

Technical and Bibliographic Notes / Notes techniques et bibliographiques

Canadiana.org has attempted to obtain the best copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

- Coloured covers /
Couverture de couleur
- Covers damaged /
Couverture endommagée
- Covers restored and/or laminated /
Couverture restaurée et/ou pelliculée
- Cover title missing /
Le titre de couverture manque
- Coloured maps /
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /
Planches et/ou illustrations en couleur
- Bound with other material /
Relié avec d'autres documents
- Only edition available /
Seule édition disponible
- Tight binding may cause shadows or distortion
along interior margin / La reliure serrée peut
causer de l'ombre ou de la distorsion le long de la
marge intérieure.

- Additional comments /
Commentaires supplémentaires:

Canadiana.org a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed /
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /
Qualité inégale de l'impression

- Includes supplementary materials /
Comprend du matériel supplémentaire

- Blank leaves added during restorations may
appear within the text. Whenever possible, these
have been omitted from scanning / Il se peut que
certaines pages blanches ajoutées lors d'une
restauration apparaissent dans le texte, mais,
lorsque cela était possible, ces pages n'ont pas
été numérisées.



CATHOLIC CHRONICLE.

VOL. IV.

MONTREAL, FRIDAY, DECEMBER 16, 1853.

NO. 18.

CRIME IN ENGLAND.

(From the Galway Vindicator of Nov. 24.)

The contrast between the moral state of Ireland and England, just now, is remarkable. The Irish papers, for the past week, have not been drawing a picture of fancied tranquillity, or of a social order that was merely poetical. The criminal statistics of the country demonstrate a fact. Crime, agrarian or political, is scarcely known, from Belfast to Waterford.—Especially those crimes from which human nature revolts—cold-blooded murders, accompanied by every species of atrocity that could be dictated by venality or vengeance, by lust or licentiousness. But whilst we congratulate ourselves on this state of things, which shows the national character in so favorable a light, the "sister" country is steeped to the lips in a social criminality that, to a stranger who looks on her vast resources and seemingly inexhaustible powers, is the greatest mystery of the age.

For the past four weeks, murders most foul and unnatural have been perpetrated. Four murders have succeeded each other in bloody succession, each rivaling the other in features of dreadful criminality. The first was that of a young woman who was slain by a poker, and whilst the body might yet have retained some lingering pulsations, then had coals of burning fire heaped upon her bleeding person. The second was that of an aged grandmother, tottering on the verge of eternity, putting to death the child of her daughter. The third was that of a young girl whose throat was cut, and her body mutilated by a miscreant whose motives are not known. The fourth happened on Friday last. The victim was a jeweller who resided in Norwich. He was robbed and murdered. "His head," says the report, "had been nearly severed from the body by a blow at the back of the neck, and there were four deeply cut wounds across the temples and face, any one of which would have caused death. The right eye was also driven inwards to the depth of nearly an inch. Indeed, the man appeared to have been felled like an ox." We quote those four murders in four weeks, because they were marked by characteristics of peculiar horror. We do not speak of the murderous assaults which have occurred, during the same period, in which many of the victims escaped death by some Providential interference, because these are matters of daily occurrence. In fact, the immorality of England is like a huge spreading leprosy. Religion, legislation, and the church, administer in vain to a disease so wide spread and deep sunk. We speak from what the records of the day supply. Wife-killing, incest, of a description to make one pale with horror, the disruption of all conjugal ties, the desecration of everything that is sacred in homes—brutalities of man to man that indicate an irreclaimable wickedness—these are the awful adjuncts to murders perpetrated coolly, deliberately, and for the smallest amount of mere gain. What have we besides those? Consols are above Christianity. There is no faith but in the funds. The Scriptures are the Stock Exchange. The money changers are in the Temple.—The cure of souls is in the hands of the auctioneer. There are Bishops, but no church; and so, ignorance, infidelity and crime, overshadow the land.

"The cruelty of husbands to wives," says the *Morning Post* of Monday, "has become so common as almost to escape one's notice, while the matrimonial infidelity of both hourly presses itself on public attention." And the writer goes on to suggest some remedy for so terrible an evil, both in high and low life. "Possibly, (here is the suggestion) if this offence were made criminal, legally, it might do great good in the middle and lower classes, and no harm, certainly, in the higher."

But, before we notice another remedy started for the cure of national immorality in England, we shall borrow the authority of a couple of parties who cannot be supposed to be biased on a question that an Irish journalist might possibly exaggerate. Of course the irreligiousness of England is at the root of her criminality. But how could the population be other than irreligious, when the great instrument of their teaching merits this description from Douglas Jerrold, a sharp and shrewd observer of England and English human nature:—"The poor man's church!" he says, "cross the threshold and enter it. Why, poverty is stigmatised, set apart; a thing of shame, on stools. Respectability is snug in a pew, and kept from the taint of poor backsliders on benches, glibly confesses herself a miserable sinner! Could the Apostles, in their old-world attire, enter a London church, the headle, with a big look, would waive them from the pews, and motion them down upon the benches. And the Apostles would sit there, pitying the sleek pluralist in the pulpit, to whom even Jacob's ladder has its rungs encased with purple velvet to make the footing softer; and leaving the church, might haply pause to look sorrowfully at the preacher's satin-coated chesnuts pawing at the door.

And poor men feel and see these things; and feel and see the mockery of them, and so they withdraw from the Established Church, and backslide into dissent. Men who do not believe in the apostolic necessity of £10,000 per annum, are heretics. Religion is best dignified when the Bankers book is bound up with the Bible.—Of late the Church has been busy in Parliament. Bishops are in Parliament. But when do we hear them? Are their voices upraised to deprecate the sinfulness, the ruthlessness of war? Do they ever make themselves the advocates of the oppressed and the down-trodden? Are they, in that assembly of Lords, the honey-tongued moderators—ever taking the side of charity and good will—and preaching tolerance in the small still voice of universal humanity? Why no: when Bishops gird themselves for a debate it is a wordy war for property—Church property. Some spoiliations in the name of law or custom, at the cost of common sense or piety, is to be defended. Some plurality, some old, time-honored abuse, so grown upon, and into, the Church, that to touch it is to desecrate the holiness of the religion whereof that Church, with all its pluralities, is the holy temple. For the Christianity of the Established Church has become a torpid thing; a thing of outward signs and ceremonies; and is no longer a vital, soul-awakening, soul-solacing, truth. *Episcopacy is choked with fat!* What know our Bishops of the poor? But the poor know of the Bishops. They know of their external wealth, they read and know of their higgling and dealing, and they know that, for the divine purpose of Christianity, as manifested for the spiritual comforting of all men, the Christianity of the Established Church is not a working-day-truth. It is a business—not an inspiration."

A few weeks since, the great English organ of opinion, thus dwelt on "painfully ridiculous" spectacle to be viewed on Sunday in London:—

"We have in this metropolis, and in our own neighborhood," says the *Times*, "a spectacle more painfully ridiculous and a greater violation of common sense than is to be found in any human institution in the most backward and unimprovable countries. Here are scores of churches—handsome churches, with everything that money can give them, in admirable order with well-conducted services, and no congregations. The model city church is a spacious, and, indeed, a magnificent structure, with nave, aisles, chancel, vestibule, vestry tower, bells and the rest. Once in three or four years it is closed for a month to be repaired and cleaned, and fitted with a new warming apparatus, at a great cost. All its new furniture is excellent; there is nothing wanting that comfort and a certain quiet civic taste can desire. It has the services of a well-paid clergyman, a well-paid clerk, a well-paid organist, paid singers, band, sexton, and pew-openers. The bells ring for a morning service on Sunday, and at eleven o'clock it begins. Count the congregation any time between eleven and one; include the minister, clerk, band, pew-opener, organist, the half-dozen school children—in a word, count every soul in the place, taking good care not to omit yourself, and you will find, perhaps, forty. We have made the reckoning many in one handsome church, without exceeding that limit. In a larger and handsomer church, in a well-known street, on a fine Sunday morning, we have made out twenty souls. The average in a considerable number of such churches is said to be fifty. In each of these churches the expenses, including the clergyman's income, and tridental repairs, and every other item, are considerably over £500 a-year, or £10 per head of the actual congregation."

This being the state of the English Church, the demoralised condition of the people is a necessary consequence. And this state of things must go on until the population be Christianised. It is quite clear that the Church of the Reformation has been a dead failure; it is also evident that Dissent, in all its ramifications, has not been able to remedy the evil. The State Church will not reform itself. Nobody is insane enough to believe that there is as much self-denial amongst Bishops as would induce them to renounce an amount of worldly wealth that is both enormous and marvellous.

But still attempts must be made to teach the brutalised millions. Some of those attempts are funny enough. A few days ago, the scheme of Lord Shaftesbury was to distribute lay preachers all over the country, thus repealing the parsons altogether.—The last scheme in the market we find noticed in the *Morning Post* of Monday. The idea is certainly a most original one—it is nothing more or less than the erection of "Ragged Churches!" where the poor, the depraved, the wretched and the ragged may find admission."

It is come out at last to this acknowledgment, that poverty is an inexpiable sin in Christian England.—We thought there were two spots in this earthly world where all distinctions were levelled—the church and the grave. In all other countries, when men kneel in prayer in Christian temples, human vanities are forgotten, and the pride of place, of rank, or wealth sinks into the nothingness from whence it sprung. It remained for free America and Protestant England to teach us a new lesson. The Christian negro dare not bring the abomination of his person in contact with a privileged white, who is great in the sanctity of dollars; and the poor man or woman in England must not dare in future to bring their "raggedness" between the wind and the nobility of rich and orthodox saints, who worship with white cambric and rich gilt prayer books.

THE CIOCCI CASE—WHICH APOSTATE WINS?

(From the Tablet of Nov. 26.)

Our Anglican and other Protestant friends really place us under peculiar difficulty by "the conversions" they effect from our ranks. If the conduct of the apostates whom they pick up and parade on the Exeter Hall boards, and to whom they entrust the instruction of their daughters, were reported as only moderately wicked, we might not hesitate to speak of it, and to make that use of it in argument which controversy requires. But their profligacy, as given in evidence, is so utterly sickening, that one is obliged to take refuge in silence.

There was Achilli for instance. If it had merely come out, as was the case in poor Blanco White's biography, that in the course of his life he had for a time given way to immorality, but had, nevertheless, preserved something as nearly approaching to respectability as possible with that sort of life, we should have felt less embarrassment in showing up the affair. A paper which is read by the young, the innocent, and the holy, is obliged to forbear, even in the cause of truth, the exhibition of profligacy in its unveiled deformity.

If the public must at last be made acquainted with it, the evidence has to be dressed up in general terms and with great care, to be fit to be at all presented to the reader. Such a case is that with which the papers are now crowding their columns, and which, in some of its features, one might almost say surpassed that of Achilli himself. Plato, in his "Republic" if we recollect right, says that if there were a competition among mankind which should be most wicked, it would be as difficult to get the prize for the greatest degree of sin, as it would be for the highest perfection of goodness. These apostate gentlemen would seem to be running such a race as the philosopher imagined, and truly it is difficult to adjust the palm among them.

The judgment in this affair of Ciocci is not as yet before us; therefore we shall merely give a statement of the facts on evidence, worded in such a manner as to avoid needlessly sully these pages. We remember hearing of this man several years ago, and a silly book, in which, like the rest of the crew, he pretended to relate, for the edification of his deluded patrons, the circumstances of his apostasy. He was then a mere youth, and the only impression we derived from the book was that it was about the most trashy, contemptible, lying production we had ever read of that kind. A good, sound whipping, and not an article in a newspaper to feed his vanity, would have been the proper recompense for such a wretched creature. However, we all know the Protestant public are ready to swallow anything, no matter how repulsive, that come to them in the shape of apostasy. The experiment appears to have succeeded. Raffaele Ciocci was patronised. He became a teacher of languages at Brighton, and had engagements to teach in no fewer than twenty ladies' schools. Not only did Evangelicals but even Anglicans patronise him, for he was employed by "the Society of Christian Knowledge," which, as is well known, the Puseyites support, to translate "Jewell's Apology" into Italian! Those of our readers who remember the case of the Abbate di Col, commented on nearly a year ago in the *Tablet*, will recollect that this was one of the controversial works the Anglicans were sending to Genoa, to assist the supposed Italian Church by which they were so cruelly hoaxed.

We should certainly pity honest men whose simplicity exposes them to deception; but we cannot regard with similar feelings that simplicity which arises from the blindness of determined bigotry. Enough has surely been said and done to open the eyes of all but the wilfully blind to the real character of apostates, and of all revolt from the Catholic Church. But to return to Signor Raffaele Ciocci. The youth, making his way at Brighton, succeeded in gaining the affections of a lady, considerably older than himself, and possessed of a fortune of £40,000. The poor, unhappy lady married Ciocci on Jan. 15th, 1851, they separated on the 14th of March following, and she now brings an action against him for divorce by reason of cruelty and adultery!

We have prepared the reader for something peculiarly shocking in the case. The facts, as given in evidence, scarcely, indeed, admit of being placed before our readers. They, however, come to this, that Ciocci, at the time of his marriage, was laboring under illness at once the consequence and the proof of immorality; that he was aware of this; but, in spite of warning contracted the marriage, and imparted to his poor victim the consequences of his sin; that ever since his marriage he was in the habit of cohabiting with women of abandoned character; had frequented houses of ill-fame; had been an habitual adulterer.

From the evidence given on these heads it seems that Ciocci was a friend of Achilli's, and that they and another worthy of the same class, named Guadaleta, had even resided together. One of the women, Jane Legg, whose name will be recollected in the Achilli trial, gave evidence in this against Ciocci. It was further alleged that, independent of immorality, Ciocci had treated his wife with neglect and unkindness—nay, that even on the wedding-day, when they went to London, he had absented himself for hours, and only returned to her late in the evening.

After they had been married two months, the ill-fated lady left him, and went to Cuckfield, in Sussex, as she informed him, for the benefit of her health, but refused afterwards to return. Since then she had, as it appears, hid herself, keeping her residence carefully concealed, until she commenced the present action.

The following is a specimen from a letter which Ciocci wrote to his wife during their separation, and which was read by his own counsel "in proof of the manner in which he had behaved towards his wife:—

Take counsel with your former declarations and promises, with your reason and with your heart, and if they tell you (as I think they will) that duty calls you home again, come, and I will do all I can for your happiness, both of us remembering, however, that perfect happiness is not for earth—that those who are called happy have often need of the virtue of resignation. If you persist in a resolution which is not yours, but with which you have been maliciously inspired, the public shall hear my voice also, and so much the louder because I have warned you of it. You know that the law would assist me, and you know also that when I have entered upon a course I am accustomed to persevere in it.

Signor Ciocci's defence, like Achilli's, consists, as to the main charge, in a flat denial. He swore, in opposition to the evidence of two medical men, that he was not laboring under the illness referred to, at the time, nor after his marriage. And he defended himself against the accusation of adultery, in one case, by stating that he was a member of the Society for the Protection of Females in Red Lion-square, and that he had spoken to the female in question, but only to induce her to alter her state of life; that he had seen one of his countrymen, the above-mentioned Guadaleta, who at the time was a candidate for the office of Minister of the Italian Protestant Church in Newman-street, talking to this woman, as he suspected, for an improper purpose; that he had represented this to two Anglican Ministers who were concerned in the appointment, and that in consequence he had taken the woman to a police-station to be sworn as to the evidence she gave against Guadaleta; that the magistrate refused to interfere, and that he had then taken the girl back in his cab, as far as it went her way, and returned alone to his lodgings.

The defence set up in the other special charges of adultery consisted, as regarded the second, a woman named Thomas, that she had committed perjury, having varied in an after statement from the examination-in-chief; as regarded the third, named Miller, that one of the witnesses was a common prostitute, and that the other was mistaken as to his identity.

It happens from the nature of the proceedings in the Ecclesiastical Court, where the depositions are taken in writing, that we are obliged to gather the evidence merely from the abstracts of the speeches of counsel on both sides, and not from regular reports as in other trials. This is of the less consequence, as it is to us, controversially speaking, of not the smallest importance whether Ciocci is guilty of the crimes laid to his charge or not. The general character of apostates is by this time pretty well known, and in the present case, even if the largest concessions and abatement were made for defect of evidence, and if reliance as unbounded were to be placed on Ciocci's oath of denial as was placed upon that of his friend Dr. Achilli, still Ciocci's own evidence as to Guadaleta would show the sort of men these Italian apostates are. We have never heard of this Guadaleta, and yet it turns out that he was sufficiently favored by the Exeter Hall gentlemen to be putting up for the ministry of an Italian Protestant church, and at the same time that he was leading a profligate life.

We observe in to-day's (Nov. 24) *Times* a letter from the secretary of "The Female Aid Society," denying that Ciocci was ever officially connected with that institution, but declaring that "so far as he was cognisant of Signor Ciocci's humane efforts to reclaim fallen women, he is a man of benevolent intentions, and actuated by pure and honest motives." We may here add that there is an evident inclination to take Achilli again into favor. Dr. Addams, on behalf of Ciocci, indignantly repudiated any slur as against his client for being associated with Achilli. "Why, Dr. Achilli stood justified by a jury of his own country as a person not open to the imputation

which had been made upon him!" Marvellous indeed, is the iron force of the Great Protestant Tradition.

THE LATE PROTESTANT MARTYRDOM

(From the Roman Correspondent of the Tablet.)

Rome, 10th Nov., 1853.

As I see by the English papers that the Miss Margaret Cunnigham affair in Tuscany is still making capital among the "saints," if you think it worth your while to revert to that ludicrous subject, I can give you a faithful narrative of the whole transaction from beginning to end. It was supplied to me a day or two ago, while sitting in the reception-room of the Irish College, by one of the Chamberlains of the Pope—an Irish gentleman, who was just returning from the baths of Lucca, where he had been spending the summer, and you may rely upon its accuracy. There is one thing certain, that Miss Cunnigham is neither a fool nor a fanatic, nor one of those unhappy young ladies of faded hopes who take to soul-savering in the evening of their days to revenge themselves on an indiscriminating world. On the contrary, she is a cool and calculating spinster, an accomplished *artiste*, a clever actress; and, while she has been doing the business of the knaves, she has succeeded admirably in befooling the fools of England. It has now been discovered by the Tuscan authorities that she was the principal of a company of five who for some time before this had been courting the crown of martyrdom in more than one of the Italian states by the distribution of heretical tracts, but it appears that they were unlucky in securing the requisite amount of attention upon themselves till they commenced operations at the baths of Lucca. I may here mention that the tracts professed to issue from Turin, but that it is probable they were executed in a private *stamperia* belonging to the party themselves, which has not as yet been detected.

The baths of Lucca, you must know, from three little villages, distinguished each by its own peculiar class of buildings, and a society of its own. One of these is remarkable for a very elegant edifice, which professes to be a house of worship, a very showy affair, something in the shape of an Italian palace.—The lower story forms a chapel, resty, and school-room, while the upper apartments serve as chambers for the officiating Minister and his family. This is the Protestant house of worship, where a Mr. Greene, brother, I believe, of the learned Irish judge of that name, lives like a lord, and with the full knowledge and permission of the Grand Duke of Tuscany, holds forth to his flock as often as he pleases, and how he pleases, without let, hindrance, or molestation, by night or by day. Around this edifice the dwellings of the Protestants have become so numerous in summer that that village is spoken of amongst the three as the village of Protestants, and to show you how sad their fate is under the tyrant of Tuscany, and how decent and well deserved has been the conduct displayed towards the latter by Lord Clarendon and her Majesty's government, it will be acknowledged by all the Protestants who resided there, not connected with Miss Cunnigham's clique (and they were the majority) that there was not within the wide circumference of Great Britain a village or hamlet where Protestants could read their Bibles or attend their church with more ease, comfort, freedom, and independence than in the little Protestant village of the baths of Lucca. Well, things went on harmoniously and quietly amongst all the visitors, till the time of the year approached when they generally think of taking their departure for their respective homes, and this was the time chosen by Miss Cunnigham for making her grand exhibition. A week sooner might be too soon for the comfort of her friends in Lucca, and a week later would be too late for local notoriety and for scenic effect. Accordingly, one morning she took a little basket or "sporta" of her tracts (and very insulting ones they were, as the *Morning Chronicle* has shown) and proceeded to one of the villages inhabited solely by Catholics. Here she commenced distributing them, and she took care on each occasion to intimate that she would wish that they should find their way to the Priest of the village. They did find their way, and the result was an intimation to her in turn from some quarter or other that she was violating the law and exposing herself to punishments. This, it appears, was very encouraging intelligence, for she repeated her conduct on another day, and had the gratification to receive on this occasion a further intimation that the authorities had their eyes upon her, and that it would be better for her to betake herself elsewhere. Due time was allowed her to take the hint, but she had no notion of taking it. At length a couple of officers placed themselves at the door of the Protestant church on a Sunday, in company with some of the persons to whom she had given the tracts, in order that, after service, they might identify her as she went out; but, *ex proposito*, no identification or arrest took place; and it was thought; after this unmistakable manifestation of the law, that she would have the prudence to retire from Tuscany, and give no further trouble. Some well-meaning persons, who deemed her conduct at first merely the rash act of a fanatic, advised herself and her friends to take a carriage and go beyond the frontiers to Modena, which she might do in a drive of three or four hours, or repair to Leghorn, where she might place herself under the protection of the British consul. But the lady knew better than all this. She did not feel disconcerted in the least.—Neither did her mother nor her sister, nor the other members of her party. The time marked out in their minds for taking alarm had not come yet; but when it would come, "just leave it to them for a manifestation."

Well, in Tuscany, I am sorry to say, that the authorities are not enlightened enough to allow their

noses to be pulled by a young woman without taking any notice of it, and since she would provoke them they would certainly put the law in force. They do all these things in Italy with great pomp and form, and one fine evening a carriage drove up to Miss Cunnigham's door with two imposing looking policemen upon it heavily clad in armour, for the purpose of guarding her to the penitentiary, which was a considerable way off. The Martyrs of old used to welcome the hurdle on which they were to be dragged to the stake, and Miss Margaret welcomed her cushions. Sisara's mother never looked out of her window with more longing anxiety for the chariot of her son than she did for this government carriage, and, as my informant tells me, who was present at the affecting scene, she stepped into it with all the dignified resignation of Mary Queen of Scots ascending the scaffold. Now was the time for hysterics and hartshorn. One party of her friends immediately waited on the Grand Duke, who was then at Lucca, and protested against this outrage on a lady and a British subject, another hired carriages, and drove off in the middle of the night to keep vigils with the martyr in her dungeon. Her mother would have fled, but took so ill in a hotel in Lucca, that she would surely die and would not live; and the sister, in company with a Mr. Gordon escaped to Leghorn, where Mr. Gordon places himself under the protection of Mr. M'Bean, the British Consul, while the lady fled to an English ship of war that was lying in the harbor, and insisted on being received into it, much to the annoyance of the captain, who had not sufficient accommodation aboard for his own wife and daughter; and at this stage of the proceedings the news reached Exeter Hall that the "miscreant of Tuscany" (*sic*) was again in arms against the saints.

Of course you have heard the true account about the dungeon, and how the whole affair ended; that the dungeon was a sweet little parlor, provided with every comfort; that the martyr was allowed the society of all her friends, and the use of all the delicacies they could bestow upon her; and that ultimately, when the authorities would gladly be rid of her, she would not leave them till they actually compelled her by gentle force. By this piquette Miss Cunnigham has recommended herself to the affectionate attention of all the devout young gentlemen of Great Britain. She will likely get united in the holy bonds of matrimony with some lawyer, or doctor, or probably a Parson, and this lawyer or doctor, or more probably the Parson, will drive a good business and thrive in the world under the patronage of Eardley, Shaftesbury, and Company; and if they will live happy, I hope we may live happier; and other fathers and mothers in England and Scotland will henceforth send their daughters to Tuscany to learn to make impressions and create sensations, just as some now send them to Paris to learn the millinery, or to Rome for the fine arts, and Tuscany will become a great country. But what will the world think of England, imperial England, that allowed herself, in the person of Lord Clarendon, to be dragged through the dirt of this filthy little puddle at the heels of Peg Cunnigham?

IRISH INTELLIGENCE.

THE CATHOLIC UNIVERSITY.—The *Tablet* states on authority that the inauguration of this institution will take place long before next autumn, "in fact, the early portion of the year 1854," is fixed for the ceremony.

The Right Rev. Dr. Keane, Bishop of Ross, has left for Rome with the statutes of the Munster Provincial Synod at Thurles, for ratification by the Pope.

CATHOLIC CONVENTS.—LIBERALITY OF LORD LISTOWEL.—Mr. Maurice O'Connor, of Rushy Park, Ballylongford, in a letter to the *Munster News*, states that the Earl of Listowel, during his recent visit to his estates—visited the Listowel Presentation Convent in company with his respected agent, Major Home, and having satisfied himself, from a personal inspection of the schools attached to it, of the incalculable public benefit of such an establishment, he, in the handsomest manner, gave a contribution of £50 towards the completion of an additional schoolroom now in progress of erection there, and for which funds were greatly needed.

The bigots of Belfast are indignant at the notion of a convent being established in their vicinity.

In the course of his lectures at Cork, the Rev. Dr. O'Brien stated that, on a recent occasion while returning from the Sanctuary of the Carmelite Church, in Angier-street, Dublin, a lady presented him with a paper, simply adding, "pray for me." On arriving in the Sacristy, the Reverend Gentleman found an enclosure of Fifty Pounds, towards the funds for sending Priests to the Emigrants. He who "sees in secret" will reward this noble charity.

THE VERY REV. BERNARD O'NEILL.—With very sincere regret it becomes our duty to announce the death, last week, at the Augustinian convent, Brunswick-street, Cork, of this excellent and respected clergyman. Mr. O'Neill was for thirty-four years a member of the Augustinian order, of which he had been Prior for several years before his demise, and for twenty-one years officiated in Cork.—*Nation*.

The Hon. Richard Gilbert Talbot, of Ballinelen, is appointed deputy-lieutenant of the county Dublin, in place of the late Lord Cloncurry.

A company for spinning, bleaching, and manufacturing flax is about being established in Cork.

THE GREAT EXHIBITION BUILDING.—We have reason to believe that Mr. Dargan, in compliance with innumerable requests, purposes to convert it into a winter promenade, with military bands occasionally performing in it, and that a very moderate charge will be made for admission during the period it will continue open.—*Nation*.

The regular operative sawyers of Dublin have contributed £10 towards the Dargan Institute.

UNIVERSITY INTELLIGENCE.—For the encouragement of the study of the Irish language the Board of Trinity College have placed the sum of £20 at the disposal of the Professor of Irish, to be given in premiums to such students as shall distinguish themselves in the Irish language. They have also granted one sizarship, annually for the same purpose.

THE COTTON TRADE IN BELFAST.—The Belfast papers state that almost all the mill-owners of the town and neighborhood have agreed to work "short time," commencing on the 28th inst., and the following notice has been put up in their several mills:—"We hereby give notice that we shall work three quarter time, or forty-five hours per week, until further notice, commencing on Monday, the 28th day of the present month." The determination is almost unanimous, as only two firms, out of thirty one, in Belfast and its suburbs, have hitherto withheld their signatures. It may be added, that those signing comprise three fourths of the entire Irish trade, or about 375,000 spindles, and five sixths of the entire spindles in Belfast and a circle of ten miles round. It is greatly to be regretted that the state of the trade requires that this course should be taken; but the extensive concurrence of opinion may be regarded as the best proof that it was felt to be necessary thus to limit production for a time; we trust only for a short time.

COMMERCIAL SUMMARY.—From the provinces we have cheering accounts of the advanced state of preparation for putting down seed, for which purposes the ground has been well prepared by the late fine frosty weather. We are delighted to perceive by a report in the *Cork Examiner* of Wednesday, that a move is being made by some of the influential men in the county Cork, headed by Mr. E. B. Roche, M.P., to complete the good work already successfully commenced in the growth and preparation of flax in the South of Ireland. Flax has been grown there with great success already, and there is no reason why it may not be spun, bleached, and woven also. Notwithstanding the fears that existed that the supply of potatoes would fall far short of the demand, we have great hopes that the quantity in hand will amply meet the necessities of the market.—*Nation*.

The endeavor of the principal landowners and stock masters of the county Meath to establish a half yearly fair at Navan, under the style of the Great Leinster Fair, has met with a success that its well wishers did not anticipate. The fair this week was largely attended by all classes of stock, save those of which there were so few at Mullingar, the high priced horses and fat cattle, met with a demand fully equal to the supply.

ELECTORS IN IRELAND.—From a return to Parliament it appears that the number of electors on the register of 1852-3, in Ireland, was 179,488, of which 149,852 were in counties, and in cities and boroughs, 29,634.

Mr. Henry Herbert, M.P., has been appointed to the Lieutenancy of the county Kerry, vacant by the demise of the Earl of Kenmare.—*Nation*.

The Duke of Bedford has become an Irish landlord. He has purchased a part of Mr. Kirwan's property in Galway for £40,000. The total sum realised by the estate was £88,850, equal to seventeen and a-half years' purchase. It is said that a few days before the sale took place, a sum of £107,000 was offered for this estate on the part of the Duke of Bedford.

The magistrates of Tyrone have applied for reduction of the constabulary force in that county.

The greatest difficulty is now experienced in procuring men to enter the Constabulary, in lieu of those who resigned for the purpose of emigrating. In a circuit of six miles round Tuam, two young men only could be found who were eligible. Such is the state to which scanty pay and extensive emigration have reduced a force, to obtain a situation in the ranks of which, formerly, interest and solicitation were absolutely indispensable.—*Galway Vindicator*.

The ratepayers of Corofin union are in a very enviable position this half year, no rates being required except in one electoral division, to meet the requirements of which a rate of 8d. in the pound has been struck. The workhouse has a very lonely aspect, so few paupers remaining in the house, and they only infirm, sick and children.

James E. O'Donohoe, one of the 48 men, left Ireland, on Tuesday, by the Hermann Roosen to join his brother in New York, taking with him the wife and daughter (a most interesting child of some twelve years old) of the latter.

Mrs. Meagher's return from New York with her father-in-law has excited much gossip in Waterford.—There is, we hope, no truth in the report that she found her exiled husband betrothed to another. The fact of her speedy return from New York is ill-health, the climate not agreeing with her constitution.—*Limerick Chronicle*.

We (*Banner of Ulster*) have heard some strange tales relative to certain proceedings set on foot in Lisburn during the present week. It appears that those of the electors who voted for the independent candidate at the recent election, and who hold property at will under the Marquis of Hertford, have been noticed to pay greatly increased rents; and this, too, though some of them had expended large sums in improvements, on the faith of that tenant-right which was once the boast of Lord Hertford's agent.

THE LATE FLOODS.—The total damage which the Killarney Railway has suffered by the flood will not exceed £300. In Cork county the destruction of bridges is exceedingly great, and the amount of injury is not yet officially made known. It is believed that £20,000 will not repair the damage.

We read in the *Nation* of the 26th inst., that Garret Farrell, the notorious Ribbon informer, died, a few days ago, in the Mountjoy prison.

The house and landed property of Wm. Burke Kirwan, the convict, was this week sold for £4,505, which goes to the crown.

The paupers in Gort union workhouse have decreased within the last four years from 3,500 to 658.

The total number of persons charged with crime in 1852 were, in England 27,510; and in Ireland 17,678. The numbers charged in 1845, were, respectively, 30,349 and 38,522, showing a wonderful improvement in Irish criminal reform compared with that of England.

The Grand Orange Lodge of Ireland assembled in Dublin last week. The attendance is said to have been large. The Earl of Enniskillen presided. His lordship was assisted by Lord Duncannon. An address, applicable to the circumstances of the Protestants of the empire, was adopted.

MELANCHOLY REVERSE OF FORTUNE.—Limerick house, the family mansion of the Earls of Limerick, has been purchased by Messrs. J. N. Russell and Sons, and is to be converted into counting house and offices for their extensive and various concerns in this city.

TRANQUILITY AND EXTRA POLICE.—For some months past there have been occasional meetings in some of the counties, with the object of applying to the government for the removal of what is termed the extraordinary police force, whose services are rendered wholly unnecessary in consequence of the peaceable condition of the country, and the continued diminution of crime. Not long since the magistrates of Kilkenny held a meeting on the subject, which led to a communication from the government that the extra police force would be removed. Last week a similar meeting took place in the county of Cork, where, it appears, the charge for extraordinary police amounts to £6,000 per annum. Nothing could have been more complete than the case established by the promoters of the movement, and yet, strange to say, the proposal for dispensing with the extraordinary police force was stoutly opposed by some of the magistrates in attendance. Mr. Duncombe, who brought forward a resolution for reduction, declared that the county of Cork is now in a state of profound tranquility, enjoying freedom from crime such as had not been known for a number of years; and he proved the accuracy of this statement by figures from official returns—On the 31st of February, 1849, 1,705 persons were in confinement for offences. At the date of the meeting there were but 373. In 1849, the committals amounted to 6,823; in 1851, 5,914; in 1852, 5,065; in this year, to the 3rd of November, 3,217. And, while the numbers thus diminished, the character of the crimes were comparatively light. Surely, £6,000 a year for extra protection, in such circumstances, is a wanton waste of money. The result was that a considerable majority of the magistrates assembled voted for the resolution.—*Evening Post*.

SANITARY STATE OF DUBLIN.—We are glad to learn that endeavors are now made on a large scale to improve the sanitary state of Dublin. A society is about being formed for this purpose. Their first object will be an attempt to raise a fund sufficient to enable them to purchase ground and a house in the Liberties of Dublin, and to erect a square or streets of model dwellings, having regard to the comfort and necessities of the inhabitants. Should their plans succeed—as they have ample ground to hope—it is also their intention to provide schools, libraries, and reading-rooms, a dispensary, medical superintendence, &c. No doubt the amount of funds required for such an undertaking will be a great difficulty, requiring a large extent of co-operation, and clear evidence of the practicality of the project. We understand that a committee is in course of formation. Looking on this as a laudable endeavor to improve the condition of the working classes, we heartily wish it every success.—*Evening Post*.

THE ARMS ACT.—By a proclamation received in town to-day, says the *Galway Packet*, all the districts in the county of Galway in which the keeping of arms was prohibited under the arms act, are now relieved from the restrictions hitherto imposed. Every man who pleases can now keep and carry arms, without the permission of government officials. His Excellency the Lord Lieutenant, in council on Monday, issued a proclamation revoking those of January and July 1848, which apply the provisions of the crime and outrage act to certain parishes in the baronies of Longford and Leitrim, county of Galway, and also the proclamation of March, 1851, affecting part of the parish of Garraby, barony of Iveagh, county Down.—*Nation*.

PRACTICAL RESULTS OF A CHURCH BY LAW ESTABLISHED.—The system of rent charges in Ireland has recently attracted much attention from the landowners of Ireland. To abate the high rates charged on the lands from the compositions entered into from 1823 to 1832 is attended with much legal difficulty, as the clergy pertinaciously adhere to their legal claim. Landholders must be very special in their proceedings. One very striking instance has been reported to us. The parish of Ballybracken, or Kilbracken, in the diocese of Kildare, being under composition, estimated at 36s. 8d. per barrel of wheat, steps are being taken to appeal for an abatement. It will be actually necessary to appeal to the Queen's Bench to enable the landlords to obtain a hearing in the quarter sessions court. Notices should be posted on some place of public worship in the parish. Now, it so happens, that there is not any place of public worship within the parish of Ballybracken. The tithes are collected certainly, but there is neither a Protestant church, a Catholic chapel or a Dissenters' meeting-house through the length and breadth of the parish!! So much for the useful appropriation of tithes for the support and promotion of religious worship in Ireland. It is possible this is not a singular case.

THE GREAT TRACT CASE.—The memorable case of O'Brennan and Smith has at length found a resting place in the Court of Queen's Bench. On Friday the whole affair was ripped up by Mr. Whiteside, Q.C., who on the part of the tract distributor, moved for a conditional order, directing to Mr. Hugh O'Callaghan a police magistrate, to lodge in court certain orders made by him, obliging the applicant to enter into a certain recognizance, the recognizance itself, and any information or affidavit upon which the decision was founded. The learned gentleman concluded by reading two affidavits in support of the motion, and the Court granted the conditional order. It is now more than ever probable that the next Parliamentary session will be enlivened by some smart discussions on the merits of Dublin police justice as it affects the privileges of handbill distributors in general. There is a clear opening in perspective for a great senatorial display.

The driver, O'Brien, of the Eagle hotel omnibus, at Westport, was killed on Wednesday night by the upset of the vehicle near Colbooney, when full of the shipwrecked passengers of the California packet, to Sligo.

The town of Carrickfergus was the scene of excitement on the evening of Monday, owing to a fascinating young heiress, not yet sixteen, who left home without her waiting maid, and not returning her fond mother became uneasy, and alleged "her darling only daughter was kidnapped." A search was made in all directions, and it was discovered that she had made her escape to Belfast, in a close carriage, with her Lothario, a policeman.

A large portion of the potato crop in the neighborhood of Tubbercurry is now dug, with which the farmers generally feel well pleased. It is considered the return will not be inferior to last year's. Butter and oats advanced on last market—the former about 3s per firkin, and the latter 1s per sack. Potatoes remain stationary, at about 2s 8d per cwt. Store pigs still continue dull.—*Sligo Chronicle*.

INCUMBERED ESTATES COURT.—That little court in Henrietta-street was an extraordinary political phenomenon for Ireland. Its stern, calm, decisive mode of business always exhilarated us. It would have done credit to the leaders of a Revolution, or the colonisers of a new State. It startled all of us who were accustomed to the innumerable intricacies, the absurd fictions, and the multitudinous delays of the English law. Many a bitter thought it must have cost to the insolent aristocracy, to look round on its simple seats and unadorned bench, all plain as a Methodist tabernacle, or an auctioneer's sale-room (which it was)—to see a quiet young English barrister, who would not even condescend to wear a wig on the occasion, take his place over them—and then, rent rolls crumbling, old feudal tenures splitting in lots like an Illinois prairie; and some stately ancestral castle, like Lough-cooter, being converted into a Catholic Convent, or the rich demesne of a Tipperary aristocrat broken up among half a dozen of industrious farmers and shopkeepers. Perhaps you felt a momentary pity of looking at the grim, sad, swarthy face of the Tipperary aristocrat himself—that sallow, incorrigible visage which bespeaks the true Cromwellian. But it only cost you a moment to fancy or remember that his original ancestors had got these identical acres under Petty's Survey, through a far crueler process than the present—and to think what his race had been in Ireland ever since—that his great grandfather had been a Priest-hunter in the Penal Days—his grandfather a Yeoman Captain in '98, and a Unionist afterwards—that his father had driven all the tenants who voted for Emancipation, and he himself swept half the balance into the workhouse, before succumbing to the inevitable, inexorable hammer—and then as it fell there was little flesh in your hearts for him. There is an old specimen of that decaying race in the South of Ireland, whose glorious patrimony has been chopped up until the castle of it stands like the bare bone in a joint of meat, with a few morsels of demesne sticking to it.—He lives on—hapless old gentleman!—under the delusion that the Incumbered Estates Court is an entirely unconstitutional tribunal; that some day or another, there will be a British Ministry of the true old Orange and Blue politics, that have vanished from every place but the rump of the old Irish landlords—and then that all the sales will be immediately reversed, and the estates restored to their original owners. In which harmless hallucination we hope the old gentleman may abide until he is gathered to his fathers.—*Nation*

FRESH DISTURBANCES.—The profound tranquility so long distinguishing the rural districts of Ireland has been suddenly disturbed by three mysterious outrages committed in Louth, Longford, and Armagh; and the enemies of the people are busily proclaiming that the terrors of Ribbonism are about to be renewed. There is something singularly suspicious in the character of each of these incidents, however. Mr. Ross, of Bladensburg, in the county Louth, for example, received "a threatening notice of an alarming character" a few days ago. The document came through the post-office. Mr. Ross was in Dublin, and it was forwarded with other letters, to his city residence. It is evident, at all events, that Mr. Ross's enemy is no very intimate neighbor when he betrays such remarkable ignorance of his victim's movements. This is outrage the first. The second affair took place in the county Waterford, where one Mr. Hearn, of Drummond Park, was shot at while driving up his own avenue. "No cause can be assigned for the occurrence" avers the report, "as Mr. Hearn is decidedly a favorite among the people." The third outrage took place in Armagh. The Rev. Mr. Graham, of Meigh, while sleeping before his kitchen fire, at two o'clock in the morning (a singular hour for a clergyman to be so employed)—was fired at by a party of men through the window. In this instance also the assassination can be attributed to no reasonable cause, and the perpetrators remain undiscovered.—*Nation*

The *Galway Vindicator* pretty plainly hints its suspicions as to the source from whence these fresh attacks proceed. We doubt not that its suspicions are well founded:—"It has always been the interest of certain parties that Ireland should be disturbed and it was disturbed accordingly. It was necessary that the character of the people should be maligned to the English Government, and it was maligned accordingly. Keeping hold of the ear of the Castle was a game played by Irish squireens, Orange magistrates, and over-zealous clerics of the Establishment. We all remember the story of the Protestant rector who fired into his own windows at midnight, and sent up to the Chief Secretary, next morning, an account of the "dreadful outrage," or "attempt at assassination," which he had so neatly managed, himself being the shooter, the shotee, and the penny-a-liner. It looks a little suspicious that, immediately after the Irish papers had published certain statistics which demonstrated the peaceable state of the country, two attempts at assassination should be the startling commentary on the fact. The accounts of both these events coincide with the words "no reason can be assigned." &c. Now, men do not commit murder for mere fun even in Ireland. In the good old times, Pat met somebody at a fair, and "for love knocked him down." Even that was a motive. But when we are told that an attempt was made on the life of a man, where there was neither love, nor hate, nor interest, nor plunder, mixed up with the matter, we will be candid enough to say that we don't believe a syllable of it. The story of the Rev. Richard Graham, curate of Meigh, being shot at, is told in the *Newry Telegraph*. This clergyman goes into his kitchen about two o'clock in the morning, sits himself by the fire, and goes on to take a quiet snooze, when his slumbers are broken by a "strong smell of gunpowder," and the sensation of "something passing through his hat." The sleeping inmates of the kitchen were around him, and the police barrack about half a mile distant. Now, why did the curate of Meigh, instead of betaking himself to his legitimate place of rest, make a snoring target of himself in his kitchen at two o'clock in the morning, exactly opposite the aperture in the window through which only a shot could be fired? "It is extremely difficult," says the reporter, "to assign any sensible reason for this assassin outrage, except" &c. It is indeed, difficult to assign a reason; but it would be a far greater difficulty to make any one swallow such a cock and a bull story.

THE EXPOS.—Harvest operations being completed, the "rush from Ireland" has set in with renewed vigor. The *Limerick Reporter* of Nov. 22, says:—"The cry is still, they go. Nothing can arrest their progress. Fate drives them onward, and they are determined to obey its impulses, heedless of unheard-of catastrophes at sea—of sickness—of dangers such as are unparalleled in history—of love of country

which has well-nigh been extinguished—of every one tie of affection which should keep people in the land of their birth. It was exceedingly painful to witness this morning, before 6 o'clock, crowds at the Limerick terminus; these crowds, composed of emigrants and their friends, parting, never perhaps to meet more—no less than 47 of the number bound for Melbourne, in Australia, the others for America; all of a comfortable class, which, under other circumstances, might do well at home, but which now flies from home as if it never possessed an attraction for them. A hale countryman joined the train at Boher station, and, being asked where he was going, replied, with the greatest possible indifference and nonchalance, "Only over to New York." This may afford some idea of the callousness with which the separation from Ireland is regarded by the great majority of emigrants. At the junction there was a great augmentation to the numbers, and as the train passed Dumdrum, Gould's Cross and Thurles, there were additional emigrants booked for Australia or America. Efforts are making in several districts to keep the people at home; but until landlords learn wisdom it is vain to expect they will not leave Ireland, no matter what the horrors they must face in doing so. Among those who went this morning was Mr. Fitzgibbon, late master of the Boherbuoy auxiliary workhouse."

A large vessel full of laborers for the works on the Panama Railways has just left Cork for the Isthmus. The applications from the Cork "navigators," it appears, were too numerous to be accommodated by the captain.

NEW LANDLORDS OF IRELAND.—Mr. Locke has published a pamphlet, containing the Records of the "Incumbered Estates Court," from which we glean the following statistics:—

"The number of estates sold, are 1,031, producing the sum of £10,429,593, 5s. 1d.: the number of purchasers being 4,213 of whom:—

1,759	were for £1,000 and under.
623	" 1,000 to £2,000.
868	" 2,000 to 5,000.
463	" 5,000 to 10,000.
134	" 20,000 and upwards.

The number of Scotch and English purchasers were 181, of whom:—

25	purchased in Leinster	43,454 acres.
15	" Ulster	51,865 "
71	" Munster	68,862 "
46	" Connaught	332,723 "

Total acreage 496,935, and the purchase money £1,779,608. Of this class:—

31	purchased at £1,000 and under
33	" 1,000 to £2,000.
45	" 2,000 to 5,000.
30	" 5,000 to 10,000.
17	" 10,000 to 20,000.
20	" 20,000 and upwards.

As to condition of life—79 were gentry, including 8 titled persons; 62 manufacturers and merchants, 7 insurance and land companies, and 33 farmers. The number of English and Scotch settlers and proprietors bears only a small proportion to the whole, being less than five per cent. in number, and 16 per cent. in value. The largest number of investment come from the London district, the purchasers being 73, and the purchase money being close upon a million sterling, or more than one-half of the entire English and Scotch investments.—*Scotch paper*.

ENCOURAGEMENT OF SMALL TENANCIES.—The *Belfast Mercury* has some remarks tending to show that the present favorable position of the agricultural interest completely falsifies all the gloomy prognostics which were so liberally indulged in and so sedulously paraded by those who thought so lightly of the qualities of Irishmen as to profess to believe they could not make way without the aid of sliding scales and differential duties. In order to fortify this view, the *Belfast paper* proceeds to say:—"Landowners are freely disposing of their lands to small capitalists, so satisfied have they become of the stability of small tenancies. In the interim which we have been considering, if many a tenacious holder has been heedlessly expelled from the position which he may for a time have encumbered, but which his ancestors may have held with benefit to the State, and with something of advantage to those attached to him by a closer relationship, the issue may have eventuated in more substantial success being conferred upon the emigrant out-cast in the more congenial fields of a new country, while those remaining are sure to participate in good from the vacuum created, and from the stimulus to their energy by the tidings of prosperity from the efforts of a quickened spirit of enterprise, directed to noble ends, in a new scene of labor. The result of this settled order of things could not fail of being productive of highly favorable results, although preceded by much hardship and inconvenience at the outset. Agricultural industry is rapidly finding out new sources of prosperity in which to exercise the more practised skill to which an inquiring spirit and a more firm courage have given greater precision and a surer aim. The products of the farm are annually becoming more varied."

FREEDOM OF ELECTION IN THE NORTH.—The Rev. Patrick Quinn, P.P., Ardrea and Desertlyn, having been in receipt of a small annuity from the Drapers Company of London, for acting with clergymen of other denominations, as one of the governors of the schools and dispensaries on their Irish estate, the stipend (10 guineas per annum) was withdrawn in March last, and to the reverend gentleman's appeals to ascertain the motives of its withdrawal, the Court refused to give any explanation. The Rev. Mr. Quinn in consequence, has addressed the Livery (that is, the constituency) of the Drapers' Company, in which he says:—"And it is now my duty to let you know that their (the Court's) proceedings in this matter are ascribed to political and electioneering motives. At the election of last year for the county of Londonderry I had the misfortune—if I may so term it—to differ in my estimate of the several candidates from your Irish agents, Rowley Miller, Esq., and his son, who are very well known in this country as determined political partisans. For, while I supported the Liberal and tenant right candidate, Mr. Greer, they backed the sitting members with extraordinary zeal."

GREAT BRITAIN.

The Diocesan Synod of Southwark took place on Thursday the 17th ult., at the Cathedral, under the Presidency of the Rt. Rev. the Bishop of the Diocese. The Synod of the Diocese of Beverly was to take place on the Feast of St. Lucy, December 13.

We have been informed, says the *Warwick Advertiser*, that the Hon. Miss Camoys, daughter of Lord Camoys, took the veil at the Benedictine Priory at Princethorpe on Tuesday last. The ceremony was presided over by the Right Rev. Dr. Ullathorne, who was assisted by a number of Priests.

The *Morning Chronicle* and *Herald* mention a report that his Eminence the Cardinal Archbishop will probably not return to this country, which has no doubt excited the apprehensions of many of our readers. But we are happy to be able to assure them that it is entirely untrue, though we believe his Eminence is not expected to return before Christmas.—*Cath. Standard*.

The *Civil Service Gazette* has been given to understand that it is in contemplation to raise the Earl of Elgin, Governor General of Canada, another step in the Peerage, and to appoint him as the successor of Lord Dalhousie in the government of our Indian provinces.

THE WAGES MOVEMENT.—The colliers' strike at Wigan, seems to be at an end. On Wednesday last about 1000 persons returned to work on Lord Balcarras' pits, and upwards of 1500 persons have commenced operations in the Haigh colliery. Instead of an adjustment between the mill hands and their employers being near at hand, the number thrown out of work is considerably increased, and it is likely that a general closing of all the mills will take place before any settlement of disputes is arrived at. Fifteen firms at Bury have closed their mills, there having been a partial strike, and the workers having subscribed to support the idle men elsewhere. It is reported that the Manchester and Salford manufacturers have determined to reduce wages; leaving them, however, 5 per cent in weaving, and 10 per cent in spinning above the rates paid at the end of 1852.

THE STRIKES IN THE NORTH.—The leaders of the working classes in the north district are by no means discouraged, and now we are to have a labor parliament. Manchester, the capital of the manufacturing towns, is of course to be the seat of the new government. The leaders in starting it acknowledged the futility of all efforts by isolated bodies of working men to maintain what they consider a just standard of wages, and "the emancipation of labor from capital," and, therefore, they have set on foot, at Manchester, a movement to bring about a national organization of the working classes, to be guided by one directing body, whose object shall be to centralise and confederate their strength. It is to be composed of delegates elected at public meetings in the various towns. A committee of twelve working men, with power to add to their number, was appointed to carry out the resolutions.

The correspondent of the *Times*, in describing the strike of the Preston weavers, declares that the ignorance of the mass of the people in that manufacturing district is incredible. A man who could write was a "nine days' wonder; even overseers in charge of seventy looms were found who could not write their names. One anecdote is interesting as illustrative of the working of Sabbatarian piety. The correspondent found several who could read but not write. They had been taught reading in the Sunday School, but not writing, as that would be a violation of the Sabbath.

The wheat trade has since our last maintained a decidedly firmer tone, but buyers have continued to act with more than ordinary caution, hence it has not been easy to establish any advance upon previous prices. The reports in regard to the yield of wheat from the straw become more and more unfavorable, in proportion as thrashing is proceeded with, and an opinion is fast gaining ground that the deficiency will prove even more serious than estimated at harvest time. Prices of wheat are now nearly as high as they were previous to the decline which took place in the early part of the month, and present appearances indicate a further rise.—*Spectator*, Nov. 24.

ANOTHER ARCTIC SEARCH.—It was agreed, at the meeting of the members of the Geographical Society on Monday night, that the Chairman, Sir Roderick Murchison, should solicit the Admiralty to send out another expedition to the Arctic regions in the summer of 1854. The new Arctic expedition is intended to proceed in quite a contrary direction to any of those previously sent out from this country in search of Sir John Franklin and the officers and crews of the *Erebus* and *Terror* discovery ships, now upwards of eight years absent from England.—*Id.*

THE OLD AND NEW CRYSTAL PALACE.—The late Great Exhibition building contained an area of nearly 800,000 square feet; the New Crystal palace will contain about one-fourth more, or nearly 1,000,000 square feet.

An interview took place last week between Lord Clarendon and certain eminent English merchants engaged in the Russian trade, whose object was to gain from his lordship the expression of some decided opinion as to the danger of this trade being interrupted by possible political changes. It was represented to his lordship that English merchants are in the habit, at this period of the year, of making heavy contracts in St. Petersburg for Russian produce, such as hemp, tallow, &c., deliverable next season, upon which goods very heavy advances, amounting some times to the entire contract, are made to the Russian dealers. The reply of Lord Clarendon was to the effect that, whilst her Majesty's government are using their utmost exertions to avert war, caution in relation to these transactions is nevertheless advisable; and a hint was given that it would be as well for the Russian merchants to avoid risking their money under present circumstances.

THE MARCH OF MATRIMONY.—Ten young couples are on the books of Gateshead Union for marriage, their respective ages being 23 and 20, 20 and 22, 20 and 19, 25 and 27, 30 and 25, 30 and 21, and 21 and 19, 22 and 20, and 19, and 24 and 25. So great, indeed, is the demand in Gateshead for wives, that a young widow who lost her husband by the epidemic in September, was nominated on Sunday in our parochial church, as the bride elect of a young bachelor! There is a line in Hamlet which will rise to the reader's mind; but before he quotes it, let him listen to the recital of another domestic romance, the remembrance of which has been revived by the occurrence of Sunday. There was once a coalmine explosion on the Tyne, and many lives were sacrificed. The bodies of the dead could not be recovered until some weeks had passed away; and the corpse of one married man, when it was carried home, found the widow lying by the side of another husband! She had wedded her new spouse before burying his predecessor. Shakspeare "exhausted worlds, and then imagined none;" but he never dreamt of "the marriage baked meats coldly furnish forth the burial tables!" Real life is more than a match for fiction.—*Gateshead Observer*.

"SCOTCH GRIEVANCES."—The *Commonwealth* a Scotch paper, sums up the demands of the Scotch national party.—Scotland wants a local legislation, and so does Ireland. We want our local wants attended to; and who are so likely to understand them, and to legislate wisely on all local subjects, as men belonging to the country, living in it, and whose entire interests are bound up in its prosperity? What interest, what knowledge, have the members for Bucks, or Herts, or Beds, concerning these measures which so intimately affects our local welfare? And why swell the already enormous population of "The Wen," as Cobbet used to call London, by sending thither all our legislative business, down to the measures for the making of roads, canals, and gas works? Surely we can at least do that kind of business for ourselves!

Thursday, the 15th of December, has been fixed for the proposed demonstration in Glasgow in favor of the National Association for the vindication of Scottish Rights. The City Hall been engaged for the occasion, and the Earl of Eglinton, the president of the association, is expected to take the chair.

Although Glasgow has been free from cholera and typhus fever during the present year, the mortality in that city has hitherto been higher than it was in 1848-9, when the cholera was most fatal. As the working classes are well employed and earning good wages, it is difficult to account for the high rate of mortality. Had the rise of a 1d "on the gill of whisky," recently announced, taken place a year ago, there might have been a more satisfactory return as to the mortality of Glasgow.—*Spectator*.

Two dogs have been attacked with cholera at Habburn, Northumberland; both died.

A DOCKYARD DISCOVERY.—Not very long ago a person, well known for his large and accurate knowledge of the sources of English history, found himself by accident in one of our great dockyards. In one part of the yard he noticed some preparations for a bonfire, and, with the instinct of an antiquary when old papers are in peril, he ran off to the scene. "What are these bundles?" he inquired of the ready minister of destruction. "Nothing but rubbish," said the man.—The very tie of the parcels told the antiquary that they were letters, and of old date. "Where do they come from?" he asks. "Oh, they have been lying here no one knows how long; we want the room, and we are going to burn them out of our way." The antiquary took up a bundle of the doomed papers, opened the first letter, and found that it was the original despatch announcing to the Government, with all its details, one of the most important events in the reign of Charles II. Commanding the dockyard men not to set fire to the pile until superior orders should arrive, the antiquary posted to London, repaired to the Admiralty, stated the fact, and saved the papers.—When carefully examined, they proved to be as interesting a series of State documents as any in our national archives.—*Athenaeum*.

ECCLESIASTICAL DEFAULTERS.—An information has been filed by the Attorney-General against the Archbishop of York, in his character as visitor to a charity at Hemsforth, in Yorkshire. On Wednesday, the Solicitor-General appeared before the Master of the Rolls to support the information. It appears that in 1548, Archbishop Holgate, founded a free grammar school at Hemsforth, and endowed it with lands and an advowson. For a long period the objects of the founder were overlooked, and the funds of the charity were so grossly misapplied, that the office of master was a sinecure. Some improvement took place in 1801; but the charity has never been fully carried out. The Solicitor-General asked the court to direct a scheme and an inquiry to be made as to the present state of the funds; and prayed that the advowson might be sold and the proceeds invested for the benefit of the charity. Hitherto the master, the Rev. Mr. Graham, has not resided at Hemsforth, but at Fearn, two miles off; and it was prayed that Mr. Graham should not continue to be schoolmaster unless he resided at Hemsforth. The master of the Rolls decided that there should be an inquiry, and a new scheme for the regulation of the charity.

Anglican respect for Episcopal superiors is strikingly exemplified in the *Chronicle* of last Thursday, in which their "Archbishops who put forth the recent document on the Galat case are described as "these four men!" The *Chronicle* disapproves of the "sentence of deprivation" on Dr. Ives, and inquires if his Priesthood is still recognised, as he is only deposed from the office of Bishop, not a very important inquiry, since Dr. Ives himself disclaims both the one and the other, and begs to be regarded as a mere layman.

RELIGION IN THE MARKET PLACE.—The Established Church is a beautiful illustration of the commercial genius of John Bull. Read the following advertisement, taken at random from several such which we find in the last number of the *Times*:—"Advowson with next presentation.—Mr. Robins is instructed to treat for the sale by private contract of an advowson with next presentation to a most desirable living on the south-west coast of England, with charming residence, pleasure-grounds, and gardens, extending to eighteen acres, yielding a clear income of £600 a year, after deducting a liberal sum for the duty and all other charges. The age of present Incumbent forty-six. Full particulars may be obtained by a personal interview with Mr. Robins, at his office, in Covent Garden." There is food for reflection—the ministry of religion, the cure of immortal souls, put up to auction, like a grazing farm, or a herd of fat cattle.—*Ulsterman*.

A candidate for Portsmouth Town Council, solicited the vote of the burghers; it was refused because the candidate was "going in opposition to the Almighty"—"God is about to visit us with judgment; he is going to visit us with the cholera; and you set yourself up to prevent God from executing that judgment, by endeavoring to introduce the Health of Towns Act."

THE RETORT CURTAIN.—There is a little story current here that may amuse our Dublin readers. On Saturday last, as Mr. Patrick C—t—e, one of our city celebrities, stopped in D'Olier Street to purchase the *Nation* from a news-vender, Mr. O'F— stepped forth from his income tax office, and exclaimed, "Why, Pat, I am astonished to see you buy that inflammatory paper." "Well, now, Ned, that's strange enough. If I buy the *Nation*, didn't you sell the nation?" A palpable hit this, and Patrick Ned felt it, for he beat a rapid retreat back to his office, there, in all probability, to overhaul patriot Patrick's schedule.—*Correspondent of the Morning Herald*.

REMITTANCES TO ENGLAND, IRELAND, SCOTLAND AND WALES.

DRAFTS from £1 upwards, payable at sight, free of charge, at the Bank of Ireland, Dublin, and all its branches; Messrs. Glyn, Mills & Co., Bankers, Lombard-street, London; the National Bank of Scotland, Glasgow; Messrs. Bowman, Grinnell & Co., Liverpool.

HENRY CHAPMAN & Co., St. Sacrament Street.

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

PUBLISHED EVERY FRIDAY AFTERNOON,

At the Office, No. 4, Place d'Armes.

TERMS:

To Town Subscribers. . . . \$3 per annum.
To Country do. . . . \$2 1/2 do.
Payable Half-Yearly in Advance.

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, DEC. 16, 1853.

NEWS OF THE WEEK.

Little reliance can be placed on the telegraphic communications from the seat of war. The capture of Bucharest is contradicted, and the retreat of the Turks, across the Danube, confirmed; a most lame and impotent conclusion to the pompous terms in which their triumphs over the Russians had previously been announced. The latter remain masters of the Principalities, which is all they want; and as the approaching winter has put a stop to military operations, the victory, to all intents and purposes, remains with them. An armistice is said to have been concluded, and the fertile brain of Lord Aberdeen has devised a new project of pacification, which, in due time, will be laid before the Porte, and contemptuously rejected. Austria is sending large military reinforcements into Hungary, where, if the war continues, a fresh outbreak may be anticipated. Mazzini's agents are intriguing in Italy, so that we may soon expect to hear of troubles in that quarter.

The meeting of Parliament has been further protracted until the 3rd of January. The French government seems to have fully made up its mind to the certainty of war, and is said to be making preparations to meet it. A visit from the Emperor and Empress to London is again spoken of.

The little Duchy of Baden is distinguishing itself for its hostility to the Church. The Grand Duke has assumed the functions of supreme Bishop of his dominions, and claims the right of nominating the spiritual Officers of State. The Archbishop of Freiburg having appointed a M. Hensler to a vacant parish, the Government interfered, and proceeded to such lengths, that the venerable Archbishop was obliged to communicate the whole of the "High Ecclesiastical Council"—the department of the civil government which pretends to have the right to regulate the spiritual affairs of the Grand Duchy. The government, in return, threatens the Clergy with civil penalties, if they continue to exercise their spiritual functions.—We are happy to see that the Clergy are warmly attached to their Archbishop, and are determined to make common cause with their noble-hearted Prelate in his opposition to the brutal edicts of a contemptible tyrant; the sympathies of the people are altogether on the side of the Church, for they well know that this assault of the government upon "religious liberty," if successful, must be equally fatal to civil and political liberty.

The news by the Arctic is devoid of interest.

CATHOLIC UNIVERSITY FOR CANADA.

PASTORAL OF HIS GRACE THE ARCHBISHOP OF QUEBEC, ANNOUNCING THE ESTABLISHMENT OF THE LAVAL UNIVERSITY.

This important, and interesting document was issued on the 5th instant, Feast of the Immaculate Conception; and we regret that we did not receive it sufficiently early in the week to lay it entire before our readers. The following is a translation of some of the most interesting passages:—

"Pierre-Flavin Turgeon—by the Grace of God, and favor of the Apostolic See—Archbishop of Quebec, &c.,

To the Clergy, secular and regular, and to all the Faithful of our Diocese—Health and Benediction in Our Lord—

"DEARLY BELOVED BROTHERS,—The Catholic Church has always well understood that nothing is better fitted to show forth her glory, to work the welfare of the people, and to strengthen the dominion of Jesus Christ in the hearts of the Faithful, than a good and sound education, based upon the truths of our Faith, and directed by the guarding hand of religion. Considering that, 'by liberal studies, the Catholic Faith is confirmed, the worship of God extended, justice honored, and all other virtues made illustrious,' the Sovereign Pontiffs have always fostered letters and science, placing them under the shelter of the ægis of the Church. They rendered it imperative upon all clerics to qualify themselves for their sublime vocation by long and serious study. 'The blessings of religion'—said St. Gregory of happy memory—"the welfare, and prosperity of the people, require that those who are called to the service of the Lord, and who desire to devote themselves to the ecclesiastical state, should not only shine by their virtues, but that they should diligently apply themselves to liberal studies; and thus established in sound doctrine, be the better enabled to exhort others, and to repel the assaults of the enemies of the truth. For, as the lips of the priest should keep knowledge, and the law flow from his mouth, so priests, to whom is committed the charge of instructing others, should flee ignorance, the mother of all errors." These words show what importance this venerable Pontiff attached to the study of let-

ters and sciences, which he looked upon as powerful helps to the work of God amongst men.

"History teaches us that his predecessors in the Pontifical Chair were equally careful to cherish wholesome, and useful learning; and that it has ever been the practice of the Catholic Church to favor the development of the human intellect, whilst guarding against the aberrations of a self-conceited philosophy on the one hand; and the enervating influences of Pagan literature on the other.

"When, at the fall of the Roman Empire, letters and science were menaced with destruction by the savage hordes of the North, they found a sanctuary in the monasteries, where the great works of antiquity were carefully cherished by the humble recluse.—Thus, beneath the sheltering wing of religion, grew up the schools which kept alive the sacred fire of knowledge during long periods of civil and political convulsions. Upon the dawning of a brighter day, scholars, from all quarters, flocked to these centres of intellectual light, where clerics, and religious, were charged with giving instruction in all the sciences.

"Anxious to confer new splendor upon these schools and to extend their sphere of usefulness, the Sovereign Pontiffs took them under their special protection; conferring upon them special privileges, drawing up for them wise rules of discipline, in order to increase their usefulness, and to ward off the dangers which otherwise might have menaced the rising generation. Towards the commencement of the thirteenth century, the title of University was given to the precious gradus of learning, in which were taught all branches of human knowledge, and especially that which is at the root of all others—the science of religion.

"The most happy results flowed from the establishment of these great centres of education, which comprised all that genius and learning had of most illustrious, and which shed their light in all directions. One of the means—says the historian Fleury—which God has employed for the preservation of sound doctrine, has been the institution of the Universities.

"And thus, under the fostering care of the Catholic Church, all learning was preserved and restored; numerous schools were opened, and Universities established. Rome was in the van in this march of human progress; inspiring it, and guiding it in the right direction."

His Grace shows next, how in Canada, the Church has ever approved herself mindful of her glorious antecedents, and worthy of her high calling. In 1635, the foundations of the College of Quebec were laid by the children of St. Ignatius. In 1663, Mgr. Laval established his seminary for ecclesiastical students; and for upwards of a century these two institutions furnished the country with a plentiful supply of zealous missionaries, and useful citizens, until the noble establishment of the Jesuits was destroyed by the English; the Seminary of Quebec fortunately escaped a similar fate.

Since the commencement of the present century, numerous Catholic Colleges,—as of Montreal, St. Nicolet, St. Hyacinthe, St. Anne, St. Therese, and many others—founded by members of the Clergy, have continued, and still further developed, the great work of education, in spite of the opposition of a certain set of materialists, who object to the system therein pursued, as not sufficiently practical; as better adapted to make scholars, than men of business. There are in this part of His Grace's Pastoral some salutary cautions against an over multiplication of colleges, and the injudicious practice of parents, who often send their children to college to obtain a classical education, without enquiring whether they are likely to profit by, or make a good use of, such studies. In many cases it would be better for parents to keep their children at the excellent schools of the Christian Brothers, than to throw away their money for a little smattering of Greek and Latin. But His Grace strongly recommends a liberal and classical education for those who have the means, and the intellectual capacity, to profit thereby:—

"The languages of ancient Greece and Rome are the parents and benefactors of all the modern languages of Europe; so that to him who is master of the first, the acquisition of the latter is easy. By their perspicuity, their strength, and precision, they furnish to him who analyses and studies them, the best means for developing his intelligence, and doing justice to his mental resources. Finally, they place us in immediate communication with the great spirits of antiquity—with a Homer, a Demosthenes, and a Cicero, amongst the pagans; with the Jeromes, the Augustines, the Basils, and the Chrysostoms, of Christianity.

"Penetrated with these ideas, our predecessors took under their special protection, and encouraged by every means in their power—those institutions in which the student was familiarised with the classic authors of Rome and Athens. Far from desiring to lower the standard of collegiate studies, some, and especially Mgr. Hubert, whose solicitude was given to the wants of his vast diocese, would fain have given them still greater extension, by the establishment of a Catholic University at Quebec. Many impediments caused this project to be abandoned at that time; but of late, under more favorable auspices, the project has been renewed. With regret do we see our Catholic youths obliged to seek in foreign countries, their academic degrees, and the opportunity of pursuing the studies of the physician or jurisconsult. The anxiety of pious parents for the faith and morals of their children under such circumstances, may be conceived.—Alas! how sad often is the condition of those who seek, even in our Catholic cities, to qualify themselves for the liberal professions.

"At the sight of the many, and grave dangers to which so precious a portion of their flocks was exposed, the Fathers of the First Provincial Council of Quebec, expressed their ardent desire that, throughout the land, the Catholics of Canada might enjoy the blessing of Schools, Colleges, and Universities, adapted to their wants, and their belief, 'Nobis vero nihil non emolliendum erit ut Catholici jura su retinentes, scholis sibi propriis, sicut et collegiis, Universitatibusque, in totâ nostrâ Provinciâ fruatur.'—Con. Prob. Queb. Dec., XV.

"The venerable Seminary of Quebec, entering into the spirit of the assembled Fathers, has undertaken to carry out their suggestion, by the establishment of a University, where the Catholic youth of Canada may complete their studies, and qualify themselves for their degrees, without danger to their faith, and morals.—

Our Most Gracious Sovereign, Queen Victoria, has already granted Her Royal Charter to this institution; and to-day we have the pleasure of announcing to you, that, in compliance with the unanimous request of the Bishops of the Ecclesiastical Province, the Holy See has graciously been pleased to confer upon it many precious privileges, in testimony of its good wishes.

"The University of Laval, named after the venerated founder of the Seminary, having thus received the sanction of the Ecclesiastical authority, as well as of the Civil power, we invite the studious youth of our Diocese to profit by the advantages which it offers; not with the view of obtaining for themselves a worldly reputation, but for the sake of rendering themselves useful to religion, and to their country, and for the greater glory of God amongst men.

"We trust that this institution will give renewed energy to our educational establishments. The Council of the University has already offered to all, for the interest of their pupils, the advantages which its Charter enables it to confer upon the youth of the country. Still, to obtain these, proper studies, and a rigorous examination, will be required. We doubt not that all the Seminaries and Colleges of our own, and the neighboring dioceses, will hasten to avail themselves of these offers; soon shall we have the pleasure of seeing a laudable emulation amongst them; and annually amongst the students will be renewed those peaceful contests, which have their advantages for the vanquished, as well as for the victor.

"In the bosom of the University, our young fellow-countrymen, guided by Christian masters, will drink of the waters of science, unmingled with the poison of error. There the young Levite, his path lighted by the torch of the faith, may penetrate into the depths of theology; the jurisconsult will no more be distracted with vain theories, but will learn the great principles which flow from Eternal Justice; there the medical student will learn to see in the human organism, not the fortuitous action of matter, but the king of earth, the masterwork of the Creator, the image created in His likeness, and the object of His tenderest love;—whilst the naturalist will be habituated to recognise the hand of the Almighty in the wonderful secrets of creation; and thus all may imbibe those principles which make man serviceable to his fellow-citizens, together with those virtues which shed additional lustre on the highest intelligence, and that pure, and steady faith which keeps the human mind from wandering in the tortuous bye-paths of doubt and infidelity.

"Whilst congratulating ourselves, Dearly Beloved Brethren, on this institution, it is to us an additional pleasure to proclaim the services which the Seminary of Quebec has rendered, and every day renders, to the cause of religion, and our native land. Its present action is but a continuation of the constant efforts it has made for spreading amongst Canadians the blessings of a thorough education, based upon sound morality. The difficulties were great; but the energy, patriotism, and Faith of the Directors, has triumphed over all obstacles, in this instance, as in many others.

"We have full confidence, that all our Diocesan will feel the importance of this national, and religious institution; and that they will second, with all their power, the generous founders of the Laval University, that it may prosper, and subsolve the grand interests of order, morality, and sound learning.

"May Divine Providence bless this glorious institution, and cause it to bring forth fruit abundantly, for the whole people of the Ecclesiastical Province of Quebec.

"Given at Quebec, under our hand and Seal, &c.,
"P. F. ARCH., QUEB.
"EDMOND LANGEVIN, Secretary."

PROTESTANT DEMOCRACY.

It is an old and true saying, that there never yet was a democrat who was not a tyrant at heart; and of all tyrannies under which the world has ever groaned, the most cruel, the most pitiless, as well as the most degrading, is the tyranny of your Liberal Republican. Democracy not only robs man of liberty, but it renders him unworthy, and incapable, of freedom, because it destroys in him every manly and generous aspiration. Compared with the victim of democracy, the hound, cringing beneath the lash and fawning upon the hand which scourges him, is a noble and inspiring spectacle.

Mazzini, Garvazzi, Kossuth, and Orsini, are the well known leaders of the Protestant democracy of Europe. As the champions of modern Liberalism, as well as the enemies of the Papacy, have they been greeted, courted, and caressed, by the Protestantism of Europe and America; demagogues, and Protestants, of the first water are they; the true representatives of the Liberalism of the XIX. century.—What that Liberalism is, we learn from the *London Times* of the 22nd ult.

Felice Orsini, one of the regenerators of Modern Italy, and "Leader of the National Band, No. 2," was lately the bearer of secret instructions to the Liberals of Italy; these have been seized by the police, and their contents made public. Amongst them we have an exhortation from the liberal Mazzini, to the people of Piedmont, "to act by surprise, as the people of Milan, tried to do, and will do again;" and then follows this admirable, and truly Liberal approval of assassination:—

"The dagger, if it strikes unexpectedly, does good service, and supplies muskets."

Mazzini is right in his way; your thorough democrat is always a skulking coward, who would sooner stab a man in the back, than face him in fair fight.—The next on the list of these Liberal documents, is the "Order of the day" to Central Italy; of which the 1st article declares that "no quarter is to be given to the enemy;" whilst the 2nd extends these provisions to all Italians giving assistance, direct, or indirect, to the opponents of Mazzini, Garvazzi, and Co.

The 5th article is perhaps the most strikingly characteristic of "democratic" liberty. We copy it from the *Times*, together with that journalist's comments.

"Whoever, either by writings or newspapers, or conversations, attempts to insinuate doctrines which, under the guise of liberty, are directed to the introduction of schisms among the troops of the insurrection,

or which are contrary to the regular course of the military system, will be shot. More than twelve hours must not elapse between the arrest, sentence, and execution of the culprit."—*Order of the Day.*

"The first thing which strikes us in considering these detestable documents is, that they seem to be levelled with perfect impartiality against constitutional Piedmont and against despotic Austria.

"The best and the worst forms of government are in this point of view absolutely identical, and destined to one common destruction; and by what horrible means is this destruction to be carried out? By surprise—not that surprise with which an active and energetic military officer often overwhelms his antagonist, but the surprise of the midnight murderer, of the base and cowardly assassin. Regenerated Italy flies to the dagger as her national weapon, and trusts to its unexpected use as her means of success. Mazzini, the model of republican virtue, inculcates its employment. And, when the poniard has done its work, and the musket of the murdered soldier rewards the treachery of his assassin, how is he instructed to wield it? The enemy is to receive no quarter at his hands, and his own countrymen who side with them are to meet with a like fate. Every success of republican arms is to be preceded by secret assassinations, and followed by open massacre. History furnishes no instance, amid the darkest of her pagan annals, of war waged on the principles which the modern regenerators of Europe fearlessly avow and inculcate.—

The dagger for the unwary sentinel, the bayonet for the disabled combatant—it is in this spirit that Italian liberty is hoped to be reconquered. But even the brutal ferocity inculcated towards the enemy is less than the arbitrary and relentless cruelty which the heroes of the revolution are directed to practise upon each other. Whoever attempts to insinuate doctrines which, under the guise of liberty, are directed to the introduction of schism, or contrary to the regular course of the military system, is to be shot; and, for fear this vague and unintelligible sentence should be too carefully interpreted, not more than twelve hours must elapse between the arrest and the execution. No mercy to the enemy, no justice to each other! A cruel revenge, and a relentless inquisition assassination for adversaries, and judicial murder for friends—these are the principles, these are the maxims, this the conduct, by which it is sought to found the deliverance of Italy from a foreign yoke, and the spread of peace, harmony, and unity among her people! It were indeed an unpardonable weakness of expression to say that such sanguinary wretches do not deserve to die.

"A righteous cause repudiates the weapons of iniquity; a just cause refuses to be served by means which would shock the conscience of an Indian savage; and a holy cause disdains the foul and cruel engines by which it is sought to be initiated. Liberty has grown up the faster and firmer when watered by blood shed by her martyrs on the field or on the scaffold; but not by the blood which follows the dagger of the assassin, or the sword of the savage and remorseless fanatic."

And the precautions which these "sanguinary wretches" compel the Catholic governments of Italy to adopt, are termed tyranny, and Papal persecution!

PROTESTANT RELICS AND MIRACLES.

The following is an advertisement taken from a late number of the *Weston Times*. We remember that in a late issue of the "Church" there was published a certificate from several Methodists in the Eastern part of this province, testifying to a "miracle," which it had been alleged had been at a class meeting. It was asserted "that the Holy Spirit descended, with a voice like a mighty rushing wind, upon the day of Pentecost." From the advertisement, it would appear that the "relic," as well as the "miracle" system, is being adopted by this body.—*Toronto Church.*

"The chamber where the good man meets his fate, is privileged beyond the common walls of virtuous life. Quite on the verge of Heaven."
"Affection weeps, but faith forbids the sigh."
"Them which sleep in Jesus, also, God will bring with Him."

TO BE DISPOSED OF, a Small Piece of the CUP-TAINS OF THE BED on which the immortal WESLEY DIED, size 8 1/2 inches long, by 1 inch in breadth.

"Oh may I triumph so,
When all my warfare's past,
And dying find my latest foe
Under my feet at last!"

All communications addressed to Palisade Mors, 37 Church-road, Southgate-road, De Beauvoir-square, London, shall be attended to."

As a pendant to the above, we would give the following account of a Methodist miracle, which occurred in Toronto some time ago, and which was duly chronicled in the *Christian Guardian*, the Methodist organ of Upper Canada.

Sister Susan, a Methodist professor, had it seems, long been "privileged with the teaching of that eminent minister of the New Testament, the Rev. James Caughey;" and, had thus attained to a state of perfect sanctification—as it is termed amongst the chosen vessels of the Tabernacle. Now Sister Susan was in the habit of attending class-meetings; and upon one of these occasions, shortly before her death, had a vision, which we give as reported in the columns of our evangelical cotemporary:—

"I had a view"—said Sister Susan—"of Heaven, such as I cannot describe. I saw the Throne of God, and seats around it; I was directed to one near the Throne, where was a Crown of gold, and my name written on it—and fearing the incredulity of her sister to whom she named this, she expressed with emphasis—Believe me, I saw Susan Norris written on that Crown, as plainly as I ever saw a letter in a book.—'Glory, Glory,' &c., &c."

As we should but be exposing ourselves to the charge of impiety, were we to throw any doubts upon a miracle thus solemnly attested by the *Christian Guardian*—or to insinuate that Sister Susan's vision, of a gold crown with her name marked upon it in indelible marking ink, was the product of a light head, or an overloaded stomach—we shall hold our peace.—We would only remark that, if Methodists often have such visions, they must be a singularly favored people, and that they should not allow themselves to be too much puffed up thereby. We hope that our Methodist friends will continue to favor the public with the details of their "privileges."

"A PROTESTANT'S APPEAL TO THE DOUAY BIBLE."

Though, from the peculiar position in which, during the ages of persecution, the Christian writers were placed, we can easily account for their apparent discrepancies of language when treating of the sublime mysteries of our faith, and thus reconcile the language of one with the language of another, and of both with the doctrines of the Catholic Church at the present day—it is impossible to reconcile their language, when they speak of a real substantial presence of Christ in the Sacrament of the Altar—of a real miraculous, though supersensible, change, or transmutation, of the Eucharistic elements—and of a real eating of the flesh of Christ in the Lord's Supper—with the modern Protestant theory, first broached by Zuinglius, and expounded by Mr. Jenkins. We unhesitatingly assert, that the Fathers did believe in a real presence, in a real eating, of Christ's flesh, and drinking of His blood, in the Eucharist; and reject Mr. Jenkins' claims for Protestantism—that it is the Old Religion—as unsupported either by ecclesiastical history, or the writings of the Fathers.

Avoid are the denunciations, in the Sacred Scriptures, of the high-disciple who, from fear of man, shall deny Christ, or not confess Him before men when called upon so to do; of such an one will the Son of Man be ashamed, when He shall appear in great glory with His holy Angels. But, if the disciples were enjoined openly to confess their faith before men, they were warned also to be careful to give no unnecessary scandal; if it was forbidden to them to deny their faith—to misrepresent it, and, by these misrepresentations, to make it odious in the sight of the Gentiles was equally prohibited. The Christian man might not indeed soften down, or explain away, any part of his Master's teaching, in order either to make it acceptable in the eyes of the world, or to screen himself from danger; but neither might he raise obstacles against its reception by the heathen, or represent it in such a manner as to render its reception almost inevitable. Christian charity, a desire to win souls to Christ, and common prudence, would have prevented the early Christians from presenting their doctrines, in any unnecessary repulsive form, to the world in which they dwelt; their mission was to save, not to destroy, souls; it was their duty and their interest to avoid giving scandal to the heathen.

For the Christians, though willing to suffer martyrdom for the truth, rather than deny their faith, were still men; as such could have had no love for persecution, and tortures, except for their Master's sake; and we can, without doing them any injustice—easily suppose, would gladly have been allowed to worship their God in peace and quietness. Nay, the precepts of their religion forbade them to court persecution, or unnecessarily expose themselves to its fury. As men, and as Christians, then we may safely conclude that they would endeavor to avoid, provoking the fury of their heathen rulers, and arousing the jealous suspicions of their pagan neighbors, already strongly prejudiced against them. We may be sure that the Christian Apologists, always represented their religion in the most favorable aspect possible, consistently with a regard to truth.

We can see therefore why the calumniated Christians had every reason to abstain from giving any grounds for the charge that was constantly raised against them, viz.—"That, in their sacred banquets, they devoured human flesh, and drank human blood." The mere fact that such a report was commonly current would have shewn them the necessity of great prudence in the use of terms; and, above all, the duty of abstaining from a figurative, or metaphorical, language, always liable to be misunderstood, and never of the slightest practical utility. No one, holding the opinions of Mr. Jenkins respecting the Eucharist, and knowing to what obloquy the use of such absurd figurative expressions exposed his religion, would have been so foolish as to speak about "eating Christ's flesh," and "drinking His blood," and thus to confirm the worst suspicions of his enemies, when, by a few plain words, these suspicions could have been at once allayed. There is therefore but one hypothesis by which we can account for the use of such language by the early Fathers—and that is, that they firmly believed that, in the Lord's Supper, they did indeed eat His flesh, and did indeed drink His blood. Men do not brave persecution, tortures, and every cruelty which the wit of man can devise, and his ingenuity inflict, for the sake of a trope.

That the early Christian Fathers, when speaking of the Eucharistic mystery, do constantly speak of it as a real eating of Christ's flesh, is what no one, but slightly conversant with their writings, will deny. It is easy to make a great display of learning by means of second hand quotations, and to affect a familiarity with authors whom one has never read; and were we so inclined, we could fill our pages with extracts from the writers quoted by Mr. Jenkins, in which the doctrine of a real manducation of Christ's body, and of a real change in the elements of the Lord's Supper, are unequivocally asserted; but as these may be found in almost every controversial work that has ever been published, and as our opponent admits that passages do occur "in the Fathers which seem to favor the doctrine of Transubstantiation"—we will forbear from unnecessarily multiplying quotations, and content ourselves with showing how irreconcilable their language is with the Zuinglian theory, or modern Protestantism as expounded by Mr. Jenkins.

Fortunately for our purpose, the writers of the III. and IV. centuries have anticipated, and fully answered, every objection urged by the Protestant of the XIX. century; and, as if foreseeing the efforts of modern heretics to fritter away the meaning of Our Lord's words, have expressed themselves more clearly and more explicitly, on the doctrine of the Eucharist, than upon any of the other Christian mysteries; and in language, which, by no process of interpretation, can be made to harmonise with the modern Protestant theories. Their language always

presupposes a stupendous miracle of Divine power, of which the Eucharistic elements are the subject—a mystery analogous to that wrought at Cana of Galilee, when Our Lord changed water into wine; an analogy which certainly no Protestant minister of the present day, who denies all change in the consecrated bread and wine, would ever dream of instituting. What Protestant minister would endeavor to illustrate the Eucharistic mystery by the example of the miraculous change of water into wine at Cana?—or venture to assert, with St. Cyril of Jerusalem, that the elements of the Lord's Supper were the subjects of an analogous exercise of Divine power?

"As then"—says St. Cyril in his exposition of the Christian mysteries—"Jesus Christ speaking of the bread, declared and said—*this is my body*—who shall ever dare to call His words into question? And as speaking of the wine, He positively assured us, and said—*this is my blood*—who shall doubt it, and say that it is not His blood. Once, in Cana of Galilee, He changed water into wine, by His will alone; and shall we think it less worthy of credit that He changed wine into His blood? Invited to an earthly marriage, He wrought this miracle; and shall we hesitate to confess that He has given to His children, His body to eat, and His blood to drink? Wherefore, full of confidence, let us take the body and blood of Christ; for under the figure of bread, His body is given to thee, and under the figure of wine His blood is given. Judge not of the thing by your taste"—he says again in the same instruction—"this knowing, and of this being assured, that what appears to you bread, is not bread, but the body of Christ, although the taste judge it to be bread; and that the wine which you see, and which has the taste of wine, is not wine, but the blood of Christ."—*Cat. Mystag. IV.*

Here then we have the doctrine of Transubstantiation expressed as clearly, and as strongly, as language can express it, by a Bishop of the IV. century, long ere it may be said that the corruptions of Romanism had commenced. We should like to hear a Methodist minister, or class-leader, of the XIX. century, expound in a similar manner the mystery of the Eucharist to his congregation or class. We strongly suspect that he would quickly be expelled for his "Romanising" tendencies, and that no wealthy Calvary church would be ready to receive him; that no Presbyterian congregation would open their arms, and their purses, to welcome the excommunicated Wesleyan. We do not however recommend Mr. Jenkins to try the experiment, if he has any regard for the emoluments of the ministry.

The language of the other Fathers, when treating of the Eucharist, is as strong as that of St. Cyril; but for the sake of brevity, we will restrict ourselves to citing that of the authors quoted by Mr. Jenkins. We have then, first, a well known passage from St. Ignatius, in his epistle to the Smyrnians, in which the writer speaks of the Protestants of his day as:—

"Abstaining from the Eucharist and the oblations, because they did not confess the Eucharist to be the flesh of our Saviour which suffered for our sins—and which flesh the Father resuscitated."

The force of this passage Mr. Jenkins tries to evade by another quotation from St. Ignatius, where in the writer speaks of faith and love as the body and blood of Christ. This is twisted into a disavowal of Transubstantiation, by a logical process peculiar to Protestants, according to which, by the "flesh" of Christ, we are to understand "faith"; and thus, according to Mr. Jenkins' novel interpretation, the first cited passage from St. Ignatius should read:—

"They do not believe the Eucharist to be the *faith*—(substituting *faith* for *flesh* of our Saviour)—and which *faith* suffered for our sins, and which *faith*, the Father resuscitated."

We protest against this mode of interpretation, because, though we fully admit the right of a Protestant minister to talk any amount of nonsense he likes, we deny that he has any right to represent the great men of Christian antiquity in the same ridiculous light. If St. Ignatius, by the words—the "flesh of our Saviour," meant only—"faith in Christ"—he would never have spoken about eating it; for men do not eat "faith"; and if the heretics, against whom St. Ignatius wrote, had been guilty of no greater error than denying the bread and wine in the Eucharist to be "faith," we hardly think that he would have been at the trouble of relating them. The proper method of attaining to a right understanding of St. Ignatius' meaning is to ascertain what object he had in view in writing, and what the errors of the heretics whom he condemned. By this process we propose to interpret the passage above quoted, and not by a reference to another epistle, written under entirely different circumstances.

The heretics denounced by St. Ignatius were a sect of the Gnostics, who denied that Christ had a real human body, though they admitted that He had the semblance of one; and hence their objection to recognise in the Eucharist the real body, the real flesh, and real blood of Christ. Had the Eucharist been propounded to these heretics as a mere symbol of that apparent body which they admitted Him to have possessed, their objections would at once have ceased; but it was because the Church taught that the Eucharist was more than a sign, or symbol—was the very body, the real flesh and blood of Christ Himself—that the heretics kept away from its celebration, because they could not assist therewithout thereby admitting that Christ, had a real human body, of flesh and blood, as well as an apparent one. Thus the errors of the heretics, against whom St. Ignatius wrote, give us the true key to his meaning, and show us, what was the faith of the Catholic Church in the I. century, and what the teaching of one who had, in his youth, sat at the feet of St. Peter, and of the beloved Apostle.

Mr. Jenkins endeavors also, with no great success,

to press St. Justin, a Christian Apologist of the II. century, into his service; and to show, from his description of the Eucharistic sacrifice, that the early Christians recognised therein nothing but bread and wine. For this purpose he quotes the following passage:—

"Nor do we take these things as common bread, or common drink"—(*ou gar os koinon arton*)—"but, in the same manner as our Saviour Jesus Christ, incarnate by the Word of God for our salvation, took flesh and blood, so, have we been taught, that the food with which by change our blood and flesh are nourished, being (blessed by prayer)—*eucharistete isan*—of His word, becomes the flesh and blood of that incarnate Jesus."

Here then, St. Justin asserts three things—1.—that the early Christians did not believe that the Eucharistic food was "common" bread, or "common" drink, though to the senses—to the sight, taste, and smell—it retained all its "common" appearances:—2.—that it became, after consecration, some thing that it was not before; and 3.—that this change was analogous to the miraculous incarnation of our Lord and Saviour. St. Justin therefore recognised in the Eucharist, a miraculous change of the elements into the "flesh and blood of the incarnate Jesus;" nor could a Papist, at the present day, assert the doctrine of Transubstantiation in plainer, or more forcible language. And what renders this testimony of St. Justin of more value is, that it occurs in an Apology addressed particularly to the Roman Emperor, in which the writer was bound to clear, if possible, his fellow-Christians from the foul imputation of eating flesh, and drinking blood; and, at all events, to abstain from saying anything calculated to confirm the odious suspicions of the heathen world. It was the writer's great object to impress the Emperor with as favorable an opinion as possible of the doctrines, and practices of Christianity; and yet we find him expressly asserting that the food which the Christians eat at their sacred banquets—*not, in type, or figure—but, indeed, the flesh and blood of the incarnate Jesus*—and that this was effected by a miracle of the same nature as that by which our Saviour Jesus Christ became incarnate. Is this the language that, under such circumstances, and, in order to rebut a most odious, but almost universally credited, charge, any sane person would have employed? Was it not rather admirably adapted to confirm the worst suspicions of the Emperor; and to arouse, yet more, the fury of the populace against the self-confessed devourers of human flesh and blood? To such suspicions, to such persecutions, no man, we say again, holding the modern Protestant opinions respecting the Eucharist, would have exposed himself; when, by simply representing his doctrines in their true aspect, by merely forbearing from the use of the most absurd, and unsuitable metaphors, he might have allayed the one, and stillled the fury of the other. Protestants may contend, if they will, that St. Justin, and the Christians of the II. century, had grossly mistaken the true purport of our Lord's institution; but it is absurd for them to attempt to deny, in the face of such evidence, that the early Christians did believe in a real substantial presence, in a real substantial change, and in a real manducation of the "flesh and blood of the incarnate Jesus," in the Eucharistic Sacrifice.

St. Basil is next evoked by Mr. Jenkins in support of the "Protestant disclaimer," that the Eucharist contains only a *type* of Christ. In the Liturgy, called after this Saint, the consecrated elements are in one place termed—"antitypes"—of Christ's body—"*ta antitypa tou agiou somatos tou Kristou*"—and therefore, concludes our author, St. Basil was no believer in Transubstantiation. We know not what idea Mr. Jenkins has of backing his friends, but from this appeal to the Archbishop of Caesarea it is clear that it is a most singular one. The Protestant says the Eucharist is a *type* of Christ—"No," says St. Basil, "it is the *antitype*," i. e., the thing signified by the type. If you call this a backing of your friends, a plague on such backing say we; for St. Basil expressly repudiates the "Protestant disclaimer." The Paschal Lamb was the *type*, of which, in the Eucharistic Sacrifice, we offer the *antitype*, or thing typified by the Sacrifice of the Old Law—i. e., Christ Himself; and in this sense, we can understand how, after consecration, the species, or appearances of bread and wine, may well be called the *antitypes*, if, under them Christ Himself be truly present, and truly given to us; though it is impossible to show how, in any sense, mere bread and wine can be the *antitypes* of that Sacrifice of which the immolation of the Paschal lamb was the *type*.

But, as where there exist any doubts as to a writer's meaning, it is but just to contrast passage with passage, we will give another extract from the Liturgy of St. Basil, about the meaning of which there can be no doubt. After the consecration, the Priest elevates the *Despoticum* (or larger part of the Host) and bowing down—whilst all the people prostrate themselves with their faces to the ground—says with a loud voice:—

"Holy things for holy people. The holy body, and precious, true, blood of Jesus Christ the Son, our God, Amen. The body and blood of Emmanuel our God: this is in real truth. Amen. I believe, I believe, and confess to the last breath of my life, that this is the life giving body of thine only begotten Son, our Lord God, and Saviour Jesus Christ. He received it from the Lady of us all, the Mother of God, the sacred and holy Mary."

As this Liturgy is in use amongst the *Monophysite* heretics, who separated themselves from the Church of Rome, long ere it may be said "that her corruptions had commenced," it is certain that the doctrine of Transubstantiation, the elevation, and adoration of the Host therein contained, cannot be attributed to the corrupting influences of Romanism; and yet this doctrine, and these practices, we find in every ancient Liturgy—Greek or Latin, Arabic or

Syriac—Coptic or Armenian—that has been handed down to us. So far from supporting the "Protestant disclaimer" then, every one of these records of Christian antiquity bears witness to the antiquity of the faith and practise of modern Romanists—a truth which even the learned Protestant Grotius, after a careful study of the ancient Liturgies, found himself compelled to admit.—*Vide "Votum pro pace."*

But as Mr. Jenkins challenges us "to produce higher or more ancient authority, in the Church generally, for this practice"—the elevation, and adoration of the Host, two practices so inseparably connected with a belief in Transubstantiation that where we find the first, we may be assured of the last—"than the early part of the thirteenth century."—and as to do this requires more space than we have at our present disposal, we must defer replying to this challenge until next week.

The row growing out of the abrupt dismissal, from his professorial Chair, of the Rev. Mr. Maurice, by the Council of King's College, London, threatens to become as serious, and as productive of confusion in the church, by Parliament established, as the well known Gorham controversy. The facts of the case are very simple. Mr. Maurice, in one of his recent essays, impugned, or seemed to impugn, the doctrine of the eternal duration of future punishments. Hereupon, without a hearing, he was summarily dismissed from his professorship, as guilty of holding, and inculcating, doctrines contrary to the faith, liturgic, and Articles of the Anglican Church. Mr. Maurice demands that his accusers should specify which of the Articles, or what doctrine of the church, he has contradicted, or denied; to his accusers reply by fulminating a formal sentence of deposition against him, not as a "priest of the church of England," but as a Professor of King's College. It is this arbitrary method of proceeding, rather than the sentence itself, that has excited the indignation of the High Church party, who, having no great sympathy with Mr. Maurice's eschatological theories, yet protest against such an assumption of power by a tribunal, incompetent to decide upon doctrinal questions. The *London Spectator*, speaking the opinion of a numerous body of the Anglican clergy, seems to hint that the doctrine of the eternal duration of future punishment, does not, even in the opinion of some of the English bishops, find a place in the formularies of the church by Law established—which is "Broad" enough to include Universalists, as well as Socinians, and Sabellians, within its pale. This is declaring the establishment to be "Broad" with a vengeance; perhaps, as Mr. Cranmer said of his ill-fated theological poem, "too broad." However, we suppose this knotty point of doctrine will be decided next session of Parliament, when we should not be surprised to find a majority of the House of Commons in favor of limiting the intensity, and duration of future punishments. It is a question in which many of the members should feel a lively interest.

At the annual meeting of the *Edinburgh*, on Sunday last, the Hon. C. Wilson was elected Churchwarden for the ensuing year. The proof of the esteem and confidence of his fellow-citizens must be exceedingly gratifying to the first magistrate of the city of Montreal.

A writer in the *Montreal Transcript* complains that Mr. Bernard Gosselin, a merchant formerly residing at the head of the Bonaventure canal, has been missing since the 24th of October last; and that there is strong reason to believe that he has been murdered, as it is well known that when last seen he had a large sum of money about him. The writer demands that there should be an investigation into the circumstances connected with this mysterious disappearance.

We have received from Montigny & Co., St. Paul Street, some visiting cards; and a miniature calendar, for 1851, on the reverse of which is announced, that they execute all kinds of printing with neatness and dispatch; and, assuredly, the specimens before us fully corroborate the statement.

REMITTANCES RECEIVED.

St. John Chrysostom, O. Dunne, 12s 6d; Grandy, M. Gannon, 12s 6d; Rochester, T. Murphy, 5s; Montclair, A. McDonald, Esq., £1 10s; St. Maline, C. Huot, 6s 3d; Paspebiac, P. Hughes, 12s 6d; Adolphustown, R. Daverne, 10s; Kingston, J. G. Harper, Esq., 10s; Rivière des Prairies, Dr. Simard, £1 14s 4d; St. Athanasie, Dr. De Boucherville, 12s 6d; Tyndinago, M. Sweeney, 8s 3d; St. Estache, J. Dunne, 6s 3d; St. Francis, J. M. Cole, 15s; Minicouichi, Hon. J. Davidson, 6s 9d; F. Tibbory, W. J. Cootts, 10s; St. Louis de Gonzague, Rev. J. Seguin, 10s; Beaumont, Rev. Mr. Belleisle, 15s; Port Elgin, A. McMillin, 10s; Matilda, C. Driscoll, 6s 3d; Jordon, G. E. Keating, 15s; Calumet Island, F. X. Bastien, £1; Lindsay, Rev. J. J. Chisholm, £1 10s; Bytown, E. Burke, £5; Picton, Rev. M. Lalor, £1 5s; St. Philomene, Rev. Mr. Turcotte, £1 5s; St. John's, N. B., A. McTavish, Esq., £1 5s; Quebec, His Grace the Archbishop, 15s.

Per John Starrs, Buckingham—R. D. Ackett, £1 5s; Hugh Gorman, £1 5s; P. P. Finnigan, 12s 6d; Patrick Cosgrove, 12s 6d; John Starrs, 12s 6d. Per M. Enright, Quebec—Mrs. Saurin, 10s; E. O'Hara, 3s 9d; Canadian Catholic Institute, 15s; P. Daly, 7s 6d; P. Grogan, 7s 6d; J. Connors, 7s 6d; J. O'Donnell, 7s 6d; T. Barry, 15s; H. Gallagher, 15s 9d; J. Lambert, 7s 6d; P. Wallace, 15s; J. Enright, 7s 6d; J. French, 15s; B. Olone, 7s 6d; Rev. Mr. Grenier, St. Henry, 18s 9d; H. Joynt, East Frampton, 6s 3d.

Married.

On the 14th October, at St. Andrew's Catholic Cathedral, Glasgow, by His Lordship the Right Reverend Bishop Murdoch, Vicar-Apostolic of the Western districts, Archibald Macra Chisholm, Esq., of the 42d Royal Highlanders, son of Dr. Stewart Chisholm, senior surgeon, Royal Artillery, to Maria Frances, only daughter of William Dominic Lynch, Esq., late of Devonshire-place, London, residing at Martley Castle, Perthshire, and grand-daughter to the late Louis Farquharson, Esq., of Balmoral and Ballogie, Aberdeenshire.

FOREIGN INTELLIGENCE.

FRANCE.

The subject of the coronation of the Emperor is again mooted; and it is believed that the ceremony will be performed on the anniversary of the marriage, the 29th of January, by the Archbishop of Paris, who will have previously received a Cardinal's hat.

The verdict in the trial of the conspirators against the Emperor's life had been pronounced. It is "Not guilty," in the case of six of the prisoners, and 22 were found guilty, with extenuating circumstances. Of the latter, seven have been sentenced to transportation, three to eight years' exile, and the rest in terms of imprisonment varying from five to ten years.

Conspiracies again thickly accumulate round the throne of Napoleon III. At Orleans, the spirit of discontent excited by the high price of provisions and the scarcity of work, vented itself last week in the publication of seditious placards, recommending an appeal to arms. The plot recently discovered at Tours appears now to have rivalled the proportions of the conspiracy at the Opera Comique. In Lyons the Emperor's image upon the copper coin is habitually defaced. Added to these unpalatable symptoms is the completion of the long-projected "fusion" between the Legitimist and Orleanist princes of the Royal Family of France. On the 17th Nov., at Frohsdorf, a formal reconciliation took place between the head of the House of Bourbon and the sons of the late Louis Philippe. It is said that, by the terms of the arrangement then entered into, the Comte de Chambord is to be recognised as the legitimate heir to the throne; and that, in the event of his dying childless, he shall be succeeded by the Comte de Paris.

The *Times* in a leading article rather favors this movement of the Bourbons, remarks:—

"Those princes, who by their birth and station are the natural representatives of this legal right, have a clear duty to perform. They owe it to the name they bear, and to the services they may one day be called upon to render, to maintain the dignity of their position and the union of their family. Whatever be the power of Louis Napoleon, it is still a power without a future, and a reign without a successor; and, although we acknowledge no prediction, and we can form no expectations for those who represent the ancient monarchy of France, it would be rash to affirm that among the unknown changes of futurity some tide may not again float the vessel now thrown so high upon the shore."

TREATY BETWEEN ENGLAND AND FRANCE.—The Count de Walewski left Paris on Monday night for London, after a stay at Fontainebleau of only two days. It is understood that he has not only received instructions from the government as to the course it means to take with respect to the Eastern question, but that he is the bearer of an offensive and defensive treaty—or, more properly speaking, a treaty of pacification—which has been agreed to between England and France, and in which the other European powers will be invited to join.—*Chronicle*.

The cholera has broken out in Paris. On 24th ult., there were fifteen cases in hospitals. On 25th ult., the number had increased to twenty-five. Several of the cases were fatal; but as no official account is published, it is impossible to ascertain the exact number.

The smallness of the supply of corn continues to create considerable uneasiness in Paris, for, notwithstanding the enormous importations within the last two months, and the exertions of the government to keep prices down, there has only been an average reduction of about fifty centimes per hectolitre.

RUSSIA AND TURKEY.

It is asserted that Prince Gortschakoff intends attacking the Turks, since he has lately been instructed by his government to conduct the war with energy and perseverance.

A telegraphic despatch from Hermannstadt states that the bulk of the Russian troops are marching into Lesser Wallachia.

On the 15th Nov. a Turkish corps attempted a surprise at Turnul. The Russians were on their guard, and the Turks were driven back upon Kalafat. Their outposts are at the distance of a league from that village, where they have thrown up strong entrenchments.

In the Russian camp there are frequent executions of would-be deserters.

The Paris correspondent of the *Chronicle* writes on Monday, 21st ult:—

"It may now be considered certain that for some months to come there will be a truce, *de facto*, between Russia and Turkey. The season is far advanced, the weather has broken up, and as not only the Danube, but the impassable marshes which bound that stream on both banks, and especially on the Wallachian side, separate the belligerent forces, it is not likely that either of them will venture to face such difficulties in order to reach their adversaries. But besides the weather and the nature of the country, there are other reasons which lead us to suppose that there will be a *de facto* suspension of hostilities until the spring. It is well known that Russia is quite satisfied with the result of her campaign; and well she may be. By that bloodless campaign alone—for it may be said there was no serious opposition—she has obtained possession of two of the finest provinces in Europe; and all she wants for the present is to be allowed to consolidate herself in possessions which she hopes will be hers in permanence. She will, therefore, certainly not attempt to cross the Danube.

The Sultan has declared his intention of taking the field in person, in the spring.

Omer Pasha has received orders to continue the war."

The British fleet at present in the Dardanelles, together with six ships which are on their way to reinforce it, will make a total of 29 ships, 1,239 guns, 7,492 horse power, and 12,332 men.

A portion of the English fleet has sailed into the Black Sea.

The *Univers* publishes a letter from Bucharest of the 31st ult., containing the following facts, the truth of which, it says, it guarantees:—

"After the publication of the first manifesto of the Emperor Nicholas, concluding with these words, 'We will march to defend the Orthodox faith,' two Poles belonging to a regiment serving in Bessarabia having heard of the manifesto, waited on the Colonel, and said to him, 'We have just read the Emperor's manifesto, and, as we desire to act as good soldiers, we come to ask for our discharge, because, as good Catholics, we cannot fight for the Greek religion.' The Colonel wrote to St. Petersburg for instructions how to act, and was commanded to have the two soldiers shot. Four others, who made the same observations, met the same fate in Moldavia."

AUSTRIA.

An Austrian corps of observation is concentrating at Temesvar, on the Servian frontier.

PORTUGAL.

We have from Lisbon the melancholy intelligence of the death in that capital at noon on the 15th ult., in childbirth, of her Most Faithful Majesty—Donna Maria da Gloria, Segunda. Her eldest son Don Pedro d'Alcantara, a youth who has barely completed his sixteenth year, has succeeded to the Crown, his father, King Ferdinand of Saxe Coburg, being by law Regent during the young sovereign's minority. The rumor also prevails of a projected marriage between the young King of Portugal and the daughter of the King of the Belgians, who is now in her fourteenth year.

SPAIN.

The *Clamor Publico* confirms the report that Monsignor Bedini, the Pontifical Nuncio at Rio Janeiro, was to be invested with the same functions at Madrid.

Protestants in Spain may construct cemeteries, and the funerals may have the usual appendages of hearses, mourning coaches, &c. No chapel will be allowed in the cemetery, nor any open celebration of funeral rites; but when a funeral procession enters the cemetery, there will be nothing to prevent the funeral service being read therein.

The Spanish journals state that the French aeronaut, M. Arban, who made an ascent from Barcelona more than two years ago, and had not since been heard of, and who was believed to have fallen into the sea and been drowned, has made his appearance again. An Alicante letter says that his balloon went over to Africa, and that he was seized and made a slave, and continued in that state for two years, when he effected his escape.

ITALY.

THE ITALIAN REFUGEES.—The *Ticino Gazette* states that the authorities, both in Switzerland and in Piedmont, are turning their attention to the movements of the refugees, since they have learned that Mazzini has left London, and that great agitation is perceptible among the refugees in Paris and London.

AUSTRALIA.

The timber trade has so rapidly increased in Van Diemen's Land, that orders have been sent to England for as many as fifty sawmills. Cutting and splitting, says the local *Colonist*, is a more remunerative than gold-mining. The average of the weekly earnings of diggers bears no comparison with an equal number of our Hun sawyers. This is a well-authenticated fact.

LIFE IN MELBOURNE.—The wife of a high Government functionary was in a shop looking for a dress. One was shown to her, but on being told the price, she said it was too dear. A common laborer who was standing by, told the shopman to "let her have it; he would pay for it." A captain of a vessel, looking among the sailors' haunts for men, addressed one, evidently a common seaman, and asked him if he would ship. "What is the size of your vessel?" said the man, consideringly. "There she lies," said the captain; "she's a barque of 400 tons." "Just the vessel I want," said the other, pulling out an immense roll of notes—"if you'll sell her, I'll buy her, and ship you."

AUSTRALIAN FIGURES.—In August last the population of the province of Victoria in Australia was 250,000. About 100,000 were at the gold diggings. The yield of gold for the previous month was estimated at 170,000 ounces. The population of Victoria was increasing from emigration at the rate of about 8,000 a month. From custom-house returns it was ascertained that 3½ gallons of spirits, 2½ gallons of wine, 14½ lbs of tea, 8½ lbs of coffee, and 3½ lbs of tobacco, must be considered to be consumed annually in Victoria by every one of the population. At Melbourne the arrival of foreign vessels averaged about a hundred a month.

INDIA.

The Bombay correspondent of the *Times* gives a gloomy picture of the state of affairs in Burmah:—

"Our troops in Burmah are in a state of siege, and with the single exception of Bassein, the whole of our new provinces are in possession of the enemy."

PERSECUTION OF CATHOLICS IN SWEDEN.—We learn from a late number of the *Univers* that, on the 23rd of last September, the Advocate of the Court of Stockholm, M. A. Billberg, had commenced a criminal prosecution against no less than eight individuals, "for having abandoned Lutheranism, and become members of the Roman Catholic Church." The accused had been summoned to appear before the Court on the 4th of November; and, if the *fact* alleged against them as a crime should be proved in evidence, they would be, one and all, subjected to transportation!!!

THE TURKISH ARMY.—The total number of regiments comprised in the whole regular force is 74, of which 36 are infantry and 24 cavalry. The gross strength of the effective force is 138,680 men, and that of the reserve 180,000. There are about 60,000 irregulars, and there is a nominal force or rather over 100,000 assigned as the contingents of the tributary provinces, in all, half a million of men.—*Ottoman Empire and its Resources*.

A Mr. Goldhammer has astonished the people of Berlin by his experiments of his so-called electric sun. A few nights ago he placed his apparatus on the balcony of the Hotel de Russie, and, directing the rays upon the museum, distant 350 yards, lit up the whole vicinity, so that it was easy to read small print.

We are happy to be able to announce that Professor Giorer has publicly embraced the Catholic Faith.

PALMERSTON ON PROVIDENCE.

We question whether an incident so important to the development of our domestic and social history has occurred within the memory of the retentive brain of the "oldest inhabitant," as the application of the Moderator of the Edinburgh Presbytery to the Home Secretary, and Lord Palmerston's reply and retort. Let our readers clearly understand the features of the case. The Church of Scotland, as established by law, the recognized and only authoritative State interpreter of divine truth and the dealings of Providence known to the constitution, endowed and subsidised by the State to declare and expound religious truth, applies to the civil authorities, as represented by her Majesty's Secretary of State for the Home Department, for the interposition of the secular power in corroboration of the ecclesiastical injunction upon the people to nominate and consecrate a day of fasting, humiliation, and prayer, to be universally observed on account of the dispensation of that awful scourge, the cholera. That is a consideration very clearly, as a matter of business, belonging to the spiritual department of the "constitution." It cannot, we think, be decently, or with any reasonable hope of success, denied that, if we are to keep a theocracy, endow it, recognize its officers as part and parcel of the State, and of the law of the land, levy public taxes for themselves and their temples, even make the Sovereign receive her crown from them, and be anointed and set apart to her Royal office by the supreme pontiff of the hierarchy, they are the proper authorities to regulate the worshipping economy of the public service, to interpret its significance, to determine its principles. In the days of "Billy Pitt," "Doctor Slop," or Vansittart—yea, even in the zenith of Herries and John Wilson Croker—this would have no more been questioned by Downing street than Mr. Roebuck would challenge the mathematical axiom that "a point is that which has position, but not magnitude." A constitution which incorporates theology into its elementary principles, statesmen who maintain the necessity of a national State Church, politicians who erect an order of augurs, of professional mediators between God and man, into a great machine of Government, necessarily imply this concession to their authority, this implicit deference to their judgment and interpretation in reference to the subjects in their own line of business. The proposition cannot, even at this more advanced stage, this steamboat and railway and electric telegraph point of our history, with propriety or consistency be questioned by the professed advocates of an established church. Lord Palmerston alone expects to "have his cake and eat it." He would ignore the authority of a hierarchy, and yet advocate the preservation of an ecclesiastical corporation. He declines to stick to his last. In the Foreign Office he was the whole Cabinet; in the Home Office he is the entire Minister—a Lord spiritual as well as a Viscount temporal—yea, a very lord paramount over all. He roundly tells the Church that it is wrong in its theology! We remember a case of a Scotch minister who had a very poor crop on his glebe, and, having in vain opposed a resolution to set aside a day of thanksgiving within the bounds of the Presbytery to which he belonged for the abundant harvest, conducted the services of the day under protest, and, in returning the acknowledgments of the parish to Providence, qualified them by the interjection, "although I cannot shut my eyes to the fact that the ports are open for peace and barley." It is recorded of one of Queen Elizabeth's naval chaplains, that being importuned by the farmers in a very dry year to read the "Collect for Rain," he concluded the service with the parenthesis—"You won't have a drop till the moon change." Prompted by clerical example, Lord Palmerston flatly tells the Presbytery that neither fasting, humiliation, nor prayer, are of the slightest use in staying the plague. It is only to whitewashers and scavengers that Providence will listen. Not to Presbyteries in such a case, but only to sewerage commissions, is Heaven propitious. Unless pigs be removed, dung-heaps carted off, drains opened, cesspools deodorised, and water separated from its impurities, quoth this *ultra crepidula sutor*, "they will infallibly breed pestilence and be fruitful in death, in spite of all the prayers and fastings of an united but inactive nation!" If this be not flat burglary, then there is not a Dogberry in the whole Synod. Can it be wonderful that the Rev. Dr. Clarke "would not wish to be a sharer in the responsibility of those who refused to give her Majesty's subjects an opportunity of meeting for prayer in regard to so fearful a visitation," or that the Rev. Dr. Muir thought there could be but one unmingled feeling of pity entertained by them that such a document, &c., &c., or that the Presbytery unanimously "refused to contaminate their minutes with the answer." Shall we be an object of "unmingled pity," if we ask these pious gentlemen what need there was for the help of a Secretary of State, to enable the faithful to fast and to pray, and to feel humiliated, if so they were minded? Cannot each individual of them all, if to that temper he be moved, do each of these acts for himself every day, (barring the fasting), and all day long?—Or, in spite of the heresy, that "corporations have no souls," do they entertain the opinion that God Almighty will be more propitious to a body of worshippers, devoted in their corporate capacity, than to the separate forces of their impartunity as individuals? Is there not something much more mechanical than spiritual in the idea of men "fixing a day" when they will feel humble—fasting a full hour by Shrewsbury clock—agreeing a fortnight in advance, that they shall be exceedingly devout, and penitentially compunctious? There is a people who write prayers, put them in a calash, turn a handle, and then think they are grinding gratitude to God, with all due efficacy. Is there any thing so very much more of the theological engi-

neer, of the spiritual wheelright, in that idea, than that of a hierarchy writing to a Home Secretary to ask him to order the Queen's subjects to fast, and pray, and feel qualmish on Wednesday week between the hours of 11 a.m. and 5 p.m., as if devotion was a general Chobham review, and the service of God had to be executed like the manual and platoon exercise, with parochial fagmen and a cathedral staff? The Home Secretary is a General Napier on the Civil List. He cannot be kept within the traces, or run in harness with the other Cabinet horses of the State coach.—He is for ever acting "on his own hook." Red tape and pigeon-holes excite in him too much contempt for the graver passion of disgust. The humbug of official reticence, and the solemn nonsense of ministerial formality, cannot restrain him within the bounds of conventional propriety. He will not reserve what it occurs to him to say. He cannot make up his mind to the belief that the purpose of speech is to conceal thoughts. He will not suffer folly to leave his presence without an answer. In fact he has never arrived at, or he has passed, the point of saying nothing when he speaks. Any other man of the Secretary sort, any official, mindful of even the most modern traditions of place, would have answered the cant of the Edinburgh Presbytery, with more cant—or, at the very least, would have confined the reply to a circumambient negation, or circumlocutory ministerial excuse: as, that the application was not as yet general—or that the cholera was not so very prevalent—or that the setting apart a day for the whole nation to think about it might increase the alarm, interrupt commerce, and unnecessarily interfere with the business, to a degree not warranted by the occasion of it. That is probably what Lord Aberdeen would have done—the way the Cabinet as a whole, have hedged the question. We cannot even imagine what the Duke of Argyll will say to the explicit heterodoxy of his colleague. Palmerston distinctly tells the church that the doctrine of a special providence is a mere Calvinistic or Lutheran superstition—that the world is governed by general laws—that these laws are organic, natural, mental, moral, or spiritual, according as they refer to the body—to its relation with matter, to the mind, to the soul, or to the conscience. Virtually, he proclaims it to the Church, as the opinion of the State, that its articles and confessions are all mere "leather and pruvella," antiquated imbecility, traditional humbug—that spiritual obedience will impart spiritual blessings only—and that non-conformity to the natural laws will be punished for the treason to those laws, although the rebel should be the best saint in the calendar. The pharisees and hypocrites, said Christ many a long year ago, "love to stand praying at the corners of the streets to be seen of men: verily they have their reward." The greatest rascals in the world, if they conform to the laws of their own physical organization, and if they ascertain and obey the material conditions of safety and health that are dictated by the laws of nature that surround them, will be healthy and physically happy, however sinful or base may be their moral being. A ship load of convicts that had muscular strength, and understood navigation, would have a better chance of reaching the gold diggings in comfort and safety than a consignment of the most pious Christians in Europe, ignorant of naval technology and unaccustomed to manual labor. In return for a fast, humiliation, and prayer, God will infallibly send spiritual blessings in virtue of a self-acting and never-failing operation of the laws of psychology; but he will not snatch a single life from cholera in answer to that operation. Health and physical life are to be recovered or preserved by the use solely of natural expedients, and a strict adherence to the material conditions on which these blessings are dependent. To rebuke fever, and repel cholera, good drainage is worth a whole hierarchy. One efficient Commissioner of the Board of Health, or a single active medical inspector, will do more to save us from "plague, pestilence, and sudden death," than the entire bench of Bishops, Deans and Chapters included. *Non meus hic sermo*—which means this is not *our* sermon, but a lecture from "Her Majesty's principal Secretary of State for the Home Department." "Comb's Moral Philosophy and Constitution of Man," are being translated into the language of State papers. The civil power is at issue with the Church on the significance of divine things—heresy is proclaimed aloud from Downing street—and the only consolation of a snubbed and ignorant theocracy is to receive the announcement with "one unmingled feeling of pity."—*London paper*.

WHITE AND BLACK NIGGERS.

We select the following passages from an article in which the *Ulsterman* pronounces a severe censure upon the cruelty exercised by English and Scotch Poor Law Guardians towards the poor Irish exiles who come under their control. The immediate cause of our contemporary's anger is the suffering of a poor woman named Mary Carroll, a native of Belfast, who after passing the best years of her industrious life in Edinburgh, and having been reduced to poverty by the death of her husband, was forcibly dispatched to Ireland by the Scotch authorities a few weeks ago:—

"American slavery is a very unsightly institution, an ugly eyesore on the face of human nature. To hunt and to whip negroes, and make them the chattels of their fellow-men, is unnatural and immoral.

"Still, black slaves are taken pretty good care of, after all; for they are a property, and every sensible man is mindful to keep his chattels in a favorable state. The niggers are generally well fed and housed, and in their old age they are taken care of.

"But the white slavery of the wretched Irish poor, who are hunted like vermin out of the parishes of moral, benevolent England and pious Scotland, is one of the basest, cold-blooded, and hideous spectacles we can imagine.

"It is a quiet, easy-working 'institution,' that; and the careless world heads it not. White Celts, used up and worn out, are things for the indifferent benevolent to waste no thought about. Black niggers are much more attractive objects of sympathy. That particular dark face, who is always represented on one knee, with his two chained hands clasped, as he appeals to the soft-hearted world in general, with the touching cry—'Am I not a man and a brother?' is a captivating object of sympathy; had he a white face and Irish rags, your British philanthrope would think marvellous little about him.

"Tastes differ. But, for our part, let good easy people talk of negro slavery as they will, we see something far meaner, baser, and heartless in the treatment which, under one of Britain's favored institutions, is given to the poor white Irish wretches who slave away their lives in her towns and cities.

"Slavery, forsooth! Look at that poor wretch on the deck of that crowded vessel steaming to our quays from the shores of benevolent, God-fearing Scotland. Do you know his history? Many long years ago he left his native village to seek employment amongst strangers. With iron energy, he toiled year after year, building the railways, or the quays and docks, or sweating in the hot atmosphere of the factories of Glasgow and Edinburgh. His labor swelled the riches of the masters who despised and hated him and his race. He grew old and feeble, or was smitten by sickness brought on by heavy labor. He was removed to the hospital, and after a few days' dosing with pauper physic, was seized on by magisterial order, thrust on board a steamer amid pigs and other live stock more valuable than he is now, and sent back to the land he came from. The white slave is worn out and useless—pack him off.

"That man—and he is the representative of thousands—had no claim upon the country that gave him birth. He quitted it in the flush of health and youth; and all that health and youth he spent in toiling to accumulate wealth for his Scotch or English taskmaster. To them, then he gave his energy, his skill, his blood, his sweat; from them he gets a miserable old age of destitution. Had he been a negro slave, he would have been housed and fed, as one takes care of a favorite dog; but being a subject of free, philanthropic Britain (and beyond all fall use) he is chased from the place his labor has enriched, as though he were a mad dog, or flung out as blind puppies are thrown into a ditch. Such is the charity and benevolence of our good British brethren. Tears and sympathy for the negro slave—a dog's death for the worn-out Irish beggar."

UNITED STATES.

T. F. MEAGHER.—The California Steamship Company have offered T. F. Meagher a free passage to California, where he is going to deliver a course of lectures especially prepared for the occasion, and the admission to which it is to be \$5 each. He will return in the spring and deliver the same lectures in the Atlantic States.

Kozza, about whom so much fuss was made, arrived in New York last week, without creating any excitement. He says Austria is "a van very bad country."

An Irish girl was shot in New York, on Thanksgiving day, by some boys, who were carelessly firing a pistol in a neighboring yard. The ball passed through to the premises where she was hanging clothes to dry, and struck her. She died shortly after.

POPULAR PROTESTANTISM.—On Sunday afternoon at one of our churches, the pastor preached a sermon somewhat tinged with old-fashioned religious doctrines. When the sermon was concluded, an elder lady arose, and, throwing her veil aside, declared to the pastor, that "the sermon is false from beginning to end—I don't believe a word of it." The pastor, was much abashed.—a part of the congregation smiled, and the more thoughtless among the congregation were disposed to have a good laugh. When the pastor made a prayer, the good lady would not rise and when he offered the benediction she turned her back upon him.—*Providence (R. I.) Post.*

PROTESTANT LOGIC.—The following is clipped from a Protestant exchange:—"Dr. Berg, of Philadelphia, who lately withdrew from the Dutch Reformed Church, says of Dr. Nevin, who has become notorious in consequence of his Mercersburg theology, that he has deliberately put on record these words:—"No man whose tongue falters in pronouncing *Mary, Mother of God*, can be orthodox at heart on the article of Christ's person." What can be more evidently true! If the Person whom we call Jesus Christ, was really God, the Mother of that Person is the Mother of God.—Those Protestants who believe in an Atonement, believe, of course, that it derives its infinite value from the infinite value of the Victim. No man, no Angel, could have atoned for sin, not even for one sin of one individual. Now the Divine Nature cannot suffer.—The sufferings of Christ were the sufferings of His Sacred Humanity; if that Sacred Humanity be not truly God, no atonement was offered. If the Divinity dwell in Christ as in a temple, he was not God, and there has been no atonement. It is not generally known by Protestants, that St. Paul makes use of so un-Protestant an expression as the "Blood of God." "Feed the Church of God," says he, "which He hath purchased with His own Blood." Will the preachers decide the question, what is Jesus Christ?—an important question for Christians, we think.—*Ibid.*

DECLINE OF PROTESTANTISM.—Speaking of the scarcity of preachers in New England, the *N. Western Christian Advocate* says:—"Several of our ministers are failing in health in this vicinity, while others are leaving for other fields of labor. Two of our large churches in the vicinity of Boston are without the labors of a pastor, their pastors having failed in health. One of our large churches in Boston is without a minister, in consequence of the appointment of brother Cobleigh, its pastor, to a professorship in McKendree College. So far as we have learned, there are none as yet to fill these vacancies. The scarcity of ministers among us is a serious subject, and should be prayerfully considered by the church. The Lord has called men enough to preach, but where are they?—Many of them are in our colleges and academies;—others are studying for different professions, and not a few are seeking a livelihood by manual labor. The church does not seek out and encourage our young men to enter the ministry. If they happen to find a young man of extraordinary abilities, they will encourage him to go to college, or to some academic institution perhaps, in view of entering the ministry at some future day, but multitudes of this class, after they have finished their education, are wholly lost to the church." The trade of parson is evidently ceasing to pay, and consequently falling into disrepute.—Who would be a preacher that could be anything else?

TRIAL OF A BAPTIST MINISTER FOR MURDER.—SUITOR OF THE MURDERER.—The Washington (N.C.)

Whig of the 30th, comes to us, with the details of a horrible affair, the particulars of which are as follows:—There has been great excitement in Washington the past week, on account of the trial of the Rev. G. W. Carawan, for the murder of C. H. Lassiter in Hyde county, in November last year. The trial commenced on Wednesday last in the Superior Court, Judge Bailey presiding. Carawan is 56 years old, and for many years has been a popular preacher in the Baptist Church—a man of strong will, exercising a powerful influence over his friends, and feared as much as hated by his foes. Lassiter was a quiet young man engaged in the business of teaching. Some months before the murder, Lassiter boarded in the house of Carawan, and a quarrel arose between them, Carawan alleging that Lassiter was too familiar with his (C's) wife. Carawan talked very freely among his neighbors on the subject—said that L. ought to be shot—that shooting was too good for him, and that he and L. could not both live in the same neighborhood, &c., &c., and finally tried to get out a peace warrant against L. alleging that he had attempted to take his life. He went on in this way for some time when L. sued him for slander, laying the damages at \$2,000. A few hours after the writ was served on C., Lassiter was murdered under circumstances of peculiar atrocity, and such as left but little reasonable doubt that Carawan was the murderer. After his imprisonment in Hyde county jail, he tried to get a friend to hire the principal witness against him to go away. He had given, he said in one of his letters, Mary (his wife) \$500 to get Sawyer off—if that wouldn't do, give him \$1000—and if that wouldn't do, he (his friend) must get rid of Sawyer, "by hook or by crook," and not suffer his (C's) neck to be broke. His wife, apparently about his own age, and his three children, have been with him during the trial accompanying him to and from the Court and jail. At half-past eight this morning the jury returned with a verdict of guilty. Just as the crowd commenced to leave, a report of a pistol was heard, followed immediately by another.—Carawan had two self-loading, single barrel pistols. With one he aimed at Mr. Warren. The ball struck just above his heart and glanced, making but a slight wound. With the other he shot a hole through his own head. As we are going to press, he lies a corpse in the prisoner's box, a good part of his brain having run out upon the floor. As may be well supposed, there is intense excitement in the community.

YOUNG AMERICA.—"My son," said a doating father who was about taking his son into business, "what shall be the style of the new firm?" "Well, governor," said the one and-twenty youth, looking up into the heavens to find an answer, "I don't know; but suppose we have it 'John H. Samplin and Father.'" The old gentleman was struck with the originality of the idea, but could not adopt it.—*Shepherd of the Valley.*

"A SAINT IF THERE IS ONE ON EARTH."—The name of the man who caused the imprisonment of a poor widow in Portland, Maine, for a debt of fifteen dollars, is stated to be James Huse, residing in Boston. The *Boston Bee* says he is a very pious man, and recently left the church, because the minister did not preach the Gospel in its purity.—*Ibid.*

CANADA NEWS.

If you wish to vote at the next Municipal elections, all taxes must be paid this month. Rush at once to the City Hall and prepare for the luxury.

It is with feelings of deep regret that we have to announce this morning the death of Hugh Scobie Esquire, Editor and Proprietor of the *British Colonist*. He died at his residence Ann Street, Toronto, on Sunday morning at half-past eight o'clock, after a painful illness of ten weeks, aged 49 years.—*British Whig.*

BOY DROWNED.—We learn from the *Pilot* that "a distressing casualty has occurred, which has again thrown the family of our respected fellow-citizen, Mr. Thomas McGrath, into deep affliction. On Monday his nephew a promising lad of 12 years of age was drowned, in rear of his uncle's residence at Laehine by giving-way of the ice on which he was playing."

THE CANADIAN RAILWAY.—We are informed that Sir C. Roney has arrived in Liverpool, with the object of becoming personally acquainted with the many influential resident shareholders in the grand Trunk Railway of Canada; the management of this magnificent provincial railway, upwards of 1100 miles long, having been confided to him. We understand that he will be the guest of Mr. H. C. Chapman during his stay.—*Willmer & Smith.*

DREADFUL CALAMITY.—A correspondent of the *Hamilton Canadian* furnishes an account of a dreadful calamity which occurred in Woodstock, on Saturday the 3d instant. The dwelling house of Mr. Andrews, Printer of the *British American*, was destroyed by fire, and, melancholy to relate, four persons perished in the flames.

On Tuesday last two hundred English laborers passed through Sherbrooke, on their way to Montreal. We understand they are to be engaged on the Bridge over the St. Lawrence.—*Sherbrooke Gazette.*

A COLD WINTER COMING.—The Canada muskrats are busily engaged in fortifying their houses against the attacks of frost. This betokens, says the *Montreal Herald*, a very severe winter.

A MEAN EDITOR.—We, of the *British Whig*, during a long editorial life, have never known a meaner, or more "disgraceful" editorial act, than the act of Mr. Roger, the new editor of the *Quebec Gazette*, who has published and advertised upon a letter of the Hon. Malcolm Cameron, marked "private," addressed to Mr. Middleton, the Proprietor of the said *Gazette*. The *Dumfries Reporter* man who offered his Pass over the Ogdensburgh Railroad for sale, is a gentleman compared with this Mister Roger!

A Protestant writer in the *Bathurst Courier* has some very sensible remarks on "Orangeism" in Upper Canada, which he truly represents as "antagonistic to the cause of civil liberty," everywhere, and all ways:—

"If one may judge from the zeal and activity displayed by certain members of the *Orange fraternity*, we must be on the eve of another 'Bartholomew massacre.'" For the last year or two a most extensive system of proselytism has existed here—every shop-boy and every apprentice in the Village being enlisted as an Orangeman. Even Elders of the Presbyterian Kirk of Scotland! men of peace—bound, may sworn, by their profession, to be men of peace, have lately been enrolled in the order. As might be expected, our famous—is at the head of the whole affair.

The most bitter of all sectarians is a political renegade. This axiom is abundantly verified in the case of our —, by the fanaticism displayed by this creature, who, like many of these "champions of Protestantism," seldom, or never, enters a Protestant place of worship, and who contrives out of his extensive! means, to contribute more to the spread of sectarianism than to the support of the everlasting gospel. Now, what is the cause of all this, Mr. Editor? Ignorance is one of the reasons—*Prejudice* is another—*Fanaticism* is another, and the fact that one of their leaders is a disappointed caterer for government place and government pay is perhaps the most powerful of all. It is really lamentable to think that, for the sake of gratifying a petty ambition,—for the privilege of wearing party colors and party badges—of walking through a town or village in procession, (*many of them without a coat*), and on horses, in comparison of which Don Quixote's famous Rosinante would be a first-breed Arabian, the peace, the happiness, and the prosperity of our common country should be endangered. In my opinion, it is a prognostic of the fall of Orangeism; for whom the Gods wish to destroy they first make mad."

PUBLIC DINNERS.—Public dinners are public nuisances—flagrantly so. They are a relic of outgrown barbarism which esteems eating and drinking the chief ends of life, and would show affection as Joseph did to his brother Benjamin—by giving him three times as great a mess as was apportioned to his half-brothers. It is every way unworthy of our age to attempt to honor, reward or show admiration for a public benefactor by feasting him, even when (as at Boston) intoxicating liquors are excluded. But an ordinary public dinner, "with a stick in it," is essentially a bestial performance. Two or three hundred are assembled to eat an inordinate meal, at an unusual and unseasonable hour, paying for it a sum that many of them cannot really afford, and washing it down with incessant libations of villainously drugged cider, and cockroach Madeira, which gets steadily worse as the company get more and more enthusiastically and obviously drunk—then the speeches, beginning with the prosy and foggy, and ending, somewhere in the infancy of the small hours, with the tipsy and the nasty—then the leathery cloud of cigar smoke which, for the last hour or two, is batted down upon the whole concern, afflicting, torturing, demoralizing all well bred, cleanly, uncorrupted senses—and ah! the sick headaches, the days of misery, and often the fatal illnesses that follow, as Death on the Pale Horse was followed. On the whole, we consider the public dinner the absurdest, stupidest bore of the nineteenth century.—*H. Greeley.*

WHAT, OR WHICH IS THE BEST VERMIFUGE OR WORM DESTROYER?

Is a question daily and hourly asked by parents, anxious for the health of their children. All who are at all acquainted with the article, will immediately answer,

DR. MELANE'S CELEBRATED VERMIFUGE. It has never been known to fail, and is one of the safest remedies that can be used. A friend of ours lately handed us the following statement in reference to this Vermifuge:

New York, September 25, 1852. GENTLEMEN—A young lady of my acquaintance had been for a long time very much troubled with worms. I advised her to try Dr. Melane's Celebrated Vermifuge. She accordingly purchased and took one vial, which caused her to discharge an unusually large quantity of worms. She was immediately relieved of all the dreadful symptoms accompanying this disease, and rapidly recovered her usual health. The young lady does not wish her name mentioned; her residence, however, is 320 Fifth street, and she refers to Mrs. Hardie, No. 3 Manhattan place.

P. S. Dr. Melane's Celebrated Vermifuge, also his Liver Pills, can now be had at all respectable Drug Stores in this city. Purchasers will please be careful to ask for, and take none but DR. MELANE'S VERMIFUGE. All others, in comparison, are worthless.

WM. LYMAN & Co., St. Paul Street, Wholesale Agents for Montreal. 19

PROMENADE CONCERT.

THE SOCIETY OF ST. VINCENT DE PAUL, BEG to inform the Public, that, instead of their Annual Bazaar, they will give

A PROMENADE CONCERT, On WEDNESDAY, the 25th inst., IN THE CITY CONCERT HALL, UNDER THE PATRONAGE OF THE

- LADY MAYORESS, Mrs. C. MONDELET, Mrs. J. BOUREFF, Mrs. C. S. CHERRIER, Mrs. PERRAULT DE LINIERE, C. S. CHERRIER, A. LEVESQUE, A. COUILLARD, A. LAROCQUE, P. LACOMBE, J. U. BEAUDRY, N. DUMAS, H. PELTIER, A. PREVOST, T. DOUCET, J. A. BERTHELOT, M. CUVILLIER, F. X. BRAZEAU.

By the kind permission of Lt. Col. HEMPHILL, the Band of the 20th Regiment will attend and play several choice pieces. Mr. LABELLE has consented to take charge of the vocal part, to be executed by Canadian Amateurs, under his direction. The proceeds of the Refreshment Table will be for the benefit of the Society.

Tickets of admission can be obtained from the Members of the Society. Price, 1s. 3d. All Tickets obtained at the door on the evening of the Concert will be 5s. each.

The Door will be opened at SEVEN o'clock, and the Concert will commence at EIGHT, P. M. O. LEBLANC, President of the Society, L. A. HUGNET LATOUR, Secretary.

NEW BOOKS JUST RECEIVED

- BY THE SUBSCRIBERS, PRACTICAL PIETY, by St. Francis of Sales, mus. 2 6 lin. PERSONAL SKETCHES, by Sir Jonah Barrington 6 3 THE RISE AND FALL OF THE IRISH NATION, by ditto. 5 0 SHANDY MCGUIRE; or Tricks upon Travellers. 2 6 GAZETTEER OF IRELAND, with Maps plates, &c., 2 vols. 20 0 HOUSEHOLD SURGERY; or, Hints on Emergencies. 2 6 PONTIFICAL ROMANUM. 3 vols.; beautifully illustrated, and bound in Morocco. Price. 35 0 LIGOURI'S MORAL THEOLOGY (in Latin) 10 vols., 50 0 D. & J. SADLER & Co., Corner of Notre Dame and St. Francis Xavier Sts.

THE METROPOLITAN, FOR DECEMBER.

A Monthly Magazine, devoted to Religion, Literature, and General Information.

CONTENTS.—ART. I.—PRESIDENT PIERCE AND MARYLAND TOLERATION. II.—A BRIEF HISTORY OF WEGGLI HOCKWER, A JEWESS OF CONSTANTINOPLE, A CONVERT TO THE CATHOLIC FAITH. III.—STANZAS (Poetry). IV.—SECRET SOCIETIES: WORSHIP OF THE DEVIL. V.—PASTORAL LETTER OF THE MOST REV. ARCHBISHOP OF CINCINNATI, ON MARRIAGE AND FAMILY DUTIES. VI.—IS DANCING SINFUL? VII.—MISSION OF WOMAN—THE RELIGIOUS LIFE. VIII.—JOURNEY IN TARTARY, THIBET AND CHINA (with two fine Illustrations). IX.—THE HOLY INNOCENTS (Poetry). X.—SHORT ANSWERS TO POPULAR OBJECTIONS AGAINST RELIGION. XI.—LITERARY NOTICES. XII.—RECORD OF EVENTS.

Each number of the METROPOLITAN contains forty-eight pages royal 8vo., printed on good paper, from a good, clear, bold type, forming at the end of the year a handsome volume of nearly 600 pages, of the most choice Catholic literature.

TERMS.—The Work will be delivered to subscribers in the principal Cities, or sent by mail, at \$2 per annum, payable invariably in advance.

CLUBS SUPPLIED ON THE FOLLOWING TERMS: 3 copies will be sent by mail, (to one address,) for one year, for \$5 6 copies for \$10 13 copies for \$20

No subscription will be received for less than 12 months, commencing, in all cases, with the 1st number of the volume.

A specimen number will be sent gratuitously to such as may wish to act as agents, or otherwise aid in disseminating the Work, on application to the Publishers personally, or by letter prepaid.

ENLARGEMENT OF THE METROPOLITAN.

Since the commencement of this publication, we have often had occasion to express our grateful acknowledgments to the Rev. Clergy and others, who have manifested an interest in its success, particularly by getting up clubs, and sending us lists of subscribers. That we fully appreciate their friendly co-operation, and are disposed to make a liberal return for the patronage we design to increase the contents of each number, commencing with the month of August, by adding SIXTEEN PAGES OF MATTER WITHOUT FURTHER CHARGE. This enlargement of the work will enable us also to diversify its contents in such way as to make it an interesting and instructive Magazine to the more numerous class of readers—to the clergy as well as laity, to the better educated as well as to the less enlightened. As this increase of matter, together with the introduction of original articles from able writers, will involve a considerable outlay, we appeal with confidence to the friends of Catholic literature in the United States, for their zealous co-operation in extending the circulation of the work.

We will supply *Brownson's Review* and the *Metropolitan*, for 1853, free of postage, on the receipt of \$5.

JOHN MURPHY & CO., PUBLISHERS, 178, Market Street, Baltimore.

EMPORIUM OF FASHION

AND MAMMOTH MILLINERY ESTABLISHMENT.

SCHWARZ & CO.

WOULD beg leave to announce to the ladies of Montreal, that they have taken the Store, 131 Notre Dame Street, lately occupied by Wm. EXAMINER & Co., next door to Mr. Sharpley, which they have fitted up, without regard to expense, in a superior manner, and where they are prepared to show to the Ladies of Montreal and Canada, the Handsomest, and Largest Assortment of

BONNETS, DRESS CAPS, HEAD DRESSES, CLOAKS, MANTILLAS, CHILDREN'S CLOTHING,

And other articles of Fashion, ever exhibited in this Market. All the Goods being made up by superior hands, expressly prepared from Paris and New York at an enormous expense, they are enabled to assure the Public that every article sold in this Establishment will be of the latest and most Recherche Style, fashion plates being monthly received, and that prices will be Lower than at any Store this side of New York.

P. S.—TWENTY GOOD MILLINERS and TWO APPRENTICES WANTED IMMEDIATELY—apply as above November 3.

S. T. MARY'S COLLEGE, WILMINGTON, DEL.

THIS INSTITUTION is Catholic; the Students are all carefully instructed in the principles of their faith, and required to comply with their religious duties. It is situated in the north-western suburbs of this city, so proverbial for health; and from its retired and elevated position, it enjoys all the benefit of the country air.

The best Professors are engaged, and the Students are at all hours under their care, as well during hours of play as in time of class.

The Scholastic year commences on the 16th of August and ends on the last Thursday of June.

TERMS:

- The annual pension for Board, Tuition, Washing, Mending, Linen and Stockings, and use of bedding, half-yearly in advance, is \$150 For Students not learning Greek or Latin, 125 Those who remain at the College during the vacation, will be charged extra, 15 French, Spanish, German, and Drawing, each, per annum, 20 Music, per annum, 40 Use of Piano, per annum, 8 Books, Stationery, Clothes, if ordered, and in case of sickness, Medicines and Doctor's Fees will form extra charges. No uniform is required. Students should bring with them three suits, six shirts, six pairs of stockings, four towels, and three pairs of boots or shoes, brushes, &c.

Rev. P. REILLY, President.

P. MUNRO, M. D., Chief Physician of the Hotel-Dieu Hospital, and Professor in the School of M. of M.,

MOSS' BUILDINGS, 2ND HOUSE BLUERY STREET.

Medicine and Advice to the Poor (gratis) from 8 to 9 A. M. 1 to 2, and 6 to 7 P. M.

MONTREAL STEAM DYE-WORKS.

JOHN M'CLOSKEY, Silk and Woollen Dyer, and Scourer, (FROM BELFAST,)

38, Sanguinet Street, north corner of the Champ de Mars, and a little off Craig Street,

BEGS to return his best thanks to the Public of Montreal, and the surrounding country, for the liberal manner in which he has been patronized for the last nine years, and now craves a continuance of the same. He wishes to inform his customers that he has made extensive improvements in his Establishment to meet the wants of his numerous customers; and, as his place is fitted up by Steam, on the best American Plan, he hopes to be able to attend to his engagements with punctuality. He will dye all kinds of Silks, Satins, Velvets, Crepes, Woollens, &c.; as also, Scouring all kinds of Silk and Woollen Shawls, Moreen Window Curtains, Bed Hangings, Silks, &c., Dyed and Watered. Gentlemen's Clothes Cleaned and Renovated in the best style. All kinds of Stains, such as Tar, Paint, Oil, Grease, Iron Mould, Wine Stains, &c., carefully extracted.

N. B. Goods subject to the claim of the owner twelve months, and no longer.

Montreal, June 21, 1853.

MONTREAL MARKET PRICES.

Table with columns for commodity names (Wheat, Oats, Barley, etc.), units (per minot, per bush, etc.), and prices (s. d. a. 6 6).

NEW CANTON HOUSE, DALHOUSIE SQUARE.

GROCERIES FOR ONE MILLION

SUGARS—Loaf, Crushed, and Bright Muscovado-TEARS—Gunpowder, Old Hyson, Young Hyson, Imperial, and Fine Twankay.

HONEY.

Also, 300 lbs. of HONEY for Sale at the New Canton House, Dalhousie Square.

GROCERIES, SUGAR, &c. &c.

FRESH TEAS, very Superior JAVA COFFEE, PICKLES, SAUCES, HAMS, BACON, and a good assortment of other Articles, for sale at No. 10, St. Paul Street.

GLOBE

FIRE AND LIFE INSURANCE COMPANY OF LONDON

CAPITAL—£1,000,000 STERLING,

All paid up and invested, thereby affording to the Assured, an immediate available Fund for the payment of the most extensive Losses.

THE undersigned having been appointed SOLE AGENT for the CITY of MONTREAL continues to accept RISKS against FIRE at favorable rates.

Losses promptly paid without discount or deduction, and without reference to the Board in London.

HENRY CHAPMAN, Agent Globe Insurance.



EDWARD FEGAN

Has constantly on hand, a large assortment of BOOTS AND SHOES,

WHOLESALE AND RETAIL, CHEAP FOR CASH.

A quantity of good SOLE LEATHER for Sale, 232 St. Paul Street, Montreal.

BRANDY, GIN, WINES.

FOR SALE.

Martell's Brandy, in Bond Do Free DeKuyper's Gin, in Bond Do Free, and in cases Wines, in Wood and Bottle Teas, a few good samples Tobacco, &c. &c. &c.

G. D. STUART, 154 1/2 St. Paul Street, Opposite the Hotel-Dieu Church.

FRANKLIN HOUSE,

BY M. P. RYAN & Co.

THIS NEW AND MAGNIFICENT HOUSE, is situated on King and William Streets, and from its close proximity to the Banks, the Post Office and the Wharves, and its neighborhood to the different Railroad Terminals, make it a desirable Residence for Men of Business, as well as of pleasure.

THE FURNITURE Is entirely new, and of superior quality.

THE TABLE Will be at all times supplied with the Choicest Delicacies the markets can afford.

HOUSES and CARRIAGES will be in readiness at the Steamboats and Railway, to carry Passengers to and from the same, free of charge.

NOTICE.

The Undersigned takes this opportunity of returning thanks to his numerous Friends, for the patronage bestowed on him during the past three years, and he hopes, by diligent attention to business, to merit a continuance of the same.

M. P. RYAN, Montreal, May 6, 1857.

NOTICE.

WHEREAS that part of the Act of Incorporation of the College of L'Assomption, which provides, in case of death or resignation, for the election of four of the members of the Corporation of the said College (to replace the deceased or resigned) has become impracticable by the repeal of the Act for the appointing of Parish Officers; an Application will be made to the Legislature, during the next Session of the Provincial Parliament, by the members of the said Corporation, to have the said Act so amended as to provide for the electing of the aforesaid members of the Corporation of the College of L'Assomption.

N. BARRET, Priest, L'Assomption, Oct. 10, 1853. Secretary.

CATHOLIC WORKS,

Just Received and for Sale, Wholesale & Retail, BY THE SUBSCRIBERS:

Hay on Miracles, 2 Vols. in one, The Practice of Christian Perfection, by Rodriguez, 3 vols., The Clifton Tracts, 3 vols., The Elevation of the Soul to God, Papist Represented and Misrepresented, by Gother, Seven Words of Jesus on the Cross, Lives of the Fathers of the Desert, with the Life of St. Mary of Egypt, &c., by Bishop Challoner, An Exposition of the Lamentations of Jeremiah, The Loving Testament of Jesus in the Holy Eucharist, Butler's Feasts and Fasts of the Catholic Church.

NOW READY.

THE MISSION OF DEATH. A Tale of the New York Penal Laws. By Alf. Angelo. 18mo, fine paper, Cloth extra, 2s 6d. Gilt edges, 3s 9d.

THE LIFE OF ST. ELIZABETH OF HUNGARY, by Count de Montalembert, Peer of France. The Life translated from the French, by Mary Hackett. The Introduction translated, by Mrs. J. Sadlier. One vol. Royal 12mo, fine paper, with a splendid Portrait after Overbeck, engraved on steel. Cloth, extra, 5s. Gilt edges, 7s 6d. English morocco, extra, 10s. The Introduction, which was omitted in the Dublin edition, is now translated, and restored to its proper place. It is a masterly essay on the times of St. Elizabeth, and is worth the cost of the entire book.

NEW BOOKS IN PRESS.

TALES OF THE FESTIVALS, comprising the following Festivals—The Month of Mary—The Feast of Corpus Christi—Feast of the Sacred Heart of Jesus—Feast of the Assumption—Feast of the Nativity—Feast of the Purification—Feast of Ash Wednesday—Festival of the Annunciation—Festival of Holy Week—Festival of Easter— Rogation Days—Feast of Pentecost.

One vol. 24mo, fine paper, illustrated with seven fine engravings, cloth, extra, 1s 10d. Gilt edges, 3s 1 1/2; extra gilt, 3s 9d.

THE LITTLE FLOWER GARDEN, and other Tales for the Young, comprising the following tales—Blanche Leslie, or the Living Rosary; The Little Italians, or the Lost Children of Mount St. Bernard; The Power of Prayer; Ellen's Dream; Easter, or the Two Mothers; the Poor Widow; a Tale of the Ardennes; The Cherrics; No Virtue without a Struggle; The Seven Corporal Works of Mercy; Hans the Miser; Perrin and Lucretia; The Envious Girl Reformed; Divine Providence; Lucy's Pilgrimage; Little Adam the Gardener.

One vol. 24mo, fine paper, illustrated with seven fine engravings, Cloth extra, 1s 10d; Gilt edges, 3s 1 1/2; Gilt extra, 3s 9d.

The above Tales are admirably adapted for prizes for Sunday Schools, Public Institutions, &c. They will make 12 small volumes, each one complete in itself, illustrated with a fine plate, and they will be sold at the very low price of 4d each.

MANUAL OF DEVOTIONS TO THE SACRED HEART OF JESUS. 32mo. 1s. 3d.

CHRISTIAN INSTRUCTED. By Father Quadrupani; with Selections from the Works of St. Francis de Sales.

D. & J. SADLER & CO. Corner of Notre Dame and St. Francois Xavier Street, Montreal.

Or at H. GOSGROVES, 24 1/2 St. John Street, Quebec.

FOREIGN CATHOLIC BOOKS,

JUST RECEIVED BY THE SUBSCRIBERS,

Linard's History of England, 8 vols, half mor. binding 60 0 St. Liguori on the Council of Trent, Do History of Heresies, 2 vols., Dr. Dixon's Introduction to the Sacred Scriptures, 2 vols. 8vo., on fine paper, with large print, Lives of the Most Eminent Painters, Sculptors and Architects of the Order of St. Dominic. Translated from the Italian by Rev. C. O. Mehan, 2 vols., Life of St. Dominic. Translated from the French of Father Lacordaire, Life of Rt. Rev. Dr. Plunkett, by Rev. Mr. Crolly, Archer's Sermon's 2 vols., Liguori's do Morony's do Massillon's do McCarthy's do Appleton's do Galian's do Appleton's Familiar Explanations of the Gospel, Catholic Pulpit, Gury's Moral Theology (Latin) Wiseman on Science and Revealed Religion, 2 vols., Missale Romanum, 8vo., sheep, Do do folio, richly bound in mor., Barry's Songs of Ireland, music, Davis' Poems and Ballads, Duff's Ballad Poetry of Ireland, Ellis' Songs of Ireland, McGee's History of the Irish Writers, Mehan's History—Confederation of Kilkenny, MacNeven's History of the Confiscation of Ulster.

WORKS ON IRELAND.

As only a few copies of each of the above is received, parties requiring them would do well to write immediately. They can be sent by mail.

D. & J. SADLER & Co. Montreal, December 15, 1853.

NEW AND ELEGANT ILLUSTRATED WORK.

PUBLISHED, with the approbation of the Most Rev. Dr. HUGHES, Archbishop of New York. Just ready, part 3., with two superb Engravings, price 1s 3d, THE LIFE OF THE BLESSED VIRGIN MARY, MOTHER OF GOD; with the History of the Devotion to Her—Completed by the Traditions of the East, the Writings of the Fathers, and the Private History of the Jews. Translated from the French of the Abbe Orsini, by Mrs. J. SADLER. To be completed in from fourteen to sixteen parts, with a very fine Steel engraving in each.

NOTICES OF THE PRESS:

"We intended this week a lengthy notice of the first number of this work, but in consequence of a pressure of news, not to be omitted, we must delay it for a future occasion.

"We shall only say now that the original is a work of the very highest reputation; that it includes everything in record, or in traditions, about our gracious and blessed Lady, and that Mrs. Sadlier is the translator of that original. Her name is praise enough.

"As to the typography and paper, the Sadlier's seem to have considered this their test work, and to have spared no expense in making it; what it is, the most perfect of its kind. The Life of our Blessed Lady, so produced, will surely have a place in every Catholic household in the New World."

A SPLENDID NEW WORK.—We have received through Mr. Cunningham, No. 1, of the "Life of the Blessed Virgin Mary," a work which the Messrs. Sadlier of New York, have just commenced to issue in numbers. This life of the B. V. has been translated from the French of the Abbe Orsini by Mrs. Sadlier, and is issued with the recommendation of the Archbishop of New York. The publication will be completed in fourteen numbers. The specimen before us is a splendid exhibition of the typographical art, and gives promise of a volume of great richness. It is also illustrated with several charming engravings.—Philadelphia Catholic Herald.

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

L. P. BOIVIN,

Corner of Notre Dame and St. Vincent Streets, opposite the old Court-House,

HAS constantly on hand a LARGE ASSORTMENT of ENGLISH and FRENCH JEWELRY, WATCHES, &c.

EUROPEAN IMMIGRATION

TO THE CANADAS AND WESTERN STATES, BY TRAIN & CO.'S LINE.

ENOCH TRAIN & Co., Proprietors of the BOSTON and LIVERPOOL LINE of PACKETS, hereby give notice that they have made extensive arrangements with the Western Railroad Corporation, in connection with the Railroads in the Western States, and Steamboats on the Lakes, for the forwarding of pre-paid passengers from Boston to the Canadas and Western States; and are now selling at their office in BOSTON, and at their authorised agencies, pre-paid Certificates of Passage as follows:—

Table listing routes and prices: From Liverpool to Boston, \$18 00; Albany, N.Y., 18 00; Buffalo, N.Y., 22 00; Kingston, C.W., 22 50; Columbus, 24 00; Montreal, C.E., via Vermont and Canada Railroads, 24 00; Toronto, C.W., 23 00; Hamilton, C.W., 23 00; Cleveland, O., 23 50; Sandusky, O., 23 50; Dunkirk, N.Y., 22 00; Toledo, O., 23 50; Detroit, Mich., 24 00; Cincinnati, O., 24 00; Chicago, Ill., 25 00; St. Louis, Mo., 25 00; Milwaukee, Wis., 25 00.

Children under twelve years of age at the time of embarkation, five dollars less than the above; and infants under twelve months thirteen dollars less than the above-named prices, to Boston or Albany, and other places in proportion; but we will not issue a pre-paid certificate for children under twelve years of age, unless accompanied by a passenger over twelve years, who must be paid for at the same time and on the same certificate.

The above prices embrace a steerage passage from Liverpool to Boston, by any of our splendid Line of Packets; provisions at sea according to the undemonstrated dietary scale; doctor's attendance and medicine on board when required; port charges at Boston, and all expenses of transportation of passengers and baggage from the ship at Boston, to the destination agreed upon.

In addition to any provisions which the passengers may themselves bring, the following quantities, at least, of water and provisions will be supplied to each steerage passenger of twelve years of age and over, every week during the passage, commencing on the day of sailing, and at least three quarts of water per day.

Two oz. of Tea; 8 oz. of Sugar; 5 lbs. of Oatmeal; 2 1/2 lbs. Navy Bread; 1 lb. Wheat Flour; 2 lbs. Rice.

Children under twelve years of age (not including infants), are furnished with six pounds of bread stuffs per week, the usual allowance of water, and half allowance of Tea and Sugar.

As soon as our Liverpool House informs us per steamer of the names of pre-paid passengers embarked, we publish their names in the Boston Pilot, and also notify each purchaser of pre-paid Certificates, either directly or through our agents.

On the arrival of any of our ships in the outer harbor, we immediately dispatch an agent on board, to give pre-paid passengers the necessary instructions regarding their route westward.

Bedding and utensils for eating and drinking, must be provided by passengers; and those going to the Canadas, or Western States, must furnish their own provisions from Boston.

TRAIN & Co., of BOSTON, inform those who take an interest in the welfare of Immigrants, that as owners of the only Liverpool and Boston Line of Packets, they have determined, that their Immigration business shall be conducted in their own name, on their own responsibility, and by themselves or their immediate servants.

In calling public attention to the subjoined list of the Ships which comprise our Boston Line of Packets, we believe that its general reputation as the first of American Lines is sufficiently well known and established. The Thousands of Letters which have been sent by American Immigrants to their friends in every part of Europe, have borne ample testimony to the Rapid and Successful passages made by those Ships, and to the superior Health, Comfort, and Safety which their Passengers have hitherto enjoyed. Many of them will be recognized as vessels which have gained the very highest character, by a succession of unusually rapid passages.

PACKET SHIPS WHICH ARE DISPATCHED IN THIS LINE:—

Table listing ships and captains: STAR OF EMPIRE, Captain Brown; WESTERN STAR, Captain Thayer; FRANK PIERCE, Captain Marey; PRESIDENT, Captain Cummings; CHARIOT OF FAME, Captain Knowles; STAFFORDSHIRE, Capt. Richardson; PARLIAMENT, Captain Sampson; NORTH AMERICA, Captain Dunbar; DANIEL WEBSTER, Captain Howard; PLYMOUTH ROCK, Captain Caldwell; SUNBEAM, Captain Putnam; LEVI WOODBURY, Captain Nickerson.

These Ships, when in the Line, sail from Boston on the 5th of each month, and from Liverpool each week during the year, and are distinguished by a Red Flag with a White Diamond.

OFFICES:—

ENOCH TRAIN & Co., Nos. 37 and 38 Lewis Wharf, BOSTON, Mass.

TRAIN & Co., Merchants, No. 5 India Buildings, Water Street LIVERPOOL, England.

TRAIN & Co., Passage Office, Nos. 118 and 119 Waterloo Road, LIVERPOOL, England.

TRAIN & Co., No. 121 St. Patrick Street, CORK, Ireland.

These magnificent Ships are all AMERICAN BUILT, and constructed expressly for Packets. They are all New and of the First Class, being built on the most improved principles, and of the best materials. They possess all modern improvements which conduce to health and comfort, as a superior system of lighting and ventilating, the very best Provisions, and a careful medical superintendence. The Captains have been carefully selected as first rate sailors and men of humanity, and an experienced Surgeon is attached to each Ship, and no expense is spared to render this the best and the most popular conveyance to America. As Train & Co. have made such arrangements in Liverpool as will protect their friends from the frauds and impositions sometimes practised there, they believe that those who pre-pay passages cannot but see the advantage of being able to engage with a Respectable House, on favorable terms, for a well known Line of magnificent Packet Ships, and in this way avoid the disrespect, annoyance and delay which they so often experience, when they engage with Agents who are but slightly connected with transient Ships.

As a proof that their Immigration business is conducted on principles uniformly honorable and humane, and that they have been distinguished for the most exact fulfillment of all their Engagements, we are permitted to refer to the Very Rev. THEOBOLD MATHEW, Cork, Ireland.

We also subjoin the following testimonial from the Right Reverend JOHN BERNARD FITZPATRICK, Bishop, Cathedral, Boston:—

(copy.) Boston, Jan. 22nd, 1849.

"I am happy to testify, from personal knowledge, that the firm of Ship Owners, known in this City of Boston, under the name of Enoch Train & Co., is composed of gentlemen of tried and acknowledged integrity, and that implicit reliance can be placed in their fidelity to accomplish all that they may promise, to those who have occasion to make any contract with them.

(Signed) JOHN B. FITZPATRICK, Bishop of Boston."

Those applying by letter or otherwise for pre-paid Certificates of Passage, should in all cases express the names and ages of the persons sent for, with their address in full, containing the names of the Town-Land, or Village, nearest Post-Town, and County, together with the address of the person to whose care a letter is usually sent.

N.B.—Those making inquiries for pre-paid Passengers, are requested to furnish the Date and Number of their Receipt.

For further Information, apply to

ENOCH TRAIN & Co., Boston, Messrs. H. JONES & Co., Wellington Street, Montreal; or to Messrs. H. & S. JONES & Co., Brockville, C. W.

BELLS! BELLS!! BELLS!!!

THE Subscribers manufacture and keep constantly on hand, all sizes of Church, Factory, Steamboat, Ferry, Locomotive, School House and Plantation Bells, with the best description of Hangings.

These Bells are made from the best stock, and the sizes undergo the same process in manufacturing as Church Bells. An experience of thirty years, with a great many recent improvements, and an entirely new method of casting, enables us to obtain the most melodious tone, combining also, an extraordinary vibration.

Nearly 9,000 Bells have been cast and sold from this Foundry, which is the best evidence of their superiority. We have 15 Gold and Silver medals at our office, which were awarded for the "best Bells for sonority and purity of tone." We pay particular attention to getting up Bells of China, and can refer to those furnished by us. Our establishment is contiguous to the Erie and Champlain Canals, and Railroads running in every direction, which brings us within four hours of New York. Cash paid for old copper. Old Bells taken in part pay for new ones, or purchased outright. Towers, Clocks, Levels, Compasses, Transits, Theodolites, &c., for sale, of superior workmanship. All communications, either by mail or otherwise will have immediate attention.

A. MENEELY'S SONS.

West Troy, N. Y., Feb., 1853.

Hitchcock & Co., Agents, 116 Broadway, New York.

CHEAP READING FOR THE MILLION.

UPWARDS OF SEVEN HUNDRED (old and new) Volumes on Religion, History, Biography, Voyages, Travel, Tales, and Novels, by Standard Authors, to which constant additions will be made, for FIVE SHILLINGS, YEARLY, payable in advance, at FLYNN'S CIRCULATING LIBRARY, 13, Alexander Street.

Printed Catalogues may be had for threepence November 22.

CARD.

MR. ROBERT McANDREW, No. 154, Notre Dame Street, in returning his grateful acknowledgments for the liberal support extended to him since his commencing business in this city, begs to say that he will keep on hand a choice assortment of DRY GOODS, both Staple and Fancy, Wholesale and Retail, and that his Goods will be placed on the most moderate scale of profits. He trusts he will be enabled, by strict attention, to give entire satisfaction to all who may favor him with their custom.

N.B.—For sale by the Subscriber, a choice assortment of STRAW BONNETS, of the latest BRITISH and NEW YORK FASHIONS, LOW FOR CASH.

ROBERT McANDREW.

Montreal, May 11.

DOCTOR McTUCKER

BEGS to acquaint his friends that he has returned to Montreal Residence, St. MARY STREET, QUEBEC SQUARES.

WILLIAM HALLEY,

TORONTO, C. W.,

GENERAL AGENT FOR CATHOLIC LITERATURE.

Including Newspapers, Periodicals, New Publications, &c.

W. H. is Agent in Canada for the Metropolitan Magazine, which can be forwarded by mail to any part of Canada.

W. H. is also agent for the TRUE WITNESS for Toronto and vicinity.

JOHN OFARRELL,

ADVOCATE,

Office, — Garden Street, next door to the Ursuline Convent, near the Court-House.

Quebec, May 1, 1851.

DEVLIN & DOHERTY,

ADVOCATES,

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

H. J. LARKIN,

ADVOCATE,

No. 27 Little Saint James Street, Montreal.

NEW OIL AND COLOR STORE.

WINDOW GLASS, PUTTY, GLUE, LINSEED OIL, LAMP BLACK, PARIS GREEN, WHITING, WHITE LEAD, FIREPROOF PAINT, &c., &c.

CLARKE & CAREY,

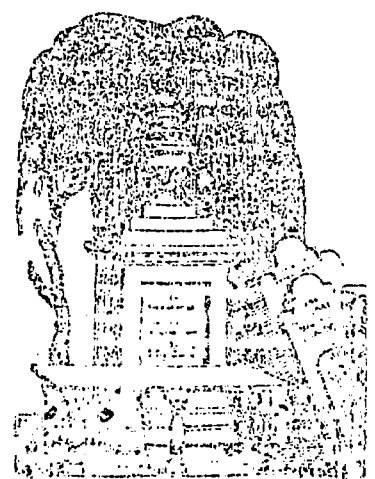
House and Sign Painters, 169 St. Paul Street.

July 6, 1853.

WILLIAM CUNNINGHAM'S

MARBLE FACTORY,

BLEURY STREET, (NEAR HANOVER TERRACE)



WM. CUNNINGHAM, Manufacturer of WHITE and all other kinds of MARBLE, MONUMENTS, TOMBS, and GRAVE STONES; CHIMNEY PIECES, TABLE and BUREAU TOPS; PLATE MONUMENTS, BAPTISMAL FONTS, &c., wishes to inform the Citizens of Montreal and its vicinity, that any of the above-mentioned articles they may want will be furnished them of the best material and of the best workmanship, and on terms that will admit of no competition.

N.B.—W. C. manufactures the Montreal Stone, if any person prefers them.

A great assortment of White and Colored MARBLE just arrived for Mr. Cunningham, Marble Manufacturer, Bleury Street, near Hanover Terrace.

Printed by JOHN GILLIES, for the Proprietors.—GEOFFREY E. CLERK, Editor.