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CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, SEPTEMBER 8, 1854.

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VOL. 1.

THE PROVINCIAL SYNOD OF CONNAUGHT.

This Synod, convened by the Metropolitan of the West, held its first Session on Tuesday, the 15th ult., the Feast of the Assumption of the Blessed Virgin. The following is an extract from the discourse delivered by His Grace the Archbishop upon the occasion:—

"If the apostles have been justly considered fishermen in gaining countries to the church, and those fathers I have alluded to likened to courageous combatants in protecting the faith, well might St. Celestine be entitled to the praise of both; since, whilst he preserved the East from heresy that was aimed against the Blessed Mother of God, he swept the Western seas with the nets of the fishermen, and brought our own nation from its depths to the bosom of the Catholic Church. Never was a more precious gem yet drawn from the bosom of the ocean, for since it caught first the gleam of the faith, which revealed its richness and its beauty, its solidity has been proof against all force; and, no matter how thick the darkness, it could not obliterate or tarnish its lustre. Not, indeed, that it was not sufficiently tried in the most fiery ordeals—not that Satan had not often sought to sift its followers as wheat, as he once attempted on Simon, but the same power that fortified the faith of Peter fortified that of Ireland, because it was indissolubly bound to the same rock; and hence those gates of hell, which could not prevail against the one, have been, from their connexion, equally powerless, against the other. In a long-continued contest, in which Satan and his followers have put forth all their strength for the overturning of our church, it is not to be imagined that it should have escaped utterly unharmed. It was a contest for life or death, for the light of faith or the darkness of infidelity; and like the serpent who leaves his body without defence when his head is in danger, the Irish people cheerfully sacrificed their bodies, their immunities—nay more, all the material interests of their church; and, what is more painful to a sensitive and intellectual people, they bore the forced privation of literature and science, in order to preserve the rich jewel of their faith, the hidden treasure of the field, with which wealth, neither the wealth nor wisdom of the world could be put in competition. In other countries even successful assaults upon religion were but of short continuance. In some the tidings that announced the approach of the aggressor were at the same time the harbingers of his triumphs; and the faith and courage of the vanquished sank at once, without an effort to rise from under the first tide of barbarous conquest that passed over them. In others, far example, nearer home, the feeble faith of the chief pastors of the church long dimmed in a tainted and corrupt atmosphere, paled before the more dazzling glare of mere secular honors, for which they panted, and when the few intrepid shepherds were stricken by violence—when the tall and majestic trees of the forest fell beneath the axe of the woodman, and the more numerous mercenaries yielded to the allurements of the world, then were these flocks scattered without leaders, a prey to every ravenous beast, never perhaps again to be gathered into the fold of the one shepherd, unless through a singular miracle of God's mercy—not so with the faith, and pastors, and people of Ireland. They were doomed to suffer from more than one tyrant, and these terrible trials were not confined to the term of a century. No; without taking any liberty with the stubborn faith of history, the ten persecutions that afflicted the early church might have been said to have been acted over again, in our devoted island, and with an intensity proportioned to the narrow range of race and time over which they extended. From the last and worst of the Henrys to the second of the worthless Georges, the grim portraits of the active or at times the royal persecutors of the Irish people for no other cause but attachment to their creed, stand out before us, without including the truculent and remorseless Cromwells in this ominous number; and as if to show how far like another Job, the patient fortitude of a nation, faithful to its religion, could extend, when sustained by the finger of God, the disastrous reign of the cruellest of all these monarchs was permitted by a mysterious providence to stretch over almost a half century, exhibiting an epitome of the most savage and revolting atrocities of them all. It was no wonder if, during such a lingering contest that would have exhausted the energies of the most devoted heroism, several of these mighty men who were appointed to surround Zion, and encompass its walls, should have gradually disappeared. It is no wonder if our churches were then defaced, if their towers had fallen, if our sanctuaries were left desolate, if our Sabbaths were made a reproach, and our festivals turned into mourning, if our temples became as a man's habitation, though

and if the vessels of their glory were carried away captive. Then were literally fulfilled our Redeemer's own words—that 'The birds of the air have their nests, and the foxes their burrows, but that the Son of Man hath not a place wherein to repose.'—Then was He again forced to fly into the desert, not from fear that the multitude might proclaim Him King, but from fear that His followers should be subjected to the tragic execution acted on Cavalry. It was no wonder if the solemnities of our worship then ceased, and if the voice of the organ and choir were silent; the heavenly canticle that commanded the sun, the moon, the stars, the sea, the rocks, the rivers, and the mountains, to praise the Lord, seemed then under an interdict, since not only the cunning of the artist, but the materials which he fashioned, were all impressed into the service of heresy; so that the musical metals themselves were forbidden to entone the glories of their maker; and if, perchance, their sedulous tongues were heard to issue from any obstinate tower, summoning the scattered flocks to the temple of God, for sacrifice, or penitence, or prayer, they were sure to be taken down by some sacrilegious hand, and, like muffled felons, consigned to some neighboring morass in solitude and in silence. Then, too, were our apostolical candlesticks, which so long spread their broad and united effulgence over the land, gradually extinguished and taken away; and on two occasions, within the disastrous interval I have mentioned, there were to be seen but two or three of those solitary episcopal lamps, ebbing out as if the last remnant of the sacred oil that fed them; yet, with the flickering flame which they cast around the hallowed spots where they remained, burning them into so many 'gossens' of light and gladness, amidst the gloom of despondence which was setting in over the entire country. And why do I dwell with such marked and special emphasis on those two periods of our history, when our bishops residing in Ireland were so few, and barely sufficient by the imposition of their hands, enfeebled by age and embrowned by labor, to propagate the ministry of the priesthood, when they were obliged, like St. Athanasius, to snatch a hasty sight of their flocks, and then to fly, to found, perhaps, as did our own Archbishop Florence MacConry, the University of Louvain. Colleges in foreign lands, from which the exiled youth of Ireland might bring home the sacred fire of religion and of learning, and scatter it among the people, chilled and almost benumbed to death by the cold and creeping influence of heresy, which threatened to seize and extinguish their constitution. I do it to bear solemn and authentic testimony to the singular merits of such a nation, and to animate by the recollection of the devotedness of their predecessors the faith of the children who had succeeded such a religious race. I do it to carry out the spirit of my text, to show that the Holy Ghost resides among those who are truly gathered together in His name, not only actively and infallibly guiding the teachers of God's church, but infallibly guiding their flocks also, and making their graces, docile hearts the passive depositories of His truth and often when they may be for a short time from some necessity deprived of the tending care of their pastors. I do it to show on opening this council how great is our reliance on the prayers of all the faithful who are here assembled in the name of our Divine Redeemer. At any time and on any occasion our confidence in the humble supplications of the people would be great, knowing their mighty efficacy. How much more so when they are offered under the shadow of her protection who was seen on the anniversary of this day taking possession of the kingdom which her Divine Son had prepared for her; while the heavenly chorus were heard thus greeting her advent into heaven—'Who is it that cometh up from the desert, glowing with delights, leaning upon her beloved?' (Canticles, 8 c., v. 5.) And well, too, in the dawn, I hope, of more prosperous times, may we repeat the same significant anthem, which may apply to the church, the spouse of our Lord, as it does more directly to the glories of His mother. In no nation among those by whom, according to her own prediction, she was to be called Blessed, is the honor of the Holy Virgin cherished with more zealous reverence, or her intercession sought and relied on with a more affectionate devotion. We require no new or strange theories on this point; for it is not yesterday or today the name of Mary has become among us the source of so much attraction to the homage of every Christian heart. No; her name and worship were wafted to Ireland with the first tidings of salvation by which our shores were gladdened, and that amidst circumstances which left an ineffaceable impression. Events of an exciting character never fail to lend a peculiar color and complexion to the minds of contemporaries. When St. Patrick was on the eve of starting from Rome for the conversion of our country, he was no stranger to the blasphemies by which the Holy Virgin was assailed, nor to the zeal and

grief the Pontiff who labored so much to vindicate her insulted dignity.

"Landing in Ireland in the very season when the assembled Fathers of Ephesus hurled their condemnation against her impious assailants, our apostle must have been imbued with a deep sympathy in the triumphs of the Church, and the discomfiture of its enemies; and he must have listened with devout rapture to the echoes of the enthusiasm which went round the Christian world when the people of Ephesus still remembering the virtues of the Virgin who so long sojourned in their city, with the beloved Apostle to whom she was commended by her Divine Son, rose up in the majesty of their mighty faith, seconding the zeal of their bishops, and drowning the hoarse and dissonant murmurings of a courtly, and corrupt, and heretical faction in the loud and enthusiastic proclamation that Mary was the Mother of Jesus, and, for the same reason, Mother of God. Mother of God! What an assemblage of ideas, of sanctity, of influence, and of mercy do these words, Mother of God, convey? And what wonder that her name, her honor, her patronage, and her invocation should have been, from its origin, bound up with the frame work of our religion, nay, inscribed on our soil, and intertwined with the household salutations of our venerable language? Yes, the religious statistics of Ireland can attest the numberless churches that have been dedicated to Mary in every diocese in Ireland, and through the massive fragments of their ruins strewn over the land, you can behold, as through a broken mirror, an imperfect image of the ancient piety of our people. Nay, more, the ordinary social greetings of the natives bear the impress and breathe the fragrance of the cloisters of the doctrines of the incarnation which you look for in vain in any other country, and, unlike the constrained and unmeaning conventionalities of "Fine day," the most refined form of ordinary salutation it appears that can be found in our imported speech, polished it may be, but cold and icy as it is polished, our own native tongue sends, warm from the heart, that heavenly phrase with which the angel of the Lord introduced his divine embassy, reflected again back with additional fervor by invoking on the person uttering the salutation the fond benediction of God, and His Virgin Mother. There is, rely on it, in such pious forms of salutation a leaning to a high and Christian urbanity which all the faithless literary institutions of the world cannot supply—there is that ordinary aliment or daily bread which the sustenance of faith requires—there is a fashioning of the young and tender mind to wisdom by setting the spotless mirror of purity always before it, and there is in it that fragrant virtue which is never found to flourish save in the garden of the Catholic Church, watered by the graces coming through the Virgin Mother. With such evidence, then, furnished by their topography and language, of the singular veneration of our people for the Virgin Mother of God, it is not necessary that I should specially impress on you to mingle with your prayers for us a prayer too for her powerful intercession. To her this temple is specially consecrated. Nay, though several festivals to her honor are interspersed throughout the entire year, it is to this great feast of the assumption of her body and soul into glory that our cathedral church is peculiarly dedicated. It is but right, then, that on such a great and solemn occasion as this we should implore her interposition in her own temple—a temple which, were I to be silent, would not fail to attest the traditional reverence of Ireland for the Mother of God—raised, as it has been, by the munificent piety of the clergy and people of this diocese, with my revered predecessor at their head—one of the men whose praise is in the churches, who showed forth the dignity of prophets, powerful in instructing the people. As language is too feeble to convey any adequate idea of her bliss and glory, the church applies to her some of the most beautiful images in which the Divine Wisdom celebrate its own praises—"I was exalted like a cedar in Lebanon and as a cypress tree on Mount Zion; I was exalted like a palm tree in Cadés, and as a rose plant in Jericho: as a fair olive in the plains, and as a pines tree; by the waters in the streets was I exalted. My branches are of honor and of grace, and my odor like the odor of the sweetest balm and cinnamon." Yet not all these figures could adequately express the graces with which she has been adorned, the glory to which she has been elevated, the extent of merciful patronage with which she has been invested, or the odor which her name and virtues have spread throughout the world. No; nor the still more exalted image of St. John, comparing her to a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars. Yet all those high prerogatives of the Queen of Heaven are still the gifts of the Almighty, flowing from the immensity of His goodness, as experienced in the angelic anthem that welcomed her advent to Heaven—"Who is it that cometh up from the de-

sert flowing with delights leaning upon her beloved."

Yes, leaning upon her beloved, who looked to the humility of his handmaid, and exalted her to the dignity of a queen, arrayed in gilded garments, enriched with varied embroidery. And were I now, in invoking the intercession of the Blessed Virgin, to turn to her image there, her head enwreathed with a diadem, some, perhaps, would feel, or effect to feel, scandalized, as if we were addressing ourselves to senseless representations. Should any entertain such a feeling, they will, I trust, be instructed by the following historical incident:—When Leo, the tyrannical Emperor of the East, had ill disguised his want of reverence for our Divine Redeemer, by making war on the crucifix among other images, a pious bishop, knowing his heart was steeled against all persuasion, called to mind the apologue with which Nathan reached the heart of David, and accordingly made use of a similar argument. Admitted to the presence of the Emperor, he showed him a coin impressed with the imperial image, then flung it on the ground and trampled it under foot. The Emperor was suddenly enraged, and felt himself treated with the utmost indignity. And he was right; he forgot for a moment his false logic regarding the unfeeling materials of images; nature asserted her dominion over him, convincing him that, in the insult offered to his senseless likeness on the coin, the imperial majesty was obviously outraged. The bishop's argument succeeded, who promptly observed—"If you feel insulted at your image being thus trampled on, how is it that you have no feeling of insulting the God of Heaven, whilst you insult, break, and scatter in fragments the symbols of our redemption, the venerated image of his crucified Son? I need not pursue the application of this historical incident to the image of the Blessed Virgin. All the honor that is due to the Blessed Mother of God is given because her merits are all derived from the inexhaustible source of our redemption. On her divine Son she leaned in her sufferings, by Him she was sustained, and on Him her Beloved, she leans now in His glory. Of our church it may be likewise said that she is going up from the desert, wherein she so long sojourned, continuing to lean exclusively on Him whose arm sustained him in her trials through the wilderness, where "he has been the guide of her journeying." In her more prosperous career she surely stands not in need of other aid or any other counsel than the outstretched arm that protected her in her dangers and in her weakness, and those that should be inclined to lean on the hollow support of the world would find they were only leaning on a reed, which every breath was sure to sway, convinced of the truth of the inspired maxim, that it was better to trust in God than in princes. We will then trust in the promises of Him who has founded His church and protected it, beseeching Him, in the prayers of the liturgy, on this solemn occasion:—Aid us, O Lord, by Thy presence, pour Thy spirit into our councils, and be Thou the sole aggressor of our judgments; guide us in the ancient paths, and let not ignorance mislead us, or a regard for gifts or persons betray us from the right course. And thou, O Blessed Virgin, Holy Queen, Mother of Mercies, our life, our sweetness, and our hope, turn thy compassionate looks on us, and obtain for us the grace of 'treasuring up the words of thy divine Son, as thou didst treasure them in thy heart, that they may be a light to our path, and a lamp to our feet in all our trials, that after sharing in the sorrows which thou didst share with thy suffering Son, we may with thee, and all the saints, be sharers too in his everlasting glory. Amen."

THE CHOLERA, OR PROTESTANTISM IN GENOA.

(From the Tablet.)
The Piedmontese have for some time past, under the inspirations of Mr. Abercrombie and his father-in-law, Lord Minto, troubled the peace, not of the Pope only, but of the secular sovereigns on the Continent as well. Freemasonry may do very well in London, but it does not answer abroad. The philanthropic and gastronomic energies are very dangerous, and the Mason who swears universal charity stabs his brother behind his back. People who are not endowed with the high Masonic sentiments recoil from such proceedings, and prefer the old system. They wish to live in peace themselves, and are therefore quite content to leave others alone, if only that they may repose at last.
The Piedmontese Liberals have pushed matters to such excesses that the King is really helpless in their hands, and does not administer the scantiest justice to all his subjects; even if he had the desire to do so. A wicked faction, indeed, as is always the case, by the moderate and the prudent, have seized on the government of the State, and subjected the Italian peoples, merely because they stood between themselves and the ultimate issues of their detestable plots.

They began by corrupting the public schools, and have ended in pillaging the revenues of the Church and degrading the sanctity of marriage.

It is not very long ago that the world heard of the progress of heresy in Piedmont. Protestantism had built its palaces in sight of Rome, and the faithful nations of Italy had begun to embrace the religious theories of the English government.

Everything went on well; novelty charmed the Genoese; such of them as had ceased to observe the precepts of the Church occasionally attended the Protestant ministrations, of which they understood little, and for which they cared less.

Well! a new light has dawned on Genoa. God, in His mercy, has sent the cholera, and the discipline has been most profitable. The poor wretches whom English gold or a wicked life had led astray to the Protestant conventicle return in fear to the Faith, and beg to be reconciled to the Church they had outraged, for they have no wish to die in sin.

Thus it is in all ages. Faith lives when all the other virtues are death. Charity, chastity, justice may, by successive outrages, perish from the soul, but faith survives the ruin, and even watches over it, and on a favorable occasion bring back again the expelled hosts.

Finis coronat opus. The test of a thing is its end. Protestantism fails the Italians in their last extremity, and they abandon it as a soldier his musket on a disorderly retreat.

They return like the prodigal child to their first home, and abjure the errors they thoughtlessly adopted. It is the same story all over the world; the most careless and the most wicked Christian, whose last Mass was perhaps that of his first Communion, cries for the last Sacraments when his last hour is come.

IRISH INTELLIGENCE.

DOMINICAN COLLEGE AT FINGLAS.—We understand that the Dominican Fathers have purchased a suitable residence in the neighborhood of Finglas, for the purpose of founding a college, which is to be in connection with the Catholic University.—Evening Post.

DEATH OF THE REV. JOHN M'DONNELL, P. P., OF WHITE GATE.—We regret to announce the death, on Sunday last, of this estimable clergyman, at his residence, Abada. The Rev. Mr. M'Donnell was in the fifty-seventh year of his age, and twenty-eighth of his ministry.

The Irish Militia to be organized next year, will consist of 38 regiments, amounting to 21,000 rank and file. It is anticipated that there will be some difficulty in raising this force, in consequence of the emigration, the abundance of laboring employment, and the general enlistment for the regular army now in progress.

MR. SMITH O'BRIEN.—The family of Mr. W. S. O'Brien received a letter this week from that gentleman, dated the last week in May, from Van Diemen's Land, when he was preparing to avail himself of her Majesty's gracious pardon, and to leave the colony for Europe.

FLESH-POTS IN BANTRY.—Day by day, as the unstable fabric of proselytism crumbles away, the rotten materials with which it was erected is exposed to our view. From north to south, wherever the swindle had been tried, we are made aware of the break up of the speculation by the calls of its missionaries on the British constitution to prevent desertion from the soup camp.

PROSELYTISM MADE EASY.—The extreme fanatical spirit exhibited in our metropolitan workhouses, of late, has just received a decided impulse from Lord Aberdeen's Irish Attorney-General. In consequence of some equivocal proceedings in the North Dublin Union, the Poor Law Commissioners recently submitted to Mr. Brewster some queries upon the subject of registering the religion of deserted children on admitting them to the workhouse.

THE LATE SESSION.—THE IRISH PARTY.—On looking to the legislative results of the session, we find them as regards the advancement of popular rights a perfect nullity. We have had a doubled income tax, and no redress of admitted wrongs. Reform was shelved in deference to Conservative liberalism, and the Irish tenant bills were flung aside in deference to liberal Conservatism.

THE IRISH POOR LAW.—The *Claire Journal*, alluding to the flight of the peasantry from that quarter, remarks that, but two brief years back, the workhouses were filled to repletion, whereas now they are almost literally deserted, save by old people and young children, who are incapable of labor.

THE CHOLERA.—BELFAST, AUG. 15.—We regret to state that this dreadful disease is not manifesting any evidence of cessation, but rather the reverse. Since Wednesday last, when fifty-three cases were reported as having occurred in Belfast during the preceding week, forty-seven new cases had taken place up to

last evening. The type of the disease is very aggravated, death supervening in the proportion of 60 per cent. of those attacked, after periods varying from six hours to three days.—Northern Whig.

THE SUPREDECESSOR.—Mr. Carden from the Deputy-Lieutenancy and Magistracy of Tipperary, will be forthwith issued.—Limerick Chronicle.

THE HARVEST AND THE POTATO CROP.—There has been some heavy rain in and about Belfast these last few days; but no serious damage has been done to the crops of the district round the town. Though the weather has been, on the whole, not as warm as could be wished, the fields look promisingly, and a very abundant harvest is expected.

THE POTATO BLIGHT.—It would be idle to conceal the disagreeable intelligence that, so far as the metropolitan county and the districts immediately adjacent, are in question, a great proportion of the potato crop may be considered as lost. Like all previous visitations of the disease, the change from apparent soundness to palpable decay came on quite suddenly, and fields that but a few days since looked verdant and healthy, have all at once assumed the worst symptoms of the fatal blight of 1846.

THE MAYOR AND THE JUDGE.—In a neighboring city, at the late assizes, when Chief Justice Monaghan entered the Crown Court, the Mayor, who had not been in time to meet him, suddenly appeared robeless, and as flurried as it is possible for a mayor to be.—"My lord," said he, "I must apologise to your lordship. Your lordship has been too early for me; but I really have come in a great hurry."

CURIOS ROMANCE IN REAL LIFE.—Some weeks ago a widow in a parish not 100 miles from Limerick, expressed an anxiety to enter again into the bonds of wedlock. In a short time she chose a person who, she hoped, would prove true to his faith to her, and who made every preparation to make her his own, for better, for worse, till death.

After a long interval of almost perfect tranquility, Tipperary has just been the scene of one of those brutal outrages which seem so totally irreconcilable with the shrewd good sense and generous kindly nature of the Irish peasant. A gallant young countryman, named Denis Mullooney, described as the pride of his neighborhood, and the son of one of the most prosperous farmers in Tipperary, was beset by seven ruffians in the street of Nenagh, a few days ago, and so cruelly beaten that he has since died.

THE WHITEGATE MARTYRDOM.—Sworn evidence in a court of justice is frequently a wonderful dispeller of romance, and a terrible foe to fiction. Our readers will remember how the mighty breast of the pious world of Exeter Hall throbbed with delicious agony at the recital, the picturesque and dramatic recital of the martyrdom of Williams the Bible-reader!

fate of the apostle and martyr was recounted. Indeed a martyrdom is as valuable to Exeter Hall as an inquest to a London publican; and we may be inclined to excuse the saints in wishing for an average supply every season. It is much to be regretted that we should be compelled to publish a more prosaic version of the untimely fate of poor Williams, the Bible-reader, than has met the eye of piety through the inspired pages of the Rev. John White, who, while accusing Catholics of deliberate perjury—an accusation which he had the audacity to repeat in the presence of a Catholic judge—has, as one of the counsel stated, "an eye to the main chance."

GREAT BRITAIN.

The following was Her Majesty's speech, on the prorogation of Parliament:—"My Lords and Gentlemen,—I am enabled, by the state of public business, to release you from a longer attendance in parliament. "Gentlemen of the House of Commons,—In closing the session, it affords me great pleasure to express my sense of the zeal and energy you have shown in providing means for the vigorous prosecution of the war in which, notwithstanding my efforts to avert it, we are now engaged. This liberality in granting the supplies for the public service demands my warmest thanks; and, although I lament the increased burdens of my people, I fully recognise your wisdom in sacrificing considerations of present convenience, and in providing for the immediate exigencies of the war, without an addition being made to the permanent debt of the country."

the part of Russia which has compelled us to take up arms in defence of an ally, and to secure the future tranquility of Europe.

"You will join me in admiration of the courage and perseverance manifested by the troops of the Sultan in their defence of Silistria, and in the various military operations on the Danube.

"The engrossing interest of matters connected with the progress of the war has prevented the due consideration of some of those subjects which, at the opening of the session, I had recommended to your attention; but I am happy to acknowledge the labor and diligence with which you have perfected various important measures, well calculated to prove of great public utility.

"You have not only passed an act for opening the coasting trade of the United Kingdom and for removing the last legislative restriction upon the use of foreign vessels, but you have also revised and consolidated the whole statute law relating to merchant shipping.

"The act for establishing the direct control of the House of Commons over the charges incurred in the collection of the revenue will give more complete effect to an important principle of the constitution, and will promote simplicity and regularity in our system of public account.

"I rejoice to perceive that amendments in the administration of the law have continued to occupy your attention; and I anticipate great benefit from the improvements you have made in the forms of procedure in the superior courts of common law.

"The means you have adopted for the better government of the University of Oxford and the improvement of its constitution I trust will tend greatly to increase the usefulness and to extend the renown of this great seminary of learning.

"I have willingly given my assent to the measures you have passed for the prevention of bribery and of corrupt practices at elections; and I hope that it may prove effectual in the correction of an evil which, if unchecked, threatens to fix a deep stain upon our representative system.

"It is my earnest desire that, on returning to your respective counties, you may preserve a spirit of union and concord. Deprived of the blessings of peace abroad, it is more than ever necessary that we should endeavor to confirm and increase the advantages of our internal situation; and it is with the greatest satisfaction that I regard the progress of active industry and the general prosperity which happily prevails throughout the country.

"Deeply sensible of these advantages, it is my humble prayer that we may continue to enjoy the favor of the Almighty; and that under His gracious protection we may be enabled to bring the present contest to a just and honorable termination."

ACTION AGAINST THE CARDINAL ARCHBISHOP OF WESTMINSTER FOR LIBEL.

At the Guildford Assizes, on Saturday, the Rev. Mr. Boyle, a Catholic priest, brought an action against the Cardinal for libel, and laid the damages at £10,000. The defendant pleaded not guilty. The plaintiff in this action was a Catholic priest. He had been appointed to the curacy of Islington, in that capacity, in 1847, and it appeared that he remained there until 1850, when he was removed from his office by the Cardinal, and the Rev. Mr. Oakley, a Protestant minister formerly, but who had become a convert to the Catholic Church was appointed in his place. It appeared that after the appointment there was a good deal of discussion as to the policy of Catholics in assuming their religious titles in a French paper called *L'Univers*, and in another called *L'Ami de la Religion*. In the last named, various articles appeared regarding the impolicy of exciting the prejudices of the English people, and contending that the step which had been taken was calculated to injure the cause of the Catholic religion. There appeared to be a supposition that these articles were written by the plaintiff, and it seemed that a long letter, signed N. Cardinal Wiseman, was published in the *Univers* in answer to the statements in the *Ami de la Religion*, in which it was stated that the writer of the articles had been expelled from the Society of Jesus, that he had not been zealous in the performance of his spiritual duties at Islington, and had been dismissed in consequence. This article was subsequently translated into English and appeared in the *Tablet* and the *Catholic Standard*, and it was for the publication in the latter journal of the 28th of May, that the present action was brought against the defendant. The Rev. Mr. Ivors, a Catholic priest, was the first witness examined, and he proved that he was the author of the letters in the *Ami de la Religion* newspaper published at Paris, which were attributed to plaintiff. He also said that he went to Paris after the publication of the alleged libel in the *Univers*, and he saw in the possession of a gentleman, named Cognat, a letter which he believed to be in the handwriting of the Cardinal. He said he wished to obtain possession of this letter, but he was not allowed to have it. Mr. James endeavored to show by secondary evidence, that this letter contained an admission by the Cardinal that he was the author of the alleged libel, but the Chief Baron, after consulting with Mr. Justice Erle, ruled that, under the circumstances, secondary evidence of the contents of the letter was not receivable. The counsel then called Mr. Gawthorn, the assistant secretary to the Cardinal, and Mr. Prendergast, the editor of the *Catholic Standard*, with a view to prove the publication of the libel, but neither of these gentlemen were able to give any evidence upon the point. Mr. James then said that as he could not prove the fact in any other way, he should call Cardinal Wiseman himself as a witness. Sergeant Shee contended that this could not be done. Eventually the Cardinal was called into court, and took his seat on the bench, but the Chief Baron decided that he could not be examined as a witness. Mr. James said he should tender a bill of exceptions to the ruling of his lordship. The Chief Baron said he was of course at liberty to do so if he pleased. The Rev. Geo. Spencer, known as Father Ignatius, was then called upon by his subpoena, and after some delay he appeared, and was sworn. He said he was on intimate terms with the defendant, and he remembered reading the letter in the *Catholic Standard*, signed 'N. Cardinal Wiseman,' which was the subject of the present action. He said he had some recollection of having had a conversation with the Cardinal upon the subject of the letter, but he really could not remember the nature of the conversation. The Chief Baron asked the witness if he had sufficient recollection of what took place to enable him to pledge his oath upon the matter? He replied that certainly he had not. Mr. F. Lucas, M.P., the editor of the *Tablet*, was then examined, and he stated that, although the letter appeared in his paper,

he had never read it. He had written to Dublin, where the paper was published, for the manuscript, and a roll of paper had been sent to him, but he had never opened it or looked at it, and he now handed it in, in the condition he had received it. Mr. James opened the roll, and handed it to the witness, and he said it was the handwriting of a person named Ormsby, who was engaged on the establishment of the *Tablet*. The Chief Baron inquired of Mr. James, whether he was prepared to carry the proof of publication any further? The learned counsel replied that he was not. The Chief Baron upon this intimated that there was no evidence to go to the jury, and the plaintiff was accordingly nonsuited.

The following is the liberal complained of, as it appeared in *L'Univers* over the signature of N. Cardinal, Archbishop of Westminster:—

"You quote in your article of May 7 a passage on the *Ami de la Religion*, which seems to give the key to M. Cognat's production. In it is drawn the portrait of a priest, pious and zealous, who had grown gray in the service of the altar, who perhaps had laid the first foundation of his church, receiving all at once a notice conveyed in a simple note that he had ceased to be pastor of his flock. He was thanked in the most flattering terms for the services which he had rendered, and at the same time condemned in his declining years to languish in the depth of distress. Perhaps he was fortunate enough to find the means of placing himself during the week in some office in the quality of clerk; then, when Sunday came, he would re-appear at the altar to celebrate the holy mysteries. This last circumstance designates the individual in question in as clear a manner as if his name were uttered. There is here but one single priest in that position; that is to say, who is a clerk in an office all the week, and who ascends the altar on Sunday. For my part, I had no need of these details to perceive, from the commencement of M. Cognat's articles, who was the person whose feelings of resentment they were destined to satisfy, and whose were the complaints expressed in the columns of the *Ami de la Religion*. Did M. Cognat, before making himself the mouthpiece of an isolated priest in England, who takes upon himself to be the representative of all the clergy and of all the Catholics of the country, take the trouble to inform himself of his antecedents and to assure himself of his right to assume to himself this representation? A priest, 'clerk in an office,' exhibits something so abnormal and so different from the ordinary position of a pious and zealous priest, that that position ought, one would think, to have provoked some inquiry before yielding to him an entire confidence. If a priest, employed in a commercial house in Paris, offered himself to give us details on the character of the French Episcopate, I think that, before accepting all that he would say to us, we should find it opportune to ask for some information about him at the secretariat of his diocese.—Let us suppose that we look at the details given, and that the result of them is to inform us that the priest who presents himself, or who is presented to the public, as the victim of episcopal tyranny and oppression, was formerly a member of a religious society, from which he was expelled; that he was kindly given occupation in a diocese, but that he was never incorporated in it; that, instead of having grown gray in the service of the altars and of having founded a church, he was only employed for some years, and that it was in the quality of curate or assistant priest. Let us suppose that from this inquiry we learn that a great and superb church, built by the bishop at an immense cost, and served by the priest, was abandoned by the faithful, and that duty was scarcely performed in its cold and silent space; that its revenue descended every year below its expenses to such a point, that, in spite of large and continued aid from the bishop, the church found itself heavily in debt and on the eve of bankruptcy. Let us further suppose that the incumbent of this church having given in his resignation—which was accepted—the bishop saw no hope of restoring or reviving affairs without changing completely its existing state. Let us suppose that all amelioration became impossible so long as the curate retained his functions, and that the bishop, in the note to which the *Ami de la Religion* refers, signified to him the motive of his change, and offered him a position which he thought more in harmony with his character. Let us finally suppose that the priest in question refused this offer, and went so far as to deny to the bishop the power of removing him, pretending that he ought to be named incumbent, as if that had been a matter of full right. If the information taken added that the priest provoked and encouraged reunions of his parishioners, whom he made to sign petitions to the bishop for him to be retained, demonstrations which abundant proofs establish were not spontaneous, but the result of intimidation or of personal influence.—If it were added, that it became necessary to fix a day, when his faculties were withdrawn from him, and when his place was filled up, that he refused to give up to his successor the presbytery through which was the entrance to the church, the sacristy, and the confessionals, pretending that the late bishop had granted to him that house in full property, without rent to pay (which is contrary to the titles of property); that the priest then advertised furnished apartments to let, and that it was not till after many months, by means of legal prosecution and considerable expense, that possession could be taken of the presbytery..... what would not that man have to answer to God and to the church for scandal caused, and for calumnies propagated, on such an authority?"

The Rev. John George Macleod, M.A., late Curate of S. Matthias, Stoke Newington, in the Establishment, was received into the Church, on Saturday, August 5.—*Catholic Standard*.

It is stated that Archdeacon Wilberforce has given to the Rev. W. Brock a formal statement acknowledging the authorship of his work on the Holy Eucharist, with a view to enable the friends of the latter to commence legal proceedings.—*Cor. of Tablet*.

The talk, in the clubs, that Lord Aberdeen is to be supplanted, in the office of Premiership, by Lord John Russell, or Lord Palmerston, before the assembled wisdom of the nation is again aggregated.—*Glasgow Free Press*.

INTERESTING HABITS OF MINISTERS.—Mr. Gladstone, when he buys a bundle of asparagus, begins by dividing it into "three heads." Lord John Russell, before doing anything, always looks into Magna Charta, to see if he is justified in doing it. He will not even take a walk, unless he has thoroughly convinced himself beforehand that it is a perfectly "constitutional" one.—*Punch*.

The ship *Shandon*, bound from Glasgow to Montreal, was destroyed by fire on the 3rd ult. Passengers, officers and crew all saved.

Her Majesty's ship *Boscawen* will immediately proceed to Greytown to afford protection to British interests on the Mosquito coast, and the British Government cannot fail to give their most serious attention to this painful occurrence, which affords a curious illustration of the manner in which President Pierce thinks he is vindicating the honor of the American flag. The protest made by Lieutenant Jolly, of Her Majesty's Schooner *Bermuda*, against this abuse of superior force was highly creditable to that officer, and distinctly warned captain Hollins of the consequences of this attack.—*Times*.

Last week deaths were more numerous in the metropolis than births; the former were 1,832, the latter 1,662. The deaths from cholera were 644 having been the week before, 399.

SCOTLAND.—Experiments on Scotch drunkenness show that a great deal of the national stability of character is exemplified even in its vices. In 1852, in a given number of towns, there were 1,472 cases of drunkenness taken care of by the Police, on Sundays. During 1853, the Act prohibiting the opening of public houses of any sort on Sundays, was in force. And yet the cases of Sunday drunkenness, in the same towns, were diminished by only 371. It is evident that the Scotch drink on system. The law has not yet reached the mainspring of the evil.—*N. Y. Church Journal*.

PUBLIC MORALITY IN ENGLAND.—The Police records in our late English files, have shown a dealing in licentiousness, and a shameless incentive to prostitution disgraceful to English law and Christian morality. The cases we are to speak of throw completely into the shade the comparatively decent, and even refined voluptuousness of France and Italy, where such offences, although none the less revolting and censurable in themselves, are still hidden by a veil, from the public, and kept by the laws from leaping into outrage. In England, on the other hand, recent disclosures would seem to prove them open, bold, shameless—naked in the broad glare of day, and there seems to be no law to drive them back into darkness, keep them decent, or even punish them, except when the assume the forms of outrage. The *London Morning Chronicle* of a few weeks back, deliberately asserts, in a long leader calling the attention of the public to the subject of prostitution, that gangs of wretches both male and female are stationed at Derby, Leeds, Manchester, and other places who make it their business to entice from their homes young girls of from ten to seventeen years of age, for the worst of purposes, and that there are also accredited agents of certain London houses established at the principal railway stations to look out for victims, who are regularly consigned to the London houses like poultry or cattle. These facts speak volumes for licentiousness in England. What must be the demand if such are the means resorted to supply it? The *Chronicle* also deliberately asserts that relative to the population, there are more prostitutes in England than France.—*Montreal Commercial Advertiser*.

THE MORMONITES.—At Ayr, one evening lately, a party of three women and one man were seen walking together on the beach, and separated, the man taking his position barely out of pistol shot; and to the surprise of onlookers, he commenced stripping as if going to bathe. But surprise was succeeded by consternation on the part of the spectators when one of the women began to divest herself of her clothes. The man met the lady half way, and, to the amazement of all who witnessed the spectacle, gave her his arm and slowly and ceremoniously marched into the knee deep. Adult baptism was the key to this proceeding; for the man, after pronouncing some gibberish, immersed his companion over head and ears, and, pronouncing a benediction, they slowly returned to their respective places. The party went off singing psalms aloud. Subsequent inquiry brought out the fact that the dipper is a Mormonite, a disciple of Joe Smith, and the dippee is a newly made convert. Many of the sect, strangers, have lately been seen in Hyr.—*Greenock Advertiser*.

THE MORMON EMIGRATION.—The Select Committee on Emigrant-ships, in the course of their recent inquiry, examined Mr. Richards, who described himself as "President of the church of Jesus Christ of Latter-day Saints in Great Britain" and "agent and passenger broker." In the course of his evidence he said,—"We have about 60,000 members of our community in this country, including children. The country is divided into districts, each with its president; and the work of proselytism is proceeding quite satisfactorily. Our converts are more from Dissenting bodies than from the church of England. It is not a condition of conversion that they should leave this country within a certain time, but it is authoritatively advised that they should emigrate and gather to the main body in Utah, where our numbers are between 40,000 and 50,000. I engage vessels for the emigration; I sent 2,702 persons out this year from Liverpool for Utah, but 700 of them were from the continent. The cost is about £20 per head. They pay the cost of their passage if they can, but we have a fund for the emigration of poor persons who can be well recommended as moral characters and industrious people—mechanics who will be qualified to increase and enhance the interests of the community. About £18,000 have been applied this year in assisting emigration; most of the money was supplied from Utah. Those who are aided undertake to repay the advance when their circumstances will allow. Our emigrants are of all classes, but mechanics predominate. They generally go out in families. I send them to New Orleans, where there is an agent acting in concert with me, and he receives them, provides for their further progress, and passes them up the Mississippi and to Utah territory. There is a temporary president, authorised by me, on board each vessel, either one of the emigrants or a person who has come over from Utah, and he has the spiritual care of the emigrants on the journey."

A case of a peculiar and painful nature was investigated at the Police-courthouse, on Wednesday week. The information charged the Rev. John-Magee Marlyn, minister of Hanley Presbyterian Church, with being the putative father of a male illegitimate child, of which Sarah Feidia Holmes is mother. As was to be expected, the investigation excited an unusual degree of interest. The complainant, a young female of prepossessing appearance and pleasing manners, and apparently about twenty-two or twenty-three years of age, gave her evidence in a firm but very becoming manner. She is a milliner and straw-

bonnet-maker, living at Hanley, and became acquainted with defendant by going to his church, and being a teacher in the Sunday-school. The gentleman was placed in the witness-box, and distinctly denied the paternity of the child; but the magistrates ordered him to 2s 6d. per week, and costs.—*Nation*.

UNITED STATES.

A PROTESTANT MINISTER IN TROUBLE.—The Rev. Mr. Orr, alias the "Angel Gabriel," was indicted on Thursday last for disorderly conduct on the Lord's Day. The case was fully proved, and the defendant was mulcted in the sum of \$74, and obliged to find sureties for his good behavior. This, we trust, will be a salutary warning to all itinerant Protestant preachers.

DOING OUR WORK.—In the labor in which Catholics are engaged—that of withdrawing as rapidly as we can make other provisions for their education—all Catholic children from the Public or Common Schools, the present Nativist Know-Nothing movement is coming powerfully to our aid. That a certain number of Catholics have been tolerated as teachers in those schools, has been a powerful motive with the ill-informed among Catholics, leading them to think these schools—if not innocent, at least not altogether or always to be shunned as a pestilence. Multiplied thanks, then, to all who, like the new Know-Nothing party that have obtained ascendancy in Philadelphia, proscribe Catholics, as such, and drive them from the places they have held. Individuals may suffer, but the Catholic community will be great gainers.—*N. Y. Freeman*.

FRAUD UPON IMMIGRANTS.—The New York papers daily contain accounts of cruel frauds and impositions practised upon the immigrants who are constantly arriving in that city.

The inability of a wife to make bread has been declared sufficient ground for divorce, by the Jones County Agricultural Society of Iowa.

In the Supreme Court of Maine, Lawrence Donahoe has instituted proceedings against the School committee on the following grounds:—

"Laurence Donahoe is a citizen of Ellsworth, has paid his taxes, and is entitled to send his children to the public school. Bridget, his daughter, is of a proper age to attend school, and there is no objection to her right to attend, except it be derived from the facts hereafter stated. The Protestant Bible has always been read in the public schools of Maine, and was designated by the School Committee to be read in the school which the plaintiff attended. The plaintiff's parents are Catholics, and by the authorities of the Catholic Church the reading of this translation of the Bible is prohibited to all Catholics. The parents of the plaintiff, with other Catholics, refused to permit their children to read the Bible, but offered to permit them to read the Douay (Catholic) translation. The School Committee required conformity to a uniform rule, and the plaintiff refused compliance. She was, after due notice, refused to attend the school until she would conform to the rule, and her father has since provided instruction for her at his own expense. If, on those facts the action could be maintained, there was to be a trial before a jury, and if not, judgment was to go against the plaintiffs.

A Boston correspondent of a Portland paper (*The State of Maine*) who seems to be well informed as to the Know-Nothing conspiracy at the East supplies this sketch of their programme, after they carry his State:—

- I. To disband all Irish military companies.
- II. To attach some anti-Catholic qualification to citizenship, or at least to the right of voting.
- III. To enact a compulsory school law, obliging all children, under pain of imprisonment, to frequent State Schools; *id est*, their schools.
- IV. To pass a law regulating the tenure of our Church property, on their principles.

The *American Celt* treats the threats of Protestant "Liberalism" with contempt. Let the bigots be warned from history. Trade is their delight, and wealth their glory. Let them remember how much Spain lost by banishing her Moorish and Jewish traders; how dearly France had cause to lament her exiled Huguenot artists and mechanics. Whatever justification the French and Spanish rulers had, this conspiracy has had none. Since they became aggressive, we have been defensive; since they have been so violent, we have been all patience; since they choose Sunday as a day of riot, we have but the more carefully kept it as a day of rest. Suppose you, who are, so far, neutral and non-committal, allow them to triumph over your good intentions and our lawful rights? Who will suffer in the end? The first State which proscribes, will be the first to retrograde. Take out of Massachusetts 250,000 Irish workers, who will on an average abstract \$100 a-piece from its monied or labor capital, and in one night the State becomes twenty-five millions poorer than it was. Men may smile at such a hypothesis as extravagant, but they forget that the Irish have lately learned to emigrate. Those who make one such move, seldom fear to make another. Men who crossed the Atlantic in quest of justice, will not be balked by Lake Erie. And when the Irish are gone, who will feed the furnaces of Wareham and Fall River? Who will make the glass of Sandwich and Cambridge? Who will fill the beaches of Randolph and Milford? Who will scoop out the quarries of Quincy? Who will cause the mills of Lowell and Lawrence to leap and run, from the impulse of their master.—*MAN?*

If our voice could reach the neutral and liberal citizens of those States in which the present conspiracy is most formidable, we would say to them, Your silence is bad, even for your own interests. Take this assurance for certain that the Irish settlers in America, will never submit to be degraded, civilly or socially, to what they have been in times past. They have been rising, they ought to rise, they will rise. The attempt to reduce them to a servile condition, to make them "the lower class" of the North, and to keep them there, will not succeed. Even if all the natives combined in the effort, they could not succeed, while Canada is on one side of us and Mexico on the other. We say this is no menacing spirit, but merely as looking forward to a contingency which may unhappily arise, if (as remains to be tested) the friends of equal rights are in a minority. That, we shall not believe, till the facts are before our eyes, especially as all our leading Statesmen and senators, and most of our State Conventions, have emphatically condemned the present conspiracy. Six months hence we will be better judges of the power and plans of the Know-Nothings; till then, we must learn to look to ourselves carefully, and possess our souls in patience.—*American Celt*.

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.

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THE TRUE WITNESS AND CATHOLIC CHRONICLE.
 MONTREAL, FRIDAY, SEPT. 8, 1854.

NEWS OF THE WEEK.
 The *Univers* announces a meeting of the Bishops of Christendom at Rome, for the month of October, to assist at the deliberations on the Immaculate Conception, and to participate in the declaration of the dogmatic definition so long anxiously expected by the Christian world. "It is probable," says the *Univers*, "that the 8th of December next will see the accomplishment of this universal wish."
 From the seat of war we have little to report.—The capture of Bomarsund, with but little loss to the allies, has been confirmed; the laurels, the first of the war, belong to the French.

PROVINCIAL PARLIAMENT.
 The House was opened by the Governor-General on Tuesday: the first business was to choose a Speaker, and after a warm contest betwixt the friends of M. Cartier the Ministerial candidate, and of M. Sicotte, the nominee of the opposition, the last named gentleman was elected. On Wednesday the Houses met again, and His Excellency delivered the usual Speech from the Throne.

He had much satisfaction in meeting them, and congratulated them upon the increase in the numbers of the members of the Legislative Assembly. He called their attention to two Acts of the Imperial Legislature: one empowering the Canadian Parliament to alter the constitution of the Legislative Council; the other, removing the restrictions which prevented them from dealing with the Reserves. On this question, His Excellency remarked—that:—

"From an early period in the History of Upper Canada, this provision which was originally intended for the support of the Protestant Faith, has been a source of discord and agitation in that section of the Province. It is most desirable in the interest of religion and social harmony, that a final and conclusive adjustment of this long pending controversy, should take place without delay. The subject was distinctly brought before the people of the Province at the late Election, and their opinion upon it expressed in no equivocal manner. I trust therefore, that you will be able without difficulty, to agree upon a measure for accomplishing this object which will give general satisfaction."

On the Seigniorial question, the Speech recommended great caution, and a due regard to the legal, and equitable claims of all parties. It then recommended the assimilation of the Municipal Institutions of Lower Canada to those of the Upper Province; and announced the intention of the Government to lay before the Legislature, the Copy of a Treaty regulating the commercial relations of Canada with the United States.

The debates on the Address may be expected to occupy some time, and to elicit much party feeling.

THE CATHOLIC INSTITUTE OF TORONTO & THE "RESERVES" QUESTION.

We are happy to see that the Catholic Institute of Toronto has taken a decided stand against Mr. Hincks' plan for dealing with the Reserves—as unjust, and highly dangerous towards the separate schools, which will thereby be deprived of all share in a portion of the public revenue appropriated to school purposes. The *Catholic Citizen* gives an account of the proceedings, from which we make a short extract.

In the absence of His Lordship the Bishop of Toronto, President of the Institute, the chair was taken by the Vice President, who explained the objects of the special meeting. Mr. McCurry then having been moved to the chair, Mr. Feehan addressed the meeting. Admitting the power of the Legislature to alter the present distribution of the Clergy Reserves, he contended that the funds thence accruing, when secularised, became public property, in which all classes of the community were equally entitled to share. But he considered that the measure proposed by Mr. Hincks would, in its operation, be productive of the most gross injustice to a large portion of the population; that it would inflict, and perpetuate evils of the gravest character. The Municipal Councils would, no doubt, apply the special revenue proposed to be placed at their disposal, for common school purposes: but there was no chance that Catholic separate schools would be allowed to share therein. "What would be the consequence?"

The revenue derived from the Clergy Reserves would most likely be quite sufficient to support all common schools in the various municipalities; if not, it would certainly allow of the taxation for their support to be very much reduced. Perhaps, in course of time, an increase in the value of the revenue would render the present Government Grant also unnecessary. The Clergy Reserves fund, applied solely to

the benefit of common schools, would make them self-sustaining, and no burden whatever to rate-payers. In this case, what would be the position of separate schools, isolated from all benefits conferred upon the others? They could be only sustained by a direct tax on their supporters, from which all other classes are exempt—one of the most unjust and aggravating instances of class legislation which it is possible to inflict; which, to a great extent, would be destructive of separate school education altogether; or would render its continuance dependent upon a degree of self-sacrifice, and submission to oppression, which no government has a right to demand, or a people to render. The opponents to the common school system are both numerous and influential; many besides the Catholic population are equally, or nearly so, averse to it. But the Catholics, as has been frequently the case before, have to fight the battles, while they do not desire to enjoy the exclusive advantage from the result. They contend that all who are opposed to the common school system should be perfectly free to adopt another which they approved; that no degrading restrictions should harass the operation of one system more than the other; that all should be equal in the sight of the law, as they are equitably and constitutionally."

After a long and lucid discourse, Mr. Feehan proposed the following Resolution, which was seconded by Mr. Hayes, and was carried unanimously:—

"That any Legislation, on the subject of the Clergy Reserves, which may either apply the whole or any part thereof to the support, or for the advantage of Public Common Schools, or which may allow of their application for that purpose, without expressly providing that in such case all Public Separate Schools in existence at the time, or established subsequently, shall be entitled to participate equally with Common Schools, in proportion to the number of their respective supporters, would, by depriving a large proportion of the population of advantages enjoyed by the remainder, be unjust in principle and most oppressive in practice; and will therefore be opposed by the Toronto Catholic Institute, by every constitutional means at its command."

By this Resolution, the Catholic Institute of Toronto, has given its verdict upon the controversy betwixt the *True Witness*, and the *Quebec Colonist*. Without pronouncing any opinion upon the question of "secularisation" in general, it pledges itself to oppose Mr. Hincks' plan, in particular, by every constitutional means at its command.—Because:—

1. Catholic separate schools will be thereby excluded from any participation in the public funds, accruing from the secularised Reserves, and, by the County Municipalities applied to educational purposes.

2. Because such exclusion is unjust, oppressive in practice, and threatens to be destructive of the separate school system altogether.

The *Quebec Colonist*, who, it will be remembered, denies that all Catholic separate schools will be excluded, from all share in the secularised Reserves fund—and who professes to be unable to see anything unjust, or oppressive towards Catholics, even if they were so excluded—deprecates the conduct of the *True Witness* in that he "persists in mixing up the Clergy Reserves question, and the separate school question."—*Colonist*, Aug. 25th. The Catholic Institute of Toronto, on the contrary—a society whose opinions are entitled to the highest consideration, not only as an organisation of the leading and most influential Catholics of Upper Canada, but as a society presided over, and sanctioned by, the highest ecclesiastical authorities—finds these two questions so intimately connected, that, in order to secure the continued existence of separate schools, it feels itself compelled to oppose Mr. Hincks' Bill for the secularisation of the Reserves, by every constitutional means at its command." Here, again, we see a most marvellous discrepancy betwixt the independent Catholics of Upper Canada, and the nominally Catholic journal of Quebec. As of contraries, both cannot be true, one or the other—the Institute or the *Colonist*—must most certainly, be actively engaged in upholding a lie.

That the Catholic Institute of Toronto will not allow its Resolution to remain a dead letter—that it will act, as well as speak—and that the other Catholic societies throughout the Province, will follow its example—cannot be doubted. "The constitutional means at our command" are very obvious; and though, owing to the treachery of some from whom we had the right to expect assistance, to the apathy of others, and to the fear of embarrassing the Ministry which exists in certain quarters, our chances of success have been much diminished, these "means" are still amply sufficient, if wisely employed, to effect our ends.

In the first place, we must petition, in the sense of the Resolution of the Catholic Institute of Toronto; in the second place, an amendment to Mr. Hincks' Bill must be proposed in the Legislature—providing that:—

In all sums accruing from the secularised Reserves, and applied by the County Municipal Councils, to any educational purposes whatsoever, the separate schools in every such Municipality—established, or to be hereafter established, in accordance with the provisions of the School Laws at present existing, or hereafter to be enacted—shall be entitled to share, in proportion to the average attendance of children attending such separate schools.

It will not be sufficient that the County Municipal Councils shall have it in their power merely to apply a portion of the said revenue to separate school purposes; because it is morally certain, from their composition, and their hostility to Catholicity, that such application will never be made, if they have the power to withhold it. What we have the right to ask, and what we must ask, is, that such application of the funds at their disposal, shall be obligatory on the County Municipal Councils; that, if these bodies apply any of the funds at their disposal from the secularisation of the Reserves, to educational purposes at all, the separate schools shall receive their

fair share of the said funds, in proportion to the number of children attending them. The next question is—What constitutional means have we at our command?—to enforce compliance with our reasonable demands?—how shall we secure the adoption of such an amendment to Mr. Hincks' Bill?

Of the members returned for Upper Canada, a majority owe their election to Catholic votes; to votes given on the express understanding that the recipient, should use all his influence in Parliament to secure to the Catholic minority full freedom of education, and a participation in all benefits, by the State conferred upon the Protestant majority. We have therefore the right to expect, that men who owe their seats in Parliament to Catholic votes, shall redeem the pledges given on the hustings, and support the amendment which, in due time, will be laid before them. Another election is at hand; an election under the new Franchise Law, when the Catholic vote will be far more numerous, and important than it is now. It will be the duty therefore of Catholics to mark closely how their present representatives act, and vote upon Mr. Hincks' Bill; and if it shall appear that the latter oppose, or do not actively assist to carry, an amendment, giving to separate schools an equal right with common schools to share in all sums accruing from the secularised Clergy Reserves, then it will be the duty of Catholic voters at the next election to take good care that the members so opposing, or not actively supporting, their just demands, shall never again have it in their power to pursue a similar conduct. Their names must be published, and thus held up to the execration of every Catholic in Canada, as the names of men who have forfeited their pledges.

In the Lower Province, most of the members are Catholics in name; many of them are, we believe, Catholics in more than name. Now, no Catholic—that is, no one who is in heart and soul attached to his Church, and who appreciates the benefits of a sound religious education—will hesitate to support an amendment framed in the spirit of the Resolution of the Toronto Catholic Institute. Amongst the members of the administration, there are Catholics, whom we should be loth to suspect of indifference to the interests of their co-religionists of Upper Canada; who would rather, if necessary, throw up place and salary, than retain office at the expense of their faith as Catholics, and their honor as gentlemen. With the *Catholic Citizen*, we cannot bring ourselves to believe that M. Morin—a gentleman hitherto so universally respected even by his political opponents, who, in the words of our Toronto cotemporary, "is avowedly, from principle, sensible of the value of religious education"—will allow himself to be a party to the carrying of a measure which must inflict a fatal blow on the system of education which the Prelates of Canada have long labored to establish.—No; M. Morin will not so act; he will not so belie all his honorable antecedents; he will not surely approve himself such an enemy to Catholic education, as to refuse to lend his support to an amendment, of which the sole object will be to give to Catholic and to Non-Catholic schools in Upper Canada an equal right to share in the general revenue of the country, according to the respective numbers of children attending such schools! This is all we ask; we shall be false to ourselves, and to our religion, if we accept less.

We know that it will be objected—that such an amendment will be destructive to Mr. Hincks' Bill; that it involves a principle irreconcilably at variance with the fundamental principle of that Bill; that it establishes the principle of "Secularisation" as opposed to "Catholicisation," and that Mr. Hincks has irrevocably pledged himself to the latter principle; that the striking feature of Mr. Hincks' Bill, that which in the eyes of "Liberal" Protestants, constitutes its chief merit, is, the skilful manner in which it is so worded as, without once directly alluding to schools, to exclude all Catholic separate schools from any participation in the public funds which it proposes to place at the disposal of the County Municipal Councils—that Mr. Hincks cannot consent to the introduction of such an amendment without violating his publicly given pledges; and that, in all probability, he would rather abandon his Bill altogether, than consent to see it so mutilated. All this, and more, we readily admit.—But what of it? What then? As Catholics, we are not bound to support Mr. Hincks' Bill; we are not bound to accept the principle on which that Bill is founded; we are not ourselves pledged to secularisation, nor are we bound to assist Mr. Hincks to redeem his pledges; we are not bound to sacrifice the educational interests, the souls and salvation of our children, for the sake of Mr. Hincks or of Protestant "Liberalism." But, as Catholics, we are bound to secure ourselves, our children, and society, from the dangers to be apprehended from a system of mixed, or Godless education, condemned by the Catholic Church; we are bound to employ every "constitutional means at our command" in the cause of morality and religion, for the good of the Church, and, *ad majorem Dei Gloriam*. To these, even the claims of Mr. Hincks upon our support must be postponed.

The *Quebec Colonist* reproaches us:—

1. As having helped "to cause the whole district of Montreal to return rouges and infidels to Parliament."
2. As having had a share in "ousting M. Morin at Terrebonne."
3. As a "warm opponent of the Ministry."
4. As having sustained the Ministry in opposing the liberation of Smith O'Brien; thus placing ourselves in opposition to the Irish Catholics in this Province.
5. As having applauded the verdict of the Jury

which acquitted the person who was tried for firing from the steps of Zion church on a crowd of people, inoffensive at the time, near it, and murdering an Irish Catholic named Walsh." [According to the ordinary rules of composition, it would appear, that the crowd of people, inoffensive at the time, were amusing themselves with the murder of an Irish Catholic.]

6. As having condemned the conduct of those Irish Catholics, who collected in the vicinity of Zion church on the evening of the 9th of June, and forcibly resisted the police.

7. As being a Tory in general.

1. The first accusation carries its own refutation with it. The members for Montreal, Messrs. Doria, Holton, and Young—"rouges and infidels" as the *Colonist* calls them—are "Liberals" of the first water; the supporters of secularisation; and profess the same policy as do the Ministry; with whom they will be found voting on every important question, in which the rights of property, or the interests of religion are involved. Betwixt them, and the present holders of office, there may be private jealousies, and personal pique; but in principle they are all one.—The only difference is—the one are in the receipt of official salaries, and wish to retain them; the others are out of office, and long to get in, in order to do a few little "Jobs" for themselves.

2. We call upon our cotemporary to show in what manner we had any share in ousting M. Morin for Terrebonne; or to point out a single instance in which that gentleman's name has ever been mentioned in the *True Witness* except in terms of respect.

3. We deny that the *True Witness* is a warm opponent of the Ministry. It cares too little about them to be "warm" either for or against them; and even the *Canadian* admits, that, except on the "Clergy Reserves" and "School" questions, the *True Witness* has generally appeared favorably disposed towards the present Ministry, and has never manifested any desire for a change. This is perfectly true; little as we admire the political honesty of Mr. Hincks in some respects, we would not be at the trouble of removing him to make room for Mister George Brown; and still less for Mr. Sandfield Macdonald, or any of the "rouges."

4. This charge is for sustaining the Government, in opposition to the Irish Catholics of the Province.—The falsity of this will best be shown, by referring to the language employed by the *True Witness* on the occasion alluded to. Speaking of the opposition offered by certain members of the Government to a motion made by Mr. Lyon Mackenzie for an Address to the Crown, in behalf of the Irish Exiles, we qualified that position as "unbecoming, and gratuitously offensive."—*True Witness*, May 27th, 1853; and we openly expressed our disapproval of it, as bad in policy and bad in taste. If the *Colonist* calls this "sustaining" the Government, the Government itself entertains, we suspect, very different opinions. At the same time, and in the same article, we expressed our opinions very freely as to the motives which actuated the framers of the Address in question. We knew, and every body in Canada knew, that the whole thing was a humbug; got up with the view of making a little political capital, and of obtaining a little notoriety for its promoters, by an affected sympathy with Smith O'Brien; whose cause, so far from improving, they were doing their best to injure; and for whom they could have entertained no real respect, or they would have scorned to make use of his name as a "cat's-paw," to serve their own dirty and interested ends. What! was it not an insult to a gallant, honorable gentleman like Smith O'Brien, that his cause should be pleaded in Canada by Mr. Lyon Mackenzie?

5 and 6. The next charges against us, are, that we applauded the finding of the jury who acquitted the person accused of the murder of James Walsh; and that we condemned the conduct of those Irish Catholics, who, in spite of the entreaties and warnings of their friends, and in defiance of the reiterated injunctions of their Clergy, assembled in the vicinity of Zion church on the evening of the 9th of June; and who, when bidden to disperse, forcibly resisted the police. These charges are perfectly true. We did, and do applaud the finding of the jury; because it was strictly in accordance with the evidence laid before them. We did, and do condemn the conduct of those men, who, calling themselves Catholics, attended the lectures of Gavazzi, knowing at the same time, that the design of the lecturer was, if possible, to provoke them to a breach of the peace.

Whether such language, on our part, be popular, or unpopular, is a matter of little moment, so long as we know it to be right, and just. We care not whom it pleases, or whom it displeases; and in similar circumstances, we should most assuredly follow the same line of conduct. Every man has the right to be considered innocent until proved guilty; much more then has one, who has been declared "Not Guilty" by a jury of his fellow-countrymen, the right to be treated and spoken of as innocent. The *Quebec Colonist* very probably cannot understand this, nor appreciate the principle upon which a gentleman always feels himself obliged to do justice to an opponent. How should he?

We thank God, lastly, that we were never wanting in our duty as, from fear of giving offence, to refrain from condemning that which we knew to be wrong in the conduct of Catholics. We say again, and the *Colonist* may make the most of it, that it is the duty of all citizens to keep away from all meetings where the public peace is likely to be disturbed; and above all, that no Catholic can be present at the lectures of a fellow like Gavazzi, without thereby violating the laws of his church, disgracing himself, and causing scandal to religion—and this, whether the persons so offending be Irish, or of any other origin. This we have said, and say again; and to show that we are not ashamed of our language, and do not intend to retract one syllable, we give

against the extracts from the article in the *True Witness* of Nov. last which has drawn upon us the reproaches of the *Quebec Colonist*.

There was wrong on both sides. As Catholics, demanding for ourselves, absolute religious freedom, we condemn the conduct of those who, setting at defiance the sacred ordinances of their clergy, and the repeated warnings of their fellow-countrymen and co-religionists, tumultuously assembled in front of Zion Church, who with their shouts occupied the proceedings, and when bidden to disperse, forcibly resisted the police for such conduct we offer no defence. At the same time, as Christians, we condemn and deplore the conduct of the police, who, when no one menaced them, when no danger presented itself, rushed after, and fired upon, and assailed, and assailed men; no honest Protestant will ever attempt to palliate such brutality, or offer any excuse for the wanton shedding of blood which it occasioned.

In that the *Colonist* finds fault with the *True Witness* for condemning the conduct of those Irish Catholics who, on the evening of the 9th of June, assembled and kicked up a row in front of Zion Church, it is to be presumed, either that he denies that any Irish Catholics so conducted themselves on the evening in question—or that he approves of their conduct in so doing. Now, the first hypothesis cannot be maintained the facts being dead against it, as elicited on the trial. We must therefore adopt the second; and presume that the *Colonist* denies that it is wrong, on the part of Irish Catholics to attend Anti-Catholic lectures, to shout, kick up a row—and when bidden to disperse by the lawful authorities, to resist the police. It is to be regretted that any journal calling itself Catholic, should afford grounds, even for such a presumption; as it thereby tends to give force to the mendacious assertions of our enemies—that Catholics generally are willing, if they have the power, to put down by brute force, the lecturer who abuses their religion. But it is not to be wondered at in the *Colonist*: the same servile spirit that betrays itself in his slavish adulation of the Ministry, is only manifested in another form, in his dread to offend a handful of unworthy members of the Catholic community. The sycophant is always a sycophant.

The *Montreal Freeman* of Wednesday, puts to us certain questions, to which we hasten to reply.

1. What proof have we—that Mr. Ryan was sent up by Mr. Hincks, as a candidate for the city of Montreal?

Answer.—None whatever; and as the *True Witness* never asserted that Mr. Ryan was so sent up, we do not feel ourselves called upon to produce proof in support of an assertion which we never made. At the same time, we would like to ask—Did not Mr. Ryan publicly show, or profess to show, a letter from Mr. Hincks, recommending Mr. Ryan to the choice of the electors of Montreal? If the *Freeman* denies this, we shall know how to act.

2. What proof have we—that Mr. Ryan's proposed candidature was at once laughed down?

Answer.—The testimony of our own ears. When the said candidature was spoken of, as likely to occur, we heard it laughed at by those who mentioned it, as something preposterous, and insulting to the dignity of Montreal. To this we may add, that, if the notion was ever seriously entertained, it was very quickly abandoned.

3. What proof have we—that Catholic interests would not be safe in his, Mr. Ryan's, hands?

Answer.—Nay—it would be better to call upon the *Freeman* for proofs that Catholic interests would be safe in his hands. However, we will assign our reasons for believing that they would not be safe.—He is a clerk in Mr. Hincks' office, dependent upon the good will of his master for his salary and situation; Mr. Hincks is the avowed enemy of Catholic separate schools, which it is the interest of Catholics to support at all hazards; and therefore we conclude that, these interests cannot be safe in the hands of one so dependent upon another, and who avows himself hostile to them.

Our conclusion is also strengthened by the language of the Ministerial organ of Upper Canada—the *Toronto Leader*. On a late occasion, that journal, complaining of the opposition which Government employees had offered to Ministerial candidates during the elections, qualified such conduct as ungrateful and unbecoming; laid it down as a rule that persons holding situations under Government, should at least offer no opposition to the policy of their employers; and suggested that the employees who had been guilty of the ungrateful and unbecoming conduct aforesaid, should be punished with dismissal from their situations. Here, then, we have the principle laid down, that, employees are not to oppose the policy of the Government; but the present policy of the Government, in endeavoring to pass a measure, by means of which Catholic separate schools will be deprived of all share in the funds accruing from the secularised Reserves, and devoted to educational purposes by the County Municipalities—is, “unjust in principle, and must be oppressive in practice.”—*Catholic Institute of Toronto*. Therefore, we conclude again, that—Mr. Ryan, being a clerk in Mr. Hincks' office, and bound, according to the exponent of Ministerial ethics, the *Toronto Leader*, not to oppose the policy of his employer under pain of dismissal from his office.—“Catholic interests would not be safe in his hands.”—Q.E.D.

And here, once for all, we trust that we may have finished with all allusions to Mr. Ryan. We regret that the ill-advised conduct of his friends should ever have been the means of dragging his name before the public at all; and assure him that it shall not be our fault if it happens again. We have, and had, no intention of causing one moment's pain to Mr. Ryan. From the accidents of his peculiar political connections, we may consider him to have been unfitted to represent the commercial capital of Canada in Parliament at the last election; but no one who knows him will deny, that, both morally and intellectually, he has the right to demand at the hands of his fellow-citizens, the highest marks of confidence which

it is in their power to bestow. We trust Mr. Ryan will be satisfied with this. As a gentleman, we cannot give; as a gentleman he has no right to expect any further explanation.

Lastly, The *Freeman* demands to know—where, when, and in what form, Mr. Hincks expressly declared that he would have no connection with the Catholics under the influence of their Bishops?

Answer.—Where and when?—At the London Reform Banquet, given in August last.

In what form?—In the following words, which we copy verbatim from the *Toronto Leader* of the 7th ult; the said journal being the recognised Ministerial organ of Upper Canada, and the warm defender of Mr. Hincks' policy. Speaking of a certain document, or “Protest against secularisation” by the Bishops of Canada, Mr. Hincks said:—

“The Lower Canada members of the Cabinet were not under the influence of the Bishops; and if they were, he, and his colleagues could not be connected with them.”—*Toronto Leader*, 7th Aug.

It was at the same banquet, and in the same speech, that Mr. Hincks volunteered the confession “that he had been opposed to separate schools,” calling upon his friend the Postmaster-General as witness to the fact of his, Mr. Hincks' opposition.—*vide*, *Toronto Leader*, 7th Aug.

Having now frankly replied to the questions put to us by our cotemporary; we trust that he will deal as frankly with us. When, where, and in what form did the *True Witness* directly say that the Hon. M. Morin is a “renegade to his religion”? When, where, and under what circumstances, did the *True Witness* avow himself, in conversation, an “English Tory”? This statement bears falsehood on the face of it. In the first place, the editor of the *True Witness*, not being English, could never have called himself an “English Tory.” In the second place, the *Freeman* evidently alludes to some private conversation; now, the man who would repeat in public, the details of a private conversation, is a black-guard, and, in all cases, unworthy of credit.

In reply to the *Quebec Colonist* of the 6th inst., we have only to say, that, if the alterations in the School Laws, which he alludes to, be carried in the Legislature, and honestly enforced by the Executive, Catholics will be fully satisfied; and that, in so far as the School question is concerned, the *True Witness* will be most happy to do justice to any Ministry to whom such salutary Reforms shall be owing.

The Annual meeting of the Young Men's St. Patrick's Association, was held on Tuesday evening last, at which, after the ordinary business had been gone through with, the President, B. Devlin, Esq., read an address, suggesting, amongst other things, the union of all the St. Patrick's Societies of Canada. The address was listened to with great attention, and its author frequently applauded during its delivery. Upon motion of Luke Moore, Esq., seconded by F. Dalton, Esq., the address was received and ordered to be published in the *True Witness* and *Montreal Freeman*, and also to be published in pamphlet form.

The election of officers for the ensuing year resulted as follows:—

- B. Devlin, Esq., unanimously re-elected President
- Mr. Francis Farrell, 1st Vice President.
- Mr. James Fennell, 2nd do.
- Mr. John O'Meara, re-elected Treasurer.
- Mr. Frederick Dalton, re-elected Secretary.
- Mr. Patrick Fogarty, Ass. do.

COMMITTEE—Messrs. James Walsh, W. Walsh, John Brennan, Thomas Doody, Bernard Maguire, Francis Kiernan, Patrick Prior.

We are pleased to learn that the “Young Men's St. Patrick's Association” have purchased from Messrs. Sadler, the splendid image of St. Patrick, by him lately imported from Munich. It is the intention of the Society to make a present of their purchase to the ladies of the St. Patrick's congregation, to be by them put up to public competition at the St. Patrick's Bazaar, to be held in the ensuing month, and the funds of which will be applied to the support of the St. Patrick's Orphan Asylum. This is not the first charitable donation from the “Young Men” which we have of late had to report.

The result of the annual meeting of the “Young Men's St. Patrick's Association” is extremely gratifying. Their funds are in a flourishing condition; in numbers they are rapidly increasing; and for good works, and a liberal assistance towards all public charities, they are certainly behind no Association in the Province. An address of great interest to the Irish Catholics of Canada, was read at this meeting by the talented President; in which the importance of union in a religious, political and social point of view, was strongly insisted upon. This address was unanimously adopted, and, in pursuance, with a Resolution of the Association will appear in the next issue of the *True Witness*. We have heard it spoken of as a masterly document, and it will soon be published in pamphlet form.

His Lordship the Bishop of Montreal assists to-day at the laying of the first stone of the new Seminary at the Mountain, to be built on the spot where the first missions to Canada were established by the French.

RECEIVED—“A. M. D. G.” £5.

We learn from the *St. John's Freeman* that cholera has greatly subsided. The same journal announces that the Assembly will be convened in the middle of next month, when the subject of the commercial relations of the Colony, with the United States, will be taken into consideration.

Within the last two days, the Seminary has had to weep the loss of two of its members—the R. R. M. M. Roupe and Chantal.

The Rev. Mr. Roupe, was one of the oldest clergymen in the city, having nearly completed his 73rd year. He succumbed, after about three weeks' suffering, to an attack of illness brought on by his assiduous labors during the epidemic. To him was confided the charge of the Cholera patients in the Hotel Dieu; and thus in the cause of charity, and in the service of his Master, did he find that death which his opened to him the portals of the realms of eternal glory.

“Let my soul die the death of the just, and my last end be like to them.”—*Numb.* xxiii. 10.

The Rev. M. Chantal had gone to the Lake of the Two Mountains to recruit his health, likewise injured by arduous labors during the last two months. On Wednesday, the 30th ult., he was bathing in the river, when he was suddenly attacked with apoplexy. In the evening, his absence attracted notice; a search was instituted, and the next day his body was found in a shallow pool of water. The Rev. Gentleman was in his 34th year. A more extended notice of these worthy servants of the Most High, shall appear in our next.

We learn that M. Arpin, well known to the literary world as editor of the *Courrier des Etats-Unis*, has arrived in Montreal, and intends to deliver a series of lectures on “French Literature,” which we feel confident, from the high reputation of M. Arpin, will well deserve the attention of the public. It is the intention of some of the members of the press to meet M. Arpin at a dinner, to be given on Monday next at the Empire Hotel.

John Mitchell has addressed a scurrilous letter to His Grace, the Archbishop of New York, in which he attributes the failure of the last Irish insurrection to the exhortations of the Catholic Clergy.

THE “KNOW-NOTHINGS” IN MONTREAL.

To the Editor of the *True Witness*.
Sir—I have been credibly informed that the “Union Fire Company” of this city have entered into the “Know-Nothing” conspiracy which has become so celebrated in the United States for its intense bigotry and hatred of every thing Irish and Catholic. If this be so—and, indeed, I have no reason to doubt its truth—I can only say it is high time the Catholics of this city should look to their own interests; and if the Corporation will not interfere, organise companies exclusive in their character. In the mean time, I hope the matter will be properly investigated, in order that we may ascertain whether it is true or false—that a man, to be qualified for membership in the “Union Fire Company,” must swear that he is not a Catholic. What say you, Mr. Editor?

ANTI-KNOW-NOTHING.

Montreal, September 2, 1851.

We say “Nothing,” because we “Know-Nothing” about the organisation of the Fire Company alluded to; but we think that the statements of our correspondent are sufficiently serious to justify action on the part of our civic authorities. It is their duty to investigate the truth of the accusation given above; and till then, we should feel inclined to discountenance the organisation of any exclusively Catholic Fire Companies, as calculated to create a bad state of feeling in our heterogeneous community. If, indeed, Protestants commence these exclusive organisations, Catholics in self-defence will be obliged to follow their bad example; but it must be remembered that, consistently with the obligations of his religion, no Catholic can ever, or under any pretence whatsoever, become a member of a secret society, or society whose members are bound with oaths, as are the Freemasons, Odd Fellows, Orange and Ribbon Societies. Our advice would therefore be to “avoid all exclusive organisations,” if possible; in the mean time, let us rely upon the authorities for protection.

Of course we do not vouch for the truth of the statements in the above communication; and our columns are open to any who may think themselves aggrieved thereby.

To the Editor of the *True Witness*.

Aylmer, 1st September, 1851.

Sir—Permit me, through the columns of the *True Witness*, to inform your readers of the particulars of the ceremony of laying the corner stone of a new Catholic Church in this village.

This interesting ceremony came off on Wednesday last, the 30th ult. The day was ushered in with all the brilliancy incidental to this season of the year; precisely at 10 o'clock, High Mass was celebrated by the Rev. Mr. Desautels, of Rigaud, assisted by the Revs. Messrs. Byrne and Collins, as Deacons and Sub-Deacons; His Lordship the Bishop of Bytown was present in his Pontificals. There were also present a large number of Clergymen from Bytown, and other parishes in the diocese. The sermon was preached by the Rev. Mr. Kelly, of Brookville; and it would be almost impossible for me to do justice to that eloquent oration, as it touched a chord in the heart of every one present. The Rev. orator dilated in beautiful terms on the attention paid by Catholics, in every age and climate, to the erection of magnificent edifices suitable for the worship of the Most High; and which, after centuries, stand as monuments of the piety of the age in which they were built. He adverted to the splendid edifices erected in Great Britain and Ireland, which now, owing to the outrages of the Lutheran and Calvinistic heresies, are in the possession of the enemies of the Faith. He also stated that heresy, true to its calling, never erected any edifices at all to be compared to the least magnificent of these fabrics; and that, after its final extinction, not a monument of piety will remain to show that it ever existed on the face of the earth. He spoke in high terms of eulogium of the French and Irish races, in strictly adhering to the Faith of their fathers, as well as in their zeal and devotion in the propagation of that Faith. Both countries are at the present moment sending forth missionaries, as zealous and

devoted as an Augustin for a Patrick; who are spreading the religion of the Cross throughout every section of the globe; and we frequently see many of the priesthood, suffering martyrdom in distant and Pagan lands, for their zeal and devotion in the propagation of the Faith. The Rev. orator concluded a discourse, of which this is but a very imperfect outline, by soliciting the congregation to be as magnificent as their means would admit, in contributing that day to the erection of the edifice they had undertaken.

His Lordship the Bishop of Bytown followed the Rev. gentleman, and briefly addressed the congregation in the French language. He lauded the zeal manifested by the congregation, as well as by the Pastor, in their having taken the initiative towards the erection of so large and splendid an edifice. After His Lordship had concluded his discourse, he then proceeded to lay the corner stone, which being done in conformity with the ceremonies prescribed by the Catholic Church, a collection was made, and the handsome sum of over £60 was the result of the eloquent appeal of the Rev. Mr. Kelly.

On the Sunday previous to the ceremonial, the Rev. Mr. Desautels, formerly of this place, but now of Rigaud, preached an eloquent discourse; the Rev. gentleman was not only deeply affected himself, but his auditory also whilst reviewing the progress of Catholicism in this place. This Rev. gentleman was Pastor of the congregation here from 1840 till 1848; and the present church was completed by him, having been previously commenced by the Rev. Mr. Brady, of Buckingham. At the period of its erection, there were only a very few Catholic families in this parish; and a small portion of the present building was then sufficient for their accommodation. The Catholic population is now nearly three-fourths of the entire, and the building is so crowded, that numbers cannot get admission; hence the necessity for the erection of a larger edifice.

The new building is 100 feet in length, and 50 feet wide; the design is by the Rev. Mr. Dandaraud, of Bytown.

The Pastor of the congregation—the Rev. James Hughes—has been assiduous in furthering the progress of the work, and his exertions have merited for him the well-deserving thanks of the entire congregation.

Trusting these few remarks will not be inappropriate to your columns, allow me to subscribe myself, Your old Correspondent,
A LAYMAN.

Some human bones were lately turned up at Quebec, in the Place d'Armes. The *Quebec Chronicle* gives the following account of them:—From information supplied by one of the oldest inhabitants of this city, there is a tradition from which we have reason to believe that the human bones last week discovered on the Place d'Armes and which were pronounced by medical authorities to be those of a young Indian, came to be there deposited under the following circumstances. At the period of the war between the French and Iroquois in 1686, a detachment of the latter waited on De Frontenac, the French Governor, and expressed a desire to effect an exchange of prisoners. The Frenchman agreed to the request on one proviso, viz., that his countryman should be first rendered. The savages refused to consent to this, and the Governor replied, that having been already guilty of bad faith, he could not trust them again, and that he would not give up the Indian prisoners until the French were restored to him. On this, the spokesman of the Iroquois, (who, it seems, had harbored the intention of surprising the Fort by treachery and delivering their captured brethren, and had only employed negotiation as a preliminary to the attempt), informed the representative of the Iroquois that his Tribe could rescue their countrymen without French or any other permission. De Frontenac thereupon calling in his guards, made a display of force which shewed the Indians that their meditated treachery was foreseen and defeated, and at once ordered the savage who had dared to intimate a resort to force to be instantly taken out and hanged. This order, it appears, was immediately carried into effect, and the body of the Iroquois was buried in the middle of what is now, and always has been, the highway in front of the Chateau St. Louis.

The *Crusader* is the name of a Protestant paper published in the United States—and supposed to be edited by Gavazzi. The *True American* another violent Protestant journal thus speaks of it;—

“We honestly believe that all the Romanish papers combined have not effected more injury to Americanism, especially among intelligent Protestants, than has been accomplished by this semi-insane and violent journal. Its evil results were palpable in Western Virginia, in Connecticut, in New Jersey, and must eventually prove a serious hindrance to the ‘Good Cause’ in other sections of the Union. Consequently at the solicitation of many leading Americans, men of respectability, influence, and probity, in this city and elsewhere, we have publicly denounced the ribald sheet and its unprincipled conductors, for all Americans must admit that the common interest of our country is of more precious value to us as a people than the financial advancement of every adventurer, having beneath his control a printing press and types.”

“Can any American of sane mind continue his patronage of a paltry newspaper, and intellectual zero which brings disgrace upon every individual in the least connected with the great movement convulsing the political world at the present moment? Are we to be weighed in the same balance, or brought down to the same standard of depravity, by which are to be measured the morbid tendencies of his scheming speculations? Assuredly let us blush at our implied creation of an organ whereby a stone is loaned to our enemies for the purpose of destruction.”

The *Crusader* is often quoted with great approval by the *Montreal Witness* betwixt whom and the “ribald sheet” of New York there is great community of sentiment, and altogether a striking family resemblance.

WANTED,
ON THE GRAND TRUNK RAILWAY,
BETWEEN MONTREAL AND LACHINE,
FROM 12 TO 20 GOOD MASONS,
IMMEDIATELY, to whom the VERY HIGHEST WAGES will be given, and Payments made at the end of every Second Week. Enquire of
D. McGRATH,
Dechamp's Tavern, (Tanneries),
Or at his own Residence, Lachine.
Sept. 6.

FOREIGN INTELLIGENCE.

FRANCE.

The Emperor, in replying to a speech addressed to him on the 15th August on the occasion of his fête, said: "My presence at Bayonne to-day is a fact which I am proud to acknowledge. It proves that France, calm and happy, no longer entertains those fears which oblige the head of the state to be constantly armed, on the *qui vive* in his capital. It proves that France may carry on a war afar off without any interruption in the free and regular course of its internal life."

The *Moniteur* announces that the Emperor has granted, on the occasion of the fête, 2,582 pardons or reductions of punishment.

GERMANY.

A communication from Vienna, dated August 11, states that the Austrian Cabinet had dispatched a note to St. Petersburg, demanding of Russia the following guarantees, as a basis for the re-establishment of peace, viz.:—

1.—The immediate evacuation of Moldavia and Wallachia; 2.—The voluntary surrender of Russia's protectorate over these Principalities and Servia; 3.—Ample securities for the future free navigation of the Sulina mouths of the Danube; 4.—A new and more satisfactory arrangement with respect to the patronage hitherto exercised by Russia over the orthodox church in Turkey; 5.—A revision of the treaty of 1841.

The object of the Emperor Nicholas is to detach Austria from the Western Powers, and the all-important question now is, whether he is likely to effect this. No pains have been spared to get up reliable information on this subject, and the following is the result of my inquiries. It has not failed to produce an agreeable impression on the Imperial Government that the order for the complete evacuation of the Principalities has been given. The first step has now been taken towards the settlement of the Oriental difference, but as long as the Western Powers demand nothing unreasonable there is no cause to suppose that Austria will secede from a coalition the object of which is the restoration of peace on an equitable and durable basis. The *status quo ante* is, of course, entirely out of the question, and there is reason to believe that no great difference of opinion exists between Austria, Turkey, and the Western Powers in respect to the principal conditions of the future treaty of peace. Before France and England will consent to renew negotiations or agree to an armistice, the Emperor of Russia must have pledged himself to accept three or four fundamental conditions, such, for instance, as the following:—

1.—The free navigation of the Danube. 2.—The Black Sea to be open to all nations. 3.—Russia to renounce all claim to an exclusive protectorate in the Danubian Principalities and over the Greek Christians subject to the Porte. On these three points the Porte, the Western Powers, and Austria are said to agree, but there are others on which some difference of opinion prevails. In regard to the question of indemnification, the opinion of the Turks and Russians is very nearly the same. They both aver that this country has nearly as valid a claim on Russia as France and England. "Austria," says they, "has raised a powerful army, which has looked on while the Russians and Turks have been fighting.—The armaments of the allies have been on a grand scale, and one of the most costly description, but neither England nor France has until now performed a single feat of arms worthy of mention." It is now rumored that the Austrians will not occupy either of the Principalities; but it is possible that a small corps will enter Moldavia.

SAXONY.—The late king is succeeded by his brother, who is a Catholic, while the people are Protestant; the present king is fortunately a zealous member of his Church, and is likely to take an active part in the rising that is now being got up by the Catholic episcopacy in Baden and Bavaria.

The Prussian Government insists that the negotiations between the Western Powers and Austria should be submitted to the Diet, but Austria refuses.

ITALY.

PROTECTORATE OF THE INSTITUTE OF CHRISTIAN DOCTRINE.—On July 30th Cardinal Roberti entered on the office of Protector of the Institute of the Brothers of Christian Doctrine, vacant by the death of Cardinal Lambruschini.

The *Parma Gazette* of the 5th August publishes a notification from Government, containing the sentence of death passed on five prisoners by the permanent Court-martial, and a verdict of acquittal in favor of another. It was curiously believed in Parma on Saturday last that all the five condemned had been executed, but the *Gazette* concludes its official notice by saying—

"This sentence having been submitted for the supreme ratification was fully confirmed, commencing, however, by special grace, the punishment of death to that of 20 years' incarceration in one of the forts of the State, in the case of Enrico Barilla, in consideration of his sincere penitence."

Another protestation against these constant revolts excited by Mazzini has appeared from one of his former and one of his most effective supporters—Garibaldi. When he first arrived in Genoa, some months ago, every effort was made by the Mazzinian party there to induce Garibaldi to lend his name to their conspiracies, but he was deaf to all their entreaties, as he had been to the same kind of arguments in America and England, and when the absurd affair of arazana took place last May, with which it was favored by the reactionists to identify his name, he the Piedmontese Government such satisfactory signs of his entire disapproval of such proceedings it did not hesitate to allow him to visit his

friends, and remain as long as he pleased in the country.

SPAIN.

We have great reason to fear that the Government which has been established at Madrid within the last fortnight, under the presidency of the Duke of Victory, does not possess the qualifications or the means to perform these essential duties.

The existence of the State, of the Monarchy, and of society itself is in jeopardy, and the fall of the late abominable Government has left the country in the most perilous position in which it has ever yet been placed.—*Times*.

Queen Christina is a State prisoner at the Escorial. The Junta and populace will not allow her to fly to France. They insist on her being brought to trial, and the Ministers have acceded to this demand.

The decree for the convocation of the Constituent Cortes has been published. It contains the declaration that the dynastic question cannot be made a subject of discussion therein. There will be but one Chamber.

We have already said that the juntas of Valladolid and of Burgos had decreed the expulsion of the Jesuits. The junta of Valencia has just adopted a measure which shows that the Spanish revolutionists do not intend to limit themselves to the expulsion of the Religious Orders; it has pronounced the suppression of the Diocesan Seminary.—*Univers*.

BALTIC.

Letters from Bomersund give the details of the capture. The effect of the guns upon its wall was terrific, and large blocks of marble which appeared impregnable fell out in masses. The English loss was one, the French, trilling.

The bombardment lasted from 5 a.m., of the 15th, to 2 p.m. the following day.

One of the forts, the Zee, was blown up after it had capitulated; but whether by the Russians or the French, remains as yet uncertain.

The *Moniteur* says that the Aland Islands will be retained possession of, as of immense importance for the ensuing campaign.

CRONSTADT AND THE GALVANIC BATTERY.—A correspondent of the *Sun* proposes to attack Cronstadt with a galvanic battery, an arm of some novelty in war, and as yet but little used in warlike operations; but possibly (according to the magnitude of the operation) more likely to effect the fall of those places than all the artillery of Europe. I would respectfully submit, he says, that an experiment be tried on Cronstadt as a first essay, 4,000 or 5,000 tons of gunpowder being put on board as many vessels as would carry that quantity. The vessels should be sent, with a favorable wind or tide, close up under the walls of Cronstadt, the galvanic apparatus being in each vessel, and the operator at a respectful distance from his mines (the vessels.) Let him make the connection of the galvanic wires good, and explode the mass. Nothing human could withstand the shock within three or four miles of the position. The effect would certainly be terrific. I should think it would disturb the *status quo* of Cronstadt, and dispel any pleasing dreams of the Czar in St. Petersburg respecting the impregnability of the fortress; for, if it did not shake the place to its centre, it would render it easy to carry it by a *coup de main* before the garrison, if it survived, could recover its self-possession.

EASTERN WAR.

The *Times*' Paris correspondent writes, that it is stated that accounts have reached Paris announcing that the expeditionary troops have landed in Perekop, the Isthmus which joins the Crimea to the mainland. The probability of such an event was spoken of some days ago as the best means for intercepting the communication of the Russians with the Crimea.

The Anglo-French forces, under Generals Brown and Canrobert, including Turkish troops, amount to 90,000 men. The Russians count 94,000, viz., garrison of Sebastopol, 24,000; troops guarding the coast, 40,000; and two separate corps of 15,000 men each, stationed in the interior of the peninsula, 30,000; total 94,000. These two statements are authentic.

At Sebastopol, the object of all these preparations, the garrison are making great exertions in strengthening the fortifications, and strong bodies of troops have arrived there from the interior of Russia. The Crown Prince Constantine will visit Sebastopol in the winter, in the capacity of Grand Admiral, to inspect the fleet stationed there.

At Sebastopol active and energetic preparations are being made upon all accessible points on the coast to oppose the landing of troops. All roads (and there are but few) are mined at given places, entrenched, intersected, impeded with abatis, and flanked with redoubts. The inhabitants, it is added, are ordered to quit their dwellings upon the first signal, and to retire before the cordon of Cossacks directed to sweep them, their cattle, and their moveables, into the interior.

The Russians have informed the Austrian Government that they shall cross the Pruth in five places, and march at once into the interior, instead of remaining on the frontiers. The meaning of this is, that the troops will be directed at once against the allies in the Crimea.

According, indeed, to statements which there is no cause to doubt, the 131 battalions, comprising General Gortschakoff's army, will not recross the Pruth with more than an average of 450 effective bayonets each, or a general total of 59,000 in round numbers. This shows a difference of 72,000 between that cypher and the normal strength on paper, and a real difference or loss of infantry *hors de combat* of 45,800 men, that is, allowing each battalion to have mustered 800 effectives at the commencement

of the invasion. A third of these will probably be restored to their duties, so that the total infantry to be deducted as dead, crippled, and invalided will be about 30,000.

The Constantinople correspondent of the *Times* writes on the 2nd ult.:—

"An opinion gains ground; that Sebastopol is the destination of the combined armies and fleets, but the strength of that fortress, increased even since the beginning of the war by the unceasing endeavors of the enemy, seems to demand a siege longer than can be prudently attempted at so late a season; at least, those who oppose the belief that such an enterprise will be attempted this year ground their arguments on the short time that will be left for such an operation before the commencement of the storms and cold of November. The army may be thrown into the Crimea before the conclusion of the present month, after which they will have a term of eight or nine weeks before they will be compelled to discontinue their operations. The whole question resolves itself into the possibility of conquering the stronghold within the time given. Military engineers declare that no place is really impregnable, and that the whole is a matter of time, skill, and numbers; but competent authorities seem to declare that this place, if properly defended, will be able to hold out for a long term.

The recent visit of Sir G. Browne to the entrance of the harbor seems to indicate the direction of the efforts of the allies to this quarter; but the greatness of the enterprise still leads many to consider that it will not be attempted, and to conclude that the destination of the assembled troops is to Odessa or even to Anapa. The officers are already thinking about winter quarters, which, it is said, the Bulgarian plains will not furnish. The troops may be sent back to the barracks of Stamboul and Scutari, or distributed among the towns of the interior, but some have spoken of Anapa as a place defended against the winds, and likely to afford shelter to, at least, a part of the forces. This seems, indeed, to be the only use to which the place could be turned, if it be true that it enjoys these advantages; while the capture of Odessa would cripple the resources of the enemy, and that of Sebastopol perhaps bring him to terms.

A speedy blow is necessary to keep up our reputation here, for that of the Russians is recovering from the disaster of Silistria.

The following letter is from a Protestant officer of the light division of the British army in Turkey:—

Moestir, two miles from Pravadi, July 27th.

"We had suddenly to decamp from Devna on account of an outbreak of cholera. I am happy to say the change has proved beneficial. The unhealthiness of the Devna plain, from the large lake and swamp there, is believed to have been the great cause of the outbreak; while the men, previously weakened by indifferent diet, the heat of the climate, noxious exhalations in camp, from too long a stay in one spot, and other circumstances, were thus rendered very susceptible to its influence. The whole neighborhood of the lake, which extends from Varna to Devna, proved very fatal to the Russians when they were here. If the supplies sent out from England had been more efficiently distributed, we should have been in better trim than we are to meet any epidemic. Judging from the accounts we have of the march of the French from Gallipoli to Adrianople, their commissariat contrived to be always a day in advance of the army, and arrangements were made so that abundant supplies were procurable by the troops at the ends of their march. Though we have come so short a distance, and at such long intervals, our commissariat always arrives after us, so defective and ill-arranged are their means of transport. I was thinking to-day of a conversation I had with—a few days before I left England, comparing Protestant Clergymen with Catholic Priests. In a marquee close to my tent is Mr.—, the Catholic Priest, a well-informed and well-selected man, most indefatigable and attentive. There were two deaths in hospital to-day, both Protestants. The Clergyman never came near them. I have never seen him visit the sick yet; and the hospital sergeant, who is always at the hospital, says he has not been there but once since we landed at Varna. On the other hand, no Catholic has died in hospital without the Priest being with him for some time before his death. He is a constant visitor of the sick there, and he is always trying to find out where sickness is. The fact is, our Clergymen are so superior in position, education, habits of life, and feeling, that they have not the same sympathy with the soldiers that the Catholic Priests seem to have. This is to be regretted, for the influence of our Church is much lessened by it among the men. I have witnessed the same fact in every station I have yet been in, and now find it as true as ever in camp life."

AUSTRALIA.

Letters from Western Australia, dated the 14th of May, entirely dissipate the accounts of gold discoveries in that colony. According to previous advices, great excitement prevailed on the subject, and prospecting parties were in course of organisation.—All that is now said about it is, "The gold farce is over, and not an ounce has been found."

ALARMING STATE OF THE BRITISH ARMY IN TURKEY.

(From the London Daily News.)

A most startling series of statements will be found in our letter from the camp of Moestir. The charge is flatly made that, in addition to being kept in that state of inaction which begets despondency and disease, the men are half starved. No wonder that "a general gloom prevails," in spite of orders to the bands to play "lively marches." Who can enjoy

music or be lively with a stomach but half-filled, and that with Bulgarian beef? Marching and counter-marching before breakfast with empty stomachs, and breathing an atmosphere far from the healthiest, cannot fail to tell in very deadly fashion on the gallant fellows who left our shores, as it were but the other day, cheering and cheered, and on the way, as it seemed, to fight in a good cause, instead of famish in an aguish camp. Well may the authorities of the army in Turkey object to the presence of any correspondent but one in the Russian interest. Here is a picture for Englishmen to contemplate:—

"It may sound strange, and it may appear incredible to people at home, but still it is a fact, that the troops out here in Bulgaria are half-starving. I am fully aware that such a statement will appear monstrous to those who recollect the statements (and very correct ones, too) of the liberal provision made for the necessities and comforts of the soldiers. The people of England have read, and rejoiced in reading, that the Oriental expedition had been provided for with an almost paternal care by the country; that care had been taken, not only that the rations of the soldiers were good and plentiful, but that the smaller necessities and even the luxuries of life should accompany them on their march, and be retailed to them at cost price by the commissariat. Rice, coffee, tea and sugar, ale and porter, were to be sent in the rear of the army; our soldiers in Turkey were to have all the creature comforts to which they had been accustomed in England at prices considerably lower than the average of English prices, and the nation to fight and bleed for which they were sent out marked its gratitude beforehand by making a liberal provision for the wants and comforts of its defenders. It is a well known fact that enormous stores for the use of the army were bought at the public expense and sent out to Turkey, but it is not less a fact that the troops have had little benefit, if any, from those stores—that they were late at Gallipoli, irregular at Scutari, wanting at Varna, and utterly absent from the day the troops left for Aladdin and Devna. The commissariat was unwilling or unable, or both, to send stores to the distance of twenty miles from the depots, and yet the nation had willed it that those stores should follow the army on its march across whole provinces; and most assuredly the gentlemen of the commissariat are appointed and paid, not for any special merits of their own, but simply for the purpose of forwarding and distributing those stores."

The effects of such commissariat arrangements are most melancholy on the health and efficiency of the army.

"Whatever provision may have been made for the food of the troops, I believe there is not a single man—not a general-officer—in the camp at Moestir who will dare to assert that the rations served out to the men are sufficient for their maintenance.

"A soldier's daily ration of one pound of this meat, minus the sinews, skin, bones, and other articles unfit for consumption, reduces itself to about one-third of a pound of dry, tough beef, which can be swallowed by dint of hard chewing, and which may be nutritious to a certain extent. But it is not too much to say that the troops have for the last two months mainly subsisted on their 1½ pound of bread, and the meagre soup which hard boiling has extracted from the beef aforesaid. The bread has been good since the soldiers took the baking of it in hand.—This is a mercy, for Heaven knows to what state they would have been reduced if the bread, too, had been bad. No vegetables, not even dried ones, are included in the soldier's rations."

It is evident enough what the results of all this must be.

"In England we are accustomed to see our soldiers full of robust health—here the men are bronzed with exposure to the sun and air, but they have got thin, and the muscles of their legs and arms are in an alarming state of softness. I felt the arms and legs of many, and I was quite startled by their leanness, and the unhealthy relaxed condition of muscles. The generality of the men complain not of hunger, but of want of appetite. They cannot eat their food, feel weak, and are unable to move."

Bad arrangements on the part of those in command led to all this. With weakened frames the soldiers are unable to brave the consequences of an atmosphere charged with malaria; and cholera enters upon the scene.

"When the army left Scutari for Varna, and when it became known that spots for encampment had been selected on the banks of the Dewna lake, some of the physicians of Pera, men who know the country, told me that the military authorities had pitched almost on the worst locality that could be found in this part of Bulgaria. I was informed that the exhalations from the Dewna lake and its marshy meadows are pregnant with disease, and that low fever and dysentery are always to be found in the villages—few and far between—in this part of the country.—I thought it my duty at the time to report to you this opinion, as coming from men competent to judge, whose hopes and wishes were all for the good of our troops and the success of our arms. I know that both Lord de Redcliffe and Lord Raglan were informed of the danger to which the troops were exposed in the encampments which had been selected for them. But it would appear that it is a rule in this war that no opinion shall be listened to and no advice taken. Experience is to be bought, no matter at what price; and in the present instance the commanders of the army believed in the unhealthiness of the Dewna district only when the plague had broken out and the men under their charge were dying around them.

"The disease which has broken out among our troops is cholera in its most malignant form. It has attacked all the regiments; but chiefly those who

were more exposed to the currents of air that swept along and carried up the mists from the Dewna lake. In the Rifle Brigade a few cases only occurred, and the 77th Regiment was spared for several days; nor did the germs of disease declare themselves until after their dislocation from Dewna to Monastir. The 33rd suffered severely. The 88th (Connaught Rangers) too, had serious losses, but the regiments which were most exposed to the poisonous breath of the lake are the 23rd Welsh Fusiliers and the 7th. They were the first to have the disease, and lost the greatest number of men. The first case occurred on the 22nd July, in the 23rd, when two men were attacked with cholera, and died within seven hours after the first symptoms had shown themselves. Those symptoms were almost identical in all cases. There was the pale face, the up-turned eyes, the whitish wrinkled hands, with cramped fingers, and the cramped disposition of the body generally, which those who have seen the malignant forms of cholera know so well, and against which they also know medical aid is of little or no avail. A great many of the patients were in a state of hopeless collapse from first to last; some were quite blue, and the only description which applies to some of them is that they were 'living corpses.' From the 22nd to the 26th July, the 7th Fusiliers lost 18 men; the 23rd Welsh Fusiliers lost 17; the 33rd lost 9; the 88th had 11 deaths; the 77th 1; the 19th 5, and the Rifle Brigade lost 3 men."

A METHODIST CONVERSION.

Had we not read it, in a Methodist journal—"published under the direction of the Wesleyan Church in Canada"—we should not have dared to lay the following absurdly blasphemous rignatole before our readers. It is the account of the conversion of a German, named "Ghost," as given by himself: we copy it verbatim from the Toronto Christian Guardian of the 30th ult. :-

(From Finley's Sketches of Western Methodism.)

THE DUTCHMAN'S EXPERIENCE.

When we were travelling the Cross Creek circuit, in 1815, in a region of country which was mostly settled by German Lutherians, and not much regard paid to the Sabbath, or any kind of religion, there lived a German by the name of Ghost. He was one of the principal men of the neighborhood, and had great influence among his German friends. At one of our love feasts we heard him relate his experience, and though it was in very broken English, yet it was told with an unction and a power which melted all hearts, and which thrilled and interested us so much that we have not forgotten it to this day.

There is something peculiar in the German mind and character which shows itself, perhaps, more strikingly in regard to the subject of religion than anything else. They seem to carry out more fully Mr. Wesley's idea of Methodism than even the English brethren themselves. When they sing, "they sing lustily;" when they pray, they pray with all their might; when they speak in class meeting or love feast, they come right to the point of Christian experience without any circumlocution. Such was the case with our good German brother whose experience we are going to relate.

Shortly after the speaking exercises commenced, he arose and said, "Mine dear bruders, ven I comes to dis place dare vas nobody here. Den after, mine freins dey comes too, and we did comes along very good, as ve dot. Ve did drink viskey, and stolic, and dance, and all dot it vas very nice; but binebys der comes along into de neighborhood a Methodist breacher by de name of Jo. Shakelford, and he breaches and breaches, and brays and brays, as you never see de like in all your lives. He says, 'You beeples all goes to hell unless you git converted, and be saved from your zins.'"

"Now, vell den de beeples begins to dink zeriouly on dis matter, and dey say ve must do better, or, sure enough, de devil vill get us shust as he says. Den dey gits Christen, and begins to bray; and dey valls down, and brays, and croans, and hollers, and I says to my beeples, Dis is de devil; and it goes on till it comes to my neighbor Honnes. Vell, I does not go, and vife and gals do not go, because I said it vas de devil. Vell, however, it gomes so near by mine house, I says I vill go and see vat is dis ting vat makes de beeples so crazy. So von night I goes to Honnes's to see de brayer meeting, and I sets down and sees de beeples come in, and dey all looks shust like dey used to do, and I dot it vas all vell; but dey soon begins to zing and bray, and I dot dis is all right. Den some pegins to croan, and valls down; and I says, 'Dis is de devil, and I vill shust go home; but ven I went to rise up I could not, vor I vas fast to de bench. Den I vas skeered, and I said, 'Dis is de devil sure enough.' I looked round, and I dot de door vas growed up, and I vas fast enough. Vell, vell, den I say, 'Mine Got, de devil vill git me now, by aurs!' I looked more for de door, and bresently I sees him, and I makes von spring and out I goes headfirst. Den I gets up, and runs mit all my might till I comes to mine fence; and ven I goes to git over I comes down smack on my pack, and now I says, 'De devil vill git me, py sure!' I lays dare for some time; den I gits up, and climbs de fence, and goes to mine house, and dot I would shust go to bed mitout making any noise; but shust as I vas going in smack down I comes on mine pack upon de floor; and Madalana, mine vife, did shump up and did schream; and Petts and Kate—dat ish my two gals—dey did shump up and schream and holler, and dare I lays, and I says, 'O, mine Got, dis ish de devil!'

Madalana says, 'No matter for you; it shust serves you right; you would go, and now you prings de devil home mit you to your own house.' Petts and Kate dey both cries, and mine vife she scooks, and de devil he shakes me over de hells, and all my sins shust comes up to mine eyes, and I says, 'O mine Got, save me!'

"After a vile I goes to ped, but I not sleeps. I says, 'O mine Got, mine Got, vat vill become of me?' Shust at daylight I gits up and goes down to my parn, and gits under de hoss-trough, and smack I comes on mine pack again. Den I cries, mit all my might, 'O, mine Got, mine Got, hava mercy upon me!' I dot I vas going to de hells. Shust den something say to me 'Di sins pe all vortigen.' Den something comes down all over me at my head, shust like honey, and I hopes mine mont shust so wide ash I can; but it

filled so full it run over, and den O, I vas so happy as never I vas before in all my life! I did shump like a deer, and I hollored, 'Glory, glory, to mine Got!' mit all my might. Mine hosses dey did veel round and shorted, and I did veel round too, and hollored glory, and I did not know dem, and dey did not know me.—Presently I saw my gray hoss, Pob, and I snatched him round de neck, and he did veel round, and I hollored, 'Glory, glory, and bless de Lort!' I love dish hoss unto dis day so petter than any. I now am on my way to de himmels, and dare I vill bless Got for his pringing me down on my pack, and for mine vife and mine gals; for dey now goes mit me to glory; so, mine bruders, ve vill all biney meet in dat goot vorld, to braise de Lort forever and ever."

The *Athenaeum* thus describes the effects of the recent important decision in "Jeffreys v. Boosey":—"This last reversal of judgment was made at one o'clock on Tuesday, the 1st inst, in the House of Lords—a reversal which, among other things, in effect, upsets all American copy-rights—and before six o'clock that day the printers in London were engaged in reprinting cheap editions of American works. Messrs. Low and Co, alarmed for their property in "Sunny Memories of Foreign Lands," rushed to their printers to order a cheap edition—they found them already engaged on a cheap edition for another house! By aid, however, of the Messrs Clowes, Mr. Low hopes to forestall the reprints. The mails will carry out bad news to America; this decision puts an end to all negotiation between the authors of that country and the publishers here. Mr. Bently, we believe, has just concluded a treaty with Mr. Prescott, the historian, for his "Philip the Second," at a thousand pounds a volume. It is now waste paper. The American historian is now in the same position as regards England as the English author is as regards America."

PROSPECTUS

ST. JOHN'S COLLEGE, FORDHAM, WESTCHESTER COUNTY, NEW YORK.

THIS INSTITUTION, incorporated with the privilege of a University by an act of the Legislature, is situated near the village of Fordham, in a most picturesque and healthy part of the county of Westchester, at a distance of about eleven miles from the city of New York, and three from Harlem. It is of easy access at any season of the year, by private conveyances or by the railroad, which passes immediately along the borders of the beautiful lawn in front of the College.

The buildings are large, elegant and commodious; the grounds extensive, and tastefully laid out.

As to the domestic comfort of the pupils, everything which parental attention can desire, will be found in the skilful management of persons formed by education and experience for this important and highly responsible department; and with reference to a special case, no apprehension need be entertained as regards the peculiar care required by the younger students.

The system of government is mild and paternal, yet firm in enforcing the observance of established discipline. No student is allowed to go beyond the College precincts, unless accompanied by one of the Professors or Tutors. Those who have parents residing in the city, will, if such be the parent's wish, be allowed to visit them once in three months, but no oftener, except for special reasons, as it is in every respect desirable that such visits should, during the college term, be as rare as possible.

The regular course of instruction embraces the Hebrew, Greek, Latin, English and French Languages; Poetry, Rhetoric, History, Mythology, Geography; Book-keeping, Arithmetic, Mathematics, Moral and Natural Philosophy.

When it is the wish of parents or guardians that their sons or wards should be fitted for commercial pursuits, care is taken to direct and adapt their studies accordingly.

The German and Spanish languages are taught, if required; but together with Music, Drawing, and other similar accomplishments, form extra charges.

The Collegiate year commences on the first Monday of September, and ends about the 15th of July, with a public exhibition and distribution of premiums.

TERMS:

Board and Tuition, and use of bedding per annum, payable half-yearly in advance, \$200
Washing and Mending of Linen, 15
Physician's Fees, 3
Medicines are charged at Apothecary's prices.

N. B.—There is an additional charge of \$15 for students remaining during the Summer vacations. Books, stationery, &c., are also furnished by the College at current prices, or may be procured by the parents or guardians residing in the city. No books are allowed circulation among the students, which have not been previously submitted to the supervision, and received the approval of either the President of the College or the Prefect of Studies.

Each student, on entering, must be provided with three suits for summer, and three for winter; with at least six shirts, six pairs of stockings, six pocket handkerchiefs, six towels, three pairs of shoes or boots, a cloak or overcoat, a silver spoon and silver drinking cup, marked with his name.

No advances are made by the institution for articles of clothing, or for any similar expenses, unless an equivalent sum be deposited in the hands of the Treasurer of the College.

With regard to pocket money, it is desirable that parents should allow their children no more than a moderate sum, and that this be left with the Treasurer, to be given as prudence may suggest, or occasion require.

Students coming from any foreign country, or from a distance exceeding 500 miles, should have guardians appointed in or near the city, who will be responsible for the regular payment of bills as they become due, and be willing to receive the student in case of dismissal.

Semi-annual reports or bulletins will be sent to parents or guardians, informing them of the progress, application, health, &c., of their children, or wards.

R. J. SELLIER, S. J.

St. John's College, Fordham, N. Y., August 15, 1854.

DEVLIN & DOHERTY,

ADVOCATES,

No. 5, Little St. James Street, Montreal.

DR. M'LANE'S CELEBRATED VERMIFUGE AND LIVER PILLS.

A singular combination, but very effectual, as the following will show:

New York, November 20, 1852.

Knowing, from experience, the valuable qualities of DR. M'LANE'S VERMIFUGE AND LIVER PILLS, I have for some time back considered it my duty, and made it my business, to make those articles known wherever I went among my friends. A short time ago I became acquainted with the case of a young girl, who seemed to be troubled with worms and liver complaint at the same time, and had been suffering for some two months. Through my persuasion she purchased one bottle of DR. M'LANE'S VERMIFUGE, and one box of LIVER PILLS, which she took according to directions. The result was, she passed a large quantity of worms, and thinks that one box more of the Pills will restore her to perfect health. Her name and residence can be learned by calling on E. L. Theall, Druggist, corner of Rutgers and Monroe streets.

P. S. Dr. M'Lane's celebrated Vermifuge and Liver Pills can both be obtained at any of the respectable Drug Stores in this city.

Purchasers will please be careful to ask for, and take none but DR. M'LANE'S VERMIFUGE AND LIVER PILLS. There are other Vermifuges and Pills now before the public, but all comparatively worthless.

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

LIST OF BOOKS SUITABLE FOR A CATHOLIC LIBRARY.

FOR SALE BY D. & J. SADLER & CO.,

Corner of Notre Dame and St. Francis Xavier Streets,

H. GOSGROVE, 24 St. John Street, Quebec.

A LIBERAL DISCOUNT MADE TO PARISH LIBRARIES.

HISTORY AND BIOGRAPHY.

Table listing various historical and biographical works with prices. Includes titles like 'History of the Church', 'Life of Henry VIII.', 'Lives of the Saints', etc.

CATHOLIC TALES, TRAVELS, &C.

Table listing Catholic tales, travels, and other works with prices. Includes titles like 'Alton Park, or Conversations for Young Ladies', 'The Castle of Ronssillon', etc.

Table listing Moral Tales, Sherlock, Garamba's Visit to Rome, John O'Brien, etc. with prices.

CONTRIVERSIAL.

Table listing controversial works such as 'Religion in Society', 'England's Reformation', 'White's Contention of Church of Englandism', etc. with prices.

SCHOOL BOOKS.

The following Books are published by us for the Christian Brothers, and they should be adopted in every Catholic School in Canada:—

Table listing school books for Christian Brothers, including 'The First Book of Reading Lessons', 'Second Book of Reading Lessons', etc. with prices.

INFORMATION IS WANTED,

OF MICHAEL PADDEN, who left Ireland in 1852, and who, up to July, 1853, worked on the Bytown and Prescott Railroad; then left with the intention of going to the State of Pennsylvania. Any tidings of him will be thankfully received by his wife, Bridget, who has arrived from Ireland; directed to the care of Mr. MICHAEL HEARBY, Kemptonville, C.W. [The Boston Pilot would confer a favor by copying.]

JUST PUBLISHED BY THE SUBSCRIBERS,

Table listing books published by subscribers, including 'TUBBER DERG', 'TALES OF THE FIVE SENSES', 'THE POOR SCHOLAR', etc. with prices.

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

For Sale by H. COSGROVE, 24 St. John Street, Quebec; also, by JOHN McDONALD, Alexandria, C.W. Montreal, June 27, 1854.

A NEW AND BEAUTIFUL PRAYER BOOK.

THE WAY TO HEAVEN; or, Manual of Prayers for daily use. 18mo. of 700 pages, printed from new and large type on the finest quality of paper. It may be had in the following styles of binding:—

Table listing different styles of prayer book bindings with prices.

We will also have them in fine velvet bindings. This new Prayer Book is a companion to the "Golden Manual," and contains many things not to be found in that, nor any other Prayer Book. It is a size between the Golden Manual and the smaller Prayer Books.

D. & J. SADLER & Co. Montreal, August 17, 1854.

CONVENT OF LONGUEUIL.

THE Sisters of this Institution beg leave to inform the public that they are obliged to increase their terms of Boarding, and that the conditions for the future shall be as follows:—

Table listing conditions for boarding at the Convent of Longueuil with prices.

MONTREAL MARKET PRICES

Table of market prices for various commodities including Wheat, Oats, Beans, Pork, and Butter, with prices listed in dollars and cents.

AGENTS FOR THE TRUE WITNESS

- List of agents for the True Witness newspaper across various regions including Alexandria, Bytown, and Montreal.

CONVENT OF BEAUBARNOIS

Advertisement for the Convent of Beauharnois, detailing its location and the services provided for boarding and tuition.

WANTED

Advertisement seeking three teachers for elementary schools in the Municipality of LaSalle.

GLOBE

Advertisement for the Globe Fire and Life Insurance Company of London, highlighting its capital and services.

SOLE AGENT

Advertisement for the sole agent for the City of Montreal, offering insurance services.

JOHN O'FARRELL

Advertisement for John O'Farrell, an advocate and legal professional.

BOIVIN

Advertisement for Boivin, located at the corner of Notre Dame and St. Vincent Streets.

DR. MACKEN

Advertisement for Dr. Macken, a medical professional.

SOMETHING NEW!

Advertisement for a clothing warehouse, highlighting their extensive stock and quality.

Advertisement for a clothing store, emphasizing their ready-made clothing and custom department.

Advertisement for a clothing store, focusing on their custom department and quality of goods.

Advertisement for a clothing store, detailing their stock of various fabrics and garments.

Advertisement for a clothing store, mentioning their location and contact information.

Advertisement for a clothing store, highlighting their selection of teas and coffee.

Advertisement for a clothing store, focusing on their selection of boots and shoes.

Advertisement for a clothing store, detailing their selection of stock and leather goods.

Advertisement for a clothing store, highlighting their selection of boots and shoes.

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ST. MARY'S COLLEGE

Advertisement for St. Mary's College, detailing its location, curriculum, and faculty.

Advertisement for St. Mary's College, focusing on its religious and academic offerings.

Advertisement for St. Mary's College, highlighting its facilities and staff.

Advertisement for St. Mary's College, detailing its location and contact information.

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Advertisement for St. Mary's College, highlighting its facilities and staff.

NEW BOOKS JUST RECEIVED

Advertisement for new books, including 'Sketches of the Irish B.A.' and 'The Cross and the Shamrock'.

Advertisement for new books, focusing on religious and historical titles.

Advertisement for new books, highlighting their quality and availability.

Advertisement for new books, detailing their subjects and authors.

Advertisement for new books, focusing on their educational value.

Advertisement for new books, highlighting their historical significance.

Advertisement for new books, detailing their subjects and authors.

Advertisement for new books, focusing on their educational value.

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Advertisement for new books, highlighting their historical significance.

Advertisement for new books, detailing their subjects and authors.

Advertisement for new books, focusing on their educational value.

Advertisement for new books, highlighting their historical significance.

THE TRIALS OF A MIND IN ITS PROGRESS TO CATHOLICISM

Advertisement for 'The Trials of a Mind in its Progress to Catholicism' by L. Silliman Jves.

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FRANKLIN HOUSE

Advertisement for Franklin House, highlighting its location and amenities.

Advertisement for Franklin House, focusing on its furniture and services.

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MONTREAL STEAM DYE-WORKS!

Advertisement for Montreal Steam Dye-Works, detailing their services and location.

Advertisement for Montreal Steam Dye-Works, focusing on their quality and efficiency.

Advertisement for Montreal Steam Dye-Works, highlighting their location and services.

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WILLIAM CUNNINGHAM'S MARBLE FACTORY

Advertisement for William Cunningham's Marble Factory, detailing their products and location.

Advertisement for William Cunningham's Marble Factory, focusing on their quality and craftsmanship.

Advertisement for William Cunningham's Marble Factory, highlighting their location and services.

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FOREIGN CATHOLIC BOOKS

Advertisement for foreign Catholic books, including 'The History of England' and 'The History of Heretics'.

Advertisement for foreign Catholic books, focusing on their quality and availability.

Advertisement for foreign Catholic books, detailing their subjects and authors.

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