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CATHOLIC CHRONICLE

VOL. IV.

MONTREAL, FRIDAY, JULY 28, 1854.

NO. 50.

PASTORAL LETTER OF THE FATHERS OF THE SECOND PROVINCIAL COUNCIL OF QUEBEC.

BY THE MERCY OF GOD AND THE GRACE OF THE HOLY APOSTOLIC SEE, ARCHBISHOP OF AND BISHOPS OF QUEBEC.

To all Clergymen, to the Religious Communities of both Sexes, and to all the Faithful in the said Province, Greeting and Blessing in the Lord.

For the second time, Dearly Beloved Brethren, the Bishops of the Ecclesiastical Province of Quebec have met in Provincial Council, to deliberate on the spiritual interests of the Churches which Divine Providence has committed to their pastoral solicitude. While to each individually is entrusted the government of a precious portion of the vineyard of the Lord, there are yet stated times and occasions when we are bound to assemble for the purpose of uniting our efforts, and of organising and directing our means of defence, that we may the more effectively repel the assaults of the common enemy, ever directed against the Kingdom of God on earth. On us, in our capacity of servants of the father of the family, devolves the sacred obligation of extirpating out of his field all noxious weeds, of sowing in it the good seed, of cultivating it with care, and of irrigating it with our sweat, that it may yield abundant fruits of life and salvation.

Impressed with the truth of the words of the Royal Prophet: "Nisi Dominus custodierit civitatem frustra vigilat qui custodit eam" (Psalm cxxvi).—"Unless the Lord keep the city, he watcheth in vain that keepeth it," convinced, that, unassisted by the wisdom of the Most High, our labors and vigils must prove sterile and without any salutary result, we, as in duty bound, in the first place, addressed our humble supplications to the Author of every gift and of every grace, to draw down his blessings on our deliberations. We were not unmindful of you in our prayers, Dearly Beloved Brethren, but fervently begged: "That the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him: the eyes of your heart enlightened, that you may know what is the hope of his calling, and what are the riches of the glory of His inheritance in the saints." "Ut Deus Domini nostri Jesu Christi, pater gloriae det vobis spiritum sapientiae et revelationis, in agnitione ejus, illuminatos oculos cordis vestri, ut sciatis quae sit spes vocacionis ejus, et quae divitiae gloriae hereditatis ejus in sanctis."—(Ad Ephes. I. 18.)

Assembled together in the Sanctuary dedicated to the Blessed Virgin Mary, we raised up our voices and hearts to her; and begged that she would condescend to present our petitions to her Divine Son, and also that she would be herself the appointed Keeper of this portion of the Vineyard of the Lord. (Cant. of Cant. 1. 5.) Thus placed under the august protection of the Mother of Jesus, and in presence of the Sovereign Judge, to whom we shall have, one day, to render an account of our Stewardship, we have endeavored to inquire into the evils which afflict our flock, and the dangers which threaten them; our attention has been directed to discover the means of raising up those of our sheep which had fallen, of strengthening the weak ones, and of preserving such as were in the full enjoyment of health and vigor. (Ezech. XXXIV. 16.)

We have, dearly beloved brethren, contemplated with dismay, the unceasing and powerful efforts which the spirit of darkness has resorted to, in order to seduce and to lead youth into the paths of perdition, by inspiring them with contempt for parental authority, and with the desire of submitting to no other control or guidance than their own forward inclinations.—We therefore exhort you, Christian parents, carefully to preserve your children free from this spirit of insubordination so fatal in its consequences, and to accustom them from their infancy to the salutary yoke of obedience. Teach them to respect your authority by never acting on the whim or caprice of the moment, but at all times under the influence of the law of God, which enjoins on all children due honor and obedience towards their parents. Place before their eyes the example of Jesus obeying and submitting humbly to Joseph. Be yourselves their models, rendering to God what belongeth to God, and to Caesar, what belongeth to Caesar. Let the parental house be a school of order, of virtue, and of faith, where, by the practice of obedience to their parents, and the imitation of their examples, they may learn to love God, to fulfil their duties towards their superiors, to become dutiful children of the Church, and useful members in society.

By thus directing your efforts to impart to them, in the bosom of the family, a thorough Christian education, you will beforehand fortify them against external dangers, and prepare them to benefit by the lessons they will receive at school. For the welfare of our country as well as for the advantage of our

Holy Religion, it is of the highest importance, that the education of our Catholic youth should be thoroughly practical, and grounded on sound doctrine. With respect to knowledge and information, they should be placed on a footing of equality with our brethren who have not the happiness of professing our holy religion. We therefore earnestly entreat you, dearly beloved brethren, to provide for your children the blessings of an education adapted to the exigencies of their intelligence and condition, that by the reading of good books, their minds may be enlightened, their hearts confirmed in virtue; and thus duly qualified to fulfil with fidelity their respective duties of Christians and citizens.

However, great precautions should be taken in the selection of schools, so that your children be only confided to teachers who combine sufficient information with a regular and Christian conduct. The fatal consequences arising from the negligence of parents with respect to this point of vital importance have been too many, in after years, a fruitful source of bitter and unavailing regret. The examples and language of a teacher ever leave, on the minds of his pupils, deep and lasting impressions for good or for evil. When the teacher is imbued with the spirit of religion, when his conduct and deportment are regular and virtuous, his pupils will be naturally led on to virtue by his instruction and example. But if he is dissatisfied, if his words are unworthy of his noble mission, you may be certain that many of his pupils will, one day, deplore the baneful effects of the education they shall have received at his hands. The seed of evil falling on a virgin soil will not always yield its fruits instantaneously; it may, checked by the influence of Christian parents, remain buried in the bottom of the heart, in a state of torpor and apparent death, but whenever a favorable opportunity is afforded, the evil impressions hidden in the young heart will sprout forth, and display their noxious fruits to the astonishment of a whole Christian family.

In the meantime, if fathers and mothers are in duty bound to carefully remove their children from Catholic schools, where due security for faith and morals are not to be found, they have reason to be still more on their guard with respect to those schools, where indifference in matters of religion is openly avowed and sedulously carried out, they have still greater reasons to fear Protestant schools where corrupt translations of the Word of God are placed in the hands of youth; where the young mind is induced to frame for itself a code of faith and morals from the cursory inspection of a few texts of Scripture; where every day and under various forms of sophistries, the Christian scholar hears the sacred principles and dogmas of his faith assailed, before he has had sufficient time to learn them or to understand them. What must be the result to his faith from his attendance on such schools? A strange and promiscuous confusion in his religious ideas, followed by a desolating and systematic indifference in matters of faith. Oh! we beseech you, dearly beloved brethren, if you feel the slightest solicitude for the salvation of your children, do not expose them to the disastrous effects of doubt and infidelity by permitting them to enter those schools where they will be taught to call into question the most positive dogmas of revelation.

You cannot justify such conduct by any reason or excuse whatever, for were even those institutions superior in merit to Catholic Institutions, still Faith is a blessing which is to be preserved at every cost, and to be prized above all temporal advantages; and besides, our elementary schools are not inferior to the Protestant schools, and as to our Institutions of a higher order, we do not see in those of our separated brethren any excellence or merit which could call on our part for either regret or envy. Side by side with their best Colleges in the Provinces and even with those of the neighboring States, we may rank with honor our Catholic Seminaries; and, thank God, we can presently offer to the studious youth an institution which opens under most favorable auspices, namely, the University Laval, on which we invoke the choicest blessings of the Spirit of Light.

But when you shall have procured a Christian education to your children in their early age, all is not done, your task is not accomplished; you will still have to provide them with the means of increasing and developing the rudiments of learning acquired at school, that, with prudent discretion, they may contribute not only to improve their material interests, but especially their spiritual advantage. To diffuse elementary instruction without rendering it progressive and beneficial, would be not only useless, but even dangerous; to attain this happy result, nothing will be found more conducive than the establishment of parochial libraries. Many parishes are already in the enjoyment of this advantage, and wherever parochial libraries have been founded on Catholic principles, they have yielded the most abundant and salutary fruits, not only by reason of the useful know-

ledge which is thereby diffused, but also because they afford a fresh and ever interesting fund of innocent and diversified amusements, appropriate to different ages and conditions. The time spent in such agreeable and useful reading would probably be dissipated in dangerous and coarse diversions, calculated to deprave the heart and to weaken the mind. To such libraries you can resort, with all confidence, for you will not be exposed to meet with those immoral and anti-religious works which libertinism and irreligion scatter abroad with such profusion. With the intention of introducing destruction and desolation into the bosom of the Church of God, the spirit of darkness has endeavored to poison science at its fountain head, and his wiles and temptations have so far been successful, that a great number of Christians find a principle of death in one of the most noble gifts, after the gift of speech which God has made over to man. Immoral and obscene books, pamphlets laden with abominations and blasphemies, newspapers fraught with impiety and insults to religion, and to the most sacred principles; such are the infernal productions which the devil wrests from the noble art of printing, and which he sows broad-cast in the midst of our cities and even into the bosom of our country parishes. We have certainly reason to praise and thank God that, in our country, the greater proportion of which is so eminently Catholic, the efforts and attempts of the spirit of evil have hitherto failed. However, being now forewarned of the presence of the enemy in our midst by his multiplied attacks, you should be always on your guard, and use the greatest caution and prudent circumspection in selecting the books and newspapers, whether destined for your own private reading or for circulation amongst your family. Do not allow yourselves to be imposed upon by the specious and deceitful garb, under which they oftentimes lurk; and before you introduce into your houses, books of a doubtful nature, consult the experience of persons who are prudent, enlightened, and qualified to detect the wiles of the spirit of lies.

Amidst the numerous subjects of anxiety pressing on our minds on account of the dangers threatening the welfare of our Churches, we have derived a great satisfaction, from the reflection that one of the most potent and fruitful causes of woe and crime has been considerably checked; we allude to the dishonorable vice of intemperance, the destructive consequences of which have involved whole families in misery and ruin, and destroyed so many precious souls, redeemed by the blood of Jesus.

Thanks to the Father of Mercies and God of all consolation, the earnest preaching of the Ministers of the Lord have succeeded in stemming the overwhelming torrent of drunkenness, and in some parts of the country, almost entirely driving it out of the parishes. Associations organized for the purpose of waging war with this monster, and resting on religion as on a solid foundation, have succeeded in rescuing from vice and restoring to virtue many wretches who had gone astray under the infatuation of this fatal passion. By persuasion, by example, by prayer, they have healed wounds hitherto deemed incurable, and have restored peace and comfort in the midst of families distracted and desolated by the ravages of the soul fiend. But let us not flatter nor deceive ourselves with hopes of a thorough and complete victory over the insidious enemy we have to deal with. The deadly conflict between good and evil will hold out to the consummation of time; it is only by unwearying perseverance and unrelenting fidelity, that the children of Christ will maintain the good cause, and finally triumph over their enemies. The demon of intemperance, though but lately prostrate and defeated, is struggling anew to rear his standard and to lay hold again of the victims rescued from his thralldom. The taverns which have of late multiplied over the land no longer satisfy his rage; obscure dens eluding the vigilance of the law, where intoxicating liquors are sold without licence, have been established in many places, and occasion the most deplorable excesses. This flagrant violation of a law framed to protect public order and morality demands the most vigorous repression and we feel in duty bound, to declare that those who follow this illicit and ignoble traffic, are unworthy of being admitted to the Sacraments of the Church, as long as they continue to afford a cause of offence and scandal to their brethren.

When you consider the efforts he employs to annihilate the work of regeneration so auspiciously commenced, you will feel that the active concurrence and co-operation of the friends of temperance and order are imperatively required to sustain the triumph of the good cause, and we are fully confident that, in any emergency, they will be found ever ready and effective. Already the Society of the cross rearing aloft the instrument of the victory of Jesus over the devil and death, has learned to wield this powerful arm against the enemies of salvation, and more particularly against the vice of intemperance. The

triumphs of this Society have been so multiplied and so remarkable, wherever it has been established, that we would feel deeply gratified to see its influence extended throughout the length and breadth of this Province. Wherefore, we do invite you, all ye faithful committed to our care, to enroll your names, and to join the ranks of the soldiers of the Cross, that we may all unite to destroy one of the most dangerous enemies of Society and Religion.

With the view of supporting the members of the Society of the Cross, and of giving a proper direction to their laudable efforts, we would wish to extend throughout the Province, the circulation of a paper, called the Annals of Temperance, founded a year ago, at Montreal. This pamphlet, called into existence and patronized by the ecclesiastical authorities, has for its object the propagation and defence of temperance, and it relies solely on the arms furnished by reason, experience, and religion. When once it would be circulated throughout the country, it would serve to connect and unite the most remote districts of the society, to preserve feelings of charity and fidelity amongst the members, and to impart unity and co-operation to their views and efforts.

Such are the counsels and directions which we have deemed important to be given to you, for the common advantage of all the dioceses of this province, and for the fulfilment of our pastoral charge. For to us has been given the injunction to preach the word, to urge in season and out of season, to reprove, to entreat, to rebuke; and woe to us if we do not openly publish the truth.

And now, dearly beloved brethren, to conclude in the words of the Apostle St. John, "We beseech you not as writing a new commandment to you, but that which we have had from the beginning, that we love one another. And this is charity, that we walk according to his commandments. For this is the commandment, that as you have heard from the beginning, that you should walk in it. Look to yourselves that you lose not the things you have wrought; but that you may receive a full reward." *Et nunc rogo te non tanquam mandatum novum scribens tibi, sed quod habuimus ab initio ut diligamus alterutrum. Et hoc est charitas ut ambulemus secundum mandatum ejus. Hoc est enim mandatum ut quemadmodum audistis ab initio in eo ambulemus. Videte vosmetipsos ne perditis quae operati estis, sed ut mercedem plenam accipitis.* (2 Epist. cap. 1, vers. 5 and 7.)

This our present pastoral letter is to be read and published at the prone of all the churches of this province on the first day after its reception that the public service is celebrated, and in chapter in all religious houses.

Given at Quebec, under our hand and the seal of the archdiocese, and the counter signature of the secretary of the archbishoprick, the day of Pentecost, one thousand eight hundred and fifty-four.

- † P. F. ARCH. OF QUEBEC.
  - † IG. BISHOP OF MONTREAL.
  - † PATRICK, BISHOP OF CARRHA, ADMIN. OF KINGSTON.
  - † J. C. BISHOP OF ST. HYACINTHE.
  - † JOS. EUG. BISHOP OF BYTOWN.
  - † ARM. FR. MA. BISHOP OF TORONTO.
  - † THOMAS, BISHOP OF THREE RIVERS.
- By Order of their Lordships,  
EDMOND LANGEVIN, Pst. Secretary.

PHASES OF PROTESTANTS.

(From the Glasgow Free Press.)

What a strange incongruous thing this Protestantism is!—how indefensible, how inconsistent, and how contemptible. In every movement of Church or State it is warring against principle, morality, and gospel—clamoring for freedom of conscience, yet assuming to be constituted the sole pledge of faith; even to the persecuting of those who differ from it. It means certain parties who happen to hold political power, without any fixed principles of liberal doctrine. Of this squad are the Whitesides, the Walpoles, the Spooners, the Shaftesburys, &c., &c.—men who disagree one with another, as to any fixity of principle in the Church, who each makes his own Bible faith, and who agree in nothing but to obstruct Catholicism in every stage, whether it be in the education of youth at the colleges, the supplying spiritual aid to the army, and navy, or the poor houses, houses of refuge, or the jails—in whatever form the Catholic appears to alleviate the spiritual and corporeal miseries of the people, in steps the Protestant to demand Parliamentary powers to obstruct and annoy.

Let any one read the senseless jargon put forth on these occasions, in and out of Parliament, which they gather together to justify their odious and unprincipled attacks upon a Church whose basis they are obliged to acknowledge to be as immovable as the changeable and immoral. Can they not discover



the fact of a shower of rain having fallen; and to the... her coachman, who returned to Rathronan House for a covered car, may attribute her escape from being borne away by her disappointed admirer.

NEWSPAPER DEBTS.—Before the Assistant Barrister at the county Limerick Quarter Sessions, on Monday, July 3, Mr. Conahan, proprietor of the Munster News, sued Mr. John Ryan, of Trough, near Kiltinnan, for £6, amount of three years' subscription.

GREAT BRITAIN.

CONVERSIONS AT STONE NEWINGTON.—It gives us extreme pleasure to record the conversion to the Catholic Church of the Rev. T. A. Pope, incumbent of S. Matthias, Stone Newington, England, who resigned his preferment on Friday, June 30, upon the ground of his submission to the Church.

THE STRIKE OF CATHOLICS.—It is so consistent with the British idea of religious liberty, to keep the religion of Catholics in a state of continual siege.—Mr. Spooner's latest coup upon the Papacy was an attempt to have the Mayoath Grant of £30,000 removed from the Consolidated Fund to the annual estimates, under the provisions of the new bill now passing through Parliament.

mosity. That his object was to get rid of the grant altogether; this benevolent senator did not condescend to deny. "It was impossible that the grant could do any good; and he did not think it proper that a Protestant union should be called upon to pay for the idolatry of others."

ESTABLISHED CHURCH.—Archdeacon Wilberforce has thrown down the gauntlet to the Hull clergy, and challenged them to bring him into the Ecclesiastical Courts, if they think his doctrines on the Eucharist heretical. However, the Hull clergy do not seem inclined to take up the gauntlet, because they "cannot conceal from themselves the fact that they (the ecclesiastical laws) are less definite than might be wished."

THE "MISSION OF THE HUNDRED."—There is much difference of opinion in Evangelical circles in London, as to the wisdom of a renewed "Mission of the Hundred." The Dissenting denominations, by whom the first experiment was originated, seem to question the propriety of a second attempt. The Patriot says:—"It is not only a question, whether the repetition of such experiments every summer is the best way of seconding the labours of the ministers and missionaries who are always on the ground, but it is also a question, how the interests of existing societies for missionary purposes, at home, in the colonies, or in foreign lands, would be affected, should the practical result of the Evangelical Alliance be set in motion a series of evangelising operations analogous to those which, by way of experiment, have been first attempted in Ireland."

The following, from the Clerical Journal are somewhat curious:—"Wanted, a Title for Holy Orders.—A Gentleman, unmarried, who has been a Dissenting Minister, is earnestly desirous of obtaining a Title for Holy Orders. As the Bishop of Exeter has kindly consented to obtain him Deacon in the event of his being able to meet with a Title, that diocese will be preferred. He can produce most satisfactory testimonials from the parish in which he resides; and, having had much experience in parochial work, he is willing and anxious to devote his whole energies to the service of God in the Church of England. He has a loud voice; and is not afraid of any amount of hard work. Stipend, though important, yet not a primary consideration. Address, 'A. B.,' 15 St. David's-hill, Exeter, London."

THE STRIKE AT PUXTON.—Messrs. Richardson and Whitworth, the secretaries of the associated masters, in a report on the above strike just issued, estimate the loss of the employer during the 36 weeks at £165,000; of the operatives on strike, £250,000; of the contributors to the working people's strike fund, £97,000; to shopkeepers, £21,250; making a total loss to the community of £533,250. [The only injury sustained by the community, comments the Liverpool Journal, was indirectly through the injury done to individuals. There was not less cotton spun or exported in consequence of the strike, and the foreign trade of the country suffered no abatement. If less work was done in Preston, more was necessarily done in other places. When will newspaper writers cease to publish nonsense?]

MORE TROOPS FOR THE EAST.—By the London Observer of the 4th instant we learn that the following regiments were ordered to embark immediately for Turkey, to reinforce the British army in the Black Sea:—"2nd Dragoons (Scots Greys), 4th Light Dragoons, 20th Regiment of Foot, 21st, 34th, 46th, 63rd, 1st Battalion of the Rifle Brigade. Every one of these regiments is prepared and ready to embark at a day's notice. Each regiment of infantry will embark 1,000 rank and file, besides officers, non-commissioned officers, drummers, band, &c. The rifle battalion will be 1,200 rank and file. The infantry will form a fourth division, with a general and two brigadiers, the latter to be selected from the senior colonels of the regiments. No general of division is yet appointed. It is not unlikely that Sir George Cathcart (who is daily expected) may arrive from the Cape of Good Hope in time to take the command. The whole of the troops will go out in steamers, and will proceed direct to the Black Sea, without making any stoppage by the way. The Himalaya, which has just returned to Southampton, in eleven days from Yarna, whither she had carried the 5th Dragoon Guards, with 320 horses and some 500 infantry, is now quite ready to convey another cavalry regiment, horses and all, and a large portion of infantry besides. The other cavalry regiment will probably be taken out in the new steamer of the Peninsular Company, which had just been tried in the Southampton waters, and ordered to be fitted out for the conveyance of horses. The 2nd and 4th Dragoons will not be formed into a separate brigade, but will be added one to each of the cavalry brigades already with the army. The two cavalry brigades in active service will then consist of five regiments, instead of four regiments each. The entire British land force in the Black Sea will now consist of something like 30,000. Before this last addition there were thirty-one regiments, besides artillery, staff commissariat, &c. Each of the infantry regiments is now, at least, 1,000 strong. Last week 450 men and 12 officers of the Guards were embarked to reinforce the three battalions at Yarna, 150 men to each battalion, to bring them up 1,000 men each."

The soldiers' wives who have followed their husbands to the camp at Yarna, complain of being unfeelingly, indeed, inhumanly treated. They have no tents, no quarters, no conveyances. They are not even recognized as the wives of the soldiers. The married women of the 5th Hussars are especial objects of their cruel disregard.

The Scotch militia are to be called out for training at the end of August. The officers have received circulars from the adjutants of the different regiments, requiring them to be prepared to join and do duty.

FEAROUS O'CONNOR'S SISTER.—After the disposal of the night charges, which were very numerous, a gentleman, whose name did not transpire, introduced to the notice of the sitting magistrate, Mr. Broughton, a middle-aged respectably attired female, of torn appearance, whom he stated to be the sister of Mr. Feargus O'Connor. The lady, under feelings of much emotion, said that she was now residing at Bayswater, and that at the present period in extreme distress.—Her name was Harriett Bernard Brown O'Connor.—Her brother, upon whom a commission de lunatico inquirendo had been held, was confined at a house in Cl'wick, and in consequence of his being improperly detained there, as he was in his proper senses, and "as quiet as a lamb," she was reduced to the lowest state of poverty, inasmuch, as he was thereby kept out of property to which she was entitled. She was willing to release her brother, and have him under her care, and but for the trickery and chicanery of certain lawyers in the matter, her object would, no doubt, ere this have been attained, and she would have been in such a position as to have rendered it unnecessary to come forward, as she had been compelled to do, with a tale of distress. Mr. Broughton, to whom numerous letters, one of them from the Rev. Baptist Noel—were handed by Miss O'Connor, had some conversation with her in the clerk's office, and our reporter understood that the worthy magistrate afforded to the lady some pecuniary assistance, which he felt satisfied, she so much needed.—London Paper.

Amongst the "wares" recently sent out to Melbourne, a Liverpool firm shipped a cargo of collins of different sizes, fitting into one another like pill-boxes.

UNITED STATES.

Cholera is raging at Chicago. The Western Tablet of that city mentions the deaths of four Sisters of Mercy in the Convent of Mercy. The names of these religious were Mother Agatha (Margaret O'Brian)—Sisters—Mary Bernard Hughes—Mary Louise Connors—and Sister Mary Veronica Hickey. "The death of Mother Agatha," adds our cotemporary, "leaves now but one, namely Mother Vincent, of the original band of Six Sisters, who founded the Order in this Diocese."—Requiescant in pace.

The corner stone for a new Catholic church in Lykenstown, (Bear Gap), Dauphin county, Pa., was laid on Sunday, July 2d. This is the third church which has been commenced, and the corner stone laid by the Rev. Mr. Eagle, the zealous Pastor of that district, although the Rev. gentleman has been but two years on the mission.

During the past week, three Protestants of this city, on their death-beds, sent for Catholic clergymen, and were received into the Church of Christ. Thus, in the days of persecution does God make amends to his Blessed Spouse by these triumphs of grace.—Cincinnati Telegraph.

Three conversions of the same kind took place here, during one week, in a parish of this city.—Ed. Boston Pilot.

An attempt was made to burn the Catholic Church in Clinton, Ms., last Friday. The fire was extinguished before any damage was done. A reward of two hundred dollars has been offered by the Selectmen for the detection of the rascal who did the deed.

A private letter from Chicago, according to the Gazette, states that nearly 6000 persons have left that city within a week, so great is the fear of being attacked by the cholera.

The St. Louis Republican publishes a list of steamboat disasters, during the first half of the year, which is unparalleled by any period of the same length of time in the history of navigation on the waters of the West. The number of accidents, caused by collisions, fires, &c., is considerably over one hundred, involving a loss of little short of \$2,000,000 of property, and resulting in the destruction of more than three thousand lives.

FOOD FOR THE KNOW NOTHINGS.—A Worcester paper makes the following appropriate remarks relative to the recent conflagration in that city:—"When the flames raged the fiercest, what native American or Know Nothing was there who felt any easier or cool at the sons of Erin who plied the axes, passed the water, and gave their broad shoulders to the heaviest burdens that could be put upon them, to be borne to places of comparative safety? And what son of the Emerald Isle or other distant country was there that stopped to inquire whether the property he was saving belonged to friend or foe?"

Governor Baker of New Hampshire, has taken a very decided stand against the prohibitory system.—It is very evident that no Maine law bill, should one such pass the Legislature, can receive his signature.

A PROTESTANT'S OPINION OF THE CONFESSORIAL.—The Newburyport Herald has recently published a series of sound articles upon intolerance, from one of which we make the following extract:—"On the subject of licentiousness our northern community is not so pure as to be entitled to cast stones at the south. According to the testimony of those who have the best means of knowing druggists, physicians, and others, there is a fearful and increasing amount of it at the North. To say nothing of the higher class of society, where, as one says the pollution is covered by a thin crust of decorum which keeps it out of sight, there is among the lower classes in both city and country, a fearful amount of this vice; and honor to whom honor is due, there is reason to believe that were it not for the Catholic Confessional, which holds the great mass of foreign females, who compose so large a portion of the community; in check, it would spread like a horrible cancer in society, and eat out its very vitals. There is satisfactory evidence that the Catholic females in our country, are, as a class, among the most chaste in the community, and when their physical organization, and their lack of education, is considered, this can only be attributed to the powerful influence of the confessional. Occasionally some break through this barrier; and then the testimony of police officers and other observers is that the degradation is of the worst and most frightful kind."

A Nice Know-Nothing.—A correspondent of the Bee who writes from Providence, against the Catholics was engaged in the riots in Glasgow, Scotland, in '48 and was convicted of stealing watches, &c., for which he was imprisoned for two years. He makes a capital Know-Nothing.—Boston Pilot.

THOMAS FRANCIS MEAGHER, OF THE CITIZEN, AND JAMES A. MCMASTER, OF THE FREEMAN'S JOURNAL, ARRESTED AND HELD TO BAIL.

The vicinity of the intersection of the First-avenue and Sixth-street, was the scene of not a little excitement yesterday afternoon, occasioned by a meeting between Thomas Francis Meagher, of the Citizen, and James A. McMaster of the Freeman's Journal.

The first statement taken was that of Mr. McMaster. His statement was, that during the forenoon of yesterday, Thomas F. Meagher called at his office, with a whip in his hand, and inquired for him. He was expecting an attack, and therefore sent to the Police for protection. Mr. Meagher did not again make his appearance at the office, but about five o'clock he started with the purpose of going to his dwelling. On passing the corner of Sixth-street and the First-avenue, he was set upon by Thomas F. Meagher with a whip, and struck over the head several times. He attempted to defend himself with his cane; when Meagher pursued him, overtook and seized hold of him. He (McM.) drew a revolver and fired. He was then knocked down, jumped upon, and kicked.

Thomas F. Meagher, did not deny the main facts. The Justice inquired if Mr. McMaster had any complaint to prefer. He replied that he had no complaint to make.

Justice Wood, after a few words reprimanding the parties for making such an exhibition of themselves, and the statement that there was, in the absence of any criminal complaint, no ground for any further proceeding, he would hold the parties severally in \$500 each to keep the peace.

Mr. Meagher appeared rather flushed and worried, as though he had gone through a pretty unpleasant job; but Mr. McMaster seemed very cool and collected, although a slight flesh wound or two about the head, and some spots of blood on his coat, might have led one to anticipate not a little concern on his part. It is thought by their friends that this will be the last of this belligerent contest between these gentlemen.

The following is the article which is understood to have been the immediate cause of this "attempt of distinguished gentlemen to take the law into their own hands."—Freeman's Journal.

"Poor John Mitchell, in his crazy sheet, The Citizen, has been publishing a series of articles written by Thomas Francis Meagher—ho of Australia and the clock that ticked in the Bastille. These articles began with the high-sounding threat that before they were finished the Catholic press of this country would be shivered to pieces. The articles have come to an end, and they have produced but one effect—that of impressing on the minds of a public that was ceasing to recollect that such persons as Mitchell and Meagher existed, what very silly and bad and contemptible boys they are. We have refrained from any notice of The Citizen since the first month of its existence, because the erratic and foolish course of zig-zag blunders which alone distinguished it, proved to us that nothing could prevent it from bringing on its own destruction and speedy end, except attributing to it a character of importance, by making it an object of opposition and attack. Its base and inconsistent career is now fast and inevitably winding up, and its conductors thinking, like many others, that mere noise is enough to give lasting vitality to a paper, set up a loud yelping at the Catholic press throughout the United States, as if by begging from them the alms of a little notice—no matter how unpalatable in kind. For an occasional dash of unaffected irreverence, whether towards Christ or toward His Vicar on earth, or whether toward the Catholic Hierarchy or toward O'Connell, the glory of Irish statesmanship throughout the world—John Mitchell would have been the one to furnish it. But for a set and studied effort at vituperation of Catholic principles and interests in Ireland and in America, Mitchell has had the good nature to call in the services of his bombastic and shameless compeer. The latter, in addition to his being a sham, and framer and utterer of shams in general, possess as a qualification for the task the malice of the apostate and the spite of the traitor.—But he has done his job in a very meager and feeble way. No one will be weak enough to think his idle words deserving of a rejoinder. The only consolation we have to offer to Messrs. Mitchell and Meagher for the misgo of their attempted onslaught on the Catholic press, is the very consideration that it was not possible of late for either of them to have injured himself in the estimation of the public. Irishmen here look on them as part of the vain, blustering set of braggarts that did so much to spoil the work of O'Connell, and to make Ireland a laughing-stock to the world.—We of this country (except those of us who are narrow-minded enough to judge a nation by its repudiated obstinates) look on them as two of the very worst specimens of an excrescence or false growth of the Irish soil. Spouters, without industry to work for their livings, without modesty or prudence to keep themselves out of scrapes with the police, without courage to strike a blow when nabbed in the very midst of their brag, without brain to understand or else fortitude to abide by the condition they accepted in the convict colony, and without shame to make them hang their heads in silence, instead of vaporing and blowing, and making a noise in a country where, from their first arrival, they have been understood, and quizzed, and sneered at, and despised, even by those who, (either for the fun of the thing; or because humbugging the last new comer is "an American institution" or for whatever other reason) for a while made mock-heroes of them.

Rev. Mr. Balm, of Chicago, (Ill.) inserts a prayer of his own, in the Olive Branch of that city, which runs thus:—"O, Lord! have mercy on our special rival preachers! In mercy and goodness, we humbly beseech Thee, keep them from taking ladies who become converts on their knees, and holding them in their arms, and kissing them!"

Here is another, cut from a Protestant habitacle in N. York:—"We heard a clergyman last Sunday boldly assert from one of our city pulpits, that a majority of church members are big game hunters." The Reverend gentleman, did not even except his own denomination from the horrible charge.—Boston Pilot.

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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, JULY 28, 1854.

NEWS OF THE WEEK.

The Pacific steamer, though bringing later dates from Europe, adds nothing to our knowledge of the state of the war. "When is the fighting going to begin?"—men ask—"and is there going to be any fighting at all?"

THE SCHOOL QUESTION.

We purpose continuing our enquiry into the causes which have hitherto prevented the development of separate Catholic schools in the Upper Province; and, by contrasting the respective clauses of the Upper and Lower Canada School Acts, we trust that we shall be able to show, how false is the assertion of Dr. Ryerson, that the law, as at present existing, secures to the Catholic minority in the Upper section of the Province, "all that is granted to the dissenting minority of any Municipality in Lower Canada—all that can be equitably asked by such minority in any Municipality of Upper Canada."

We have already shown some of the obstacles against which Catholics have to contend, in order to get their schools established. But when, in spite of Protestant Chief Superintendent, Protestant Local Superintendents, Protestant Municipal Councils, and Protestant authorities of all kinds, they have set their schools a-going, they still find themselves harassed, at every turn, by another set of annoyances, imposed upon them by our equitable and liberal Legislature. We will cite a few; and, in that similar restrictions are not imposed by law upon the Protestant minority of the Lower Province, we may logically conclude to their injustice, and rightfully call for their immediate and total repeal.

porters of separate schools in the Upper section of the Province, are compelled to address themselves, on every occasion, to the Local Superintendents; a burden from which the Protestant minority of Lower Canada are exempt, being by law entitled to correspond directly with the Chief Superintendent; and to receive direct from him their fair share of the School Funds. In noticing this grievance of the Catholics of Upper Canada in his official report, the Rev. Dr. Ryerson remarks—that, to grant the request of the complainants:—

"Would be placing separate schools in a different position from any other schools, would virtually exempt them from all inspection, and their returns from all enquiry as to correctness; for it is impossible that the head of the Department can know anything as to the fairness of such returns; nor would it be possible for him to devote the time and labor to perform these duties of the local superintendents; were he even able to investigate and judge of the correctness of the returns made."

In other words, Dr. Ryerson is, but too glad to devolve the duties and responsibilities of his office, upon his subalterns; and thus, at the same time, he contrives to gratify his love of ease, and his dislike to Catholic separate schools. But the utility of his reasons, assigned for not allowing the separate School Trustees to communicate directly with the head of the Educational Department, is obvious from this—that, in Lower Canada, where, as we have shown, the separate School Trustees communicate directly with the Chief Superintendent, no such evil results, as Dr. Ryerson predicts, have followed; and that Dr. Meilleur finds it quite possible to devote the time and labor requisite for the proper fulfilment of all the duties of his office. What can be done by Dr. Meilleur in Lower Canada, can be done by the Chief Superintendent of Education in the Upper Province; provided, only, that the latter functionary be equally competent, equally zealous, and equally impartial; or, in other words, provided he be not an unscrupulous and illiberal partisan, like the Methodist minister to whom our liberal Government has entrusted the educational interests of the people of Upper Canada.

It would be impossible, within the limited space at our command, to specify one-half even of the annoyances to which the Catholics of Upper Canada are exposed from this necessity of corresponding, on every trifling subject with the Protestant Local Superintendents. These gentry, "clad in a little brief authority," miss no opportunity of asserting their importance, and, if they have a chance of insulting a Catholic priest or Bishop, take care to avail themselves of it; for well they know that they can be insolent with impunity. As it is to these Local Superintendents, that application must be made by the Trustees of the Catholic separate schools for their share of the school funds, it may easily be imagined how difficult it often is for Catholics to receive from their unwilling hands the sums to which they are justly and legally entitled. The Trustees may appeal to the Chief Superintendent; the Chief Superintendent refers them to the Local Superintendents; and so, betwixt one and the other, they are tossed backwards and forwards, until at length, in despair of getting justice done, they, Catholics, however reluctantly, are compelled to abandon the attempt to sustain their separate schools, as utterly hopeless.—We will give an instance, which we have from the highest authority; it will enable our readers to form some idea of the obstacles with which our co-religionists of Upper Canada have to contend.

Last year—1853—the Catholics of St. David's Ward, Toronto, were desirous of obtaining a share of the school fund for their separate school. Application, in the prescribed form, was by them made to the Protestant Board in Toronto. But the application was rejected, and an election of Catholic Trustees refused, upon the pretence, that there was a Catholic teacher in the Common School for that Ward. Dr. Ryerson, though at first strongly opposed to the claims of the Papists, was at last compelled by instructions from the Government, to direct the Board at Toronto to comply with the demands of the Catholic Trustees; and yet, in spite of that decision, up to the present day, the money due to the Catholic Separate School of St. David's Ward has not been paid.

Every one who has ever had any thing to do with public Boards, must know that the surest way of expediting business, is to communicate at once with the heads of departments. There is, besides, another reason, why it is for the advantage of our Catholic brethren in Upper Canada, that they should be allowed to communicate, on all matters, directly with the Chief Superintendent of Education; instead of being compelled to undertake a long, and almost invariably bootless, correspondence with the Local Superintendents.

The Chief Superintendent is a public officer, holding his appointment from the Governor; and is therefore responsible for his acts and decisions. If guilty of injustice, or oppression, towards us, we can at once apply to the Executive for redress; and the Catholic vote is too important for any Ministry to come to an open rupture with the whole Catholic population. We have, therefore, to a certain extent, a guarantee against any glaringly iniquitous conduct on the part of the Chief Superintendent.

The Local Superintendents, on the contrary, are entirely independent of the Executive. They are appointed by the Protestant Municipalities, upon whom they are dependent for the payment of their salaries; and well they know that the best way to ingratiate themselves with their masters, is, to exert all their influence against Catholic separate schools. It is useless for Catholics to complain—for whither should they go with their complaints? To the Executive? The Inspector, or Attorney General, with a polite bow, and a hypocritical look of great in-

terest, would assure the unhappy complainants that the Ministry had no power to interfere—that they had no authority over Municipal Councils, or Local Superintendents, as the latter did not hold their appointments from them. Shall we apply for justice to the Rev. Mr. Ryerson? He will but refer us to the Local Superintendents; Local Superintendents will, in their turn, refer us to County Municipalities, and Protestant Boards; whilst the latter will very probably give the reply that was given at Toronto to the Catholics of St. David's Ward—viz., "That they"—the said Protestant Boards—"were altogether opposed to separate schools, and that therefore Catholics should not be surprised, that they sought means to put them down."

But this is enough for the present. We have shown that—whilst in Lower Canada, no Catholic ecclesiastic can, upon any pretence, visit, or interfere with, the schools of the Protestant minority—in Upper Canada, on the contrary, every Protestant minister is a school visitor, and may claim the right, by law, of impertinently meddling with the schools of the Catholic minority; and that the entire and absolute control over all schools is given to a Protestant Methodist clergyman. We have shown, too, to what annoyances the Catholic minority of the Upper Province are subjected from being, by law, compelled to correspond with the irresponsible Local Superintendents; whilst, in Lower Canada, the Protestant minority have the right to correspond directly with the Chief Superintendent—a responsible Government functionary—and to receive direct from him their fair share of the school funds. We conclude therefore that what can be done in one section of the Province, can be done in the other as well; and that—as the Catholic minority of Upper Canada have the right to all that is enjoyed by the Protestant minority in Lower Lower—we have the right to demand, that Catholic schools be exempted from all visits by Protestant ministers—that the situation of Chief Superintendent be no longer conferred on a Protestant minister—and that Catholic Separate School Trustees be allowed to communicate directly with the Chief Superintendent. We shall return to the subject next week.

Our thanks are due to the Toronto Leader, for pointing out, more clearly than we had already done, the ruinous consequences to Catholic separate schools in Upper Canada, which must ensue from Mr. Hincks's Bill for secularising the "Clergy Reserves."

We had said that, from the composition of the County Municipalities—to whom Mr. Hincks proposes to hand over the funds accruing from the "Reserves"—and from their well known hostility to Catholics, and Freedom of Education, it was morally certain that, of the funds at their disposal, and devoted to school purposes, the Catholic separate schools would get little or none; but that the whole of these would be devoted to the building up of a system of State-schoolism, condemned by the Church as "altogether dangerous," and from which Catholics therefore would find themselves altogether excluded.

We had merely said that the County Municipalities would not give of the funds at their disposal for the use of Catholic separate schools. The Toronto Leader shows, from the wording of Mr. Hincks's Bill, that it has been carefully drawn up, so as to render it absolutely impossible for these Municipalities to give one penny thereof to Catholic schools, even if they were so disposed. Every farthing, devoted to educational purposes at all, must go to the Protestant schools, which will thus be enabled to defy all competition. The following is the article in the Leader, which we beg our friends to read attentively; remembering that by "sectarian," are meant Catholic separate schools. It is headed:—

"MISREPRESENTATION OF THE RESERVES BILL."

"When the Clergy Reserves Bill, now before the electors, was first mentioned to some of the Liberal members, they enquired, what safeguard it would contain to prevent the Municipal Councils from applying the funds to sectarian purposes, if they would so determine? The simple reply was, that the prohibition to make such a use of the monies was contained in that provision which restricted their use to the purposes for which municipalities might legally raise money; that these purposes were none of them sectarian, and that consequently there could be no sectarian application of the funds. The answer was satisfactory. Subsequently a like question was raised, in a more dogmatic form, in certain resolutions of the Episcopal Methodists. And now this statement, erroneous as it is; is passed off by the Examiner as undoubted truth. That journal, descending upon the thousand villainies which beset the disordered imagination of its editor, thus assures the public that, to vote for the Reserves Bill of the Government, will be to vote for giving the money to sectarian schools:—

"But even were we able to regard the Bill as the proposal of honest and patriotic men, still we should question the wisdom of some of its provisions. It is, for instance, proposed to place the Reserves' money at the disposal of the Municipal Councils, to be applied to any purposes for which local taxation can be now enforced by them. Now, among these purposes, we find the support of Common Schools; and so far as this is concerned, all enlightened Liberals would rejoice in such an appropriation of the money. But thanks to the treachery of our rulers, both Tories and Reformers, there are also Sectarian Schools, Popish or Episcopal, which claim Municipal support, and which might demand a share of these funds, so perpetuating under another shape the very evil and annoyance so long and so justly complained of."

"This statement is equally positive and equally false. If the writer had taken the trouble to look at the statute so learnedly interpreted, he would have seen that no money raised by municipal assessment can be applied to sectarian schools. The fourth section of the Act of last Session, Supplementary to the Common School Act, provides how the funds for supporting separate schools are to be raised, and in what monies such schools shall share, adding:—'and no money raised by local municipal assessment shall be applied to sectarian schools.'—Can anything be more explicit than this? The Re-

Secularisation Bill provides that the Municipal Councils, among whom the money is to be distributed, may apply the funds to any purpose for which they can legally raise money. The Supplementary School Act provides that municipalities cannot raise money for sectarian schools."—Toronto Leader.

This sets the question at rest, as to how far Catholics should be aiding and abetting in the passing of a measure, which, as interpreted by its authors, will have the effect of placing large funds at the disposal of the common, or Protestant schools of Upper Canada; but which, at the same time, carefully and effectually guards against the possibility of Catholic, or separate schools, receiving therefrom a single penny; although if the "Clergy Reserves" be secularisable at all, they are public property, the property of Catholics, as well as of Protestants.

We thank the Leader, too, for his frank and explicit exposition of Ministerial policy. We have long suspected that all Ministerial professions of liberality towards Catholics were but sham; now we are fully convinced of it, and recognise in Mr. Hincks's Bill a cleverly prepared measure for the overthrow of Catholic separate schools. To have attacked these schools openly might have been hazardous; and would certainly have lost the present Ministers the support of every honest Catholic voter, both in the Upper and Lower Provinces. But, by this "Clergy Reserves" Bill, these schools will be as effectually crushed, as if they had been prohibited by Statute; whilst the Ministers trust to escape that odium which they would have incurred by a more direct attack upon our rights. The dodge is certainly very clever, if not very honorable.

Amongst the reasons assigned by the True Witness for opposing the Ministerial plan of dealing with the "Reserves," its ruinous effects upon our Catholic schools have always occupied a prominent place. Always have we treated the School question and the Reserves question, as so intimately connected, that for all practical purposes they may be considered one and the same question. Secularisation of the Reserves means, in fact, the destruction of Catholic separate schools; and the virtual repeal of the XIX. section of the School Act, and of the IV. clause of the Act Supplementary of last year. This is so palpable that none but an idiot can fail to perceive it.

Whatever tends to strengthen the common, or Protestant school system of Upper Canada, must, to the same extent, tend to depress the Catholic, or separate school system; unless the latter be allowed to share in the advantages conferred upon the former. Now, as Mr. Hincks's Bill gives over, to the County Municipalities, the funds accruing from the secularised Clergy Reserves, with power to devote the said funds to purposes, only, for which they can already legally raise money—and, as by the 27th section of the Upper Canada School Act, these Municipalities are authorised to levy money for common, or Protestant school purposes; but are not authorised to levy money for Catholic, or separate school purposes—it is clear that the effect of Mr. Hincks's Bill will be to exalt the former, at the expense of the latter; and thus to deprive our brethren of Upper Canada of the last shadow of Freedom of Education. And it is for this measure, so fraught with danger to our Catholic institutions in Lower Canada, so certainly fatal to the Catholic schools of the Upper Province, that the Montreal Freeman, and other soi-disant Catholic journalists invite Irishmen and Catholics to vote!!

It is curious to note how, in treating this question of "secularisation," our cotemporaries carefully avoid all allusions to its effect upon the Catholic school system. They cannot deny our premises; nay! the Leader—the Ministerial organ of Upper Canada—not only admits them, but earnestly insists upon them, as reasons why the opponents of Catholic separate schools should abandon all opposition to Mr. Hincks's Bill. Neither can they contest our conclusions, for they are too patent, too self-evident to be denied.—To what then shall we attribute their rancorous hostility towards the True Witness?

We have but this to add—that every man who is, at heart, friendly to Catholic separate schools—that every man who is indeed a Catholic, and not a hypocrite—will do his best to oppose a measure, whose object is to pass over to the Municipalities of Upper Canada, large sums of public money, which they may, if they please, devote to common, or Protestant school purposes; but of which they are prohibited from giving one penny to the Catholic, or separate schools. This being, as the Toronto Leader clearly shows, the main feature, and in the eyes of the Protestant Liberals of Upper Canada, the chief recommendation, of Mr. Hincks's "Reserves" Bill.

Writing on "Our Separate Schools," the Toronto Mirror of the 21st instant says:—

"The sophistry and craft that insidiously imposed on Catholics the present insulting and oppressive School Law, have, on several occasions, been ably and unanswerably exposed by His Lordship."

By whom—would we ask the Mirror—was the "present insulting and oppressive School Law" insidiously imposed on Catholics? Was not the School Law, as at present existing, imposed, at the recommendation of Dr. Ryerson, by the present Ministry, and in spite of the opposition of the Catholic press? Did not the True Witness, when the Bill was in discussion, warn the Catholics of Upper Canada against accepting such a miserable substitute for the large and substantial measure of justice which they were entitled to demand?—and was not the True Witness, for so doing, severely taken to task by the Canadian and soi-disant Catholic organs of the Ministry? The fact of the matter, is, that the Act Supplementary of 1853 was a humbug; in the language of the Bishop of Toronto, "a snare and a mockery;"





A perfect encyclopedia in gown and bands, he is... Look at the bright side. Away with long faces.

Here is the letter. My Dear Husband—As it is some time since you left us for California, I suppose you would be glad to hear how we are getting along in your absence.

THE RULING PASSION.—The Richmond Post relates an anecdote of "the ruling passion strong in death." It was told of a noted gambler living in New Orleans.

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THE BIRTH-PLACES OF FANATICS.—Great fanatics generally proceed from sad and sterile countries. Mahomet sprang from the scorching valleys of Arabia; Luther from the frozen mountains of Lower Germany; Calvin from the inanimate plains of Picardy; Cromwell from the stagnant marshes of the Ouse.

Look at the bright side. Away with long faces. What is the use of looking as if you had a season ticket to a funeral?

Here is the letter. My Dear Husband—As it is some time since you left us for California, I suppose you would be glad to hear how we are getting along in your absence.

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N.B.—Remember the "North American Clothes Warehouse," 42 McGill Street. Give us a call. Examine Price and quality of Goods, as we intend to make it an object for Purchasers to buy.

Montreal, May 10, 1854. PATTON & Co.

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No. 60, St. Bonaventure Street, MR. DANIEL DAVIS RESPECTFULLY begs leave to inform the inhabitants of Montreal and its vicinity that he is ready to receive a limited number of pupils both at this DAY and EVENING SCHOOLS, where they will be taught, (on moderate terms) Reading, Writing, English Grammar, Geography, Arithmetic, Book-keeping, by Single and Double Entry—Algebra, including the investigations of its different formulae, Geometry, with appropriate Exercises on each Book, Conic Sections, Trigonometry, Mensuration, Surveying, Navigation, Gauging, &c. &c. The Evening School (from 7 to 9) will be exclusively devoted to the teaching of Mercantile and Mathematical Branches. N.B.—In order the more effectively to advance the Commercial and Mathematical Studies, Mr. D. has introduced a new and more liberal system of instruction. But a mere few in his junior class. Montreal, March 30, 1854.



MONTREAL MARKET PRICES July 25, 1854. Table listing prices for various commodities like Wheat, Oats, Barley, etc.

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WILLIAM CUNNINGHAM'S MARBLE FACTORY, BLEURY STREET, (NEAR HANOVER TERRACE).

Advertisement for William Cunningham's Marble Factory, featuring an illustration of a man in a top hat and a large stone monument.