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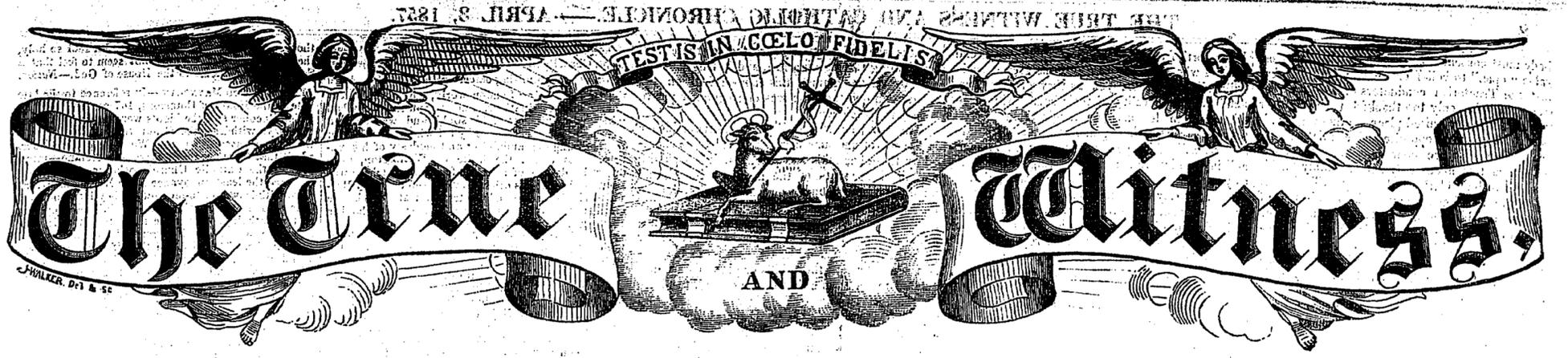
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CATHOLIC CHRONICLE.

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No. 34.

PASTORAL LETTER OF HIS GRACE THE MOST REV. DR. CULLEN, ARCHBISHOP OF DUBLIN, &c.

Paul, by the Grace of God and of the Apostolic See, Archbishop of Dublin, Primate of Ireland, and Delegate Apostolic, to the Catholic Clergy and Laity of the Diocese of Dublin.

The solemn admonition of the Church, conveyed to us, dearly beloved, through the liturgy and ceremonial, has already announced that the season of penance and compunction is at hand. Filled with solicitude for your eternal salvation, for which we shall have to render such a rigorous account on a future day, we hasten to respond to her maternal wishes by exhorting you to profit of those days of grace and benediction, and to avail yourself of the facilities of repentance which the tender and unwearied mercy of God continues to offer to you.

Addressing you in the language of inspiration, and with all the earnestness and affection of our paternal authority, we cry out: "Delay not to be converted to the Lord, and defer it not from day to day. For His wrath shall come on a sudden, and in the day of vengeance He will destroy thee."—Eccles. v. 8, 9. "And say not, the mercy of the Lord is great; He will have mercy on the multitude of my sins. For mercy and wrath quickly come from Him, and His wrath looketh upon sinners."—Ps. 7, 6.

Of all the delusions employed by the demon to accomplish the perdition of souls, there is none so fatal as that which induces the sinner to postpone his conversion, and to persevere in his iniquities, flattering himself that he shall obtain pardon at a future day. There are few to be found so utterly depraved as to form the resolution of living and dying enemies of God. But, unfortunately, there are too many in the ways of iniquity, who, whilst defying His justice, insulting His wisdom, and outraging His mercy, promise themselves two things entirely beyond their power, and which constitute the most precious of the divine favors—the gift of His grace, with time and facilities for repentance. How many poor souls, now burning in the depths of hell, find to their cost that, in despising the "riches of His goodness, and patience, and long-suffering, they treasured up for themselves wrath against the day of wrath and revelation of the last judgment of God."—Rom. ii., 4, 5.

Those who continue under the influence of this terrible delusion, should reflect that they know not the day nor the hour when they shall be summoned before the judgment seat of God. For Jesus Christ has forewarned them in His Gospel, that He will come upon them by surprise—even like a thief in the night, when least expected. Let them only question their own hearts, sick of the pleasures, tortured by the cares, or wearied by the vanities of the world, and they will find that there is no happiness in this life save in the love and service of their Creator. Let them, then, hasten to restore to God that heart which never can find peace save in the bosom of Him who made it—that heart, on which He has so many claims, by the titles of creation and redemption, but which He will only accept when freely offered by themselves. For our part, we promise them that their zealous and devoted clergy will afford every possible aid and facility to the weary and heavy laden on their approach to Him whose yoke is sweet, and whose burthen is light; and we can assure them that of all the consolations of the minister of religion, there is none which fills his soul with such unspeakable joy, as the return of the prodigal to the embraces of his Heavenly Father.

As regards that virtue, which, though at all times necessary for the sinner, may be said to be peculiar to this holy season, we need scarcely remind you, dearly beloved, that the necessity of penance is proclaimed to us by the divine law, and that the Church does not originate, but merely regulates and enforces the obligation.—Jesus Christ tells us—"Except you do penance, you shall all likewise perish."—Luke xiii. 5; and the Apostles, Fathers, and Councils are unanimous in teaching, that when the purity of our baptismal robe is stained by mortal sin, and when we have suffered the shipwreck of innocence, the only plan of salvation that remains is penance, which, to be sincere, must be accompanied, at least in desire, with sacramental confession; for our Divine Redeemer, in his merciful economy, and to give us a greater facility of obtaining grace and pardon, has conferred upon the priests of his Church the power of forgiving, and retaining sins—the words of absolution, when pronounced by them, are ratified in heaven; iniquity is defused; and the graces of the Holy Spirit, infused into the mind of the afflicted sinner, fill him with hope and consolation.

As regards the nature of the virtue of penance, you are aware that it consists in a sorrow and detestation of sin, with a determined resolution never to offend God again; and that the principal acts by which it ought to be accompanied

are classed under the heads of prayer, alms, and fasting.

It is not necessary to write at any length on the subject of almsgiving. We have merely to exhort you to perseverance in that charitable course which you have hitherto so generally followed. We can never cease to manifest our admiration, and we may add the pride, we have experienced at witnessing the generous, never-failing proofs of that God-like virtue, by which so many amongst you are distinguished, which recognizes in every child of want and misery the traits of the Man of Sorrow, which rises with every emergency, triumphs over every obstacle, and always gives with that noble cordiality which charity alone can communicate to her disciples, and stamp upon her offerings. Let not the cold and selfish spirit of the world check its exercise; nor let any ungenerous diffidence in the goodness of Providence cause you to falter in the good work, but, relying on the promise of Him who has said, "Give, and it shall be given to you," take for your principle in practice the golden rule laid down for you by the Holy Spirit—"If you have much, give abundantly; if you have little, give a portion even of that little."—Tobias, iv., 9.

But your charity is not to be limited to the mere relief of the temporal wants of the poor. You can aspire to higher merits by assisting them in their spiritual necessities, and, especially, by protecting them against the snares now laid so frequently and so artfully for the destruction of their faith, and the perversion of their children. You are all well acquainted with the arts employed, by the agents of a most detestable system of proselytism, to undermine the religion of our suffering brethren. Placards of the most offensive nature, in which the holy doctrines of our Church are distorted and misrepresented, and insult offered to the name of the great Mother of God, whom all nations shall call blessed, offend our eyes in every public place, hand-bills and tracts are scattered in every street, and poor children are tempted, by promises of food or money, to frequent the so-called ragged schools, which are mere nurseries of heresy and infidelity. We have heard that many persons, exercising the public authority of the State, and many professional men, have subscribed to the support of those institutions. Perhaps they were not aware of the vile purposes to which their names and contributions were to be converted; but if any, knowing the merits of the case, give their money or their influence to promote the work of apostasy, they can expect no confidence from the Catholic public. What can be viler, or more contrary to the spirit of the Gospel, than to say to a man suffering from the severest privations: "We will relieve your misery, but only on condition that you renounce your faith, or that you send your children to our schools to be poisoned with heresy." Such an anti-Christian system, productive only of hypocrisy, infidelity, and vice, may be encouraged by dignitaries of the Establishment, who are amply rewarded for their work of destruction, but we are confident that all liberal and enlightened Protestants, when they understand its evil tendencies, will not hesitate to condemn it, and to disconnect themselves from so dishonorable and disgraceful a movement.

Above all, were the honest and religiously inclined people of England acquainted with the base purposes to which the vast sums of money, contributed by them for the preaching of the Gospel, are applied by low and scheming apostates, and ignorant and itinerant preachers, only anxious to promote their own interests, and to gain filthy lucre, were the eyes of the English people opened to the delusions practised on them, they would soon withdraw their confidence from men whose mission it is to propagate hypocrisy and lying, and to deceive their employers by pretending that they are gaining over thousands in Ireland to Protestantism, and banishing Catholicism from the land, whilst in reality, the only converts they gain are some few drunken and debauched characters or unhappy and abandoned children. But, whatever course may be followed by others, do you, dearly beloved brethren, make every exertion in your power to protect the poor, and to preserve in them that faith, without which it is impossible to please God; and in distributing your alms, never imitate the example of the hypocritical and pharisaical proselytiser, but when any victim of misery and affliction, it matters not who he may be, or of what creed, presents himself to you, administer relief, recognizing in him a suffering member of Jesus Christ, and the image and likeness of his Creator.

There is an artifice, now commonly employed by the agents of proselytism, against which it is necessary to caution the simple and unwary.—Controversial discussions are held in many parts of this city, at which Catholics are invited to attend. At these discussions some persons are engaged to defend the doctrines of the Catholic Church, but they propose their arguments in so weak and so foolish a manner, as to bring ridicule on the cause which they advocate. These

pretended champions of Catholicity, dearly beloved brethren, are, as a matter of course, paid agents of proselytism themselves, they are wolves in sheep's clothing, and their only object is to undermine the faith of the poor, and to excite doubts in their minds, by persuading them that the doctrines of our Church cannot be defended, and that the Protestant agent can win an easy triumph. Let no one be deceived for the future by such impostures. Those polemical exhibitions are to be numbered among the many low and vile artifices to which proselytizers have recourse to sustain their sinking cause, and no Catholic should sanction wicked arts by taking any part in, or by being present at, such discussions.

And as it appears that in the workhouses of our city, the inmates have oftentimes to suffer for their religion, make every effort to assist in electing, as poor-law guardians, men, whose uprightness, liberality, and charity, will secure for the poor not only the proper measure of temporal relief, so often denied to them, but also the fullest liberty to follow the dictates of their conscience without hindrance or molestation. Every elector should persuade himself that he is performing a meritorious work of charity and religion, when he records his vote in favor of a candidate determined to provide in a proper way for the spiritual and temporal wants of our suffering brethren, whilst those who act in a different way may render themselves responsible for the acts of oppression or irreligion of the guardians whom they contributed to return. In our goals and penitentiaries, murderers, thieves, and robbers, are provided in a becoming way with all the necessaries of life. Should not the poor, who have been guilty of no crime, be treated with as much consideration, at least, as the delinquent, and the felon? And in a Catholic country like Ireland, should not the rights of the Catholic orphan and widow be respected? You can secure those inestimable advantages to them by exercising your constitutional rights in favour of honest, liberal, and charitable men.

And whilst you are exerting yourselves for the protection of the offspring of your poorer brethren, do not forget, dearly beloved, to display, the greatest zeal for the Catholic education of your own children. The prosperity of our holy religion is best promoted by the care with which you watch over the rising generation—the salvation of the precious souls of the children given to you by God, depends in a great measure on the early impressions made upon their tender minds. For the Scripture says, that "a young man from his way, even when he is old, he will not depart from it" (Prov. xxii. 6). Endeavour, therefore, to instruct your children in all the great doctrines of our holy religion, and accustom them from their infancy to the pious practices prescribed or observed by our holy Church. They are to be taught to love the Catholic Church as a tender mother, and looking on her as the pillar and ground of truth, to receive her decisions as oracles of heaven. They are to be imbued with sentiments of awe for the sublime doctrines of the Eucharist in which Christ gives his body and blood, with his soul and divinity, for our spiritual strength and nourishment, and they are to be taught to approach the other sacraments as the channels by which Christ's merits are communicated to our souls. They are to be taught to respect the Cross as the emblem of salvation, and to venerate and invoke the blessed Virgin as the mother of our Redeemer. Living upon earth, they are to learn to lead a supernatural life. And as the practices of penance, mortification, and especially, of confession, are irksome to flesh and blood, it is of the utmost importance that all should be trained from the earliest years to deny themselves, and to overcome by repeated acts the natural repugnance they feel in discharging those sacred and most holy and necessary duties of a Christian. It is only by continual training that they will learn to bear the sweet yoke of Christ, and his doctrines must be repeated every day, and inculcated without ceasing, in order to be understood and duly appreciated. Without this training, these consolatory words of our Divine Redeemer will fall on the ear without effect, and will have no beneficial influence on life, "Come to me all you that labor, and are burdened, and I will refresh you. Take up my yoke upon you, and learn of me, because I am meek and humble of heart; and you shall find rest to your souls. For my yoke is sweet, and my burden light" (Matt. xi. 28).

As, therefore, the doctrines and practices of the Catholic Church must be continually repeated and inculcated in order to make them productive of good fruit, you will easily perceive, dearly beloved, that your children cannot be properly educated under any system from which religion is excluded, or by persons professing opinions hostile to the teaching of our holy Church. Hence, mixed education, which unites in one school teachers and pupils of every creed, and professes to teach the religious doctrines of no church, must be looked on as unfit for Catholics, and

calculated to promote scepticism and infidelity; and you cannot with safety send your children to schools or colleges where the teaching is Protestant, and where the masters, oftentimes without knowing what they are doing, imbue the minds of their pupils with most fatal errors on religious subjects.

There is evident danger that Catholics, who in their youth have received this sort of mixed instruction—neither Catholic nor Protestant—or who have been brought up in Protestant colleges or universities, will frequently, in after life, betray the grossest ignorance of Catholic discipline, broach opinions contrary to Catholic doctrine, and scandalize the faithful by their want of respect for their holy Church. Protestant or infidel teaching cannot produce any other effect on the tender mind of Catholic youth. It may, indeed, be said, that mixed education, in Protestant Colleges and Universities, will occasionally bring with it great temporal advantages; but recollect the words of our Divine Redeemer—"What doth it profit a man if he gain the whole world, and suffer the loss of his own soul? or what exchange shall a man give for his soul?" (Matt. xvi., 26.)

In past times, when Catholic teaching, dearly beloved brethren, was proscribed in this country by the direst penal laws, our forefathers had great difficulties to contend with, in obtaining a safe education for their children; but now, through the merciful disposition of Providence, things are completely changed, and the means of Catholic instruction are within the reach of all, poor and rich—in our private schools, in our colleges, and convents, and in our rising university, to the support of which you have, on a late occasion, so generously contributed. In this diocese to complete the system of Catholic education, there is only one institution now wanting, we mean a seminary destined exclusively to prepare youths for the ecclesiastical state previous to their commencing the higher studies. The Council of Trent wisely ordained that every diocese should be provided with an institution of that kind.

There is one vice which has been the occasion of infinite evils in this country, we mean the vice of drunkenness, which we cannot pass without special reprobation. Unhappily, the gleam of returning prosperity that has shone on the country, has induced many to go back to their former wicked habits, and to indulge in excessive drinking. Oh! what an unworthy return to God for his goodness towards them! God heals their wounds, relieves them from their misery, and gives them his good gifts, and they instead of showing their gratitude by making a religious use of these gifts, turn them against their benefactor, insult his divine majesty, and trample on his holy law. Drunkenness, dearly beloved, is a most disgraceful and fatal sin. It deprives man of the use of his most noble faculty, and sinks him to the level of the brute; it entails disease and sickness on his shaken limbs, it shortens his unhappy days, and oftentimes brings on an unprovided and untimely death. How many tradesmen have been reduced to the lowest state of destitution by indulging in drink! How often do they bring disgrace, and infamy, and ruin on their wives and children! How many are now pining in want, who, if they had been temperate, might have happy homes and cheerful families. How many other crimes have their origin in drunkenness, such as illegal combinations in secret societies, faction fighting, public assaults, and scandalous immoralities. Would to God that the drunkard, entering into himself, would consider how fallen and degraded is his state; how he is scoffed at by all, how he is despised by the world, how he is trusted by none. And if his fate be sad in this world, what will it be in the next, where his lot will be in burning fire, and where he shall have to suffer an unceasing thirst, for having in the present time gratified the cravings of his corrupt appetite?

Dearly beloved, exercise all your influence to prevent the spread of this degrading vice, and do you reverend brethren, caution your flocks against it; deny the sacraments to those who scandalously indulge in it, or expose themselves and others to its temptations, and denounce it from the altar with all the authority which you possess. To all we say, in the words of St. Paul: "The night is past, and the day is at hand. Let us, therefore, cast off the works of darkness, and put on the armor of light. Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and impurities, not in contention and envy: But put ye on the Lord Jesus Christ, and make not provision for the flesh in its concupiscences"—Rom. xiii., 12, 13, 14.

The peace of our Lord Jesus be with you all, Brethren. Amen.

PAUL CULLEN, Archbishop, Primate of Ireland, &c. Dublin, 21st Feb., 1857.

ANGLICAN DEVELOPMENTS.

(From the Tablet.)

Tractarianism has in late years made a remarkable advance in a kind of phraseology which is not, indeed, altogether Catholic, but which those who employ it would wish to make more so.—For example, instead of our "Mass" the correspondents of the *Union* use the word "celebration," and for our "High Mass" they employ the rather unusual and indefinite expression of "the high service." They talk of the "Canon," by which we suppose they mean the short "prayer of consecration" in the Anglican Communion service; although a correspondent who signs himself "A Layman" makes the following remarkable statement:—"I believe I am not in error in stating that the remainder of the Canon (partly transposed, and partly omitted in our Office), together with other suitable devotions from authorized sources, are habitually employed by a large number of Clergy, and have been printed upon 'altar cards' for that purpose." All the correspondents, as far as we have noticed, appear to have a belief in the Sacrifice of the Mass, which they sometimes call the *Sacred Mysteries*, using the language of the Fathers, and sometimes the *daily Eucharistic Sacrifice*, or the *Eucharist*, the great act of worship for communicants and non-communicants. Occasionally, however, they employ language upon this subject which we do not altogether understand, as when one of them feels it to be of "urgent moment" that our "people should thoroughly realize the Catholic doctrine of the Eucharistic Presence in its fullness—should adore accordingly—should bring in memorial before God—should pray and intercede in and upon the Sacrifice." The same writer talks of "presenting the Eucharistic Sacrifice in combination with the one eternal offering in Heaven for the whole Church of God," wheresoever its members be, in this world or in Paradise." We are forced to conclude that by *Paradise* this "English Priest," as he signs himself, must mean Purgatory, and we ground our inference upon these reasons:—1st. The Mass is offered to God in honor of the Saints, but it certainly is not offered for them; and 2nd, the Saints and the blest are in Heaven, where, having reached the end of their creation, they are incapable of receiving any addition to their intrinsic glory.

But whatever inaccuracies of expression may be detected in the well-meaning letters of these peculiar men, it is evident that they have got hold of a deep and potent truth, which, if they love truth more than anything else, will ultimately dislodge them from their present position. They cannot very long continue to talk of the Sacrifice of the Mass, and to endeavor, as far as they have the opportunity, to bring it before their minds, without longing to possess it in reality. They can very soon be convinced, if they will, that no doctrine of the Catholic religion is more opposed to the genius, the spirit, and the dogmatic statements of the Anglican Church and her writers than this doctrine of the Sacrifice of the Mass; but our fear is (and we think it no ungrounded fear) that the constant use of the unreal and exaggerated language we have pointed out has a tendency to originate or to foster a kind of mental hallucination, the effect of which will be to lessen the practical apprehension of the simple and real truth. As a heated imagination and as excited feelings are said to weaken active habits of virtue, so a dreamy Tractarianism, erected upon so solid a basis, opposed to the formularies of its own communion, and repulsive to the common sense of the nation, has a natural liability to create a diseased condition of religious belief and feeling, which will ultimately land those who have encouraged its influence in mysticism, quietism, or indifference—in a word, anywhere except in the Catholic Church. God forbid that it should have this effect upon those about whom we are writing, and who are certainly both earnest and zealous in their own way, however deficient they may be in the clearness of their intellectual convictions; but we would warn them against the perils of the course on which they have entered. Let them look in their own communion, and they will find many now rationalists, or something worse, who once were as high-spirited and as "advanced" as they are at present. And if they will pardon the friendly advice of those who wish them well, they will not only take the gravest precautions against the seductive influences of an unreal religious vocabulary, but they will pray with all the fervor they can that, whatever else may befall them, they may be preserved from the danger of becoming indifferent to the accurate and exact apprehension of the dogmas of the Christian Church.

Indeed, we can already detect in the tone of the *Union* and its friends a disposition to take up a line which is in reality a latitudinarian line. In fact, it is impossible for those who resolve to continue in the Anglican communion to occupy any other position. In a religious body where almost every doctrine is an open question, those who profess themselves to be members of that

body must consent to leave the truths they most value "open" to belief or denial; and we fear that the Tractarian conductors of this new organ would be only too thankful to obtain for themselves a recognised place on these grounds as one of many opposite and conflicting parties. Men who are content to take up such a position as this necessarily and inevitably forfeit all claim to be "Catholic." They will find it impossible to discover any era in the history of the Church when she was contented to allow her members to make "open questions" of the doctrines of the Faith. And if they study the spirit of the Arian, Nestorian, and Pelagian controversies, they can hardly fail to be struck with the remarkable contrast between the uncompromising firmness of that ancient Christianity to which they profess to adhere, and the timid, uncertain, wavering attitude, which, notwithstanding all their bold talk, they are compelled to assume.

We observe also that the Tractarian party are more and more giving themselves to that line of "work" which was long ago suggested by Dr. Pusey as the best means of resisting the doubts and misgivings that were constantly arising in their minds. They have their brotherhoods for visiting the poor in the crowded alleys of our large towns. They have their frequent services, their missions, and their schools. One of them writes, in a spirit which is worthy of all commendation—"We want to build more churches; we want to increase ten-fold the number of services in them; we want to have home missions in Wapping, and Rotherhithe, and St. Giles'; we want to gain the Manchester hands and the Dorsetshire ploughmen by going into the back lanes of cities and the deserted hamlets, of agricultural districts; we want to build more schools, and to work to the utmost those already in our hands; we want to reclaim the poor fallen ones of our profligate land, and draw them to God in houses of penitence, with words and actions in true accord with those of the Good Shepherd; we want to make our churches homes for the poor as well as the rich, and to show there hour by hour that the worship of God is a reality, which has its working-place in the daily life of all."

It is impossible to withhold admiration and respect from zeal so earnest as this. At the same time we must remind our Tractarian friends that before a man engages upon any difficult work, it is a matter of ordinary prudence to consider whether he has, or is likely to have, the means of achieving what he takes in hand. We say nothing here about the personal preparation necessary for evangelical labor. The Church, indeed, considers this personal preparation to be so essential and so momentous that she restrains the eagerness of her children from plunging into active occupation until they have gone through a long and careful course of mental and spiritual training. But apart from this personal preparation, which the Tractarians admit to be most defective among themselves, they ought surely to consider beforehand both what means they possess of accomplishing the vast work which they aspire to undertake, and what are their chances of success. Are men likely to produce a favorable impression upon the heathen masses of the English population, who go among them with the reputation of imitating one Church while belonging to another? Are they able to give to the lower classes a consistent faith when they themselves constitute but one small fraction of a body of professed Christian teachers, already fearfully divided among themselves upon almost every doctrine of revelation? And will any man of common sense who is acquainted with the character of the English people, who knows their prejudices, and who has ever practically dealt with them in matters of religion, maintain that there is the smallest chance of their imbibing, now or hereafter, Tractarian principles, even if they could comprehend them? Are the English poor likely to go to confession to Tractarian Ministers, or will they ever believe in the Sacrifice of the Eucharist as expounded by Tractarian teachers? The thing is absurd. The English poor will like, and to a certain extent will follow, any Minister who is really kind to them, and who shows that he takes an interest in their welfare. But they will not trouble themselves about his peculiar opinions. For themselves, they have no faith in a Church teaching with authority, and no belief in an objective creed. If they had, or if ever, through the Divine mercy, they be granted so great a gift, it will not be Tractarianism with which they will be contented. Already in the large towns of England the lower population has a respect for the Catholic Church which it feels for no other communion. The Catholic Church is a real religion; its authority is unquestionable; its attractions are manifest; its claims are intelligible. The outcast and infidel poor often feel, that if they belonged to any religion whatever they would be Catholics. But they have no sympathy with Tractarianism, nor could they ever be made to understand it. It is a religion for the refined and fastidious classes of society, and not for the hardworking poor. It has too many distinctions, too many compromises, and is too nicely balanced between the broad principles of Rome on the one hand and of ultra-Protestantism on the other. The Tractarians have had ample opportunities of learning this lesson, unpalatable though it be. They are continually obliged to economise their language, and to watch their very actions lest they should create a turmoil in their parishes, and drive the people from their churches. They can hardly afford to exchange the commonest civilities of life with their Catholic friends and relatives through fear of the unpleasant consequences to themselves. If experience could have taught them, the melancholy story of their own brief existence as a religious party is more than sufficient to have convinced them of the vanity of the hopes on which they are so eager to build. "He that gathereth not with Me, scattereth." Be separated from Peter, and cut off from the unity of the Church, and all your work and labor is in vain. You are sowing for the wind, and gathering for the whirlwind. You are doomed to sorrow and disappointment. Your fairest flowers will wither and decay, ere they have had time to

bring forth fruit to perfection. The very children in whose culture you took the greatest pains will fall away from you as they grow up, and amid the immorality of their homes will forget all the high lessons you taught them in your schools. "He that gathereth not with Me, scattereth." No, you cannot succeed in evangelising the ignorant masses of England so long as you yourselves are outside the communion of Rome. "Lay thy gift upon the altar, first go and be reconciled to thy brother, and then come and offer thy gift." Lay at the feet of the Catholic Church your zeal, your energy, and your good desires; become as little children, and learn from those whose books you now study the secrets of the spiritual and the evangelical life; and then it will not be long before you find out the wonderful difference that exists between a genuine and a pseudo-Catholicism; a difference which will not only penetrate the inmost corners of your hearts, but which will give you the consciousness of being able to deal successfully with the mass of vice and sin that now appals you, though you can neither read nor demolish it.

PROSELYTISM AT WORK IN IRELAND.

PART V. (From the Weekly Register.)

The handbill and placard artifice is reckoned a most important auxiliary in the mission work, and has the advantage of creating more actual noise, and infusing more bad feeling than any other. Let "inquiries" such as "What is the Mass?" "Who is the Virgin Mary?" "Is Christ in Heaven?" "Who am I to confess to?" and a variety of clap-trap questions or cunningly-devised headings, like "The old faith and the new creed," are conspicuously printed "a top" of a small bill, on which follow a chain of garbled quotations from the Bible, such as are supposed by the drawer up of the "bill" to favor his view of the question asked. It often happens that the texts snatched at random from the body of the New Testament bear a verbal or seeming sustenance of the particular view intended by the designer of the little controversial squib. He regards nothing better than the coincidence which may throw in his way a single text, stripped of its association with the general purport of the inspired writer. It does not concern him to know what the Scriptural explanation ought to be, provided the little text can be invested with a meaning of its own. When susceptible of an independent construction, the poor little text is plucked from its position in the Bible and made to assume all sorts of argumentative antics in the mission handbills. These vexatious little squibs are not issued without the cunning which served in their "getting up." Some clerical friend of the mission—having a holy horror of Catholicity, and a deep regard for his "dear Romish neighbors"—offers his pulpit to a controversialist officially interested "in the salvation of Papists." The occasion justifies a handbill for the district, in which to announce the "startling title" of the sermon, the name of the preacher, and so forth. But the handbill announcing all this on one side—the stereotype "other side" having served similar duties a score times—is not enough for all the interests at stake. Large placards are posted in all directions, and as close to Catholic chapels and Priests' residences as possible. This, of course, is done in a spirit of kindness to the poor Papists. No offence is intended, even when these placards tell the passers by that "Rome teaches idolatry," and "Papists are practically idolaters." The agents wander about with hundreds of these handbills, offering every passer one, and sometimes accompanying the presentation with an insulting allusion to the subject. Fellows move through the streets bearing large advertisement boards on which the new and "startling announcements" make a very favorable appearance. Several thousand handbills are wasted in a day, and hundreds of the monster posters do this day's insulting to be seen no more. But the bills still come on. Fresh thousands pour from the prolific press every morning, and have passed into all sorts of duties before they have ceased to exist at night. But still they come; for the gold of England can purchase abundance of paper, and retain printing appliances for any supply without questioning the character of the demand. The distribution of these offensive bills leads to many a distressing scene, and many a charge at the police courts. When some outraged Catholic takes a bill from the filthy fellows who slinge through thoroughfares casting their ware in the teeth of every one, he perchance indignantly crumples it up and flings it at the face of the mission agent. An assault! nothing better for the wretched agent. He causes "a noise" has attention called to himself, becomes in the estimation of his employers a martyr, and benefits in a most satisfactory manner by the whole transaction. This the Catholics have long ago discovered, and therefore they are less liable to show their anger and gratify the "ambition" of the "mud agents." During the night time some of these agents undertake to dose every house in a given district with copies of the bills, and they adopt a plan sanctioned if not counselled by the chief manager of the mission. Where there happens to be a letter box in the door, it is made the channel for conveying the controversial filth into the house. In houses not furnished with this accommodating means they shove a bundle under the door, and where this is not practicable they stick them in the keyholes, or fold them in a crevice between the door and the part from which it springs back in opening, when the bills fall down to be picked up quietly by the comer in or goer out. The area is never forgotten in the distribution of these "pious pills." Seldom of a morning does a maid of all work make an appearance outside the kitchen door without having occasion to pick up the bills. Indeed I knew a house where the kitchen maid was long so accustomed to receive her morning bundle of controversy, that she continued a whole day to deplore the omission of the distributors, which left her without the bills on one morning. Upon being questioned as to the real cause of such sorrow, the poor girl replied that for several

months she had regularly trusted to these bills for lighting the morning fire, and having made no provision against this non-arrival on the morning in question, she was consequently put to some inconvenience.

The "mission masters" place great confidence in the secret and sure work supposed to be effected by these handbills and placards. They publish periodical accounts of the numbers issued, and build enormous hopes on the results looked for from these numbers. The most silly incident connected with the acceptance of a handbill is recounted and dwelt upon as a matter for praise and prayer. For the good—in the mission sense—which these bills or placards are calculated to do, I am able to say nothing, nor have the missionaries, in any of their reports, asserted anything beyond that vague everything which amounts to nothing. That they used to be a fertile source of annoyance to Catholics when the process was yet novel, the "rows" and police-office disputes of the day bear witness. Considering that for six or seven years they have thrown to the winds at the rate of three or four thousand a day, one can form but a faint notion of the number of bills so distributed in Dublin, while the results of their "incalculable dispersion" may be counted in a breath.

To convert the poor of Dublin, there is, besides the methods I have already enumerated, a "mission house," in which some perverts are accommodated with residence and schooling. In this mission house the great class meeting is held. A poor illiterate pervert superintends its inner arrangements, which are by no means so lax as one might fancy in an institute detesting the spirit and practice of monasticism. This house is well calculated to win over any irreligious youth who cared more for his personal comfort than his faith, and some such there have been. They do not, however, long attach themselves to the society; for chance or conscience forces a change which induces them to "cut the concern." A notable instance of this kind was the case of a man named Boland, or Bolan, in whose favour unusual efforts were urged. He for some months attended the class meetings as a Catholic, taking the Catholic side of the controversy. He was an uneducated but intelligent youth, and after a time gave himself up to the mission. His father, a poor man, living in a miserable part of Dublin, made strenuous efforts to reclaim his boy; but the tempters' bait was too strong, and he joined the mission. His hope, upon doing so, was that they would send him to college, and "do for him." In this he was hardly justified, yet was he not without some reason. They took an active part in snatching him from his father's protection, paid law expenses, and made so much of the poor lad that his brain was well-nigh turned. At length, however, he saw that his bribe was of slow coming, and although he was allowed twelve or fifteen shillings a week for doing nothing, still it was not the position he aimed at which he had reached. To be a mere Scripture Reader, was hardly within the meaning of his ambition. Moreover, there ran some sentiments within his heart not touched by his change, and these were called out when he saw at work the system he had joined from confessedly wrong motives. He therefore left the mission and the establishment, and made such amends for the scandal he had given as was within his power. The cost of maintaining the Dublin mission can hardly be less than three thousand pounds a year, and the "fruit" produced—such as can never ripen for the establishment, or such as has already rotted away under the spirit of irreligion.

IRISH INTELLIGENCE.

The Very Rev. John O'Sullivan, V. G., P. P. of Kenmare, has, by a rescript of the 25th of January from His Holiness the Pope, been promoted to the dignity of Archdeacon of Aghadoe.—*Trance Chronicle.*

THE CATHOLIC UNIVERSITY.—The Medical School of the Catholic University is the only medical corporation in Dublin, which, since the re-establishment of peace, has witnessed an increase in the number of its students. The number now amounts to sixty; and it is calculated that by next November it will reach at least the figure of a hundred. In the old and opulent establishment of Trinity College, there are but twenty-five young men engaged in the work of Dissection; whereas in the Catholic University, struggling into existence, sixty are so employed. Can any fact show more clearly the future destiny of the new Institution; and that while Trinity College has modestly been what the Germans call an "arch-gymnasium"—a high school for philology and mathematics, where theology, philosophy, history, and natural science have never obtained a great expansion—the Catholic University will embrace the whole cycle of human sciences? The Faculty of Philosophy and Letters in the latter establishment numbers upwards of fifty students; and among these are young gentlemen belonging to the Irish, Scotch, French, and Belgian aristocracy. These are the first-fruits of what those classes will send to the University, when its existence has been most solidly secured, its resources have become more ample, and its power more widely spread. Already seven Bishops have affiliated schools and colleges to the University, or announced their intention of so doing. Three have already issued strong Pastoral letters in its favour: the Primate, Dr. Dixon, the Bishop of Waterford, Dr. O'Brien, and the Bishop of Rosse, Dr. Keane. The last-named Prelate says that he has been obliged to moderate the zeal of his Clergy and people in behalf of the Catholic University. On Sundays the University Church continues to be thronged by members of the higher classes; to whom the beauty of the decorations, the music, the dignity with which the Divine offices are celebrated, and especially the often admirable sermons, are a constant source of attraction. Hence many, in the upper ranks of Catholics, hitherto lukewarm in the matter, evince a growing interest in behalf of the new institution.—*Register.*

There was a collection for the Catholic University at Waterford, last Sunday. The receipts exceeded £100.

PRESENTATION TO THE REV. MR. CROSSAN.—The people of Cumber Claudy, with a spirit truly characteristic of the ancient Irish, presented the reverend gentleman with a purse containing thirty sovereigns, as a token of their high esteem and regard for the short period of two and a half years of his sacred ministry among them. His prompt attendance at the bedside of the sick, his assiduous and laborious attendance in the confessional, his pulpit eloquence, and many other amiable qualities, have engaged the attention of the people, that he is a universal favorite with all; and above all, the decided favorite of his venerated and worthy Parish Priest, the Rev. Mr. McDonough. May this feeling exist between clergy and people throughout the world.—*Ulsterman.*

THE DEAD PASSIONIST.—Ten years ago, the Hon. Capt. Chas. Reginald Pakenham, was one of the most brilliant and promising officers in the Guards. Amid that gay glittering London world, with all its splendours, and dissipation, and temptations, he had "kept the whiteness of his soul," and was beloved with a certain gentle awe by all who knew him; for the rare angelic amiability and modesty of his nature. His uncle, the Duke of Wellington, even evinced a degree of affection for him; which he was slow to show to his other relations—for the old Marshal had his instinct of the true and staunch heroic metal. When the Queen came over to Ireland in 1849—"all clinkant, all in gold," in the splendid scarlet of the Household Troops, and the rich niguelles of the royal staff, came in her train one of her Majesty's Aides-de-Camp, the Captain Pakenham—and all the house of Longford, from the Earl to the Dean, welcomed their kinsman to his native city—welcomed the Honourable Captain Charles Reginald Pakenham, of her Majesty's Coldstream Guards—since known in this world and the next, as the Very Reverend Father Paul Mary of Saint Michael, the Passionist, who was this week buried before the Altar of his Order, at Mount Ararat; and of whom these seven years had made a Saint. As he lay there, the most impressive image of the holiness of death that human eyes ever beheld—his face full of a happy radiance long after life had gone—his limbs decently and gracefully composed, as though angels laid him at rest—lying there with the crucifix clasped in his hands, in the long black robe of his Order—its stern austerity, even in death, displayed in the rough plank bier, the bare feet, and the pillow of bricks—the most irreverent felt as in the presence of one already beatified. Visible there were the fine fingers, and arched instep, the delicate transparent texture, and chiselled features of his high aristocratic blood—there, the stamp of his old soldierly life, almost effaced in a more rigid and militant discipline—whose many marks might be traced in that lithe mortified figure, and the brave, clear calm of his face—but over all a halo which was not of this earth, and which filled the grim austerity with grace and lifted itself into the light of the life beyond—the slow fading of a glorified soul, as of some grand sunset which, long after it has gone below the horizon, still leaves its glow on the earth and in the air. None who saw Father Paul will ever forget that most touching spectacle, which preached a more inspiring and a more eloquent lesson than the holy spirit within him had ever uttered, or than men may read even in the marvellous moral of his life. His, perhaps, was the most miraculous of all the English conversions to the Church. Grace seems to have fallen upon him like the flash which smote the Apostle at Tarsus, and, in the yet unabated glow of his first fervour he gave up the ghost. When Doctor Newman, Father Faber, Doctor Manning, and the long series of clerical and lay converts, who were influenced by their teaching, entered the Church, it was by slow degrees, after long delays, with tendencies which gradually developed, and with predispositions manifestly decided. Their conversion had been prayed for in the Catholic, and predicted, as a certain catastrophe, in the Protestant Church. Dr. Pusey, as it was said, had constituted himself the sign post from Oxford to Rome, and many looked down the road and saw there shining beyond sandy tract and darksome marsh the fair turrets of the City of God. But Charles Pakenham was converted by reading a volume of the writer, whom above all others, Protestants abhor with a horror far beyond that which is lavished in such happy ignorance on poor old Peter Dens—the little volume, called "The Spirit of Saint Alphonsus Liguori." And reading therein in his Houshold Quarters, he is said to have got some glimpses of a higher truth than had yet dawned upon his soul, but coming through such apparent incongruities and superstitious vulgarities, as an enlightened young officer in her Majesty's Coldstream Guards could hardly be expected to comprehend. He determined, however, to trace this gleam divine, though it did apparently shine like the spark that led Sinbad out of the cave through dead men's bones to the clear day. A Puseyite Minister, whom he asked for lights, could not penetrate the mythic meaning of these passages—thought, perhaps, they were part of the non-essential mummeries of Popery, without which the religion would be on the whole rather respectable and graceful. Charles Pakenham went straightway to Doctor Wiseman, determined to search out the truth and the whole truth, manifest or mystery as it might be. The end was a fitting reward for such absolute simplicity and purity of intention. He became a Roman Catholic almost immediately; and soon after (this was in the year 1851) being near the country house of the Passionists, in Worcestershire, he felt the call to Orders. For the last two days of Lent, prostrate before the altar of that community, which commemorates in every act of its discipline and every word of its preaching the Passion of Christ crucified, the neophyte prayed that his call might be made clear, and his grace sufficing. Father Vincent, the Superior of the Order in England, earnestly endeavored to dissuade him. He naturally feared least the awful austerities of the Passion should be intolerable to one so delicately nurtured, and of a frame already fragile—the cutting discipline, the broken sleep, the severe fast, the stern vow of life-long poverty and the rough routine of the humblest of all the Church's Ministries. Why not the subtle and chivalrous Order of Loyola for a noble and a soldier—or the simple and genial rule of Saint Vincent—or the air, half-ascetic, half-poetic, of the Oratory! But the young soldier had embraced the Church with all his soul and all his body. To leave the world and the world's ways at once and altogether—to bury every trace of the old Adam, and rise renewed and regenerate—a noble, a soldier of the Court, a man of fashion, therefore the chosen Priest of the meanness of the vulgar, and the most squalid of the poor—one who had lived a life of inherited luxury, of unsought luxury, in an atmosphere closed against privation or pain, lit with genius, and passion, and wit—therefore, hunger and thirst, and broken rest, and the voluntary lash, and the bare foot, and the shaven crown, and the contempt and obloquy of all the world. He had his will. The Passionist at last received him. On Easter Monday he returned to London, sold his commission, and all his other property—divided all the money among asylums for widows, orphans, and female penitents—then returned without a penny in his pocket to Broadway, and was received as a novice of the Passion of our Lord Jesus Christ, under the invocation of Saint Michael, the Archangel. The old Duke is said to have been the only one of his relations who could comprehend this most singular step. He hoped Charles would go through with the regular discipline, as he had undertaken it, and went to see him in his cell—finding him as every one else did who went thither—not the fery fanatic you might imagine, but more gentle, and genial, and graceful in all his ways than he used to be in the drawing-rooms of St. James. And so he lived, the life of a long, slow agony of all that was mortal in him—"knowing for certain he must lead a dying life," as it is said in the "Imitation of Christ," whom he imitated in all things and even unto the end: loving and living among the vulgar and the squalid poor, and mortifying even the natural grace and flow of his rich intellect, that he might speak to them in the plainest and lowliest words the great living lesson of God's Cross. He had one external reward only—priceless to one of his perfect humility. Fame shunned him. Until immediately before his death no one heard of the sacrifices he had made, of the sanctity of his nature, of the great hope in which he was held. Then as death drew nigh, even in the eyes of men, the crown descended and the glory grew about his head. The last was made first—the novice became the Rector and the Founder—and a certain mild sovereignty and unworried attraction diffused itself over all who saw him. When death struck him in a day, like a revelation, his name and his virtues became familiar to the whole city—and of all the thousands and

thousands of souls of a soul so holy, there was not one who did not seem to feel that Saint Michael's home to the House of God.—*Nation.*

THE DUBS TO MAYNOOTH.—In reference to the late vote in the House of Commons, 167 against 159, by which Spooner and the bigots were defeated on the motion to withdraw the Grant from Maynooth, the *Dundalk Democrat* says:—"We must, in candour, admit that there are many persons in Ireland, members of the Catholic Church—who would not experience the least annoyance if the Maynooth Grant were withdrawn on to-morrow. They look not upon it as a boon to the nation; but as a bribe—a sop cast to the Catholics, to take the sting from the degrading joke which the tithes rent-charge ties around their necks. They believe that if the grant were withdrawn, the Temporalities of the Established Church would fall to pieces, and that this 'bone of contention,' once removed, peace and good will would make their home in Ireland. This view of the matter we think, is a correct one, and we wish it could be prudently carried out."

THE STATUE OF MOORE.—The bronze statue by Moore, the eminent sculptor, of the poet of all circles, Thomas Moore, has arrived safely in Dublin. Early steps will be taken to have it placed in its designed locality, opposite the entrance of the House of Lords, in College-street.

THE WEATHER AND AGRICULTURAL PROSPECTS.—We never recollect the commencement of such a mild and genial spring as the present, and advantage is very generally taken of the fineness of the weather by farmers to proceed with agricultural operations. Preparations are being actively made for sowing potatoes and ploughing for the reception of grain. The early sown wheat looks remarkably well in some localities, and is braiding rapidly, and, on the whole, our agricultural prospects are very cheering.—*Galway Vindicator.*

Free emigration to Australia has been again renewed by the Government, who engage to send out agricultural laborers and miners, single or married, at £1 each; mechanics, artisans, gardeners &c., at £5; single female farm and domestic servants, 10s. each.—*Limerick Reporter.*

It appears from a blue book just published that the total (net) amount of loans made for public works in Ireland to the 31st of December, 1855, was £5,809,801, and that the total repayments to the Exchequer, to the same date, were £2,676,103. The disbursements of the commissioners on account of public works or services in the year 1855 appear to have amounted to £317,310, and the balance on the 31st of December 1855, to £36,944. The report abounds in details of local interest only.

On the first Saturday of January, 1857, the total number of paupers receiving relief in unions of Ireland amounted to 56,094 (55,182 indoor), against 73,083 in January, 1856, equivalent to a decrease of 16,989, or 23 per cent. The population in 1851 was 6,552,055. The total expenditure for poor law paupers in the year ended September 29th, 1856, amounted to the sum of £578,160, against 268,259 in 1855, equivalent to a decrease of £109,909. In the first year £258,500 was expended for the maintenance, and clothing, £2,128 for out relief, and £4,170 for emigration expenses.

AN ORIGINAL MODE OF EPISTOLARY CORRESPONDENCE.—One of the most remarkable proofs of originality of the Celtic genius in proving the strength of family ties occurred in this city within the past few days. A real Irishman, under whose frieze coat beat a warm heart, entered a printing establishment not a thousand miles from this office, and said he wanted to send a letter to his sister in Australia, but he thought too much of her to send her a written one, he should send her a printed one, and he got his manuscript changed to talismanic types. The endearing expressions it contained certainly deserves to be recorded in letters of gold, and our reluctance to invade the privacy of domestic life alone prevents us from giving it publicity.—*Limerick Chronicle.*

THE ASSIZES.—The Spring Assizes are proceeding in various parts of the country, and, in most cases, the judges are able to compliment the juries on the lightness of the calendar. This pleasant state of things is, in a great measure, the result of the improved circumstances of the people; it shows that crime diminishes in Ireland as the pressure of poverty is removed. Will the government not take the hint and pass that grand measure of pacification—a Tenant Right Bill? The Landlord Party well know that the best method to check the progress of that bill, is to slander the Irish people in Houses of Lords and Commons, and they act accordingly. On Monday, Feb. the 9th, the Earl of Leitrim, from his place in the House of Lords, moved for certain returns and complained of the disturbed state of Longford and Leitrim. The people in those parts were astonished the press denied the truth of the Earl's statement, but he took no notice of the contradiction. The assizes now going on, give the best possible proof of the falsehood of those remarks. The judge congratulated the grand jury of Leitrim on the peaceable state of the country, and the Grand Jury passed a resolution to the effect, that the statement recently made by the Earl of Leitrim, in the House of Lords, was utterly destitute of foundation! No doubt the House of Lords will pay great attention to the noble Earl when next he opens his mouth on Irish affairs.—*Nation.*

A PEER AT FAULT.—Some evenings since the Earl of Leitrim, in his place in Parliament, delivered a short speech the substance of which caused some surprise at this side of the Channel. Few persons were prepared to hear that amid the general prevailing tranquillity, the county from which his Lordship derives his title was in a state of disorganization which a dozen or so years back might have excited the admiration and won the thanks of Captain Rock himself. Newspapers were hunted up and files diligently scrutinized, but still no evidence could be traced of the dark and mysterious conspiracy against life and property indicated by the noble Earl. At length the assizes came on, and the Judge's charge by the grand jury was expected to make the revelation which was vainly sought for in the usual channels of information; but here, again, the expectants were doomed to disappointment; Baron Greene provokingly congratulated the jury on the peaceable state of the county. There were but two serious cases on the face of the calendar—one an attempt to murder, and the other having connection with the Riband Society, but as that was the first of the kind he had had to deal with for a long time his Lordship was of opinion that the conspiracy had gained no permanent footing in the county. Scarcely had the learned Judge concluded his remarks when Mr. O'Beirne, one of the grand jurors, begged to call the attention of the Court to a resolution adopted by the grand jury, by way of a rejoinder to the statement made by the Earl of Leitrim, reflecting on the peace of the county, and which he begged leave to read for the benefit of all persons concerned:—

"We present and resolve that the grand jury have seen with astonishment certain statements of Lord Leitrim in the House of Lords which represent the county of Leitrim to be in a disturbed state, unsafe for life and property; whereas they can testify the county to have never been more peaceable, and, considering that these statements reflect upon the grand jury, magistrates, and inhabitants of the county, they think it their duty publicly to record their dissent from his Lordship's statements. A copy of this resolution to be handed to the judge presiding in the Crown Court at this assizes, and one forwarded to the Lord-Lieutenant."

"HUGH LYONS MONTGOMERY, Foreman." In reply, Baron Greene observed that if the calendar was an indication of the state of the county, and from what he had heard, the resolution was fully borne out. Throughout the scene the noble Earl was seated on the bench, and maintained a dignified silence.—*Times Correspondent.*

Mr. Smith O'Brien on Irish Tranquility.—Mr. Smith O'Brien, who is serving on the county of Limerick grand jury at the Spring Assizes, took occasion the other day to call the attention of his brother jurors to the folly of maintaining the police force of the district at its present establishment.

On Thursday night last a shot was fired through the parlour window of Hugh O'Donnell, Esq., of Greyfield near Keadue, in the County Roscommon, but happy to say without effect, as the contents of the fire arm fortunately passed quite close to where the gentleman was sitting.

THE IRISH COURT.—Among the many curious stories which may at some future day form materials for the historian of the Irish Court, there is one at present in general circulation, which, if the facts be not exaggerated, will be not the least amusing of the series.

MARRIAGE OF THE PRINCESS ROYAL.—The Cross journal states, on authentic information, that the ceremony of betrothal of Her Royal Highness the Princess Royal to Prince Frederick William will take place at London during the month of May; and that the Prince and Princess of Prussia will accompany their popular and respected son to England for the purpose.

THE EDUCATION BILL.—Sir J. Pakington and Mr. Cobden's bill, to "Promote Education in Corporate Cities and Boroughs in England and Wales," has been printed. One hundredth part of the persons assessed to the poor rate in any borough may require the mayor to take the sense of the borough whether the act shall be adopted or not.

THE CHINA QUESTION.—From the great discussion which has just concluded, which occupied two nights in the House of Lords and four nights in the House of Commons, it is clear that the verdict is given and the sentence passed on no small technical points, but on the broadest considerations of justice, policy, and the national honor.

IRELAND AT HOME.—SCARCITY OF CRIME.—While in England there are in London mass-meetings of the unemployed workmen, in Ireland there is employment for all, and good wages.

THE TRIAL OF MRS. CUNNINGHAM FOR COMPLICITY IN THE MURDER OF DR. BARDILL, WILL TAKE PLACE ABOUT THE 13TH OF APRIL.

PROTESTANT OUTRAGE.—An outrage of an abominable nature was perpetrated, in the Catholic Church of English a few nights since. Some miscreants broke one of the windows, entered, stole the curtains of the confessionals, and smeared the latter with vile filth.

THE VICTORIA CROSS.—This decoration consists of a Maltese cross, formed from the cannon captured from the Russians. In the centre of the cross is the royal crown, surmounted by the lion, and below it a scroll, bearing the words, "For valour."

THE MINISTERIAL CRISIS.—The defeat of Ministers, although necessitating a dissolution or reconstruction of the Palmerston Cabinet, has created the smallest possible amount of excitement at this side of the Channel.

THE COUNTRY IS EXCITED BY ELECTORNEERING MOVEMENTS. The supposition is that Lord Palmerston will carry a majority, but a small one.

A "Lay Brotherhood for the active discharge of Works of Mercy amongst the Poor of London" is in course of formation. It is in connection with the Tractarian party, and it is said, will receive large support from many noblemen and wealthy commoners.

THE FOLLOWING IS AN EXTRACT FROM THE PASTORAL OF HIS LORDSHIP THE BISHOP OF SALFORD, SPEAKING OF MIXED MARRIAGES, HE SAYS:—"Who does not see how all-important it is for mutual happiness that husband and wife be of one mind in thought and feeling, and more especially in the momentous affair of religion, which has reference to eternal life?"

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MAJESTY'S SUBJECTS IN CHINA HAD SUSTAINED THE HONOUR OF THE BRITISH FLAG, THE COMMERCIAL INTERESTS, AND THE CAUSE OF TRUTH AND JUSTICE, AND CONTAINING AN EXPRESSION OF REGRET AT THE DIVISION OF THE HOUSE OF COMMONS AGAINST HER MAJESTY'S MINISTERS.

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TO REMOVE.—"To remove," say the Commissioners, "any possible impression that we may have in these decisions assumed too high a standard, we think it right to state that some of the answers in history which were presented to us in the papers of the rejected candidates were such as these—viz., that 'the Star Chamber' consisted of 12 members, whose business it was to invent torments for the prisoners whom they thought was against the safety of the country; that trials of ordeal were employed in the trial of Warren Hastings, and were legally prohibited in the reign of George I.; that George II. is the Sovereign to whom the name of 'the English Justitia' has been sometimes applied; that Marlborough fought a battle against the Spanish Armada, and completely destroyed it (1588) in Elizabeth's reign (1558 to 1603); that 'William the Conqueror was a King who introduced many good laws into England, learning and all sorts of science flourishing under him; that Marlborough brought a great portion of France under the subjection of the British Crown; that Hotspur was the principal leader of the army in the reign of Henry VIII. (1509); that Richard II. was a bad King, who, after arranging the Peace of Versailles, entered into a secret treaty with the King of France, and was altogether a lover of foreigners in preference to his own countrymen; that William the Conqueror was 'a passionate man, rather inclined to tyranny, much beloved, however, by his subjects, a kind father, and a faithful husband; that the Roman walls in England were built to keep the Tartars from invading the country, and were so thick that two carriages could be driven abreast; that the great plot which was discovered in the year 1678 was the South Sea Scheme; that William Wallace invaded England in the reign of Henry VIII.; that the battle of Salamanca was fought against Spain in 1794; that the battle of Bannockburn was between Cromwell and Charles I., Colleton between the Earl of Leicester and Edward the Fourth, and Marston Moor between Bruce and Edward the Fourth; that in the Seven Years' War the Danes were opposed to the Britons in consequence of the massacre of the former, Sweyn gaining the victory and being crowned King of England; that the Thirty Years' War was that between England and America, in consequence of the unjust taxation; that the War of Succession was that between the Pretender and George the First; that Bannockburn was a battle in which the Scotch were defeated, and Marston Moor a contest between the Roses; that Henry the Eighth divorced Catherine of Aragon in order to marry Lady Jane Grey, &c. The examinations in geography furnish singular instances of ignorance in the rejected candidates; among these are some who place the Alps in Hungary, Swansen at Norwich, London in the Wash, Marseilles upon the Rhine, and Germany in the Caspian Sea; who make the Thames to rise in the German Ocean, and the River Garry to flow by Taunton and Exeter into the Mediterranean; who state that Zante is the kingdom most recently added to Europe; and who fill up an inverted outline map of England, so that the Isle of Wight becomes a part of Scotland while the English Channel separates Northumberland from France; or who are not able to say anything about the position of the Alps, the Apennines, the Pyrenees, Mount Sinai, Mount Hecla, Leipzig, Barcelona, Athens, the Red Sea, the Black Sea, the Volga, the Euphrates, Ganges, the St. Lawrence; could not mention the principal manufacturing districts of England, nor state what countries produced cotton, tea, mahogany, sherry, or currants, &c. The mistakes in orthography make a terrible show, being regularly tabulated into a kind of index, like prescribed books at Rome. One word—"stretch," seems to have been as great a puzzle to candidates as "Psychic" was to Jack Brag, no less than eight shots having been fired in vain at this unapproachable mark—"stretche," "stretge," "stregh," "streg," "stredg," "stredg," "stredch." The real *crux*, however, was the word Mediterranean, which was spelt in fifteen different ways—all wrong.—Times.

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A lecture was delivered at the New York Tabernacle on Thursday evening, 28th ult., by Dr. Ives. The subject was happily chosen; and one which should be seriously pondered upon by parents, at a time like the present, when as the Doctor truly expresses it, "the State has adopted two Protestant reformatory schools,—the House of Refuge and the Juvenile Asylum—both under Protestant direction."

ST. PATRICK'S DAY IN PHILADELPHIA.—Early in the morning, a "stuffed Paddy," about seven feet in height, was discovered suspended from the top of a telegraph pole in the Seventeenth Ward. The effigy was got up in what is termed orthodox style, even to the string of potatoes around its neck. It was beginning to cause some commotion among the excited people in the neighborhood, when the police came upon the ground and took down the offensive object with considerable trouble, and conveyed it to the station-house. In by-gone days display of "Paddies" have caused serious disturbances, and we have never yet heard of any such exhibition that have accomplished any good.

THE MILWAUKEE DAILY NEWS GIVES THE FOLLOWING ACCOUNT OF THE ST. PATRICK'S DAY CELEBRATION BY THE IRISHMEN OF MILWAUKEE:—"Thirteen hundred and sixty-four years ago, upon the summit of a mountain, in the northern part of the province of Ulster, the patron Saint of Ireland passed from the scene of his life to meet the lasting reward of his great Maker. History gives no correct account of the date of his birth, and as the 17th day of March is the day assigned in the calendar for his commemoration, Irishmen whatever part of the world their lot may be cast in, assemble together and celebrate it as a day of feast. In common with their countrymen in other climes and countries, the Irishmen of Milwaukee held their celebration on Tuesday last, (17th March) not in a spirit of unseemly hilarity, but with a remarkable degree of reverence and prudence.

CRIMINAL STATISTICS OF THE STATE FOR THE YEAR 1856.—The Secretary of State has sent to the Senate his annual report of the Criminal Statistics of the State. From it we learn that during 1856 there was 1,514 convicted for crime in Court of Records, of which only 107 were females. The nativity of only 1,064 is reported, of those 539 are natives of the United States, 445 are foreigners, and 80 unknown. The whole number of indictments tried in Criminal Courts, was 1,205; convictions, 844; acquittals, 323; non-agreement of jury, 38; confessions of crime, 651; discharged without trial, 1,010. Whole number of convictions at Special Sessions, 8,060; males, 6,623; females, 1,437. In addition to these there have been convicted at Special Sessions in the cities of Albany, Buffalo, Brooklyn and New York, 10,250 persons, of which 6,444 are males, and 3,816 females. Out of the total of 11,324 convictions during the year, on which returns as to nativity have been received, 2,806 were of American birth and 8,518 of foreign birth. The returns show an increase of convictions since last year of 4,580.

A POLITICAL PREACHER DROUSNEN.—The N. Y. Observer (Presbyterian, Old School) notes, Rev. Dr. Cheever's Sunday naffification discourse about the Dred Scott decision, and says:—"This preacher has taken more atrocious and treasonable ground than the most radical newspapers of the day. Whether we regard the decision of the Supreme Court as sound or not, we should be recreant to the plainest principle of the New Testament, we should be false to the government of God, and to the civil government under which we live, if we did not express our unmingled abhorrence of the doctrines of resistance in this discourse. It is a disgrace to the city, and to the nation; it is a disgrace to the pulpit, and to the religion of Christ,—that a man professing the spirit of the Gospel should thus prostitute the sacred desk, the ministerial character; and the house of God."

THE NICARAGUA FILIBUSTERS HELD FOR TRIAL.—The United States Commissioner has at length delivered judgment in the case of Joseph W. Fabens and Henry Bolton. He says:—"The charge of hiring and retaining is sufficiently proved. Arguments similar to those urged to me were used on behalf of Hertz, on his trial at Philadelphia. Judge Kane then charged that 'the hiring or retaining does not necessarily include the payment of money on the part of him who hires or retains another.' He may hire or retain a person with an agreement that he shall pay wages when the services shall have been performed. Moreover, it is not necessary that the consideration of hiring shall be money. To give a person a railroad ticket that costs four dollars, and board and lodge him for a week, is as good a consideration for the contract of hiring as to pay him the money with which he could buy the railway ticket and pay his board himself." That was the British enlistment case, in which the consideration was a free passage to Halifax, and a bounty on arriving there. In this case there was a free passage to Granada, and eighty acres of land in Nicaragua. It appears to me that an offence has been committed, and that there is probable cause to believe the defendants to be guilty thereof. I cannot, therefore, discharge them." The defendants were accordingly held for the action of the Grand Jury.

A PLANTER'S SON.—A planter had a son of eight years old, who caught his father's tone with precocious fidelity. We heard him whipping his puppy behind the house and sneering between the blows, his father and mother being at hand. His tone was an evident imitation of his father's mode of dealing with his slaves. "I've got an account to settle with you; I've let you go about long enough; I'll teach you how you should master. There, go now, G—d— you; but I haven't got through with you yet." "You stop that cursing," said his father, at length. "It is not right for little boys to curse." "What do you do when you get mad?" replied the boy; "recon you cuss some; so now you'd better shut up."—Olmsted's Texas.

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REMITTANCES
ENGLAND, IRELAND, SCOTLAND & WALES.
 SIGHT DRAFTS from One Pound upwards, negotiable at any Town in the United Kingdom, are granted on the Union Bank of London, London.
 The Bank of Ireland, Dublin.
 The National Bank of Scotland, Edinburgh.
 By HENRY CHAPMAN & Co.,
 St. Sacrament Street,
 Montreal, December 14, 1854.

The True Witness.

MONTREAL, FRIDAY, APRIL 3, 1857.

NEWS OF THE WEEK.

THE approaching dissolution, and the probable results of the consequent general election, are the chief topics of interest discussed in the English papers received by the last English mail, which arrived in town on Tuesday last. The Royal proclamation for the dissolution of the present, and the summoning of another Parliament, was expected to appear about the 25th of March; when the country would be called upon to sanction or condemn the foreign policy of the Palmerston administration. That the present Ministry will be able to secure a slight majority, seems to be the general opinion in English political circles; and already some of the chief cities of the Empire, have expressed their confidence in, and approval of its policy.

In the meantime active preparations are going on in all the dockyards and arsenals for the vigorous prosecution of hostilities in China, and for reinforcing our army and navy in that remote quarter. Ships are fitting out rapidly at Portsmouth for the transport of troops: several regiments and companies of Artillery, are ordered to hold themselves in readiness; and it is said that a large squadron of gun-boats, besides several steamers, will accompany the expedition. It is also confidently asserted that the French Government intends to co-operate with the British in its hostilities with the Celestials; to whom however it is intended still to extend the olive branch by the hands of a Plenipotentiary, who is about to proceed to Peking, if possible; and who will endeavor to open amicable communications with the Chinese Emperor.

The terms of the Treaty with Persia, though not as yet officially published, have been made known to the world through the medium of the French papers, and are approved of by the press at home. "They are" says the *Times* "honorable to ourselves, without being gratuitously humiliating to the Persian Government. Persia restores Herat, and promises to respect the independence of the Afghan Principalities. England is placed on the footing of the most favored nations, and establishes Consulates wherever any other Power possesses them. We give up the demand for the dismissal of the Prime Minister of Persia; but on the other hand, Mr. Murray, will return to Teheran, and be received with full honors. Commercial stations will be established at the mouth of the Euphrates, and at two points in the Persian Gulf."

The news from Continental Europe is of little interest. The Paris Conference on the Neuchâtel Question still drags its slow length along, and threatens to be interminable. No fears however seem to be entertained that the peace of Europe will be again menaced, from that quarter. The British Squadron in the Bosphorus had received orders to proceed to Malta; so that by the middle of March the Turkish waters would be entirely evacuated.

In our Provincial Parliament, the proceedings have been, if possible, more than usually uninteresting; duller than an assemblage of Methodists, more stupid than a protracted meeting. Our readers will therefore feel grateful to us for not inflicting them, on them. On Wednesday, Col. Prince moved in the Legislative Council an address to Her Majesty, begging of her to protect the rights of her loyal subjects in Newfoundland. This was opposed by the Hon. Mr. Vaukoughnet, who argued that, as the recent Convention must be inoperative without the consent of the Newfoundland Legislature, and as that consent had been withheld, it—the Convention on the Fisheries—had fallen to the ground. Hereupon Col. Prince agreed to withdraw his motion.

THE "DENOMINATIONAL" AND "VOLUNTARY" SYSTEMS.

Of the various schemes that have from time to time been proposed, for settling in an equitable and satisfactory manner the long vexed "School Question," two only merit any serious consideration. These are—1. the "Denominational System;" 2. the "Voluntary System."

To the adoption of the second of these two plans, no one who admits the sufficiency of the "Voluntary Principle" in religion, can object.—If the Church can be supported by—if the interests of religion may be safely left to—the "Voluntary System," it is absurd, it is inconsistent—and inconsistency is the highest conceivable power to which absurdity can be raised—to contend that the School can not be supported by the same "Voluntary System;" or that the interests of secular education may not be safely committed to its workings.

Men, there can be no doubt of it, are in ge-

neral more easily moved to make provision for the things of this world, than for those of the next. Men, in general, care more for the body than they do for the soul; for the affairs of time than for those of eternity. And if so, there can be no doubt that, in general, men would be far more likely to make provision for that secular training which will tend to ensure their worldly welfare, and the material prosperity of their children—than for that religious, or spiritual training, which neither enriches them, nor holds out, even, any prospect of temporal advantage to its recipient. No one, indeed, can deny that it is characteristic of the vast majority of mankind to look for anything, and everything, before seeking for the Kingdom of God and His Justice. As far, therefore, as the individual is concerned, there can be no doubt that it is, at least, as prudent to trust the interests of the School, and of secular instruction, as those of the Church and spiritual training, to the workings of the "Voluntary System."

Still more is this the case with the State, or Society; the stability and well being of which depend far more on the moral than on the intellectual proficiency of its members; and which is menaced far more seriously by their immorality and Godlessness, than by their mere secular ignorance. In so far as the State, or Society, is concerned, it is far more important, of far more pressing necessity, that it should make provision for the religious, than for the secular training of its members—that it should establish the Church than found the School; and there can be no doubt that if, in either case, it does violate the principles of the "Voluntary System," the State is bound, both by self interest and duty, to make compulsory provision for the support of religion, the Church, and teaching God's Commandments, even if it allows secular education, the School, and the Multiplication Table, to take care of themselves. He must indeed be either a fool or a knave, who, asserting the sufficiency of the "Voluntary System" for the religious wants of Society, pretends that that system is not sufficient to provide for all its intellectual requirements.

Nor can the justice and reasonableness of the "Voluntary System" for education be impugned, if we admit the same system to be just and reasonable in religion. No man has any more right to claim that his children shall be taught their alphabet at the expense of his neighbor, than he has to demand that the latter shall aid him to build his place of worship, to defray the salary of his minister, or help him to teach his child its catechism. Nothing can be more reasonable than that every man should be at liberty to feed, clothe, and educate his own children, without being called upon to pay for the feeding, clothing, or educating of any other man's children; and that, upon the parents who beget them, should devolve the sole charge of administering to their little ones' wants both of mind and body, of teaching them their letters, and of giving them their castor-oil in due season. No honest man, we say again, no consistent man—and an inconsistent man, or one who hesitates to carry out his principles to their extreme consequences is about the most contemptible creature that crawls on the face of the earth—who contends for the sufficiency of the "Voluntary System," as applied to the Church, or religion, can deny its sufficiency as applied to the School, or secular education.—The misfortune for Catholics is, that in their warfare with Protestants, they have, for the most part, to deal with men who are neither honest nor consistent.

For, if our opponents were honest, they would do unto us, even as they desire that we should do unto them. If they were consistent, they would treat the "School Question" as they have treated the Church question—when—as in the case of the Clergy Reserves Bill—it has been brought before them; and would therefore recognise the expediency of abolishing all semblance of connection between State and School, as well as between State and Church; and of entrusting the support both of Church and School to the Voluntary efforts of the people.

But we, as Catholics, are not upholders of the "Voluntary System" *par excellence*, either for the Church, or the School. As Catholics, we admit the right, we assert the duty, of the Christian State to make material provision for the support of both—with these two restrictions: that it shall do so in such a manner as to avoid doing violence to the conscientious convictions of any, even of the humblest and poorest of its subjects; 2—that it shall not, because of the material, or pecuniary aid by it given, pretend to control either Church or School; or to dictate to its subjects how they shall worship God, or how their children shall be educated. In a word, whilst contending that the Christian State should make material provision for both religion and education, we assert the fundamental principles of "Freedom of Religion" and of "Freedom of Education."

Now, these conditions—of State support, together with perfect "Freedom of Religion and Education"—are possible only under the "Denominational" system; or that system which, recognising the right of every individual, as against the State, to worship God, and to educate his children as he pleases, is content to furnish material or pecuniary aid for these important objects to

all denominations, impartially; without striving after an impracticable uniformity—which, however beautiful in theory, can only be carried into execution by trampling under foot the rights of conscience, and the liberties of the individual.—In our mixed society, neither a "Common Church" nor a "Common School" system is possible, or compatible with "Freedom," either of "Religion" or of "Education."

For these reasons we ask for a "Denominational," as opposed to a "Common" school system. Our demand is based upon the principle that the State has no right to tax any one of its members, for a Church or for a School, for the support of a system of religion or of education, to which he is conscientiously opposed. The pure, or consistent upholder of the "Voluntary Principle" goes farther; and maintains that the State has no right to tax any of its members for religious or educational purposes, at all. Here is where we are at variance with the latter; for we, Catholics, taking our principles from the Church, assert the right and duty of the State—under certain restrictions—to make provision for both religion and education; and whilst mindful of its very subordinate sphere, so to legislate, as to promote the spiritual and material interests of its subjects. For man, whether in his individual or legislative capacity—both as a statesman and as a private citizen—is bound, first and above all things, to seek the honor and glory of God his Creator.

We are thus particular, in order to anticipate an accusation that might otherwise be brought against us—that we were admirers of the "Voluntary System," *per se*. We are not admirers of that system; we do not seek for its introduction here, and would avert it, if possible. But we do confess, that, upon the principle that of two evils we should always choose the less—if there were no alternative betwixt the "Common School System" or "State-Schoolism," and the "Voluntary System," we would infinitely prefer the latter, as by far the less evil of the two; as far less fraught with danger to our Catholic population, than the "foreign element" of "Common Schoolism," which the Rev. Mr. Ryerson and his friends have imported from the United States; and which they would fain thrust down our throats, repugnant as it is to us as Christians, and as British subjects.

The "Common School" system is, we repeat, essentially a "foreign element." It is unknown to Englishmen; would not be tolerated in Great Britain—where the "Denominational" not the "Common" school system obtains; and is as alien to our habits as British subjects, and as repugnant to all our traditions, as are the "revolvers" and "bow-knives" which, no less than their "Common Schools" combine to form the most striking feature of Yankee civilization, Yankee morality, and Yankee progress, in the XIX century. If any man, if any set of men, are justly obnoxious to the reproach of seeking to introduce a "foreign element" into our Canadian institutions, it is the Rev. Mr. Ryerson, and his half-Yankeeified colleagues of the conventicle. The less then that these gentry talk about the introduction of a "foreign element," the better; for if *foreignism* be a sin, and its introduction an offence—they, and they only, who have endeavored to force upon us the "foreign element" of Massachusetts growth, known as the "Common School System," are the guilty parties. Dr. Ryerson should remember the advice given in the old proverb to all dwellers in glass houses, about throwing stones.

Instead then of this Yankee "foreign element," we advocate the introduction, and permanent establishment amongst us, of the home grown "Denominational" school system; as the system most in accordance with our habits and traditions as British subjects; and as alone compatible with our rights as freemen, and as Catholics. This of course implies the entire abandonment of the "foreign" or Yankee "Common School system;" nor need we be either ashamed or afraid to avow it. Neither for that system, nor for its supporters, have we any reasons to feel, or to feign respect. It is not only anti-Catholic, but it is essentially anti-British; and both as Catholics, and as British subjects, we do well in rejecting it with loathing. This has been the openly avowed policy of the TRUE WITNESS from the beginning; and though at first our plain speaking may have seemed to some of our timid friends as somewhat imprudent and premature, we are likely to have the assistance of our French Canadian contemporaries in our efforts to eliminate the "foreign element" from our School system. The *Courrier du Canada*, for instance, in its issue of Saturday last, boldly declares its conviction—that the "Common School system has had its day; and must disappear, to give way to something more rational, more just, and more moral." Yes! yield it must to our assaults, if only vigorously pursued; and make place, for the "Denominational" system we hope—but, if not, for the "Voluntary System," as the only other alternative practicable. Anyhow—"Delenda est Carthago;" the "Common" or Yankee School system must come down.

A correspondent, forwarding to us a slip from a city cotemporary, containing a brief report of a lecture on the "Early British Church," delivered a few weeks ago by the Rev. Mr. Gilson, of the Church of England—expresses his surprise that we have allowed the strange perversions of facts by, and the still stranger logic of, the reverend gentleman to pass unnoticed; and hopes that we will yet give the subject that notice which in his opinion it deserves. We will endeavor briefly to meet our correspondent's views.

The object of the lecturer was to show—1.—That the "Early British Church" was an independent church: that is, that it was unconnected with Rome, and did not recognise the doctrine of the "Supremacy of the Bishop of Rome" as successor of St. Peter; 2d.—That "the Reformed Church" now existing in England "is the same Church as that which was set up" in Britain in the first centuries of the Christian era.—If he has failed in establishing either one or the other of these propositions, of course, the whole of his argument falls to the ground.

But that he has failed in proving both, or indeed either of his propositions, will we think be evident from the following considerations.

1. Granting, for the sake of argument, that the "Early British Church" was independent of, and unconnected with, Rome—and did not recognise the supremacy of the Pope—this concession does not, in any manner, improve the position of the actually existing "Church of England as by Law Established;" or justify its hostile attitude towards the Papal See at the present day—and for this reason.

The Anglican Church does not even pretend to derive its Orders, its jurisdiction, or to trace its descent, from the "Early British Church;" but from the Church established in England amongst the Saxons, by St. Augustin. Now, whatever may have been the case with the "Early British Church," with which the present "Church of England," has no more connection than has the Hierarchy lately established by the present Pope, with the Parliamentary Hierarchy of the Established Church—it is certain that the Church planted by St. Augustin in England—and from which alone the Anglican Establishment can pretend to derive its Orders and Mission—was in communion with Rome; and did recognise, to the fullest extent, the supreme authority of the Bishop of that city, as the legitimate successor of St. Peter, the Prince of the Apostles. Upon this point we would refer the lecturer to the Protestant historian, Neander; who, though he denies the Roman origin of the British Church, remarks that "the later Anglo-Saxons were uniformly disposed to trace back the establishment of the Church to a Roman origin."—*Church History, Sect. I.*

2d. Though cotemporary documents are very rare, we have still abundance of proof that the "Early British Church" was in connection with Rome; did recognise the Papal Supremacy; and that both in discipline and doctrine it was essentially different from that body which now calls itself the Church of England.

We find, for instance, in indubitable records, that Bishops of the "Early British Church" assisted at, and assented to, the decrees of several of the Councils held in the early days of Christianity. At Nice, at the Council of Arles, and at Sardica, the "Early British Church" was represented by her Bishops; who took part in the proceedings of those Synods, and gave their adhesion to the Decrees therein enacted.—Now, we know that in all these assemblages of Bishops, from all parts of Christendom, the "Supremacy of the Bishop of Rome," as successor of St. Peter was fully recognised. At Nice, the Council was presided over by Osius, the Papal Legate, assisted by Vito and Vincentius, two simple priests; but who, as representing the Sovereign Pontiff, took precedence of, and signed the Decrees before, the Patriarchs of the East. At Arles, by the consent of the assembled Fathers, including the Bishops of the "Early British Church," a letter to Pope Sylvester, in which the Supremacy of the See of Rome—"where the Apostles daily continued to sit"—was plainly put forth, was unanimously agreed to; nor is this to be wondered at, considering that the said Council was convened by the sole authority of the Pope, which authority of course was recognised by all, who, by assisting at the Council, recognised the right of the Pope to convene it. And so at Sardica, whereat British Bishops likewise assisted, the Pope was styled the "head;" and his See "the Seat of Peter, the Apostle," to which, in difficult questions, the Bishops of every Province should refer. Again, when the "Early British Church" was distracted by the heresies of Pelagius,* we find a Pope—Celestine—sending a Legate—Germanus of Auxerre—to Britain, with authority to heal the wounds which the heresiarch had inflicted.

We do not allude to the tradition which assigns the introduction of Christianity in Britain to the missionaries of Pope Eleutherius, at the earnest request of the British King Lucius, or Llewel Mawr—though it is handed down to us

* Pelagius protested against the doctrine of purgatory; a proof that in his day the doctrine of purgatory was taught.—*Vide Neander Eccl. Hist.*

on the authority of the Venerable Bede, and of Geoffrey of Monmouth, who also cites a work of Gildas in confirmation of the truth of the tradition—because there are no cotemporary records of the "Early British Church," in existence; these having been almost all destroyed by the Saxon barbarians, as Gildas himself complains. But there seems to be no reason to doubt that, before the date assigned for the Pope's—(Eleutherius)—mission to Britain—about the year 180—there were no Bishops in the island; and that the Hierarchy of the "Early British Church," as did that of the Anglo-Saxon Church, derived its Orders and its Mission from the See of Peter.—That this was the opinion of the Bishops of the "Early British Church," is pretty clear from the fact recited by Godefridus, that, in their controversy with St. Augustin, they defended their peculiar observances "by the authority of Pope Eleutherius their first founder." The theory of "independent churches" had not been invented in the days of St. Augustin. In those days Christians believed in "One Catholic and Apostolic Church."

Why then, it may be asked, did the Abbot Dinooth, and several of the British Bishops, oppose St. Augustin's pretensions, and refuse to acknowledge him as their Archbishop? They themselves tell us why: and the reason which they assign is—not the "independence of the British Church," not the novelty and unreasonableness of the claims of Supremacy put forth by the Roman Pontiff—but simply their personal aversion to St. Augustin himself. He, as history tells us, did not rise to receive the representatives of the "Early British Church;" and acting, it is said, upon the advice tendered to them by a celebrated hermit, they attributed this conduct of St. Augustin to a stern and haughty temper; and for that reason, and for that reason only, refused to submit to him. Wherein, doctrinally, the "Early British Church" differed from Rome, it is not difficult to ascertain, from the well authenticated accounts of the chief points in dispute betwixt the British Bishops and St. Augustin. The most important of these related to the time of keeping Easter, wherein the British Church differed from Rome; but, as the present Anglican church observes the Paschal Festival at the same time as does the Roman Church, it is clear that, upon this point, the "Church, as by Law Established," condemns Dinooth and his associates; and recognises the propriety of the demands made upon them by St. Augustin.

One other point only in the Rev. Mr. Gilson's lecture is worthy of notice. He says that the "Early British Church" was "one in government, and in doctrine with the undivided Primitive Church in the East and West." This is no doubt true; and is a conclusive proof of essential difference betwixt the "Early British Church" and the present "Church of England as by Law Established," which neither in discipline nor in doctrine agrees, either with the Roman Catholic Church, or any of the Oriental schismatic communities. On all points, in every particular, wherein the present Church of England differs from the Roman Church, or is distinctively Protestant, it differs from all the Oriental Christian communities—orthodox or schismatic; which upon all points at issue betwixt Catholics and Protestants—(with the exception of the Papal Supremacy)—are at one with the Church of Rome: and upon all doctrinal points—(with the same solitary exception)—wherein the schismatic Orientals differ from Rome, the Anglican Church agrees with the latter. Thus the Anglican Church retains the "Filioque" in the Creed—which some Orientals reject—and therein agrees with Rome; whilst on the other hand, if it protests against the doctrine of the Mass, as a true propitiatory sacrifice for the living and the dead, and consequently against the doctrine of the "Real Presence" or "Transubstantiation"—it protests against doctrines common to the Church of Rome with all the Oriental communities which, in the course of centuries, have separated themselves from the centre of Christian Unity. This simple fact—of the truth of which any one who will take the trouble of examining any of the Orientals Liturgies can easily satisfy himself—at once disposes of the Rev. Mr. Gilson's assertion, that the "Law Established" Church of England, with its Royal Supremacy, and Calvinistic Articles, is at the present day "one in government and in doctrine with the undivided primitive Church in the East and West."

These considerations are amply sufficient to show that the Church, as by Act of Parliament existing in Great Britain, is not "the same church as that which was set up in the land of our forefathers in the times of the beginning of Christianity;" and that it has no "claims upon the affections or allegiance of any man." Indeed the idea of a "national," as distinguished from the Catholic, Church, is an absurdity; for it is absurd to suppose that God recognises "national" truths, or takes pleasure in "national" religions. No Church or religious organisation, can have a claim upon any man's allegiance, unless it holds from God Himself; and that Church which, holding from God, has a legitimate claim upon the spiritual allegiance of any one man, has an equally legitimate claim upon the allegiance of every man upon the face of the earth; no matter where

born, or under what form of civil Government living. For mere geographical and political accidents can in no wise detract from the legitimate claims of the One Catholic Church, or give legitimacy to the pretensions of any other.

"A year ago," complains the Montreal Witness, "we issued an earnest appeal in behalf of the French Canadian Missionary Society," in urging upon all of our subscribers to enclose a dollar to the Treasurer, in aid of its funds. So strong and clear did the case appear to us, continues our lacrymose cotemporary, "that we fully expected a considerable amount would be raised in this way; but the whole of the donations which came in strict response to the appeal, only amounted to about £106." In other words, only about 424 persons care one dollar about the "F. C. M. Society," and its objects.

By-the-by, will the Montreal Witness have the goodness to explain how it comes to pass that the French Canadians, who "are destitute of the Bible and the religion which it contains"—(according to our cotemporary)—furnish only 53, out of 557 criminals in our Provincial Penitentiary? This fact, which no ingenuity can evade, would seem to imply that the religion which F. C. Missionaries manage to extract from the Bible has very little to do with morality; and that, upon the whole, our Catholic population are a great deal better without it.

The Christian Guardian of Toronto, of the 18th ult., has a very long article on the subject of these missions, wherein he endeavors to account for their want of success. This he attributes to "the too frequent wickedness and intemperance of Protestants, making them (the French Canadians) feel that the morals of Protestantism are not much higher than those of their own system." The Christian Guardian has hit the right nail on the head this time. The contempt and disgust which the French Canadian Catholics universally entertain for the men sent amongst them as preachers of Christianity—the gross immorality of the F. C. Missionaries—and the notorious profligacy of the few miserable wretches whom they occasionally succeed in persuading, by means of bribery, to renounce the Catholic faith—are strong, and well founded barriers against the progress of Protestantism amongst our French Canadian population. It is not because of their superior morality, that Protestants compose, in proportion to their numbers, the vast majority of the "felons" of Canada; and of this, our Canadian habitans, simple as the Christian Guardian may take them to be, are well aware. What, for instance, must be their opinion of the morality of that religion, whose most honored Missionaries are caught locked up with other men's wives?—and whose disciples form the bulk of the criminal population of the country? Naturally, they shrink from the Missionaries, as wretches with whom contact is pollution, and whose breath is a moral pestilence.

The Montreal Witness having seen his statement that, according to the population of each, the proportion of Catholic to Protestant criminals was six to one, satisfactorily disposed of by the statistics of the Provincial Penitentiary—which prove that, in proportion to their population, the latter furnish by far the greater number of criminals—returns to the charge in his issue of the 18th ult.; and argues that the effects of Romanism must be physically, if not morally, injurious. This novel theory is founded upon what we said in our reply to the New York Freeman, respecting the number of Irish paupers who are compelled to seek a temporary asylum in our city gaol, from their physical inability to work, and the constant pressure upon the resources of our Hospitals, Convents, and other charitable asylums. "Possibly"—the Witness says—"some of the more intelligent might begin to think that this great fatality is owing to the climate of Canada, at least to the atmosphere of Romanism."

There is however another cause in operation, which fully accounts for the number of Irish paupers physically unable to work, amongst us, without being compelled to have recourse to the hypothesis of the Montreal Witness; and that cause is, the inhumanity and heartless disregard for human suffering, which characterise the officials of the poor-houses at home. These gentry, to relieve themselves from the burden of sustaining their own poor, ship over to us in Canada the most wretched and helpless of the inmates of their fetid dens. They send us, as emigrants, the old, the maimed, the lame and the blind—the destitute widows and orphan children for whom it is their duty to provide, but which duty they cunningly contrive to devolve upon our Canadian Catholic Institutions. This is the cause, and the only cause of the immense amount of Irish pauperism with which we are burthened.

The Montreal Witness with his usual candor, and good sense, complains that the condition of the old Catholic cemetery "shows now a striking exception to the rule" that—"the priests usually manage their affairs remarkably well." Evidence of this mismanagement on the part of the priests is detected by our cotemporary in the "heaps of broken coffins left unburned on the ground," which the Corporation of Montreal has lately, with the view of continuing Dorchester Street through the former Catholic burying ground—caused to be dug over. We beg to inform our cotemporary that the "priests" have as little power to interfere in this matter as he has; and that the mismanagement, if mismanagement there be, is solely and wholly attributable to the Civic authorities of Montreal; by whom, and under whose directions, the process of exhumation has been carried on. At the same time, we can cordially agree with the Montreal Witness in the propriety of calling "the attention of the Mayor and Council to this matter," before the warm weather sets in.

PROHIBITORY LEGISLATION.—During the recent Debates in the Imperial Parliament upon the China Question, the opium traffic, and the means of preventing a trade the result of which is, no doubt, both morally and physically injurious, were amply discussed; and an abundant array of facts was brought forward to show that all legislative enactments against drunkenness must, necessarily be impotent for good; because, as with all Sumptuary Laws, their tendency is to exaggerate the very evil which it is their object to diminish. The following remarks by the Earl of Albemarle, in the House of Lords, upon this subject, we commend to the notice of those who still dream that "Maine Liquor Laws" can check drunkenness; or that intoxication, and the abuse of fermented liquors, can be put down by Act of Parliament. His Lordship said:—

"Whenever habit had induced a people to desire a certain commodity, it was not in the power of a Government or Legislature, to prohibit the general use of that commodity. It was now about 130 years since the feelings of the religious and benevolent portion of the community were outraged by the increase of drunkenness in consequence of the cheapness of ardent spirits. In an evil hour the Legislature was induced in 1736 to pass a prohibitory law in respect to ardent spirits. Great encouragement was held out by this to the common informer, who, with the revenue officers, was insulted and hunted down in the streets of London. Drunkenness and immorality increased to a fearful degree in consequence; and the Earl Cholmondeley of that day stated—(the population of the metropolis being one fifth of the present amount)—that seven millions gallons of ardent spirits were consumed, at the very time when the Legislature declared its consumption illegal. . . . Such was the result of prohibitory legislation on this subject."

From the above it will be seen that a "Maine Liquor Law" is no novel experiment in legislation; but that it has already been fairly tried on a large scale, and has turned out a lamentable failure. But thus it ever is with the philanthropists and social reformers of the day. They ramp up the old worn out measures of our forefathers, and present them to us as novelities in the art of Government, and as infallible specifics against the moral evils of the age. We boast of our progress whilst reverting to the exploded follies of our ancestors; and fancy that we have made great discoveries in political science, because we discard, and refuse to take warning by, the salutary lessons which have been handed down to us from by-gone generations.

BROWNSON'S QUARTERLY REVIEW—APRIL, 1857.—The April number of this admirable publication has been received; and by the excellence of its contents fully sustains the high reputation earned for it by its predecessors of being the leading Catholic periodical published on this Continent. We have only room in our present issue to give a list of the articles, and to recommend it to the reading Catholic public of Canada, as a work which it is both their interest and their duty to support.

- I. "E. H. Derby to his Son. Letters addressed by a Jurist to a young kinsman proposing to join the Church of Rome."
II. "Prayer Books."
III. "Spiritual Despotism."
IV. "Ailey Moore."
V. "The Slavery Question once more."
VI. "Literary Notices and Criticisms."

CANADIAN "JUMPERS."—The Montreal Witness announces that two Irish Catholics—names not given—but residents of Canada West, have lately allied themselves with the noble army of Swaders. We trust that, even if this be true, the Catholic Church will be able to survive the defection from her ranks.

There has been a solemn conclave of "white chokers" at Halifax, N. S., to take into consideration the alarming progress of Popery in that Province, and to devise means for its overthrow. The reverend Chaddads ultimately formed themselves into a great "Protestant Association," and after the usual amount of groaning and nasal blasphemy, dispersed, each to his particular conventicle.

An "Orangeman" writing to the editor of the Northern Times, in defence of his infamous society, abhorred alike by all honest men of all denominations, cites, in proof of its respectability—that it is "directly sanctioned by the British Government in Canada." The writer of course alludes to the undignified, and ungentlemanly conduct of our Governor, in receiving, last 12th of July, in his official capacity, a deputation from the Orange canaille of this Province. The legitimate conclusion however from this fact is—that Orangeism is respectable; but, that our present Governor is unworthy of the high situation which he holds.

A treaty lately signed betwixt the French and British Governments whereby the exclusive right to the most valuable of the Newfoundland fisheries has been guaranteed to the subjects of the first named Power, has excited a general feeling of astonishment and indignation amongst all classes of Her Majesty's loyal subjects in the above named colony. Indignation meetings have been held, at which the Protestant Bishop, and the principal citizens attended, and the tenor of which may be judged of from the fact, that the British flag was hoisted half-mast high. Already the local papers begin to speculate on Annexation with the United States; and the Newfoundland Express openly declares that, if it be attempted to enforce the provisions of the convention, "the separation of Newfoundland from the parent state will then become inevitable."

Thomas Cambridge, a private soldier in Her Majesty's 39th Regiment of Foot, was on Saturday afternoon last committed to the Common Gaol of this district, to stand his trial at the Court of Queen's Bench on the 14th October next, on a charge of highway robbery.

ST. PATRICK'S DAY IN THE UNITED STATES.—The anniversary of this great Irish and essentially Catholic Festival, seems to have passed off in the neighboring Republic without bloodshed, or any attack upon Irish Papists. This is at all events gratifying, and would seem to indicate that the Yankee Know-Nothings are losing ground. At New York, there was a procession, as also in other cities; at New Jersey, as we learn from the New York Times, the Mayor, Van Reipen, prohibited by proclamation the hanging up of any effigies of St. Patrick.

We understand that a grand Promenade Concert will take place at the City Concert Hall on Monday evening, the 13th instant. It is to be given under the direction of the officers and men of the Active Volunteer Militia Force of this city, and the proceeds are to be devoted towards purchasing new instruments for the Life Band. No effort will be spared on the part of the managers to make it attractive, and the price is placed at so low a figure, that few will feel it a tax to attend with their families. We are certain it will be quite a popular affair.

The Very Rev. Dean Boylan, P. P. Enniskillen, Ireland, gratefully acknowledges, through the columns of the Fernanagh Mail, the receipt of £14 2s sterling, (\$70), contributed by a few Catholics in Montreal, (many of whom are from the town and neighborhood of Enniskillen) in aid of the Convent, which has been recently erected there.

A GOOD EXAMPLE.—The Catholics of Quebec have set us a good example which it is to be hoped that Papists throughout the Province will imitate. They have exacted a pledge from the candidate who requests their votes, that he will assist their brethren of the Upper Province in their efforts to obtain "Freedom of Education." It was because Mr. Noad was not prepared to give this pledge, and because on no other terms would the Catholic vote of Quebec be obtained, that he declined to stand for the city; wisely judging that without that vote his election was impossible.

TO CORRESPONDENTS.—Our Quebec correspondent is informed that, having already given a full, and we believe, faithful account of the St. Patrick's Day celebration in Quebec, we cannot return to the subject again.

The "Little Pamphlet" of which our Toronto correspondent speaks in his letter of the 31st ult., has not come to hand. We shall, however, be very happy to receive it.

A writer in the Montreal Pilot is very severe upon our Canadian evangelical societies, generally, and upon the French Canadian Missionary Society in particular, for their inconsistency on the "Slavery Question." They denounce Slavery; but are well content to receive the upholders of the system to communion, and to take their money in aid of the missions to pervert French Canadian Catholics. Our cotemporary exclaims:—

"Look at the French Canadian Missionary Society itself, for years bygone, receiving large, very large, sums from the American and Foreign Christian Union of New York, which latter Society is upheld in its potency by slaveholders and their supporters, and by the same blood-stained monies, and through the means of which the other year (in 1853?) collections were made in a slave State to help to forward Bibles and Testaments to Tuscan, (and it was done);—while in that slave State, at the same time, there was imprisoned a lady, and her daughter also, (if we recollect aright,) for teaching free colored persons to read the Bible, at the same time that the Duke of Tuscany held the Medal in a Tuscan prison for reading the Bible! But that fact is a mere bagatelle in comparison to other inconsistencies and grievous evils, done in the slave and the free States, (now no longer free, as witnessed the other day in the case of Dred Scott.) What has that French Canadian Missionary Society been doing, as well as the Ligue Mission, but acting with and for slaveholders, slave breeders, and all their variations?"

REMITTANCES RECEIVED. St. John's, C.E., T. R. Johnson, 12s 6d; St. Julianne, Mr. Gannon, 12s 6d; Isle Aux Noix, Sergt. J. Phillips, £1 5s; Williamstown, D. McDonald, 10s; Sherrington, T. Whalen, 10s; Perth, M. Brown, 12s 6d. Per V. Garreau, St. Denis—Self, 10s; Rev. Mr. Demers, 12s 6d. Per Rev. P. Sax, St. Romuald d'Etchemin—Self, 12s 6d; T. Morgan, 12s 6d. Per Rev. Mr. O'Brien, Montreal—Castlebellingham, Ireland, Rev. P. McCullagh, 5s. Per Rev. J. Gratton, Hemmingford—J. Ryan, 10s. Per M. Lebane, Emily—J. Fox, 10s.

SINGULAR TRIAL.—The Court of Queen's Bench last week presented the melancholy spectacle of a man of education and large property, indicted and found guilty of robbing his brother, while in articulo mortis.

Doctor Severe Dorion practiced medicine in Syracuse, where he married Elizabeth Malcolm an American lady of some means and considerable personal attraction; soon afterwards being far gone in consumption, he returned to Canada with his wife, taking up his residence with his mother at St. Eustache, in the fall of 1850. He died upon the night of the 24th of April, 1851. His wife was not present, having been advised as she was not well to lie down, and previous to doing so having taken a sleeping draught prepared by his brother the prisoner, Dr. Jean Baptiste Theophile Dorion, who resided in the house with him. Immediately previous to the death of Severe and while his wife slept, the unnatural brother opened a valise and cupboard in which the property of the dying man was kept, and stole therefrom, a number of promissory notes, silver spoons and forks, books, papers, and other articles. He was seen by another brother, who reproached him with his conduct, to which he replied that he had a better right to them than his brother's wife. The mother and some other members of the family endeavored to persuade him to do justice and restore to the widow her husband's property; but in vain. Mrs. Dorion, despoiled of everything, returned to the United States, where she shortly after gave birth to a son; and in 1856 married Rollin A. Mitchell of New York, through whose instrumentality the evidence was obtained on which the prosecution was brought.

The trial commenced on Monday, and closed on Thursday last week, with a verdict of guilty, rendered five minutes after the jury withdrew.

Mr. Dorion is, as we said, a man of education possessed of property worth £50,000, but of a most avaricious disposition. As administrator to an estate in which his brothers were joint heirs, he has striven to defraud them; and had he not taken extraordinary means to divert from his brother Severe's child; the portion due to it as its dead father's representative, it is probable this prosecution would never have been brought.

For the prosecution, the chief witnesses of the accused, those for the defence were so also; and not the least melancholy part of the circumstances, of the trial was the strong evidence of personal animosity, brother testifying of brother that he would not believe him on his oath. The evidence, however, against the prisoner was

overwhelming; although he seemed to the last buoyed up with the impression, that he would be acquitted; when the verdict was rendered, the unhappy man staggered back in the dock, and became ashy pale, while the perspiration stood in beads upon his face.—Commercial Advertiser.

Dr. Dorion was brought for sentence on Tuesday last when he was condemned to undergo two years imprisonment in the Penitentiary.

A SINGULAR CASE.—In the Court of Queen's Bench, Valfray Vincolet, Notary, late of the Parish of St. Athanase, was put upon his trial charged with stealing £1387 10s., the property of Joseph Gabouri.—The money in question was found by Gabouri, in the streets of New York, in July, 1854. He returned to Canada immediately, but, being afraid to change the notes himself, he employed the prisoner, who was to receive a commission of ten per cent. for his trouble. The Notary having got the money into his possession kept it, putting off Gabouri from time to time with excuses, and trifling sums to the amount of £30 in all. At last the prosecutor becoming more pressing, he denied ever having received anything from him, and turned him out of his house. The case occupied the whole of Monday, and was resumed on Wednesday morning, terminating in a verdict of "Not Guilty."—Commercial Advertiser.

HIGHWAY ROBBERY.—Thursday night 26th ult., about 11 o'clock, Sub-Constable S. C. Collinette, who was on duty in St. Mary Street, heard loud screams proceeding from the direction of Water Street. He immediately hastened in that direction, and on arriving at the corner of Water Street and St. Nicholas Tolentine Street, he found a man named Jean Baptiste Chartier, a farmer from Chambly, lying in the street, who had been brutally beaten by a soldier of the 39th Regiment, who also robbed him of a gold watch. Chartier had \$97 in bills in his possession, which the soldier attempted to take, but the sounds of approaching footsteps made the soldier clear, without succeeding in doing so. Chartier was brought to the Station House, where his wounds were dressed. Sergeant M'Bride then went out, and meeting a girl named Johanna McCarty, questioned her on the subject, when she stated that a soldier named Thomas Cambridge was the person who committed the assault, that she had seen him a short time after with a skull-cracker in his hand. Sergeant M'Bride then visited the Barracks, and was taken to the room of the man. He was found lying in bed with a portion of his clothes on. On being questioned where the remainder were, he refused to tell. He was brought to the Station house, where Chartier fully identified him as the man who committed the assault.—Pilot.

On Sunday morning a male infant was found lying on Molson's wharf, wrapped up in a cloth. The Corporal held an inquest at the dead-house, Point St. Charles, this morning, and returned a verdict to the following effect: "That the child was born dead, and placed where it was found by its unnatural parent."

The Government resolutions in favour of a weekly line of Ocean Steamers have been carried, the necessary measures to give effect to the vote will be taken immediately; and we hope that an arrangement will be made with the present contractors who have hitherto performed the lesser service in a manner to leave nothing to be desired.—Commercial Advertiser.

QUEBEC NORMAL SCHOOL.—The Journal de Quebec says that several papers appear to be under the impression that the Quebec Normal School is under the direction of the authorities of the Laval University. This, our cotemporary says, is an error, the University in question having nothing whatever to do with the Normal School,—a fact which Mr. Chauveau himself attests in his Journal of Education.

THE SEAT OF GOVERNMENT—PUBLIC MEETING.—A large number of citizens "considering the vast importance to this city of the fixing of the Seat of Government permanently at Quebec, and, in view of the address of the Provincial Parliament about to be presented to Her Majesty praying her to fix the Seat of Government," have requested the Mayor "to call a public meeting of the citizens, to consider the propriety of naming a delegate to represent in England the claims and interest of the city of Quebec." In compliance with this requisition the Mayor has called a meeting, to be held at the Music Hall, on Thursday afternoon, the 2nd April, at 3 o'clock.—Quebec paper.

The great thaw of last month, while causing inundations and bringing disaster upon many a farm, has proved a blessing to the habitants in the neighbourhood of Lake St. Peter. The muskrats, driven from their winter abodes, have been captured in large numbers, and brought plenty to many a desolate home. Not only has their flesh supplied an abundant and rich food, but handsome profits have been realized by the sale of their furs, over 4000 of which have been already sold in the market of St. Michel d'Yamaska alone.—Quebec Chronicle.

QUEBEC ELECTIONS.—Le National of Quebec contains a very numerous signed requisition to A. Plamondon, Esq., inviting him to offer himself a candidate for the vacancy in the City Representation, and pledging to him their support in full confidence that by his votes he will "protect against the evil intentions and injustice of which the present Administration has given proof, both with regard to Quebec and Lower Canada in general."

The seat in Parliament for Quebec, resigned by Dr. Blanchet, has not been so eagerly coveted as might have been expected. After repeatedly declining to offer himself as a candidate, Mr. Noad was induced, by the persevering importunity of his friends, to allow himself to be put in nomination, on Saturday next. But he has since withdrawn from the contest, for the reason explained in the subjoined letter, which he has sent to us for publication. Mr. Plamondon, and Mr. Hector Langevin, who has been requested to oppose him, are, therefore, the only candidates now before the public. The honor may be a short lived one; for, even if the present Parliament live out its full period, there will be but one session more in addition to the remainder of this. There has been an earnest desire on the part of the citizens to get a member of the mercantile community to fill up the vacancy caused by the retirement of Dr. Blanchet, and we regret that Mr. Noad's desire to remain unpledged on the Separate School question should have interfered with his acceptance of the nomination.—Morning Chronicle.

We Toronto Colonist notice with pleasure, that the five principle chartered Banks of Canada have agreed to receive Zimmerman Bank notes in deposit as usual.

WENTWORTH ASSIZES, MARCH 20.—Dennis Sullivan, who was tried and found guilty at the last Assizes, for the murder of his wife, owing to an informality in the trial, was again brought up. He appeared quite calm and collected. When he was arraigned, the deepest silence prevailed in the crowded court, which was diminished when the prisoner, in a low voice pleaded guilty.

Mr. Freeman then rose, and stated that, under the circumstances, he could only say, what the prisoner desired him to express that he (the prisoner) had a domestic quarrel with his wife, and believed her to be guilty of inconsistency. Jealously had given him hand more force than he intended, when he attempted to chastise her. On discovering that she was dead, fear and remorse had filled his mind, and his next endeavor was to conceal the body. Mr. Free-

man said these facts were such, and so established, that he could hold out the hope to the prisoner of an acquittal. He had therefore advised of an acquittal. He had therefore advised him to plead "Guilty," as had been done, and to rest all hope of continued life to the mercy of the Court, and the Government.

His Lordship then proceeded to sentence the prisoner. He said—the circumstances of the case being so peculiar, I abstain from making any remarks, further than to observe that, if any hope can be held out to you, you must make your application to the Executive Government. It rests with that power, and with no other, to make a commutation of your sentence. I advise you to improve the intermediate time by ascertaining whether mercy can be held out on the part of the Crown. The sentence of the Court is, that you be removed hence to the place from whence you came, and thence, on Monday, the 27th day of April next, to the place of execution, and there be hanged by the neck until you are dead, and may God have mercy on your soul! The prisoner was then removed.

THE HAMILTON RAILROAD MASSACRE.—The Jury are continuing their investigations as to the origin of this awful catastrophe; and pending their verdict, which is anxiously expected, it would be indecorous for the press to pronounce any opinion thereon. Two explanations have been offered: one that the Desjardins Canal Bridge was badly constructed; the other—that the engine, at the time of the disaster, was off the track, and that thereby the framework of the bridge was exposed to a strain which it was impossible for it to resist. The engine had been raised, when it appeared that its forward track wheel on the right side was broken off; and in the opinion of those who have examined it, this must have taken place through the breaking of the axle before the bridge gave way.

It would appear from the following paragraph, which we (Quebec Gazette) find copied from the London Free Press into the Montreal Witness of February 18th, that even then the defective and dangerous state of the bridge which caused the late frightful railway accident was known. We trust the matter will be closely investigated, and if the company have been inattentive to the warnings given, that they will be made to answer for it:—"Unsafe Railway Bridge.—We learn that the bridge over the Desjardins Canal, on the Great Western Railway, has become unsafe for the passage of freight trains, and that passenger trains are obliged to use the greatest caution."

The London (C.W.) Free Press, after commenting severely on the fragile nature of the bridge over the Desjardins Canal, the fall of which caused the late dreadful accident, says—"Scarcely any of the bridges are of that stable kind which the exigencies of the case demand. It was but a few weeks since that the bridge at Dorchester sunk four inches in one day; and a force of some hundred and fifty men were engaged during the whole of one Sunday in arresting its downward progress. Then, again, there is a falling state only a short time since; great anxiety resulted at head quarters, and orders were issued for trains to go over slowly. The bridge at the Cove, a little west of London, excites a shudder in the mind of the traveller, and others we could name are almost as bad." While such rumours are current, not less than a searching Government enquiry will satisfy the public of the safety of the bridges on the Great Western Railway. The public safety demands that the enquiry should be made with the least possible delay.

We understand that the Directors of the Grand Trunk Railway have given directions for a thorough and complete inspection of all the bridges between this city and Portland, and that Messrs. Stanley, Keeler and Sundeke, the Company's Engineers, are now engaged in the performance of that duty.—Montreal Gazette.

The Buffalo and Lake Huron Railway Company have ordered all trains to come to a dead stand before crossing swing bridges, but the Company have extended the order to all other structures.

Births. In this city, on the 24th ultimo, Mr. James Currie, of a son. In this city, on the 28th ult., Mrs. William Ryan, of a daughter. In this city, on the 30th ult., Mrs. Michael McShane, of a daughter.

NEW AUCTION AND COMMISSION HOUSE, No. 245, Notre Dame Street.

THE undersigned respectfully begs leave to inform the Merchants and Citizens of Montreal, that he has Leased Extensive Premises in Notre Dame Street, next block West to Alexander's Confectionary, where he intends, from 1st April next, to commence BUSINESS as

AUCTIONEER AND COMMISSION MERCHANT.

From his thorough knowledge of the DRY GOODS TRADE, he flatters himself that all business of this description entrusted to him, will be transacted to the satisfaction of those who honor him with their commands. OUT-DOOR SALES OF FURNITURE, AND EVERY DESCRIPTION OF GOODS, ATTENDED TO.

The subscriber trusts his long residence in the City, strict personal attention to the interest of his Customers, economical charges and prompt settlements, will procure for him a share of Public patronage.

Montreal, April 2nd, 1857. JOHN COLLINS.

Pending alterations in the above premises, Mr. Collins, who is now prepared to undertake OUT-DOOR SALES, will be found at his Office, No. 193 St. Francois Xavier Street.



THE ANNUAL MEETING of the ST. PATRICK'S SOCIETY will be HELD at the Odd Fellows' Hall, On MONDAY EVENING NEXT, the 6th INST. Dues will be received from Seven o'clock P.M. until Eight; at which hour the Chair will be taken. A full and punctual attendance is requested. T. O. COLLINS, Recording Secy. April 2, 1857.

FOREIGN INTELLIGENCE.

FRANCE.

The Neuchâtel Conference progresses slowly. Next meeting will be held on the 14th (March). The Prussian Minister waits instructions.

The Post's Paris correspondent states that an exchange of notes has taken place on the China difficulty between England and France, and the best understanding exists with respect to joint operations.

It is said that, in consequence of the last news from China, the French fleet in those seas, under the command of Admirals Guérin and Rigault de Genouilly, will be reinforced, by three ships of the line.

At this moment an unfortunate occurrence in the diocese of Moulins supplies the enemies of the Church with a new opportunity for signalling their great reverence for order and justice. The Bishop of Moulins has been forced to suspend one of the Priests of his diocese, and it is difficult to see why he should not do so, if he sees fit.

The men who call themselves friends of the Church are always enemies; their object is to seize upon her jurisdiction, to supersede her regular tribunals, and to dispose of her powers according to the necessities of their political relations.

So long as the Bishops communicate directly with the Holy See, there is no hope for these gentlemen. But if they can induce one Priest to recur to the secular power for the redress of the grievances under which he conceives himself to labor, their work is done.

It is not without instruction to observe how the legal instinct survives all changes in the exterior form of the law. The old French Parliamentary spirit is as much alive to-day as it was when it denounced the Jesuits as flatterers of kings and regicides.

Spain. Country quiet. Preparations for an expedition against Mexico continues. It is thought probable that the operations will be limited to a blockade and bombardment of Vera Cruz.

Italy. NAPLES.—The Queen has given birth to a son, and hopes are entertained that the King will profit by this event to make concessions which will reconcile the Western Powers.

The Minister of Foreign Affairs has addressed a circular to all his diplomatic agents, instructing them to contradict the statement that torture was inflicted on political prisoners. For the truth of his assertion he appeals to the Ministers of Foreign Affairs residing at Naples.

The Cattolica of Genoa publishes a letter from Naples of the 21st Feb., mentioning another explosion which took place three days before in the fort of Vigliena, on the sea-side between Naples and Portici, but caused little damage.

The Morning Post still croaks, like an ill-boding raven, about the affairs of Naples, and led its readers, in the middle of last week, to look out for Sicilian squalls within a day or two.

The mandarins have issued in various districts the most bloodthirsty edicts against the English and have offered large rewards to those who may succeed in assassination or incendiarism in Hong Kong.

PRUSSIA.

A despatch, dated Berlin, March 4, announces that the Government bill on the divorce and marriage law has been rejected by the Chamber of Deputies (House of Commons) of the Prussian Landtag.

SWITZERLAND.

In Geneva, which has been called the "Rome of Protestantism," superstition is at present presented in a form so profane and ridiculous as almost to exceed belief. Under the name of "Bortism," a certain sort of Protestantism, has just founded the religion of "Speaking Tables."

RUSSIA.

News from Circassia received to the effect that the Circassians had again beaten the Russians on the banks of the Laba. The Russians were driven back over the river with a loss of 400 men, 4 pieces of cannon, and their baggage.

CHINA.

Official despatches have been received by the present mail from Sir John Bowring and Sir Michael Seymour. They give accounts of the attacks made upon the British shipping by a vast number of Chinese junks.

The details of the massacre of the Europeans on board the Thistle are also communicated in these despatches. It appears that the Thistle left Canton on her passage to Hong Kong. The Chinese passengers were searched to ascertain that they had no arms and this point being settled, the vessel started.

disguise and wore their uniforms under the garments they had assumed to gain admission to the vessel. There is no doubt, the authorities convinced at their design, and will give them the full price for the Thistle, being an iron boat, was not destroyed.

The Wampoa and anchorage have been abandoned. Further troops and gun-boats are waited for by the Admiral: holding his position is very difficult.

Of the rebels in the south we have no intelligence beyond a rumour that they have come to an understanding with Yeh, and combined to "expel the barbarian." Whether this be true or not, it is a peculiar fact that they do not seem to take advantage of the present state of affairs to press the Imperialists anywhere near Canton.

We have just received intelligence from Canton informing us that the whole of the suburbs west of the city had been burned by our force on the 12th Feb. In this service we regret to say that a party of the 59th Regiment missed their way, and getting under the city wall were assailed with stones and matchlocks, losing two men killed, eleven severely wounded, and ten slightly wounded.

An attempt was made at Hong Kong on the 15th Jan. to poison a considerable portion of the foreign community. The author of this diabolical act is a Chinese baker named Esing, who (being doubtless induced by the promises of reward held out by the mandarins) mixed with his bread a large quantity of arsenic, and after sending it round to his customers left for Macao in a steamer at eight a.m.

The Paris journal Pays says—"We learn by the latest news from China, under date Dec. 15th that the Court of Peking had published a decree prohibiting all subjects of the Celestial empire from trading with the English. Disobedience to be punished with death."

The reports from the Victoria gold diggings, continue most extraordinary, and the return of the year, it is estimated, will exceed 120 tons of the precious metal. The total quantity exported during 1856 up to the 25th of October was 2,485,197 ounces.

Another letter has been received from Australia, in which the writer—a Tipperary man, a school-fellow of John Sadler—declares that he has seen the delinquent in Melbourne.—Morning Post.

THE CITY OF CANTON.

This famous port is divided into two towns, the Chinese and the Tartar, which are separated by walls. Round the whole there is also a wall sixty feet in height and overgrown with grass, creepers, and bushes. Within this lies Canton, a chaos of small houses interspersed with trees, but showing neither fine streets nor squares, nor any architectural object worth note.

The streets are paved with broad stones. Before each house, in a sort of niche, there is a little altar, two or three feet high, before which are burnt little night lamps. The observance is religious, but it has also its social advantages. During the day, especially in the part of the town devoted to the sale of provisions, the throng of people is very great.

covered with skin eruptions, sores, and boils, is exceedingly disgusting. In parts of the environs are the burying places, covered over with small mounds of earth, upon which are placed stone flags, two feet high, bearing inscriptions. There are family vaults also, dug in the hills, and surrounded with low walls, in the form of a horseshoe; the mouth of the graves are also walled up.

NEW PROTESTANT DOCTRINE.—HUMAN SACRIFICES TO BE OFFERED.

(Correspondence of the New York Tribune.) Salt Lake City, Oct., 1856.

In order to understand Mormonism aright, it is necessary to bear constantly in mind that the foundation of this remarkable system of fanaticism and imposture lies in the doctrine of direct revelation from Heaven in all things pertaining to spiritual or political government, and that the whole fabric of the Church, both doctrinal, ethical and liturgical, may be at any time changed by a new revelation uttered by its Prophet.

This principle is thus explained on page 507, vol. XV, of "The Millennial Star, the Church organ in England: "If a man receive all truths, he must receive them on a graduated scale. The Latter-Day Saints act upon this simple natural proposition. Paul had milk for babes, and things unlawful to utter."

The influence which has been acquired over many of their ignorant followers by these means is unbounded. I will give you an instance. While travelling a short time since, I had occasion to ride in a wagon with a Mormon who was very firm in the faith but naturally communicative.

Thus you see the importance which is attached by them to the completion of the Temple, for it is not, as many suppose, to be a place of public religious meetings, but in it are to be celebrated their internal rites of endowment; within its walls animal sacrifices are to be offered up for the remission of sins; in one of its apartments, baptism will be made for the dead; and if we may judge from Brigham Young's own words, human sacrifice will be the fitting accompaniment of their blasphemous demoniacal ceremonies.

You will find in a sermon delivered by Brigham Young, Sept. 31, and published in the Deseret News of Oct. 1, 1856, the following paragraphs:—"There are sins that men commit, for which they cannot receive forgiveness in this world or in that which is to come; and if they had their eyes open to see their true condition, they would be perfectly willing to have their blood spilt upon the ground, that the smoke thereof might ascend to Heaven as an offering for their sins; and the smoking incense would atone for their sins."

It is true that the blood of the Son of God was shed for sins through the fall and those committed by men; yet men can commit sins which it can never remit. There are sins that can be atoned for by an offering upon an altar, as in ancient days; and there are sins that the blood of a lamb, or of a calf, or of turtle doves, cannot remit, but they must be atoned for by the blood of the man.

The foundation of this Temple is laid, ready to receive the superstructure, and Brigham has declared his determination not to bring over any emigrants next Summer, but will devote the funds and energies of the Church toward finishing the Temple; the work on it will accordingly be resumed as soon as the season opens.

Mormon missionaries still unblushingly point to Utah as the place where female virtue is protected, and refer to the law which makes it death for a man to seduce the wife or daughter of a Mormon (without Brigham's consent). They fill, however, to tell us the punishment for a Mormon who seduces a Gentile girl, for they have before them the example of Brigham Young, who by pictures of the fearful misery and agony to which a Gentile is doomed in the future, and by promises of happiness and visions of a heaven of sensual bliss which could hardly fail to entrance the senses of a weak minded person, together with that easy, personal address characteristic of the accomplished rascal, succeeded in seducing Mrs. Cobb, the wife of a Boston gentleman, and induced her to flee with him to ruin and shame, taking with her a beautiful daughter.

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Irregular Verbs.—The Paris correspondent of Porter's Spirit of the Times is responsible for the following:—"It is astonishing how foreigners are imposed upon by some of our wags. The other day I went to see a little Frenchman just arrived, who had been taking English lessons, as he informed me, on the voyage, from a fellow passenger. He complained much of the difficulties of our grammar, especially the irregular verbs. For instance," says he, "ze verb to go. Did one ever see one such verb? And with the utmost gravity he read from a sheet of paper: I go, Thou departest, He clears out, We ut stick, Ye or you make tracks, They abnegatulate, Mon Dieu! Mon Dieu! what irregular verbs you have in your language!"

NAPOLÉON AND FULTON.—We (Tablet) have been favored by the following communication by a gentleman well known by his able translations of French historical literature. It has been frequently asserted that Napoleon I., contemptuously rejected Fulton's proposal to apply steam power to the propulsion of vessels, and even pronounced Fulton a charlatan. This vulgar error has at length been conclusively refuted by the publication by M. Rapetti, in the Moniteur of the 17th instant, of the following photograph, which forms part of the forthcoming "Napoleon Correspondence."—Monsieur de Champagny—I have just read the scheme of Citizen Fulton (an engineer), which you have been far too late in submitting to me; inasmuch as it may change the face of the world. Be that as it may, it is my desire that you forthwith intrust the examination of it to a commission composed of members to be chosen by you from the different classes of the Institute. It is to that body that scientific Europe should look for judges competent to solve the problem in question. A great truth—a physical, palpable fact—is apparent to me. It is now the business of these scientific men to perceive, and to endeavor to appropriate, that fact. Their report, as soon as made, will be sent to you, and you will transmit it to me. Contrive, if possible, to have all this done within eight days, for I am full of impatience.—NAPOLÉON. Camp of Boulogne, July 12th, 1804.

BON MOT OF SECRETARY MARCY.—The Washington correspondent of the Springfield Argus gives the following characteristic of Secretary Marcy:—"Some ardent Know-Nothing went to Mr. Marcy and told him with great emphasis that fourteen clerks employed in the State Department were Roman Catholics—and he paused to hear the Secretary's expression of surprise, regret or excuse. 'Ah!' said Mr. Marcy in his imperturbable bland smile and his quiet manner, 'I am glad to hear it—I did not know that I had so many as fourteen clerks with any religion at all?' The Know-Nothing vanished."

Beware of Office.—When a wild animal tastes human flesh, nothing can ever after, says Burton, dissuade him from human slaughter. When a politician once obtains a public office, no persuasion can ever induce him to go to work, at anything but a nomination for another and another, during the term of his natural existence. If you want to spoil a good citizen for ten years, secure him a berth in the Custom House. He will never be socially a well man afterward. Send him to congress and you ruin him for life. He may carry around placards and tickets at the polls, accept a subordinate situation in the police, or run errands for the door keeper of a political meeting-house, but he will never have independence enough to emancipate himself from his morbid appetite for the "spoils," and go to work like an honest man and a Christian.

Killed his Man.—You have doubtless heard of Dr. Thompson, the waggish proprietor of the Atlanta Hotel, in Atlanta, Georgia. Well, once upon a time two gentlemen (he one decidedly under the influence of a spiritual presence, and the other proximately to the same condition) stopped at the doctor's hotel. In consequence of some extraordinary manifestations on the part of the "tightest" gent, he soon found himself "aigh unto muss" with the Doctor. His friend, however, carried him off before matters reached a crisis. After stowing him away, the friend returned, and accosting the proprietor, said very emphatically:—"Sir, you have been treading upon dangerous ground, sir; that man is not to be tampered with, sir; do you know, sir, that he has killed his man, sir?"

"Killed his man," says Thompson, with a voice like a thunder-clap, and a most intense expression of contempt upon his phiz: "by Jove! sir, let me inform you that I have practiced medicine for twenty years, and you mustn't attempt to frighten me with a chap that has only killed his man, Bah! sir, it won't begin to do." The fellow "collapsed" and forthwith settled his bill.—Cor. Porter's Spirit.

Widows.—"Do you think more antique becoming on a widow?" said a young widow to Mrs. Partington, as she exhibited a mourning dress elaborately trimmed, and a bonnet of the latest mode. The old lady scanned her attentively through her glasses, before she answered: "More antic!" she said at length and her finger rose up like a note of exclamation.—"I should think less antic would be more becoming in a widow. Widows more antic must be them spoken of by Paul to Timothy, who will marry.—Well, well, let 'em though; where a woman has once married with a congealing and warm heart, looking straight at the rigid profile of the corporal on the wall—"and one that beats responsible to her own, she will never want to enter the maritime state again." There was a tremulous tear in her eye, like a dew-drop on a morning glory, the finger led to her side, and she turned to look out of the window after Ike, who was floating a shingle boat in a rain-water tub, with a garden toad as a passenger. The young lady withdrew to read what Paul had said, evidently disgusted with the dame's misapprehension of her question, though there was a lesson to her in the blunder.

Partnership.—It may interest our brethren of the press to know that Dr. J. C. Ayer of Lowell, (Cherry Pectoral and Cathartic Pills), has associated with him, his brother Frederick Ayer, Esq., long and favorably known as a leading merchant of the West. Mr. Ayer will conduct the widely extended business of the firm, which now reaches to the commercial nations of both hemispheres, while the Doctor will devote himself to his scientific investigations and pursuits.—Mercantile Journal.

A GOOD COMPARISON.

The Rev. William Roulatt, a well known Methodist clergyman, residing at Naples, draws the following amusing but apt comparison between Dr. McLane's celebrated Vermifuge, prepared by Fleming Bros., of Pittsburgh, Pa., and a ferret:—"A ferret, when placed at the entrance of a rat-hole, enters the aperture, travels along the passage, seizes upon the rat, exterminates his existence, and draws the animal's defunct carcass to the light. And in like manner have I found Dr. McLane's American Vermifuge to operate upon worms, those dreadful and dangerous tormentors of children. This remedy, like the ferret, enters the aperture of the mouth, travels down the gullet, hunts round the stomach, lays hold of the worms, shakes the life out of the reptiles, sweeps clean their den, and carries their carcasses clear out of the system. This, at least, has been the effect of the Vermifuge upon my children."

A neighbor of Mr. Roulatt, Mr. John Briggs, adopts the simile of the reversed certifier; thus both giving their most unequivocal approval of this great specific, after having witnessed its operation upon their own children. Let others try it, and be satisfied. Purchasers will be careful to ask for DR. McLANE'S CELEBRATED VERMIFUGE, manufactured by FLEMING BROS. OF PITTSBURGH, PA. All other Vermifuges in comparison are worthless. Dr. McLANE'S genuine Vermifuge, also his celebrated Liver Pills, can now be had at all respectable drug stores. None genuine without the signature of FLEMING BROS. LYMAN'S, SAVAGE & Co., St. Paul Street, Wholesale Agents for Montreal.

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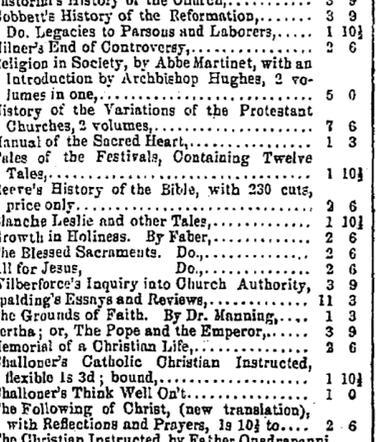
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We are also indebted to near relatives of Mr. Griffin, residing in this country, for an original contribution to this edition; which will be found gratefully acknowledged in the proper place. As the life of the Author forms the subject of one entire volume, we need say little here, of the uncommon interest his name continues to excite. Unlike the majority of writers of fiction, his reputation has widely expanded since his death. In 1840, when he was laid in his grave, at the early age of seven and thirty, not one person knew the loss a pure Literature had sustained, for fifty who now join veneration for his virtues, to admiration for his various and delightful talents. The goodness of his heart, the purity of his life, the combined humor and pathos of his writings, all promise longevity of reputation to Gerald Griffin.

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