

religious revolution says the Leader "What of that? right is right, and wrong is wrong—thrift is theft—murder, murder—whether committed during a religious, or political revolution, or in times of the profoundest peace. The one motive for the confiscation of monastic property by Henry VIII., was that which actuates George Brown, and his friends to-day.

A strong motive of plunder entered into the confiscation in the reign of Henry VIII. Hallam says of the king that he was abundantly "willing to replenish his Exchequer by violent means, and to avenge himself on those who gainsayed his supremacy." The disposal of the property shows that the courtiers of Henry had equal reason with their master for carrying on the work of confiscation. On this branch of the question the author just quoted says: "But the greater part was dissipated in profuse grants to the courtiers, who frequently contrived to veil their acquisitions under cover of a purchase from the Crown.—It was surmised that Cromwell, in his desire to promote the Reformation, advised the King to make this partition of Abbey lands among the nobles and gentry, either by grant, or by sale on easy terms, that, being thus bound by sureties of private interest, they might always oppose any return towards the dominion of Rome."

To the Editor of the True Witness.

Sir—Permit me, through your columns, to address a few queries to the Chief Superintendent of Education.

TO THE REV. DR. RYERSON.

REV. SIR—I hope you will have the goodness to inform me, for the benefit of all concerned, what was, or is, the intention of Government in erecting Common School-houses?—and to what uses these buildings should be applied?—whether for places of particular worship, or of general education?

There is in this district a Common School-house, erected on the seventh concession, the site having been obtained from a Catholic; a more quiet, orderly set of people than the Catholics of this quarter, there is not in the Province. But by way of insulting these Catholics, there are some who desire to convert our Common School-house into a Methodist Meeting-house, for the use of a Methodist ranter; and this though the majority are strongly opposed to having their property diverted to such a purpose. There are not wanting plenty of private houses, wherein the disciples of J. Wesley may bellow, roar, shout, howl, and administer spiritual consolation to the elect, to any extent; it seems hard therefore, to us Catholics, that our School-house, built on a Catholic site, and from funds to which Catholics have contributed, should be turned into a Swaddling gospel shop; especially as we know that the main object of the said Swaddlers is to annoy and insult their Catholic neighbors. I may add that we are determined, up here, that the Common School-house shall not be handed over to the Methodists, and I hope that this hint will suffice, as Paddy McGuire said, when he kicked Bill Smith down stairs.

I would therefore call your attention, Rev. Sir, to the above circumstances; and beg of you to declare, whether turning a Common School-house into a Methodist Meeting-house be in accordance with the Common School laws—or else, to exert your authority to put a stop to an illegal and dangerous proceeding, and which, if you don't or can't, put down, others will. The Common School-house is common property; and neither Catholic, nor Methodist, has any right to its exclusive use. I would therefore recommend you to set this matter in order, speedily—the sooner the better; and though neither I, nor my friends, expect much from your sense of justice, we know that you are warmly attached to office, and the perquisites of office. This consideration will, I hope, render unnecessary all further communications on this subject, from

Barrie, March 1st, 1854.

SEAT OF GOVERNMENT.—We learn from the Toronto Colonist, and from a letter addressed to its Editor by Mr. Cumberland, the Government Architect that nothing has as yet been done towards the erection of Parliament buildings in that city. Mr. Cumberland says he is "in a position, under authority, to avail of the first opening of the spring for building operations"; but the Colonist appears to doubt whether, under present circumstances, these building operations will ever be commenced.—Herald.

COURAGE OF THE RUSSIAN SOLDIERS.—The Bulletin de Paris states that General Prim will not return to Spain until the spring, and that he will, in the meantime pay another visit to the East. I heard from a friend that met General Prim the other day at an evening party, that he expressed a very strong opinion of the danger of undervaluing the Russian troops as opponents. The general witnessed the battle of Oltenitz, and, while rendering the fullest justice, as he did publicly in Constantinople, to the gallantry of the Turks, he declares that the coolness of the Russian soldiers in meeting death, perfectly astonished him.—He saw certain regiments march straight up to batteries vomiting forth a murderous fire with as much steadiness and apparent indifference as if they had been at a review.—This account of the dogged courage of the Russian troops is consistent with what is known of their performances in former wars. It may be true, as some letters from Oltenitz stated that Russian officers were seen striking their men with their swords to force them to march onward, but there must have been exceptional instances.—Paris Correspondent of the Daily News.

WON'DER OWN IT.—We have just heard a joke which is too good to be lost. It is said that a professed temperance man in this city, purchased a keg of Scotch whiskey, a day or two before the Maine Law took effect, and paid an Irish drayman fifty cents to take it to his house. Pat came with the whiskey at tea time, and there happened to be several ladies present at the time. "There's your whiskey," said Pat. Our temperance friend affected great surprise, and promptly replied that there must be a mistake, and didn't ye pay me fifty cents to bring it to ye? "You're mistaken in the man sir." "Then by jabsers I'll take it myself," and forth-with took it home.—Detroit Tribune.

The Princess of Hohenzollern-Sigmaringen has entered the convent of the Dames du Sacre-Coeur at Kinshins, in Alsace, to pass the remainder of her life there.

PLAIN SPEAKING.—It was a laughable illustration of the ridiculous way and lolly of the London Cockney sayings which took place at a dignified court in Edinburgh, Scotland. A man was on trial for the abduction of a young lady, and she was herself examined. "Was your mother aware," asked the Judge, "of your absence at the time?" The witness did not seem exactly to understand the question. "I asked," repeated the Judge, "did your mother know you were out?" Upon this a loud laugh arose in the Court, which "his Lordship," at once suppressed, threatening at the same time to punish all offenders should the interruption continue. "Witness," he continued "at the same time you speak of, did your mother know you were out?" Then came another uproarious burst of laughter, until one of the counsel explained to "his Lordship" the cant phrase he had used, and silence was restored.

"DON'T LAUGH."—The Christian Guardian, Methodist organ of Toronto, warns its readers against laughter, or "jovial remarks," as dangerous, anti-Methodistical, and unbefitting the gravity of "professors," who should always be careful not to endanger their character for "seriousness." The writer gives the following soul-harrowing instance of the consequence of a "jovial remark":—

"I once knew a young professor of religion who, in conversation with an inquiring sinner, made a jovial remark, which caused the other to laugh. That laugh had an injurious if not fatal influence on his soul. He at once said to the professor of religion, 'I have grieved the Holy Spirit.' From that time his impressions wore away. Though he lived a quarter of a century after that circumstance, and was a respected and useful physician, and regular attendant on divine worship, he never professed religion, and, I believe, never indulged a hope in Christ."

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This work is from the pen of the Rev. Father Bresciani, S.J., the distinguished editor of the Civiltà Cattolica, published in Rome, and one of the most eminent writers of Europe. The author, who was an eye-witness of many of the events which he relates, gives a truthful history of the convulsions of Europe, and more especially of the scenes of devastation committed in Italy and in Rome, from the death of Gregory the Sixteenth to the attack on the Quirinal Palace and the flight of Pope Pius the Ninth.

The principal object of the author in preparing the work, was to expose the wicked tendency and the treacherous designs of the secret societies. Of these nefarious associations, he draws the most vivid picture. He removes the dark cloud which envelops them, and exhibits them in all their hideousness.

As the design of the Jew of Verona was to open the eyes of the young men of Italy to the horrors of the secret societies, may we not indulge the hope that it may accomplish the same desirable object among the youth of America? May they learn from its truthful pages to avoid the snares laid for their destruction by the innumerable secret associations by which they are surrounded. But the warning voice which it raises against secret societies, is only one of the many merits of the work. The danger of bad books, their corrupting influence over the minds of the young, is distinctly marked out. They are ready vehicles in the hands of secret societies for disseminating their pernicious doctrines, and of ultimately accomplishing their nefarious ends.

It is superfluous to add a single word in reference to the character and the evil tendency of the class of literature in our own land, where perhaps it has acquired a wider circulation and is read with more avidity than in any other country in the world.

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