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CATHOLIC CHRONICLE.

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THE REV. DR. CAHILL
AND THE
CATHOLIC PERIODICAL THE RAMBLER.
SECOND LETTER
TO THE EDITORS OF CATHOLIC JOURNALS.

New Brighton, Feb. 21, 1854.

Gentlemen—Within the last two years, an opinion and a feeling have been extending through almost every rank of Catholic society, that some few converts have been erecting themselves into a sort of inquisitorial tribunal; in these coteries the habits of the old clergy have been rather too freely criticised, and an unbecoming assumption and an ill-concerted dictation gave much pain to numerous Catholics, who were too respectful to check and too confiding to notice this now almost universal impression.—When the heart is full of anything, the mouth cannot long keep the secret enclosed within the gushing bosom; and hence our new critics are not ashamed to tell the public, that they themselves are henceforth the infallible guides and the sole teachers of Catholicity in Great Britain and Ireland. Let us hear them in page 176:—

“There is no foundation whatever for the prevalent Protestant notion that he (Dr. Cahill) is to be taken as a chosen champion of the faith.”

It is the first time during my three years' residence in England, I have heard of the championship of England in Theology even talked of; it is to me quite a new idea; and it appears to me to be a phrase, rather borrowed from the old London Ring than from any modern rumor. I have never heard that phrase applied to my humble labors; I have asked several clergymen if they had heard it; and all have declared the idea, to be quite a new thing lately promulgated from Portman street. But, although the public have never conceived the bright topping idea referred to, not so the three Parsons of Portman street: their indignation at any one occupying any place, however humble, becomes so irresistibly consuming that they cannot avoid telling all whom it may concern, that Dr. Cahill, or any other priest, or the most eminent ecclesiastic in England is not to dare to light a farthing candle in the Church without their kind permission; that Portman street is the great ecclesiastical gasometer of the nation; that no lamp can be fed from any other source; and that they, not Dr. Cahill, (or any other priest, not having undergone the double-milled training of Portman street), are the sole importers of theology into this country and the redoubted champions of England.—Let any candid reader review the page quoted from their malicious article, and it is impossible not to see the absurd affectation and the killing self-sufficiency of these blind half-bred zealots.

But the public will be much surprised at the next quotation from these models of Christian teaching.—In page 176 they say:—

“Why do the Bishops and Clergy permit him to write and lecture as he does?”

What will the reader think of the constant, the unbroken falsehood of these men, when I now tell them, that, since I came to England, I have written only four letters on religious subjects; and these letters were answers to challenges, repeated challenges from Protestant clergymen.—Hear me.—Up to March, 1853, I never even acknowledged the receipt of the numerous offensive and insulting letters of challenge which I received from all quarters.—Having made a rule to give no offence in my duties as a Priest to any human being in his conscientious belief, I did not even reply to these challenges.—But, an English Bishop, second to none in his lofty position, having heard me utter these sentiments at his own table, where I had the honor of being invited, suggested and requested that in future I should reply to all these letters of challenge. Accordingly I sent my first reply to a clergyman in Glasgow.—My second reply was made in Letterkenny, in the house of the venerated and beloved father of the Irish Bishops. My third reply, at Birkenhead, was written in the house, and with the cordial sanction of an English Canon and Dean, a gentleman most decidedly equal to any clergyman in England of his years and station, and who, I fondly hope, will yet add an expected ornament to the English Hierarchy. And my fourth and last letter was penned while travelling in the company of the Bishop of that diocese, whose consent (on my own responsibility) I had previously obtained to answer any one of the numerous challenges I had received in his diocese.

Gentlemen, I have here explained an important point in the letter of the voracious Parsons of Portman street. Their language is an immitigated falsehood; and affords an irritating instance, that while these parsons have changed their faith they cannot change their logic; and that in furthering an ungenerous and an ill-founded feeling, they can have recourse to the self-same barefaced misstatements as their former companions—the calumniating mountebanks of

the Protestant Alliance. But this is not all: let any one read pages 176 and 177 of (what I am now justified in calling) their lying article, and he will read about as impertinent a lecture to the Bishops and Priests of England as could scarcely be penned by any man, outside of Bedlam—read it, gentlemen.—The Bishops are there taught what their rights are, and what they are not. They are informed to temper their authority with prudence; that much of their authority is a mere moral influence, not a right: and, of course, as the superior always teaches the inferior, the English Hierarchy must in future learn Canon law, and above all they must learn to behave themselves well while under the ecumenical tuition of “the three tailors from Tooley street.” Nor is this all, on this long homily, “ex sermonibus sanctorum Redactorum.” Not at all; the English Priests are also informed that the only reason why Bishops do not more frequently reduce them to the proper sense of their duty, is for fear they would “recalcitrate hopelessly.” The English clergy are, therefore, placed in the position of eternal gratitude to these sleepless sentinels, for putting them on their guard under their perilous circumstances, and warning them with such timely prudence, in their “conciliating” periodical, of the fate that must await them, if they trespass too far on the endurance of their Bishops. While on this point, I gladly here seize the opportunity of expressing in an enduring public letter, what I have so often said in Ireland with undying gratitude, in reference to the English Priesthood. As I am leaving England in a few weeks, perhaps never again to return; and as I have made a final engagement to visit America in some months hence, I can now freely indulge my own heart in giving utterance to feelings which just now, at my departure, cannot be liable even to a suspicion of flattery or selfishness. During the three years I have been in England, I have lived exclusively with the clergy; and from the moment I entered under their roof, I was placed entirely under their control. I never delivered a lecture or moved one step without their command or sanction; and their courtesy, their kindness, their affection to me cannot be expressed in any one form of words which I can here employ. They all, without even one exception, received me, as their nearest friend; I made their houses my own; and if I were to add any one thing more remarkable than another, in their unceasing attention to me, it is, that I always felt they accumulated on me distinguished compliments because I was an Irishman. I wish to repeat this idea over again, that my countrymen may read this letter in Ireland: and that whenever they shall have an opportunity (when I am far away from them) they will ever and ever express to an English Priest, wherever they meet him, for my sake, some token of the vast amount of the gratitude which I owe them, which I shall carry with me to the grave, but which I can never hope to repay.

In reference to the article of the Reviewer, therefore, where they ask: “Why do the Bishops and Priests permit me to lecture?” it furnishes a sad instance of the folly, the pitiful exasperating folly—and I will be excused now, when I add the lies, of these three self-sufficient inquisitors; and on this point I would venture to offer one remark to the Bishops, whom they presume to lecture; and this is, that these prelates would, in common charity, take their mad lying pens out of their unsteady hands and close the new shop in Portman street, where they have erected their forge, for manufacturing culpable falsehood and public scandal.—Their remarks in reference to the clergy, in the extract quoted above, do not press on me so much as on the gentlemen who have invited me to their churches; and before the expiration of a month hence, it may be, that they shall find it necessary to retract their foolish offensiveness. I have said, in my last letter, that I should surprise the Catholic public with the rampant Protestantism of these writers; and hence I proceed to fulfil my most unwilling promise; at the same time believing that my remarks on this part of their article will give an additional warning to Catholics against the Protestant Bible.

These half-converted gentlemen are so unconscious of their want of biblical and theological knowledge that they undisguisedly, but disdisingly utter sentiments in reference to the Protestant Bible which are the appropriate expressions of the sowers of Connemara—misstatements, genteel Protestantism, and rank heresy are contained in almost every word they have written on this subject.

In page 170 they say, “The Protestant Bible has abundance of errors, and some of them of very serious importance.” and in a few lines further on in the same page, they call these errors “mistranslation.” Here we learn from our superiors at Portman street, that clear, decided additions, substractions, suppression of whole books, denial of the inspiration of the whole books, alterations, in facts,

in words, in tenses, and consequently in doctrine, are things of rather “serious importance:” that is to say, they are things not to be laughed at. Has any one ever heard of a serious heresy?—a term, which I suppose, these teachers employ by way of contrasting it with “jocose heresy.” And has any Catholic work ever described sins, as sins of “importance?” this word so inoffensive to “ears polite” makes the crime of heresy look rather a respectable thing. The old Priests who have not had the advantage of being brought up and educated at Portman street would call these wilful perversions of the Bible, according to the example of St. Paul, by the names of grievous, soul-killing, damnable, subversive of authority, and giving the lie to the Holy Ghost: but now, the Lord be praised, we are informed that these mistakes, are merely like the fluctuation in the funds or the cotton-market: or like an increased duty on tea, they are rather serious, and important: and they are to be described in the same language, as when we speak of the improvements in our shipping interests or of the casualties of commerce: they are things not quite a joke, and therefore are matters of importance. The very phrase proves that our Reviewers, do not really know the ordinary language of our ancient Catechism. But they go farther, where they call these heretical declarations of false doctrine by the genteel name of “mistranslations.” Indeed! Upon my word we have a right to be proud of our masters of the Rambler, when the omission in the Protestant Bible of two books of the Maccabees, containing thirty-one chapters, is only a “mistranslation!” We have splendid teachers indeed, when we learn from our superiors in Portman street, that six books of the Old Testament, declared apocryphal by the Protestant Bible, against the supreme authority of the Church, is a fault merely amounting to a mistranslation, and is just a sort of a thing that a man ought to think of before dinner, when he is disposed to be serious. And when any of the old-fashioned priests (who have not read the genteel Theology of our new masters) charge the old Protestant Bible (still adopted by the Lutherans) with throwing out of the Canon, the epistle of St. Paul to the Hebrews, the epistle of St. James, the second epistle of St. Peter, the second and third of St. John, and the epistle of St. Jude, the Lutherans and all Protestants can quote the Theologians of Portman street, as superiors, and the champions of all England and Wales and the colonies, by observing, that these trifling things are indeed rather “serious” and are “mistranslations!”—And when any poor persecuted Catholic from Dingle, Kells, Achill, or Connemara will ask our infallible Theologians of the unfortunate Rambler if there be any harm, in purchasing, keeping, and reading a Bible which throws out books declared canonical by the authority of the Church, which despises therefore that authority, which substitutes facts, which adds prepositions, and in fine which changes the word of God at pleasure, how happy must that poor Catholic feel, when he has the superior advantage of learning (the Lord be praised) that this kind of a thing, is indeed rather a “serious” consideration: that the thing is of some “importance,” and that the whole weight of the thing, may be classed under the head of a “mistranslation.” Only think of the accomplished and respected Parish Priest of Connemara, Rev. Mr. Kavanagh, exhorting his flock against the Sowers and Bible-readers, telling them that the danger of receiving Bibles from these wolves, was rather a “serious” thing, but that the guilt of their receiving these Bibles amounted to an important literary fault, namely, “mistranslation.”

But as these gentlemen are so finished in Greek and Hebrew, I shall take the great liberty of daring to ask them some few questions, touching this case of “mistranslation,” and concluding this section of my observations by calling their learned attention to the view taken of the point at issue, by the Council of Trent in its serious declarations, called, “Anathemas.”

I shall now proceed to examine the facts of the case, to see if our masters of the Rambler have critically told the truth, in calling the errors of the Protestant Bible by the name of “mistranslations.” One of our proofs of the doctrine on the official right of the Church to impose temporal punishment, or penance for sin, is taken from the first epistle of St. Paul to the Corinthians, chapter the 5th: “Ede kekrika os Paron, ton outo touto, katergasamenon.” Our translation is: “I have already judged as though I were present, him that hath done so.” The Protestant version is: “I have already judged concerning him” &c. Our translation, which any one can see, gives St. Paul the power to judge the man—“ton katergasamenon:” while the Protestant translation makes St. Paul only judge the case, not the man: and this palpable corruption is done, not by a mistranslation, but by the introduction of a preposition not contained in the original text.

In Matthew, chapter 3rd, the Church translates the word “metanoeite,” “do penance;” whereas the Protestant Bible has it, “repent ye.” Their meaning is founded on the philosophical derivation, “metanoeite,” change of mind. On the same principle might they translate our word “collation” (viz., our fasting meal) into the word “conference.” And, hence, if they use the words “repent ye” in the case before us, with philological accuracy, it can be said with the same propriety, that on fasting days the Catholics at their breakfast eat a conference; as every scholar knows that the philosophical meaning of the word “collation,” is “a conference.” But there is more mischief in the two cases adduced than the general fault of “mistranslation.” These two gross additions and perversions involve a greater crime than this delicate Protestant phrase: they go to invalidate the Sacrament of Penance: they not only insinuate, but palpably deny the existence of penitential works; and they ascribe the justification of the sinner to mere internal sorrow, to the exclusion of the works of penance. Now, in order to convince the readers of the Rambler of the false guidance of the three Parsons of Portman street, I shall quote the Canons of the Council of Trent on this point, which will show these readers that these mistranslations are not quite so jocose as our masters have stated them.

Canon the Twelfth: “If any one saith, that God always remits the whole punishment, together with the guilt: and that the satisfaction of the penitents is no other than the faith, whereby they apprehend that Christ has satisfied for them, let him be Anathema.”

Canon the Thirteenth: “If any one saith, that satisfaction for sins is nowise made to God by the punishments inflicted by Him, or patiently borne, or by those enjoined by the priest, let him be Anathema.”

Canon the Fifteenth: “If any one saith, that the satisfactions by which penitents, redeem their sins, are not a worship of God, but traditions of men, let him be Anathema.”

I undertake to say, gentlemen, that before I shall have concluded the genteel doctrine of “mistranslations,” the public will learn the curses upon curses, Anathemas heaped on Anathemas, will fall upon the unfortunate dupes who may be induced to follow the palpable ignorance, the undisguised Protestantism, and the heretical teaching of the Parson's hornbook. But I proceed:—

In the Epistle of St. James, where the sick are commanded, in the Imperative mood, to bring in the Priests of the Church to anoint the sick man and to forgive him his sins, the Church translates the words, “Proskalesastho tous Presbuteros tes Ekklesias;” “Let him bring in the Priests of the Church;” whereas the Protestant Bible has it, “Let him call for the Elders of the Church.” Now, in reading Cicero, if any schoolboy, meeting with the words, “Patres conscripti,” translated them, “O conscript married men having children;” the world would laugh at the stupidity of the boy; and his master would tell (not the Paragons of Portman street) that the word “fathers” did not critically mean married men with children, but men of official, senatorial, legislative, governing dignity. And precisely on the same principle and historical fact (independently of the authority of the Church), the word “Presbuteros” does not mean any old man in the Church, but it means the men invested with official, judicial, governing dignity: it means authority, not years; and hence the Protestant mistranslation substitutes one fact for another in this case, and is a clear, decided, obvious declaration of a heretical doctrine.

But let us examine the Council of Trent on this thing, which is not a joke, or a thing rather serious: vide Homilium de Portman street.

Canon the Fourth—on Extreme Unction: “If any one saith, that the Presbyters of the Church are not the Priests who have been ordained by a Bishop, but Elders in each community,.....let him be Anathema.”—Now it is clear from these Canons, that the Anathemas of the Church are pronounced on any one who saith the doctrines referred to; but our Protestant Bible expresses these doctrines as clearly as words can express them; and hence, I feel, their own imprudence has placed them in a difficulty from which not all their stratagem can extricate them.

But I shall proceed: In Genesis, chapter 14th, “Melchisedech, king of Salem, bringing forth bread and wine, for he was a priest of the Most High God, blessed Abraham.” In this text, the casual Hebrew particle, “for,” is introduced, in order to show that Melchisedech brought forth bread and wine because he was a priest: and that therefore his office was to offer bread and wine. But the Protestant Bible takes away the particle “for,” and substitutes the propositional copulative conjunction “and,” in order to make the words “bread and wine” be a mere casual occurrence, and not a thing necessary to be

offered: and thus laying the foundation of denying the Priesthood in the new law.

In Malachi, chapter 1st, we find the words: "From the rising of the sun to the going down, my name is great among the Gentiles, and in every place there is sacrifice; and there is offered to my name a clean oblation." In the Protestant Bible, the words are, "and in every place, incense shall be offered to my name: and a pure offering."

In this text, the very sense is not only mutilated; false words are not only introduced, as any one can see by reference to the original text; but the word incense is substituted for sacrifice. It is putting the thing which accompanied the sacrifice for the "sacrifice itself;" as if Protestant writers would put the candles that are lighted on the altar during Mass, or put the bell that rings during the Elevation, for the Mass itself; and then tell the world that the Mass is a mere ceremony of a bell and a lighted candle.

In the same way, in all the Prophets, wherever any remote or covered idea of sacrifice is hinted or expressed, the Protestant Bible, in all these passages, always substitutes the word "prayer."

In order to show how exceedingly incorrect and mischievous it is for any untutored tyro, in our Church, to call these gross corruptions and misstatements by the name of "mistranslations," we have only to read the Council of Trent on this point, in reference to the sacrifice of the Mass.

Canon the Second: "If any one saith, that the sacrifice of the Mass is only a sacrifice of praise and thanksgiving; or that it is a bare commemoration of the sacrifice of the cross and not a propitiatory sacrifice . . . let him be Anathema."

I have thus, Gentlemen, taken pains to prove that the plain miswording, the additions, the corruptions, the entire removal of whole books, the denial, and the contempt of the authority of the Church involved in denying the authenticity of other books of the holy Scriptures, constitute an awful amount of guilt in the Protestant Bible; and I trust I have demonstrated that this guilt is expressed in such clear language that no reader can mistake it; and I have added to this indictment against the Protestant Bible several Anathemas on the Council of Trent in all these points at issue; and hence I shall be enabled, in the remaining part of this letter, to place before this nation (what I now am justified in designating) the ignorance, the assumption, and the impertinence of the article of the Rambler, proceeding from the half-bred, half-converted clique who have written such calumnies of me, and who have deliberately penned the following most gross misstatement, and which at the same time evinces such a decided leaning to the Protestant Bible; hear their words:—"Take, for instance, the astounding assertion that he would prefer that a Catholic should read the worst books of immorality than the Protestant Bible! If any of our readers have not already seen Dr. Cahill's letter, they will lift up their hands in astonishment, and question the accuracy of our quotation; nevertheless, we assure them that we are giving the exact words."

In the whole course of my life, I have never met anything like the undeviating falsehood, the reckless disregard for common honesty and of truth, which appear almost in every sentence of these malignant Parsons.

In the following quotation from my letter, you will see at a glance whether they have given my exact words, as they have emphatically "assured" their readers. My words are as follows in answer to Mr. Burns' appeal to his Bible: "Considering the shameful forgery of the Protestant Bible, I would prefer that a Catholic should read the worst books of immorality than this forgery in God's Word, this slander of Christ. Old age can check immorality; but the forgeries of God's book, the lies told of Christ, the wicked perversion of the inspired volume, the base substitution of words, the flagrant robbery of the text of life, are so many hideous crimes of Protestantism, that, in vengeance for such blasphemous interpolation, the curse of all crimes, and of all errors, and of naked infidelity seems to be inflicted on your entire nation. And this is the Bible, this public forgery on the name of the Holy Ghost, this libel of God the Father, this slander on Christ, which you wish to give to the poor children of the Irish."

Could it be believed possible, that any man, pretending to the character of common decency, could write such a gross falsehood and trick, as are contained in the quotation which he calls my "exact words." I need no greater revenge over this wretched clique, than the indignant contempt which they must receive from the decision of any man who reads even this one shameful misstatement. And now let us read their next paragraph, which follows: in speaking of Protestants they say: "What story of Catholic wickedness will they not henceforth believe? What tale of priestly licentiousness will from this time be too monstrous for their credulity? The Protestant Bible has abundance of errors, it is true, and some of them of very serious importance; but is it not a violation of all common sense and decency, to pretend that a Catholic had better read the filthy productions of obscenity than the book in which these mistranslations occur? Is there a priest in the United Kingdom who would hear cut Dr. Cahill in such a notion? Would not all with one accord denounce it as a perfect portent in the domain of morals and casuistry?"

Here any one can behold the wretched resentment of the Parson, at my denunciation of the mistranslations. Could any speech at Exeter Hall surpass the malignant spirit detectable in this quotation? But I repeat again the same sentiments, and I again declare, in spite of these advocates of the Protestant corrupt, forged Bible, that I would prefer (between the two evils) works of immorality to works of infidelity; and I shall forthwith state my reasons. Firstly, then,

old age of itself, cools down the immoral heart; while infidelity and heresy gains strength over the enfeebled intellect. Secondly, immorality is scouted in all society of every creed, and must not dare to lift its head except in secret while Protestant infidelity is lauded, encouraged, rewarded, and therefore confirmed by the very society that condemns immorality. Thirdly, immorality stands opposed only to the ten commandments of God; while infidelity adds to this crime, the opposition to Christ and the authority of the Church. Fourthly, immorality practices vice, but dare not teach it in public while infidelity not only practices deadly, mortal guilt, but teaches it, declaims it, demands honor for it; and can command large audiences to learn it. Fifthly, immorality has generally but one accomplice at a time, while infidelity can have ten thousand. Sixthly, all the Infidels of Christian countries are apostates from the Church, and St. Paul tells us that "it is impossible for such persons to be renewed again to penance;" whereas there is no such impossibility pronounced against immorality. Seventhly, the immoral man can repent, and be prepared to be forgiven in a short time: but the infidel man has to repent also, and to learn the Christian doctrine, which requires time and perseverance. Eighthly, the immoral man merely injures himself and a few accomplices; while the man who adopts the Protestant forgeries, in spite of the Church, joins the Soups and encourages the Protestant Alliance, betrays the Priesthood, sells his country, and is the enemy of God and a perjurer to man. Ninthly, the immoral man acknowledges his weakness and his crime, and so far pays homage to God's law and judgments; while the infidel refuses homage, makes a profession of opposition to inspired teaching, and opposes an obstacle to the success of the Cross. Tenthly, the Canons of the Council of Trent have pronounced several Anathemas against the man that saith any of the clear infidelities of the forged Protestant Bible; while the immoral man is left to the ordinary denunciations of the Gospel. I therefore repeat the proposition I have advanced, and which has so much offended our masters the Convert Parsons of Portman-street. Lastly, one act is on moral principles more grievously sinful than another, if in its "end, object, and circumstances" one contains a larger amount of guilt under these three heads than the other and hence as infidelity, for the reasons already stated, opens an extent of guilt indefinitely larger than mere immorality, it strikes me, that the Converts have read as little of our moral treatises as they have of Mr. Burns' letter, and that they have, with all their other qualities, a matchless effrontery, of which the public will soon form a correct opinion. I have thus given my reasons for the statement which I made and I undertake to say that, in place of denouncing the casuistry of Dr. Cahill, the whole nation, lay and clerical, will say of the clique who praise the Protestant Bible, that if they were alive in the days of Elizabeth, they would be found near Tom Cranmer's grave praising the new parliamentary prayers, and trying to patch up a piebald Puseyite gospel, in order to suit the genteel Protestant taste of the day.

Gentlemen, I am not done with Portman street as yet. I have not reached as yet the lowest depths of their folly, their uncharitableness, their malignity, and their calumny. I beg to assure the public that I have charges still more grievous to put forth, on the subject of the articles in the Rambler, which will still more surprise the public; and hence, while I ask the favor of a third and last letter in your columns, I think I can with truth convey to you the thanks of the clergy and laity of these countries for your kindness to me in the present instance. The Reviewers, of course, will answer me in their anonymous periodical; but give me your impartial columns, and, depend upon it, that their conduct to me will not leave ten readers to the Parson's hornbook within three months from this date. The public know me too long to encourage a book of falsehood and calumny against me; and I feel my humble name has been stamped with too flattering partiality by the public approval to permit any man living or set of men, be he or they who they will, without putting forth whatever power I possess and covering my gratuitous calumniators with universal and well-merited censure. In all this exposure they must blame themselves; when they joined us, we clothed them in the lion's skin, and admitted them to our society, begging of them to be silent; but they foolishly begin to bray, and imprudently raise their voice and show their long ears, the fault is entirely their own.

I am, Gentlemen, your obedient servant,
D. W. CAHILL, D.D.

The following extracts from the Lenten Pastoral of the Rt. Rev. Dr. Connolly, Bishop of St. John, N. B., will be found worthy of the attention of Irish Catholics in every quarter of the globe. Speaking of the dangers to which they are oft-times exposed, and of the perils which menace their ancestral faith, His Lordship observes:—

"The only danger we have to dread is our own selves; our own weakness; our own corrupt inclinations; our own tendency to like warmness in the service of God. Every organization of our opponents, and every attempt to crush us from without will be utterly unavailing if we be faithful to conscience. Instead of thinning our ranks, or cooling our charity, or blotting out the faith of God within us; rather, on the contrary, will they awaken more and more our slumbering energies, and serry our ranks, and bind us together (as in Ireland and in many other countries) with the tenacity of an adamant chain. The country, meanwhile, may suffer; the demon of religious discord may be let loose among the children of the same soil, because each happened to pray to God after his own manner; the farmer and the mechanic, and the laboring industrious classes on both sides may continue to be the unconscious tools of their own misery, and leave behind them the legacy of

religious hate as the direst curse ever bequeathed to a people. As in unhappy Ireland, (they may transplant the odious exotic to this new soil of their adoption) they may be still the dupes of a few designing and heartless politicians, whose hollow creed is placarded only on the hustings, in order to trade and fatten on their follies and their common misfortunes; but the Catholic who takes any offensive part in the unholy warfare; the Catholic who by his forbearance, his charity and kindness to all men, and who by the judicious exercise of all his political influence does not endeavor to discountenance it and to put it down, is a traitor alike to his country and to his God. With all our united efforts we may not be able to stay the torrent and save the country from its ravages; but let not the fault be ours. To save ourselves from the awful responsibility before God and man, let us vie in holy emulation—not to trench on the sacred realm of other men's conscience, but rather to disprove the gross calumnies with which we are assailed by showing forth in action the love, the moderation, and the genuine liberality of our faith. In France, in Belgium, in monarchical Austria, in many of the German States, as in Ireland, we are rejoiced to find that an overwhelming Catholic majority have not only placed all other Christian denominations on perfect equality with themselves, but in many remarkable instances they have given them a preference. In Belgium, the world know that an entire Catholic people, at the risk of a mighty revolution, fought and bled for a Protestant King, of their own choice, to whom they have been since affectionately loyal and devoted. In France, where religion is supported at the cost of the country, successive Catholic Governments have given to each Minister of two millions of Protestants double the stipend allowed to the Priest of thirty-three millions of their own creed. In Austria, with a Catholic Emperor and more than twenty millions of the same faith, no religious distinction has ever been complained of, even in the distribution of the highest offices of the State. In Ireland, it is a remarkable fact that four-fifths of the representatives of Catholic constituencies are Protestants, of their own unbiassed choice, and, simply, because they believed them most effective in the advocacy of their rights and in the protection of their common country. There is not an instance on record that we know of, where any candidate was opposed, directly, or indirectly, because he was not a Catholic; and do we not exhibit a like liberality of feeling not only in the several counties of New Brunswick, but throughout the whole extent of Catholic Canada and the British Provinces, from Lake Superior to the Atlantic.

In struggling, therefore, by every legitimate means in our power, for nothing less than and nothing more than perfect equality with our brethren of other creeds, we look for no odious ascendancy. If ascendancy has ever been wantonly aimed at by a people or a nation, calling themselves Catholic, we repudiate it as utterly abhorrent to the genius of that religion, which, we believe can be sustained only as it was established and propagated in the first instance; that is, by the moral and intellectual weapons of reason, or sound sense, and of God's holy revelation. If by steady perseverance in this heavenly course we fail in attaining that religious concord among brothers, which is the greatest blessing of any country, we may deplore the fatal consequences for men of all parties, here, as elsewhere, they may tell over and over again, the fate of Abel and the curse of Cain, and the prostration of business, and the rags and fends and miseries of a divided people; but we are consoled by the reflection that the fault will not be ours, and that our religion, at least, as in all similar trials, will not only not lose, but will gain, and gain immensely in the struggle. The same system was tried in Ireland for 300 years, and Ireland in the end was more Catholic than before. All the secret societies in existence, and all the clamorous denunciations, and all the appliances of penal-laws and brute force that can be resorted to, may make a man a hypocrite; but they never have made, and they never will make one convert from the Catholic Church. On the contrary, the more violent, the more bigoted, and the more unreasoning they are, the less we have to fear for the safety of our divine religion. Sectarian rancor may stalk over the land and (which Heaven forbid) may turn this happy country of New Brunswick into a new Ireland; but if we follow our own religion, and let every man follow his, in the end the result for Catholicity will be triumphant. Any other scheme you adopt will be not only useless, but it will be its own condemnation; it will end, as it ought to end, in utter discomfiture. If our religion were the unscriptural doctrine, the incongruous heap of superstition and absurdity, which our adversaries would fain represent it, like other systems it might have caught the hold of men's passions for the while; it might have flourished for a stated period and among a particular race of men; but to the man who seriously contemplates the great living fact before his eyes that it is eighteen hundred years old and that it still reigns in the hearts of two hundred millions of human beings, of every clime and tongue, it is evident that it must have some inherent and mysterious principle of amalgamation; or, otherwise, like all other religious systems, it would have fallen to pieces long ago. As had been truly foretold by St. Matthew (xxiv. 9) the true children of God, the true Church, "were to be delivered up, and afflicted, and put to death, and hated by all nations;" but this, instead of being an argument against us, is rather a characteristic of our abiding fidelity. It is consonant with reason, as it is with God's word, to believe that the one true Church on earth ought to be the ever living reproduction of the life of Christ himself; that is, one alternate succession of struggle and of triumph. The Church which was not everywhere opposed; the Church which cannot boast of trials and persecutions and opposition of every kind as its heirloom, cannot be the legitimate offspring of Him who lived and died a martyr, and who wished his children to follow him in the thorny pathway of the Cross. (Matt. xv., 24.) It is not, therefore, by mere human means, nor by counter organization, nor by the non-Catholic system—the low and paltry device of Ribbon or Secret Societies; nor yet by disgraceful rows or street broils that the cause of truth can be sustained in this or any other country. No, the religion that requires or accepts such services cannot be of God. The Catholic Church disowns them. In this as in other particulars her recreant children may despise her counsels, and violate her laws and tarnish her unsullied name; but, in her long and chequered career, if it is our proud boast to say that in no case did she ever sanction or tolerate a secret society within her bosom. Through the mouths of her venerable Pontiffs she has over and over proclaimed the principle, so clearly established

by her divine founder, that men love darkness rather than light, for their works are evil. Every one that doeth evil hateth the light, and cometh not to the light, that his works may not be reprov'd. But he that doeth truth, cometh to the light, that his works may be made manifest, because they are done in God.—(John. iii., 20, 21.) The Church, therefore, neither harbors, nor countenances any secret society, and for this simple reason—that she has nothing to conceal. Her principles; her dogmas; her discipline; her liturgy; her historic records, the voluminous writings of her children in every age and clime, and, lastly, the sanctuary itself is wide open to the world.—She loves the light; for, the more she is viewed by it, the more she is studied and examined; the more her truths are developed and brought into juxtaposition with each other, the more her divine beauty flashes on the eye of every unprejudiced beholder.—The only complaint we have against our repeated brethren is that they condemn us without trial; they have never seen nor heard, but through the distorted medium of one-sided misrepresentation.

We need, therefore, no secret or unhallowed agency in our behalf. If, as Catholics, you really believe in the enduring character of your religion and the promises of perpetuity which Christ made to his everlasting Church, it is manifestly inconsistent to recur to mere human means for its defence and preservation. No, faithfully perform the duties that Catholicity enjoins on you, and leave the remainder to God.—Live as good Christians, peaceful loyal citizens, obedient to the laws, respecting authority, carefully avoiding all religious bickerings, having no man working hand in hand with your brethren of other religious persuasions, for the happiness and prosperity of your common country, which is to be a home for yourselves and the generations that are to succeed you.—It is thus only you will consult for the honor and the true interests of the religion you love; it is thus only you will consult for your own temporal and spiritual welfare, and perform your part in making New Brunswick what we earnestly hope she is destined to be,—that is, a favored land, with a free, a progressive, and an united people.

By steadily pursuing the course we here point out, there is only one danger more—one rack of scandal—which you must avoid, at the peril of everything near and dear to you. I allude to that besetting sin of drunkenness, which has been so prevalent among you, and which may be truly said to be the source of all your misfortunes. If, upon a retrospect of your lives, you find you were ever the victims of intemperance, not we, but God, commands you to avoid the sinful occasion altogether; as, from the face of the serpent, you must fly from what has over and over brought death to your poor souls. You must not content yourselves by lopping off every noxious excrescence; but, in the Gospel advice, the axe must be laid to the root; you must tear it out from its deepest fibres; or, otherwise, like the cockle, it will sprout forth and thicken more and more, until it will choke within you the growth of every budding virtue. From the past take that lesson from experience which millions never learned until too late. Dally not with the serpent, for his fell hallucinations will blind and betray you; it is his very nature to bite, and he will bite to the core. If you are weak, dread above all things the use of intoxicating liquors; because, for such people, the first taste is the perpetration of the crime itself; excess must follow, as a necessary consequence.—Live soberly, therefore, and justly and Godly, in this world, looking for the blessed hope and coming of the glory of our Lord Jesus Christ.—(Paul to Titus, ii., 17), who will come soon and will not delay.—(Heb. x., 37.)

IRISH INTELLIGENCE.

In his Lenten Pastoral, His Grace the Archbishop of Armagh announces his purpose to celebrate a Synod of the Province of Armagh, at Drogheda, in the third week after Easter.

METROPOLITAN CATHEDRAL, MARLBOROUGH STREET.—COMMEMORATIVE REQUEN FOR THE LATE MOST REV. DR. MURRAY.—The solemn office and High Mass for the dead were celebrated on Tuesday in this cathedral, for the soul's eternal repose of the venerated predecessor in the metropolitan see of the present illustrious archbishop.

THE VERY REV. DR. NEWMAN.—This Rev. gentleman visited Waterford early last week, and had an interview with the Right Rev. Dr. Foran, Lord Bishop of Waterford. The object of the distinguished convert's visit was in connection with the Catholic University. He left on Tuesday afternoon for Limerick.

The Irish correspondent of the N. Y. Freeman's Journal states that a National Council is about to be convened in Ireland for the express purpose of carrying into effect the views of the Sovereign Pontiff in reference to the Catholic University of Ireland. The necessary documents were in course of preparation at Rome, and would be in Ireland within a few weeks.

The Report of the Maynooth Commission of Inquiry will soon be laid before Parliament. It is expected that it will be very favorable to that much abused institution.

THE TENANT LEAGUE—ANNUAL MEETING.—The annual meeting of the League took place last Tuesday, and though the attendance, owing to various and obvious causes, was not so large as usual, the business transacted was of considerable importance. The letters read from absent members, show the deep and permanent hold which, in spite of apathy and calumny the question and the association have secured in every part of the country. This correspondence includes letters from the Very Rev. the Dean of Cashel, from the Venerable the Archdeacons of Limerick, Ossory, and Achonry, and from a large number of influential Parish Priests and Curates from Wexford, Waterford, Cork, Kilkenny, Tipperary, Clare, Westmeath, King's County, all warmly approving of the principles and conduct of the League.

REPRESENTATION OF ANTRIM.—Colonel Pakenham, one of the members for the county of Antrim, and who commands a company in the Guards, in a brief and manly address to his constituents, issued just previous to the embarkation of his battalion for war service in the East, announces that, in the event of his services abroad being required for a longer period than he anticipates, he will be reluctantly compelled to restore to them the trust they have reposed in him as one of their Parliamentary representatives. If, he adds, his absence should be short, he shall resume his duties with an unabated desire to discharge them for the best interests of the electors.

LOUTH ELECTION.—At the close of the poll on Friday the numbers were—Cantwell, 773; Fortescue, 924; majority, 151. In the course of the evening Mr. Cantwell's leading supporters met at Dundalk, and having adopted a series of resolutions, on facts ascertained to be capable of proof, opened a subscription list, to prosecute the petition for bribery and coercion and in less than ten minutes there were over one hundred and sixty pounds subscribed in the room. I can confidently state that Mr. Fortescue must be unseated. —*Cor. of Freeman.*

THE IRISH REFORM BILL.—The *Observer*, quasi-official, contains the subjoined sketch of the provisions of the projected Reform Bill for Ireland:—"The Irish Reform Bill will not vary very materially from that introduced by Lord John Russell for England. There will be, however, some difference, arising from the different circumstances of the two countries. It is not, we understand, intended to alter the Irish county franchise, which has been so lately settled. The object of the £10 occupancy clause in the English bill is to introduce a new and very respectable body of men into the county constituencies, viz., the retail traders of the small towns and villages in England, occupying premises rated at £10. These men do not exist as a class in Ireland, where the retail country traders do not occupy tenements of such value, and where the only effect of a £10 clause would be to hold out an inducement to the creation of small farms for political purposes to the detriment of social progress. Sixteen boroughs will be disfranchised by the bill. They will be allotted to the minorities in boroughs and counties on the English plan, but the principle of population will not be so rigidly adhered to as in the English bill. In England a just proportion will be found to obtain between the population of a county and its wealth and constituency. But this is not always the case in Ireland, where the population will sometimes be found in inverse ratio to both. It is intended therefore, and as it seems to us, almost of necessity, to take all the three elements into consideration in dealing with the Irish counties. In boroughs the franchise will be lowered from £8 to £6, as in the English bill. But no apprehension need be entertained of any violent disturbance of the relations of parties on this score, as, from a calculation we have made, we find that this would only something over 8,000 to the present parliamentary boroughs, including those now existing. Such, we believe, will be the leading provisions of the new Irish Reform Bill."

IRISH COUNTIES AND BOROUGHS.—A return has been issued showing the population of the counties, large towns, and represented boroughs in Ireland. Every one of the counties but five has a population of above 100,000, exclusive of the population of its parliamentary boroughs; in the county of Cork it is 506,026, and in three other counties the population exceeds 300,000. Dublin city has 265,111 inhabitants, and Cork 114,247. On the other hand, there are three boroughs remaining one member each, with a population below 5,000, viz., Downpatrick, Dungannon, and Portlinton. The latter has not a population of 3,000, and we believe it has not 100 electors. There are only three unrepresented towns with a population exceeding 10,000, viz., Queenstown, Kingstown, and Newtownards.

Mr. Dargan is about to connect himself with the Forth of Ireland Mining, Pier, or Harbor Company, in London, and is to be at Ballycastle, on the 22d inst., for the purpose of examining a very valuable and extensive mineral district of perhaps 50,000 acres, leases of which, for long terms, this Company hold. In it is coal of excellent quality, now being turned out of the mines; and it abounds with fire and other clays, pyrites, black band ironstone, alum, and sandstone, all proved to be good. It is stated that he has also in contemplation the purchase of Portrush harbor; and, when the railway from Ballymena to that place is finished (which it is expected will be in a year,) to put on steamers from that place to Scotland, England, &c.—*Correspondent of Northern Whig.*

LEASING POWERS (IRELAND) BILL.—Lord Donoughmore, in moving the second reading of several bills to amend the relations of landlord and tenant in Ireland, described the hardships which were constantly inflicted both on buyers and occupiers under the present faulty state of the law. He managed his own landed property, and from his experience of the obstacles to improvement which the law now presented, he earnestly desired that it should be reformed.

A private soldier, formerly of the 93rd Regiment (an Irishman) named Loftus, was discharged from that corps about 1849, then almost penniless. He steered his course to Victoria, and has at this moment in the bank £42,000, and a handsome rental of £950 per annum on his properties.

THE EXPOSÉ.—A Galway paper (the *Mercury*) speaks in a deeply desponding tone of the increasing tide of emigration from that county, which if it should last but a year or two more, Ireland must become "one continuous Anburn."

"The rural districts in the vicinity of Galway are being quite depopulated—men, women, and children are endeavoring to fly from Ireland, as from a country whose doom is, in their terrified imagination, sealed; as from a land upon which some blighting curse, some withering and scathing malediction has settled, yes, hopelessly settled down. Were typhus, cholera, plague, pestilence, devastating the land, their effects would not be, could not be more striking in hunting the people from their native home. Scarcely does a train start hence but we may see our poor fellow-countrymen and country-women too, tearing themselves from their families, their friends, their relations, and acquaintances, bidding the final adieu to every thing, to every scene dear to them in poor old Ireland, and seeking a refuge, a home, a shelter, in another world."

EMIGRATION CHECKED.—It is stated that orders have been sent by Government to the emigration officers in the Irish ports to stop such facilities for emigration of young men as were provided by the Colonial and Land Emigration Company, and for which a large sum was recently forwarded from Australia. A select number of young women may emigrate on the funds thus provided.

THE MILITIA.—In reply to the Earl of Wicklow, the Earl of Aberdeen said that a bill would be introduced this session into the other house of parliament, by which power would be taken to modify the existing law respecting the militia in England, by which he believed a power existed to extend the 80,000 men to be raised to 120,000. It was intended to vary that and extend to Ireland the power of raising and embodying 30,000 militia and 10,000 in Scotland; but it was not intended to embody the Irish militia this year.

Wexford (says a local journal) has never been a place noted for adding much to the numerical force of the army, and has generally been left to some representative of the Hon. East India Company's service, who was ready to gratify all military tastes in and around the locality. Now, however, that the war trumpet has sounded its note, we have been visited by parties from the 39th and 50th Regiments, who have succeeded in picking up some dozens of recruits, including five or six from the Union Workhouse.

A Clonmel paper states that recruiting is going on rapidly in every part of Tipperary—so that between the soldiery and emigration, it will be pretty well drained of its population before the next harvest.

THE IRISH STATE PRISONERS.—The only condition annexed to the free pardon, so graciously granted by the Queen to Mr. Smith O'Brien, is the usual one of not returning within her Majesty's dominions. It is stated by his friends that he will probably join his family in France, where they have been residing for some time past. A free pardon will also be probably extended to Messrs. Martin and O'Doherty, who were convicted some time before Messrs. O'Brien, Moughler, and O'Donoghue, for the minor offence of seditious publications, and who were sentenced to a limited period of transportation, the greatest part of which has already expired.—*Observer.*

RELEASE OF MR. SMITH O'BRIEN.—The announcement made by Lord Palmerston on Wednesday, that Mr. Smith O'Brien has received the pardon of the Crown for the lamentable blunder—we know no other word to express our idea of the wretched police affray at Ballinacorney—be committed six years ago, will be hailed with pleasure all over Europe and America. And what makes this spontaneous act of generosity on the part of the Government more pleasing is, the utter absence of all assignable unworthiness of motive. Ireland is in the enjoyment of perfect peace—the Minister is not menaced with a Parliamentary defeat—the policy of the Cabinet is so popular, both as regards domestic concerns and Foreign Affairs, that no one ventures upon the forlorn hope of a hostile motion—the majority is large and compact—the Reform Bill is accepted with pleasure—and the war on which we are now embarked is decidedly popular. There could not, therefore, have been chosen a better time to do a generous deed; and we thank her Majesty's Ministers for restoring to freedom and to his family the amiable enthusiast whose fault was that he loved his country not too well, but most unwisely. Without offering any opinion upon the manner in which Messrs. Meagher and Mitchell escaped from their place of exile—and, though we heartily detest the principles and the conduct of both these Red Republicans, as manifested in Ireland and in the United States—we cannot concur in the charges that are hurled against them with reference to their flight from Sir William Denison's brutal and disgraceful tyranny; but—without maintaining that they were justified or not in the course they pursued in the penal colony—it is indisputable that Mr. Smith O'Brien, had he been so minded, might have been long since a free citizen of the Great Republic. He chose a different and, as it turns out, a wiser course; and now he returns to Europe and, we trust, to Ireland emancipated by the Crown's prerogative from all the taints and consequences of the capital conviction and judgment. We trust this generous amnesty will not be clogged by any conditions, and that Mr. O'Brien will be allowed to reside in the bosom of his family and on his own estate. Some of his colleagues in 1848 are now conspicuous for their love of morality and order, and their antagonism to anarchy and revolution in the United States, where we are rejoiced to see that the infidels Mitchell and Meagher are already at a low discount; and, for ourselves, we don't hesitate to declare our conviction that Mr. O'Brien's occupying a seat in Parliament should not be a source of annoyance to the Aberdeen Administration.—*Catholic Standard*, Feb. 25.

The *Clare Journal* says—"On Friday night the village of Clare and the surrounding country was illuminated by bonfires and tar barrels in honor of the pardon of Smith O'Brien, announced on Wednesday night in the House of Commons. In Ennis the demonstration was more limited."

The verdict in the case of Birch v. the Proprietor of the *Freeman's Journal*, has been reluctantly set aside; and the defendants are to be put to the heavy cost of a new trial at the ensuing assizes. This is really too bad. The same Court (the Exchequer) also upset the verdict in the celebrated case of Dowling v. Lawler, on the condition of the defendants paying the former costs and going to trial at the spring assizes.

In the Encumbered Estates Court a few days ago, Lord Gort, once the proprietor of extensive estates and a noble demesne, entreated the Commissioner to stay the transfer of the last lot of his property to the purchaser for six months, in order that he might in the interval find a house in which himself and family might take up their abode!—*Sic transit gloria mundi.*

The *Banner of Ulster* of Thursday, states that "even at present, with the almost exclusive tariffs, immense quantities of goods made in the north of Ireland find a ready market in Paris."

SERIOUS AFFRAY.—On Monday an occurrence of an extraordinary character took place near Cork city, which has already led to the commitment to prison of one of the gentlemen concerned, and the termination of which it would be impossible to predict. It appears for several years some animosity existed between the parties, which has led to the present unfortunate transaction. Their names are Messrs. George Sadleir Forster, son of Mr. John S. Forster, of Cork, late a poor law guardian, and Mr. John L. Kingston, of Gortnagagh, near Ballinacorney. Early on Monday Mr. Forster, without acquainting any one with his intention, left his residence and proceeded by train to Ballinacorney. On arriving there he went to the house of Mr. Kingston, and watching a favorable opportunity he fired at that gentleman and wounded him in the back. An outcry being raised, he then rushed upstairs and took up his position in one of the rooms of the house, in which there were fire arms and ammunition, and locked the door. The police were sent for, and Constable M'Enery and Sub-Constable Finlayson arrived and secured Mr. Forster, not, however, without great risk, as he held a double-barreled pistol in his hand when arrested. Informations were taken before Mr. Meade, J.P., who committed Mr. Forster to stand his trial at the next assizes. He was accordingly committed to the county jail. Mr. Forster is said to be insane. He had been sometime in Melbourne, Australia, from which place he was sent home in consequence of his malady, the result of a dangerous illness, with which he was attacked.—*Cork Constitution.*

SINGULAR CASE OF INSANITY.—Last week a young man named Ryan, from the neighborhood of Barnadrag, got married to a young woman from the same locality, and in three days after was by a sudden fit deprived of his reason, and was committed a few days ago to prison as a dangerous lunatic. He was exceedingly wicked to all but his wife, for whom, even in his most violent moments, he evinced much affection.—*Galway Packet.*

From the great rise in provisions pauperism is on the increase, the numbers now in the workhouse being up to 1,300, as compared with about 700 four months ago.—*Tralee Mercury.*

There is distress in Galway—distress bordering on destitution, and bidding fair to rival the destitution of the famine years. It is a fact that several families in Galway are supporting life on boiled turnips, mixed with a little Indian meal.—*Westmeath Independent.*

THE JUMPERS IN GRAIGUE.—On last Wednesday informations against the Rev. Martin Doyle, P.P. of Graigue, for exciting his parishioners to the commission of acts of violence against proselytisers in November last, by addresses from the altar, were tendered before the magistrates at petty sessions in that village, accepted by them, and returned for trial at the next assizes. The parties by whom these proceedings have been promoted are the Rev. Messrs. Drapes and Wilson, and one Tapper, an emissary of the Church Mission Society. It is obvious that the Bible readers are not satisfied that the state of quietude which now exists in Graigue, and are evidently seeking to occasion more scenes of disturbance in that parish. They expect the Government to take up this prosecution, and certainly not without substantial reason, seeing that it has already, on more than one occasion, evinced its readiness to aid the cause of proselytism.—*Kilkenny Journal.*

Thomas, Eliza, and Mary Hodgins have been committed to Nenagh gaol on a Coroner's warrant, charged with the willful murder of a male child, aged six weeks, some time before the month of December last. The prisoners are said to be persons of that class which goes under the denomination of "Soups." The infant alleged to have been murdered was the illegitimate child of Mary Hodgins.

The following placards have been posted up in Kilkenny:—

"Irishmen, read—Arm! arm!! arm!!! Let no man take the Saxon shilling. Remember Six-mile-bridge! Work night and day to arm yourselves!! Read John Mitchell's paper and burn the Telegraph! Prepare—the day is at hand!!! Rally for the barricades! Arm! arm!! This poster was not printed, but written in very large and remarkable characters with a pen. Head-Constable Croghan immediately made a report of the circumstance to the court inspector, and by that officer's direction the placard was everywhere torn down by the police at an early hour of the day.

Since the above was in type we procured the following copy of another of those truculent placards, also in manuscript, which was posted yesterday evening. It was torn down by Head Constable Harkins while quite damp with fresh paste, and evidently having only just been put up:—

"BOYS OF KILKENNY!
Do not become the wretched tools of the Government by enlisting in its service. Don't take the Saxon shilling. Mitchell and Meagher are coming to aid ye to strike off the chains of oppression which has so long bound ye. Let England's difficulty be Ireland's opportunity. Prepare for the coming struggle."—*Kilkenny Moderator.*

GREAT BRITAIN.

THE APPROACHING WAR.—The Governments of England and France have resolved to address to the Emperor of Russia a formal summons, calling upon him to give within six days from the receipt of that communication a solemn promise and engagement that he will cause his troops to evacuate the Principalities of the Danube on or before the 30th of April. The couriers who are the bearers of this despatch from London and Paris started on their journey on Monday morning. They will pass through Berlin and Vienna, whence it is understood that similar demands will be forwarded at the same time by the Cabinets of Prussia and Austria. The refusal on the part of Russia to comply with this just demand or to return a fitting answer will be regarded by the Powers as a declaration of war. It is calculated that this just communication will reach St. Petersburg in nine or ten days.—*Ministerial Paper.*

The equipment of the ships fitting out at Portsmouth to form part of the fleet for the Baltic goes on night and day now, or nearly so. Every kind of provision, powder, shot, shell, and in fact every necessary for action, is ready to be shipped. All leave from the fleet is prohibited.

The British navy list contains the names of 100 ships of the line, 100 frigates, and about 400 smaller vessels of war, and Parliament has already voted 53,500 seamen and marines for the naval service, and yet it is admitted that the commerce of England is at this moment protected from Russian aggression, not by the British navy, but by the ice in the Baltic Sea.

NAVAL AND MILITARY RECRUITING IN SCOTLAND.—The Meda has left Greenock with fifty able-bodied volunteer seamen. The warlike enthusiasm with which the males are seized has extended to females also. On Saturday, seven women presented themselves at the rendezvous, and volunteered for the East, representing that they had been some time unemployed, and were willing to go to Turkey, to wash and dress for the English contingent. The Government were ungallant enough to decline their services.

Three Chaplains are to be sent with the troops to Constantinople—two Protestants and one Catholic—in the supposed proportion of Protestant and Catholic soldiers. In the Guards, the Catholics are not so strong as in the Line.

THE SUPPLEMENTAL ARMY ESTIMATES.—The supplemental army estimate states that parliament will be asked to vote a further augmentation of 15,000, raising the number of all ranks, officers and men, to 127,977. The additional charge for this second increase will be £500,000, and for the general and medical staff required for foreign services, £70,000.

Every infantry regiment now in the United Kingdom has received orders to hold itself in readiness for active service.

The "Pillar of Peace," erected in 1815 to commemorate the close of the war, and which has long formed a conspicuous object to travellers through the Vale of Todmorden, fell to the ground on Wednesday week.

ARMING THE ENEMY—SEIZURES.—The public will rejoice to hear that under the operation of the order which recently appeared, a quantity of gunpowder, intended for exportation and delivery to the enemies of England, has been seized. Two large operations of this kind have been happily disconcerted, and it is hoped that many others will meet with the same fate.—*Times.*

There is a well-founded anecdote in circulation, which attests strongly the soldier's delight in excitement. Some twenty men of a regiment ordered for Turkey, who had deserted, have voluntarily rejoined, at all the risks of the penalties, but in the hope of sailing with their old comrades. Such conduct deserves favorable consideration. The utmost enthusiasm seems to pervade all ranks of the army; hundreds more volunteers than can be appropriated have offered themselves to complete the regiments selected for service.

It would appear from what the duke of Newcastle said in the House of Lords, with reference to the withdrawal of the troops from some of the West India Islands, that a similar policy is about to be pursued with respect to the military establishments in all the other colonies. After remarking that it was the proper business of the colonists to defray their own expenses, he added:—

The policy which the Government had adopted was not to be limited to the West India Islands, but would be extended to all our colonial possessions. In Canada strenuous efforts were being made to concentrate the military force; many small forts which were maintained at the close of the war had been abandoned, and the troops withdrawn from them. As a general rule, it was the duty of the mother country to defend her colonies from foreign aggression at every cost and hazard; but this obligation did not involve the necessity of maintaining troops in every small colony or portion of a colony to supply the place of police.—(Hear hear.)

CHAPLAINS TO THE ARMY.—The Lord Bishop of Southwark, in an appendix to his Lenten Indult respecting certain diocesan regulations for the Sacrament of Matrimony, &c., thus concludes:—"The relatives of many amongst you are embarking at the various ports in our diocese for the war which is approaching. Through the kindness of their superiors one or more Catholic Chaplains will accompany them; and several priests have already declared their readiness to share in their dangers and their trials. Let us pray, dearly beloved, that this conflict may be speedily ended, but whilst it lasts, let us earnestly recommend to the Divine mercy, the souls of those who are to be engaged in it, that death may not find them unprepared, and that they may have, during every part of the war, the assistance of good and zealous priests. As these brave men leave our shores, we bestow again the blessings which they kneel to receive when we were enabled to visit them during the course of the last year, whilst they were assembled in our diocese."

A list of casualties in British shipping has been compiled from Lloyd's List, and laid before Parliament in a blue book. We find that during the last four years there happened at sea 12,363 disasters, varying in magnitude from a total shipwreck to a slight collision. Some of these items are very striking. Thus, the single item that *The Honest Endeavor* sailed from Hull, Nova Scotia bound, and had not been heard of for three years, fails to arrest the attention so forcibly as when one is started with the astonishing intelligence that 204 ships and their crews departed from our various ports within the four years alluded to; and not one of them was ever heard of again.

THE CORRUPTION COMMITTEE.—The Corruption Committee has sat a second time to-day (Thursday, Feb. 16) and has had Mr. Christopher Kelly examined as a witness. Several members of the Committee have assured me that Mr. Kelly gave his evidence in a most satisfactory manner, very frankly, and with a great appearance of candor and truth. His account is, that the transaction happened in 1841, or thereabouts (when the Whigs were tottering). A solicitor named Maguire, since dead, came to him on behalf of one of two members of Parliament—either Dillin Browne or Mr. Somers, he cannot certainly remember which—to ask him to use his influence with a stipendiary magistrate now on the bench—Mr. Howley—to pay the member in question the balance of the sum for which the place had been sold. Mr. Kelly told it to the Committee as he told it to Tam. Mr. Howley and Mr. John Lubbock are summoned to the next meeting of the Committee, which is on Tuesday. By that time the Louth election will be ended, and I suppose Mr. Moore and Dr. Gray will be able to attend. A Mr. O'Connor, from Sligo—a man whom some knowing ones strongly suspect to be in Mr. Sadler's interest—has written (it is said) to the Speaker, offering to prove the sale of places by Mr. Somers. The Speaker communicated the letter to the Committee, and Mr. Alderman Walker having been mentioned in connection with the transaction, Mr. Keogh, I understand, was very anxious to have Walker immediately summoned—even before O'Connor had given his evidence. The Committee, however, thought this course rather premature, and I believe Walker will not be summoned, at any rate, until after O'Connor shall have been cross-examined. It is generally spoken of here as an object with Sadler's friends to use this Committee in order to damage Somers before the Sligo election petition is tried, and still more before the special petition charging Sadler with tampering with the recognisances is gone into. The Committee to inquire into the Sale of Places is a private Committee—that is, reporters are not admitted.—*London Correspondent of the Tablet.*

ROBBERY AND ILL-TREATMENT OF IRISH EMIGRANTS.—Four sailors, belonging to the emigrant vessel *Australia*, at present lying at Liverpool, were charged, at the Police Court of that town, on Wednesday evening with robbing and ill-treating several of the passengers in the vessel. It is stated that the *Australia* sailed from Liverpool on Thursday for New York, and had got some distance when she came upon a rock, and received such injury that the captain was compelled to put back to Liverpool on Saturday. The passengers complained that they had received the most extreme ill-usage at the hands of some of the crew. Many of them were plundered of their property, some of which was found in the berths of the sailors. One young woman had her hand cut in attempting to prevent a sum of money which she had sewed in her stays from being taken, and many acts of the most gross character were alleged to have been committed. The emigrants who appeared to prosecute were all poor Irish people, some of whom were unable to speak English.

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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, MARCH 24, 1854.

NEWS OF THE WEEK.

The British House of Commons has again given another signal proof of its attachment to the principles of "religious liberty," by adopting Mr. Chambers' motion against conventual establishments. It was attempted, last session, to put down these institutions by a direct attack upon their inmates, and by subjecting them to a series of insults, which, as no gentlemen would ever dream of inflicting, no ladies would ever endure. Foiled in this scheme, Exeter Hall has devised another plan, the first step in which was taken in the House of Commons, on Tuesday the 28th ult., by a Mr. Chambers—the mouth-piece of the swaddlers in the British Senate. This worthy opened the attack, by moving for a "select committee, to inquire into the number, and rate of increase of conventual and monastic institutions in the United Kingdom, and the relation in which they stand to existing laws; and to consider whether any, and if any, what, further legislation is required on the subject." For, as Protestantism was established by brute force, and iniquitous legislation, so only by the same means can it be supported at the present day, and its antagonist, Catholicity, be depressed.

The meaning of this apparently harmless, and cautiously worded, motion is obvious—to put down all Catholic religious establishments in Great Britain.—They are illegal as it is; but no government dares enforce the law against the religion of about one-fourth of its subjects. Indirect means must therefore be resorted to, in order to accomplish the object; and it is hoped that, by continually harassing the Nuns, and by exposing them to all sorts of insults, these ladies, with their institutions, may yet be driven out of the land. The Bill of last session authorised Protestant visitors to force themselves into the Nuns' sleeping apartments, and shutting themselves up alone with their intended victims, to treat them as they thought fit. Such a law was too beastly, too atrocious, even for a Protestant legislature; but by means of a "select committee," authorised to compel these ladies to leave their retreats, and to appear before a secret and irresponsible tribunal, there to answer every foul and obscene question which the malice and brutality of their blackguard interrogators may suggest, the objects of the "Nuns' Bedrooms Inspection Bill" of last session will be accomplished; and the odium which, in England, attaches to the idea of domiciliary visits will be avoided. This is the plain meaning of Mr. Chambers' motion, and the hardly disguised intention of its gentlemanly supporters.

In view of the statistics laid before the House, it is time that something were done to arrest the progress of Catholicity within the British dominions.—"It was a fact of the very greatest significance," said Mr. Chambers, "that, in this country, Nunneries should have increased at the rate of FOUR HUNDRED PER CENT., and MONASTERIES AT TWENTY PER CENT., IN TEN YEARS." The speaker then feelingly alluded to the laws, against Catholic ecclesiastics, sentencing them to the treatment of felons for the exercise of their spiritual functions, and against all monastic institutions, which are positively prohibited under heavy penalties; he mourned over the degeneracy of the times, and the decay of sound Protestant principles amongst the rulers, to which he attributed the lukewarmness of the government in enforcing these laws, and the consequent alarming increase of Catholicity. "No one could have thought," he concluded, "when the Catholic Relief Act was passed, that, in 1853, such a state of things would be in existence, as is now disclosed by the existence of 200 of these illegal institutions, and their portentously rapid rate of increase." Mr. Napier seconded the motion, which was opposed by most of the Irish, and many of the English members. Lord John Russell—conscious of the folly of alienating the affections of his Catholic fellow-citizens of Ireland at the present moment, when their arms and sinews are so greatly in demand to fight, in England's quarrel, and for the maintenance of her influence in the East—spoke strongly against the motion. He said that those who brought it forward, and supported it, were evidently afraid; or ashamed of their measure—that no case had been made out, calling for enquiry—that after two or three years' circulation of a number of stories, nothing had been produced but what turned out to be "the most worthless rubbish." There are laws, added the Hon. Member, "affecting the property of Catholics, by which the fair and legitimate use of that property is forbidden, in a manner which I do not think consistent with the religious liberty which Catholics now enjoy;" and in concluding a long and masterly speech, he ably disposed of the argu-

ment which the supporters of the motion had attempted to deduce from the fact that, in some Catholic countries, Catholic conventual establishments, were subject to government interference. No other members of the Ministry spoke on the question; and, on a division, there was a majority of 67 in favor of Mr. Chambers' motion—186, being for, and 119 against it.

Ever on the look out for a pretence to justify in the eyes of the civilised world their piratical designs upon Cuba, our neighbors on the other side of the lines have found, or fancy that they have found, such a pretence in the seizure of the *Black Warrior*—an American trader from New York to New Orleans—by the Spanish Custom House authorities at the Havannah. The facts of the case are very simple. Though in cargo, the *Black Warrior*, upon her arrival in the Spanish port, was reported in ballast; whereupon the Collector of Customs seized the vessel, for an infringement of the Spanish fiscal regulations, as in strict right he was authorised to do. The Americans complain of the seizure, because, they contend, similar irregularities and false returns, had been long allowed to pass unnoticed; on the other hand, the Spanish authorities assert that they had never been aware of, and never countenanced such violations of the existing laws; and that they are determined to put a stop to them for the future.

Here the matter for the present rests; but as the annexation of Cuba to the United States is looked upon as "manifest destiny," and as therefore our neighbors are but too glad to have a pretence for quarrelling with its government, it is likely that this affair may lead to renewed aggressions upon the independence of Cuba. The President has sent a very angry message upon the subject, to the House of Representatives, announcing his having taken steps to obtain redress, and hinting at ulterior measures, should the former prove unsuccessful. A general war in Europe would offer a fine opportunity for an attack upon Cuba; and though nothing can be more trumpety than the cause of complaint growing out of the seizure of the *Black Warrior*, yet it will no doubt serve the purpose of picking a quarrel with Spain, as well as a better. In case of hostilities breaking out in Europe, it is not impossible that the New, as well as the Old, World may be involved therein.

"*Le Canadien*," in a recent article on the subject of the "Clergy Reserves," professes to put the merits of this long agitated question within every man's reach; in reality he throws out a feeler to ascertain, if possible, the sentiments of the Catholics of Lower Canada, as, from the balanced state of parties, it is now clear that by the Lower Canadian vote, will the fate of the Clergy Reserves be decided.

"*Le Canadien*" is a docile Ministerial hack; and, though French Canadian, its opinions must not be accepted by our Upper Canadian brethren as the opinions of French Canadian Catholics. The interests of his masters, the Ministry whom he supports, and by whom he is supported, are of course of paramount importance in the eyes of "*Le Canadien*;" and these interests may perhaps require that the votes of French Canadian Catholics should be added to those of Upper Canadian demagogues, infidels, and "Pharisaical brawlers," in order to effect the perpetration of an act of sacrilegious spoliation, and thereby to keep those masters in the enjoyment of salary and patronage. But the interests of the Catholic Church, which we prefer to the interests of any set of men, of any ministry, of any government, point out a very different line of conduct, as that which Catholics should pursue in the coming contest betwixt the advocates of "secularisation," and its foes.

Le Canadien thinks to render the "secularisation" of the "Reserves" acceptable to his fellow-countrymen by the assurance that, by voting for the spoliation of Protestant endowments, they will expose the property of their Church to no peril.—"Nothing is more absurd than such fears," says *Le Canadien*; meaning the fears that the secularisation of the Reserves will be immediately followed by a Protestant Alliance, and a combined attack upon Tythes—Ecclesiastical Corporations—the Colleges and Convents—of Lower Canada. "Nothing is more absurd" says *Le Canadien*; and yet nothing is more certain.

Oh, but it can't be, argues our cotemporary, with the most naive simplicity—"Is there any resemblance betwixt the 'Clergy Reserves' and our institutions? Not in the least"—says *Le Canadien*; therefore the latter will not be assailed; and the radicals, and the demagogues—whom no promises can bind, whose oaths no man can trust, to whom the most solemn obligations are but a mockery, and whose sense of honor is about as keen as a pig's capacity for metaphysics—will shrink from laying a finger upon the long-coveted Catholic property of Lower Canada, at the very moment it lies temptingly within their reach. Oh credulous, simple-minded, *Canadien*! if you are in earnest in what you say; but treacherous, deceitful, and false to the religion which you profess, if you are not! If you are really the simpleton you proclaim yourself—if you are so insensible to all that is passing around you, so blind to the signs of the times, so deaf—we do not say to the voice of warning—but to the boldly spoken threats of the implacable enemies of your laws, your language, and your religion, as to believe that the "secularisation" of the "Clergy Reserves" will not be followed by an attack from the united Protestant forces of Canada, upon all Ecclesiastical property, it is in vain to argue with you—vain to remonstrate; you are but fit to eat grass with your fellow-simpletons of the pastures. But no—you do not believe it; you know that the attack is meditated, organised, openly threatened, and will inevitably be made; and that, as no attempt even is made by the advocates of "secularisation" to conceal their ulterior designs, it must be the height of

impudence on your part to deny them, or to seek to hide, from your fellow-citizens, the certain consequences of the political conduct which you advocate; we had almost said—the just retribution of the crime which you recommend. Crime! it is worse than a crime: it is a blunder.

But Catholic property is held on a different tenure from the "Clergy Reserves;" therefore, whilst the latter is "secularised," the other will be respected. Bah! it is impossible to conceal one's contempt for such twaddle. As if the Protestant spoiler, the demagogue, respected treaties, oaths, pledges, honor, truth or justice!—as if he cared for any of these things!—or as if he would allow such paltry considerations to stand in the way of dealing a blow to the object of his deadliest hatred. That by robbing the Catholic Church he is, adding falsehood to theft, treachery to robbery, and meanness to sacrilege, will add zest to the pleasure which the Protestant demagogue will feel in trampling under foot, international treaties, the rights of property, and the strongholds of Popery. True; the property of the Catholic Church in Canada, her lands, her revenues, are not the gifts of the Crown, but the charitable donations of private individuals, and the proceeds of purchase—so many reasons the more why the Church should be robbed. True; her property is not wasted or misapplied; true, it is entirely devoted to the promotion of religion, morality, and education—additional reasons why it should be wrested from her, as one source of the influence which she now exercises over the people. True; the confiscation of the endowments of the Catholic Church, would be a violation of the rights of private property—an admirable precedent for the demagogue and the socialist, which, when the day comes, they will well know how to apply. And *Le Canadien* would fain persuade us that triumphant democracy, flushed and strengthened with its victory over the "Reserves," will respect, and refrain from laying its filthy hands upon, the more obnoxious, because more sacred, endowments of the Catholic Ecclesiastical Corporations! Oh incredible credulity!—If *Le Canadien* fancies that we can rely upon the reasons he assigns for the security of our Church property, he must either take us for fools, or he himself, what we do not wish to name.

Every man of ordinary penetration in Canada knows, and the "secularisers" openly proclaim, that the main object in "secularising" the "Clergy Reserves" of Upper Canada, is to obtain an opening for dealing a mortal thrust to the Ecclesiastical endowments of the Lower Province. It is for this that many Protestants, now advocate the spoliation which they once condemned; for they well know that till that piece of rascality be accomplished, the revenues of the Catholic Church cannot even be assailed; and they hate Popery more than they value the "Reserves." This too *Le Canadien* well knows, in spite of his assumed "bonhomie," and affected simplicity; but to induce his unwary readers to sanction the perpetration of a great crime, he endeavors to conceal from them that it will most assuredly result in a great misfortune to them, and to the Church of their affections.

After the 1st of May next, the old Catholic burial ground in the St. Antoine Suburbs will be closed, in virtue of a law of the Corporation, prohibiting all intra-mural interments; and the Catholics of Montreal are called upon to take the necessary steps for providing a fitting receptacle for their dead.—Two plans are spoken of; we presume not to hazard an opinion as to which is the more eligible.

On the one hand, some recommend the purchase by the Fabrique, of a piece of land, of about 130 acres in extent, belonging to Dr. Beaubien, situate near the *Cotes des Neiges*, which has been offered for the sum of, we believe, £3,000. On the other hand, the Seminary of Montreal has offered gratuitously a site of about 20 acres, near their new church of St. Luc; an offer which many seem to be inclined to accept, though others contend that 20 acres are not sufficient for our large Catholic population. Both sites are at a considerable distance from town, that at the *Cote des Neiges* being a little the nearer of the two; but that at St. Luc having the advantage in this, that it possesses a Church, Presbytery, and resident clergy; in fact the site offered at St. Luc is a "churchyard."

The question of disposing of the remains of the dead, from amongst the populations of our large cities, presents many difficulties. On the one hand their remains should be so disposed of, as not to endanger the health of the living; and therefore at a certain distance. And on the other hand, care should be taken, not to increase the already too heavy expences of funerals, by selecting a site at a distance unnecessarily great. There is yet another consideration, which to the Catholic heart pleads strongly in favor of retaining, as far as is consistent with the health of the living, the remains of our departed friends and relatives within the range of our daily walks. We bury our dead out of sight, but not out of mind, and therefore still make remembrance of them in our prayers; for still, from their graves, they invoke our sympathies. How eloquent are the silent appeals from the humble head-stone, or more pompously decorated monument; and—"Of your charity pray for the soul of"—or the "*Ci Gît—priez pour moi*." Profitable too to the living, are the thoughts to which such appeals, such scenes, give rise; they teach us that in the midst of life we are in death, and bid us number our days; they preach, in their sublime silence, the comforting doctrine of a life beyond the grave, and keep fresh within us the fact of the communion of saints, a communion which not death itself can dissolve, or interrupt.

And thus it is, that Catholics still desire to lay the remains of their dead in "*Churchyards*." Protestantism—which in so far as it is Protestantism, is but heathenism in a black coat and pantaloons—thrusts

them into a fantastically arranged plot of ground in the suburbs, which it decorates with plaster of Paris mausoleums, and vilely executed heathen devices, and calls a "Cemetery."

We look upon it then as a misfortune, though an unavoidable one, that we should be compelled to seek at a distance from our homes, our daily haunts and places of worship, where to lay our dead; but the health of the living imperatively demands it, and from the over-crowded state of the old burying ground, decency requires that we seek another spot wherein to bury them. This will probably entail some expence on the community; as, wherever selected, the ground will have to be enclosed and properly laid out, ere it can be fitted for the reception of the destined inmates.—This too should inculcate the necessity, the duty we would say, incumbent on every one, of discouraging by every means in his power, all superfluous parade and expence at funerals. How often is not the poor widow compelled, by the absurd usages of society, to take the bread out of her children's mouth, and throw it into her husband's grave; how often would not the sums lavished in idle trappings, and vainly thrown away upon the dead, have sufficed to support the living family for a week. A great reform is needed in this respect; and, humanly speaking, it must be commenced, and accomplished by the rich.—It is for them to study the utmost simplicity and economy—consistent with decency and a due regard to religion—in the internment of their dead; to discountenance all parade, all pomp, all unnecessary expenditure; and to bring into fashion the system of cheap funerals. If the rich will but set the example, it will be soon followed by the poorer classes; it will no longer be considered the duty of the widowed mother to waste the means which should be devoted to the sustenance of her helpless and fatherless little ones, upon feathers, hearse, handsomely embossed coffins, gloves, hat bands, and all the silly paraphernalia of a modern funeral, which exhaust the means of the living, but cannot be of any profit to the dead. This should be reformed altogether.

The *Montreal Witness* has made the important discovery, that the Bishops of the Catholic Church in the United States are at issue with their brethren in Canada "as to the nature and cause of 'Spiritual Rappings';" the former assigning them to diabolic interference, whilst the latter see therein nothing but what can be accounted for by the operation of natural causes.—"The faithful," therefore, argues our logical cotemporary—"knowing that their Bishops are not agreed about the nature of 'spiritual rappings,' will be induced, if not justified, to experiment for themselves, and great mischief will be done." This is drawing conclusions with a vengeance.

Our cotemporary may make his mind easy; amongst Catholics there is no fear of any danger from "spirit rappings" or "table turnings." For, were it true that there existed any differences of opinion amongst the Bishops of the Church, as to the nature of the causes by which the phenomena are elicited, there are none as to the evil effects thereof. Therefore, by all the prelates who have issued their decrees upon the subject, all experimenting with "table turning" has been discountenanced, whilst all pretended eroking or questioning of "Spirits," whether by means of "rappings," or any other means whatsoever, has been emphatically condemned and prohibited; and therefore "the faithful" will neither be induced to try, nor yet justified in trying, experiments for themselves. It is sufficient for the "faithful" to know that the Church condemns these experiments—some as positively sinful, all as exceedingly dangerous—for them to abstain altogether from the absurdities of "table-turning and spiritual rappings."

But it is not true that there is any difference whatever betwixt the Bishops of Canada, and those of the United States, "as to the nature and cause of spiritual rappings." For, content with condemning them, the Bishops have not pronounced any opinion whatever upon that subject. They have told their people what were not the causes of these phenomena; they have assured them that they were not to be attributed to the agency of the spirits of the just, and, have, therefore, so far declared that, if superhuman, they are diabolically superhuman; but neither in Canada, nor in the United States, has the supernatural character of the phenomena been positively asserted, in any of the Pastorals issued upon the subject, though neither has it been denied. Laymen indeed, writing about Spiritual Manifestations—good Catholics, and intelligent observers very likely, but still, as laics destitute of all authority in matters of religion—may have expressed an opinion in favor of the supernatural, and therefore of the devilish, origin of these phenomena; but the Bishops, to whom alone it is given to speak with authority, have hitherto thought fit to preserve a discreet reserve; it is not for us—whose duty it is, diligently to hearken, and humbly to obey—to criticise the conduct of the Pastors, to whom God has committed the care of His Church.

The editor of the *Montreal Witness* has been reading up in his Bible, to see what he could make out of the Eastern Question, and the probable result of the hostilities in which Europe is about to be engaged; it is gratifying to know that our saintly cotemporary has found out all about it. From reading the 38th chapter of Daniel—he tells us—"we should be inclined to expect that the war will be set at rest in Europe in some way—we trust it may—and that its great and final struggle will take place in Palestine." Our cotemporary should hasten to communicate this interesting discovery to the British Government; we fear however, that Daniel would be little thought of at the Horse Guards, as an authority upon military matters.

ST. PATRICK'S DAY.

Friday last being St. Patrick's day, was celebrated with all the usual honors by the enthusiastic children of St. Patrick. The sun himself seemed to sympathise with us on the occasion; for he thought proper to favor us with a glimpse of summer, during the greater part of the day, although the preceding and succeeding days were extremely cold for the season. From an early hour in the morning, our people were seen hurrying from all parts of the city towards the appointed place of meeting, in front of the St. Patrick's Hall, Place d'Armes. There the different societies formed in procession, and marched to St. Patrick's Church, where a Pontifical High Mass was said by His Lordship the Coadjutor of Montreal, assisted by the Rev. Superior of the Seminary. The sanctuary was filled with the Rev. Clergy and the ecclesiastical students from the College, while the immense nave was crowded, as usual, with the thousands who glory in being the spiritual children of St. Patrick; together with a large number of strangers who will always find their way in on such occasions, to see the sight and hear the music. The latter was even unusually good; one of Mozart's Masses was sung in excellent style by the choir, aided by the exquisite voice, and fine musical taste of Mrs. Unsworth, who came from St. Hyacinthe for the express purpose of assisting at the celebration. The Rev. Mr. Dowd preached what we may call the national sermon; and never, in our opinion, did an Irish audience hear a discourse more perfect in its kind.—It is no easy matter to give anything of freshness, or originality to a St. Patrick's Day sermon; the subject has been, it would seem, exhausted long ago; and it requires a preacher of no common abilities to give it any additional beauty, either of shade, or color; yet this is precisely what the Rev. Mr. Dowd effected. We were all familiar from our earliest childhood with the subject matter of his sermon; we had heard the various phases of St. Patrick's life, and the progress of his mission descanted on in every style of oratory, and viewed in many different lights; but we must confess that the reverend gentleman gave us on this occasion something entirely new.—Not a point was left unnoticed, not a link wanting in the chain, and yet the whole was treated with such brevity and conciseness—there was so much variety, and so much beauty, notwithstanding the Doric simplicity of the style—that no one could possibly find it tedious. There was no studied ornament, no artificial warmth, but there was genuine fervor: the fervor of the Christian and of the patriot, speaking to the hearts of his hearers. "I speak," said he, "in the fullness of my own heart, to yours—already full;" and we are quite sure that every Irish heart present throbbed with joy, and pride, and gratitude as he proceeded to unfold, page by page, the long roll of Ireland's ecclesiastical history, beginning with the apostolical labors of St. Patrick, and passing on through all the changeful career of the Irish Church, the glories of her early years, the sorrows and tribulations of succeeding ages, while God was pleased to test her faith by a series of persecutions "longer," said the reverend gentleman, "than those inflicted on His infant Church by the pagan emperors." But the faithful Church of Ireland came forth from this long-protracted ordeal, bright, and strong, and vigorous as ever, and stands now before the world in renovated beauty. After a glowing eulogium on the fidelity with which the Irish people cherish, and have cherished, the name of Patrick, and the grateful affection which makes our national Apostle "something more than a mere historical personage," the reverend gentleman observed—"Never did an Apostle do more for a nation; but never, on the other hand, was an Apostle so richly repaid by the gratitude of a people. Am I wrong?" said he, "in saying, that you—the children of faithful fathers—have lost none of their fervor, and are still as firmly attached as they were to the Rock of Peter—to the faith brought by Patrick to the Irish shores?" The question was appropriately put; and its answer was the numerous banners ranged around the sanctuary, with the cross conspicuous over all their emblems and adornments—the statue of St. Patrick over the high altar—the thousands of Irishmen and Irishwomen, worshippers at that altar—and the stately temple itself dedicated to St. Patrick.

After Mass, the procession was again formed, and moved in perfect order through St. Alexander, Craig, McGill, and St. Paul streets, back to the Place d'Armes, where the vast multitude quietly dispersed.

T. Ryan, Esq., President of the St. Patrick's Society, furnished the congregation with a splendid *pain-benzi*, according to the ancient practice, still kept up in Montreal, of "breaking bread" together on solemn occasions.

The collection taken up at Mass was for the poor, and amounted to the sum of £78 13s 6d. In the course of the day £74 17s., were collected, by means of the raffle, for the altar for the chapel of St. Patrick's Orphan Asylum; making in all the sum of £153 10s. 6d., contributed by the St. Patrick's congregation for charitable purposes.

In the evening, the "Young Men's St. Patrick's Association" celebrated the day by their annual banquet, at Mr. O'Meara's. About eighty persons sat down to dinner, and spent a happy evening together. The following national and patriotic toasts were proposed, and enthusiastically responded to:—

1. The Day and all who honor it.
2. Pope Pius IX.
3. The Queen and Royal Family.
4. Administrator of the Government.
5. Preacher of the Day.
6. President of the United States.
7. Mayor and Corporation.
8. Our Brethren of St. Patrick's Society.
9. The Sister Societies.
10. Canada, the land of our adoption.
11. Ireland, the land of our birth.

12. The memory of O'Connell.
13. G. Duffy, and the Independent Irish opposition.
14. The Press.
15. The Ladies.

ST. PATRICK'S DAY AT QUEBEC.

(From the Canadian Colonist of the 18th inst.)
The demonstration of the Sons of Old Ireland yesterday, was of the most satisfactory description in every respect. Throughout the whole of the day previous the transport of sleigh loads of evergreens through the city, designated something more than usual in the way of preparation; and at early morn on St. Patrick's Day, hosts of busy workmen, who needed no spur to incite them to exertion, for theirs was a labor of love, and that love, the love of the green Isle, which Irishmen at home and abroad delight to honor by celebrating the festival of St. Patrick. There is something peculiar and characteristic in the love which Irishmen bear to their country. The Englishman delights to boast of the deeds of the proud nation to which he belongs; the Scotchman thrills at the mention of Bonnie Scotland, and is always ready to extend a helping hand to a brother Scot in adversity; but their love of their country is perfect indifference itself, in comparison to the warm feelings which burn in the breast of the son of poor down-trodden Erin, who loves her, we suppose, the more ardently, because of her misfortunes. As a proof that the land of our birth and of our forefathers is not less dear to the Irishmen of Quebec, and that the separation of years in time, and thousands of miles in distance, has not lessened their esteem for the "dear old sod," the demonstration yesterday was beyond all comparison the most numerous, respectable, and splendid turn out of our countrymen which we have ever seen in this city.

The day was remarkably fine, and though the roads were wet and sloppy, a glorious sun shone out in full blaze, as if to do honor also to St. Patrick. From every window hung green streamlets and flags, for which the Irish inhabitants were much indebted to the kindness of the masters of ships, now in port, who cheerfully lent their vessel's colors to assist in the general decoration. In St. Paul and St. Peter Streets almost every house was decked out with evergreens and flying colors; and Champlain street, from one end to the other, presented the appearance of an avenue through a grove of trees covered over with a gray canopy of varied colors. At several places along the line of march, triumphal arches were erected, most tastefully got up, considering the *impromptu* manner in which they were undertaken. The arches erected at the residences of Mr. Blais, Mr. Jones and Mr. Lane, Mr. Battis and Mr. O'Malley, attracted particular attention.

The procession itself presented a most imposing appearance; and besides the members of the St. Patrick's Society, who mustered in unusually strong force, and who all wore colors of green, there were a large number of Irishmen, not members of the Society, who joined the procession.

The procession started from the City Hall at half-past nine o'clock for St. Patrick's Church, and moved off with "proud banners kissing the morning air," and grim battle-axes and spears, through the streets mentioned in the programme published in our last, to attend Divine service, where High Mass was celebrated, and a most eloquent and appropriate sermon was preached by the Rev. Mr. Campbell; and when we say that it was equal in power to any of the sermons which Irishmen have been in the habit of hearing on such occasions, even from those eloquent lips now silent in death, we are only expressing the general sentiment of the congregation who had the pleasure of hearing the sermon yesterday. The musical part of the service was much admired, and did great credit to the organist, Mr. Burrage. After the sermon, a collection was taken up, which amounted to the handsome sum of £75, including a donation of £5 from J. K. Boswell, Esq.

After Divine service, the procession proceeded through the principal streets in the Upper Town, saluting, on its way, the St. George's, St. Andrew's and St. Jean-Baptiste Societies. His Excellency the Administrator also received the Society at the Government House. He wore a large bunch of shamrocks in his breast, and another in his plumed hat, and in reply to the address of the President of the Society, Charles Alleyne, Esq., complimented his countrymen in a felicitous manner on the display which they made. The Society was also received by His Grace the Archbishop of Quebec, at the Archbishop's Palace, and similarly complimented. The procession then proceeded through Palace Gate, and after passing through St. Paul, St. Peter and Champlain Streets to Cap Blanc, returned, passing through Little Champlain Street, Sous-le-fort Street and Mountain Street, to the residence of the President in Haldimand Street, where the greatest demonstration of Irishmen ever held in Quebec dispersed, with three hearty cheers for Old Ireland, three cheers for the President of the St. Patrick's Society, and three more for the Mayor of Quebec, which called forth a very happy response from the President, who said that if he had the honor of being Mayor of the City, the credit was all due to the Irishmen of Quebec, who placed him in that position.

As to the celebration in the evening, we will have to confine ourselves to the remark, that a large party sat down to dinner at Russell's Hotel, and another large number of Irishmen dined together at the London Coffee House, Lower Town, and that everything went off with the greatest enthusiasm and harmony.

ST. PATRICK'S DAY AT NEW YORK.

It was feared that some interruption would have been offered to the usual procession upon that day, by the "Know Nothings," or some other of the rascally secret societies composed of the rowdy ruffianism, and the sweepings of the brothels of the city of New York; but these fears have been agreeably dissipated. From the New York journals we learn that everything passed off well, and with the greatest harmony; and that, conscious perhaps of what an infernal thrashing they would get if they attempted any of their tricks upon the Sons of St. Patrick, the boys of the secret societies very prudently abstained from any attacks upon, or insult to, the procession. The *N. Y. Herald* has a long account of the festivities, from which we make the following extracts:—

"The morning of Friday, clear and warm, was hailed with great delight by our Irish fellow citizens, who had made extensive preparations for the celebration of the anniversary of the patron saint of their native land. The day was celebrated with more enthusiasm than it had ever before called forth. The American and Irish flags waved from the tops of all our principal buildings. The military and

civic companies of Irish origin joined together in honoring the birthday of Ireland's saint; and the green sashes, the splendid banners, the golden harps, and rich music together made up a show seldom surpassed in our city.

The scene in the Park during the review, was most magnificent. The waving banners and nodding plumes of soldiers shone beautifully above the heads of the immense multitude that crowded the Park from gate to gate. The City Hall steps were jammed with thousands anxious to get a peep at the procession, and were also occupied by the Mayor and a great number of our City Fathers, who reviewed the company, and expressed their gratification for the fine display made."

The day closed with the customary festive meetings of the different charitable, and national associations.

CELEBRATION OF ST. PATRICK'S DAY IN ST. HYACINTHE, UNDER THE PATRONAGE OF MADAM AND THE MISSES BREEN.—The Rev. ——— preached a most eloquent and delightful sermon, consistent with the anniversary of our Patron Saint, truly pathetic and touching. The Misses Breen sang admirably, accompanied by the tune of "St. Patrick's Day" on the harp, by Miss Unsworth, the accomplished harpist. Though there are but a few Irish families resident here, yet they did not forget to celebrate the anniversary of their Patron Saint. Though there are a few thousand miles of a boundless sea between them and the Emerald Isle, yet they retain the same affection for the land of their nativity, as though they had been there. When the soul-stirring air of "St. Patrick's Day" was struck up, you could see each Son of the Shamrock, as it were, timing the music, and their countenances assumed that aspect of cheerfulness and vivacity so peculiar to their nation. Much credit ought to be awarded the Misses Breen for the magnificent style in which they decorated the church on the occasion. On one side hung the harp and shamrock, on the other the emblem of St. Patrick, with that style portraying the Saint's day. The French population here seemed to admire the whole scene with intense interest and feeling.—*Correspondent of Transcript.*

The *Minerve* of Tuesday contains an article from the well known *C. de Laroche Heron*, upon the visit of Mgr. Louis de Goebriand, Bishop of Burlington, to Montreal. Mgr. de Goebriand was consecrated in October last, at New York, by His Excellency the Papal Nuncio, and is seeking means to enable him to provide for the spiritual destitution of the newly erected diocese of Burlington; in which there are already a considerable number of Catholics, chiefly French Canadians, but who, from want of churches, schools and clergy, are exposed to great danger from the mass of heathenism by which they are surrounded, and from the corrupting influences to which, by their contact with the Yankee population, they are continually exposed. The sum of about \$500, from the funds for the "Propagation of the Faith" has been allotted to the Bishop of Burlington, to enable him, to make head against the numerous demands upon him in a diocese in which everything is still to be done; but that sum is small, when compared with the wants of the people. In one district of his diocese, and within a circle of five or six leagues in diameter, his Lordship found two hundred families, who had never seen a priest since they had left their native Canada; it is not easy to describe the joy which the presence of a Catholic Bishop amongst these poor people diffused. In the whole diocese, there are but five priests, and we read of parishes of two hundred miles in circumference, served by one clergyman. The life of a Catholic Priest, in the State of Vermont, is that of a missionary amongst the heathen; in some respects indeed, more laborious and discouraging, for amongst the Protestant masses of the United States, there exists a hatred of, and opposition to, the Church of Christ, which we should look for in vain amongst the savage Indians in the far west. The wants of the diocese of Burlington have then a special claim upon the sympathies of the French Canadians, from amongst whom have gone the small band of faithful Catholics, destined we hope, in God's own time, to leaven the mass of heathenism and corruption by which they are surrounded.

The *Boston Pilot* mentions the offer of a Professor's Chair in the University of Ireland, having been made to Dr. Brownson, by the Rev. President Dr. Newman. This must be very gratifying to the learned Doctor; it is a well deserved homage to his services in the cause of Catholic truth, whilst such a name as that of Dr. Brownson will reflect lustre on the University of which he is about to become a member. The acceptance of Dr. Newman's offer, will not, says the *Boston Pilot*, interrupt the regular appearance of the *Review*. This we are happy to hear; for though we wish all sort of good luck to Ireland's University, we can but ill afford to lose *Brownson's Quarterly*. We trust that we may have the pleasure of seeing the Doctor in Canada once more, before he starts for the Old World; he has many friends who will be glad to see him.

The Government is very active in instituting proceedings against Jno. Maguire, Esq., Inspector of Police at Quebec, on account of alleged neglect of duty during the Garazzi riots; but what is it doing in the case of the Sheriff and his Deputy, against whom the crimes of deliberate Jury-packing and attempted bribery have been fully established? We trust that the Catholic citizens of Quebec are not going to allow this matter to be hushed up; but that, on the contrary, if the Executive will not do its duty by dismissing dishonest and incompetent officers from situations which, to the disgrace of the Canadian Courts of justice, they still hold, the attention of the Legislature will be called to the subject during the approaching session of Parliament. For this purpose it would be well if a petition were drawn up, stating the facts of the case, and praying for an investigation.

AN OLD WOMAN.—We read in the *Quebec Chronicle*, of the death of Margaret Gleeson, who died at Quebec on the 13th inst., aged 110 years.

COURT OF QUEEN'S BENCH.—The action of Simard v. Jenking, and eight other actions for libel brought by the same plaintiff, against the minority of the Coroner's Jury upon the bodies of the victims of the Garazzi tragedy, have been dismissed; the Court having ruled that the publication, by the minority, of its opinion, was perfectly lawful.

The Council of Stanstead County have unanimously resolved not to grant any Licenses for the sale of ardent spirits. An excellent resolution this; but one—the carrying out of which has always and everywhere, been attended with one trifling inconvenience—viz.,—that, when and where men could not obtain a License to sell fermented liquors, they always sold them, in as great quantities as ever, without a License. The law can always put down all Licensed Taverns, but it is utterly impotent against unlicensed grog shops, which increase and flourish just in proportion as their rivals, the Licensed Taverns, are put down.

While our best thanks are due to our agents throughout the Provinces for their very zealous and efficient service, we have just cause to complain of the oblivious apathy of many individual subscribers, of whom, or from whom, we have not heard for a (too) long time. We would wish to substitute for this paragraph something more interesting to the majority of our patrons, but when men forget their duty so far as to leave their Newspaper account unsettled, it does become a public duty to remind them of their delinquency. Those for whose benefit we write the above are requested to forward the needed, and spare us the trouble of addressing them individually.

"HISTORY OF THE IRISH HIERARCHY." By the Rev. Thomas Walsh. D. & J. Salliers, New York and Montreal.

The author of this valuable history of the branch of the Catholic Church, planted in Ireland by St. Patrick, dedicates the result of his researches "to the descendants, and scattered children of the ever-faithful people of Ireland;" exhorting them to cherish the virtues, and to imitate the constancy of their country's martyrs. The altars of the Irish Church have been overthrown, and her temples laid waste, or, sadder still, desecrated and polluted by heretical rites; but by those ruins, by the sacred memories which still cling to the dismantled monastery, and the ruined chancel, where, in the days of old, an acceptable sacrifice was offered to the Most High, the compiler of these records adjures his fellow-countrymen to cherish that faith which was once delivered to them, by the Apostle of Ireland. This appeal to the children of St. Patrick will not be made in vain.

Sad, yet glorious, is the Ecclesiastical History of Ireland. Sad, in that it is but, for the most part, a record of the fury of the spoiler; glorious in that it contains the records of a heroism and a devotion, unsurpassed in the annals of Christendom; glorious too in the promise which it holds out of a brighter day, when the splendor of the old sanctuaries shall be restored. The Souters, Swaddlers, and Jumpers, must ultimately share the fate of the other "vermin," which, as tradition tells us, St. Patrick banished from Irish soil; then, purified from their polluting presence, the land shall once again rejoice in its ancient title of "The Island of Saints," whilst its people shall once more be gathered together in one fold, under the care of their legitimate Pastors. In England, and Scotland, the Catholic Hierarchy became utterly extinct; so that when it pleased Providence again to assign to England a place amongst Christian and Catholic nations, it was necessary to reconstruct her Hierarchy, as in any other heathen country. But not so with Ireland; there the succession of Catholic Bishops, has never failed. We can trace the occupants of the Chair of St. Jarlath from St. Jarlath in the VI. century, down to John M'Hale, Archbishop of Tuam, in the middle of the XIX.; whilst, in a Paul Callen, and a Joseph Dixon, we can see the legitimate successors of the venerated founders of the Sees of Dublin and Armagh. The perpetuity of the Catholic Hierarchy of Ireland, in spite of Penal laws, persecution, and intrusive usurpers of its titles and revenues, is a standing miracle.

Upon all these points, Dr. Walsh's "History" will be found to contain much curious and useful information; together with biographical notices of the most illustrious of Ireland's Saints, Prelates, and Religious, and many an instructive record of the old monasteries and conventual establishments. It will be seen that this work is of peculiar interest to the Irish Catholic, not only as containing a description of the antiquities of his native land, but as illustrative of the Christian virtues, the charity, zeal and fidelity, of his ancestors. The volume is illustrated with many engravings, is well printed in large type on good paper, and will supply a want that has often been felt by the student of Irish Ecclesiastical Antiquities. We heartily recommend it to the notice of our readers.

Died.

In this city, on the 17th inst., Mr. Robert M'Andrew, Dry Goods Merchant, aged 46 years. During his residence in Montreal, Mr. M'Andrew had acquired the respect and esteem of a large circle of acquaintances, who deeply deplore his premature demise. His funeral took place on Sunday last, and was attended by a respectable concourse of his fellow-citizens.

At St. Polycarpe, on the 16th inst., Stephen Duckett, Esq., M. D., aged 25 years. His remains were accompanied to their final resting place by a large concourse of friends and sorrowing relatives. Requiescat in pace.

Communications like the above should be always *Pre-postpaid*.

CITY AND DISTRICT SAVINGS BANK.

NOTICE is hereby given, that the ANNUAL GENERAL MEETING of the Directors of this Institution will be held at the office of the Bank, Great St. James Street, on MONDAY, the THIRD day of APRIL next, at ONE o'clock, when a statement of the affairs of the Bank will be submitted.

By order, JOHN COLLINS, Secretary.

FOREIGN INTELLIGENCE.

FRANCE.

The Emperor in person opened on Thursday in the Hall of the Marshals, the Legislative Session of 1854.

The Emperor spoke first of the measures adopted by his Government to remedy the insufficiency of the harvest.

His Majesty said that, to avoid a collision, he had gone as far as honor permitted, and, if France now draws the sword it is only that she has been compelled to do it. France has no idea of aggrandisement; she wishes to resist dangerous encroachments; the days of conquest have passed, never to return.

We have England, our former rival, forming with us the bonds of an alliance, which becomes from day to day more intimate, because the opinions which we defend are also those of the English people. Germany, which the remembrance of former wars rendered still distrustful, has already recovered her independence of action, and considers freely on what side her interests lie.

Austria, above all, which could not see with indifference the events which were in progress, will enter into an alliance, and will thus attest the just and moral character of the war which we are undertaking.

France has as much, and perhaps more interest than England in preventing the influence of Russia from extending itself indefinitely over Constantinople; for to be supreme in Constantinople is to be supreme in the Mediterranean, and no one will say that England alone is largely interested in that sea, which washes 300 leagues of our coast.

We are there with England to defend the cause of the Sultan, and none the less to protect the rights of Christians. We are going there to defend the freedom of the Seas and our just influence in the Mediterranean. We are going there, with Germany, to aid her in preserving the rank from which, it seems, they wish to degrade her, to secure her frontiers against the preponderance of a too powerful neighbor. We are going there, in fact, with all those who desire the triumph of right, of justice, and of civilization.

It is now positively stated that the French expeditionary force for the East will amount to 80,000 men to be hereafter increased in the proportion that may be rendered necessary by circumstances. The total number of men now actually in arms, or *sous les drapeaux*, as the French term it, is said to amount to very nearly 450,000 men. A great voluntary enlistment is taking place, and volunteers, *novices*, for two years service are admitted into the naval service. The land forces can be greatly increased if necessary, seeing that over 300,000 young men attain every year the age required for the conscription.

The unhappy Lamennais died, and was buried in Paris, in the beginning of the week, as he lived for the last twenty years—an outcast of the Church—a Pantheist and a Communist. All the pious efforts of his relatives and of others, who remembered his talents and his former piety and lamented his excommunicated State,—all their united efforts to soothe or reason him into a change of heart and conduct proved utterly abortive. He spurned the consolations of religion in his last moments and forbade the performance of any religious ceremony over his grave. He was buried like a dog in Pere la Chaise. A crowd of Socialists followed the corpse to its resting place, but there was no seditious manifestation.

SPAIN.

INSURRECTION AT SARAGOSSA.—Advices from Madrid of the 23rd ult., bring the important intelligence of an armed insurrection at Saragossa and the proclamation of martial law throughout Spain.

A revolution is daily expected in which the crown of Spain will be transferred to the House of Braganza.

THE GERMAN POWERS.

A despatch was received on Thursday week from Vienna confirming in every point the intelligence already communicated of the complete adherence of Austria to the policy and acts of the English and French governments. Though the Emperor Napoleon seldom allows his feelings to be guessed from the expression of his features, it is nevertheless a fact that the intelligence filled him with the greatest joy, which was visible to all around him.

It is also stated that a letter has been received either from the Prussian Minister for Foreign Affairs by the French minister, or from the King himself by the Emperor, making a similar declaration. The letter is described as stating that notwithstanding the friendly ties which united the courts of Berlin and St. Petersburg, it was undeniable that the Emperor of Russia was completely in the wrong, and that Prussia would act with the allies when and whosoever it may be necessary. If that intelligence be confirmed, the joy of the Emperor of the French is very natural.

It is certain that a Russian army will take up a position in Courland, upon the frontier of Prussia. It is believed that this measure on the part of Russia is taken in order to guard against disembarkation of Prussian continental troops on the shores of the Baltic.

An Austrian corps of 25,000 men is posted on the south-eastern frontier of Transylvania—that is, on the right flank of the Russians in Moldavia, and in the rear of those in Wallachia.

The Roman correspondent of the Dublin *Weekly Telegraph*, writing on the subject of the Holy See and the Eastern Question, says:—

Statements have appeared and gone the round (I believe) of Continental journalism, respecting an intention on the part of the Holy See to put forth a species of manifesto on the Eastern Question and the Holy Places, with a definition of the rights vested in

the Latin Church to the partial or total occupation of those sanctuaries. The only foundation I can ascertain to exist for this, is the intention announced in the last allocation of his Holiness to publish a refutation of the claims advanced in a hostile sense against the Holy See, by the schismatic bishops of those Oriental regions. The question between Russia and Turkey is not the less the engrossing interest of foreign politics, speculated and conjectured upon by all, in Rome as elsewhere, and the most recent intelligence, by telegraphic dispatch, is daily looked for with eagerness in the last page of the official paper.

We copy from the *Township Reformer* the following address from the inhabitants of Sherbrooke to the Rev. B. McGauran, together with that reverend gentleman's reply. The address was signed by the Judge of the Supreme Court, and all the principal residents in the Sherbrooke district:—

TO THE REV. B. MCGAURAN.

Sherbrooke, Oct. 28th, 1853.

Reverend and Dear Sir,

We, the undersigned inhabitants of Sherbrooke and vicinity, cannot permit you to leave this part of the Country without expressing our regret at your departure, and testifying our sense of your courteous and gentlemanly social demeanor and discharge of your duties and particularly of the active and successful exertions you have made to make order among that portion of your charge who were employed as Railroad laborers.

Trusting that you will enjoy renewed health and happiness in the place to which you are going

We remain,

Rev. and Dear Sir,

Your faithful Servants,

E. Short, Judge of the Supr. Court,	A. T. Galt, M. P. P.
John Moore, Lt. Col.	W. Ritchie, Registrar,
G. F. Bowen, Sheriff,	J. Griffith,
W. L. Felton,	W. Griffith,
John Felton, J. P.,	G. Caron,
James Pennoyer,	V. Oliver,
C. de Tonnoncour,	T. Griffith,
J. T. Brooks, M. D.,	J. P. Ford,
J. S. Sanborn, M. P. P.,	M. O'Meara,
T. W. Ritchie,	T. McGovern,
L. E. Morris,	L. Gillick,
P. Smith,	P. Read,
O. Camirand,	T. Grace,
H. Camirand,	H. Carr,
F. Douce,	H. Mulvena,
T. Gilbert,	W. Walker, J. P.,
J. Walker,	M. Beaulieu,
T. Connor,	P. Henderson,
I. Gauthier,	J. H. Terrill,
J. Lapierre,	M. Gentilly,
U. Blondin,	W. Doherty,
A. Lomas,	U. Legendre,

With many others. Gentlemen.—The sentiments expressed in the address which you presented to me on my departure from Sherbrooke, are highly flattering to me. Your partiality for me has induced you to estimate so highly as you do, the humble services which I have rendered to that portion of my charge over whose spiritual care I have presided. Nor is it less flattering to me to see the citizens of Sherbrooke, of every religious denomination come forward and testify their sense of my general conduct among them. In present circumstances, when unfortunately religious excitement exists to such a sad degree in some localities, I look upon your address as a favorable omen; it will go forth and proclaim to our neighboring cities that the inhabitants of Sherbrooke and vicinity are disposed to live together in christian love and brotherhood.

Be pleased gentlemen, to accept the expression of my most sincere gratitude.

I have the honor to be, Gentlemen,

With sincere regard,

Your Obl. Servant.

B. MCGAURAN, C. P.

The *Transcript* publishes a letter from a Mr. D. McEwen in Australia, to his friends in Montreal; from which, as it contains several notices of other Canadians who have been tempted to try their luck at the "diggings," we make the following extracts. The writer had for some time been working on board the vessels in the bay—putting in ballast—for which he got 12s. a day, and his rations:—

"I am now in a store at the diggings, kept by two young men from Montreal. One of them—by name Sommerville—was with Wheeler, the Exchange Broker, in St. Francis Xavier Street; and the other was with Weir, the Leather Merchant, in St. Paul Street,—two first-rate young men; they have done very well since they arrived. They came out in the ship *Frothingham*. It was a young man who came from Montreal by the name of McCallum—he has a brother married to a daughter of Cushing, who keeps the wood-yard, (he is in a hotel in Melbourne as bar-man)—Mr. Sommerville was asking if he knew of any young man whom he could trust in a store, he said he knew me; so I called on Mr. Sommerville, and he engaged me at £3 sterling per week, and board. They have three stores at the diggings; I have charge of one of them. McCallum was in Robertson, Masson & Co.'s, as Clerk. He came out in the same vessel as I did. If you see his brother, tell him he is doing very well. The diggings which I am at are 80 miles from Melbourne, called Forest Creek Diggings. The place where the Post Office is, and other Government Offices are kept, is called Castlemaine. I am about one mile from it. I met with Charles Huddell; he is in the Post Office, engaged as clerk; he is in good health and pretty good spirits. He was telling me that he heard word from home that all were pretty well. I also met a cartee here, from Montreal, by name of Ravey; he is doing pretty well at the diggings. Gilmour, Wilson, and Parker,—three Montreal chaps—went over to Van Dieman's Land to cut timber. They have been at the diggings, but did not succeed very well; so they thought they would try chopping instead of digging. I mentioned in my last letter that Cummings, and John Grant's son, Lewis, had gone over to Van Dieman's Land to up a steam saw-mill; they have not tried the diggings yet. Gold is not found so easy as it was a year and a half ago. Now, diggers may sink twelve holes and not get half an ounce; but at first it was different, mostly every hole being a prize. There are dozens of men on the diggings who have "knocked down,"—as they

call spending it,—fifteen hundred or two thousand pounds in the course of a couple months, who are now without a pound in their pockets.

I will give you an idea how things are sold on the diggings:—Four pound loaf, 2s 6d; Sugar, 8d; Butter, 3s per lb; Flour, 200 lbs, £6 5s; Tobacco, 6s per lb; Cheese, 2s 6d per lb; Tea, 2s 6d; Beef, 7d per lb; Potatoes, 7d per lb. Gold is bought at £3 15s 3d per ounce. At the Ballarat Diggings there was a nugget of gold got a few weeks ago which weighed 136 lbs.—Very deep sinking at these diggings, as deep as 120 feet at Forest Creek; where I am, it ranges from 10 to 25 feet. A young man, with one hand, by the name of Kenny, who came out in the same vessel as myself, from Hemmingford, near Montreal, requested me to tell you to tell Mr. Wright, the Class-Leader in Griffintown Chapel, that he is doing very well, and has bought a horse and dray, and is teaming to the diggings. Although with one hand, he has got on better than a great many with two. Mr. Wright's son is up about here, I heard, but I have not come across him yet; he has not succeeded very well at the diggings.

A young man who cannot turn his hand to any job which may turn up is a poor tool here.

The *London Times* is very severe upon the deputation of the "Peace Society" to the Emperor of Russia. The allusion to the Archbishop of Paris is good; as it shows the difference betwixt Catholic charity, and Protestant philanthropy: the first acts and suffers; the other talks and dines comfortably:—"Nothing could well be more ludicrous than an attempt upon the part of three Quaker gentlemen to stop the aggressive career of a half-mad Emperor by civil speeches and ethical points. It would have been just as much to the purpose had Lord Hardinge despatched, in place of the Guards who left London yesterday morning, three elderly ladies, with three little squirts, to extinguish the fire of the Russian batteries on the Danube by an animated trickle from their hydriastatic ordinance. There was no question of the sublime,—the whole proceeding was purely ridiculous. When the Sabine women let down their back hair and rushed in between the rival armies we could have sympathized with their feelings, and certainly, had we been present, we should have grounded arms, and owned the power of the intervention. There was the case of the poor Archbishop of Paris, too, at the June barricades. We must not, however, lose sight of the important distinction, that the venerable priest advanced fearlessly into the heat of the fire. Cannon were roaring and bullets hissing about his ears when he stepped forward to still the unholy fray. Now, when we see the three Quakers who have gone to St. Petersburg give us an evidence of sincerity as this—when they have fallen victims to their righteous zeal, and three bodies are brought home to us in three casks of rum—we promise them that we will shed salt tears over their untimely fate. Meanwhile, we must be pardoned for remembering that their martyrdom hitherto has been confined to a cold and tedious journey, at an inclement season of the year, with a comfortable hotel, French cookery, and an Emperor at the end of it.—How many are there among our countrymen who would not, with the greatest alacrity, undergo similar toils for a similar result? Half-an-hour's interview with a real Emperor—the consideration accorded to apostles—honeyed words from the Empress, and a world of fine things beside! Were ever broad-brims, stiff collars, and unstarched collars, so honored since Penn was a little boy? It is impossible, in conscience, to say otherwise of these missionaries than that, if they do hold commissions in the Army of Martyrs, at least they are unattached. Meanwhile it is a satisfaction to know, that although Europe is to be involved in a sanguinary war, and that the peace mission has been ineffectual to avert such a calamity from our heads, yet that Mr. Sturge's health has been sensibly benefited by the trip. That information is very gratifying indeed,—quite a set-off against much prospective calamity.

THE STEERAGE PASSAGE.—The refined and intelligent people who pass from city to city in floating palaces, know nothing at all of the beauties of navigation as experienced by the people in packet ships. The steerage, second cabin, hold, or whatever else you may call it, is not Turkey carpeted, veneered with rosewood, nor perfumed with rose water. It is a marine cellar, into which you descend by a trap-door and a ladder—a night with half-a-dozen dead-lights in the low heaven of the deck. Around the sides are little pig-sty looking berths, made of rough boards rudely nailed up. The mattresses are laid upon them, and above another, as thick as they can be stowed, and admit sleepers on each. It is incredible how many people may be thus stowed away around the ribbed sides of a thousand ton ship. Suppose we embark at Liverpool. It rains. A number of emigrant agents send down the luggage—being a manner of chests, boxes, kettles, and tumpury, with the provisions of the people, they have agreed to transport at so much a head. All are turned in together into a place which bears not the least resemblance to the nice, airy, commodious cabin, which the printed bills and spoken lies of the said agents had led the people to believe. Such a chaos no world was ever made of. Here are Scotch, Irish, English, Germans, Welsh, and a stray Yankee or two, and it is really wonderful how soon they harmonise. The goods and chattles are overhauled and accommodated—lashed and lashed to the stanchions amidstships. The mate and a couple of hands have themselves lashed up a big bin, holding about ten tons of potatoes and we are getting to sea. Hungry people must eat, and round a smoky fire on deck, each family party appears with saucepan, pot, or skillet, and boils, fries, or bakes, *ad libitum*, and according to opportunity.—Burnt or raw, it goes down with good relish, for Neptune has not yet asserted his rights.

After supper and various devotional exercises according to the various faiths as the motion becomes somewhat alarming to weak stomachs, there is a general turning into bed of women and of children, effected by means of dim candles which hardly illuminate far enough to make state-room doors or curtains of any consequence. There are all sorts of talk. But those who have never been at sea before, who are the great majority, are quite serious. By about midnight, there is enough to make them so.—The captain, thinking things below, may be left too loose for a storm, and feeling one approaching, has sent down the mate and hands to lash all taut. Of all the blasphemy that ever broke loose from Pandemonium, that of the mate caps the climax. He anatomizes every particular box, pot and kettle, for he has come rather too late, and things get loose faster

than he can fasten them. In fact, about this time commences a regular see-saw—you go up, and we go down. The whole ridge of boxes and chests amidstship, tumbles in the darkness, and visits first this side, and then that. All the pots, pans, pails, and nameless vessels, no matter how indispensable, which the careful women had stowed away under beds, begin to enter into the grand *melée*, and go rattling, thundering, and yelling across the ship, like sounding brass and tinkling cymbals. The very devil is to pay. Everything is upset and smashed. Kegs, boxes, barrels, and their contents spilled. The next visitor is a sea to the amount of some few hogsheds, which comes pouring down the hatchway, followed soon by another and another, till you crawl out of your berth at the peril of your head. When daylight comes, things are pretty much at sixes and sevens—the storm raging, you wish yourself back where you came from. Yet thousands of people who had comfortable homes in the old countries seek new ones in America through the steerages of our packet ships.

A SURFEIT OF INTOXICATION.—The *Spectator* mentions a curious remedy in use in Swedish hospitals, for that form of madness which exhibits itself in the uncontrollable appetite for alcoholic stimulants. The process may be easily described. We will suppose that the liquor with which the patient is addicted to drinking is the commonest in the country—say gin. When he enters the hospital for treatment he is supplied with his favorite drink, and with no other; if anything else is given to him, or any other food, it is scented with gin; his bed, his clothes, everything around him; every mouthful he eats or drinks, everything he touches; every zephyr that steals into his room, brings to him still gin. He begins to grow tired of it—begins rather to wish for something else—begins to find the oppression intolerable—hates it—cannot bear the sight or scent of it—longs for emancipation, and is at last emancipated; he issues into the fresh air a cured man; dreading nothing so much as a return of that loathed persecutor, which would not leave him an hour's rest in his confinement.—"This remedy," says our contemporary, "appears to have been thoroughly effectual—so effectual, that persons who deplored their uncontrollable propensity have petitioned for admission to the hospital in order to be cured; and they have been cured."—*For Populi*.

UNITED STATES.

IMPORTANT IF TRUE.—Under this caption, we may very properly place the following secret revelations ascribed to a Washington correspondent of the *New York Tribune*.

"Developments may soon be expected which will establish the fact that the assertion of the principle involved in the Nebraska bill is but the preliminary step toward the execution of one of the boldest and most stupendous conspiracies ever heard of. It proposes no less an achievement than the forcible seizure of Mexico, Central America, and Cuba, during the approaching struggle in Europe, and their conversion into Slave States. Here we have the key to the solution of the most inscrutable political enigma of the times, viz: the motives of those who have been most instrumental in springing this portentous question upon the country. It is said that some of the first men of the Republic will be implicated, and nearly all the Southern leaders."

It is very possible that there are politicians at Washington bold enough, and unprincipled enough, to entertain such aspirations and designs as the *Tribune* correspondent alleges. But we cannot avoid thinking that he has drawn a very exaggerated picture of the matter, probably for the purpose of arousing the sleeping energies of the opponents of the Nebraska bill. However, if our Southern annexationists are really determined to add to our domains according to the above programme, it can hardly be supposed that the people of the North will not demand a corresponding extension in an opposite direction. The balance of power between the two sections must be preserved! The British possessions in the North East and the Russian possessions in the North West must also be incorporated in the "Model Republic," Russia and England being at war, there could not be a more fitting opportunity than the present. If we are determined to seize upon the territories of our neighbors, why should we spare those of the strong?—*Catholic Herald*.

The first movement in the New York Legislature in favor of extending the elective franchise to women was made in both Houses on Monday, by the presentation of a petition in both bodies, signed in the aggregate by 10,000 persons of both sexes. In both Houses a select committee was raised to consider the subject.

The Rhode Island Legislature, by a very decided vote, has repealed the act abolishing capital punishment.

BETTER THAN THE MAINE LAW.—A bill to punish adulteration of liquors has passed through the Committee of the whole of the Ohio Senate.

The *Shepherd of the Valley* says truly:—"St. Patrick's Day should be a stumbling block for the Irish Radicals. May he pray for Ireland and for the Church in this country, which, as well as that of Ireland, may be said to have been planted by his hands. His spiritual children have been the Apostles of the Faith to the United States, and the work which he began fifteen centuries ago, is still continued by them on the shores of a new world."

A MODEL CERTIFICATE.—The *Kaibek* horker *Magazine* says:—Our eccentric and almost ubiquitous correspondent, Mr. James Pipes of Pipeville, pays the following tribute to the great merits of the Grassburgh Pill, Lip Salve and Green Mountain Ointment:—"To the President of the Yonited States Grassburgh Pill Manufacturing Lip Salve and Green Mountain Ointment Kampany in Congress not assembled!"

"Sir—I was afflicted with a very violent pain in my lower Stumnick by reason of induring much Licker in my system. It remained with me for some time until my previous inside was materially lessened in his parts Driven ormost to madness, by one of Kipp and Browns ownbusses, I alited at your Pil Respiratory in dredinl agony, and found your doctor just helping to some Bitters, for to give him an appetite for the Pils after dinner. He advised me to take sum—which I did, and found Relief before I'd finished taking it. It warmed my intestines, and other things, and corzed the preparation to exclude from my skin and the Kyenne Peper to raise in my stumrack so that I hollored right out no moar for the present, from yours trooly,
J. P."

The "Know Nothings" Down East.—It would appear from recent accounts that the secret society, appropriately so designated, has been spreading its pernicious doctrines in Massachusetts, where the persecutions and tatters of Puritan bigotry stand invitingly before it.

It is well that our readers should know that this society had its origin in this city (New York) that its members are composed of the lowest stratum of society, that its chief was until lately an inmate of one of our prisons, and that its object is to plot in secret, opposition of the acknowledged rights of Catholics and adopted citizens.—American Celt.

CHALLENGE TO JOHN MITCHELL, THE IRISH PATRIOT, WHO LONGS FOR A PLANTATION IN ALABAMA, WELL STOCKED WITH FAT NEGROES.—Whatever may be the national faults and failings of Irishmen, no one ever accused them of want of pluck; and, therefore, we take it for granted Mr. Mitchell will not refuse the following polite invitation, which we find, by the United States' papers, has lately been sent by Mr. George L. Lloyd, a native of Africa, publicly to maintain his position, that it is no crime to keep Mr. L.'s fellow-countrymen in a state of slavery.

THE SHAME AND DISGRACE OF AMERICA.—As painfully as we are impressed with the deep and barbarous wrongs attending the ordinary manifestations of Slavery, every now and then some single incident turns up which makes the system appear yet more inhuman, demoralising and shameless. This may be the account of some cruelty—some lashing, burning—some hell-throe of the kind, which a Legree or other oligarch of the South inflicts on his mechanics and laborers whose skins are of African tinge, or, if as white as their master, of an outlawed blood.

Of the kind of incidents which stamtle the mind with a fresh sense of the enormity of slavery, take the following handbill, of a kind which we suppose to be no rarity, at least in the more southern Slave States. It has been forwarded to us by a correspondent, and is strictly authentic:—

"NEGRO DOGS." The undersigned respectfully informs his friends and the public generally, that he has taken charge of Rufus Perry's celebrated Pack of Negro Dogs for the present year, and will give his undivided attention to the business of hunting and catching runaway negroes. Every call will be promptly attended to when I am not professionally engaged. Terms as follows:—

Hunting, per day, \$5
Catching runaways, 25
Invariably cash, or its equivalent.

"Persons under the necessity of calling on me will please give me a fair showing at the trail, as it will be greatly in their interest to do so. And persons at a distance will have their business promptly attended by forwarding a letter through the post office."

Marshall, (Texas) Feb. 11, 1853. Our correspondent who dates from another town in the same state, says: "I send you herewith the professional card of one of our slave catchers. I would remark, by way of information, that the dogs spoken of are unusually severe. Not long ago I saw a slave pass through the street of this place who had been captured by a pack belonging here, and his raiment and dusky hide were ruptured to a degree."

Now it is in vain for Union-Saving Committees, dough-faced white mechanics and laborers, or any of the catfif army at the North, to gloss over such facts as these. There stands the South—look at her! Virginia the birth-place of Washington, sunk to the level of a mere negro-breeding territory, and those slaves the most valuable that have the largest mixture of the blood of the first families. Gentlemen of Virginia are now engaged in rearing mulattoes to be sold and hunted by blood-hounds as above professionally advertised. A white ruffian buys slaves within a stone's throw of Mount Vernon or Monticello for a few hundred dollars, and then further south hires them out or employs them, living on their labor, taking their earnings from them by force like a cowardly footpad; disparaging his aristocracy at the springs in the summer; and rejoicing in some shabby till of Major, Colonel, or General—and this is American democracy!

RAPPING SPIRITS IN CONGRESS.—Mr. Walsh, (Democrat,) of N. Y., rose to a privileged question. He said it is well known there is a bill before one branch of Congress, soon to come before this, which has created a great deal of sensation in the public mind. Without expressing any opinion on one side or the other, I should like to know, while there is an immense amount of influence brought to bear, whether it is proper for distinguished members of this House to be seeking information by communications with the other world. (Laughter.) I understand a rule has been adopted by this House excluding the introduction of spirituous liquors, and I should like to know whether, in the face of this, it is proper to introduce spirits down stairs, to consult them on the Nebraska question. (General laughter.)

[Note.—About thirty members were amused last night by the operations of a writing and rapping medium, in one of the committee rooms of the capitol.]

WORMS! WORMS!

Various theories have been started relative to the origin of intestinal worms, and yet the question is still a vexed one among medical authorities. Of one fact, however, all are informed, and in which all agree—the fatal nature of the influence they exert on children. At this season of the year, the attacks of worms are most frequent as well as most dangerous. We take great pleasure in directing the attention of parents to the Vermifuge of Dr. McLane. It is one of the most extraordinary medicines ever introduced to the public, and has never failed of success when tried.

Purchasers will be careful to ask for Dr. McLane's CELEBRATED VERMIFUGE, and take none else. All other Vermifuges, in comparison, are worthless. Dr. McLane's genuine Vermifuge, also his CELEBRATED LIVER PILLS can now be had at all respectable Drug Stores in the United States and Canada.

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

ST. PATRICK'S SOCIETY.



THE ANNUAL MEETING OF THE ST. PATRICK'S SOCIETY, will be held at St. PATRICK'S HALL, on MONDAY EVENING, the 3rd of APRIL, at SEVEN o'clock precisely.

N.B.—A full and punctual attendance is requested. By Order, H. J. CLARKE, Sec.

Montreal, March 23.

MANUFACTURE LAROCHELLE.

FOR SALE, OR TO LET, THAT splendid ESTABLISHMENT, known as the above Manufacture, situated at St. Anselme, a few miles from Quebec, with best Water Power in Canada, Land, Buildings, &c., &c. The whole Machinery is entirely new, and most complete; sufficient Looms to Manufacture 200 yards of Cloth per day.

Terms easy. Apply to L. & C. TETU, Quebec. 15th March, 1854.

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THE HISTORY OF THE IRISH HIERARCHY, with the Monasteries of each County, Biographical Notices of the Irish Saints, Prelates, and Religious. By the Rev. Thomas Walsh. 8vo. of 669 pages; illustrated with 13 engravings; muslin, 15s.

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MONTREAL MODEL SCHOOL

45, ST. JOSEPH STREET. WANTED, in this SCHOOL, an ASSISTANT TEACHER of good character and abilities. No other need apply. WM. DORAN, Principal, And Member of the Catholic Board of Examiners. March 9, 1854.

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GROCERIES FOR ONE MILLION SUGARS—Loaf, Crushed, and Bright Muscovado. TEAS—Gunpowder, Old Hyson, Young Hyson, Imperial, and Fine Tworkay. Fine Flavored Black Teas—Souchong, Congou, and Oolong. Rice, Flour, Oatmeal, Barley, Raisins, Currants, Figs, Almonds, Filberts, Pickles, Sauces, Mustard, White Pepper and Black Ground, Fine Old Java Coffee, roasted and ground daily; Cheese, Sugar Cured Hams. London Porter, White Wine Vinegar, Molasses, Salad Oil. Very Superior Port and Sherry Wines. Brandy, Gin, Jamaica Spirits, &c., &c. And all other Articles required for family use, which will be Sold at the Lowest Price. J. PHELAN. N.B.—The Teas are very superior, some of which were purchased at the great Sale of the "John Dugdale" Cargo, direct from China. HONEY. Also, 300 lbs. of HONEY for Sale at the New Canton House, Dalhousie Square. J. PHELAN. Montreal, July 6, 1853.

JUST PUBLISHED, THE METROPOLITAN, FOR MARCH, CONTENTS, ALL ORIGINAL, Embellished with Fine Illustrations.

This number contains the commencement of the PRIZE ESSAY ON CATHOLIC LITERATURE—contributions from the Most Rev. Archbishop Kenrick—A REVIEW of Brownson on the Power of the POPES, by one of the most eminent Catholic writers in the United States—a continuation of the popular and highly interesting LETTERS from a CLERGYMAN ABROAD—IRISH EXCURSIONS, No. 2, embellished with 4 beautiful illustrations—KATH O'CONNOR, &c. THE METROPOLITAN, EDITED BY J. V. HUNTINGTON.

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The American Postage will be pre-paid on copies for Canada and the British Provinces, on the receipt of \$2. Such of our friends in Canada and the British Provinces as may wish to avail themselves of the club system, will have to add twenty-four cents in addition to the club rates for each copy ordered.

PUBLISHERS' NOTICE—THE NEW VOLUME. The general favor with which the first number of the new Volume has been received by the Rev. Clergy, the Press and the Catholic public, is a source of great pleasure and gratification to the publishers. It will be their constant aim to leave nothing undone within the reach of liberal enterprise, to render the work still more worthy of the continued and substantial evidences of approval which have been so cordially extended.

Such as may desire to secure the Metropolitan, complete for this year, will do well to make early application, as but a limited number have been issued. Agents and others are respectfully invited to send early orders.

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Several active Canvassers wanted for the Metropolitan, and other popular works, in various sections of the country. Competent men of character and energy, with a small capital, can make this a profitable business. Satisfactory references will be required in all cases.

AGENTS: Boston—Redding & Co., 8 State Street. New York—M. G. & Mitchell, office of the American Celt, 102 Nassau Street. Quebec, C. E.—Miss Cosgrove, Bookseller. Three Rivers, C. E.—Rev. J. R. L. Hameline. Toronto.—P. Doyle, Bookseller. Guelph.—John Harris. JOHN MURPHY & CO., Publisher, 173 Baltimore street, Baltimore.

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A HISTORICAL TALE OF THE ITALIAN REVOLUTIONS OF '46-9: Translated from the Second Revised Italian Edition.

In reply to various inquiries, and with the view of affording to our distant friends every facility to read this great work, we will, on the receipt of \$2, send a copy by mail, free of postage, to any part of the United States.

The Publishers feel great pleasure in announcing the unprecedented sale of this work as the very best evidence of its extraordinary merits. Want of room compels them to forego the pleasure of publishing extracts from the notices of the Press, which have been universal in its praise. That the public may form some idea of the tone and character of the work, the following brief synopsis is respectfully submitted:—

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

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

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

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

The true character of Mazzini, of Kossuth, of Lola Montes, and of other prominent actors in the late convulsions of Europe, and even that of "Father Gavazzi," is unfolded in the truthful pages of the Jew of Verona; and as many of these noted personages have visited our shores, and are at the present moment disseminating in our midst their poisonous principles, it is important that the public should know their history and understand their characters.

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This work will be issued about the 20th of February, in a style of neatness commensurate with its extraordinary merits. It has met with an unprecedented sale in England, as may be gathered from the following extract from the author's preface:—

"A large edition of the book having been sold off in about a month from its publication, I have taken considerable pains in preparing this second edition. In again trusting my little work to the Catholics of England and Ireland, I wish I could say how much I have been affected by the reception it has met with, not as if it reflected credit on myself, but because it has shown that the name of Jesus could not be uttered without the echo coming, and that to speak of Him, however poorly, was to rouse, to soothe, and to win the heart; and it was more grateful to me than any praise, to feel that my subject was my success."

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