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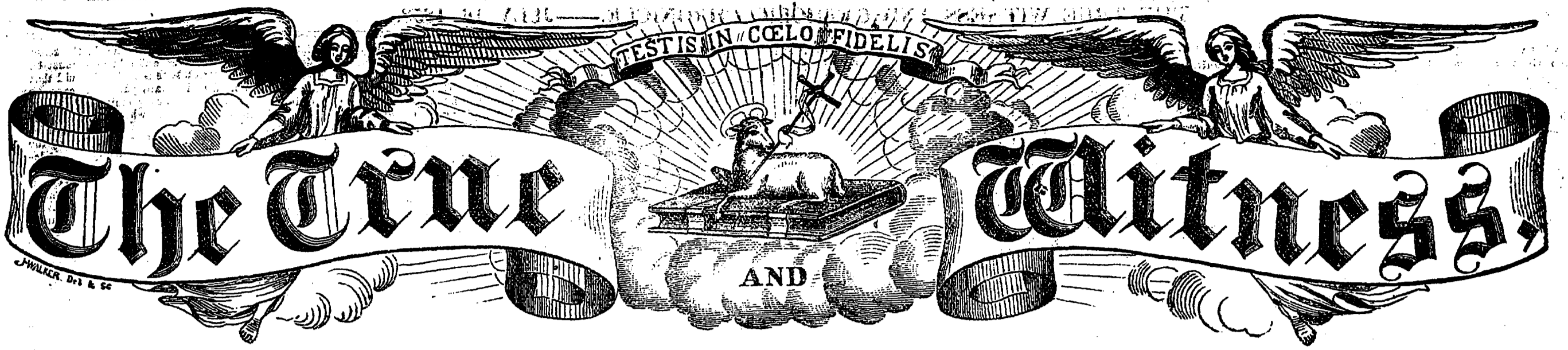
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CATHOLIC CHRONICLE.

VOL. VIII.

MONTREAL, FRIDAY, JULY 16, 1858.

No. 49.

We have much pleasure in laying before our readers a series of very interesting letters, written by a friend of ours, who visited Belgium and France last winter:—

Paris, 10th March, 1858.

My last letter, dated 25th ult., closed with a short account of my interview with the Rev. M. Picard, of Montreal, at the delightful country seat, near Paris, of the Sulpicians. On taking leave of Mr. P., he advised me to go and see the relics of the martyrs above all things; so I went one afternoon to the Missions Etrangères. Applying at the Concierge, I was handed into a garden, where a Priest met me; and on my expressing a desire to see "les reliques des Martyrs," he kindly led me into the room where they are carefully preserved; it was a melancholy spectacle: there were pieces of chain, rope, &c., with which they were tied, and instruments of torture; their clothing, linen, &c., were stained with their blood. Several caskets contained the skulls and bones of those who remain were saved, and sent home to France. On the walls hung pictures, representing the mode of death of many. The Priest explained many circumstances relative to the sufferings of each martyr: it was a melancholy recital. Surely no other men could suffer more than those martyrs of India and China. Adjourning to another apartment, we entered into a conversation about Canada; and he was delighted to hear of our advancement there in everything.

Now, as I have my journal before me, I think I will give you a description of the church of St. Sulpice, as I am sure you will feel as much interest in it as I did. It being the head of our Montreal establishment, we must regard it, I may say, as our Alma Mater; and for this reason I visited it several times, and, in my notes of it, have gone more into details than usual. Now, let us begin with the Place St. Sulpice, on which it presents its noble front. It is about the size of our Place D'Armes, and is planted with trees. In the centre is a large and magnificent fountain, the top of which is supported by Corinthian pilasters, and between which are niches, containing statues, in sitting postures, of Fenelon, Bossuet, Massillon and Flechier—four men of whom France may be proud; indeed I should rather have said, the world; for they have elevated the whole human family. Large vases and lions in stone grace the corners, and throw jets of water into the basins beneath. On one side of the "Place" is the Mairie of the 11th arrondissement; on another the "Séminaire;" houses form the third, and the church the fourth. The exterior of the church is imposing; it has two towers, a portico of double rows of doric columns, and above this a gallery and colonnade of Ionic. On entering the interior the very first thing that struck me was the holy water fonts; they are two immense and beautiful shells, measuring very nearly, if not fully, three feet in diameter. Statues of Faith, Hope and Charity adorn the Pulpit, which is curiously supported by the stars leading up to it. The organ is richly carved and ornamented with figures in wood, performing on musical instruments, King David and harp forming the centre. There is a singular (at least to me) meridian line of brass inlaid in the stone floor, running across the transepts; and for want of sufficient horizontal space, it is continued up a marble obelisk in one of the transepts. On this line the hour is indicated by a ray of light passing through a hole in one of the windows, throwing a spot on the floor; when this spot is divided by the brass line, the sun is in the meridian. The old sexton (a gorgeous old chap, dressed in purple, knee-breeches, and cocked hat) was kind enough to explain this to me, and I went up next day a little before noon, and tested it; it is a little strange, but of course very simple. I copied this inscription from the obelisk into my memorandum book, I thought it so appropriate—"C'est ainsi Seigneur que vous avez donné des bornes à nos jours, et toute notre vie est un rien à vos yeux." The church is cruciform, with aisles running all round, and, what is not usual, the High Altar is placed near the entrance of the choir, the chorists and their accompanying organ being behind it.—There are 21 chapels, one facing each arch of the aisles; all filled with admirable frescoes, and many very superior paintings. In one of the chapels, I saw a monument to Laugnet de Gergy; the Prelate is kneeling, and an angel chases death from his side. In another there is a beautiful (new, I think) marble statue, or monument, of St. Vincent de Paul; he is in a sitting position; a little boy on his right gazes wistfully up in his benevolent face, while he is looking down on an infant which is lying in his arms. It is a very pretty group; by whom executed I don't know. The Lady Chapel is very richly adorned: it has a double dome, the lower one having an open top, through which, at some distance above, you see the "Ascension" painted in fresco on the upper. Behind the altar is a deep recess, in which there is a statue of the Virgin and Child,

standing on a globe which rests in clouds; light is admitted from above, (the window is not seen) and the effect falling on the figures, is very pleasing. On the columns of the choir there are large statues of the Apostles and others, resting on brackets. It has a fine range of clerestory windows, but not trifomed. There are no doubt many churches in Paris which surpass St. Sulpice; but some way I like it very much, and frequently ran in if I was any where near it. As I am on the subject, I must tell you of St. Eustache. It is a grand old church; large, very lofty, double aisles, and 25 chapels; all the fronts of which are sumptuously painted in the Byzantine style, and their interiors in frescoes of great merit.—My landlady recommended me to go there to hear good music; so I attended Mass last Sunday; and certainly I was not disappointed.—Things are very different here from what we are accustomed to. The organ and musicians are below in the choir, and the effect, I think, is very much heightened in this way. I noticed several Priests among the instrumental performers; one in particular, a small man, playing an immense double bass with his whole heart and soul. The "Gloria" was executed magnificently, and kept the cold thrills running up and down my spine the whole time. But this was nothing to a duett which was sung at the Elevation! Oh it was the sweetest thing I ever heard. I cannot tell you how I was affected by it; every nerve in my brain seemed to quiver with ecstasy; I was completely lifted out of the world, as it were, for the time. There must be something in music which we do not comprehend; surely it will be one of the pleasures of the next world! I saw by one of the papers that Mgr. (Cardinal) Marlot, Archeveque de Paris, would preach in St. Gervais church that afternoon; so I went. He is a mild looking man, with a good firm head, as if he had a good share of energy and perseverance.—After the sermon there was le salut salonnal du St. Sacrement, with a grand procession round the aisles; a fine sight and very impressive. The Vesper chanting here was excellent.

Orsini and Pieri have been executed, poor unfortunate madmen, they deserved their fate.—The action of England in this matter is looked for with much interest. I observed with great pleasure a paragraph in a Paris paper, that the Emperor had sent medals to James Doyle and Robert Byrne of Kingstown, Ireland, for rendering noble assistance to some French vessels in distress.

We saw the Emperor last week; he was in plain clothes, walking in the Tuileries Gardens with some large stout man, quite unattended.—He is low-sized; I think under my height, but broad and muscular looking. He has a game walk, and shows the man of energy even in his step.

Sunday last, we spent the whole day at Versailles. It certainly is the most delightful place that can be imagined. I had not the slightest idea that such perfection could exist in this world; nor need you be alarmed; for I am not going to attempt any description. You have all read of its Palaces, Gardens, Fountains, Jets, D'eau, Statues, and Paintings; but they must be seen to comprehend their beauty, number, or extent. I will, however, just mention one thing which I found very interesting. In the Orangery there are a great number of Orange and Pomegranate trees; one of the former is 437 years of age! having been planted in 1421, by Leonora of Castille, Queen of Charles, King of Navarre. It is still in a flourishing condition; and the gardener assured me it bears fruit in abundance.—I could not but think, as I gazed at its venerable branches, of the many mighty events that have convulsed the world since it threw out its first green leaf; and what a host of kings, queens and courtiers have partaken of its delicious fruit, whose names are famous in history as actors in these very events! There is food for months of reflection in that old Orange tree.

Paris, March 25th, 1858.

Last Saturday, I had another great treat at St. Eustache. I heard there was to be a Grand Messe de Musique there. It was especially got up for the poor of the Parish—a franc admission. The crowd was very great; but I got a good seat. Mass was sung by M. Marlot, Archbishop of Paris, assisted by the whole host of Bishops and Priests; besides the usual singers and musicians in the choir. There was a stage at the end of the nave, against the principal entrance, on which there was a powerful and superb orchestra, composed of Professors and Artistes of Paris, who had volunteered their services (Mad. Grisi among others.) Above them is the grand organ; one of, if not, the best in Paris; also a smaller organ in the choir. When in one of the transepts was stationed the Band of the Garde Imperiale; the men, fully 1000, being ranged two deep, completely round the nave; while the sappers and miners formed a crescent from each side of the altar down the choir. You

can imagine what a coup-d'œil was presented.—The men with bear-skin caps, blue coats, white breast-pieces, red pants, white gaiters, &c., with the sappers in their great beards and immense axes, and white aprons, on each side of the choir, the Archbishop and his attendants in the centre, sumptuously arrayed. It was a grand sight. I cannot attempt to describe to you the music;— suffice it to say that it far surpassed anything I ever heard before. The Band of the Garde would make Dodsworth "pale and tremble;" and the orchestra!—fancy a solo in such a noble lofty building, by Mad. Grisi! There was a symphony on the organ, which lifted me clean out of myself; you can have no idea of it. It was not a "crashing" affair, as we too often hear, but a low, sweet, feeling melody or hymn—the performer changing the key frequently; then dropping into the Minors, and again wandering off in variations the most intricate; yet all the while you could detect the theme trickling along underneath like the murmur of some forest stream, which hops into a subterranean channel every now and then, but only to dash out again wilder and more beautiful than ever. Oh! it was exquisite. The choir of musicians of this church is celebrated; I wrote to you before of them; they surpassed themselves on this occasion. I noticed my friend, the little stout priest, at his bass viol again, more excited and redder in the face than ever; you could see that his very soul was in it. At the Elevation, during which a hymn was sung, the troops presented arms, and dropped on one knee, holding their pieces as in the salute; then rising, they recoiled and shouldered again. It was the most impressive sight I ever witnessed, and the most cold and unbelieving sinner in the world could not but have felt touched, to see those brave heroes (nearly every man has a medal) prostrate themselves in the presence of the Almighty.— You could have heard a pin drop, such was the silence that prevailed.

Next day, I went out to the Steeple Chases a la marches, a village some miles from Paris, by Rail, as far as Ville D'Avray. On the French Railways they have, for pleasure trips, a car which is two stories—the upper one being open; it is a pleasant way of travelling, as you see the country better. I, of course, went aloft, and fell in with a couple of nice fellows, who on finding I was a stranger, paid me the greatest attention in pointing out interesting places as we passed, &c. Arriving at Ville D'Avray, we found that the Course was still half-an-hour's ride from us; and every old remise, volante, fiacre, omnibus, and diligence in the place, rubbed up and put into requisition for the occasion; they were swarmed in an instant out by making a rush, I got a seat in the "diligence," the top being filled, or I should have got up as usual; the inside was a perfect jam, and I am sure there was not less than forty in the vehicle; four horses and a jolly crew! away we went merrily, till we came to a hill, the load was too heavy, and we stuck; the Crowd yelled—"Ho! Cochee, en avant!" Cochee whipped accordingly; the horses plunged; something snapped, and we commenced retreating: the pin connecting the pole to the coach had broken, and the horses were free. It was such a hill as Beaver Hall, with a turn in it. On we went, down, down, faster and faster, a crowd watching us, till coming to the turn; we banged through a fence into a garden, where its further progress was arrested to our great joy. Now, during all this time no one attempted to jump out, but remained singing and laughing, as if it was great fun. I was so amused myself that I was in a roar the whole time; truly those Frenchmen are jolly fellows, even under difficulties.— Well, we all turned out, pulled the old "diligence" on the road, tied it up with a rope, and got under weigh again. There were great numbers at the races; the sport was good, the running excellent, and the leaps taken well, without any baulking, or botching, excepting two falls; but this was nothing, as there were a great number of leaps, and some of them stiff enough, including a stream 11 feet wide, with a low fence on one side; it was a real jump; yet only one missed it, and he only got a knock on the head, and a good ducking. I was quite surprised at the number of ladies who were there. Spring patterns and fashions are just out, and they look splendid; you have no idea how they combine colors here. Hoops and little bonnets are going out at last. I saw a good many English ladies there wearing the "bad-moral" hat, which you know are all the rage now in England—the pun on the name is not a bad one.

I have seen the Emperor and Empress frequently since my last; she improves each time I see her; and he is decidedly a better looking man than I expected to find. I saw him lately with his hat off, as he acknowledged a shout of "Vive l'Empereur," while coming out of the Palace gates; he has a noble forehead indeed. This puts me in mind of a late article in the Times, to the effect that the Emperor never goes out now without an armed escort. Now

this is a gross falsehood, as I myself can testify, for I have seen him several times, both walking and driving, and have never yet seen him accompanied by one solitary armed man, much less an escort, and, when not with the Empress, I have always seen him attended by only one gentleman, who sits beside him. This paper also says that the Police here violate the privacy of every family. I have spoken to several on the subject, and they laugh at the idea. Now this is unworthy of the Times, and I really cannot see its motive in descending to these dodges. You may remember that some time ago it was generally rumored that the Emperor was dying by inches of some horrible malady; again that he was affected in his mind; and at another time that the Imperial Prince was stone blind. Now you may just put down all these reports as bosh! Really one does not know what to believe now-a-days.

REV. DR. CAHILL

ON THE RELIGION OF ENGLAND.

(From the Dublin Catholic Telegraph.)

In studying the character of the English people, drawing just inferences from the experience of residing amongst them, and making a careful examination, as far as we can, of their public and private motives in reference to matters of Religion, the impartial witness must own that the general population are seriously impressed with a deep sense of Christian principles. No doubt the country is divided into what may be termed numberless forms of belief; and they are careless in a remarkable degree about moral proprieties in practice. But on the subject of a Christian faith of some kind; and on the advantages of having their National gospel preached and propagated, there are evidences to be found throughout their entire history, which establish beyond all doubt their inextinguishable belief in the New Law. Besides this palpable public feeling, the entire machinery of the State seems as if constructed to aid the practical development of the general religious sentiment. The system of Education, the learning of the Professors, the Government patronage, and the vast National pecuniary resources, all would seem converging to one common centre of Gospel perfection.

The schoolmaster induces or compels his children pupils to commit to memory the Epistles of Saint Paul: the schoolmistress teaches the Apocalypse to her classes not yet in their teens: the grammar schools make the gospels in Greek and Latin part of the classical course: the village Curate places the New Testament in the hands of his congregation, and he attends monthly meetings with his Clerical brethren, urging the necessity of interweaving the truths of this book of revelation through all the duties of life. The Navy orders this book to be kept under the head of the sailor in his hammock: while the officers in the army, from the General to the Corporal, glory in assuming the office of Preachers from Quebec to Calcutta, from Connamara to Botany Bay.

The Bench delivers its charges in a style formed on the very model of the Acts of the Apostles: the Universities prepare the Graduates more carefully in Luther than Demosthenes: and the Parliament devotes whole sessions to legislative sermons and to polemical discussions. Historians, Novelists, Pamphleteers, Editors, Tourists; Tragedy, Comedy, Sculpture, Painting, Music, are all employed in their varied departments to advance the cause of this English Religion and botanical meetings, bazaar assemblies, railroad reunions; flower-shows, and ten thousand forms of domestic and public contrivance are all enlisted in the furtherance of the one engrossing paramount object, namely, this English Bible Religion. You hear it in the coffee-room; you see it in the steam-carriage; it meets you on board the ship; it is spread like a network through all ranks and conditions of society; and it forms an institution fitted to carry its object (one should suppose) with perfect efficiency, and easy abundant success.

Again, it has all the power of the State in its support; the aristocracy, the throne, its patrons; the laws for its protection: the learning of the empire for its defence: and according to Cobbett's statement, it has the enormous resources, to guarantee its permanent existence, of eight millions and a half of pounds sterling a-year! All these items of aid, support, protection, and power, should according to all human calculation, recommend this religious establishment to universal acceptance: with such important auxiliaries there ought not to be one voice in Great Britain hostile to this religious creed, one heart in all the English dependencies, a rebel to this English faith. And independently of this Imperial arrangement just referred to, there are besides, bye-laws and private exertions in the shape of Bible societies, which extend themselves from a central point like diverging moving columns of preachers, visit every town and village and ham-

let; have the command of hundreds of thousands pounds sterling; and which scour the lanes and the alleys, and the garrets and the cellars, in quest of the starving poor, to draw them to this English belief, to add to their numbers, and to universalize their doctrine. Like Savings Banks which take in, even the pennies of the labourer, and thus collect all the little savings of the poor, these societies have devised minor bye societies, to reach the most remote cabins of the most needy and most unprotected creatures: and by the aid of bonnet-making, and stocking-knitting, and sempstress societies, they carry their bibles and their tracts, and their proselytising zeal through every nook where famine, sickness, and misfortunes could furnish a victim to their hypocrisy, a wretch to their scheme of apostasy.

Having thus taking a cursory view of this system at home, let us glance at its progress in some few of England's dependencies abroad.— In this case I shall make my quotations from an unsuspected source—namely, the Times; and my examination of this part of my case (let it be recollected) only extends through the period of two months of the present year, I shall therefore invite particular attention to a small portion of the pecuniary resources of this gospel in India, as taken from the Times of the 7th of May, 1858:—

BRITISH AND FOREIGN BIBLE SOCIETY.—The annual meeting of this society was held yesterday in Exeter Hall. The chair was taken by the President, the Earl of Shaftesbury, supported by the Marquis of Cholmondeley, Lord Henry Cholmondeley, Earl Ducie, Lord C. Russell, the Bishop of London, the Bishop of Ripon, the Bishop of Carlisle, the Bishop of Cashel, Canon Stowell, Cairns, and Miller, and several of the leading Dissenting Ministers. Prayer having been offered by Mr. Gergue, one of the secretaries, and a passage of Scripture read, the chairman, in opening the proceedings, referred to the late Indian outbreak as having afforded, in the first instance, a discouraging prospect to the society, but as now presenting an enlarged field for its operations, and urged upon the society's friends the circulation of the Word of God in all parts of India. They should be encouraged in doing this by the fact that the presidencies in which the Bible was circulated were those which had been almost or entirely free from mutiny, while the greatest atrocities were perpetrated in the petty British India Presidency of Bengal, where the circulation of the Scriptures among the native troops was forbidden, and the chaplain debarred from giving Scriptural instruction, and where so much apparent ignorance of Christianity prevailed that a ready ear was lent to the assertion that they were to be converted to it by the diffusion among them of hog's lard, bears' grease, and other similar condiments. In sending Bibles and Missionaries to India the meeting would be helping, as they were bound to do, such men as Sir John Lawrence, Montgomery, and Edwards, who were the only dependence we had for the prevention of mutiny in the future, as Sir Henry Lawrence and Havelock had been the means of quelling to a great extent that which had so recently occurred. The report was then read, from which it appeared that the receipts of the year had exceeded those of any preceding year, excluding the special funds. The amount applicable to the general purposes of the society was £79,040 10s 2d and the amount received for Bibles and Testaments, £72,261 10s 11d, making the total receipts from the ordinary sources £149,303 7s 1d, being £11,561 2s 2d more than in any former year. There had also been received for the Chinese New Testament Fund, £1370, 13s 7d, and £1,886 2s 10d for the special fund for India, making a grand total of £152,574, 3s 6d. The society had issued during the year from the home depot 976,563, and from the depots abroad 625,424—total, 1,602,187 copies: an increase of 84,329 copies over the issues of any preceding year. The total expenditure, amounting to £133,117 4s 8d, was £4,136 in excess of the expenditure of previous years. The society was under engagements to the extent of 53,818, 17s 4d. The meeting was then addressed by the Bishops of London and Ripon, Canon Stowell, the Rev. W. Cedman, the Hon. B. W. Noel, Dr. Ganning, and the Rev. W. Brock, who severally endorsed the society's claims.

The next extract is taken from the Times of May 8th, 1858:—

RELIGIOUS TRACT SOCIETY.—The annual meeting of this society was held yesterday in Exeter Hall, John Marsham in the chair. After a lengthened address from the chairman, the secretary read the annual report, which stated that during the past year the society had issued 13,018,484 tracts, and that the circulation of the society's periodicals was 10,909,920. The grants made by the society to various libraries at home and abroad amounted to £2,570 4s 3d. Numerous tracts and books had been distributed among the soldiers proceeding to India, and also among the natives of that country in the vernacular tongue, and instances were not uncommon in which the tracts were found to possess a highly beneficial influence on the native mind. The receipts of the year were:—For sales, £75,856; the benevolent fund £11,875; total, £87,731; being a larger amount than any previous year, and exceeding the receipts of last year by £6,854. The total circulation of tracts and books by the society during the 59 years of its existence was no less than 732,000,000. The report was unanimously adopted, and the meeting was addressed by the Rev. Gannon Champneys, the Rev. J. H. Wilson, of Aberdeen; Dr. Lockhart, of China; the Rev. James Smith, of Agra; Mr. R. Baxter, and the Rev. J. Murray Mitchell, of Bombay.

The third extract is taken from the Times of May 8th, 1858.

PROMOTING CHRISTIANITY AMONG THE JEWS.—The jubilee meeting of the society for this purpose was held yesterday in Exeter Hall, under the presidency of the Earl of Shaftesbury. On the platform were the Bishops of London and Carlisle, Dr. McNeill, Canon Stowell, and many other clerical advocates of the society. The Chairman, in opening the proceedings, said he hoped none of the speakers would refer

to what was taking place in Jerusalem between Bishop Gobat and gentlemen who had made certain charges against him, as it was impossible they could form a correct idea of the circumstances which were now under investigation. The committee of the Diocese of London, of which he (Lord Shaftesbury) was chairman, represented the Bishop in this country, and were responsible for his acts with regard to the diocesan schools. They were prepared to conduct his case either in public or in private, and to lay the whole truth before the world. The report was read by the secretary, the Rev. J. C. Goodhart. The gross receipts of the society, exclusive of the jubilee fund, were £31,368; the expenditure was £35,160. On the 31st of March the jubilee fund amounted to £1,018. The Bishop of London moved the first resolution, referring to the number of Jews in London as requiring an organization like the society whose jubilee was being celebrated. The work of that society must have had a great influence on large bodies of our fellow-men. It had been said, there was a great deal of mere romance in the society's object, and no doubt the past history of the Jews would, to some extent, call forth romantic feelings; but still there was a great deal in the work that was thoroughly practical and real. The resolution was seconded by Dr. Marsh. The meeting was afterwards addressed by Dr. McNeill and several other friends of the society.

The fourth extract is taken from the Times of May, 27th, 1858.—

CHURCH MISSIONARY SOCIETY.—The annual meeting of this society was held on Tuesday in Exeter-hall, the Earl of Chichester in the chair, with whom there were on the platform Lord Middleton, the Bishop of London, the Bishop of Carlisle, the Rev. Dr. Cotton (Bishop designate of Calcutta), the Rev. Dr. M. Neile, the Rev. Hugh Stowell, the Rev. C. F. Child, the Rev. D. Wilson, the Rev. Dr. Miller, the Rev. Dr. Marsh, and other clerical and lay supporters of the society. The noble chairman, in opening the proceedings, said the one great topic of interest to the society was India, where events had taken place which, while they afforded encouragement and stimulus to missionary work, ought to humble British Christians in the dust for their past neglect. He hoped that the lessons taught by those events would never be forgotten; that they would not only often recur to the minds of Englishmen, causing them to shed many a tear of compassion for the sufferings still fresh in their memory, but would lead them to shed bitter tears of repentance for the share they had in drawing down the judgment of God, and to do more than they had hitherto done for the extension of the Saviour's kingdom. Surely we ought to be more anxious than ever to spread the Gospel in India when we considered that the natives of that country were now, or shortly would be, prostrate at our feet, having received at the hand of God a righteous but tremendous punishment for their sin. A proposal had recently been made to increase largely the number of bishops in India, and to make certain changes in regard to their ecclesiastical positions in that country. It had been said that the Church Missionary Society opposed the projected extension, but he wished it to be understood that all the committee of that society had done was to recommend that for the present only one additional bishop should be appointed, and that before the other sees were created the subject of ecclesiastical law in India and the ecclesiastical status of the missionaries to their bishops should be more clearly defined. The Rev. Henry Venn read the annual report, which announced a large increase of receipts in comparison with former years. The total ordinary income (including a donation of £10,000 given by a single individual at the last annual meeting) amounted to £130,766. This amount was exclusive of the sum of £24,717, which, up to the 31st of March last, had been raised as a special fund for India. The ordinary expenditure amounted to £129,321; leaving a balance in hand of £1,444. The local funds raised in the mission, and expended there upon the operations of the society, but independently of the general fund, were estimated at £9,915; so that the grand total of sums received at home and abroad on account of the society's missions amounted to more than £160,000. The number of the society's stations is 138, as compared with 136, last year. Number of clergymen—English, 128; foreigners, 50; natives and East Indians, 47; total, 225. European laymen, schoolmasters, lay agents, printers, &c., 42. European female teachers (exclusive of missionaries' wives), 13; native and country-born catechists and teachers of all classes, 2,077.

The fifth extract is taken from the Times of June 16th, 1858.—

PROPAGATION OF THE GOSPEL.

The annual meeting for the city of London, in connection with the Society for the Propagation of the Gospel in Foreign Parts, was held yesterday in the Egyptian Hall of the Mansion-house, by permission of the Lord Mayor, who presided on the occasion. There were present the Bishops of London, Chichester, Oxford, Lincoln, and Pennsylvania; the Dean of St. Paul's the Dean of Westminster, Archdeacon Harrison, the Rev. T. Nicholson, chaplain to the Lord Mayor; Revs. J. H. Gurney, J. K. Povah, Ernest Hawkins, F. G. Bloomfield, H. Mackenzie, J. Lawrell C. Sparkes, and a large body of the metropolitan clergy; Sir James Brooke, Rajah of Sarawak; Mr. J. Hubbard, Director of the Bank of England, and many other influential members of the community. As an introduction to the business of the day, prayers were read by the Lord Mayor's chaplain, after which the Rev. J. Povah, the secretary, read the report of the Society's operations during the past year, which certified a considerable increase in the number of friends and supporters, as of an augmentation to the general income. The funds amounted to about £80,000 per annum and the special funds to £13,200, giving an aggregate of £93,200. The increase under the head of subscriptions and collections was £5,000 above the corresponding items in the preceding year. The funds for the extension of the Indian mission (part of which is included in the receipts of 1857) now amounts to £17,000.

The report having been read, the Lord Mayor expressed the pleasure in which he felt presiding at a meeting of such importance as the present, and stated that for the last 150 years it had been the practice of each of the Lord Mayors of London to attend the special service at St. Paul's Cathedral, which was held at this season of the year, to celebrate the foundation of the Society for the Propagation of the Gospel in Foreign Parts. His Lordship then called upon the Bishop of London to move the first resolution, namely:—

"That the providential openings for the diffusion of Christianity in India, China, and the adjacent settlements, demanded vastly increased exertions on the part of the Society for the Propagation of the Gospel."

The Bishop, in expressing his willingness to advocate to the best of his power the claims which this society had on the sympathy of the Christian Church considered that the persons who had the greatest right to address a meeting like this on such a subject were the missionaries themselves. We require (said his Lordship) those who have had the practical experience of missions in foreign countries as the details of missionary work are best attested by the missionaries who have been in the work, and who know the practical duties of it, and understand the character of the people among whom they have laboured in propagating the doctrines of Christianity.

The foregoing quotations only form a small portion indeed of the contributions of the English people to further their Gospel in foreign countries: there are upwards of fifty Bible Societies, whose united funds amount to the annual sum of five million of pounds sterling! With these statements, and with these facts, therefore, before us, I think we may justly conclude that

the people who willingly, cheerfully, and voluntarily contribute these enormous annual sums, besides the eight and a half millions already referred to, must have Religion intimately and dearly bound up with their warmest affections. And if money alone were to be the test of the national love for the Gospel, it would follow that the English are about twice more Christian than all Europe taken in the aggregate, since their voluntary and their legal contributions to their Church are about twice the amount paid to all forms of Christianity through all the kingdoms in Europe taken together.

Again since this education of the Bible is so universal, so patronized by rank and learning, so maintained by money and power, so fenced round about by imperial laws, one ought to expect the most religious results from such Christian reading. The nation which commits the Bible to memory, commits all its texts to the head, ought, one should suppose, commit its injunctions to the heart, and copy all its precepts into the practice of their lives.

Now, what must the reader think, when after all these statements he is informed that this Gospel, with all its aids, helps, funds, &c., has decidedly and bona fide failed—totally failed—in its office, both at home and abroad. Truth alone, without any help, my foreign assistance, is able to recommend itself to the human mind properly prepared: if this English system, therefore, were strict truth, it ought with double power make its triumphant way to public, universal acceptance. Its failure, therefore, would seem to stamp it as a lie, which no eloquence can enforce, no power can command, no money can bribe into willing worship. Who can worship a lie, adore a swindle? Who can propitiate God by a royal decree, save the soul by Acts of Parliament, or scale Heaven by a ladder that reaches no higher than the ball of Saint Paul's in London? How can a bill in Chancery arrest the tide, stop the earth in its course, disarm the Omnipotent angel?

Firstly—This system has totally failed in India, after one hundred years' trial. Hear the Rev. Dr. Fennelly, V.G. of Madras, in his pamphlet (page 4), where he shows that the Catholic faith, without any help, save its own innate veracity, has succeeded, while the Protestant creed has most signally failed, viz:—

"In the territories subject to the East India Company there is a Catholic population of 801,358 souls, of whom about 16,000 are European Soldiers." And page 6, "the Protestant population, including Protestants of every shade, is inconsiderable as compared with the Catholic, there being rather more than one hundred Catholics to one Protestant: that is to say, there are in all India about eight thousand Protestants!"

Secondly—Lord Ellenborough in his place in the House of Lords stated, that in case of an outbreak there could not be found 'two dozen' sincerely converted natives in the entire empire!"

And in reference to the progress of the English creed in Jerusalem, of which I have already given an extract, hear the Times, of the 8th of May last, on this subject, as follows:—

"The London Society, for promoting Christianity amongst the Jews hold its anniversary meeting this day. It is a great society. The Archbishop of Canterbury is its Patron. All the Bishops, home and colonial, are its Vice-Patrons. Its President is the Earl of Shaftesbury. It has Vice-Presidents, Honorary Life Governors, Trustees, a Committee, Secretaries, and a Treasurer. The names which fill its offices are these of stereotyped philanthropists. It is widely supported. It collects thousands and tens of thousands a year. A part of the funds of this society are expended in providing a moiety of the stipend of the Bishop of Jerusalem. Now, it is not our intention to go at any length into the disagreeable revelations which the proceedings of Bishop Gobat have recently elicited.

We think, however, we may fairly ask those charitable persons who so liberally support the cause of Christianity in Palestine, first, if they are satisfied that the Diocesan Schools in Jerusalem, of which they have heard so much in their annual reports, are satisfactorily conducted if the pupils are properly taught and the master capable, in their behaviour moral, and if their examinations, when conducted by competent and impartial persons, are calculated to reflect credit on the institution? Next we would ask these benevolent persons if they are satisfied that Bishop Gobat was altogether right in the course he pursued with regard to a certain Hanna Haboubi, who is now said to be a twice converted felon sentenced to chains for life? We would ask them besides if they are aware that they not only aid in converting, but that they absolutely support their converts in the East, and we would inquire whether, prima facie, such conversions are not rather suspicious? Finally, we would ask whether they know that the whole Protestant community in Jerusalem, after 20 years efforts, amount to more than 200 souls at the outside, whether this result does not rather remind the Christian reader of those Scribes and Pharisees who compassed sea and land to make one proselyte, and whether the sums so spent might not have been more profitably devoted to relieving that spiritual destitution which stares them in the face at home?"

Thirdly, at home in England, is not this system every day becoming extinct, in spite of its aristocracy, its nobility, its learning, its funds? Are not its churches empty, its universities deserted by its most eminent men, its whole rubric daily putting on new changes to please the public taste, to win the popular passion? Crimes unheard of are of constant occurrence within its fold, sects innumerable have issued from within its walls, and an immorality, knee deep, walks the streets of its metropolis at noon day in unabashed turpitude. Acts of Parliament are every day framed like buttresses to prop up the old splitting walls of this ancient hypocrisy; but the building still sinks, and totters in each succeeding session; and the public joy or hatred, or both, are in hourly expectation of the final fall of this institution, which has corrupted and infidelized mankind wherever it has exerted its baneful influence.

Fourthly, if it has failed in England it has been more than unsuccessful in Ireland. It is abhorred there as an instrument of torture, as a penal infliction, as the very worst weapon of national despotism. It has covered Ireland with mourning, is known amongst us only in the tears of the poor, and is followed wherever it travels through this country by the execrations of the people. It can speak nothing of our doctrines but lies: nothing of our clerical character but slander: nothing of the people but cruel misre-

presentation. One specimen of their pulpit veracity will suffice to show the stratagems to which they have recourse amongst strangers: and it will also demonstrate amongst many other causes the reasons why society can no longer believe their statements; and it will explain, too, why the public are essentially led from a disbelief in their personal truth, to the utter rejection of their professional doctrines. The people of Kingston will, no doubt, feel quite surprised with the singular and novel statement contained in the following extract, taken from the Leeds Mercury of the 7th November, 1857. The extract will speak for itself without one word of remark from me—

"LECTURE ON IRELAND.—On Wednesday evening, a lecture was delivered in Harrison-road (Independent) chapel, 'On Ireland' by the Rev. Denham Smith, of Kingstown. The Rev. J. C. Mc Michael took the chair. The lecturer entered into a lengthened account of the Ireland of twenty years ago, in contrast with the Ireland of to-day. He himself was an Englishman; but after study for the ministry, he entered on his labors as a Christian Protestant missionary twenty years since, and spent many years itinerating that country, preaching as often as opportunity afforded. At that time, nine-tenths of the inhabitants were Roman Catholic; but now only one-half of them are so. The one-and-fifty islands studding the Atlantic in the neighborhood of Ireland (of which but little is yet known) were then tenanted by races wild almost to barbarism; but at the present time, civilisation is seen to have advanced rapidly. Mr. Smith stated the pleasing fact that at the present moment three millions of the children of the country are in schools, and being well educated by the different sects. These would shortly be sent into the world, and others take their places, so that in a very short period it was anticipated that three millions of the youthful population would be educated. The lecture was both instructive and amusing. Mr. Smith brought before the congregation the condition of the church at Kingstown over which he ministered. There was a debt of £500 upon the place, and his object in visiting this country, in addition to giving information as to the state of Ireland, was to solicit money to free his place from debt. A collection was made."

In the whole history of Soupers, perhaps there is not one of their shameful statements more thoroughly Biblical than the foregoing extract.

If it be now asked what can be the cause of the invariable failure in every country of this system of religion, while surrounded with such plausible adjuncts to ensure universal and permanent success. The answer to this most important question is very clear—while I admit that the clergy are men of superior learning, refined breeding, and unstained reputation, still these accomplishments and this character can have no influence on the creed of their congregations.—The first principle of this creed is, that each man has a right to follow his own judgment;—this point being once conceded the clergy have therefore no right to interfere with his opinions, no matter what these opinions may be. Since, therefore, the clergy can claim no authority, neither have they any authority over their people: hence the Protestant system opens a flood-gate to every novelty of doctrine which the ignorance, the prejudice, the fancy, the whim, or the vice of each individual may deduce from the various passages of the New Testament. And since each individual has an unlimited right to form his own opinions as he may deem fit, it will follow also, when this principle is urged to its legitimate conclusion, that he has an indisputable right too, to disbelieve in a part, or in the whole scheme of Christianity, to reject the Old and New Testament, and to adopt either Deism or Atheism, as he may judge best.

And strange to say if his views of religion should end in the total denial of Christianity he still must be said to adopt these religious sentiments on pure Protestant principles. It is not intended to offer any insult or disrespect to Protestants or to Protestantism in these remarks: but merely to demonstrate on strict reasoning that Protestantism can never succeed in any age or any country under these incongruous premises; and that neither power, learning, nor money can maintain in permanent vigor a system which, in the rigid application of its own principles, may end, and can end, and always will and must end in naked, stark-naked infidelity.

June 24, 1858. D. W. C.

ENCYCLICAL LETTER OF OUR HOLY FATHER POPE PIUS IX.

To all the Patriarchs, Princes, Archbishops, Bishops, and other Ordinaries of the Places in Communication with the Apostolic See.

VENERABLE BROTHERS, HEALTH AND APOSTOLIC BLESSING.—The goodness and charity of Our Most Dearly Beloved Redeemer, Jesus Christ, only Son of God, towards mankind, has been so great, that you know, Venerable Brethren, having taken human nature, He desired not only to suffer for our salvation the most fruitful torments and the horrible death of the Cross, but still more, ascending to Heaven at the right hand of the Father, to dwell, meanwhile, with us in the August Sacrament of His Body and of His Blood, and in the excess of His love to make it our food and our nourishment, for the purpose of being also our sustenance and our strength by the presence of His divinity, the most assured safeguard of spiritual life. And not content with this signal and altogether Divine proof of charity, adding benefits to benefits, and spreading over us the richness of His love, He has wished to give us the full certainty that those whom He has loved He loved to the end. It is on that account, declaring Himself the Eternal Priest according to the order of Melchisedech, He has instituted in perpetuity His Priesthood in the Catholic Church, and decreed that the Sacrifice which He offered once by the effusion of His Precious Blood on the altar of the Cross, to redeem the entire human race, to deliver it from the yoke of sin and from the slavery of the Devil, and to pacify all things in the heavens and on the earth, shall be permanent unto the consummation of ages; ordaining that this Sacrifice, in which there is no change except in the manner of offering it, shall be made and offered each day by the ministry of the Priests, in order to sow among men the fruits, sovereignly salutary, and sovereignly fruitful, of His passion. Thus, in the unbloody Sacrifice of the Mass accomplished by the noble ministry of the Priests, is offered this same Victim, the source of life, who has reconciled us to God the Father, and who having all virtue to merit, to appease, to obtain, and to satisfy, "repairs in us the ruins of death by the mystery of the only Son. Arisen from the dead, the Only Son dies no more, and death shall no more have any power over him. He lives by Himself an immortal and incorruptible life, and it is he who is immolated for us in this mystery of the Sacred Oblation"(1). Such is the pure oblation that no unworthiness, no perversity in those who offer it, can ever sully, and which, by the mouth of Mala-

chy, the Lord has predicted "that to the glory of His name become great among the Nations, it shall be offered in its purity in every place from the rising to the setting of the sun"(2). This Oblation of an unspeakable fecundity embraces the present and the future life. By it, giving us the grace and gift of penance, God, who is appeased, remits even the most enormous crimes and sins, and, although grievously offended by our provocations, He passes from anger to mercy, from a just severity to clemency; by it are equally remitted the temporal penalties due for the expiation of our faults: by it are relieved the souls of those who are dead, in union with Christ, without having been fully purified; by it also we receive those temporal goods which are not an obstacle to the goods of a superior order; by it is rendered to the Saints, and, above all, to the immaculate Most Holy Mary Mother of God, the greatest honor and worship that she can receive. It is, therefore, that, conformably to the traditions of the Apostles, we offer the Divine Sacrifice of the Mass "for the common peace of the Churches, for the good order of the world, for emperors, for warriors, for those who are united to us, for those who labor under sickness, for those who are oppressed with grief, for those in general who are in want, and for the dead detained in Purgatory, believing that the greatest succor which those souls can receive is that which is here given them when we pray for them at the moment that the holy and formidable Victim is immolated before us"(3). There is nothing, then, greater, more holy, more Divine, than the unbloody Sacrifice of the Mass, by which the same Body, the same Blood, the same Jesus Christ, Our God and Lord, is offered and immolated on the altar, for the salvation of all, by the Priests, and it is for that reason that the Holy Mother Church, which is in possession of this treasure, so great, her Divine Spouse, has never ceased to employ all her care, all her zeal, all her vigilance, in order that that grand mystery may be accomplished by the Priests with the greatest interior purity of the heart, and in order that it might be celebrated with all the becoming appearances of worship, according to the rules laid down by the Ritual and the sacred ceremonies, in order that the grandeur and the majesty of the mystery itself may shine in the exterior appearance, and that thus the Faithful may be excited to the contemplation of the Divine things contained and hidden in so venerable a sacrifice. It is with the same ardor and the same solicitude that this pious Mother, addressing herself to those faithful children, never ceases to bring to their minds to exhort them, to inflame their zeal, to bring them frequently to this Divine Sacrifice with all the piety, all the respect, and all the devotion which it deserves—ordaining that all are absolutely held to assist at it on feast days of obligation, attending to it with a religious attention of eyes and of heart, in order that they may be happily enabled to obtain, by the virtue of the mercy of God, the abundance of all gifts.

Now, it is in favor of mankind that every Pontiff taken from among men is constituted in those things that appertain to God, in order to offer for their sins gifts and sacrifices. It is, then, your wisdom knows well, Venerable Brethren, the duty of Pastors to apply the Most Holy Sacrifice of the Mass for the people of whom they have the charge. According to the doctrine of the Council of Trent this obligation involves a Divine precept. This council teaches in effect, in terms the most profound and the most grave, "that by the Divine precept it is commanded to all those to whom the care of souls is confided, to know their flock, and to offer the Sacrifice for them"(4). You also know the Encyclical Letter, dated the 19th of August, 1744, of our predecessor Benet XIV. of happy memory, in which, speaking at full length and wisely of this obligation, explaining more in detail, and confirming the sense of the Fathers of Trent, in order to erase all doubts, and do away with all controversies, he declares plainly and openly, and enacts that the Parish Priests (parochos) and all others having the care of souls ought to offer the Sacrifice of the Mass for those who are confided to them every Sunday, and on every feast of obligation. He adds that this obligation extends for the days in which he himself, diminishing the number of feasts of obligation in certain dioceses, had given permission for servile work, still maintaining for them the obligation of assisting on those days at the Holy Sacrifice (5). By the returns on the state and the situation of your dioceses, which, with a care worthy of all praise, and well has filled Our heart with satisfaction, you addressed Us, Venerable Brethren, Us and the Apostolic See, how you discharged the duty of your charge, We see with great joy the Pastors of souls scrupulously fulfilling the obligation of which we have just spoken, and not neglecting to celebrate the Sacrifice of the Mass for the people confided to them, on Sunday and on the other days which continue to be days of obligation.

But We also know that in a certain number of localities this duty has ceased to be fulfilled by Parish Priests on days which ought to be observed as feasts of obligation, according to the constitution of Our predecessor, Urban VIII., of happy memory(6), and for which the Apostolic See, submitting to the various demands of the first Pastors, and taking into considerations the reasons and the motives which they have explained, has not only permitted, in reducing the number of feasts of obligation, that the people may attend to servile work, but it has granted to them that they may be dispensed with from hearing the Holy Mass. Since these indulgences emanating from the Holy See were published, the Parish Priests of different countries believe themselves also relieved from the obligation of offering the Holy Sacrifice for their parishioners on the days of the suppressed feasts, and have ceased completely to fulfill this duty. Hence there has been established in those countries, among the Parish Priests, the practice of not celebrating at all, on the named days, the Holy Sacrifice of the Mass for the people, and this custom has not wanted apologists and defenders. Full of an extreme solicitude for the entire spiritual flock which the Lord himself has confided to Us, and lively afflicted at the loss of the great spiritual advantages which result from this omission to the Faithful of those countries, We have resolved to regulate a matter of such great importance, We remembering above all that the Apostolic See has always taught that the Parish Priests ought to celebrate the Holy Sacrifice for their parishioners, even on the days of suppressed feasts. Although, in fact, the Roman Pontiffs, Our predecessors, having regard to the pressing solicitations of the faithful people, and to the grave motives resulting from the interests, of the times and of the places, had judged it right to reduce the number of the feasts of obligation, and consented, at the same time, that the people might freely attend on those days to servile works without being obliged to assist at the Holy Sacrifice; nevertheless, these same Pontiffs, Our predecessors, in granting these indulgences, have desired that the law should be fully and faithfully observed which enacts that there should be nothing of innovation in the churches in all that appertains to the regular order and rite of the Divine offices, and that all should be continued to be done absolutely as before, from the time the constitution of Urban VIII., of which We have spoken, was still in vigor, and which prescribed that the feasts should be observed as of obligation. From thence the Parish Priests could easily comprehend that they were never, by any means, freed from the obligation of offering on those days, for the people, the Sacrifice of the Mass, which is the most important part of Divine worship, and they ought, above all, to observe that the Pontifical Re-

(1) St. Gregory the Great—Dialogues, iv., 4, ch. 38.
(2) Malach. ch. 1.
(3) St. Cyril of Jerusalem, Catholic mystag. 5 do Sacra Lit. ch. 23.
(4) Council of Trent, Sess. 23, cap. 1.—de ref.
(5) Benet XIV.—Encyclical Letter. Cum Semper Oblatus, 19th August, 1744.
(6) Constitut. of Urban VIII. Universa per orbem decies de September, 1342.

scripture should be understood together in the sense which they give themselves, and that they must be interpreted in the strictest sense. Let Us add that the Holy See, consulted in many particular cases by the different congregations, whether it be that of the Council, whether it be that of the Propaganda, whether it be that of the Holy Rites, and also by the Sacred Penitentiary; and ever and always has it declared that the Parish Priests, continue under the obligation of saying Mass for the parishioners, even on the days which have ceased to be counted among the number of feasts of obligation. After having weighed and examined these things with maturity, and after having taken the counsel of many of Our Venerable Brethren, the Cardinals of the Sacred Congregation of Rites, who compose the congregation charged with causing to be respected and with interpreting the decrees of the Council of Trent, We have judged it right, Venerable Brethren, to write you this Encyclical Letter, in order to trace out for your guidance a sure rule, and to fix for you a law which must be observed with care and vigilance by all Parish Priests. It is, therefore, that We declare by these presents, We enact and decree that all Parish Priests, and also all others who have a charge of souls, should offer and apply the Most Holy Sacrifice of the Mass for the people who are confided to them, not only on all the Sundays and other days which obligation obliges them to preserve, but also on the days which the Holy See has consented to re-trench from the number of feasts of obligation, and which have been transferred, as all those who have charge of souls should be aware, since the time of the constitution of Urban VIII., was fully in vigor, before the feast days of obligation were diminished in number and transferred. We only except one case—that in which the Divine Office shall have been transferred with the solemnity of the day of Sunday; then the one only Mass shall be applied for the people by the Parish Priest, provided that the Mass, which is the principal part of the Divine Office, ought to be deemed transferred with the office itself. Wishing also in the love by which Our paternal heart is animated with a view to the tranquillity of the Pastors who, ceding to the custom that was introduced, have omitted to apply their Mass for the people on the days indicated, and in virtue of our Apostolic authority, We fully absolve those Parish Priests from all anterior omissions; and as, among those who have charge of souls, there are those who have obtained from the Holy See, a particular indulgence for reduction, We agree that they should continue to enjoy the benefit of the indulgence, on the conditions which are herein expressed, and as long as they fill the office of Parish Priests in the parishes which they administer and govern at present. In giving these decisions and in using this indulgence, We have every reason to hope, Venerable Brethren, that the Parish Priests, animated more than ever with zeal and charity will hasten to satisfy with as much care as piety, the obligation of applying the Mass for the people, and that they will seriously reflect on the abundance of the spiritual graces at first, then on the multitude of the gifts which the application of the Divine and Unbloody Sacrifice causes to flow so largely on the people confided to their care. But We are not unaware that particular cases may be presented which, on account of facts and circumstances, there is reason to grant to Parish Priests a dispensation of this obligation. We wish that you should know that it is to Our Congregation of Council alone that all should repair to obtain these kinds of indulgences. We do not except any but the persons who depend on Our Congregation of the Propaganda, on which We have conferred the same powers in this regard.

We entertain no doubt at all, Venerable Brethren, that in the solicitude of your Episcopal zeal you will hasten to cause it to be known without delay to all and to each of the Parish Priests of your dioceses, that by Our present Letters, and in virtue of Our supreme authority, We confirm and declare a new, We wish, command, and ordain, touching the obligation in which they are to apply the Holy Sacrifice of the Mass for those who are confided to them. We are equally persuaded that you will carry the greatest amount of watchfulness to those who have the charge of souls to acquit themselves with care of this part of their duty, and that they will observe with exactness what We have regulated and laid down by these Letters. We desire also that a copy of these Letters shall be preserved in perpetuity in the archives of your Episcopal courts. And as you very well know, Venerable Brethren, that the Most Holy Sacrifice of the Mass is a great source of enlightenment for the faithful, never cease to call attention to, and to exhort the Parish Priests, principally the preachers of the Divine Word, and all those who are charged with instructing the Christian people, that they have to expound and explain to the Faithful, with all the care and zeal possible, the necessity, the greatness, and efficacy, the end and the fruits of this Holy and Adorable Sacrifice; that they may impress and excite the Faithful to assist at it frequently, they shall be able with faith, religion, and becoming piety, in order that they may call down on themselves the Divine mercy and all the good things of which they stand in need. Do not cease to make use of all the means in your power in order that the Priests of your dioceses should distinguish themselves by this integrity and gravity of manners, by this innocent and this perpetual holiness of life which becomes well those who alone have the power of consecrating the Divine Host, and of celebrating the holy and dreadful Sacrifice. Desire them frequently to call the attention of, and to impress on, all those who are congregated in the sacred Priesthood, in order that, thinking seriously on the Ministry which they have received in the Lord, they may be faithful to it, and that having always present, in spirit, the heavenly power and the dignity with which they are clothed, they may shine by the brightness of all the virtues; that thus, by the merit of holy doctrine, they may devote themselves entirely to the service of worship, to Divine things and the salvation of souls, offering themselves as a living and holy host to the Lord, and that carrying always in their body the mortification of Jesus, that may worthily offer to God, with pure hearts and hands, the Host of salvation for their own salvation, and for that of the entire world. In fine nothing is more agreeable to Us, Venerable Brethren, than to take advantage of this occasion to express to you and to renew towards you the testimony of Our lively affection which We bear towards you in the Lord, and also to encourage you to continue with still greater ardor to fulfill with courage all the duties of your Pastoral charge, and to watch with still greater zeal over the salvation and preservation of your own dear flocks. Be assured that We are always ready to take to our nearest heart of hearts all that we shall judge to be proper to contribute to your utility, and to that of your dioceses. In the meanwhile receive, as the pledge of all the gifts of Heaven and in testimony of Our lively affection towards you, the Apostolic Benediction which We give from the bottom of Our hearts to you, Venerable Brethren, to all the Clergy, and to the faithful laity confided to your care.

Given at Rome, near St. Peter's, the 3rd day of May, MDCCCLVIII., the twelfth year of Our Pontificate.

END OF A SILLY MARRIAGE.—On the 15th of April, says the Buffalo Commercial, we detailed the circumstances of a hasty marriage at the Genesee House, in this city, in which a bold widower "met, wooed, and won" a Dulcinea in the short space of an afternoon, and the departure of the couple for the country residence of the rich but uncultivated bridegroom. Such matches are not made in Heaven! Last week the young and disappointed bride pretended to make a visit some distance from her home, but carefully packed up her effects and left her husband forever, having gone West with a relative. Here is a lesson for ambitious damsels, who fancy that wealth is better than "love in a cottage," and we trust that it will not be lost.

IRISH INTELLIGENCE.

The Most Rev. Dr. Lecky, Archbishop of Cashel, held his visitation in Templemore on Saturday...

A conference of the Clergy of the united diocese of Waterford and Lismore was held in Dangarvan on Wednesday last, June 23rd.

The Most Rev. Dr. Dixon, Catholic Archbishop of Armagh, has arrived in Paris for the purpose of investigating the causes of the occurrences which took place a month or two ago in the Irish Ecclesiastical College in this capital...

The Rev. Father Conway. His Grace the Archbishop of Tuam has appointed the Rev. Father Conway Parish Priest of Headford.

Mission of the Redeemptorist Fathers at Carnonagh. On Wednesday, the 2nd ult., the Redeemptorist Fathers opened a mission at Carnonagh, and brought it to a close on the 17th.

Lough Derg Station. The annual Station at Lough Derg commenced on the 1st June, under the direction of the Very Rev. P. Moynagh, and will end on 15th August.

The Clergy and Nuns of Clifden thankfully acknowledge the receipt of £53 from his Grace the Archbishop of Tuam, for the industrial school and new House of Mercy to be immediately erected for destitute females.

Island View House, Ennisceorthy, is taken for a branch of the Sisters of Mercy. The establishing of these religious ladies will be a great boon to the inhabitants of Ennisceorthy.

The Mathew Testimonial. A meeting of the Committee of the Mathew Testimonial was held on Friday week at the Cork Athenaeum, for the purpose of examining and deciding on the model of the intended statue of Father Mathew, prepared by young Hogan.

Edward Walsh. Cork, which has given birth to so many names illustrious in Art and Literature, and whose inhabitants have been distinguished perhaps above those of any of our cities by their sympathy with and appreciation of Native Genius...

The Corporation against the Police Bill. The Dublin Corporation met on Thursday. It was a committee of the whole house, held with closed doors.

The King's county Royal Rifles will be called out for twenty-one days training and exercise, commencing the 15th July.

The Patriotic Fund. The Archbishop of Dublin has addressed a second letter to Lord St. Leonards as a reply to the second report of the Patriotic Fund Commissioners. His Grace quotes largely from the report, showing that £286,000 have been expended in permanent endowment of Protestant institutions...

In October last there were in Protestant schools, at the expense of the fund, 671 children, some of whom were of Catholic parents, whilst there were only twelve children paid for by the Commissioners in Catholic schools—a strange proportion when we recollect that at least one-third of the army is Catholic.

Referring to the object that "Ireland only subscribed £50,000 of the entire amount," Dr. O'Connell says, "Our countrymen did the work at the Alma, at Inkermann, and in the more arduous and fatal task of the trenches before Sebastopol. They were the first to obtain a footing in that fortress which defied for months the united armies of the two most powerful nations in the world, together with that of another power of third-rate magnitude; and if they had not fought and purchased victory with their lives, the claims upon the national bounty would indeed be less, but what would be the position of Great Britain amongst surrounding nations?"

Tenant Right. On last Saturday the Irish Members, anxious for a settlement of the Tenant Right Question, waited upon the Chancellor of the Exchequer to put to a positive test and ascertain the precise value of the government intention with respect to that subject. The debate upon Mr. Maguire's Bill had fully established the justice of the principle contended for, and left to those who would refuse so equitable a claim, the mere excuse that they admitted the righteousness of the demand, but not to the same extent as that contained in the bill before the house.

Prince Alfred in Cork. On Friday morning the Admiralty steam yacht Black Eagle entered Cork harbor, having on board his Royal Highness Prince Alfred. He was attended by the Rev. Mr. Jolly, Chaplain, Royal Navy; Dr. Winter, and Lieutenant Cowell, R.N.

Remarkable Address to Lady Londonderry. A deputation from the tenantry of the Larne Estates of the Earl of Antrim, which are shortly to be sold under the Incumbered Estates Court, waited upon the Marchioness of Londonderry, on Friday last, at her town residence, Holderness House, London.

Death of the Earl of Glengall. We regret to announce the death of the Earl of Glengall, who died on Tuesday morning, rather suddenly, at Cowes Isle of Wight. The noble earl had gone out of town for a few days for a change of air, apparently in his usual health.

Galway to America. We are glad to see that Mr. Lever, the spirited projector of the line of direct steam communication between this country and America, has already provided a second ship to follow the Indian Empire. The American Empire will sail direct from Galway on the 27th of the next month, with passengers and freight.

It has ever been to us a gratifying duty to place upon record indisputable facts which tend to demonstrate the almost total cessation of crime in our gallant country. By referring to our report of the Cashel Quarter Sessions, it will be seen that the number of cases for trial were four—that all were of a trivial character, and that the result of the Commission was the conviction of one woman, who pleaded guilty of stealing some wearing apparel off a ledge.

Agricultural Prospects. The country papers speak in the most favorable terms of the prospects of the growing crops. The weather has so far been most propitious, and although there have been more thunderstorms than usual in the month of June, no damage has been sustained worth speaking of.

The present glorious weather is bringing hosts of tourists to Killarney, Glengarriff, Dingle, and Valencia.

An action for £500 damages has been brought by a newspaper proprietor, against a magistrate of the county Carlow, for libel, arising out of his having maliciously disparaged the journal, of which the former is proprietor. The magistrate is proprietor of a rival newspaper.

The College Riots. The trial of Colonel Browne for his share in the great College riots of March last commenced on Monday, in the Commission Court before a tolerably crowded auditory. The public, however, having been already pretty well dosed with monster reports of preliminary investigations into the affair, the interest of a government prosecution, conducted by the Solicitor General in person, was of course, greatly marred. The Solicitor General (Mr. Hayes) stated the case for the Crown.

Destitution in Donegal. The Landlord witnesses and the Landlords themselves are now giving their evidence, such as it is, before the Committee. As was to be expected from their previous conduct, they attempt to deny the existence of that which so many have seen before their eyes.

The Peace Preservation Laws for Ireland. The anxiety of Parliament for the preservation of peace in Ireland stands in singular contrast to the measures taken by Government for what would seem the attainment of a totally different object. Last week the motion for the second reading of what is termed the "Peace Preservation (Ireland) Continuance Bill" was carried by a majority of 148.

Legal Changes in Scotland. The Lord Advocate, Mr. Inglis, is to be elevated to the bench as Lord Justice-Clerk; like his predecessor in the office, Mr. Inglis steps at once from the position of Dean of Faculty and Lord Advocate to the all but highest legal position at the disposal of the crown. His successor as Lord Advocate will be the present Solicitor-General, Mr. Chas. Baillie.

American Revivals in Ireland. By way of preserving the peace in Belfast, and preventing the recurrence of such outrages and disorders as have of late disgraced the northern capital, the Rev. Mr. Hanna has been superseded by the Rev. Messrs. Grant and McFarlane. These gentlemen are, we presume, deputies or missionaries sent from America to Ireland for the propagation of Revivalism. The deplorable character recently given by the Rev. Mr. Guinness of the state of Protestantism in the "Black North" no doubt suggested to the Rev. Revivalists the idea that Belfast would afford an admirable field for commencement of these missionary functions.

The potato disease has made its appearance in the neighborhood of Clonakilty, County Cork.

There were great rejoicings at Athboy on Thursday night week, when the intelligence of the passing of the railway bill became known. Tar barrels blazed at the hill of Ward; a large bonfire was splendid on the fair green, and every house brilliantly as well as tastefully illuminated.

Head-constable Griffin, of Ennis, promoted to the rank of Sub-Inspector, has been presented with an address, with a service of plate, by the inhabitants.

GREAT BRITAIN.

Illness of Lord Derby. The Prime Minister is, we regret to say, suffering from a slight attack of gout. This disorder has seized the earl in a somewhat unusual place—in the shoulder—and compelled his lordship to keep his bed for a day or two.

Acts of Parliament. Up to Monday last only twenty-five public acts have been passed in the present session, which commenced on the 3rd of December last, more than six months back.

The New India Bill. The Times, in a leader on the new India Bill, says:—"The most commendable description that we can give of Lord Stanley's bill is, that it is the measure of Lord Ellenborough, stripped of its most prominent and startling absurdities. The territories of the East India Company are to be vested in her Majesty, and in her name the government of India is to be carried on.

The trial of Truelove for a libel on the Emperor of the French, took place on Tuesday before Lord Campbell and a special jury. The case excites very little interest. There were four counsel on each side. The Attorney-General conducted the prosecution. The defendant having, however, authorized his counsel to declare that he never intended to encourage assassination, and that the publication in which it was alleged the doctrines of tyrannicide was justified had ceased to exist, the Attorney-General consented, on the part of the Crown, to a verdict of not guilty.

We learn from the Liverpool Courier that Mr. Baxter Langley, of the Morning Star (the Sunday League orator), has disclosed the place of retreat of Mr. Allsop, who is charged with complicity in the conspiracy against the French Emperor. He claims the Government reward of £200.

Reinforcements for India. Orders have been issued for the embarkation, before the 1st of July, of 5,000 men of all ranks for India.

The London Morning Star says:—"Rumor says that Mr. Dallas, the representative of the United States in this country, has expressed his satisfaction with the arrangements of our Government respecting the cruiser question, and it may be expected, we fondly anticipate, that in a short time we shall hear the news that this further Foreign Office difficulty has been satisfactorily settled by the present occupants of Downing Street."

Mr. Spooner, M.P., presided on Thursday at the annual meeting of the Protestant Association, and after detailing the various steps he had taken in parliament with regard to the Maynooth grant and other endowments, said that now he was getting old he should not be able to take part in the cause much longer, but he hoped some one younger and more able would take up the banner, and fight for it with not less zeal than he flattered himself he had always felt for the cause.

An extraordinary action for libel has been brought in the Court of Queen's Bench, by Hugh R. Hughes, of Kinnel Park, in Denbighshire, son-in-law to Lord Ravensworth, against Lady Dinorben. The libels were contained in a series of anonymous letters to the father and mother-in-law of the plaintiff before his marriage, and since that event. These epistles are wild and somewhat indelicate rhapsodies, and were evidently designed first to prevent a union, and next to provoke a breach between the plaintiff and his wife.

At a fire, in Philadelphia, on the night of the 28th ult., a fight occurred between the members of the Moyamensing and Shiffer Fire Companies, in which, Samuel Carr, a member of the latter, was instantly killed by a pistol ball through the head. Two other men were wounded. The same evening, a fracas occurred on board the Gloucester ferry boat, in which Mr. B. Neal was killed. The murderer escaped.

Cholera in London. The Asiatic cholera has again made its appearance in London. Its first victim attributes his malady to the poisonous stench arising from the Thames, on which river he was a lighterman.

The Shrewsbury Estates. We understand that an action has been commenced by the Earl of Shrewsbury and Talbot, with the view of obtaining possession of Alton Towers, at present held by the trustees under the will of the late earl. The action, we hear, will come on for trial at the next assizes for Stafford; unless in the mean time there be no facts in dispute, a "special case" shall be agreed upon, in order that the point of law raised on the disentailing deed executed by the late earl may be argued before the judges.

Catholic Bands in Liverpool. On Monday evening last, 21st instant, a grand competition of 100 performers took place at the Liverpool Zoological Gardens, on which occasion the Catholic Band (at present attached to St. Augustine's Young Men's Society, and under the direction of Mr. Keating, Great Crosshall-street) took the second prize of £5, (another Catholic Band, of fifteen years standing, from Ditton, having taken the first prize of £10). This band is composed of young persons whose age vary from twelve to twenty, and has been formed (since October, 1856), for the purpose of enabling them to aid Catholic Charitable Institutions, without the slightest remuneration.

On Thursday evening the neighborhoods of Kinder, Hylly, &c., in the High Peak of Derbyshire, were suddenly visited by heavy floods. A thunder-storm commenced in the evening, and continued to about three o'clock on Friday. Bridges were swept away, large trees were torn up by the roots and carried off for miles, crops were destroyed, portions of buildings were thrown down, and bedding and furniture were washed away; it is also stated that bodies buried in Hayfield Churchyard were torn from their graves, and altogether an immense amount of damage was done.

The Morning Star signifies what it terms one of the grossest and most extensive jobs attempted to be smuggled through parliament for many years under the title of the Universities (Scotland) Bill. A grant is contemplated of upwards of a quarter of a million of the public money for the benefit of professors in the Scotch universities and colleges.

Murder and Suicide by a Polish Lady. A horrible case of murder and suicide took place in London last week. The murderer and suicide (the victim being her son, a child of seven years of age) was the wife of a Polish general, and a very accomplished lady. After the fall of Poland she fled with her husband to this country; was subsequently in America with him at the period Kosuth was there. Her husband, who had been a general in the Polish service, died in London about four years back, since which the unfortunate widow, who was left with an only child in a state of extreme penury, had obtained a scanty living by needle-work. The last few months the unfortunate lady and her little boy had resided at the house of Mr. Edward Howie, baker, of No. 16, Gough-street, Gray's Inroad, in a small room at the back of the house. For some days the mother and child were missed; at length Mr. Howie caused the door of her room to be burst open, when a horrible sight was presented to those who entered. The wretched woman and child were dead on the floor, in so putrid a condition that every one was obliged to make their way down stairs into the air as quick as possible. The poor creature had destroyed herself and child by means of a pan of charcoal, first having shut out all ingress of air both by the door and windows. The bodies were as black as soot.

UNITED STATES.

New Catholic Cathedral in New York. The contracts for grading and clearing the ground for the erection of the new Catholic Cathedral of Saint Patrick, on Fifth Avenue, were given out a week or two since. The preliminaries of plan, choice of architects, builders, &c., are fully determined also; the corner stone will be laid probably in August next. This new ecclesiastical structure will be by far the largest, most magnificent and costly of the kind in North America. Although not comparable to the first grade of European cathedrals in size or costliness, it will rank well up among those which come next after the grandest. The cost of the building above ground is not expected to fall short of three quarters of a million. Its dimensions will present a front of 140 feet and a depth of 325 feet. Its location is on the block between Fifth and Fifty-first streets, fronting on Fifth Avenue, and reaching back to where the line of Madison Avenue will run when that street is laid out at its upper end. This position is one of the most commanding and admirable on the whole island, and in view of the many other interesting and splendid improvements projected there, must form the most attractive point in the map of the city.—N. Y. Irish American.

Mr. Henry Brooks, the first officer in the last Arctic expedition of Dr. Kane, died at the Marine Hospital, Brooklyn, on last Tuesday week, from injuries sustained the day previous. It appears, that he was seized with fits, to which he was subject, near the Navy Yard, and falling down, fractured his skull.—He had accompanied Dr. Kane on both expeditions to the Arctic Seas, and came home with the loss of his toes by the cold. He held a commission as boatswain in the Navy at the time of his death.

Joshua Arnold, who deliberately shot his wife dead, while she was picking strawberries, in Jessamine Co., Ky., some weeks ago, has been tried, convicted, and sentenced to be hung on the 34th inst.

The Illinois State Register states, that the rivers had fallen considerably at Cairo, and the water within the levees was rapidly running out. The town however, is utterly ruined.

At a fire, in Philadelphia, on the night of the 28th ult., a fight occurred between the members of the Moyamensing and Shiffer Fire Companies, in which, Samuel Carr, a member of the latter, was instantly killed by a pistol ball through the head. Two other men were wounded. The same evening, a fracas occurred on board the Gloucester ferry boat, in which Mr. B. Neal was killed. The murderer escaped.

An attempt was made last week to put in circulation a new and dangerous counterfeit of the Marine Bank at New York. These counterfeiters have a spread eagle on the right, and a man and figure 5 on the left end of the bill.

At the Brooklyn Court of Sessions, on Wednesday of last week, Wm. D. Smith, late teller of the Long Island Bank, was arraigned, and pleaded guilty to an indictment of embezzlement, and was sentenced to the State Prison for two years and three months.

The subject having appeared in our last issue, we have been requested by some esteemed friends to give it insertion in our present issue:—

To the Editor of the True Witness.

Dear Sir,—I am directed by the annexed subscribers to the Toronto Catholic Citizen, and Toronto Mirror, to transmit you a copy of Resolutions passed at a meeting of said subscribers, which please insert in your truly and valuable Catholic journal, at your earliest convenience.

I am, Sir, &c., &c.

H. CUMMINGS, Sec.

At a meeting of the subscribers to the Toronto Catholic Citizen, and Toronto Mirror, held at the St. Patrick's Society Rooms on June 24th, T. M'Dermott, Esq., was called to the Chair, and Mr. Hugh Cummings appointed Secretary when the following resolutions were unanimously adopted:—

Moved by Mr. P. Curtis, and seconded by Mr. Jas. M'Arde:—

"That this meeting, composed of subscribers to the Toronto Catholic Citizen, and Toronto Mirror—having seen with much regret and surprise, the change of sentiment and policy pursued by those journals; also towards that talented and patriotic Irishman, Thomas D'Arcy M'Gee, Esq., M.P.P., whose public conduct in the Canadian Parliament has merited our warmest approval, and to mark our disapprobation of said Journals—this meeting unanimously agree to discontinue their subscriptions to the above (Toronto Catholic Citizen and Toronto Mirror) and, instead, ask their fellow-subscribers in this locality to support, still more warmly, that unchangeable Catholic Journal, the True Witness of Montreal."

Moved by Mr. P. Nowlan, and seconded by Mr. Henry Bowman:—

"That the Secretary be instructed to forward copies of the foregoing Resolutions to T. D. M'Gee, Esq., M.P.P., Toronto; G. E. Clark, Esq., True Witness; the Toronto Catholic Citizen, and Toronto Mirror."

Agreeable to the above resolutions we hereby announce to all concerned, that we agree with the sentiments expressed, and desire, as far as we are concerned, a discontinuance of said Journals:—

Thomas M'Dermott, Patrick Nowlan, James M'Arde, A. Comerford, Martin Dolan, Hugh Bowman, Patrick Daley, Patrick Devlin, Michael Kearney, James King, Thomas McGovern, Patrick Curtis, Peter Kilduff, William Welsh, Edward McDonald, F. Henratty, B. Healy, J. Molloy, Bartholomew Summers, Patrick McGarvey, Peter M'Donald, William Larde, Phillip O'Neil, H. Comerford, Phelim O'Neil, John Millane, Michael Donoghoe, Peter Hanley, P. O'Hara, Henry Jordan, Patrick Quinn, Richard Howard, Edward Beaurpie, and D. McKnight.

To the Editor of the True Witness.

Toronto, July 13th, 1858.

DEAR SIR,—Thanks to the intercession of a merciful Providence, the dreaded 12th of July passed off yesterday without witnessing the horrible consequences which were apprehended by many. Docile to the voice of their Church, the faithful Catholics of Toronto carefully abstained from interfering with the proceedings of the "yellow boys." They generally stayed at home, and treated with deserved contempt the unnatural and pitiful exhibition of Orange bigotry. In consequence of serious dangers threatened against our Catholic Institutions and Churches, His Lordship, Bishop De Charbonnel, had solicited the protection of Mr. Bolton, Mayor of the city of Toronto. His Worship, on the receipt of the information, called upon His Lordship, and offered every protection compatible with his office. Policemen were stationed by him in localities where their services might be required.

Do not imagine, however, Mr. Editor, that these pious services, on the part of the civil authority, were deemed sufficient for the preservation of order and peace. You are aware, or at least I beg leave to inform you, that very little reliance can be placed in Toronto on those in power. You might as well entrust the protection of timid sheep to the kind guardianship of ferocious wolves, as confide the protection of Catholic Institutions to our, as at present organized, military or civil authorities. Our dear Premier in the Executive, is himself an Orangeman; our Mayor belongs to the same tribe; and all our police, with two or three exceptions, glory in their connection with the sons of the pious and good King William III. With the above facts staring them in the face, the Catholics of Toronto acted upon the principle, "If you wish for peace, prepare for war."—Aware that every Orangeman was armed with murderous weapons; aware, moreover, that these gentry respect neither age nor sex, neither life nor their neighbour's goods, unless compelled by physical force, the Catholics of Toronto did yesterday what the law of nature's God allows to every rational creature. They had prepared themselves to give to their foes, in case of attack, such a reception as might rally their warlike propensities, should they attempt to face a Catholic bullet.

Be not scandalised, dear editor, at such extreme measures. In presence of brutes who respect neither divine nor human law, of fiendish cowards, who know only how to assail and burn-down a defenceless church, to insult our Sisters of Charity, to assault a Priest going on his ministerial duty, as was the case on last St. Patrick's Day, and to smash the windows of a convent, as did the heroes of William III on the celebration of last year—in presence I say, of such despicable beings in human shape, destitute of the usual elements of humanity and Christianity, the usual means of self-defence prove ineffectual. An Orangeman can shoot down a Papist under the cover of midnight darkness; but the sight of a revolver in the hands of a dreaded foe, damps all his energy, chills his blood, renders him powerless. Informed that the Catholics of Toronto were well supplied with this unpleasant weapon, the boys of the yellow scarf shrank from starting the sport. With few exceptions, they behaved themselves almost decently.—I may be permitted to add that with a view to prevent the remotest danger or shadow of collision, on their part, Catholics had made arrangements to secure every man in their ranks, whose temper or drinking propensity might give the least provocation. Thanks to the above wise precautions, and to the firm attitude taken by the Catholic body, our city of Toronto has just escaped the awful calamity of a civil war. But, taking into consideration the desperate character of Orangemen, I do not hesitate to say that the day is not far distant, when Canada will have to deal with Orangemen, as the United States Government, has been lately compelled to treat the fanatical disciples of Joe Smith; namely, to declare them outlaws and beyond the pale of civilization. I say this deliberately, because yearly the Orange demonstration assumes a character more and more violent and threatening.

Thanking God, not Orangemen, that I am still in the land of the living,

I remain, Dear Sir, yours,

Toronto.

To the Editor of the True Witness.

Guelph, July 10th, 1858.

At the regular monthly meeting of the St. Patrick's Society of Guelph, held 1st July, 1858, the following resolutions were unanimously adopted on the occasion of James G. Moylan, Esq., tendering his resignation as member of the Society.

Moved by Mr. Michael Doyle, seconded by Mr. J. Mays, and

Resolved—"That the members of this Society receive with feelings of painful regret the resignation

of their highly esteemed friend and fellow-member, James G. Moylan, Esq., the loss of whose valuable services will be deeply felt by this Society, as well as by the community at large. This Society, therefore, take pleasure in rendering their gratitude to him for his efforts to promote that friendly fellowship and good feeling, so essential to their prosperity; and earnestly wish that the principle he has inculcated, both by precept and example, may be long remembered."

Moved by Mr. Charles Ryan, seconded by Mr. Dennis Coffey:—

"That this Society having, in common with the great majority of the Catholics of Western Canada, long felt the want of a thoroughly independent Catholic Journal to fairly and candidly represent our views and interests in this Province; and learning that James G. Moylan, Esq., has undertaken the Editorship of a new Journal to meet this desideratum, we hereby declare our full and entire confidence in him; and congratulate him on assuming a position for which his talents and integrity do eminently qualify him." Carried.

Moved by Mr. Fennessy, seconded by Mr. Michael Ryan:—

"That these resolutions be sent to the Montreal True Witness for publication."

WILLIAM RYAN, Sec.

To the Editor of the True Witness.

St. Thomas, C.W., 6th July, 1858.

Sir—At a meeting held by the Catholics of St. Thomas, C.W., and its vicinity, on the 4th day of July, for the purpose of arriving at some decision upon the question at present so much agitating the minds of the Catholics of Western Canada—Peter Murtagh, Esq., was unanimously moved to the Chair, which he, after considerable hesitation, accepted.—It was then unanimously assented that Jas. M'Carthy, Esq., act as Secretary.

The Chairman called the meeting to order, and explained that its object was to hear any remarks that might be offered with reference to the question of difference between the two Catholic journals printed in Toronto,—the Mirror and Citizen—and Thomas D'Arcy M'Gee, Esq., M.P.P. He wished that while any gentleman present would offer any explanations, nothing but harmony and good feeling would prevail.

Patrick Burke, Esq., then moved the following resolution, seconded by Cornelius Caughlin, Esq.:—

"That whereas certain members of a Society in Toronto, styled 'The St. Patrick's Association,' have issued a printed Circular to the Catholic public of Upper Canada, calling upon them to discontinue the Catholic Citizen and Toronto Mirror newspapers, and to withdraw their support from such journals; and whereas a compliance with this presumptuous demand would, in the opinion of this meeting, be derogatory to the intelligence of the Catholic portion of the community, and opposed to the cherished freedom of the press: be it therefore Resolved:—

"That the course which the journals in question have for years adopted in combating the fanatical and illiberal party in Western Canada, who falsely call themselves reformers, and the stand they assumed at the late General Election in advocating our views and rights, and in supporting men of moderate and liberal principles—meet with our hearty and cordial approbation, as being in consonance with the sentiments of the Catholic inhabitants of the County of Elgin, and obviously with the sentiments of our brethren in the neighboring Counties."

In amendment, it was moved by Donald M'Millan, Esq., and seconded by Patrick Bobier, Esq.:—

"That in the opinion of the Catholics of Saint Thomas, and its vicinity, matters of serious importance in connection with the Ministry have materially changed since the last General Election; and with much regret we now notice that such a Ministry is composed of Orangemen (not less than three, including the Premier), upon which we look as being the old Tory clique again aiming at power. We do heartily concur with Mr. M'Gee in the course he has pursued in Parliament in opposing such a Ministry, and would wish to recommend that such quarrels and misunderstandings as there at present seem to exist between the two Catholic journals, the Citizen and Mirror, and Mr. M'Gee, be all looked over and compromised, and each work in peace and harmony for the welfare of our Church."

The amendment was carried by a large majority. Mr. M'Millan (the mover) spoke at some length, and plainly showed the meeting that the course followed by Mr. M'Gee was the proper one, which every true opponent of bigotry and Orangemen should pursue; and said that he heartily endorsed Mr. M'Gee's views, and strongly urged upon every one present to notice carefully when any question of vital importance had been brought up that he fought them with much credit; after which Mr. Bobier offered some short remarks, but such to the point, in favor of Mr. M'Gee. In fact, nearly the whole manifested a favorable opinion for the Catholic representative.

In conclusion it was moved by Torance Quin, Esq., and seconded by James M'Cracken, Esq.:—

"That the proceedings of this meeting be sent to the Editor of the Montreal True Witness for insertion;" after which a vote of thanks was passed to the Chairman for his impartial conduct in the chair. The meeting then adjourned.

JAMES M'CARNEY, Secretary.

ST. MARY'S COLLEGE—SOLEMN DISTRIBUTION OF PREMIUMS.

RELIGIOUS INSTRUCTION.

Philosophy.

Premium, Edward de Bellefeuille; distinguished, Hyacinthe Hudon.

Rhetoric.

Pr., Charles Lacoste; dis., Augusto Genaud.

Belles-Lettres.

Pr., Alexandre Pinet; dis., Leandre Lefebvre.

Classics.

1st pr., Olivier Archambault; 2nd, Augustus Larue; dis., Henry Stuart.

First Grammar Class.

1st pr., Narcisse Rivet; 2nd, Oscar Prevost; dis., Patrick O'Reilly.

Second Grammar Class.

1st pr., Francois H. Gastonguay; 2nd, Francois H. Vinet; dis., Garrett Byrne.

Third Grammar Class.

1st pr., Aphrodise Charbonneau; 2nd, Hubert Pare; dis., Thomas Nesbitt and Michael Cuddihy.

Preparatory Class—First Section.

Pr., Charles Harwood; dis., William Meighan.

Second Section.

Pr., Alberic Holland; dis., Joseph Chausse.

FACULTY OF SCIENCES.

Philosophy.

Proficiency—Pr., Edouard de Bellefeuille; dis., John P. Kelly.

Application—Pr., John P. Kelly; dis., Edouard de Bellefeuille.

Dissertation—Pr., Edouard de Bellefeuille; dis., John P. Kelly.

Argumentation—Pr., Edouard de Bellefeuille; dis., Hyacinthe Hudon.

Chemistry—Pr., Edouard de Bellefeuille; dis., Hyacinthe Hudon.

Mathematics—Pr., John P. Kelly; dis., Edouard de Bellefeuille.

Premium for four distinctions, Hyacinthe Hudon.

CLASSICAL COURSE.

Rhetoric.

Proficiency, pr., Edouard Gauthier; dis., Abraham Larochele.

Latin Poetry, pr., Abraham Larochele; dis., Bernard O'Hara.

Latin Translation, pr., William Desbarats; dis., William Kelly.

Greek Translation, pr., Abraham Larochele; dis., Alphonse Pare.

History, pr., Ed. Gauthier; dis., Wm. Desbarats.

Algebra, pr., Bernard O'Hara; dis., Ed. Gauthier.

Belles-Lettres.

Proficiency, pr., Alexandre Pinet; dis., Emelien Paradis.

Application, premium, Damase Alary; distinguished, Alexandre Pinet.

Latin Narration, premium, Alexandre Pinet; distinguished, Charlemagne Dubuc.

French Narration, premium, Charlemagne Dubuc; distinguished, Leandre Lefebvre.

English Narration, premium, Hector Berthelot; distinguished, Alphonse Hamel.

Latin Poetry, premium, Alexandre Pinet; distinguished, Alphonse Berthelot.

Latin Translation, premium, Charlemagne Dubuc; distinguished, Alexandre Pinet.

Greek Translation, premium, Emelien Paradis; distinguished, Alexandre Pinet.

History, premium, Damase Alary; distinguished, Emelien Paradis.

Algebra, premium, Emelien Paradis; distinguished, Alexandre Pinet.

Classics.

Proficiency, 1st premium, Honore Mercier; 2nd, Edouard Lionais; distinguished, Ubalde Baudry, and Olivier Archambault.

Application, 1st premium, Olivier Archambault; 2nd, Honore Mercier; distinguished, Henri Archambault, and Edouard Lefavre.

Latin Composition, 1st premium, O. Archambault; 2nd, Edouard Lionais; distinguished, Charles de Lorimer, and Honore Mercier.

French Composition, 1st premium, Honore Mercier; 2nd, Ubalde Baudry; distinguished, Henry Stuart, and Augustus Larue.

English Composition, 1st premium, Henry Stuart; 2nd, Ubalde Baudry; distinguished, Augustus Larue, and Edouard Lefavre.

Latin Verseification, 1st premium, Honore Mercier; 2nd, Edouard Lionais; distinguished, Edouard Lefavre, and O. Archambault.

Latin Exercise, 1st premium, Ubalde Baudry; 2nd, Edouard Lionais; distinguished, Henry Stuart, and Honore Mercier.

Greek Exercise, 1st premium, O. Archambault; 2nd, Alphonse Turgeon; distinguished, John Ronayne, and Charles Falardeau.

History of Canada, 1st premium, Charles de Lorimer; 2nd, Olivier Archambault; distinguished, Charles Falardeau, and Augustus Larue.

Geography, 1st premium, Alphonse Turgeon; 2nd, Olivier Archambault; distinguished, C. de Lorimer, and Charles Falardeau.

Arithmetic, 1st premium, Charles Falardeau; 2nd, Honore Mercier; distinguished, Henry Stuart, and Henry Harwood.

Premium for four distinctions, Edouard Lefavre.

First Grammar Class.

Proficiency, 1st premium, Victor Gladu; 2nd, Ferrel Dubreuil; distinguished, Patrick O'Reilly, and Alphonse Gosselin.

Application, 1st premium, Charles Leblanc; 2nd, Patrick O'Reilly; distinguished, Alphonse Gosselin, and Napoleon Legendre.

Latin Composition, 1st premium, Victor Gladu; 2nd, Napoleon Legendre; distinguished, Patrick O'Reilly, and George Grenier.

French Exercise, 1st premium, Victor Gladu; 2nd, premium, Nap. Legendre; distinguished, F. Dubreuil and Alfred LaRoque.

English Exercise, 1st premium, Patrick O'Reilly; 2nd premium, Nap. Legendre; distinguished, Daniel O'Connor and Charles Bouthillier.

Latin Exercise, 1st premium, Nap. Legendre; 2nd premium, Victor Gladu; distinguished, Oscar Prevost and Patrick O'Reilly.

Greek Exercise, 1st premium, Victor Gladu; 2nd premium, Nap. Legendre; distinguished, Camille Lafontaine and Daniel O'Connor.

History, 1st premium, Ferrel Dubreuil; 2nd premium, Charles Leblanc; distinguished, Thomas Brossos and Patrick O'Reilly.

Geography, 1st premium, Patrick O'Reilly; 2nd premium, George Duval; distinguished, Narcisse Rivet and Ernest Belle.

Arithmetic, 1st premium, Patrick O'Reilly; 2nd premium, Alphonse Gosselin; distinguished, Nap. Legendre and Xavier Smith.

Writing, 1st premium, Patrick O'Reilly; 2nd premium, Narcisse Rivet; distinguished, Daniel O'Connor and Bateau Turcotte.

Premium for four distinctions, Ernest Belle, Camille Lafontaine, and Bateau Turcotte.

Second Grammar Class.

Proficiency, 1st premium, Napoleon Beaudry; 2nd premium, Garret Byrne; distinguished, Ludger Plessis and Francis Quinn.

Application, 1st premium, Ludger Plessis; 2nd premium, Garret Byrne; distinguished, John Gray and Francis Quinn.

Latin Composition, 1st premium, Alexis Normandin; 2nd premium, F. H. Vinet; distinguished, P. Quin and Garret Byrne.

French Exercise, 1st premium, Napoleon Beaudry; 2nd premium, Hermine Valiquette; distinguished, F. X. Gastonguay and Arthur Varin.

English Exercise, 1st premium, John Gray; 2nd premium, Garret Byrne; distinguished, William Buckley and William Drummond.

Latin Translation, 1st premium, Napoleon Beaudry; 2nd premium, Alphonse Leclair; distinguished, Garret Byrne and Ludger Plessis.

History, 1st premium, William Drummond; 2nd premium, Alphonse Gariely; distinguished, Alexis Normandin and Francis Quinn.

Geography, 1st premium, Hermine Valiquette; 2nd premium, Garret Byrne; distinguished, William Buckley, and John Lyons.

Arithmetic, 1st premium, H. Valiquette; 2nd premium, John Gray; distinguished, Garret Byrne and William Buckley.

Writing, 1st premium, F. X. Gastonguay; 2nd, Napoleon Beaudry; distinguished, Charles Fremont, and William Drummond.

Premium for four distinctions, Francis Quinn and Francis Turcotte.

Third Grammar Class.

Proficiency, 1st premium, Aphrodise Charbonneau; 2nd, Michael Cuddihy; distinguished, Alfred Laramee, and Thomas Nesbitt.

Application, 1st premium, Aphrodise Charbonneau; 2nd, Alfred Laramee; distinguished, Thomas Nesbitt, and Philippe Baron.

Latin, 1st premium, Aphrodise Charbonneau; 2nd, Alfred Laramee; distinguished, Thomas Nesbitt, and Michael Cuddihy.

French, 1st premium, Aphrodise Charbonneau; 2nd, Thomas Nesbitt; distinguished, Henri Marchand and Auguste Filion.

English, 1st premium, Michael Cuddihy; 2nd, Thomas Bracken; distinguished, Antonio Cullen and Adolphe Bouchette.

Latin Translation, 1st premium, A. Charbonneau; 2nd, Henri Marchand; distinguished, Alexandre Chauveau and Joseph Perrault.

History, 1st premium, A. Charbonneau; 2nd, Hubert Pare; distinguished, Thomas Nesbitt and Alphonse Allard.

Geography, 1st premium, Aphrodise Charbonneau; 2nd, Michael Cuddihy; distinguished, John Murray, and William Jones.

Arithmetic, 1st premium, ex aequo, John Murray, and Aphrodise Charbonneau; 2nd, Henri Marchand; distinguished, Thomas Bracken, and William Jones.

Writing, 1st premium, Aguste Filion; 2nd, John Murray; distinguished, Michael Cuddihy, and Theodore Doucet.

Premiums for four distinctions, Philippe Baron, Guillaume Fournier, Augustus Bolte, Alexandre Chau-

veau, Alfred Meunier, William Mondelst, Napoleon Prefontaine.

Preparatory Class.—First Section.

Proficiency premium, Napoleon Ratelle; distinguished, Charles Harwood.

Application premium, Charles Harwood; distinguished, William Meighan.

French Orthography, premium, John Cullen; distinguished, Charles Harwood.

English, premium, John Cullen; distinguished, William Kennagh, and Rufus Smythe.

History premium, C. Harwood; distinguished, J. B. Brosseau.

Geography premium, William Meighan; distinguished, John Sharples.

Arithmetic premium, Napoleon Ratelle; distinguished, John Sharples.

Writing premium, John Cullen; distinguished, John Sharples.

Premium for four distinctions, J. B. Brosseau.

Second Section.

Proficiency, premium, Charles Barsalou; distinguished, John Lovis.

Application, premium, Aristide Piche; distinguished, O. Barsalou.

Spelling, premium, Aristide Piche; distinguished, Joseph Chausse.

English, premium, Aristide Piche; distinguished, Edmond Delisle.

Memory, premium, Joseph Chausse; distinguished, Edmond Delisle.

Reading, premium, John Lovis; distinguished, Henri Vallee.

Arithmetic, premium, Xavier Denonville; distinguished, Alberic Rolland.

Writing, premium, Edmond Delisle; distinguished, Alfred Chevalier.

Premiums for Examination.

Philosophy, premium, Edouard de Bellefeuille; distinguished, John P. Kelly.

Rhetoric, premium, Abraham Larochele; distinguished, Edouard Gauthier.

Belles-Lettres, premium, Damase Alary; distinguished, Emelien Paradis.

Classics, premium, Olivier Archambault; 2nd, Edouard Lionais; distinguished, Honore Mercier, and Edouard Lefavre.

First Grammar Class.

1st premium, Victor Gladu; 2nd, F. Dubreuil; distinguished, C. Leblanc.

Second Grammar Class.

1st premium, Garret Byrne; 2nd, Alexis Normandin; distinguished, John Gray.

Third Grammar Class.

1st premium, A. Charbonneau; 2nd, M. Cuddihy; distinguished, Thomas Nesbitt.

Premiums for four distinctions, Edouard Bolte.

Preparatory Class—1st Section.

Premium, Charles Harwood; distinguished, William Kennagh.

Second Section.

Premium, Charles Barsalou; distinguished, Ferrel Pelletier.

GERMAN LANGUAGE.

Premium, Olivier Archambault; distinguished, A. Larochele.

Drawing—1st Class.

Premium, Alphonse Hamel; distinguished, Eugene Hamel.

Second Class.

Premium, Henry Harwood; distinguished, John Ronayne.

Music—First Section.

PROFESSOR FOLLEND'S CLASS.

Premium, Edward Gauthier; distinguished, A. Hamel.

Second Section.

PROFESSOR LEBLANC'S CLASS.

Premium, Emelien Paradis; distinguished, Ludger Plessis.

Montreal, July 13th, 1858.

THE DEAF AND DUMB.—We were present at an examination of the pupils of the Deaf and Dumb Institution at Cote St. Louis under the superintendence of the Freres Chretiens, held in this city, on Tuesday afternoon. His Lordship the Coadjutor Bishop of Montreal (Monsieur Larochele) presided, assisted by Messire Granet, Superior of the Seminary, and other priests of that house. The examination was conducted by Rev. F. T. Lahaye, Superintendent des Freres de St. Viateur, and Messrs. Jacques, Belanger, and Young, teachers in the Institution. The occasion was a very interesting one. The stern doom that shuts out the deaf and dumb, without remedy, from the whole world of sound, from the tones of affection, from the voice of prayer, and the song of praise, justly awakens the sympathy and compassion of all who feel for the afflictions of their fellow-men. In schools like that of which we speak, however, the affliction seems to be overcome, and in their own way, among themselves, and with the teaching they receive, the pupils appeared entirely happy. There were some seventeen of them in all from different parts of the Province—one as far as from St. Louis, Missouri. They were examined in the elements of grammar, geography, and arithmetic; on the catechism, the history of the Saints, and linear drawing. The questions were conveyed to them either by signs through their teachers, or writing on the black board; and it was astonishing to remark the intelligence with which they were comprehended, and the readiness they exhibited in giving answers, in the main correct. They also acted with much pleasantry and humor a little farce, "The Return Home for Vacation," the fable of "The Fox and the Crow," the drama of "David and Goli

FOREIGN INTELLIGENCE.

FRANCE.

The trial of fourteen persons has commenced at Lyons, on the charge of having been promoters and members of secret societies. One of the accused prisoners is a Priest. The mission of more than one of the accused was to establish affiliated societies in the departments. Evidence was given showing that the attempt of the 14th January on the life of the Emperor was generally known long before it took place.

The Paris Presse advocates the construction of fortified ports in Algeria, in order that France may be "mistress of the seas" in the period (which cannot be far distant) when the last act of the grand drama entitled 'the Eastern Question' will be brought to a close amidst a terrible struggle. Our contemporary opines that a first-class port, equal to Toulon, might be constructed at Bougie, which commands the passage of the Balearic Islands and the road to Malta.

Another fortified port must, on the same authority, be formed at Mer-el-Kebr, which commands the Straits of Gibraltar, facilities the junction of "our fleets of Toulon and Brest," and is at the doors of Morocco—a state "which will require more than one lesson from us at some future period."

The Times' Correspondent asks:—"Whether it be true that much greater activity than usual in the way of armaments exists at this moment at Brest; and whether from 4,000 to 5,000 additional workmen have been put on in that port? It is true that this may be merely with reference to the approaching naval gathering at Cherbourg; but, whether it be so or not, I beg to put the question, and, like Brutus, 'pause for a reply.'"

It was rumoured that Admiral Hamelin was about to resign, and that the Marine Department would devolve on Prince Napoleon as well as the Algerian affairs.

The Paris Breadstuffs market was quiet and wheat had declined in price.

Accounts of growing crops continue favorable, although damage was reported from drought.

The Constitutionnel publishes an article on the difficulties which have arisen between the Governments of Great Britain and the United States on the subject of the search exercised by some English cruisers on American merchant vessels. The Constitutionnel observes that the present difference has given rise to a remark which never before so forcibly struck public opinion, which is, that whenever any difference arises between these two Powers one gives proof of the most perfect moderation, and a concession which is not habitual to it, while the other, on the contrary, affects a susceptibility and becomes exacting to a degree not justified by success. The Constitutionnel explains this fact by showing that although the United States have developed their strength and are increasing in a proportion hitherto unknown in the extent of their territory, the British nation is by no means intimidated, nor does she fear their army or their fleet. The length of time the Government of the United States has been reducing the Mormons to submission is not calculated to give a grand idea of its military force. The American navy appears large on paper, because the steamboats which convey passengers on the lakes and rivers are included in the effective force; but, in case of war, Great Britain would have an immense superiority. The English Government is conciliatory, because the United States supply the English manufacturers with cotton, which article provides employment for so large a proportion of the English people. But, as the Constitutionnel truly remarks, if the English people have need to purchase cotton, the Americans feel an equal necessity to find purchasers. So that, although the English Government is ever ready to make sacrifices for the maintenance of peace, the American people would suffer most by a war between the two countries. War would not deprive England of cotton, for the American planters would send their produce to Havre, Antwerp, Rotterdam, and all the northern ports. They would send their cotton into English ports in neutral bottoms, and the Americans would draw their spun cotton from England by a similar conveyance. The only danger to England would be that the intervention of a third party between the buyer and seller would increase the price of the cotton to the English manufacturer, and the Americans would probably try every expedient, and might finally succeed in manufacturing the raw material at home. The Constitutionnel concludes thus:—

"The manufacture of cotton is for England the occupation and the life of 1,000,000 or 2,000,000 inhabitants. It feeds entire provinces. During the late crisis on the other side of the Channel thousands of operatives were supported by public charity. What, then, would be the consequence when those cotton manufacturers who work five days out of six to clothe foreigners should lose that market? Who can tell what might happen? It is then that England might see a terrible revolution break out at home. The cotton question would be converted into a social question. It is the sentiment of that situation which renders England so prudent and so moderate with regard to the United States, and which, on the other hand, inspires the United States with an assurance which, in case of necessity, she might carry to a degree of temerity."

The Times' Paris correspondent says:—"Our great people here are not in the best possible humor with England, for various reasons too obvious to mention, and the scribes in the service of the Government have got full permission to abuse us. "M. Am. Renee's" howls in the Constitutionnel I noticed on Monday, and I now direct your attention to a yelp or two from the Pays. Lord Brougham is the person at whom it is directed. We are also told that in other respects the restrictions imposed on the press will be relaxed; that fewer warnings will be given; that La Presse and the Steele will be allowed to be sold in public; and that the Independence Belge will be relieved from its interdiction. This, I confess, is what I always expected from so enlightened, liberal, and able a man as M. Delangle. But the first use of the liberty

will be to lecture you soundly, so that you may make up your mind for hard words. We are displeased with Lord Malmesbury, indignant with Lord Grey, Lord Brougham, and, indeed, I may say, with the whole peerage; and the acquittal of the printer and publisher of the attacks on the Emperor has almost filled the measure of our anger. The provincial papers, too, are filled with declamation against the English Parliament, but particularly against Lord Malmesbury, for having asserted that the free negroes on board the French ship Regina Coeli were treated as slaves. The Courrier de Marseilles, which seldom ascends so high in flights of fancy, says it repels with indignation, as contrary to the truth, the assertion of Lord Grey, corroborated by Lord Clarendon, and even by Lord Malmesbury, that the system of free engagements tried by the French Government on the West Coast of Africa is nothing but a slave trade. It adds, that such language might be explained in the columns of your journal, but it becomes an insult when uttered by statesmen, who did not fear to proclaim it from the English tribune. "Again," says the indignant Courrier, "we protest against these calumnies, which Lord Grey, Lord Malmesbury, and Lord Clarendon might have left to the bad press of London." It goes on, "This check, coming after the humiliation inflicted on her by the United States, could not fail to increase the ill-temper of England. Her difference with the King of Naples being terminated, it is on Spain she visits her ill-humor." Here follows an extract from Lord Malmesbury's speech on the 17th of June. The writer then adds:—

"It is thus that a weak Power is spoken of, and it is a Minister who holds such language.—These words are little worthy of a statesman.—No more is required to excite the American Filibusters to again attack Cuba. Is this the moment for England to excite new susceptibilities—to add a new contingent of difficulties to the embarrassment which her troublesome pretensions have excited against her in the two hemispheres? Is it prudent of her to rouse, by irritating declamation, the universal feeling which exists against her? And does she think that she can deceive anybody by concealing her piratical policy under the guise of false liberality and fictitious humanity?"

BELGIUM.

The Courrier de Marseilles publishes an article on the resolution adopted by the King of the Belgians to fortify Antwerp. It says everybody is astonished that King Leopold, who was regarded as the most prudent and reserved monarch in Europe, should associate himself with manifestations which tend to endanger the peace of Europe. The writer of the article pretends to have discovered the cause, which he says has been carefully concealed:—

"The English Government is ready to give or to lend money in order that the execution of the works shall not be delayed for want of funds. It follows in course that, in case of war with France, these cunning lenders will seize Antwerp as a pledge for the money advanced. Even if they had lent nothing they would, nevertheless, occupy this great maritime fortress unless France, more active, should anticipate them. Europe must be bitten by tarantula that the King of the Belgians should associate himself with manifestations which tend to render peace precarious."

ITALY.

It is reported from Naples that Piedmont intends to persist in demanding indemnity in the Cagliari affair.

A letter from Naples of the 15th says:—Mr. Lyons at first refused to receive the Cagliari and her crew, alleging that he had not any instructions on the point from his Government. He then applied by telegraph, and received an answer in the course of the same night, but kept its contents secret. It is, however, not difficult to divine the tenor of what was written to him, as yesterday at two o'clock took place the preliminaries for delivering up the vessel to Mr. Barber, the English Vice-Consul, by a commission appointed to that effect, and consisting of Mr. Apice, Commissioner of Marine, the Marquis Gregorio, Intendant in the same service, and M. Pignatelli, Examining Magistrate. The Neapolitan sailors are exceedingly discontented, for they look on the vessel as their prize.

AUSTRIA.

The forthcoming Austrian Budget is expected to exhibit a deficiency of 40 millions florins.

Austria is said to be hastily constructing new fortifications at Piacenza.

A conspiracy inimical to Austria is said to be discovered at Lemberg. Some arrests were made.

Private letters from Vienna confirm what has been reported with respect to the warlike sentiments which exist in that capital, and which are the natural results of the covert allusions and taunts indulged in by the French press of late to the prejudice of Austria. The military party is extremely energetic in its language.

SWEDEN.

"THE MADIAN" IN SWEDEN.—One of the most monstrous cases to be found in the history of religious persecution has lately come to light in Protestant Sweden. Several years since a prosecution was commenced against eight individuals who had abandoned the Lutheran community and joined the Catholic Church. The "Svea-Hof-Ratt," one of the inferior courts of the country referred this cause to the high officer of the State, who exercises a supervision over the superior courts in the name of the Sovereign; judgment was deferred, and here the matter rested until a short time since. Certain bigoted prelates, however, determined that these seceders from their fold should not remain unpunished, and sentence of banishment, given in the Royal Court, has been pronounced against the parties according to an antiquated law which it appears, is a direct infringement of the Constitution. The individuals thus visited with the wrath of the Christian Protestant ministers of Sweden are, a man and six females; the evidence against the first was found defective, but the latter have been condemned to exile. Those people, who belong to the labouring class, were thus taken from their husbands and children and expelled into a foreign country in which from ignorance of its language they will be unable to make their bread.

According to the penny philosophy of Rath-row, Exeter-hallism is supposed to free the human intellect; to eradicate prejudice; to be the most enlightened and tolerant of all possible creeds. The right of private judgment is the principle on which it is founded, and mankind are generously united to accept its dogma or reject it as they may. Yet in the centre of their greatest stronghold we find the Lutheran Consistory of Sweden persecuting as criminals a few individuals of whom they have made victims solely because they have exercised that right of "private judgment" which it is the pride of ultra Evangelicals to advocate. How will their brethren in these countries reconcile the principles and practice of the "Reformed" Church, of which latter the persecution of those poor Swedes is so painful and powerful an illustration. It would seem that the enlightened and most Lutheran prelate of Stockholm can think of no other argument for supporting their doctrine among their own particular flocks than by

making those who dissent from it. It is a case as this occurred in Italy; for instance, the King of Naples' above-mentioned Neapolitan women, his subjects, who had become converts to the Reformed persuasion—separated them from their husbands and children, and sent them adrift into the world to starve, stamped with the stigma of a criminal, decreed—that an uproar would be raised by the press of Great Britain against the despotism, cruelty, and intolerance of the Popish Sovereign and priesthood of that kingdom—such sublime platitudes we should bear about the right of private judgment, enlightened Protestant institutions, and the spirit of the nineteenth century! God would be thanked in leading articles that such an atrocious act was impossible in any Protestant country and community; we should be told that such a procedure was a lasting disgrace to their Religion, Land, and Age in which it occurred, that persecution had always really injured the creed it was adopted to support, and that it was exactly the same process of mind which convinced one man that his credo was true, and another that it was false—with much more of the same sort. Upon this act of bigotry and intolerable tyranny lately committed by the Clergy of Sweden, however, the Protestant Press of Great Britain preserve a religious silence.

Here, then, we see the spirit of fanaticism in the present day is characterised by the same unmitigated virulence and remorseless hate which, in the sixteenth century, deluged Europe in blood, and carried the scaffold and fogot through England, Switzerland, Germany and France. The same intolerant fury which impelled Luther and the Elector of Saxony to banish the followers of Zuinglius; which inflamed the savage Calvin and his flock to pursue Servetus to death, which led to the judicial murders of Berne and Zurich which made the Lutherans of Holland "zealous even to blood" against the Remonstrants, which caused the Seceders of Germany to pursue their Catholic brethren with fire and sword, and deny them the right of burial—which turned Reforming kings into worse than Pagan tyrants, and converted the civil magistrate over half the Continent into a barbarous executioner, deaf to the appeal of humanity and the cry of justice—has once more broken out in Sweden and amid a state of civilisation greater than the world has yet witnessed. The crimes committed by the "Reformers" of the sixteenth century may receive a slight palliation from the spirit of that age; but no excuse can be made for the furious bigotry which disgraces humanity in the present. A hundred volumes larger than the Bible have been written on the malignant intolerance of Catholics in the present and the past and the tolerant spirit of Exeter-hall Christianity; but the persecutions carried on in Sweden—its greatest stronghold in this century—ought to make the Culling Eardly clique hide their heads for shame. What an obscurity of vision the Mail and Packet have for religious intolerance in the Northern latitudes! The Swedish Madial will have neither tears nor peace from the Saints of Evangelicism.—Nation.

INDIA.

Shahjehanpore was relieved on the 11th of May by Brigadier Jones.

Lucknow was threatened, in General Hope Grant's absence southward, by 25,000 men under the Begum. On the 15th Sir Colin Campbell, leaving a strong force under General Walpole, marched for Futtyghur, where he was on the 18th.

A skirmish is reported with the enemy under the Moolvie. 5,000 Cavalry and 5,000 Infantry lay between the Commander-in-Chief and Mohundy. On the arrival of reinforcements, expected next day, the enemy was to be driven from Mohundy.

Campbell had crossed the Ganges. The heat was intense, and the troops at Lucknow unhealthy. The garrison was reduced to 2,000 infantry.

Khan Bahadur and Nana Sahib had attacked General Jones's position at Shahjehanpore, but were repulsed, with the loss of Fester, aide-de-camp.

Omer Singh had crossed the Ganges, and menaced the Bombay route from Allyghur. Judgespore had been occupied by General Lugard on the 9th; the rebels fled to the jungle, and General Lugard joined Colonel Colfield's force. On the 13th Colonel Lightfoot, who had been left at Judgespore, was attacked, and firing could be heard. The General intended moving back on Judgespore.

A conspiracy had been discovered in a wing of the Fourth Native Infantry in the Punjab. The conspirators were hanged, and the wing at once marched to Jullundur.

The Rajah of Shunda, in Nagpore, on the Hyderabad frontier, had broken into open rebellion.

Sir E. Lugard entered Judgespore on the 9th, killing great numbers of the rebels, who were flying south. On the 13th Sir E. Lugard effected a junction with Colonel Corfield. Both forces had a good deal of fighting, and drove the rebels into the jungles, from which, however, it would be difficult to dislodge them.

Sir Hugh Rose captured Calpee. 500 rebels were killed and 58 guns, and immense stores of ammunition taken. The rebels had twice ineffectually attacked Rose's force during their advance. The fall of Calpee is regarded as of great importance. Sir Colin Campbell was at Futtyghur on the 25th of May.—Chundass has been recaptured from the insurgents.

The rebels who surrounded Shahjehanpore, after its relief, had been dispersed by the Commander-in-Chief, who afterwards took Mohandee without opposition. In the southern Mahratta country, Mr. Manson, the political agent, was murdered, as well as all his escort. Gwalior had been attacked and plundered by the insurgents. Fears of disaffection prevailed all over Southern Mahratta. Much difficulty had been experienced in disarming the natives there, and in sending reinforcements. The natives of Delhi are beginning to get insolent again.

CHINA.

At Canton general distrust continued to prevail.—The inhabitants were leaving the city. Considerable injury had been inflicted on Hongkong by a waterspout. Hong Kong advices say that the greatest part of the Allied Naval Forces had proceeded to Pecho River, but foreign Envoys had made no progress.

THE HUMPBACKED COUSIN.

TRANSLATED FROM THE FRENCH.

Behold an extraordinary adventure of these latter days. If it were not an extraordinary occurrence, one need not relate it.

A father of a family inhabiting the Rue de la Michodiere received, last summer, a letter from his nephew, who was in the employ of Hyder Abad. The letter concluded thus:—

"I have received the portraits of my two cousins Marie and Margaret. I have never had the pleasure of seeing them, as I have lived with Hyder Abad since my youth, but I am sure they are resemblances. I will arrive at Havre by the ship Ignis Ego, about the first of October, and on my arrival I am determined to marry the beautiful Marie."

The breaking open of the letter had destroyed the rest of the name. It was impossible to tell if the cousin had asked Marie or Margaret in marriage. The two sisters, united previous to this time, had commenced to live on misunderstandings, each of them positive that it was part of her name which was torn off in breaking the seal.

The father employed his eloquence in calming the anger of his two daughters; when a servant, sent in advance arrived from Havre, announcing that his master went to Paris with the evening train.

The servant was overwhelmed with questions; replied that his master was ruined, and that he had moreover, on his left shoulder, the horrid protuberance, which had caused, according to Plutarch so many misfortunes to Mæop, the Phrygian. The cousins determined, hereupon to remain silent

for ever, before marrying a cousin that is humpbacked and ruined. During the night the two cousins, who take their oath for the thirtieth time in twelve hours, the cousin arrives. He is warmly embraced by the cousins, made a polite bow and turned away their eyes. The uncle then explained the incidents of the torn letter, and asked the matrimonial intentions of his nephew: "It is my cousin Marie whom I come to marry," he replied.

"Never! never!" screamed Marie, "I am contented with my condition, and I will remain in it." "Mademoiselle," said the nephew, "I have adopted the custom of the country where I have been educated. Read the custom of Hyder Abad in Travincior. There, when a young man is refused an offer of marriage, he withdraws himself from society, as a useless being."

"He kills himself!" exclaimed the other sister, Margaret.

"He kills himself!" replied the nephew in the tone of a man about to commit suicide.

"The poor cousin," said Margaret, weeping, "to come such a distance to die in the bosom of his family."

"I know," continued the nephew, "that my deformity afflicts the sight of a woman, but in time the eyes of a woman become habituated to all things. I know also that my commercial business is not prosperous. Thrown very young into the diamond business, the only occupation of Hyder Abad, I lost there all the fortune of my father; but I have acquired experience; I am young, active, and industrious. These are riches in themselves."

"Yes, yes, humpbacked and ruined," muttered Marie in a bantering tone.

"Poor young man!" said Margaret and she added, "my cousin I am refused, and you pay no attention to it."

"And by whom refused?" inquired the cousin.

"To your cost, by you; since you have preferred my sister to me."

"Eh, bien!" said the cousin, "will you accept me if I ask you in marriage for my uncle?"

"I will engage my father to let my cousin live."

"What?" exclaimed the humpbacked, "you consent, my lovely Margaret, to—"

"Save the life of a relative? Indeed I will not waver a minute."

"This is well, my daughter," said the uncle, affected by the scene. "Romances have not spoiled you. I have a very small income, but I ought not to abandon the son of my brother in misfortune. I will keep him here as kindred; for where there is enough for three there is enough for four."

The cousin threw himself at Margaret's feet, saying:—"You have saved an unfortunate man from destruction and death."

At a little distance, Marie muttered to herself:—"My sister has courage. As for me, I would let all humpbacked cousins die."

"Uncle," said the young man, allow me to make a slight toilet before breakfast."

He pressed Margaret's hand, bowed to Marie and left to change his travelling attire.

The uncle and his daughters were at the table awaiting for their fourth guest.

The servant announced the cousin of Hyder Abad. The two girls uttered two screams, but of different keys.

They see enter a charming young man! tall, without any humpback, who embraces Margaret, and placing before her a basket, he says to her:—"Behold your marriage portion."

It was a basket full of diamonds. It was moreover the hump which had thus arrived free of duties.

"See what I have carried on my shoulders," said the cousin, "from Bombay to Havre, to offer to that one of my cousins who would accept me with my false poverty and my feigned deformity."

There was great joy in the house, which was, astonishing as it may seem, participated in by Marie. It is true that Marie loved her sister dearly, without detesting the diamonds.

NEW ENGLAND SPIRITUALISTS, FREE LOVERS, &c.

The following resolutions were adopted at the Convention lately held in Rutland, Vermont. They make a christian wince when reading them, they are so blasphemous and immoral, but they are a part of the history of Protestantism and must be published:—

A FEW OF THE RESOLUTIONS OFFERED.—SLAVERY. Resolved, That slavery is wrong which no power in the Universe can make right; therefore, any law, constitution, court or government, any priesthood, creed or Bible, any Christ or any God that by silence or otherwise authorises man to enslave man, merits the scorn and contempt of mankind.

THE SABBATH. Whereas, The Jewish Sabbath is confessedly abolished by the Gospel dispensation; and Whereas, The same authority sets apart no other day to be similarly observed, therefore, Resolved, That all efforts of church and priests to enforce our observance of the Christian Sabbath as of Divine appointment, is a flagrant violation of individual right, and must be prosecuted in a dishonest disregard of the spirit and positive teachings of the New Testament.

THE BIBLE. Resolved, That nothing is true or right, and nothing is false or wrong, because it is sanctioned or condemned by the Bible; therefore, the Bible is powerless to prove any doctrine to be true or any practice to be right, and it should never be quoted for that purpose.

RELIGIOUS WORSHIP. Resolved, That the time and devotion spent in religious services can confer no benefit on an Infinite and Independent Power, and can therefore, be no virtue.

MATERNITY. Resolved, That the sacred and important right of woman is the right to decide for herself how often, and under what circumstances, she shall assume the responsibilities and be subject to the sufferings and cares of maternity; and man can commit no greater crime against woman as wife and mother, against his child, against society, and against humanity, than to impose on her a maternity whose responsibility and suffering she is not willing to accept and endure.

The men and women who attended this Convention and passed such resolutions as the above are only carrying out the principle of Luther who set up his individual opinion as the standard of right.—He protested against the Church of God, the Church of all ages and nations, and they protest against him and his churches. Here are people educated in the strictest sects of Protestantism, taught from their childhood to read the Bible, and now see the result! Like the Jews they search the scriptures and crucify our Lord. And what is the remedy? Has Protestantism any for such minds diseased? Surely not.—It is the principle adopted at the Reformation which has diseased them. They are only going further on the road in which Protestantism teaches them to travel. And sooner or later the same result will be reached by all unless the system be abandoned. The fact that others do not go to the same extent does not disprove the unsoundness of their platform. If they grant to others the liberty they enjoy themselves and claim with such pertinacity, a liberty they cannot refuse, then all they can say in their justification, is, that their common sense has more power to control them than their so-called religious principle. Human nature protests against the extreme to which heresy would lead it. The history of the times shows quite conclusively, that either a living, perpetual, divinely constituted church, "the pillar and ground of the truth," must be acknowledged and obeyed, or infidelity with its dreadful brood of evils will destroy the human race.—Catholic Telegraph.

ENCOURAGEMENT TO IMMIGRATION.—Among the various schemes for encouraging immigration that have been propounded of late, there is none equal to that which has been adopted with signal success by the States of Indiana and Illinois. The plan is exceedingly simple; consisting merely in a still further relaxation of the marriage laws, and in offering additional facilities to polygamy. The legalization of adultery is in short the simple process adopted by the States of Indiana and Illinois, for recruiting their population. The effect of this essentially Protestant system of legislation, we find detailed in the Toronto Colonist of the 21st inst., under the Caption—"Matrimony at a Discount".—

"The laws of Indiana and Illinois offer peculiar facilities to those who are tired of the matrimonial yoke, to those who have not found that yoke easy, or the burden light. The effect of this has been to attract an unusual number of persons, both male and female, to those States for the express purpose of obtaining the dissolution of that tie which in other of the States is held more firmly."

In short, if Mr. Jones and Mr. Smith want to swap wives, or Mrs. Jones and Mrs. Smith to swap husbands, they have but to cross over into one of the neighboring States, where they find every facility for the carrying out of the little transaction. Mrs. Jones makes over her former husband to Mrs. Smith, receiving the other's good man in exchange—giving or receiving "boot" as may be agreed on between the contracting parties; and the State gives its sanction to this thorough Protestant bargain. Such are amongst the fruits of the Blessed Reformation, and of that glorious liberty wherewith it has made its children free!

WHAT PROTESTANTISM IS COMING TO.—

A writer in the New York Christian Inquirer observes that "the great question is yet to come," and is in fact rapidly drawing near.—That question, which is about to force itself upon the Protestant world is—"not whether Trinitarianism or Unitarianism is true, but whether Christianity is true?" This is the great Protestant question of the day; and as the Christian Inquirer truly remarks—"Christianity has yet to encounter more enemies than the Pyrobonism of Hume, or the ribaldry of Tom Paine."

MEDIUMISM.—A Mr. L. Judd Pardee, who appears to hail from this city, and to be a "spirit medium," or apostle of that faith, now on a Western tour, writes from Cleveland to The Spiritual Telegraph as follows:—

"A life of mediumistic itinerancy is estimated by very many as greatly happy unto him or her upon whom rests its office. . . . The below-life is interwoven with that of the above. Besides, a certain destiny settles upon all men and things; whether it be planetarily originated or not, I know not exactly. . . . A strange, because not fully sensed life is working behind the exterior manifestations of ours. Is there not something in coincidence that is revelatory? And, too, the windings and lappings of the lives of us, cause sometimes the stubborn stickler for externalism to wonder as to, and speculate, if never before, upon internal motive powers. . . . The incidentals of a decided thing, talk, and act have maimed slightly the left leg of the cause: but the manipulations of the spirits of individualization, spirtualization, and harmony will make all right again, and the king come as God's elect—a celestio-Spiritualism will stand and walk as is befitting, regally," &c., &c.

If this is the sort of English they talk in the spirit world, we marvel what Joseph Addison can have been doing there for the last hundred years and more. He surely ought to be ashamed of himself.—N. Y. Tribune.

In their common hatred of Popery, Protestants have hailed with joy the certain influence of Godless schools in eradicating from youthful hearts the seeds of Catholic Faith, reckless that they were at the same time destroying all faith, and raising their own offspring as infidels instead of Christians. To oppose the steady, unceasing, gigantic power of the public schools, they have found that their Sunday schools have offered a useless barrier; and cannot shut their eyes to the startling and unquestionable fact that the frightful increase of juvenile vice throughout the land must be attributed to the Popular System of Education.—The product of these educational manufactures of "B'hoys and G'hals" has created its appropriate yellow-covered literature, for in this, as in all other markets, the supply is created by the demand; and the yellow-covered abomination is rapidly converting youthful depravity into full-grown crime. The Episcopalians see this. They have endeavoured to check the evils by Parochial schools, but without success.—Catholic Standard.

Compliments may be offered in all sincerity and yet have a very unequal sound, as in the case of the city knight unable to aspiate the letter H, who, being deputed to address William the Third, exclaimed, "Future ages, recording your majesty's exploits, will pronounce you to have been a Nero."

A RUM YANKEE TRICK.—Uncle Eh, as we used to call him, among lots of good qualities, had one failing. He did love good liquor; but such was the state of credit that no one would trust him. He, therefore, one day resorted to a trick, to answer the great desire of his appetite. He took two case-bottles, put a quart of water in one of them, then put a bottle in each pocket, and started for the store. "I'll take a quart of your gin," said Uncle Eh, as he placed the empty bottle on the counter. The gin was put up, and the bottle was replaced in his pocket, when Uncle Eh pulled from his purse, what at a distance, might seem like a quart of a dollar. "This is nothing but tin, Uncle Eh," said the trader. "Eh now, it's a quarter," said Uncle Eh. "It's tin," said the trader; "I shan't take it." "It's all I've got." "Very well, you can't have the gin," Uncle Eh, without much demurring pulled from his pocket the quart of water. The trader took it, poured it into his gin barrel, and off walked Uncle Eh, chuckling.—N. Y. Picayune.

Judge Theodore G. Hunt, of the First District Court, at New Orleans, has charged the Grand Jury to the effect, that the action of the late Vigilance Committee was revolutionary and lawless, and recommending that its members be prosecuted.

Nine persons, it is stated, have recently been killed by the Indians, about 25 miles from Weatherford, Parker County, Texas. On Keechi Creek, in that county, the people are building forts for protection.

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PROSPECTUS

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While addressing itself to Catholic readers, The Canadian Freeman will always endeavour to be guided by such a spirit of courtesy and conciliation as will entitle it to be included in the reading stock of every really liberal man and Institution in Western Canada.

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M. J. O'BEIRNE, JOHN MCGEE, J. O'DONOGHUE, Executive Committee

Or to the Undersigned, JAMES J. MALLON, Publisher. JAMES G. MOYLAN, Editor. TORONTO, 23rd June, 1858.

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