the Jews. It is twofold: the Talmud of Jerusalem, finished about the year 230 of the Christian era, or perhaps later; and the Babylonian Talmud, which belongs to a later date. Fourthly, St. Jerome, who flourished in the fourth century, and was perfectly skilled in the Hebrew language, testifies that the Hebrews even then were accustomed to write without the addition of vowels, and that, in consequence, there arose sometimes an ambiguity in the exposition of the scripture. For thus he writes, in his commentary on Jeremias, IX. 22, "Verbum Hebraicum quod tribus literis scribitur [vocales enim in medio hoc verbum apud Hebræos non habet sed pro consequentia et legitis arbitrio.] si legatur, *dubar, sermonem significat, si deber, mortem; si daber, loquere.* Unde et 70, et Theodotus junxerunt illud præterito capitulo, ut dicerent; *Disperdent parvulos de foris, juvenes de plateis morte.* Aquila vero et Lymmachius traustulerunt, id est *loquere.*" And again, the same father, on the reading *zacar* and *zeccer* writes thus—*Nec nos terre debet quod 70 maculum et ceteri interpretes memoriam transtulerint, cum iisdem tribus literis Z, C, R, utrunque scribatur et Hebræos, sed quando memoriale dicimus, legitur zeccer quando, masculinum zacar.*" The meaning of all which is, that as the Hebrews write these words without vowels, and as the words will bear different senses, according to the different vowels that are supplied, therefore have they been translated differently by the Septuagint and other translators. Many other arguments are adduced in favor of this opinion, which we here omit, having produced enough to establish our conclusion. Let us now examine the objections with which the adversaries of this opinion impugn it.—*The first objection* is, that no language can exist without vowels, therefore neither can the Hebrew be supposed to have existed without them. *Answer*—No language can be pronounced without vowels, but the same necessity does not exist for the use of vowels in order to write the words of a language where he exemplifies this by a reference to the Samaritan language, ancient Arabic, &c. Simon, in his critical history of the Old Testament, book i. chapter 27, has some very appropriate observations on this same point.—Conformably to the excellent observations of Veith, in the work just mentioned, we say that the ancient Hebrews made certain letters of the Alphabet perform the function of vowels in the writing and reading of their books. These letters were four, *Aleph, He, Vau, Yod.* However, the use of them was attended with many difficulties; and for the right understanding of the text they required the assistance of that great key of which we shall afterwards speak. The difficulty in the use of them proceeded chiefly from three causes. First, because these same letters sometimes performed the function of consonants, which was their proper function, sometimes that of vowels; nor could it be easily discerned when they performed one function and when the other; that is, without the help of that key to which we have just referred. Secondly, the same letters could hold the place of different vowels; for *Aleph* was often pronounced *e*, oftener *a*, sometimes *i*, and *o*; *He* was more frequently expressed by *e*, but often also by *a*; *Vau* in the beginning of a word was always pronounced *u*, but in the middle and end sometimes *u* and sometimes *o*; *Yod* could have the sound of *i* or *e*. Thirdly, oftentimes none of these vowels was written in the word, but they were left to be understood. We see now why the Masorets invented the vowel points, which are fourteen in number. After the invention of these the four letters above mentioned ceased to perform the function of vowels, and began to be termed *quiescent letters*, because in consequence of this invention they are not now always pronounced, even when written, but are often quiescent; their duty being performed by the vowel point which is joined to them: indeed *Aleph* has at present no sound but that of the vowel point which is under or after it.

The second objection is, that without the vowel points the sense of the Hebrew text would be vague, doubtful, and uncertain.—Now, the adversaries say, that it cannot be supposed that God would leave the Hebrew text in this way down to the fifth or sixth century of the Christian Church. To this we answer with Veith, that the meaning of the text was by no means vague, doubtful, or uncertain; the ambiguity being prevented by the continual tradition, use, and judgment of the Hebrew Church; and in the early Christian Church the correct reading of the Hebrew text was known principally by means of the version of the Seventy. Tradition, then, was the great means by which the correct reading of the Hebrew text was known before the invention of points, and this was the great key [to the understanding of the scripture at that time] to which we have already more than once referred. From this providence in reference to the scripture, Morinus in-

fers well the counsel of God, that all should submit themselves to the judgment of the church as did the Israelites formerly, who knew that to be the genuine reading of the text which was handed down from the doctors of the law to their successors. Nor can it be urged that we assign an improbable mode of explaining how the true method of reading could be preserved for so long a period without the vowel points; for it is not difficult to be conceived how the aforesaid tradition regarding the correct method of reading the Hebrew text without points could be preserved in its integrity for so many ages; for there were in every age many doctors among the Jews, who were continually occupied with the reading of the sacred scripture, and who taught the disciples formed by them the true method of reading according to the tradition of the fathers. Add to this, that at least from the time of the captivity, the whole Jewish people were accustomed to hear portions of Moses and the prophets read in the Hebrew, every sabbath in the synagogues. It is not wonderful, therefore, that the right method of reading and pronouncing the Hebrew text was preserved without the points. Lamy observes, in reference to this matter that the children of the Turks, Arabians, Persians, and, in fine, of all the Mahometans, learn to read without the points. The same method of preserving the true reading of Greek and Latin books, was scarcely less necessary at the time when these books were written as one word, without the distinction of words, pauses, &c.

The third objection urged is taken from the fact that in the Masora itself there are certain observations regarding the points, which would seem to show that the points were invented before the time of the Masoret. For example, there are words marked as being irregularly pointed. Now, our adversaries will say, it cannot be supposed that the Masorets would point the words irregularly, and then subjoin observations on the violation of their own rules. The answer to this objection is, that the Masorat was not the work of one doctor, or of one age, and hence those who added to the Masora in later times remarked on the points which their predecessors invented. Again, they object from the words of the Gospels, Matthew v. 18, "Iota unum aut unus apex," &c., one jot or one tittle; and again, in Luke xvi. 17. "Unum apicem," &c., one tittle, where they understand *apex*, a tittle, to mean a vowel point.—The answer is, that *apex* or tittle does not mean a vowel point, but a small portion of a letter, as *iota* or *jot*, designates the smallest of the letters. The testimony of St. Jerome is clear on this point, where he says that the letter *Resh* differs from *Daleth* in apice.—A certain work called the Book of Zohar, is referred to among the other arguments which the advocates of the points adduced. But at present no one would appeal to such an authority on the subject as the Book of Zohar. See the various notices of this book by Richard Simon, in his *Critical History of the Old Testament*, book i. chapter 20. At the end of the chapter, and in several other parts of his work, he explains well the character of the book; and as to its reputed antiquity, Veith demonstrates that it is much more modern than the Jews would have us to believe.

We have said enough on the antiquity of the vowel points, which is not defended at present either by numerous or by learned advocates. In the days of Buxtorf and Cappel the case was different. These have exhausted the arguments on both side. Walton also, in his *Prolegomena* on the London Polyglot, has dwelt at considerable length on the controversy, deciding, of course, against the antiquity of the points.

We conclude this inquiry with the following appropriate observations from Veith (loco citato): "Since the vowel points are not of divine authority, but a human invention of the Rabbins, who, long after the birth of Christ, added them to the text, lest the pronunciation might be quite forgotten, it is clear that these points, considered precisely by themselves, have not an irrefragable authority. Nay, there are not wanting those who say, with Calnut, that the purity of the text has been sometimes corrupted by the Masorets out of hatred to the Christian religion. In this, however, all are agreed, that the Masorets, with the exception of the places which, according to the opinion of some, they have corrupted out of hatred to the Christian religion, were very diligent and even minute in preserving in the genuine state the other Hebrew texts of the scripture. Whence it follows that the Hebrew text can be of great service in the explanation of our Latin version; and that the interpreters of the bible can derive great assistance in their labor from a knowledge of Hebrew. They must never lose sight, however, of the authority of the Latin vulgate approved of by the Council of Trent."

IRISH INTELLIGENCE.

A convent of the Sisters of Mercy is about to be established at Kilmash. The parish priest has contributed £500.

The annual station at Lough Derg under the sanction of His Holiness Pope Pious IX. and the Lord Bishop of Clogher, Rev. Dr. M'Nally, commenced on the 1st of June, and will end on 22d of August, under the spiritual direction of Rev. P. Moynagh, P.P., Donagh, and prior of Lough Derg.

THE ARCHBISHOP OF TUAM IN WESTPORT.—On Wednesday, May 7, this illustrious prelate, after holding a visitation of the clergy and confirming large numbers during the two preceding days in Castlebar, arrived in Westport, to crown with his paternal benediction the mission so successfully carried on under his Grace's auspices by Fathers Renoldi and Vilas. Shortly after his arrival he proceeded to the convent of the Sisters of Mercy for the purpose of consecrating the convent cemetery. All things having been arranged according to the prescriptions of the Roman pontifical, his Grace, clad in full pontificals, with crozier and mitre, preceded by the clergy, and ministers in surtutes and surplices, advanced to the cemetery which almost immediately adjoins the convent chapel. His Grace took occasion to address the assembled crowd relative to this solemn and imposing ceremony, and pointed out the lesson of instruction of which it was suggestive, and concluded with a fervent and earnest prayer that the bodies of the sainted virgins for whom this cemetery was designed may repose, preserved free from all hurt in this their final resting place on earth, until, clad with properties of glorification, they shall be summoned to meet their heavenly spouse on the great day of the general resurrection. On the following day was held the visitation. On Friday his Grace presided at the interesting ceremony of reception and profession at the Convent of Mercy. The ladies who had the happiness of being admitted to the white veil were, Miss Burke, daughter of Francis Burke, Esq., M.D., Westport, and Miss Reville, of Clifden; and those who made their solemn vows in profession were—Miss Davis niece of the Very Rev. Dean Burke, and Miss Hughes. On the same day his Grace administered the sacrament of confirmation in the parish church, at the hours of twelve and four o'clock, to upwards of a thousand persons. After closing the confirmation on both occasions, his Grace addressed in English and Irish the vast congregation with which the church was crowded on the nature of their religious duties, on the great grace which the mission now offered them—one of the most precious in the treasury of the divine mercies. And, applying himself in a special manner to those who had been enlisted under the banner of Christ, he pointed out the duties which, as faithful soldiers, they owed the great captain to whom they had on that day sworn fealty. He pointed out the difficulties, which particularly in their evil days, beset the paths of the poor, to whom our Redeemer was, in a special manner sent to preach—the chosen children of God—and therefore the special objects of pastoral zeal and solicitude, and having denounced in a jolly style of Christian eloquence, peculiarly his own, the nefarious efforts, which, through the length and breadth of this island, were made by the enemies of God and his Church to seduce the people from their faith, and cause them to barter for a mess of pottage their heavenly birthright. His Grace congratulated them on the heroic firmness of their victorious faith, which thank God, in this locality, as well as in every part of this extensive diocese, had signally defeated the abortive schemes of those infernal hunters of men who are driving a lucrative trade, not in blood, but in immortal souls purchased by the blood of God. In conclusion his Grace distributed among those who were confirmed a large number of English and Irish catechisms, and of books of Catholic devotion, together with a great quantity of rosary beads, which his Grace had previously blessed, as premiums of merit, and mementos of the obligations they had on that day contracted. It will be a source of gratification to his Grace's many admirers to learn that he never appeared amongst us in such vigorous health and spirits.—*Freeman Correspondent.*

THE YOUNG MEN OF DUBLIN.—A movement of considerable promise has originated amongst the young Catholics of Dublin, through the exertions of the very Rev. Dr. Spratt, of the Carmelite Convent. On the model of those "Young Men's Societies" which have sprung up in Cork, Limerick, and other provincial towns, a large number of the young Catholics of this city have formed an Association for the purpose of "discontinuing vice and extending virtue, by means of mutual improvement, brotherly love, and devotion to the Holy Catholic and Apostolic Church." An efficient Library and Reading Room are to be established by the Association: lectures are to be provided as frequently as possible.—*Nation.*

NEWS FROM ACHILL.—To the editor of the *Nation*. Achill, June 12.—Sir—I have once more to claim a place in the columns of your widely circulated journal, in order to lay before your readers a fact which cannot fail to awaken a most sincere joy in the heart of every good Catholic. The zeal you have always manifested in every thing calculated to promote the glory of the Catholic Church, and the deep interest which you have always taken in exposing to public indignation the seducers of the little ones of Christ in Achill, is my only claim for the insertion of this letter in your next issue. Thanks to the Ever-Provident Father, the Church of Achill is, each day, receiving into his fold her long lost, but now penitent children. It is with joy the most sincere that I have to announce to the Catholic public the conversion of almost the entire Island of Innisbigill. This small island, quite contiguous to Achill, which contains about thirty families, has been for many years one of Naugle's best strongholds of proselytism. But thanks to the powerful intercession of the ever-blessed Mary, the night of spiritual darkness, which so long had shrouded the souls of these poor creatures, has at length come to a close. The waning of the month of May was for them the dawning of a better hope. Early in June, I reconciled to the Catholic church twenty-seven of these poor families, containing in all about seventy souls. I fortified them with the Holy Sacraments, and offered for them present the most adorable sacrifice. Their contrition, their fervor, their joy, knew no bounds. Surely it was a consoling sight to see so many erring souls once more assisting with the deepest devotion, at the most solemn rite of our holy religion. The good work has not only made wonderful progress, but no means has been omitted which could insure its permanence and further progress. Insolent bigotry takes its root in ignorance;

education must be ever favorable to Catholicity. Hence I have established, in the island of Achill, ten Catholic schools for the training of the youth in learning and piety; and they have already effected incalculable good. For the salaries of most of the teachers the priests alone are responsible. Without the generous aid of kind and charitable friends, I will not be able to keep them in operation. If for want of means I be obliged to discontinue these schools, the youth will again be exposed to the danger of seduction. The destitute state of many of the inhabitants of this island appeals in silent but eloquent language to the charity of their kind brethren in Christ for these few summer months. The blessing of a plentiful harvest will not only place our destitute poor above want, but also our youth beyond the wiles of the seducer. With feelings of the deepest gratitude, I now avail myself of the opportunity of thanking our anonymous friend who sent me one pound for the Achill mission, as also the poor Catholics of Hanly Poteries, for the £8 10s, the aggregate sum I received from them during the past year, through Messrs. Nolan and Grant, their collectors.—I remain, dear sir, your obedient servant, JAMES HENRY, R.C.C., Achill.

THE CHURCH ESTABLISHMENT.—The motion of Sergeant Shee, upon Monday last, however meant by the honorable and learned gentleman, is the first overt act in an agitation against the Church Establishment which has long been provoked, and perhaps too long delayed. The Catholics of Ireland have been looking on stupidly while every institution of their Church, from the highest to the lowest, has been in turn assailed—while Missionary Societies have been buying souls by the hundred—while English mobs have been tramping on the Chalice in the mud of Stockport—while Bishop, and College, and Convent, have in their turn been assailed—while the Catholic soldier has been refused the consolation of religion on his bloody death-bed, and the light of religion barred out from the convict's cell. This is what we have witnessed for four years, and contented ourselves with standing not very stoutly upon the defensive. Meantime, the Establishment, "the most truly absurd and indefensible of all institutions now existing in the civilized world," has enjoyed a glorious repose. While Catholics are grudging a few thousands to Maynooth, and the cost of a few Chaplains to attend the prisons and the battlefield, they are content to spare its massy revenues, and allow our Protestant brethren to spend upon proselytism the money they would otherwise appropriate in voluntary contributions to the support of their own clergy. For this is the true state of the case. The maintenance of the establishment means the maintenance of the whole Soup Propaganda. The greatest argument with the English in favor of the Establishment has latterly been the spread of Protestant proselytism; and so long as the Irish Protestants have their Clergy supported for them by the State, so long will they have funds to spare for new Achills and yet unravaged Dingles. The only way to meet this is to turn the aggressor's flank. We live in a country of which not alone the majority in numbers, but the weight in political power are Catholic, but no one can say that the Irish Catholics have ever exhibited the desire to assert for themselves any of the privileges of a dominant caste. They desire no alliance with the State. They ask no tithe or tax. They seek not to interfere with their neighbor's faith; they will brook no interference with their own. It is the fashion lately in English journals, and especially the *Times*, to argue that by the act of 1829 Catholics obtained only a qualified civil recognition, and are merely "camped within the Constitution." It is a rather perilous tone to take at this time of day, but perhaps the best way of trying whether it has really any meaning is, by proving what was, in our view, one of the plain corollaries of Emancipation, that this country will not consent to support a Protestant Establishment. The Establishment, between Sea Lands and Glebe Lands, monopolises Eight Hundred Thousand Irish Acres. Its annual revenue is more than £600,000. We doubt whether there are half as many genuine Protestants of the Established Church in the country. In the North, one knows the contrast that exists between the Kirk and the Church. In the South, the Protestant congregation is generally a jest. In the West, where it had hardly any footing before the famine, the converts are deserting it by the score. Here in Dublin, the old pulpits are long neglected. There is a something that verges very closely upon a new species of Dissent in the crowds that flock to private chapels, supported by voluntary subscription, leaving Patrick's and Christ's Church almost empty. It proves, at all events, that here, as well as elsewhere, the Establishment becomes more and more a sinecure every day. And this is the very time that the present Liberal Ministry selects for perpetuating in Dublin and four or five other of the strongest Catholic towns in the kingdom, the most odious and obnoxious impost of Minister's Money. Will those four or five towns now resist its re-imposition? For our part, we do not agree with the plan proposed by Mr. Sergeant Shee, at all. We believe the Catholics of this country desire no share of the spoil, and no new appropriation of the Church revenues; that they would gladly leave the present incumbents in possession of their globes, vicarages, and Churches, and the present Church Lands to their Bishops and Tenants, provided all religious taxes were repealed. What they seek is simple religious equality, and the support, by each sect, of its own Ministers; and this, we believe, would be fully attained by abolishing Ministers' Money and the Tithe Rent Charge; and that, perhaps, with a greater relief to the Protestants of the country than to the Catholics and Presbyterians.

JUDICIAL OPINIONS ON AN EX-LORD OF THE TREASURY.—The Court of Exchequer in Ireland has, within the last few days, given an indirect opinion on the discretion shown by the Coalition in its choice of Mr. John Sadleir for a Lord of the Treasury. In another of the interminable phases of the scandalous case of "Crotty and Dowling," the Lord Chief Baron (Pigot) stated "that the arrest of the defendant was contrary to all conscience, law, and equity, and it should be most strongly condemned." He was followed by Baron Pennefather, who also referred to Mr. John Sadleir in a still that must have been anything but gratifying to that gentleman, recording, with minute particularity, certain incidents in the case that Mr. Sadleir would willingly have consigned to oblivion. Baron Richards also chronicled "the misconduct of Mr. Sadleir," and how he "had grievously but properly suffered for it." It is on record that Mr. Sadleir was the first of "the Irish party" to hint publicly, in a speech at a Carlow dinner, upon the feasibility of a Coalition; and some Roman Catholic Prelate soon after cautioned his flock against Mr. Sadleir's projects. The certificate given

to him by the Barons of the Exchequer at Dublin will not, we presume, be put into envelopes, along with other testimonials in his favor, from the Duke of Newcastle and the Earl of Aberdeen.—*Press.*

The Earl of Castle Stuart died on the 10th ult. at Stuart Hall, county Tyrone.

GREAT TAKE OF PORPOISES AT BRANDON.—On Wednesday evening last, a large drove of porpoises showed themselves a little inside of Brandon Point, at the southern side of Tralee Bay. They were seen sleeping on the water by the fishermen, who at once put out their canoes noiselessly, and, getting outside the porpoises, drove them on shore before them till they ran aground, and became an easy prey. Then the slaughter began, and the peasantry succeeded in capturing from 80 to 100 of these valuable fish. This will prove a most valuable capture for those engaged in it, as the oil can be easily saved; and the people were very busy on Thursday and Friday hauling the carcasses on shore, and dissecting and saving them.—*Kerry Post.*

Hundreds of Salmon are caught every night this month in the Shannon, and at the Island point the catch net 200 to 300 in a haul of their nets. Since last Sunday, 3,000 splendid fish were taken, and mostly all sent off by rail to other markets. The country rivers are literally alive with trout. In the south of Ireland there was never known such a fishing season as this.—*Limerick Herald.*

The appearance of the crops and the country generally has completely altered within the last few days. The eye rests on nothing but fertility and a prospect of a plentiful harvest. The wheat, oats, barley, and potato tillage in Connacht is far more advanced, and presents a much better aspect than we witnessed either about Louth or Dublin, where we have recently been.—*Roscommon Journal.*

There are 1,150 barrels of flax sown in the south of Ireland this year. The quantity last year was 900.

THE EXODUS.—Almost every train from Kells brings to Drogheda, a group of fine young men and women—boys and girls—from Meath, Cavan, and Longford, all coming to the Drogheda steamers, and waiting for conveyance to Liverpool, there to embark for the great and free western Republic.—*Dundalk Democrat.*

The number of emigrants that pass through this town daily from Mayo, is almost incredible. All the public vehicles plying to Athlone are crowded with men, women, and children, a great many of whom, as far as we can judge by their dress and appearance, seem to belong to the more comfortable class of the peasantry. Concurrently with this rage for emigration, we regret to be compelled to state that no inducement in the way of leases or allowance for improvements is being held out by our landlord body. On the contrary, an equal mania has set in for clearance, consolidation, and laying down lands into grass or mere pasturage.—*Tuam Herald.*

On Friday morning the passenger ship Koh-i-noor left Limerick docks with 142 first and second class steerage and six cabin passengers for New York. On Thursday the *Margarita* left with 164 passengers for Quebec. The number of emigrants that left this port up to the first of June last year exceeded 5,000.—*Limerick Reporter.*

On the 10th ult., 223 female paupers, who had been chargeable for two years and upwards on the South Dublin Union, were conveyed on cars from the workhouse, James' street, to the Custom-house quay, where they embarked on board the Columbus emigrant vessel, in which berths had been secured for their accommodation on the voyage to Quebec.—*Nation.*

Tramore was visited about a fortnight since by a fog, from the effects of which all damp linen exposed to it has become a brown color as if iron stained, which subsequent washing has failed to remove.

The cost of Crown prosecutions on the Munster circuit last year was only £7,830. In 1848 the amount was £22,377.

CURIOUS DISCOVERIES.—Mr. Henry R. Rice, of O'Donoghue, has forwarded us a specimen of tallow, which one of his laborers found under a surface of fifteen feet of bog, all in a preserved state. The quantity found (in a cloth) is about twenty pounds. "Another man," Mr. Rice adds, "in the same locality has found about two dozen of battle-axes, made of copper, and weighing about three and a half pounds each. These were also found in a bog."—*Tralee Chronicle.*

THE ESTABLISHED CHURCH IN IRELAND.

A FRAGMENT. BY THE LATE REV. SYDNEY SMITH, CANON OF ST. PAUL'S.

To the Editor of the *Tablet*.

The following witty but true remarks of the celebrated Sydney Smith may, perhaps, aid the cause so zealously espoused by your correspondent "Martialis"—yours very sincerely,

J. DALTON.

Northampton. "The revenue of the Irish Catholic Church is made up of halfpence and potatoes. The people often worship in hovels or in the open air from the want of any place of worship. Their religion is the religion of three-fourths of the population. Not far off, in a well-windowed and well-roofed house, is a well-paid Protestant Clergyman, preaching to stools and hassocks, and crying in the wilderness; near him is the clerk; near him the Sexton; near him the Sexton's wife, furious against the 'errors of Popery,' and willing to lay down their lives for the great truths of the Reformation!

"There is a story in the Leinster family which passes under the title of—

"SHE IS NOT WELL."

"A Protestant Clergyman, whose church was in the neighborhood, was a guest at the house of that upright and excellent man, the Duke of Leinster.—He had been staying there three or four days; and on Saturday night, as they were all retiring to their rooms, the Duke said, 'We shall meet to-morrow at breakfast.' 'Not so,' said our Milesian Protestant, 'your hour, my lord, is a little too late for me; I am very particular in the discharge of my duty, and your breakfast will interfere with my church.' The duke was pleased with the very proper excuses of his guest, and they separated for the night; his grace, perhaps, deeming his palace more safe from all the evils of life for containing in its bosom such an exemplary son of the Church. The first person, however, whom the duke saw in the morning upon entering the breakfast-room, was our punctual Protestant deep in rolls and butter, his finger in an egg, and a large slice of the best Tipperary ham secured on his plate. 'Delighted to see you, my dear Vicar,' said the duke;

'but I must say as much surprised as delighted.'—'Oh, don't you know what has happened?' said the sacred breakfaster. 'She is not well.' 'Who is not well?' said the duke; 'you are not married. You have no sister living. I am quite uneasy: tell me who is not well?' 'Why, the fact is, my lord, that my congregation consists of the clerk, the sexton, and the sexton's wife. Now, the sexton's wife is in very delicate health; when she cannot attend, we cannot muster the number mentioned in the Rubric; and we have, therefore, no service on that day. The good woman had a cold and a sore throat this morning; as I had breakfasted but slightly, I thought I might as well hurry back to the regular family dejeuner.

"I don't know that the Clergyman acted improperly, but such a Church is hardly worth an insurrection and civil war every ten years. Now, though I have the sincerest admiration for the 'Protestant Faith,' I have no admiration for Protestant hassocks on which there are no knees; nor for seats on which there is no superincumbent Protestant pressure; nor for whole acres of tenantless Protestant pews, in which no human being of the five hundred seats of Christendom is ever seen. I have no passion for sacred emptiness, or pious vacuity. The emoluments of those livings, in which there are few or no Protestants, ought, after the death of the present incumbents, to be appropriated in part to the uses of the predominant religion; or else some arrangements should be made for superseding such utterly useless Ministers, securing to them the emoluments they possess.

"Can any honest man say, that in parishes containing 3,000 or 4,000 Catholics, and forty or fifty Protestants, there is the smallest chance of the majority being converted? Are not the Catholics (except in the north of Ireland) gaining everywhere on the Protestants? The tithes were originally possessed by the Catholic Church of Ireland. Not one shilling of them is now devoted to that purpose. An immense majority of the common people are Catholics; they see a church richly supported by the spoils of their own, in whose tenets not one-tenth part of the people believe! It is possible to suppose all this can endure? That a light, irritable people will not, under such circumstances, always remain at the very eve of rebellion?..... I maintain that it is shocking and wicked to leave six millions of Irish Catholics in a state of destitution. If I were a Protestant Bishop, living beautifully in a state of serene plenitude, I don't think I could endure the thought of so many honest, pious, and laborious Catholic Clergymen of another faith, placed in such poverty, as most of them must be. I could not get into my carriage with jelly-springs, or see my two courses every day, without remembering the huggy and bacon of some poor old Catholic Bishop, ten times as laborious, and with much more of theological learning than myself, often in distress for a few pounds, and burthened with duties utterly disproportioned to his age and strength. I think if the extreme comfort of my own condition did not extinguish all feeling for others, I should sharply commiserate such a Church, and attempt with ardor and perseverance to apply the proper remedy. Now let us bring names and well-known scenes before the English reader to give him a clearer notion of what passes in Catholic Ireland. The living of St. George's, Hanover-square, London, is a benefice of about £1,500 per annum. It is in the possession of a Rev. Doctor who is also worth, I believe, about £1,500 more. A more comfortable existence can hardly be conceived. The Doctor is a very worthy, amiable man; and I am very glad he is as rich as he is. But suppose he had no revenues but what he got from his own exertions; suppose that instead of tumbling through the skylight, as his income now does, it was procured by Catholic methods! Oh! what a sad lament would the Rev. Doctor then make.....

"I have always compared the Protestant Church in Ireland (and I believe my friend, Tom Moore, stole the simile from me,) to the institution of butcher's shops in all the villages of our Indian empire. 'We will have a butcher's shop in every village; and you, Hindus, shall pay for it.' We know that many of you do not eat any meat, and that the sight of a 'beefsteak' is particularly offensive to you; still, a stray European may pass through your village, and want a steak or a chop. The shop, therefore, shall be established, and you shall pay for it!

"This is the English legislation for poor Catholic Ireland! There is no abuse like it in all Europe, in all Asia, in all the discovered parts of Africa. It is an error that requires 20,000 armed men for its protection in time of peace; which costs more than a million a year; and which, however, must sooner or later, in spite of England's bigotry and hatred of Ireland, be utterly blown to the winds for ever.

"For advancing such opinions, I have no doubt I shall be assailed by Sacerdos, and Vindex, and Latimer, and Clericus, and be called Atheist, Deist, Papist, Democrat, Smuggler, Poacher, Unlarian, and Highwayman! Still, I don't care a straw for all this. Why? Because I am in the right.

"SYDNEY SMITH."

"Ireland," say the Rev. Patrick Power, (Translator of M. L'Abbe Orsini's work on devotion to the Mother of God), "has been pre-eminently distinguished for its devotion to the Blessed Virgin—that numerous churches have been raised under her invocation, the name Kilmurphy, or *Cill-Muiré*—Mary's Church—applied to many localities in almost every country in Ireland, is a strong proof. How many striking and affecting incidents connected with our holy wells! What cures effected by their healing waters! How many long and painful pilgrimages made to them! Yet, about these the Abbe Orsini is altogether silent. This is another proof if proof were wanted, of the utter disregard in which everything connected with this country is held, by foreign writers. What a beautiful theme for an Irishman, an Irish ecclesiastic learned and devoted to Mary, that of the old churches and holy wells of Ireland! The history of Mary's sanctuaries and altars! There is scarcely a country in Europe that could supply us with so many interesting details—so many sweet practices—so many beautiful and charming legends connected with the devotion to the Mother of God as Ireland. So deeply fixed in the Irish heart is love for Mary that the ordinary salutation given by all who speak the vernacular tongue is *Dia Muire deit*. God and Mary save you or be with you. Now that our country is placed under the patronage of Mary, is it not time that something should be done to rescue from oblivion the sweet remembrances of her? There are many learned and pious ecclesiastics, members of the Celtic Society and of the Celtic Union. Would a work of that nature be too exclusive for either society to take up?"

GREAT BRITAIN.

In the Archdiocesan Pastoral which was read in our Church on Sunday last, it was announced to the faithful that the first Diocesan Synod of Westminster would take place on Tuesday the 20th instant, at the pro-Cathedral Church, St. Mary's, Moorfields.—London correspondent of Tablet, June 17.

ELEVATION OF DR. WEEDALL TO THE PRALACY.—The Very Rev. Dr. Weedall, President of St. Mary's College, Oscott, and Provost of the Chapter of St. Chad, Birmingham, has been, by nomination of the Pope, raised to the dignity of Domestic Prelate to his Holiness. It is well known that Monsignore Weedall was named Bishop by Gregory XVI. when in 1840 he increased the number of the Apostolic Vicariates.—The humble fears of the modest Prelate engaged him to undertake a journey to Rome in order to obtain his liberation from the responsibilities of the Episcopacy, and his representations and entreaties were successful. His present Holiness, Pius IX., by Brief, bearing date the 9th of May, of the present year, has conferred the rank, honors, and insignia of the Prelacy on one whom the voice of the Catholic public has long pointed out as meriting such a distinction.

The Hon. and Rev. Mr. Plunkett, third son of the Earl of Fingall, was ordained by the Lord Bishop of Southwark, assisted by the Redemptorist Fathers in their beautiful Church at Clapham, near London.—The Earl, and several members of the noble family of Fingall were present on this most interesting occasion.

GLORIOUS DEMONSTRATION OF CATHOLICITY IN MANCHESTER.—The week within the Octave of Whitsunday, is, in the city of Manchester, the greatest holiday-time in the year. There is not another place in England where the people so generally claim the privileges of exemption from work to enjoy themselves according to their inclinations. What a glorious aspect did the Catholic Church present to the eyes of the citizens of this great manufacturing emporium, on Friday week! A larger or more enthusiastic demonstration of the children of Holy Church have never taken place in England since the "Reformation." Twelve thousand children walked through our streets, bearing aloft the sign of man's redemption—twelve thousand lambs of the fold of Christ, carried, amidst rejoicing, the representation of his blessed Mother, and sang a hymn to her praise—twelve thousand souls, mostly educated by the Religious, upheld the banner of the Blessed Sacrament, and in heartfelt strains poured forth their love for "the Faith of our fathers"—twelve thousand younglings of the "Household of Faith," male and female, in the fervor of their souls, displayed the figures of the Sacred Heart of Jesus and Mary for loving veneration—and twelve thousand young bosoms bore the most Holy Cross as they wended their way through the streets of the Metropolitan manufactory of the world.

THE FANATICS IN PARLIAMENT.—There has just been a memorable display of that tasteless fanaticism which constitutes the Parliamentary existence of the Sponsons and the Newdegates. One of the estimates proposed in the Committee of Supply on Monday, was the sum of £371,933 for Government Prisons, including a Pittance of £550 for the special services of Catholic Clergymen in England. By this vote it was simply proposed to extend to all the English Government Prisons a system which has long been found to work satisfactorily in Millbank that of registering the religion of each prisoner on admission, and securing him the spiritual aid of one of his own clergymen. In a country at least professedly Christian, indeed, it would have seemed anomalous to omit Christianity from any system for reforming criminals; and the plan proposed was obviously the most simple and unobjectionable way in which the conscience of each prisoner could be reached. But Mr. Spooner's intense Protestantism revolted against so daring an innovation: no matter what advantages it might secure to society—no matter what evils it might avert—he would never consent that "a religion so different from that of the country," should be supported by the State. He accordingly moved the omission of the £550 from the estimate. Mr. Newdegate, of course, echoed the twaddle of his friend: and a shoal of Dissenters (conscientiously opposed to the appropriation of public money to any religious purpose) joined in the cry. In vain Lord Palmerston demonstrated the unreasonableness of the amendment—Mr. Scholefield its intrinsic shabbiness—and Mr. Lucas its ridiculous stupidity: on a division the House affirmed it by a majority of 22. "Here we are (comments the Times) wasting, every year, thousands upon thousands of pounds for every philanthropic quack who will take it upon himself to reform our prisoners: but we grudge a miserable sum for the performance of services which we are most anxious to secure for prisoners nominally of our own persuasion. Roman Catholics sit in the two houses of Legislature, on the judicial bench, and fight our battles whether on land or sea, and yet we refuse to sanction a paltry grant of £500 to the Roman Catholic Priests—poor men themselves—who attend the felons of their own persuasion in our jails."—Nation.

This advowson of Ditchingham, Norfolk, was sold by auction on Thursday week at the Auction Mart, by order of the executors of the late Lord Henry Howard. The rectory has a house and garden, and thirty-two acres glebe; the tithes have been commuted at £556; but the living is limited to the presentation of Foundation Fellows of St. John's College, Cambridge. The age of the present incumbent is forty. It was knocked down for £110.—Guardian.

Celibacy in England.—The late British census shows that celibacy prevails to a large extent in England. Out of return of 67,609 households, only 41,316 are genuine families, the remainder being domicils kept by spinsters, bachelors, widows and widowers. As this is not an exceptional statement, but given as a fair average of the census report, more than a third of the adult population of England would appear to be unmarried. In the south-eastern division, the result was even worse, for there, of women under 45, 170,000 only were wives, while 120,000 were spinsters or widows. It is to be remembered that marriage is going out of fashion in Protestant England. Its tie is too lasting to suit the tastes of the times.—Catholic Standard.

TRADE OUTRAGES.—Alarming outrages have recently occurred in the neighborhood of Sheffield, instigated by trade quarrels. Vengeance is vowed, threatening letters are sent, and assassination attempted by members of the trade unions against those who resist their demands. At Loxley three weeks ago, bottles of gunpowder were in two instances dropped

down from the tops of chimneys at night into the fire, but exploded, happily, without causing loss of life. At Dore, the scene of the last and most alarming outrage, the same thing had been done a fortnight previously. On account of this dangerous condition of things Eliza Parker, a saw-grinder, at Dore, who does not choose to succumb to the demands of the trade union, has been obliged for a long time past to fortify his house like a castle.

The Essex Standard gives an account of diggings at home. It seems that on the shore of East Suffolk, between Bawdsey and Boyton, veins of coprolite have lately been discovered—a valuable mineral used in the manufacture of various fine wares, and the refuse as manure. Gangs of twenty and twenty-five men, women, and children are daily at work at these diggings; in one cottager's garden £20 worth of the mineral has been obtained, and hundreds of tons are being shipped. The veins also bring to light interesting geological remains, there having been turned up, it is said, relics of enormous and extinct species of fish, animals, and shell.

BRITISH CIVILISATION.—We have to record another of those cruel tragedies enacted no where so frequently as in England—that pious and enlightened nation which so recently favored Ireland with a hundred missionaries, and China with a million copies of the New Testament. Mary Ann Brough, aged 48 years, and the wife of a hard-working, sober, and honest man, has for many years enjoyed a condition of comparative ease and independence. She was selected as the first nurse for the present heir to the British throne, and actually suckled him for several months, losing her situation, however, by disobeying the directions of the medical attendant. Since her dismissal from Buckingham Palace, she has resided at Escher, near Claremont, her husband enjoying constant employment in that Royal demesne. They had six beautiful children—three boys and three girls—the eldest between eleven and twelve years of age, the youngest an infant of one year and nine months.—From their neat and comely appearance, the elder children were especial favorites with Louis Philippe and the other Royal exiles of France, who, of course, frequently met them in the grounds. One might surely imagine this British mother to be a picture of contented happiness, and a model of matronly virtue. Well—what is the fact? Detected in an adulterous intrigue, she was abandoned by her husband on Tuesday week: and on the Saturday following, she cut the throats of her six children with her own hand! She then attempted to commit suicide, but lacked sufficient energy to finish the crime—the only fact which appears to give her any present concern. In a description of the tragical coolly volunteered to the authorities, she observes that "She had more difficulty in cutting the throat of the infant than she had in killing the other five." The former caused her a deal of trouble in committing the act, as it was awake, but the others being fast asleep, she killed them easily!—Nation.

Suicide, confining it to England and Wales, according to the third annual report of the Registrar-General, is most prevalent in London, the proportion there for the particular year being 10.9 to 100,000 inhabitants. Next to this stand the South-Eastern counties, bordering on the metropolis, where it is 8.4 to 100,000; the range in other parts of England is from 6.8 to 7.6, which is the proportion in the Western counties; whilst in Wales it is but 2.2. The total number in the year was 2,001. The greatest number of suicides occurred in the spring and summer, when crimes attended by violence, and also attacks of insanity, are most common. November appears by the report by no means the peculiarly suicidal month proverbial remark would make it. It would also appear that the opinion of certain theoretical writers is not correct, which holds that suicide is most common where education is most diffused.

We (Liverpool Times) have reason to believe that the newspaper penny stamp is doomed, and that amongst the acts which will be passed this session we may enumerate the abolition of this fiscal restriction on the press. The Attorney-General is reported to have said that there were above 100 papers which weekly offended against the stamp laws, and that if he prosecuted one he must prosecute all. The Chancellor of the Exchequer said that the question as one of revenue was not worthy of mention; and, in fact, the matter has been left to the Home Secretary, who will soon bring in a bill abolishing the penny stamp on newspapers, except for postal purposes.

In addition to the 'Electric Telegraph Company,' and the 'Magnetic Telegraph Company,' Glasgow has just been connected by wires of the 'British Telegraph Company.' There are thus three competitors in the field. The system of the British Company now extends from Dover and Deal to London, Manchester, Liverpool, Hull, Leeds, Newcastle, Carlisle, Paisley, and Glasgow. With the continent they have an excellent connection, as the European and Submarine wires meet in one office in London. They have just submerged their cable from near Port Patrick to the north of Belfast Lough, and will thus have a communication with Ireland as soon as the lines can be completed along the turnpike roads from Dumfries and Ayr to Stranraer. The line to Greenock by the turnpike road is nearly completed, and the lines connecting Edinburgh and other places will be immediately commenced. Glasgow will thus enjoy extraordinary facilities for instantaneous communication with every place in the kingdom, as well as with the chief cities of the continent. We are glad to observe that an important reduction has been made by the British Company in the rates hitherto charged for private messages. Shilling charges have been introduced; addresses in messages are sent free, and no charge is made for portage.—Glasgow Free Press.

HEALTH AND CLIMATE OF GLASGOW DURING MAY, 1854.—The returns of the health of the city for the present month are of a very satisfactory character. There is a decrease of no less than 263 deaths, as compared with April; and the total mortality of the month is 1049. The average number of deaths during the month of April in the last five years is 1001; and the excess of 48 above that average, which occurs this year, is, probably, not more than may be fairly attributed to the increase of the population. Cholera, which for the last few months has formed so serious an item in the returns, has now almost disappeared, and numbers this month only 31 deaths, against 184 in April. Diarrhoea has also diminished from 51 to 36. From typhus the city has for a long time back been remarkably free, and this month numbers only 33. Hooping-cough has been, less fatal, the deaths occasioned by it having diminished by 36, although

they still amount to the large number of 89. Measles is sensibly the same as last month; but scarlatina and small-pox have both increased, the former especially numbering nearly twice as many deaths as last month. Tubercular diseases have decreased from 263 to 252. Diseases of the lungs have increased from 90 to 97. The number of births recorded is 719; still-born, 78. The barometrical pressure during the month has been rather low, the average of the whole being 29.591. At the early part of the month, the temperature was low, and the weather unsettled. Thunder occurred on the 9th, 24th, and 26th; on the latter day there was an unusually violent thunderstorm, lasting with slight intermissions from 11 a. m., to 4 p. m., with wind, rain, and hail:—1.82 inches of rain fell within twenty-four hours.—Glasgow Free Press.

Mr. Whiteside has not been discreet enough to imitate the example of his fellow-fanatic, by at least suspending his attack upon the Nuns; so the debate upon the Property Disposal Bill was resumed in the House of Commons on Wednesday. This Measure, be it remembered, is based upon the principle, that no act done by the inmate of a Convent, bound by a solemn vow, should be regarded as voluntary; and Mr. Mallis, in resuming the debate actually attempted to justify the Bill upon this basis. But Sergeant Shee quietly demolished his argument by demonstrating that as such a principle was opposed to even the Protestant idea of Christianity, it might well be objected against by Catholics. Sir John Young, himself a Protestant, thought it unwise to attempt remedying evils, the very existence of which was uncertain. Mr. Haufield, also a Protestant, considered that "as Catholics endow such institutions with their property, the House had no authority to interfere." When six o'clock came, the discussion was of course, adjourned to the following night—with what result we have not yet been able to ascertain. This is not the only question, by the way, upon which the Newdegates and Sponsons have been ventilating their intolerance during the week. By a measure now before the House—the Middlesex Industrial School Bill—it is not proposed to authorize Government to endow an Industrial Institution for the poorest class of children in Middlesex. One clause of the Bill empowers the Committee of Visitors, when there is a sufficient number of children of different denominations in the school, to employ ministers of different denominations, for the purpose of affording religious instruction and performing divine service. To ordinary comprehension such a provision as this appears harmless enough. Mr. Spooner, however, declared that the Minister who should sanction it deserved to be impeached:—Mr. Newdegate denounced it as antagonistic to the "Reformation;" Mr. Mullings moved the omission of the clause altogether. Fortunately the good sense of the House prevailed and the amendment was rejected by a majority of 82. There was a vigorous rally of the bigots on Thursday night to oppose the second reading of the Oaths Bill—a measure which aimed at admitting the Jews to Parliament, and relieving Catholic members from the necessity of abjuring allegiance to the descendants of the Pretender. This was too sweeping a reform entirely for the honorable House, and—the bill was accordingly rejected by a majority of four.—Nation.

PROFITABLE PRINTING.—One column of advertising in the London Times is worth \$6,000 a year to the proprietors. The surplus profits of the Times are £60,000 a year, sterling.

UNITED STATES.

Good—Glorious!—There are now 7 Archbishops, 32 bishops, 1574 priests, 1712 churches, and 41 dioceses. There are believed to be nearly 3,000,000 of Romanists in the country at the present time. This Society has employed 92 men of different denominations as missionaries. The above is from a report of the American and Foreign Christian Union made at the Tremont Temple, on Tuesday. We beg to direct the attention of the person or committee who made the above report to a very important error, which is in relation to the number of Catholics in this country. It is there put down at three millions, in round numbers. Now this is notoriously under the mark. There are upwards of seven millions; and the number is increasing, proportionally, some 20 per cent faster than the Protestants.—Boston Bee.

His Lordship, the Bishop of Buffalo has at length been compelled to pass sentence of excommunication upon the refractory members of the congregation of St. Louis Church in that city. Thus has the obstinacy of these misguided men, led them on from one false step to another, until at length they have been driven out of the pale of the Holy Catholic Church. Let us pray for the conversion, ere it be too late, of these wretched creatures.

The N. Y. Freeman's Journal will for the future appear but once a week.

A democratic Republican meeting at Tammany Hall has utterly repudiated any connections with the "Know-Nothing." The Charleston Catholic Miscellany attributes these secret associations of the loafers and miscreants of New York, to foreign agency.

The Church Journal of New York, announces an attempt on the part of the Non-Catholic sects to which he belongs to establish a Protestant Convent at New York. As all other attempts of a similar nature this also, will no doubt turn out a ridiculous failure. What can Protestantism have to do with convents?

AN EVANGELICAL MINISTER.—Among the 8,000 Protestant Clergymen who, lately, "in the name of Almighty God," protested against Congress passing the Nebraska bill was the name of the Rev. G. N. Adams. His name is in the published list of the Washington Sentinel. Well what of it! Oh, not much; only he is the Rev. G. N. Adams, who, after seducing a young girl, the daughter of a Congregational minister in New Hampshire, and embezzling five thousand dollars from a widow, whose husband was killed by the Norwalk bridge disaster—this amount having been awarded to her by the railroad company as compensation in damages—left for Paris unknown. He's one of the "signers!"—American Celt.

THE LAND OF THE PURITANS.—The New Hampshire Superior Court, at its late term, held at Concord, heard arguments in eighty-three divorce suits. Thirty-three of the applicants were granted, seven denied; and the decision of forty-three reserved. The Superior Court of Rhode Island, at its last term, had seventy-three similar cases before it; of which forty-two received judgement of divorce, four were denied, three settled, and the remainder continued for consideration.

Horace Greeley is spoken of as the Maine Liquor Law candidate for Governor of New York.

The linen manufactory at Fall River, a projected establishment of which so much has been said in the papers during the last year, has commenced operations. The capital stock of the company is \$500,000. The main building is of four stories, and 300 by 63 feet. The bleachery and store house, of three stories, are about half as long. The number of spindles 10,000; looms 250—when in full operation, about 600. The number of males now employed is 190, females 160—when in full operation about 500 hands will be employed. The works are driven by a 300 horse power double engine, and a single engine of 30 horse power. Linen fabrics of all kinds will be manufactured, and the company has already sent to market specimens of sheeting, pillow cases, coatings, crash and burials which are in great favor, and created a demand for articles of the same stamp. Foreign flax is at present used, though the time is not remote when the home article will be raised in sufficient quantities to meet the demands of this new and important branch of industry.—Boston Pilot.

Ships for Train & Co., of this city, (Boston), are having three ships built to run between this port and Liverpool—the "Chatsworth," the "Cathedral," and the "John E. Thayer." Their present fleet comprises the "Star of Empire," "Chariot of Fame," "Daniel Webster," "Parliament," and "North America."—Ibid.

BUFFALO, June 28.—A terrible accident occurred, this morning, at Niagara Falls. A little girl, five years of age, who was playing on the top of the precipice, known as the "Devil's Hole," approached too near the edge, and overbalanced. For an instant she clung to the bushes; but, losing her hold before assistance could reach her, fell into the gulf, a distance of 150 feet. She still survives, but her recovery is impossible.

THE CHOLERA IN BOSTON.—Alarmists would have it appear that the cholera is prevailing as an epidemic in this city, but facts show that such is not the case. Last week there were but four deaths by cholera, while the week preceding there were but ten cases reported. Proper ventilation of dwellings, perfect cleanliness, a scrupulous regard for diet, a free use of chloride of lime and other disinfecting agents, and a clear conscience, are almost invariably sure prophylactics against the disease.—Boston Pilot.

Among the Cholera cases reported in New York last week, was an old lady one hundred and five years and four months old.

PHILADELPHIA, June 25.—The Board of Health report 9 cases of Cholera during last week, and one death from the same disease.

A SAD STORY.—Patrick Henry's youngest son, Nathaniel died recently, destitute and alone, at an Inn in Floyd county, Va., without money, friends or resources of any kind. The keeper of the tavern applied to the overseers of the poor for payment of his board and funeral expenses, but was refused.—Nathaniel died of Dropsy of the chest, a few moments after the operation of tapping had been performed.—His last occupation was teaching.—N. Y. Journal.

In Buchanan, Botetourt Co., Virginia, a few days since, a lady and four children were brutally murdered by negroes. The murderers have not been arrested.

Fourteen hundred gallons of liquor were seized at Providence last week, being the first seizure under the new law.

The Newark Advertiser says:—"A few miles from Trenton lives a woman of masculine frame and disposition, who is a very skillful mechanic. She has constructed a handsome carriage, makes and plays violins, and has manufactured a gun, besides many other articles. She is entirely self-taught, and is only 25 years old.

The caterpillars have made awful havoc with our orchards, this year. It is supposed that the fruit crop this season will be scanty in consequence. A proper girdle of tar about the boles of the trees would have defeated the invaders. Let our horticulturalists remember this in the future.—Boston Pilot.

PROTESTANT SECRETARIES.—We doubt if the rapping and tipping fanaticism of the present day can produce anything equal to the scene below described, drawn from the accounts of Drs. Stone and J. B. Dods, (the latter author of "Judge Edmunds Refuted.")

"Forty-five years ago there was an extensive religious excitement produced by a man partially deranged, who had been a great hunter, and who believed himself inspired. All his proceedings were characterized by the greatest fanaticism, and partook of the character of a man as a hunter. In order to resist the devil, and make him flee from you, it was necessary, he contended, to give chase, to tree, and shoot him, as he would a wolf among the sheep, who came but to devour. As the meeting was held in a grove, one individual suddenly started in pursuit, as we suppose, of the devil, and others of a peculiar nervous temperament, having no power to resist, involuntarily joined in the pursuit, and this was called 'the running exercise.' One climbed up into a tree after the devil, and others involuntarily caught the mania. This was called 'the climbing exercise.' One individual was inclined to bark; and soon others, even though they used every method to prevent it, fell to involuntary barking, like dogs, while others gathered around the tree praying for success. This was called 'treeing the devil!'—it was literally a devil chase! And such a time of running; climbing, dog-barking, and devil chasing was, perhaps, never known before nor since.

On another occasion, insisting on the words of our Saviour, being literally understood—"Except ye be converted, and become as little children, ye cannot enter into the kingdom of heaven;"—one individual went to playing marbles in the broad aisle of the church; others involuntarily joined him. One old man undertook to expostiate, saying it was carrying matters, as he thought, too far.

On hearing this, an old lady who was down upon her knees amongst the marble-players, sprang to her feet, grasped her umbrella, and taking a side-saddle seat on it, rode down the aisle in full child-like glee. On seeing this, the old man could resist no longer; seized his cape, threw himself astride of it like any boy, and rode down the aisle after her, exclaiming in a singing voice—"Oh, my dear! brethren and sisters, I feel the full child-like spirit carrying me to heaven on a wooden horse!" Several others now caught the mania, having no power to resist it. Others, less serious broke out into convulsive laughter, shouted and howled, and the meeting broke up in one scene of confusion."

REMITTANCES TO ENGLAND, IRELAND,
AND SCOTLAND.
SHORT SIGHT BILLS from One Pound upwards, negotiable in any part of the United Kingdom, are drawn on the Union Bank of London, London.
Bank of Ireland, Dublin.
National Bank of Scotland, Edinburgh.
By HENRY CHAPMAN & Co.,
St. Sacramento Street,
Montreal, February 9, 1854.

THE TRUE WITNESS AND CATHOLIC CHRONICLE,
PUBLISHED EVERY FRIDAY AFTERNOON,
At the Office, No. 4, Place d'Armes.
TERMS:
To Town Subscribers . . . \$3 per annum.
To Country do. . . . \$2 1/2 do.
Payable Half-Yearly in Advance.

THE TRUE WITNESS
AND
CATHOLIC CHRONICLE.
MONTREAL, FRIDAY, JULY 7, 1854.

NEWS OF THE WEEK.

The Mail steamer *America* brings great and gratifying intelligence. Without assistance from the allies, and solely by their own courage and good conduct, have the Turks succeeded in repulsing all the attacks of the Russians upon Silistria; compelling them to raise the siege, and to fall back to the other side of the Danube, with much loss, both of men and reputation. The siege had lasted a month, when on the 13th ult., the enemy delivered a general assault under Generals Gortchakoff and Chlidiers. The garrison, however, having received reinforcements, sallied out, and a desperate hand to hand conflict ensued, which ended in the complete discomfiture of the Russians. Prince Gortchakoff was severely wounded, as were several other Russian Generals; the life of Prince Paskiewitch is also despaired of. On the other hand, the Turks have to lament the loss of their gallant commandant, Musa Pacha.

After their repulse, the Russians retreated across the Danube, where they were waiting their reinforcements. As the Allies will soon be up in force, it does not seem likely that the enemy will re-assume the offensive. Probably, he will content himself with making good his position in the Principalities.

The effect of this intelligence in England has been most beneficial, and has raised the funds considerably. Another piece of news, which must gladden every heart, is that of the great fall in the price of breadstuffs, owing to the favorable prospects of the approaching harvest. Flour, we are happy to say, has fallen 2s., and there are reasons to hope that it may fall still lower.

We read in the *Pilot* of Wednesday the following remarks upon Mr. Hincks' plan for secularising the Reserves:—

"One of our Catholic cotemporaries objects to this settlement on the ground that the effect of this measure will be to unite all sections of the Protestant party in Upper Canada in one great league against the Catholic Ecclesiastical Endowments of the Lower Province, and also that it would bring total and irretrievable destruction upon the Separate School system which some of our Catholic brethren advocate. We are sorry to see such objections urged, and the attempt made to enlist such feelings in the cause."

No doubt our cotemporary is sorry to see such objections urged; but can he deny their truth? Can he deny that the effects of secularisation upon Catholic endowments will be what we have predicted, and that the proposed appropriation of the Clergy Reserve's funds will entail irretrievable destruction upon the Catholic separate schools of Upper Canada? And to what other feelings should we appeal in this cause, than to those which every true Catholic must entertain—for the security of the institutions of his Church in the Lower Province, and the sound religious education of his brethren in the Upper?—The *Pilot* will not, we presume, dare to deny that Catholics in Upper Canada, where they are in a minority, have as good a right to separate schools, as have the Protestant minority of Lower Canada to theirs? And how then can he wonder that a Catholic, to whom the interests of his Church should be dearer than any earthly consideration, should protest energetically against a measure which must operate most injuriously upon those interests? Rather should he regret it, if, for the mere sake of retaining certain individuals in the enjoyment of place and salary, a Catholic journalist could be found so venal, so base, as to be indifferent to those perils, and lend the aid of his columns to the perpetration of an act of sacrilegious robbery, and suicidal infatuation.

The two questions in which the Irish Catholics of Canada are most deeply interested, are, of course, the School Question—and the "Clergy Reserves" Question—or indeed, we may include them both under one head; and speak of them as one and the same question, as truly they are. It is upon this important question—compared with which, your Seigneurial Tenure question, Tariffs, and Reciprocity Treaties, sink into comparative insignificance—that the Irish Catholic constituencies will require precise and definite explanations from the candidates for their suffrages. We know not what trickery may be resorted to, to force through the Bill for "Secularising the Reserves." In defiance of their own promises, in mockery of their own arguments, it is not impossible that this question may be submitted by Ministers to the Parliament about to be elected by a miserable fraction of the constituencies, in which the people of Canada will not, in any sense of the word, be truly represented, and in which the voice of the Irish Catholic population will be scarcely heard. Indeed, it

is rumored that it was to exclude the Irish Catholics from the polls—to which they would have had legal access had the new Franchise Bill been brought into play—that resource was had to the utterly unwarrantable and unprecedented, if not unconstitutional, dissolution of the last Parliament, without permitting its members to do that which they were anxious to do, viz., give immediate effect to the provisions of the new Franchise Law. By this artful and disingenuous dodge; thousands of Catholics whom the law pronounced entitled to a vote, have been practically disfranchised, and effectually prevented from making their voices heard upon questions in which they are most deeply interested. Remember this, Catholic Irishmen, at the polls; and remember how, and why, it is that you have been thus shamefully robbed of your rights as freemen.

And yet we can hardly bring ourselves to believe that, having so often, so publicly, and so strongly declared the last Parliament incompetent to legislate on the "Clergy Reserves" question, the Ministry will so stultify themselves—will dare so to proclaim themselves traitors, hypocrites, and recreants—as to bring the same question before an Assembly elected by the same pitiful constituencies. For such an audacity of villainy, for such a sublimity of impudence, we are not prepared to give them credit. Rather would we believe that sounder, honest, counsels, will prevail; and that the settlement of the "Clergy Reserves" question will be left to the general voice of the country at another general election, to be held immediately the new Franchise comes into operation. No, it is impossible that the men who have so solemnly proclaimed the incompetence of the last Parliament to decide finally upon the "Clergy Reserves" question, because representing the views of only a small fraction of the community, will presume now "to turn their backs upon themselves," in the language of Lord Castlereagh, and uphold the competency of a Parliament, elected by the same limited constituencies. If they do, they richly deserve to be held up to the scorn and execration of every honest man.

But in a matter of such vital importance, upon which the security of our ecclesiastical institutions in Lower Canada, and the existence of separate Catholic schools in the Upper Province, depend, it is always well to be prepared for the worst: it is always impossible to take too many precautions.—Catholic voters should therefore vote, as if, in the ensuing Parliament, this great question of secularisation—the passing of which will expose all our Catholic endowments to the fury of the Protestant demagogues, and will prove fatal to liberty of education—were to be brought forward, before the new Franchise Bill comes into force; that is, before the voice of the great mass of the people—and of the Irish Catholics especially—can be heard thereon.—Even under these unfavorable circumstances—infamously used as the Irish Catholics have been by the unceremonious refusal on the part of the Ministry to allow the requisite formalities for giving effect to the Franchise Law, to be proceeded with—still, if true to themselves, and awake to their best interests, they will but join their votes to the opponents of secularisation, they will ensure the defeat of a measure which, if passed, will forever deprive them of all political influence, and must lead to the "discontinuance and ultimate abandonment of their separate schools."

But by adopting this policy the present Ministry would be in a minority, and obliged to resign. Granted the minority; though the consequent resignation is doubtful, seeing there is no party competent to take their place. But grant the resignation—what then? With all the Ministry's claims upon the support of Catholics, the Church has prior and stronger claims, and it is to these that the Catholic voter should yield. Granted even that the resignation of the present Ministry were to be followed by the accession to power of the Brownites and the most bigotted enemies of Catholicity in Upper Canada—what then? Still that it would be the interest of Irish Catholics to vote against "secularisation," even though it should raise Mister George Brown to office—(a result however, most improbable, not to say impossible)—because the Church would have less to fear from the most violently hostile, and anti-Catholic Ministry—the "Reserves" remaining unsecularised—than from the most friendly Ministry; after the passing of that measure. The plain fact of the matter is, that whilst the "Reserves" remain "unsecularised" no Ministry, no matter how ill intentioned towards us can seriously hurt us, or long keep us out of possession of our rights; whilst on the other hand, after "secularisation" no Ministry however well intentioned will be able effectually to protect us, or to procure for us a hearing, when remonstrating against the iniquities of the present School system of Upper Canada. In a word, until "secularisation" be carried, our Catholic institutions are not only impregnable, but cannot be attacked; after "secularisation" they will not even be defensible. Of this no man, not an idiot, can for one moment doubt.

That the *Montreal Freeman*, being conducted by a Protestant, and therefore treating the question of "secularisation" from a Protestant, or Non-Catholic point of view, should be diametrically opposed to the TRUE WITNESS is but natural. We have no right to expect from our *Montreal* cotemporary that he should altogether refrain from manifesting his hostility to everything truly Catholic; and so far from feeling vexed thereat, we accept it as the best compliment that could be paid to the soundness of our principles. It would indeed be strange if, betwixt the Catholic TRUE WITNESS, and the Protestant *Montreal Freeman*, there were any community of opinion upon the question of "secularisation."

We are glad to see that our cotemporary has frankly adopted the only true principle upon which

the propriety of "secularisation" can be defended—that principle being, that State assistance, in aid of religion, is evil; and that its support should be left entirely to the Voluntary contributions of the people. This position is intelligible; and from it, and from it alone, can we fairly conclude to the propriety of "secularisation." From any other premises—such for instance, as, that the Reserves are unequally and partially distributed, and that, in consequence, Canada is menaced with the evils of a dominant State-church—we can only conclude to the propriety of an equitable and impartial distribution of the funds in question, in which the rights of all denominations to an equal share of State support, free of all onerous conditions, would be respected.

So far the *Montreal Freeman* argues fairly and logically; but he errs most grievously in attributing his principles to the Catholic Bishops of Ireland. And had the editor of the *Freeman* been a Catholic, or ever so slightly conversant with the authoritative teachings of the Church, he would never have presumed to misrepresent her Pastors by holding them up as advocates of Voluntarism in religion, and as denouncers of the propriety of State endowments.

The position of the Catholic Bishops of Ireland was peculiar; the offers, made to them by Government, of State assistance were most insidious, and coupled with the most degrading and onerous conditions. Well and wisely did the Irish Prelates refuse to accept them. But betwixt the State assistance offered by the British Government to the Irish Bishops, and the Clergy Reserves, there is no analogy whatever.

A Clergy—the stipendiaries of the State—would be as little independent, and therefore as little competent to fulfil the duties of their sacred ministry, as a Clergy wholly dependent for their livelihood upon the voluntary contributions of their people. And, as of two evils it is always well to choose the less, the Irish Bishops wisely preferred remaining dependent upon their faithful Catholic people for support, to becoming the hirelings, the paid servants, of an anti-Catholic Government; at the expense, too, of the independence of the Church, and of the authority of the Holy See. For, coupled with the offer of State salaries, was the demand on the part of this anti-Catholic Government, that it should have a voice in the nomination to vacant Bishoprics. To have acceded to this would have been at once to degrade the Catholic Church to a level with the Parliamentary Establishment; with one voice, and in accordance with the true principles of Catholicity, did the Irish Clergy therefore refuse such assistance, when accompanied with such degrading conditions.

Very different is it with the "Clergy Reserves." In the first place, the recipients, of these funds, do not become the stipendiaries of the State, because it is not in the power of the State to give, or withhold thereof at its pleasure. It is not from the Treasury that these recipients draw an annual stipend, but it is by the proceeds of their own property that they are supported. Thus they can receive State assistance in this form, without sacrificing their independence. In the second place, an equitable distribution of the funds would not necessitate the imposition of any terms whatever upon the recipient. The State would not acquire, nor would it demand, any authority, or control over the internal discipline of the bodies to whom its assistance would be accorded. It was therefore not to State assistance—such as is implied by the "Clergy Reserves"—that the Bishops of Ireland objected; but to State assistance in the particular manner proffered by the Protestant, and anti-Catholic Government of Great Britain.

That such was the case then, that such is the case now, is evident from the fact, that the Catholic Church in Ireland does accept State assistance, does not, in consequence, lose its spiritual influence, and does, by the mouth of its Bishops, Clergy and laity, object to the withdrawal of that State assistance.—We allude to the Maynooth Grant, which, like the Clergy Reserves at present, is a Grant from the funds of the general community to a particular religious denomination. Had the Bishops of Ireland—as asserted by the *Montreal Freeman*—"from time immemorial repudiated" all pecuniary assistance from the State, as derogatory to their dignity, and as tending to diminish their spiritual influence, they would not have consented to accept State assistance in the shape of the Maynooth Grant—a Grant which is made, and employed, solely for Catholic ecclesiastical purposes.

And if we turn to Canada, we shall still find, that the Prelates of the Church have given, and do give, by their conduct, the strongest practical refutation of the position of our cotemporary—that the Catholic Church is opposed on principle to State endowments, and to State assistance in aid of religion.—The doctrines of the Church, her maxims, her principles, are in Ireland, what they are in Canada. Catholicity knows nothing of national, or local, truths; with her, truth is one, and universally applicable; and if she asserts the propriety of State endowments in one country, she does so in another; only in both would she refuse State assistance, were it coupled with the degrading and onerous conditions which the British Government attached to its perfidious offers of assistance to the Catholic Bishops of Ireland.

If, however, State assistance be injurious to the spiritual influences of a Clergy, it is clear that our Catholic Clergy in Lower Canada must be in a perilous condition. It is by the payment of tithes, principally, that Clergy is supported; and but for State assistance, but for the positive law of the land, and the aid of the State's Courts of Law, in many instances it would be impossible for the Clergy to levy those tithes, at all. Now, if State assistance be, what the *Montreal Freeman* represent it to be, the Clergy of Lower Canada should refuse to accept that assistance from the State; that they do not do

so, is a proof that they—the Catholic Bishops and Clergy of Canada—do not labor under the impression "that if they received support from the Crown, it would diminish their spiritual usefulness, if it did not wholly destroy it." With the Catholics of Canada this public approbation, by the Church, of the principle of State assistance will have more effect than the dogmatism of the *Montreal Freeman*.

As we have always said, and as our cotemporary clearly sees, the question of "secularisation" involves the whole question of State endowments, and involves therefore the stability of all our ecclesiastical institutions in Lower Canada. He who votes for "secularisation" for Upper Canada, but is not prepared to vote for the abolition of tithes in the Lower Province, is but a sorry logician; and if, when Mister George Brown brings forward his Bill, he shall be found opposing it—he will cut, indeed, but a very contemptible figure: he may save perhaps his Catholicity, but only at the expense of his logic. Tithes, and the "Clergy Reserves," must stand or fall together; "secularise" the latter, and the other will not be worth three years purchase.—This the secularisers well know; of this every man of common sense, is intimately persuaded; and it is to avoid this abolition of tithes—a measure which will be destructive of the independence of our country Clergy, subversive of all ecclesiastical discipline, and fatal to Episcopal authority, that the TRUE WITNESS is so earnest and so constant in its appeals to the Catholics of Canada, to oppose "secularisation." We can easily understand why it is that the Protestant *Montreal Freeman* adopts a totally opposite line of policy.

It is certainly to be regretted that lay editors of journals cannot discuss the political questions of the day, without incessantly endeavoring to drag the Bishops of the Catholic Church into the midst of the fray, and thus exhibiting them in the odious light of active political partisans. But a week or two back, we had to condemn the infamous conduct of the *Canadian* and *Montreal Freeman* in this respect, and to refute their abominable falsehoods against His Lordship the Bishop of Toronto; and to-day, we cannot but express our deep regret that the *Journal de Quebec* has been so wanting in the respect due to his ecclesiastical superiors as to compromise them with the public, most seriously, on the subject of the "Clergy Reserves."

We read in the *Journal* of the 27th ult. the following paragraph over the signature "Un Catholique":—

"It is asserted that the Address, placed by His Grace the Archbishop of Quebec in the hands of the Governor-General, on the day of His Excellency's arrival in Quebec, and in the lobby of the Government House, contained a forcible protest—'protestation energique'—against the secularisation of the Clergy Reserves, and in favor of Separate Schools. This Address bore the signatures of the nine Bishops of the Province."

Whence, or by what means, the correspondent of the *Journal* obtained his information, we are not informed; but this much we may say—that he did not obtain it from the Archbishop, or through the "nine Bishops of the Province," about whose sayings and doings he seems so well informed; and that it certainly cannot be acceptable to these venerable Prelates to find a secular journalist taking such unwarranted liberty with their names. Seriously, this practice of appealing to Episcopal authority on every occasion—whether by the *Canadian*, or the *Journal de Quebec*—whether in the interests of the Ministry, or of the opposition—is highly indecorous, offensive to delicacy, and injurious to religion. The Bishops—as we have before said, when denouncing this practice—the Bishops themselves, if they deem it at all requisite to do so, will publish their political sentiments on the "Clergy Reserves" at the proper time; of that time, and of the manner in which to declare themselves, they only are the competent judges.—Perhaps they may not deem it opportune, or necessary to take any part whatsoever therein. How scandalous then—how subversive of all ecclesiastical discipline—how opposed to that respect and deference with which the Pastors of the Church should be treated by all her children—is the conduct of the *Canadian* and *Journal de Quebec*! Can they not fight their own battles, without compelling the Prelates to descend into the arena, and to take part in the unseemly fight?

On questions upon which—as directly involving no point of dogma—the Church has pronounced no authoritative and definitive decision, she leaves her children free liberty of discussion. The *Canadian* is at liberty to bring forward his arguments in favor of secularisation; as the *Journal de Quebec* and the TRUE WITNESS are at liberty to bring forward theirs in opposition to it. But what neither *Canadian*, nor *Journal*, nor yet TRUE WITNESS, has the right to do, is to speak in the name of the Bishops of Canada, unless by them specially authorised so to do. No such authority, no such permission has as yet been accorded; this should satisfy our cotemporaries that our Prelates do not deem it expedient to implicate themselves with the troublesome political questions of the day. Delicacy then, respect for their ecclesiastical superiors, should have prevented, and we trust may prevent for the future, the improper use of the Bishops' names, for political purposes. We have already condemned such conduct in the *Canadian*; we cannot but condemn it, when resorted to by the *Journal de Quebec*.

We see by the Upper Canada papers that Ogle R. Gowan, Esq., has been elected, without opposition, Grand Master of the Orangemen of Canada. Mr. Benjamin, his former competitor for the honors of the "Scarlet," having been convicted of fraud, withdraws this year from the contest.

THE CITY ELECTIONS.

The nomination of candidates is fixed for Friday the 14th inst.; and the polling will commence on Monday, the 24th. Many candidates are spoken of, but as yet but few have formally presented themselves before the public.

The *Herald* publishes an address from M. Dorion to the electors of Montreal, to whose suffrages he commends himself. This document, which is drawn up skilfully, like all other addresses upon similar occasions conceals, rather than discloses the real sentiments of its author. From it we gather, that M. Dorion is very much in favor of everything in general, but declines pledging himself to anything in particular. There is nothing in it about the British Lion, or American Eagle.

The only other candidate who has up to this day (Thursday) openly announced his intention of standing for the city is Wm. Bristow, Esq., the late editor of the *Pilot*. This gentleman's Address is before the public, and has the advantage of being intelligible. The writer professes himself a Reformer, and hitherto a supporter of the present Ministry. But on one question—that of the Clergy Reserves—he expresses himself diametrically opposed to their policy, and pledges himself, if returned, to do his utmost to prevent the passing of a Bill for secularising the Reserves, and handing over the proceeds to the County Municipalities. On the question of Separate Schools for the Catholics of Upper Canada, he is equally explicit, and claims for the Catholic minority in the Upper Province, the same educational rights as are enjoyed by the Protestant minority in the Lower.

The *Montreal Witness* complains that the TRUE WITNESS takes no notice of his "arguments" against the celebration of the Feast of *Corpus Christi*, or of "the great wrong" thereby inflicted upon the Protestant inhabitants of Lower Canada. Our evangelical cotemporary must really excuse us. We have neither time nor space to devote to the nasal cant of the tabernacle, which he calls argument, but which we call twaddle. We will give our readers a specimen:—

"The Sabbath was a deeply interesting day. In the morning our visitors from Canada West had the rare opportunity of 'passing by and beholding the superstitious of the *Fete Dieu*.' Many a spirit was stirred to tears and prayers by the saddening sight."—*Montreal Witness*, 28th ult.

Now if "spirits," or "vessels," or human beings by whatsoever cant term designated, will make such consummate fools of themselves, and print it afterwards, why should we be expected to notice it, with more than a passing smile of contempt at the snuffing and whining of the miserable dupes? All we can do is to offer them a piece of advice for the future. "If you are such fools as to set to blubbering like a parcel of big school-boys because a religious procession passes along the streets—the best thing you can do, is, to wipe your eyes, blow your noses, and say nothing more about it." Only fools and knaves make a parade of their "tears" before the world.

As to the wrong done to Protestants by our processions, which our cotemporary likens unto the Rev. Mr. Orr's sermons, we need only observe, that Catholics enjoy this right in virtue of express treaties; and that it is only in virtue of these same treaties that English Protestants are citizens of Montreal. That Catholics should have the right to celebrate their Festivals, and walk publicly in religious processions, is one of the conditions upon which the British hold possession of Canada. No wrong is done them then, in that they are compelled to adhere to the terms of their bargain.

These processions differ too from Protestant processions, and street preachings, in this—that the attendants thereat, are not armed—commit no acts of violence on their unoffending neighbors—and that they are not got up with the express purpose of insulting and provoking the "Protestant inhabitants" aforesaid. If the latter are scandalised, we regret it: but they have no more right to take offence, than we have to be offended at their nasal psalmody, their dreary preachings, and heretical forms of worship. These we leave Protestants to arrange with God and their own consciences: we interfere not therein.

How different the manner in which Protestant Orange processions are conducted; whereat the attendants are armed, and during which the most insulting, and irritating expressions towards Irishmen and Catholics are constantly made use of! How unlike, too, our religious ceremonies to the sermons of Protestant tub-preachers, whose discourses are replete with the grossest personal abuse of Catholics. We give for instance an analysis of one of the Rev. Mr. Orr's sermons from the *N. Y. Herald*.

"Priests are guilty of the most damning crimes; the monks and nuns of the Church of Rome are abominations of heaven: the Mass is a vile invention of Popery; a piece of bread—British subjects—Yankees—To hell with the Pope—Jack asses—&c., &c." (*Cheer's and demonstrations of applause*).

Having now replied to the *Montreal Witness*, we must beg of our cotemporary not to presume too much upon our condescension. Really we have no time, no space, to waste upon his *niaiserie*; and for the future he must not expect that we shall put ourselves to the trouble of replying to the miserable, thrice diluted, and abominably mawkish drivellings of the conventicle.

An *Extra* of the *Canada Gazette* contains a Proclamation declaring in force, the Act, 12 Vic., c. 8; by which provision is made for the preservation of the public health in certain emergencies. The result will be the immediate formation of a Local and a Central Board of Health. The Act is to be in force for six months.

The Bishop of Montreal has, we are happy to learn, concluded the purchase of an extensive lot of land, on St. Antoine Street, and near the site of the Catholic Cemetery, whereon it is his Lordship's intention to erect his Cathedral and Episcopal Palace.

There has been some talk of Cholera during the past week; and it seems certain that a few cases have occurred, but hitherto they have been chiefly confined to the immigrants who brought the seeds of disease with them, or to persons of dissipated habits. Although there is nothing to excite alarm, and no symptoms as yet of the disease assuming the character of an epidemic, it is well that people should be on their guard, during this hot weather, against all excess in eating and drinking, and that the strictest attention should be paid to cleanliness, to good ventilation, and thorough drainage.

The *Montreal Herald* publishes a letter from one learned in the law, in which the writer argues that, owing to defects in the Act, the coming elections will be absolutely null, and that no valid election can take place before the 1st of January next. We are not qualified to pronounce an opinion upon such a knotty point; but at all events enough has been said to throw considerable doubts on the legislative competency of the Parliament about to be elected.

The attention of the Police should be called to the dangerous practice now so common amongst the boys in the streets of playing with fire-works; they throw their lighted crackers right and left, without regard of consequences. On Tuesday evening last, a lot of young boys, playing in one of the courts between Little St. James and Notre Dame Streets, pitched their crackers on the dry, combustible, roofs of the adjacent houses. Here they smouldered away for some time; until about 10 o'clock the shingles of one of the buildings were discovered to be on fire.— Luckily, the alarm was speedily given, and the flames extinguished; but the consequences might have been most serious. In other parts of the town, especially near the Railroad Station-house in Bonaventure Street, it is a common amusement with the idle scamps of the town to come and discharge their fire-works, to the great annoyance of the neighborhood, and to the great danger of the property of the community. Were the Police on the alert, these improper practices would quickly be put down.

OPINIONS OF THE PRESS.

We are happy to see, that our opinion as to the abrupt dissolution of the last Parliament, is shared by our talented cotemporary of the *Transcript*.— We may say safely, that in the whole range of British Parliamentary history it would be impossible to find a precedent for such conduct. We copy from the *Transcript* of Thursday:—

"There was no occasion at all for the Ministers to neglect what was pressing, and any opposition at all would have assisted a Ministry, though in a minority, in doing so, with the thorough understanding that every measure should be postponed to a new Parliament, which was of any permanent importance.— This was the case in England in 1841, when the Whigs were beaten in their modified attempt to relax the protective system. They remained in office for some time, and with the forbearance of their adversaries, wound up the current business of the country, and delivered the Government in good order into the hands of Sir Robert Peel. The same thing, if we recollect right, happened in this country in 1844.— When Lord Metcalfe quarrelled with his Ministers, and was outvoted in the House, the Parliament of that day finished its work before it was dissolved.

"It will be seen that Mr. Hincks openly avowed his intention to rob the Churches. The bribery of municipalities to be accomplices in the robbery, is certainly a very great stroke of state craft. But as this Bill was never laid before Parliament, we have very little doubt that it was only prepared, after dissolution, to answer the purpose of the elections.

"The more so as we were expressly told that it was one of those measures which ought to be left over to the new parliament; one of those facts which gentlemen with short memories are very apt to forget.

We are indebted to Dr. Meilleur, Superintendent of Education in Lower Canada, for a Report, containing extracts from the Returns of the School Inspectors of Lower Canada, for the year 1853. This document contains very satisfactory information as to the progress that education is making in this section of the Province; we find an increase, of 75 in the number of educational institutions, and of 10,702 in the number of scholars attending. "With perseverance and courage, and with the ameliorations which, from experience, our system requires, I have every reason to believe,"—says the Superintendent—"that we shall not remain backward with our neighboring countries."

BROWNSON'S QUARTERLY REVIEW.

The July number contains the following articles: 1. "UNCLE JACK AND HIS NEPHEW; or Conversations of an 'Old Fogie' with a 'Young American.'" 2. "THE ROMAN REVOLUTION." 3. "NATIVE AMERICANISM." 4. "SCHOOLS AND EDUCATION." 5. "THE TURKISH WAR." 6. "LITERARY NOTICES AND CRITICISMS."

Uncle Jack and his Nephew discourse upon "progress;" and the latter is much annoyed at the obstinacy of the "Old Fogie," who will insist upon precise, and exact definitions. Ask a liberal to define liberality—or a friend to progress, to define progress—and he is floored at once; or, at best, will mumble forth some unintelligible-jargon about "enlarged views," and "creative imagination." In treating of the moral and intellectual, as distinguished from the mere material, progress of the human race, the "Old

Fogie" contends that it is to the former that the epithet of civilisation, in its purest and highest sense, is due; and that in this sense, the progress of the human race, of that portion of it at least which has rejected Catholicity, has been of late towards barbarism; which may coexist with a high state of material culture, but whose evils cannot be mitigated by any amount of improvements in machinery, or manufactures. Man, as he came from the hands of his Creator, argues the "Old Fogie," was not a savage barbarian, but a perfect, full grown man; with all the faculties of his soul and body in their highest perfection, and in the most complete harmony. Civilisation, not barbarism, was the original condition of man; from which, by sin, man fell; to which only by his repentance, through the atonement of Christ, and by the ministry of the Church, can man be restored. Hence he concludes that the Catholic Church is the only true civiliser, the only true guardian of civilisation; and that beyond her pale, there can be no true progress; for all human progress consists in man's return to God, as to his Final, as well as his First Cause.

The second article contains an authentic detail of the atrocities of the Roman demagogues during the short-lived triumph of their hell-begotten Republic. The friends and admirers of Mazzini, Garazzi, and the other mud and blood-begrimed ruffians of that sad epoch, would do well to read this account of the murders and other brutalities perpetrated by their political idols. Viler, or more detestable miscreants were never held up to the adoration of the world.

The third article on "Native Americanism" is perhaps the most interesting in the number, and will, no doubt, be made the subject of many comments.— As the views of the writer will, in all probability, be misrepresented, and as efforts will, in all likelihood, be made to raise a cry against him—as pandering to the senseless prejudices of his countrymen against Irish Catholics—we will lay some extracts from this article before our readers, in order that they may judge for themselves of Dr. Brownson's feelings towards the Catholic immigrants from the Old World.

"Nativism" in its original sense, argues the Reviewer, is but another name for patriotism; for that preference which a native-born American feels for the land of his birth, and for his fellow-citizens. In this sense, Nativism is a highly laudable, and noble sentiment; only when pushed to excess does it become dangerous and blame-worthy. The American nationality is Anglo-Saxon; in which all other nationalities—Irish, German, French, and Italian, must ultimately be absorbed; and it is from ignorance of this fact, or rather from wilfully ignoring it, that the unpleasant feeling which now, to a considerable extent, prevails betwixt native-born Americans, and naturalised citizens, proceeds:—

"Here, we apprehend, is the secret of native American hostility to foreigners naturalized amongst us.— We naturally regard them as our guests enjoying our hospitality, and though not to our loss, yet chiefly for their own advantage, and we do not and cannot easily bring ourselves to feel that they have the same right to interfere in our national or political affairs that is possessed by natural born citizens. In our eyes, as in their own, they always retain something of the foreigner. If their interference works us no prejudice, and only tends to carry out our own views, we of course accept it, and find no fault with it; but if we find it against us, defeating our plans, and thwarting our purposes, we are pretty sure to recollect that they are foreign-born, and to feel that they abuse our hospitality, although they may have violated the letter of no positive law of the country."

Of these foreigners, numbers have brought with them the worst principles of European demagogism; it is from these men, too soon naturalised, ere they have had time to acquire the solid virtues of the genuine Republican, that the danger to American institutions proceeds. The Irish—especially the Protestant Irish, who are generally infidels and Red Republicans—are, according to the Reviewer, not exempt from this reproach.

Want of space compels us to postpone further notice of this remarkable article until next week.

REMITTANCES RECEIVED.

Port Hope, J. Guerin, 6s 3d; Lothbiniere, Rev. E. Faucher, £2 10s; Rawdon, Rev. H. Bienvenue, 12s 6d; Memramcook, P. McGinley, Esq., 12s 6d; St. Placide, Rev. A. Toupin, 6s 3d; Perth, T. Foley, 6s 3d; Chatham, J. Maguire, 12s 6d; L. Doyle, 12s 6d; Newburgh, J. Hamilton, 15s; Charlottenburgh, J. McDonald, 12s 6d.

Per D. Ouellette, Windsor—D. Langlois, 12s 6d, T. Baby, £1 2s 6d; Sandwich, M. Toomy, £1 1s 10d.

Per J. Hackett, Chambly—Rev. Mr. Mignault, £1 17s 6d, Mr. Connors, 12s 6d; St. Bridget, Captain Maguire, 12s 6d.

QUEBEC.—A meeting of the electors of Quebec was held, on Thursday afternoon, in St. Rochs, at which the late members, Messrs. Dubord and Stuart, addressed them, in opposition to the Ministry. Messrs. Chabot and Chauveau also addressed the meeting. Dr. Blanchet and Mr. Legaré are, it is said, to be the government nominees, as also the present Mayor of the city, Mr. Allyn, but nothing appears definitely decided upon—and there, as here, the Ministerial wigwag appears to be full of difficulties and troubles.—*Montreal Herald*.

Mr. Hinks has issued an address, soliciting the suffrages of the Electors of the South Riding of the County of Oxford. It is also alleged that he seeks to be elected for the New County of Renfrew, on the Ottawa, in which he owns property.

The *Plattsburg Republican* says: "We learn that our esteemed friend and fellow-citizen, Dr. Horace Nelson, has been appointed Professor of Anatomy in the Atlanta Medical College, Georgia." The gentleman named is the son of our worthy Mayor, Dr. Wolfred Nelson.

The *Montreal Freeman* has for the last fortnight been blazing away at every paper in the city—save the *Pilot*, and the *Witness*. With the former it goes cheek-by-chock in politics; and we are sure it must fraternise most lovingly with the latter, seeing they are both dead against the *True Witness*, and almost upon similar grounds. We have no objection to our cotemporary lavishing upon Mr. Hincks as much fulsome adulation, as he hath a mind, though we think the Inspector-General will take it as we do—only for what it is worth. We dare say the funds are low, and the pocket needs to be filled; and unscrupulous, whole-hogged partisans are paid for being tools, even if they be kicked overboard when there is no further use for them. But we really hope that in future he will confine his talk to things that he knows something about, and not continue to retail "Five Black Crow's" stories, for the edification of his readers.—*Commercial Advertiser*.

FINX.—On Saturday afternoon, a fire broke out in Mr. John Wright's Waggon Factory, on the corner of William and Nazareth Streets. The wind blowing from the westward at the time, communicated the fire to the adjoining buildings on both streets, which being built of wood, ignited readily, and burnt fiercely. The fire continued to extend up Nazareth Street, and towards George St., taking in its way, two large brick buildings, and a small one, with some two or three wooden houses in the rear.—Several of the houses on George Street were on fire, but only three are rendered untenanted. There are in all 12 to 14 houses burnt, containing about 25 or 30 dwellings; but as many of these were sub-let by the occupants, in small apartments of one or two rooms, the number of families rendered homeless, must be at least between 40 and 50. The engines were, as usual, early on the ground, and the firemen worked with their accustomed energy. Six of the houses were owned by Mr. Rodden, and were partially insured; three by Mr. Wright; two of those partially burned are the property of Mr. F. O'Neil; one belonging to the widow Colburn. The remainder we could not ascertain any particulars of. We hear that Mr. Wright is not insured. This is the second time he has been a sufferer from fire. It will be recollected that the great fire of 1851 commenced in the same street, also on a Saturday afternoon (the 15th of June.)—*Sun*.

COUP DE SOLEIL.—We learn that a lock-tender at the St. Gabriel Locks, Lachine Canal, was, on Monday last, struck down by a *Coup de Soleil*, and died almost instantly.—*Herald*.

THE POTATO CROP.—We regret to notice that, in this neighborhood, the potato crop has been attacked by a new enemy, that threatens to be almost as destructive as the rot. This new assailant is a sort of caterpillar that, in a night or two, eats up the whole of the leaves, leaving the stem quite naked. Destructive, however, as the insect may be, we would think that it would not be very hard to deal with.— If the plants were sprinkled over in the evening with hot lime, we think it would put an end to their ravages; but we direct public attention to the fact, so as to have the advice of more experienced agriculturists, and we earnestly solicit information. The matter is of very great importance.—*Hamilton Spectator*.

We have been given to understand that some of the parties whose houses were destroyed by the recent fire in this city, have taken the preliminary steps to institute proceedings at law against the Corporation, for the losses they have thereby sustained, which, it is asserted were owing to a scarcity of water. The complaints on this subject are loud and bitter, and it is high time that efficient measures should be taken to protect the properties of the citizens from such wholesale destruction as was witnessed on two or three occasions lately, which might have been materially lessened, had there been that proper supply of water, to secure which the citizens are taxed.—*Toronto Colonist*.

RECIPROCITY.—The Reciprocity Treaty is done for. The Washington correspondent of the *Express* says it was rejected by the Senate in Executive Session, on Saturday, for the alleged inequality of the advantages conferred by it on the respective contracting parties, and also because it was an infringement on the privileges of the House of Representatives, which can alone originate changes in the revenue laws. No doubt the active men in bringing about this result, were the Representatives and Senators of the South, whose determination is that there shall be no reciprocity between the Free States and Canada. They seem to have been able, however, to find satisfactory, practical and constitutional reasons for their course.—*Tribune*.

BALTIMORE, JULY 6.—An awful accident occurred yesterday afternoon, on the Susquehanna Rail Road, about nine miles from this city, near the Relay. The express train from the American celebration at Andes Grove, while returning, came in collision with the regular passenger train from Baltimore for New York. There were about 2,000 persons on the excursion train, which was coming at full speed. The express train counted 14 cars, and the crash that followed the collision was frightful. It was believed over 30 persons were killed, besides 100 wounded, forty of whom are badly, and many of them fatally.

Birth.

In this city, on the 2nd inst., Mrs. Alfred LaRoque of a daughter.

Died.

In this city, on Sunday, 2nd inst., Mr. James Gunn, aged 31 years; son-in-law to Mr. Edward Coyle, Rope Manufacturer.

In this city, on the 28th ult., Mrs. P. Murphy, late of McGill Street, after a long and painful illness, which she bore with Christian fortitude, aged 34 years. At Quebec, on the 28th ultimo, after a few hours' illness, aged 42 years, John Maguire, Merchant Tailor, Champlain Street, deeply regretted by all who knew him.

At Quebec, on Thursday, the 29th ult., at Cape Cove, Mr. James McKeuna, Lumber Merchant, aged 38 years.

At Three Rivers, on the 27th ult., of consumption, after a lingering illness, Mr. William Kennefick, aged 37 years, much esteemed and regretted, and a resident of Quebec, and a native of Queenstown, County of Cork, Ireland.

FOREIGN INTELLIGENCE.

FRANCE.

The long protracted dry weather is causing general uneasiness for the state of the crops, the accounts however are of a nature to allay any serious apprehensions. The cholera has made its appearance at Dijon, and has carried off great numbers. The camp at Boulogne will be composed of nearly 50,000 men. The Paris correspondent of the Times writes to the effect that General Montebell, aid-de-camp to the King of Prussia, has left Berlin for St. Petersburg, bearing a note from his Government, seconding the demand lately made by Austria for the evacuation of the Principalities. The same correspondent says, that he has learnt, on good authority, that Russia has manifested a desire to conclude an arrangement which should have for its principal basis the evacuation of the principalities, and the establishment of the status quo, and that propositions have been made to Austria to that effect. Though such a move on the part of Russia would argue the consciousness of weakness, and a desire to get out of the difficult position in which she is with two great powers in arms against her by land and sea, with her sea-coast rigorously blocked up, and discontent and irritation among her people, yet it is not thought that it will be accepted.

GERMAN POWERS.

At Teschen, on the borders of Saxony, a Conference has just taken place between the Emperor of Austria and the King of Prussia; and though the proceedings have, as usual, been enveloped in that mystery so delightful to German politicians, they are believed to have resulted in the adoption of a policy identical with that of the Western Powers. According to the most reliable speculations, Austria has already despatched her ultimatum to the Czar, insisting upon the evacuation of the Principalities; and this summons is to be supported by Baron Montebell, on the part of Prussia. Should the Czar refuse, Austria is resolved upon enforcing her ultimatum by arms; and Prussia is already preparing for the obligations of this contingency by mobilizing a portion of her troops. That this is the position of Austria, at all events, two facts seem to indicate very distinctly. 1. At a recent diplomatic banquet in Constantinople, the Austrian interuncio, "by authority," toasted the independence of the Ottoman Empire, and declared his Government ready to enforce the principles of the Quadruple Protocol. 2. Those divisions of the Russian Army which had been advancing southward to the Danube, by Moldavia, have been suddenly arrested in their march, and ordered to confront the Austrian army now concentrated at Gallacia, the Bukowina, and Transylvania; and a still larger Russian force threatens the Austrian frontier from Poland, on the north-east.—Nation.

BALTIC.

Admiral Plumridge has been punishing the Russians. He has destroyed their dockyards at Uleaborg and Brahestad, burning 10,000 barrels of tar at one place, and 18,000 at another. He has also taken several gun-boats.

The navigation of the Gulf of Finland, under the most favorable state of the weather, is attended with difficulty, especially for ships of great draught of water. At the present time it is rendered more hazardous, from the fact of the Russians having removed the various buoys and beacons which denoted the usual channels. As an instance of one of the impediments which the enemy has thrown in the way of the safe progress of the fleet up the Gulf of Finland, it may be cited that the lighthouse on the island of Hango, which is situate at the north-western entrance of the gulf, has been pulled down, and the usual marks for vessels entering the roadsteads have been removed. Throughout the whole length of the gulf similar proceedings have been adopted by the enemy, but which, however, will not have the effect intended. By sending in advance two or three small steamers to take soundings and bearings, the large ships will be able to shape a safe course to Sweaborg, and thence to the vicinity of Cronstadt.

No further bombardment of the forts commanding Hango Udd has taken place. Their speedy destruction would have been easily effected, but attended with no advantage. The fortresses of Sweaborg mount 800 guns of large calibre, one-half of which, it is stated, could be brought to bear on any ships attempting to pass through the narrow channel to the harbor of Helsingfors. In the garrison are several thousand artillerymen, and it appears to be the opinion of those who have given the subject much serious consideration that our ships, notwithstanding their powerful armament, would make but little impression on batteries of solid granite. It is not, therefore, probable that any attack on Sweaborg will be made. But admitting that the fleet succeeded in demolishing these fortresses, the possession of the locality could not be retained without a large body of troops, a supply of whom is not provided.

The following is said to be an extract of a letter from the Baltic fleet:—

"We are occupied incessantly with exercising, sounding, and improving our charts. Admiral Napier is extremely grave, and deeply impressed with the enormous responsibility that lies on him as the commander of such a vast armament. He will not be a spendthrift of his strength simply out of bravado, but when it comes to the pinch he will not shun the extremest dangers. His plans are not known to any one, but the opinion prevails throughout the fleet that its task will be divided into a vast number of portions, and each several portion be undertaken with the entire force. The reputation of a place like Cronstadt sinks extremely as soon as a single fort is destroyed, and this depends mainly on the range of the guns. The attack on Ekness was sim-

ply an experiment. There is also a conviction prevalent on board the fleet that military support on the part of Sweden may confidently be reckoned on. In a letter quoted by the Daily News, and said to be written by an officer of high rank in the Baltic fleet, dated from Barosund, some twenty miles from Helsingfors, June 6th, we read:— "The idea of attacking the batteries of Helsingfors, Cronstadt, or Reval, appears to be quite banished. The war will, therefore, be a strict blockade. I can't see any finish to it."

The Swedish journal, the Svarskes Tidningen, of the 8th, confirms the news of the arrival of Admiral Napier in the Bay of Poskala, three miles south-west of Sweaborg. From the lighthouse, a part of the Russian fleet, composed of ten line-of-battle ships, was perceived, sheltered by the fortifications. Admiral Corry was with his division before Hango Head.

WAR IN THE EAST.

Dispatches from the Danube to the 7th of June represent the siege of Silistria as "still continuing without any important result;" and as 20,000 Anglo-French soldiers arrived at Varna five days before, an engagement has probably already taken place between the Allies and the Czar. From Varna to Omar Pasha's encampment is only 50 miles; from Shumla to Turtukai 50 more; and Turtukai is only 30 miles from Silistria. But even before the Allies reach Silistria, they are certain to have an opportunity of fleshing their maiden swords, for the roads between that fortress and Shumla are now completely blocked by the Russians. Mussa Pasha's heroic resistance will thus be not only the most brilliant but the most important episode of the war. In the Black Sea, the Russians have been compelled to abandon the Redoubt Kaleh, their most important fortress on the Caucasian coast, connecting Tiflis and the interior of Georgia with the Euxine. It was on the 18th of May that the combined squadrons summoned it to surrender. No answer being returned, two war steamers bombarded and silenced the batteries, which were then gallantly seized at a battalion of Turkish artillery. With true Muscovite tactics, the Russian General retreated, leaving the commercial city in flames.

The Circassians are now masters of all the forts and fortified places which border the coast of their country. Soukum Kaleh, abandoned by the Russians, is now occupied by the Mingrelians. Schamy has lately taken possession of Usurgit, a very important fortress defended by twenty thousand Russians, who, after great loss, were obliged to abandon it with a vast amount of provisions and munitions of war. Schamy now marches with one hundred and twenty thousand men against Tiflis, and he will then not be more than 24 hours' distance from the capital of Russian Georgia.

It is erroneous to call Marshal St. Arnaud the Commander-in-Chief of the allied forces. A certain general plan of action has been agreed on between the three generals, but each has his own separate and perfectly independent command.

DEATH OF CAPTAIN GIFFARD.—We have to record the death of Captain Giffard, of H.M.S. Tiger, from the wounds he received before surrendering his ship. He lost one leg, and was badly wounded in the other. In fact, he received several wounds whilst bravely defending his charge to the last. He was buried on the 2nd of June, with military honors. The young midshipman, who also fell by his side, was not a nephew, but a more distant relative. After the funeral, the captive crew of the Tiger, who, by the intercession of the Austrian consul, have received their pay, were to proceed to Risan; the officers are to be sent to Moscow, with the exception of the first lieutenant, who is ordered to St. Petersburg, to attend the Emperor of Russia.

RUSSIAN TOLERATION OF CATHOLICITY.—The following fact will show to what extent the Russian generals carry their fanaticism in the present war. At one of the last assaults on Silistria the Russian commander ordered the Greek Chaplains to give the Sacrament to all the soldiers. This order was executed in the morning at break of day. Two non-commissioned officers, born in Poland, having declared to the Priest that, being Catholics, they could not, without committing a sacrilege, receive the Communion from his hands, were immediately tried by a council of war, and shot.—Patrie.

THE EMPEROR NICHOLAS A M'GREGOR?—John M'Gregor, of Callandar, writes to the Scotsman, claiming the Czar as a descendant of the M'Gregors. He says, "Gregor M'Gregor had a grand uncle, who, a long time ago, was a farmer and cattle-dealer at the bridge of Turk; the said grand-uncle while there having, through no fault of his, become embarrassed in circumstances, left for England, and ultimately reached London. He was not long there when fortune smiled upon him, and to his honor be it said, transmitted money to pay the full amount of principal and interest due by him to his creditors. Some time after that the Emperor Paul had been in London, and when one day driving in his carriage through Hyde-park, observed a lady, in the bloom of youth and beauty, riding past him on a Highland sheltie. He stopped his carriage, made inquiry about her, found out who she was, got introduced to her father, and to herself, paid frequent visits to her at her father's house, was so much captivated by her beauty, accomplishments, and unassuming manners, that he offered her marriage, was accepted, and after all preliminaries were settled, was some time after privately married to her, went with him to Russia, and in due time became the mother of the present Emperor of All the Russians. The reader will wonder who this lady was; in answer, I have to say that she was none other than the beautiful daughter of M'Gregor, the Highland farmer of the Bridge of Turk."

THE WAR—APPROACHING CRISIS.

(From the Tablet.)

The accounts from the Danubian provinces seem to show that the time has at last come for testing the reality of the war which the Russian Emperor affects to sustain against the allied arms of France, England, and Turkey. Hitherto the warfare, as regarded the principal belligerents, has been confined very much to paper declarations; or to what we may take leave to term *pro forma* acts of hostility. The comparatively trifling, but, for the force actually engaged, brilliant operation, which has been called the "bombardment" of Odessa, was hardly an exception to this, nor even the later successes on the coast of Circassia. The former was undertaken solely to punish the Russians for an outrage on the law of nations committed by firing on a flag of truce, and the latter as the result of a mission, whose chief object was to pave the way for an alliance with those hardy tribes of the Caucasus who have never succumbed to the power of the Russian Czar. In the Baltic the operations have been of a still more formal nature, though exactly three months have elapsed since Sir Charles Napier left the harbor of Portsmouth in command of as fine a fleet as ever sailed from the shores of England. But the rapid movement of the Anglo-French land forces towards the Danube betokens the approaching commencement of those more stern and vigorous measures which will test at once the power and the resolution of the Emperor Nicholas. It appears quite certain that some fifty thousand French and British soldiers are by this time not only landed in Bulgaria, but actually on their way to co-operate with Omar Pasha in relieving Silistria. The Turkish general can himself bring up an equal force from his camp at Shumla, while a corps of twenty thousand men, chiefly drawn from Widdin-Kalafat, has been collected at Rustchik, and still keeps open the communications of Silistria on that, the western, side of the fortress. The greater part of the English cavalry and artillery had just reached in the nick of time, and the transports bearing them were being hurried forward with all the power of steam, and with an alacrity which showed that our generals were fully alive to the emergency, and were resolved that the honor of England should not be tarnished through the disgraceful dilatoriness of the authorities at home.

The efficiency of the Turkish artillery somewhat counterbalances the temporary weakness of the French and English in that important arm. The allied forces will be ready for the field next week or the week after at latest, and as the Russians have up to this made no impression even on the exterior defences of Silistria, that fortress may be looked on as already safe. The Russian forces will not await the simultaneous approach of three armies numbering 120,000 men, but will in part repress the Danube, and in part retire across the morasses of the Dobrudzcha.

The question then comes, what is to be done? Assuredly not to follow the Russians into their fastnesses, and to waste the lives of thousands of brave men by hardship and disease incurred in following an enemy who can retire as far as he pleases, wasting the country as he goes along, and cannot, unless he chooses, be brought to a stand by any pursuit, however vigorous. Such a pursuit would evidently be playing the game of the enemy. But, as we have said more than once, if our government are sincere in their desire to humble Russia, and matters have gone so far now that any other desire on their part would be nothing short of treason to their Queen and country, let them strike at Sebastopol; that is, as we said last week, the vulnerable heel of the Russian empire. On this subject we quote the following remarks from an important article in the Times of Thursday last:—

"We hold that the taking of Sebastopol and the occupation of the Crimea are objects which would repay all the cost of the present war, and would permanently settle in our favor the principal questions now in dispute; and it is equally clear that these objects are to be accomplished by no other means for a peace which should leave Russia in possession of the same means of aggression would only enable her to recommence the war at her pleasure. The Crimea is on many accounts favorable to the operations of the allied armies, supported by the fleets. The climate of the southern coast is said to be healthy, while that of the northern portion of the peninsula is marshy and pestiferous.

"Access to every part of the coast would, of course, be easy, for the conveyance of supplies, reinforcements, and even the heavy train of the army. The Russians, on the contrary, would have to bring the whole of their troops and supplies to the seat of war across the immense steppes of the southern provinces of the empire. Nicholas and Cherson could be blockaded so as to stop all communication by water, and, if Sebastopol were invested by sea and land, Russia has no other place of strength in the country to fall back upon. The conduct of a siege is an affair of art, which must be successful in a given time, unless the enemy can relieve the place in the interval by defeating the besieging army or by compelling it to retire. From the best accounts which have been obtained of Sebastopol, there is no reason to suppose that the land defences of the place are of a very formidable character, or that much had been done to them until the present hostilities gave the Emperor reason to apprehend an attack by European armies. The position of the town upon a cliff rising from the sea, commands to a great extent the prodigious forts which have been erected for the protection of the harbor, and their fire would probably not touch operations commenced in the rear of the place, and on higher ground. We cannot, therefore, but suppose that 40,000 men of the allied armies, supported by the fleets, would be able to keep in

check any number of troops Russia can throw into the Crimea, and we are confirmed in hoping that this is the operation resolved upon by the allied Governments by the fact that very heavy battering guns have been dispatched both from the English and French arsenals. In fact, however, breaching batteries of ordnance, for above the ordinary calibre might easily be constructed from guns landed from the ships, which have an overwhelming superiority of metal, and could furnish a battering train of extraordinary power."

SECRET NEGOTIATIONS—RUMORED ARMISTICE.

(From the Press.)

The state of affairs on the Continent is critical.—The secret negotiations which, a fortnight ago, we announced were in active progress, with the view of terminating the Turkish war, and yet saving the honor of Russia, have been brought to a successful conclusion, so far as the German powers are concerned. Austria, who claims to act as principal mediator, has agreed to propose an armistice to the belligerents preliminary to a general congress which is to settle the terms of a permanent peace. Russia has admitted that, by the change which has recently taken place in the condition of the Christian subjects of the Porte, the original cause of war has been removed. A security for these Christian privileges, which will not invalidate the sovereign rights of the Sultan, will engage the solicitude of the congress.—The free navigation of the Danube is secured by the great treaties of Vienna of 1814; and if any doubts have arisen as to the interpretation of the subsequent convention between Russia and Austria respecting especially the mouths of that important watercourse, congress will give to this document that clear intention which both parties to the convention have always desired. The treaty which prevents the ships of war of foreign nations from passing the Dardanelles was not intended to give any advantage to Russia, nor is it an act between Russia and Turkey alone. All the great powers, on the contrary, are parties to it, and one of its principal objects at the time was to rescue France from the diplomatic isolation in which she had been placed by the imprudence of M. Thiers by facilitating her European co-operation, and thus formally readmitting her to the transactions of *la haute politique*.

Where general interests are so obviously concerned, if revision became necessary a congress of the high contracting parties offers a natural tribunal.—The treaty of Kainardje is a treaty between Russia and the sublime Porte alone; but if any doubts exist between the contracting parties respecting the tenor of some of its clauses, Russia, acting according to diplomatic precedent, will not decline referring those ambiguities to the solution of a properly constituted arbitration.

Russia will mature arrangements for the evacuation of the principalities the moment that Austria and Prussia make a requisition to that effect. It is stated that in according to these overtures Russia has only expressed her willingness to accomplish a purpose from the first frankly admitted. A proposition for an armistice was made by Austria at the secret suggestion of Russia so far back as the autumn of last year, before the western fleets had entered either the Black Sea or the Baltic. If the invitation by Austria to the western powers to join in this arrangement prove unsuccessful, Germany will remain neutral until the development of events indicates its line of duty.

It is considered not improbable at Vienna that if the armistice be not agreed to, and any event occurs which draws the war out of the Greek and Slavonic limit, Russia will be invited to join the alliance, offensive and defensive, which has already been formed between Austria and Russia.

THE IMPRISONMENT OF THE ARCHBISHOP OF FREIBURG.

(From the Tablet.)

The Government of Baden have placed themselves in about as mean and disgraceful a position as enemies of the Church could well manage to do, with their means. In the extremity of their rage and disappointment, they have had the brutality, as our readers are aware, to imprison an aged Archbishop, who had resisted their injustice with that courage which appears the more beautiful when it is joined to the white hairs and trembling footsteps of extreme old age. The circumstances of the imprisonment, as will be seen from the narrative we give below, have been unusually hateful. Insult, starvation, and the misery of being watched night and day by one of the police, such were the means which the wisdom of the Baden Government suggested to tame the zeal and resolution of a Catholic Prelate. They could not seriously suppose that this would be successful. Even ordinary self-respect, if Divine grace had not been so copiously afforded him, would have taught the illustrious captive not to dishonor the closing days of a life he has spent so nobly by any act of cowardly compliance; and the merest glance at history, of which we could give a few instructive pages from the annals of our Missionary Priests in the days of Elizabeth downwards, might have taught them the same lesson. The inference is, that they simply wished to gratify their spleen and the sense of baffled hatred.

The feeling of the country has been too strong for them to persist, and after about a week's imprisonment the Archbishop has been released. It seems altogether to have been a most extraordinary exercise of arbitrary power, the Superior Court of Baden itself having, in so short an interval, pronounced that the imprisonment ordered by the Government was illegal. The facts are so scanty that it is difficult to form an opinion about it, but it is probable the Government felt themselves in a difficulty, and wished to get out of it, at whatever expense. They did not know what to do with the Archbishop, now they had him under bolt and bar, so the only remedy was to release him, which they did, as may be supposed, ungraciously

enough. They may rely upon it, they will have to yield in the long run.

The proceedings of these little governments towards the Catholic Church, are often amusing from the very depth of their littleness. This same week we read that the heroic Bishop of Lausanne and Geneva, Mgr. Marilley (whose imprisonment in the Castle of Chillon, some years ago, will be recollected by most of our readers), has given great umbrage to the council of the little canton of Fribourg, in Switzerland, by ordering the substitution of the Roman Liturgy in his diocese in place of one peculiar to the diocese. This change, as is well known, has been carried through very extensively in France, the use of the peculiar Breviaries being most inconvenient, and having no kind of merit, not even antiquity, to recommend them. The High Council of Fribourg have ordered that no funds be allowed by the parishes for the purchase of the Roman Office books! The fact is, governments of that scale afford examples of meanness and spite which one can only parallel by the proceedings, now and then, of boards of guardians in England—and, worth to say, of the magnificent Commons' House of Parliament itself; witness the denial of a paltry £500 for the spiritual relief of the co-religionists of the men, without whose swords and life-blood England could not stand against Russia for a day.

The following narrative is compiled from various numbers of the *Univers* :—

At five o'clock in the evening of May 22nd, three government officers of Baden—viz., M. von Senger, the *stadtmann* or principal magistrate, accompanied by the Registrar, Widmann, and the Commissary of Police, Meonler, made their appearance at the palace of the Archbishop of Freiburg, and commenced a search for papers, the object being to implicate his Chaplain, the Abbé Strehle, in which, however, they failed, as no documents were found to compromise him. They then retired, but came back at seven o'clock, and subjected the venerable Archbishop to an hour's examination, which was conducted by M. von Senger, with extreme discourtesy, and even insolence. It chiefly turned on a decree lately put forth by the Archbishop on Ecclesiastical property, in opposition to the nefarious proceedings of the government. At the conclusion of the examination they informed the Archbishop that he was to consider himself a prisoner in his palace. When the aged Prelate received this intimation, he said—"I thank God that I am judged worthy to suffer for the liberty of the immaculate Spouse of Jesus Christ; my only sorrow is to think that my holy Church will be a prey to tyranny, since they are closing the lips of him who has the charge of defending it." It appears it had been a question whether to send him to Rastadt, but the Governor of that place represented to the government the danger of the Austrian troops receiving the holy Prelate with an ovation; they, therefore, prudently decided against sending him thither. The fortress of Kislau, near Heidelberg, was then chosen as the place of his captivity, and it was only on the unanimous declaration of the medical men that it would be equivalent to sentencing the aged Archbishop to death, that this idea was given up. He was accordingly imprisoned in his own house. A commissary of police was stationed in his very apartment, and it required the prayers and entreaties of the servants of the Prelate before this officer had the common humanity to withdraw into an adjoining room. Two gens d'armes were posted at the door of the Archbishop's rooms, and no one was allowed to enter without being accompanied by one of them, and without being searched on leaving the place. We should not give an adequate notion of the brutality shown by this "civilised" government of Baden, if we did not add that the venerable Prelate, an old man of eighty years, was not even allowed to leave his room for the necessities of nature without being followed by a gens d'arme. On the following day he was kept without food, in spite of the remonstrance of his Chaplain, from eight in the morning till five in the evening, till the poor old man fainted from exhaustion.

Whilst all this was going on, of course the Ecclesiastical business of the diocese was at a stand-still; all letters sent to the Archbishop were opened, and the government took measures in various parishes to get possession of the archives. The Catholics of Baden showed the deepest sympathy with their holy Prelate, and the bells and organs of all the churches were silent, except in a few places where the former were rung at the usual intervals by order of the government. Some touching instances of the affection of the people are mentioned, one of them that of a little girl bringing two rose-plants to the Archbishop, and afterwards going to the cathedral, which is close to the place, to pray for him. She had scarcely knelt down before an agent of the police seized her, and took her away to be interrogated and searched.

On the 26th the government despatched a Councilor of State, M. Brunner, to Rome, to endeavor to justify to the Holy See the measures they had taken in this conflict. That they feel themselves obliged to send an envoy at all, shows in how completely false a position they must be.

The Abbé Kastle, Vicar of the cathedral, and several students, who signed a protest against the imprisonment of the Archbishop, were next arrested. On the 27th the Archbishop was subjected to another examination, which lasted four hours, and throughout which he confounded his persecutors by his presence of mind, and the energy and precision, and at the same time the moderation, of his replies.

The government seem to have felt that they had gone as far as they could with safety, for on Monday, the 29th May, the Hofgericht, or Superior Court, assembled at Freiburg, delivered a judgment by which the imprisonment of the Archbishop was declared to be illegal. His advocates, Messrs. Schmitt and Lamcy, were both Protestants.

On the following day, May 30th, at half-past four in the afternoon, the magistrate, M. von Senger, announced to the Archbishop that his captivity was to cease that evening, adding—"The government hopes that you will now keep yourself quiet, at least till the negotiations with Rome are terminated." The Archbishop replied—"I will continue to act as I have done up to the present time, unless the Holy See orders me to pursue a different conduct." The Abbé Kastle and the students who had been arrested were also set at liberty.

On May 31st, the last day of the Month of Mary, during which many fervent prayers were addressed to the Help of Christians, all the bells in the churches of Freiburg were set ringing, having been silent for the Divine Offices ever since the arrest of the venerable Confessor of the Faith.

FROM NEW BRUNSWICK.—PROTECTION FOR THE FISHERIES.—DESTRUCTIVE FIRE.—Late New Brunswick papers announce the following force for the protection of the fisheries this season:—Brig *Daring*, 12 guns, Commander Napier; steamer *Buzzard*, 6 guns, Commander Dobie; Canadian steamer *Dorris*, 2 guns; Government schooner *Daring*, 2 guns, and two hired schooners; the *Alice Rogers*, and *Sarah Adeline*, of 2 guns each. The Nova Scotia Government advertises for another schooner. A fire occurred at St. John's, Newfoundland, on the 2d ult., which destroyed 60 tenements.

THE GREAT NAVIES OF THE WORLD.—We find in our Exchanges a table showing the extent of the five navies in the world. It purports to come from a pamphlet published by an intelligent American naval officer, and is doubtless correct, or nearly so. Here it is:

Vessels of War.	No. of Guns.
England,	667
France,	13,330
Russia,	7,144
Holland,	5,896
United States,	2,319
	2,029

The same writer says:—"I find from the British Navy List of 1852, that the Government of Great Britain had 480 war vessels, besides those employed for harbor and coast defence, of which there are quite a large number. They do not, according to my computation, amount to quite so large a number as that stated above. But since the list was prepared, an addition has been made, in view of the Russo-Turkish war, which would doubtless, make the number as great as that stated above. Great Britain has now, according to a statement in an English paper, two hundred and two steam vessels of war, or fifty-five thousand three hundred horse power.

According to our last navy Register, the United States has two thousand one hundred and fifteen guns, instead of two thousand and twenty-nine, as stated above. It is clear that the United States, with a commerce and tonnage equal to that of Great Britain, has only about one-eighth of her naval force. This is too great a disparity. What would she do against England and France combined?"—*N. Y. Journal of Commerce*.

THE CITY OF GLASGOW.—The *Jersey Blue* has the following affecting story connected with the probable loss of this noble ship.

"During the latter part of our career in the Philadelphia post office, we became acquainted, among the mass of human beings whose face appeared daily at the general delivery window where we were stationed, with an intelligent, happy-looking Englishman, of about forty-five years of age, who came frequently to inquire for letters from home. He was a man of pleasing manners, and evidently had been well educated and accustomed to the refinements and elegancies of really good society. Being a stranger on our shores, he was glad to avail himself of an opportunity of conversing with us, and spoke freely of his past, and hoped for future. He had come over to Philadelphia, bringing with him a little son apparently about twelve years of age, to select a residence for the rest of his family which he had left in England, and to make all arrangements necessary to their comfort when they should arrive. He had accomplished this—had taken and furnished a house in Philadelphia, and was expecting letters from his wife informing of her sailing with their children in the steamer *City of Manchester*.

We handed him a letter.—It spoke of her expectation to sail in that steamer, and he went away with such glad anticipations as might be supposed to fill the heart of a husband and father so long absent from the wife and children whom he soon expected to meet and embrace again. A few days passed, and another foreign mail arrived, and with a letter to our friend from his wife, saying that she had not been able to make her arrangements to sail in the *Manchester* but that she should certainly sail in the *Glasgow*. Some time after they embarked in this ship and now he was unspeakably happy with the almost certainty of seeing his wife and children in a very few days, for the New York mail steamers generally make the passage but a few days sooner than our screw steamers. Soon he, with many others, commenced going down every day to Queen street wharf to look for the incoming steamer.

But who shall speak of the horrors to come? Day after day did he, with many others on that sad walk, go down to the wharf and strain his vision to descry among the numerous vessels down the river, the anxiously expected steamer. We saw him when the vessel had been some thirty days out and were startled at his appearance. The plump happy-seeming face of one month before, was haggard, as the face of Death, the eyes that so shortly before we had seen dance in the light of inward joy, were bloodshot, wild, and glaring upon us with a maniac expression. He walked mopingly away, but his face haunted us still. A few days after this a steamer arrived, bringing the report that a vessel somewhat resembling the *Glasgow* had been seen off the Bahamas; this report brought him to us again. Oh how that false hope had brightened his countenance! His eyes had regained their expression of intelligence, and he clung to his baseless hope, as a drowning man to a straw.

We left the post office a few days after this. Yesterday we inquired after this wretched man and was told that he had been for some time in the Lunatic Asylum, a raving maniac. May God reward in eternity!

Mr. Lucas, M.P., tells the following anecdote in the *Tablet*:—"Two years ago at the private view of the Royal Academy the late Sir Charles Napier was introduced to Cardinal Wiseman, and the conversation almost immediately turned on a picture representing one of Sir Charles's Indian battles, which hung before them, and about which the Cardinal asked some questions. Sir Charles almost immediately and rather abruptly gave the conversation another turn by the following exclamation:—"By-the-by, Cardinal Wiseman, your religion is shamefully ill-treated in India. I have been ashamed of the profuse thanks that have been given me by Catholics for some endeavors to render them the commonest justice. I have made repeated remonstrances on this subject, but I am sorry to say they have been very little attended to. The time is coming, when we shall require the union of all classes for the safety of our Indian empire, and I am sorry to say that everything is being done to break them into parties by injustice."

ARGUMENTS FOR THE BOW AND ARROW.—Bows and arrows, Franklin said, were good weapons, and not wisely laid aside—first, because a man may shoot as truly with a bow as with a common musket; secondly, because he can discharge four arrows in the time of charging and discharging one bullet; thirdly, because his object is not obscured from his view by the smoke of his own comrades; fourthly, because a flight of arrows seen coming upon them terrifies and disturbs the enemy's attention to his business; fifthly, because an arrow sticking in any part of a man disables him until it is extracted; and, sixthly, because bows and arrows are more easily provided everywhere than muskets and ammunition. 30,000 Frenchmen fell at Cressy, mostly pierced by the arrows and bolts of the English and of their Genoese auxiliaries.—*Household Words*.

PITCH INTO NICODEMUS.—A celebrated character of the State of New York, holding a high post in the law, was lately taken ill and confined to his bed for several days. His wife who is an angel of a woman, (as wives generally are,) proposed to read for him, to which he readily assented.

"My dear, what shall I read?"
 "Oh, I don't care much what, anything you please."
 "But have you no choice, dear?"
 "None in the world, love; please yourself."
 "Shall I read a chapter or two out of the Scriptures?"
 "Oh, yes, that'll do very well."
 "But what part of the Scriptures shall I read?"
 "Any part you like, love."
 "But, dear, you must have some choice, some little preference, we all have that."
 "No, I have none in the world, dear; read any part you like best."
 "But I would rather please you, dear John, and surely you will have a preference."
 "Well, well, dear, if you will please me, then pitch into Nicodemus."

All the papers—and they are sustained by medical authority—in view of the halting advance of the cholera, affirm that "chloride of lime cannot be used too freely in sprinkling the gutters and all places emitting unsavory smells. A solution of copperas is an excellent article to throw into cess pools, as it prevents the escape of noxious gases."

IT DOES NOT PAY.—All apostates are moved to leave the church by pride, vanity, avarice or lust. When they do not get what they bargained for, they begin to see their folly. It appears that one or two apostates, about whom some noise has been made, have declared to their tempters that if the promises made to them be not fulfilled, they will go back to Popery. Poor souls.—*Boston Pilot*.

DERANGEMENT OF THE LIVER, Is one of the most common, as well as the most formidable of diseases known to American physicians. It had for years attracted the closest attention of the medical faculty in all parts of the United States, and yet up to the time of the discovery of Dr. M'Lane's great Specific, it was almost beyond the reach of medical skill. Thousands had perished without even a hope of relief, and although thousands may yet be destined to feel the direful effects of this most complicated disease, it is now, thanks to the research of Dr. M'Lane, most completely brought within the scope of medical control. The proprietors of the Liver Pills feel confident that they offer a remedy which has been fully tested by time, and which has never failed of success when fairly tried.

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