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# CATHOLIC CHRONICLE.

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## SPEECH OF DR. CAHILL AT LIVERPOOL.

At a meeting for the purpose of raising a fund for Mr. John O'Connell, M.P., the Rev. Dr. Cahill was called upon to address the assembly—

Dr. Cahill, on coming forward to speak, was received by the entire assembly amidst cheering, waving of hats and handkerchiefs, which lasted for several minutes. When silence was restored he said—  
Mr. Chairman, ladies, and gentlemen, there is not a nation under the sun able to shout with the Irish Catholics. (Laughter.) Being bound so long hand and foot, so long in national chains and penal servitude, and being prevented from speaking by the Attorney-General, the eternal, undying Attorney-General of Ireland, there was no way left to express our feelings except by national shouting, and hence there is an eloquence, a poetry, a patriotism in the Irish cheer which is more tragic than Shakespeare, more burning than Demosthenes, more inspiring than Milton. (Loud and continued cheering.) And if ever that cheer rose up into the regions of divine fancy itself, it is when the Irish soul is stirred up from its feelings by the magic sound of the immortal name of O'Connell. (Here the entire assembly rose and cheered again and again.) When, in the beginning of the present century, he commenced his political career, he could procure only thirteen persons to attend a meeting in Dublin to petition for Catholic Emancipation. He was then, if I may so speak, a mere ensign in politics, but he rose from rank to rank with a brilliant name and with unexampled success, till he took, by universal consent, the supreme command of the national force; and in numberless skirmishes and one hundred battles he met the foes of Ireland foot to foot, and shoulder to shoulder, and by courage that never quailed, a perseverance unsubdued, and a genius without a comparison, he struck off our national chains, conquered ancient oppression, and won the emancipation of Ireland—(cheering)—and when we w ourselves into his mind and examine his heart, we learn that the injustice inflicted on his country did not rouse the great energies of his being in half the mightiness as when he concentrated his power against the wrongs perpetrated on his creed. No one ever heard him address a jury who did not find his feelings enlisted for his client; it was impossible to listen to him for five minutes in an assembly of his countrymen, as he poured forth from his burning bosom his own flood of melting eloquence over the woes of Ireland, without resentment for our rational degradation; but when the insults to his religion awoke his passion with legitimate anger, his whole soul glowed with brilliant fire, and as he directed the flashing torrent against the opponents of his Church, his consuming words resembled the rapidity and terrors of the lightning. (Tremendous cheering.) He was the impersonation of Ireland's own child; he was the son of Ireland's own heart; he possessed the tongue of the true genius of his country; other men have had an evening of life, he had none; other great characters were seen to descend to the horizon of their career and gradually set; his sun stood fixed in the meridian in full dazzling splendor, without a motion to the west, and when he departed from amongst us, it was the whole span from midday to night, leaving his country covered with a sudden darkness and mourning, after burning skies during half a century of patriotism that never has been surpassed, and national fame that perhaps never can be equalled. (Vehement and enthusiastic cheering.) But if ever a memory could be said to be palpable it was his; and if ever the instructions of a master could assume a living form, his lessons are still breathing and calm all over the world. He was not merely the teacher of Ireland and his own age, he is the master of all ages, the patriot of every distinguished nation.—(Cheers.) When the present representatives of Ireland defend our country and our creed in the British senate, I think I hear his words in their mouths; they are children, to be sure, compared with the aged father of Ireland; but when they speak with energy, and honor, and patriotism, I think I recognise the accent, hear the voice, and feel the enthusiasm of the ancient orator of my country. (Loud cheers.) I fancy he is still alive in Ireland when I read in the newspapers the success of the poor Irish tenantry to return to parliament a friend to the poor, and when I dwell on the speeches at elections, the orations at public dinners given to the tried advocates of our national rights, I recollect well that they are only repeating the language they once heard from him, retailing the arguments which he once flung from his great mind, and rekindling the fire which once blazed on his electric lips. (Enthusiastic cheering.) And that fire burns in America at this moment with a brilliancy that will yet send its glorious illuminative beams back again across the Atlantic to the old poor mother land. Many a fervid heart along the rapid St. Lawrence and the swollen Mississippi, who has learn-

ed his patriotism at the feet of Ireland's orator—many a patriot there who has been trained in the lessons of national independence in our populous assemblies in Ireland, and many a thousand hearts in time to come will be ready, when necessary, to lend a suitable aid (when Ireland shall most need their succors) to the cradle of their faith, the scene of their patriotism, and the theatre of their national struggles. (Rapturous cheering and waving of handkerchiefs.) Wherever an Irishman is placed all the world over he boasts of the name of O'Connell; that name is raised higher in our national history than the eternal mountains of our country, and it will last as long in imperishable existence; and when the Romans talk of their Cicero, and the Greeks of their Demosthenes, we point to the Irish forum and to the British senate, to a name that has recalled the one in classic eloquence, that has equalled the other in patriot fire, and that has surpassed both in national virtues. (Renewed and vehement applause.) And not alone has Ireland learned from him the science of freedom and the art of national independence; he has taught all the nations of the earth, the science of reform—by a moral and peaceful combination. He placed himself at the head of ideas—not soldiers; he took the command of intellect—not cannon; and by the triumph of reason he gained victories such as no conqueror ever achieved by the flashing sword or the thunders of the artillery. (Loud cheers.) Twenty-three French peers, with Count Montalembert at their head, presented to him an humble address, in which, after offering to him their homage, they acknowledged that he had invented a new political strategy; that he was the author of a new principle of national reform; that he had discovered a mighty plan by which the greatest advantages to man could eventually be acquired by the steady application of the primary laws of God; and that by carrying out his ideas the combination of men's hearts would be in the end more successful than the united terrors of the sanguinary steel. (Loud cheers for several minutes.)—From Ireland, as from a professor's chair, he delivered his lessons to universal mankind. All the nations of the earth were his people. His voice was heard from east to west, from north to south, and, for half a century, along the boundless horizon. No man can ever again take his place. He filled the whole world with his fame. He was the light of our skies; the undying creation of our age; the ornament of our race; and the imperishable monument to the name and character of Ireland. (Loud cheers, waving of hats, kerchiefs, &c., &c.) There can be no doubt that he has placed all mankind under an obligation to him which they never can repay, and his name will go down through each successive generation of his countrymen, gathering accumulated honor as it is heard through coming time. The poor Irish did endeavor to prove their devotion to him while living. The poor man contributed his mite, in his yearly duty to the national gratitude. But whatever the nation gave, the nation received back again; donation was annually repaid; what they bestowed on the patriot, the generous patriot refunded the same year; and thus our nation stands at this moment charged with the whole debt due to the imperishable success of O'Connell. (Loud cheers, and cries of "It's true.") If Ireland purchased an estate in fee for O'Connell, and that his children's children inherited it and lived on it, I could place a graven plate on the gate of the family mansion to commemorate the success of the departed orator, and the honor of my grateful country. But I protest, when I consider the disinterestedness which returned the gift each year to the poor who bestowed it, I place the nobility, the honor, the pride of this act above the highest point of the patriot's fame, and his memory stands before me unsullied in its purity by one stain of selfishness, and unclogged in its elevated flight by retaining for himself one penny of the money of the nation. (Loud applause.) Yes, O'Connell died without being indebted one shilling to our nation; and consequently we still owe to him the full amount of his services. He lived in comparative poverty on his own account, and we, therefore, stand indebted to him for his sacrifices. Not one of his sons or his family wear a single glove or ribbon purchased with the donation from Ireland; and never, while I value his success, while I am grateful for his sacrifices, while I venerate his patriotism, while I admire his genius and worship his eloquence, there is one point higher than all, and that is, the lofty pride of his heart, by which he descended to his honorable tomb without one nail in his illustrious coffin purchased with the money of Ireland. (Loud and rapturous cheering.) The only act in his glorious life with which the future historian will find fault is, that he deprived his own family of the large resources of his profession, and, in fact, that he robbed his sons of their just hopes, their expected fortune and merited position, in order to devote his whole life and re-

sources to the succor of Ireland. (Loud cheers.) But, when Ireland has followed his example for fifty years, there is one part of his character in which our nation will not take a part in his career, and that is, Ireland will not rob John O'Connell of the just debt which Ireland owes him. ("Hear, hear," and cheers.) No; I thank you for this rapturous cheering. No, no, no; Ireland is too honest, too grateful, to rob John O'Connell on his own account; and on this evening and in this place we shall begin one instalment of the debt which Ireland will certainly discharge. (Here three loud cheers were given for John O'Connell.) John O'Connell need not point to the statues of his ancestors to prove his claims on his country; he can show his own achievements in the field, already the tried champion of nineteen years; and in every battle on Ireland during this eventful period he stood by his father's side, and wherever the heat of the fight raged most violently, there might be seen the unflinching, fearless son, with his sword drawn, standing in front of the lofty plume and glittering armor of the giant father as he repulsed the advance of the enemy. (Loud and rapturous cheering.) I am delighted to find that you are in such good humor. (Laughter.) They tell a tale of an Irishman once in France; on being asked by a Frenchman what kind of looking man was the great O'Connell, the Irishman paused for a moment, and then said, "Why, then, I'll tell you that; he is for all the world like the Lakes of Killarney." (Roars of laughter.) Now, if any one here has not seen my friend Mr. John O'Connell, I must tell them he is descended of the Lakes of Killarney, and that if you remove his father out of view while you are looking at him, his political honesty and national probity will not suffer by a close comparison with any one of his age or standing. (Cheers.) Since he commenced his political career many a recusant betrayed our cause. John O'Connell never. (Cries of "Never, never.") Many a man left our ranks, and sold Ireland for gold, but John O'Connell never. (Renewed cries of "Never.") And if the creed of St. Patrick and the religion of Ireland be maligned, listen to the raising voice, observe the boiling anger, and look in his face, and see his father's passion, as it mantles his indignant brow, while with all his mind, and with the whole of his father's heart, he defends his country's faith against the malignant assaults of their enemies. (Loud cheering.) But this meeting is not a political assembly. If it were political I should not have attended, lest one word might escape my lips that could give offence to any one of the advocates for the rights and the liberties of Ireland.—(Cheers.) I like every one who struggles for Ireland—I love all who maintain the political interests and defend the religious creed of Ireland. (Cheers.) One man may labor to advance the civil rights of my country—another person may strive to strike off the chains that bind the Cross of Christ—but give me the man who labours for both. I respect all the others, but him I love with my whole heart.—(loud cheers)—and all my sympathies are with the poor, the ever-abandoned, persecuted Irish peasant. When I go aboard your emigrant ships (which I do whenever I am in your city), and when I see the poor old grandfather, with his worn frame, and haggard look, and white scattered locks of tangled hair, carrying his little granddaughter on his back—and when I behold the poor tottering old grandmother, without a bonnet or a cap, with her little grandson on her back—when I look at them carrying the children to the ship my heart melts to see the miserable looks of our poor Irish children, their little bare legs hanging in front in the pelling snow and the biting frost; I weep for these poor little exiles when I think of their being wrenched at such a tender age from the fostering care of a mother and borne from home. It is a heart-rending sight to see three generations—the grandfather, the son, and the grandchild—crawling in hunger in the gangways of the emigrant ship, doomed never again to kiss the Irish primrose and lay their feet on the green turf of their country. (Sensation.) I always bid these poor exiles a last farewell with my eyes full of tears and my heart bursting with unmingled feelings of Irish sympathy and legitimate political anger; and when I take my place on the shore and see the ship weighing her anchor, swell her canvass, and move slowly on through the foaming deep, I hear my heart foretelling as she clears the river that she is a large ocean hearse, and that before the sun sets twice she will bury her living cargo in the foundations of the sea amidst the crashing horrors of the yawning abyss and the mourning terrors of the midnight tempest. (Renewed sensation.) How grateful I felt on reading the speech of Mr. John O'Connell to see the feelings he entertains for his poor country. It is what I expected from his generous heart, and gives an additional evidence, if such were wanted, of his devotion to his country. But I must say that, as all my sympathies are with the poor, ba-

nished, persecuted, exterminated tenantry, I feel all my soul engaged in the place that I can give to Ireland such a law of tenant right as will protect her poor from the cruel law of wholesale extermination; and the men who struggle to procure such a law for the poor deserve the admiration of their country and the gratitude of posterity—(loud and continued cheering)—and I feel great pleasure in stating here that in a communication I have had in London with one of the first (I may say the first Catholic Irishman) of our present Irish party in the House of Commons, he stated to me that if a national testimonial of ten thousand pounds were decided on for Mr. John O'Connell, he would be found at the head of the list, and by his fortune and exertions carry out the work to its fulfilment. (Loud cheers for Mr. Moore.) I did not name Mr. O'Moore, but, I suppose, as I said he was the first, you have selected him. (Loud cheers.) Well, as you have named him I shall leave it so from my respect for your opinions. (Cheers for Mr. Moore.) You all recollect the tale of the Queen having, during her stay at Balmoral, asked a Scotch girl what a clock it was; the girl replied,—"Whate'er you please, Ma'am." (Laughter.)—Now, I say to you in reference to Mr. Moore, whatever you please; but when I have a good thing to say between friends, I like to say it. I wish I could make up the breach in the ranks of our gallant Irishmen. I would willingly go on my knees to implore of all our friends to bury private opinions, and unite in one compact body for the protection of the poor. (Great cheering, and cries of "You are the man who can bring them together.") I have only one word more to say, namely, that Dr. Yore, the Vicar-General of Dublin, is the treasurer of this O'Connell tribute, an additional reason why I am here this night; and as I act under Dr. Yore, and Dr. Yore under his Grace the Delegate Archbishop, and so on, you have a regular pyramid of living Ecclesiastics as a model for your conduct in this national testimonial. (Loud cheering.) Mr. Chairman, ladies and gentlemen, I am now done. I thank you exceedingly for your overwhelming kindness and your warm enthusiasm. We shall reward Mr. O'Connell for his past political career and his faithful services in the cause of Ireland, and we shall do an act of justice which we owe to a true patriot, which we owe to the cause of our country, and which we owe to the feelings of our own hearts. I thank you on my own part, as the private friend of the O'Connell family; I thank you on the part of John O'Connell, and I thank you with all my heart on the part of my country.

On bowing and retiring, the Rev. and eloquent gentleman was greeted with loud and prolonged cheering.

## THE PERSECUTION IN BADEN—LETTER OF HIS GRACE THE ARCHBISHOP OF DUBLIN.

(From the Tablet.)  
The *Univers* of 9th March gives the following most important letter from the Archbishop of Dublin. It is a letter which will command attention in many countries as well as in France. His Grace has very judiciously availed himself of the immense circulation of the *Univers* to proclaim to the Catholic world, with equal strength and dignity, that our religious communities are again threatened with legal persecution, and to denounce the folly as well as the injustice of such a proceeding. Already we take leave to predict that the contemplated wickedness cannot pass into law. Parliament will not be so infatuated as to sanction it. Common sense and care for the public welfare will prevail over blind bigotry and intolerance. Mr. Whiteside may vie with Mr. Chambers in bidding for the miserable popularity of fanatical applause; but we tell these gentlemen that they little contemplate the storm of religious indignation that their efforts, if successful, would awaken.—We should see a dark spot, not on the western horizon, but north, south, east, and west, wherever the Catholic Church extends her empire, and that spot would grow into a cloud which would become darker and larger, and more fraught with danger, until at length it would burst upon Great Britain like a thunderbolt from the hand of an angry God.  
We tell these gentlemen and their numerous party in the House of Commons, that since they will not pause for justice sake, they should at least consider the peace and tranquility of the British empire, and of Ireland in particular. They ought to have sufficient political sagacity to see that at such a critical juncture as the present—in such relation as we now stand with foreign powers, it is downright madness to be exasperating Catholic feeling in its most sensitive parts, and to be estranging from the common weal those who are disposed to be its most devoted friends.  
We say nothing now of the second point to which the Archbishop alludes—the absolute necessity of appointing naval and military Chaplains. After the

exposure made by Mr. Lucas in his place in Parliament of the present iniquitous state of things, we wait anxiously to see what Government are about to do in the matter. Two Chaplains, it seems, have been appointed. Two! What a provision for the Catholics of the British army—more than a third of the entire! No wonder that the Archbishop of Dublin would address his simple, touching appeal to the zeal of the French Chaplains to extend the blessings of their sacred Ministry to the poor abandoned Irish soldier. The Government may have made a step in the right direction, but it is a very short one:—

“TO THE EDITOR OF THE UNIVERS.”

“Dublin, March 8th, 1854.

“My dear Sir—I beg to forward through your kindness 2,000*l.* to the persecuted Archbishop of Freiburg and his faithful Clergy. Of this sum one-half has been contributed by the Right Rev. Doctor Murphy and his diocese, the other half principally by the Clergy of Dublin.

“We have to regret that the spirit of persecution, displayed with so much malignity in Baden, is not any longer confined to the petty states of Germany, but extends its evils to this great empire. You must have learned ere now that some fanatics in Parliament, anxious to show their hostility to our Church, and seemingly intent on impeding the good which is effected by our institutions of charity and religion, are attempting to renew penal enactments against our religious communities. In the first step they have been successful, and at their instigation a Parliamentary Committee is to be appointed to inquire into the state of our convents. Not even the shadow of a pretext was alleged for taking this step, so fraught with bigotry and so insulting to Catholics. When such proceedings are adopted, every one asks, is it prudent in our Legislature to cast a stigma on the doctrines and practices of the Catholic world at a moment when England desires to be on the most friendly terms, and to cement the closest alliance with a nation so thoroughly Catholic, and so sensitive on every Catholic interest as France? Is it politic to excite and irritate millions of her Majesty's subjects when the united energies of the empire may be all necessary to sustain a struggle now commencing, of which no one can foresee the various vicissitudes and final issue? Is it wise to insult in their sisters, and daughters, and dear relatives, who are dedicated to the service of God in our convents, many of those brave men now called to shed their blood in defence of their country? The answer to those questions is obvious; but fanaticism, true to its antecedents in this empire, where it has been maintained by penal laws and violence, where its treason and treachery brought at one time a monarch to the scaffold, is blind to the public good, and reckless of consequences, provided only it inflicts a wound on Catholicity.

“Will you allow me now to call your attention to the discussion which took place a few days ago in the House of Commons on the religious condition of Catholics in the British army and navy? The various facts brought to light on that occasion, especially in Mr. Lucas's speech, must have astonished every one who looks to England as the seat of religious equality and perfect tolerance. Yet it is gratifying to perceive that, through the liberal spirit of the present Ministry, some little inroad is to be made on the practices sanctioned by the bigotry of past times. The appointment of even two Chaplains to the troops now sailing to the East is of good augury, and we trust that this first measure, however insufficient, will be followed by others of the same tendency.

“As, however, it is apparent that adequate provision is not to be made immediately for the spiritual wants of those troops, I venture to express a hope that the zeal and charity of the excellent Chaplains who accompany the French army will not leave our good Catholic soldiers who are to share every danger with the brave warriors of France without the consolations of religion in the time of need. Our countrymen are full of faith, and nothing is so dreadful to them as to be deprived at the hour of death of the means of salvation supplied by the Catholic Church. Your Ecclesiastics, so celebrated for their devotedness and courage, will have frequent opportunities of meriting the gratitude and prayers of many poor abandoned souls by providing for their eternal welfare.

“I have the honor to be,

With profound respect,

Your devoted servant,

“PAUL CULLEN, Archbishop of Dublin.”

### IRISH INTELLIGENCE.

His Grace the Archbishop of Tuam is about to convene a Provincial Synod in Connaught; the Synod of Armagh is fixed for the 10th of May.

**CATHOLIC UNIVERSITY—DIOCESE OF PHILADELPHIA, U. S.**—His Grace the Archbishop of Dublin has received from the Rev. Dr. Donnelly, a draft for £300—a further instalment of donations, &c., from the Faithful of the diocese of Philadelphia to the funds for establishing the Catholic University of Ireland.

The Rt. Rev. Dr. Egan, Bishop of Kerry, has remitted a debt of £2,000 due to him on the building of the new Cathedral, Killarney, and which will be opened for worship in August.

The Lord Bishop of Ossory, has appointed the Rev. Nicholas Kealy, late administrator of the parish of St. John's, in this city, to the parish of Thomastown, rendered vacant by the lamented decease of the Rev. Philip Darcy, P.P.—*Kilkenny Journal*.

**CATHOLIC CHAPLAINS FOR THE TROOPS.**—The Rev. Mr. Cuffe, C.C., of Lusk, has been appointed chaplain to the Catholic troops leaving Dublin for the seat of war. The reverend gentleman is, we understand, to rank on the regimental list, as a lieutenant—the salary to be, we are informed at the rate of £150 per annum. It is said that another chaplain is to go out with a subsequent contingent from the army of Dublin.

**THE LOUTH ELECTION—THE PETITION.**—Mr. Cantwell was in Dundalk Wednesday last, making the necessary arrangements by presenting a petition against the return of the Junior Lord of the Treasury. The charges made against Sadleir's successor are those of bribery, treating, and intimidation, &c., which we may state were practised on a large scale by some of his agents.

It remains now for the honest men of Louth to supply the funds Mr. Cantwell will require, to enable him to unseat Mr. Sadleir's successor. Nearly £200 have already been collected, and it will require £300 more to enable Mr. Cantwell to bring forty witnesses to London and see counsel. No matter what sort of a committee may be struck to try the merits of the petition, Mr. Cantwell will present such a case of wholesale corruption as they cannot get over. The proofs are at hand, ample, conclusive, and satisfactory.—*Dundalk Democrat*.

**THE CORRUPTION COMMITTEE.**—This committee proceeds with its investigations into the alleged corrupt practices of Irish ministerial members. On the examination of Mr. Lucas, member for Meath, and editor of the *Tablet*, an exciting scene occurred between him and Mr. Keogh, Solicitor General for Ireland; which we find thus described by the London correspondent of the *Dublin Freeman*:

“The examination of Mr. Lucas was proceeded with to-day (Friday 10th March) and the attendance of members of Parliament, as well as of strangers, attested the general conviction that something would arise that was worth the hearing. For a time that general expectation seemed doomed to disappointment, and for two weary hours the patience of the auditory was severely tried by constant clearings of the room and lengthened discussions of the committee, for which the nature of the examination, in one or two instances, did not appear to afford sufficient warrant. The interest excited, was, however, proof against these repeated trials; and, on each occasion on which strangers were readmitted, the undiminished and immediate rush both into the body of the room and the space allotted to members of parliament showed that general expectation was not to be staved off.

Patience and perseverance were finally rewarded, for a more wonderful display of intellectual single combat—brilliant, fierce, fearful in the amount of power and passion that it evoked—has never been witnessed in our time, than that which took place within the last half hour of the sitting of the committee. Mr. Lucas, in the course of his examination, had dwelt upon the corruption and political prostitution of Mr. Keogh's career in a tone of easy and sarcastic calm, which lent dramatic interest to the frightful charges which he stated. Mr. Vernon, as the squire of the champion of corruption, was the first to offer a wager of battle upon these specific accusations, but, after half a dozen imbecile challenges, in which he received very much the same treatment as that with which the lion of Cervantes met the provocations of the knight of the sorrowful countenance. Mr. Keogh was obliged to waive aside his incompetent ally, and at last the two great intellectual gladiators met face to face. Amidst hushed expectation, a few preliminary passages of arms were exchanged between them, as if to try each other's strength, till at length, after a pause, and one of those triumphant and overwhelming looks with which Mr. Keogh so well knows how to add weight to his deliveries—he thundered before his antagonist a question so damaging, so well aimed, and so effectively delivered, that a buzz of admiration throughout the room expressed by anticipation the old ‘*habet*’ of the amphitheatre. But the ‘*habet*’ was uttered in vain, for in an instant the deadly thrust was parried, and the sword of the assailed passed through the very sword arm of the assailant. But the intellectual resources, the courage, and the skill of the accomplished though fallen Irishman were not yet exhausted, and, to do Mr. Keogh justice, he exhibited even in the moment of conscious defeat, a self-possession and a capacity worthy of a better cause.—Again collecting his energies for the encounter, he again directed against his antagonist an interrogatory so trenchant, and so terrible in its bearing, that for a moment it looked as if he had restored the battle, and every man held his breath, as he waited for the answer. Deliberate and inevitable as death it came—cold and pointed—it cleft the very heart of the vanquished gladiator, and a long suppressed respiration from all around told that in this instance the ‘*habet*’ was unmistakable. It was a sight which none that have witnessed it will ever forget to look upon, the countenances of the two combatants at this juncture—rage and unconquered despair in the one face—despision, triumphant and ineffable, in that of the other.

There are two celebrated pictures of Paul Delaroche, each of which may help the reader to an idea. Those who have studied the face of Cromwell as he gazes on the fallen Charles may imagine the conquering scorn of Lucas—those who have looked upon the lineaments of Napoleon sitting rigid in his chair at Fontainebleau may conceive the collapsed features of the vanquished Keogh.

“It was of course impossible at such a moment to proceed with any further business, and every tongue, a few minutes after, was busy in describing the scene that had just occurred, as I am now endeavoring to describe it to you.

**CONTINUED COALITION SCANDALS.**—That, in the short space of a twelvemonth, one of Lord Aberdeen's Lords of the Treasury, should have his name associated with the proceedings sworn to have taken place in the two boroughs of Sligo and Carlow, is an extraordinary circumstance. Mr. Michael Gethin, a Solicitor, stated before the Sligo committee on Wednesday:—“Mr. Stonor and Mr. Towneley desired him (Gethin) to use all his influence at the last election for Mr. John Sadleir. He offered £50 to Cullen the elder to withdraw his recognizances. If Cullen would have taken it, he would have sent his bill for it to Mr. Sadleir.” It seems to have been a foregone conclusion with Mr. Gethin that Lord Aberdeen's Lord of the Treasury would neither have ‘*ignored*’ his proceedings, or protested against his bill. The whole evidence before this Sligo committee is of the most startling nature, and will certainly give that coalition borough a prominence, more peculiar than honorable, in electioneering annals. One witness swore that he would not have taken £1,000 to do what one of the supporters of Mr. Sadleir proposed to him. A postmaster deposed to false affidavits having been offered to him and the rival swearers disagreed in their evidence only as to which of the witnesses first proposed the corrupt agreement. Not the least curious incident of the case is that Mr. Coppock was the advocate of Mr. Sadleir.—*Press*.

**SLIGO ELECTION.**—The report of the select committee appointed to inquire into the allegations of Mr. Somers' petition, complaining of irregular proceedings in the matter of the petition against Mr. Sadleir's return for Sligo, has been presented to the House of Commons and printed. The committee report that the main allegations of Mr. Somers' petition are proved; that Mr. Gethin, solicitor of Sligo, being instructed by Mr. Sadleir's agent to make inquiries as to the solvency of the sureties to the petition against Mr. Sadleir's return, employed for this purpose James Simpson, a farmer, and Henry Simpson, relieving officer of the Sligo Union; and that at a meeting at Gethin's office, at which the three were present, Gethin and James Simpson offered the father of one of the sureties £50 to induce him to procure his son's signature to an affidavit giving a false statement as to his property; and that the Simpsons made a similar offer in the case of the other surety, with a view to get sworn an affidavit (in Gethin's handwriting) containing false statements respecting the surety's property, with a view to showing that he was not worth the requisite amount. The committee report “that the conduct of these three persons is deserving of the serious attention and animadversion of the House;” but they state “that Mr. Sadleir does not appear from the evidence to have been personally implicated in or cognizant of these proceedings.”

**MR. J. P. SOMERS AND THE STIPENDIARY MAGISTRATE.**—It will be remembered that the committee now engaged in investigating the charges of corruption recently brought against certain Irish representatives were lately inquiring into the circumstances under which Mr. Patrick C. Howley obtained the appointment of stipendiary magistrate for the county of Tipperary. At the time when the appointment was obtained Mr. John Patrick Somers, lately M. P. for Sligo, accepted a loan of £400 from Mr. Howley, which it was alleged was never intended to be repaid; a judgment was confessed by Mr. Somers for that amount, but no interest has since been paid on it. The estate of Mr. Somers having been sold in the Encumbered Estates Court, a “schedule of encumbrances” was prepared, in which Mr. Howley figures as creditor for the £400. On Monday last the schedule came on for hearing before the Commissioner, and the important question now arises—will Howley's judgment be paid out of the proceeds of the sale? for, if so, the inference is that it was a *bona fide* loan, and not merely a colorable one. As the matter now stands, it is extremely probable that Howley's demand will be repaid out of the fund, as no objection to it has been substantiated. The amount due to prior creditors being disputed, a reference has been directed to the Master of the Court to ascertain how much is due to them; and until the accounts are taken it cannot be stated with certainty in what way the fund in court (about £3,400) will be distributed. The present aspect of the case, however, is very much in Howley's favor.

The action brought by Dowling against Mr. Sadleir, M.P., for conspiracy to procure the plaintiff's arrest, in order to prevent him from exercising his franchise by voting, as he intended to do, for Mr. Brown, Mr. Sadleir's opponent, at the Carlow election of 1852, was tried at the Carlow assizes on Friday and Saturday, and on the afternoon of the latter day the jury found a verdict for the plaintiff for £1,100 damages and 6*d.* costs.

The fruits of the treachery of last year are now tolerably apparent. War has come and a war budget, and with it we have received for Ireland the first permanent increase of the income tax. For the first half of the next year the income tax is to be doubled—tenpence half-penny in the pound instead of seven-pence; and if the war should continue, it is probable that for the second half of the year it will also be doubled, and will thus be brought up to the full measure of fourteen pence on the whole year. By the perfidy of those who deserted us, we have got this increase.—They could not have doubled the Consolidated Annuities, but they can easily double an income tax. This unpopular tax, is now not only increased but made permanent. It is fastened for ever upon the people of Ireland. It is now no longer for a short term of years—it is probable that the longest liver of us will not see the end of the income tax. It has already outlived many promises of its extinction. This year it has outlived the very possibility of making such promises in future. If the people of Ireland like the income tax, they know to whom their gratitude is due I hope it may be fully paid.—*Tablet*.

**MINISTERS' MONEY.**—The Catholics of Ireland—or rather a few cities and towns in Ireland—are subject to an injury, and insult that are not felt in this country. Since the reign of Charles the II. there is a tax, called Ministers' Money, levied upon the occupiers of houses in certain towns in the provinces of Leinster, Munster, and Connaught, for the maintenance of clergymen of the Established Church. In Ulster, the most Protestant quarter of the island, this nuisance is unknown. It is only in the Catholic provinces that the obnoxious tax is levied. To remove this link of abomination, this badge of servitude, was the object of a motion which the Hon. member for Cork (Mr. Fagan) made in the House of Commons on Friday night. Mr. Fagan, reasonably concluding that a Church which enjoys a revenue of three-fourths of a million sterling per annum at least, though its communicants are hardly a million, did not need the aid of this tax which, though paltry in amount, is most insulting in principle—proposed that loss which the abolition of the impost would inflict upon individual ministers of the Anglican Establishment, should be made good out of the funds of the Irish Ecclesiastical Commissioners. This proposition was so fair and just that no one ventured to oppose it absolutely, while it was supported with much ability by the mover himself and by Messrs. Hume, Hadfield, Maguire, Fitzgerald, Crossley, and Cowan. Government admitting the reasonableness of the motion but wanting courage to give it effect, hit upon a compromise which while it sounds speciously from the lips of Sir John Young is really more pernicious than the system it professes to displace. The Irish Secretary proposes that henceforth the tax shall not be leviable upon houses rated at or under £10 a year; that no house built in future shall be liable to the tax; that the rate shall be reduced upon those houses which are to be still inflicted with the impost, according to their depreciation in value by time or circumstances; and that there should be a power of redemption at a fixed rate. It will be seen at a glance that this proposal leaves the heart of the grievance untouched. It scotches, not kills, the viper. We suppose the Catholic who rents or owns a house rated at £12 or £20 a year has a conscience and feelings as well as his co-religionist who inhabits or owns

an inferior tenement. If it be wrong in principle to levy a particular tax upon the Catholic who dwells in a £10 house, it cannot be right to levy the same tax upon the Catholic who is able to occupy a larger and a better house. The grievance is not in the amount of the tax but in the principle on which it is exacted, and the proposed arrangement does not touch that.—*Catholic Standard*.

At a meeting of the friends of Tenant Right, last week, in Draperstown, Londonderry, Mr. Sharman Crawford publicly severed himself from all connexion with the Tenant League. The Tenant League, he said, seems an Irish emanation of the Carlton Club, and he would not identify himself with the enemies of all reform. He advised the people not to contribute to the League, but to keep their money, and to use it when wanted for purposes connected with their own country.—*Spectator*.

**THE DARGAN INSTITUTE.**—The Marquis of Westmeath presided at a meeting of the committee of the Dargan Institute yesterday, when a sum of £200 was handed in as the subscription of Messrs. Betts and Peto, and £5 from the Marquis of Headford.

Dublin is threatened with another visit by the notorious Gavazzi.

**PROTESTANT ASCENDANCY.**—On the present Grand Jury for the county of Cork there is the handsome number of four Catholics. Out of a body of twenty three individuals, having the power to tax the property, and in some events to decide on the liberties and lives of a Catholic population of at least six hundred thousand, the noble proportion of one-sixth is assigned to the persuasion of the vast majority. In this county it has been shown there are over a hundred Catholic gentlemen, fully qualified, by property, rank, and personal worth, for the position of grand juror. There are Catholic magistrates more than sufficient to constitute the entire body. But still the Catholic hundreds of thousands and the Catholic county must be content with the liberal allowance of four.—*Cork Examiner*.

There is not a Catholic on the Clare Grand Jury.—However, Mr. Skerret, Mr. J. D. Fitzgerald, M.P., and O'Gorman Mahon were invited. Since last assizes a barrier has been raised in the grand jury room, outside which, on Saturday, Mr. J. D. Wilson took his stand, and in reply to invitations made to him to enter, stated that he would never go by suffrage where he felt he ought to go by right, even though he were a Papist!—*Limerick Chronicle*.

The Irish metropolis presents the most animated appearance, from the vast number of volunteers daily arriving from all parts of the kingdom, in order to join those regiments which are first on the roster for war service in the East.

**THE WAR IN THE EAST.**—The Hon. Captain Maxwell, one of the representatives for Cavan, has issued an address to his constituents, informing them that he has been ordered to join his regiment (the 59th), now under orders for war service in the East. The hon. and gallant member trusts that his necessary absence from his Parliamentary duties may not be of any lengthened duration, but in the mean time he has “paired” for the remainder of the session with an officer who is placed in precisely similar circumstances with himself.

**EMIGRATION.**—We deeply regret to be compelled to state that notwithstanding the fearful disasters by sea, which during the last few years have struck with dismay the most callous hearts, and has hurried thousands of emigrants to a premature ocean grave, notwithstanding the fearful ravages of diseases under whose influences thousands even of those who have escaped the perils of the deep have died in America, notwithstanding the repugnance which Irishmen feel in quitting the scenes of their happier youthful days, and the fond desire they so ardently cherish of laying their bones with those of their fathers in the dear old village churchyards of the Green Isle of the Saints, the rage for emigration is not only not abated, but seems to gather strength and intensity with each succeeding season of spring. Every week batches of some fifty each pass through this town from the districts adjacent, and from the county of Mayo, on their way to America. Instead of manifesting any symptoms of grief they only seem happy to quit a land which God has blessed with every natural gift, to an abundance even overflowing, but where, from the operation of bad laws, scenes of misery have occurred unparalleled in the annals of the human race.—*Tuan Herald*.

**THE FRUITS OF BRITISH RULE AND PROTESTANT ASCENDANCY.**—According to the authority of the *Galway Packet*, the Celtic race is fast disappearing even in its western stronghold. The editor has just completed a tour through Jar Connaught and Joyce's country, and for miles, he says, the traveller could not see a human habitation—all was utter desolation; not a trace of farm cultivation, and in lieu of houses nothing remained but heaps of stones and unroofed gables. Whenever the writer met an inhabited dwelling, it was a miserable hut, in which Englishmen would hesitate to lodge their hogs. “These cabins (he continues) freely admit the rain through the roof; they are without windows, and frequently without doors. Naked urchins and filthy-looking women, forcibly reminding the traveller of Indian squaws, emerge from the cloud of smoke which fills the wretched dwellings, and stare wildly at the traveller. The lithe and athletic mountaineers of Connemara are nowhere to be seen. The race is extinct. Stunted, sickly-looking, dwarfish specimens of humanity, are all that remain of that hardy, vigorous population which, a few short years since, abounded in Connemara. The working classes are nowhere to be found in the west of Ireland. They have proceeded to England, Scotland, and America, or rotted away in the cells of the workhouse. Those who remain are making extraordinary efforts to plant potatoes, and women may be seen toiling up the hill sides, laden with baskets of seaweed manure. In point of fact, the greater portion of the field labor is now performed by women in the remote western districts. Strangers who have settled down in Connemara cannot obtain men to work at any price. Mr. Twining, of Cleggan, has been obliged to bring a large number of farm laborers and mechanics from England; and last Saturday three Englishmen, whom he had engaged, travelled to Clifden by Bianco's car. When it has been necessary to ransack the English labor-market and import hands from that country to cultivate the Irish soil, the condition of the country and the change which has passed over it can be easily imagined. In travelling through 100 miles of country we only met one beggar, so that even the very mendicants have disappeared. Verily, a revolution has taken place, which war and conquest could never have accomplished.”

**CALLING THE COAST GUARD INTO ACTIVE SERVICE.**  
—An order has just been received by Captain Richardson, directing that twenty-four of the coast guard, who are to be selected from the different stations, in this district, are to proceed on the 9th inst. to Plymouth, with a view of being drafted into vessels of war, for active service. If a like proportion be observed in all the stations through this country, from 700 to 1,000 efficient and well trained men would be obtained for naval service. The men thus selected will receive the rations and pay of able seamen while they are engaged in the naval service. In addition to their current pay in the coast guard service, they will be thus enabled to lay by their income as coast guards, or appropriate it to the use of their families, during the period of their engagement in the navy.—*Galway Packet.*

**ENLISTING ON THE LORD'S DAY.**—A fraction of humanity, while worshipping at the shrine of the jolly god last Sunday, actually imagined "he was every bit a man," and that though a tailor, he was as well entitled to fight the Rooshians as any man in the city. Accordingly he marched like a hero to the recruiting rendezvous at Mr. John O'Flynn's, who, if not a soldier, is, at least, the "Bould Soldier Boy." Our hero, on being introduced to a red coat, demanded to be made a soldier, as his heart was blazing with glory; he would march to Odessa or to Palestine, where the feats of Godfrey of Boulogne and Richard Coeur De Lion would be transcendently eclipsed by the prowess of his arm. If they had wielded scymetars, could he not wield a bodkin. If the Knights Templars wore furnished helmets, he would wear his thumb. The shilling was at once tendered and received by this "knight of the goose," who, in gratitude for being made a unit, at once ordered in a pint of the "raw," and after quaffing it to the last, he was duly bivouaced for the night, and so we leave him to dream of war's alarms. With the morning came thoughts of peace, and in the benevolence of his kindlier nature, he repudiated all idea of human butchery—and, the spirit, whatever it was, that had animated his heart to seek the "bubble reputation," now descended to his locomotive organs, which seemed to be influenced by some impulsive force, manifested by his vigorously leaping, at intervals, in a kind of kangaroo style, to rid himself of their, to his mind, unnecessary care. However, as if by magic, he became as peaceable as friend Sturze, and protested that he would encounter no engine of destruction more dangerous than Spackman's sewing machine. Not a bit of him. When they knew he was a tailor, how the d—l could they expect him to fight. The case came on for hearing before their Worship at the Police Court, yesterday morning, and there, true enough, were gathered a whole posse of military men, pensioners, fogies, and horse marines. The novelty of the affair seemed to put their Worship in a quandary, for they innocently enough assumed enlistment to be, as Blackstone calls it, a voluntary compact, and consequently a civil contract, which, according to an act passed in the reign of King William, of Pious Memory, for the better observing of the Lord's day, could not be legally entered into, Sunday being a *dies non* in law. Mr. McIntire also remarked to their Worship that the old-fashioned constitutional custom of the realm was to annul all such contracts, when entered into on Sunday, unless indeed, the country were in open or expected rebellion, or in case of threatened invasion, or when martial law was proclaimed. Their Worship postponed their decision till this morning, in order to afford time for consultation; but we have scarcely a doubt that the tailor will be sent back to his lapboard to practice all the warlike evolutions of "thread the needle and sew," if it were only to learn the charming crimp sergeant that Monday is as good a day to enlist on as Sunday, and that Victoria's laws will not lend themselves to Sabbath desecration against even the ninth of a nan.—*Derry Journal.*

**THE BATESON MURDER.**—Justice has at length overtaken three of the persons implicated in the barbarous murder of Mr. Thomas Douglas Bateson, which took place so far back as December, 1851. Three men were put upon their trial at Monaghan on Monday—the Attorney-General conducting the prosecution in person; but it was not until early on Thursday morning that the case finally closed. The jury, who had been locked up from the previous night, handed down a verdict of *Guilty* against Neal Quinn and Bryan Grant for the murder, and against Patrick Coomey for counselling and inciting them to commit it. The prisoners were then removed.—*Belfast paper.*

In the neighborhood of Clifflin, and through those parts of Connemara where the population has not been swept away, the cultivation of the potato is proceeding most vigorously.

**DRIVING PAUPERS TO IRELAND.**—A number of poor destitute females have been sent from Newport, and thrown on the shores of Ireland, near this city, without food or money; and that, too, after spending the flower of their youth in the "sister" kingdom.—*Waterford News.*

**IRISH CATHOLIC POOR IN ENGLAND.**—But the metropolis and our other huge cities are not the only places where such aid is needed. There are localities in the country which in some respects it is almost more necessary to aid, because they are less known, their only Catholic inhabitants being a multitude of the extreme poor. We name one, as an instance, whose circumstances have almost accidentally come to our knowledge—the mission of Wednesday. This is one of those places where the sky of heaven is ever murky by day, and black at night; the earth below little better than a heap of ashes, lightened night and day together with the fires of never-extinguished furnaces. An immense population, nearly 40,000 in number, crowds the soil; nearly all are poor, and of these, amongst the poorest of the poor, there are not less than 3,000 Catholics, chiefly laborers from the roughest parts in Connaught. Eighteen months ago a mission was established among them, to save their souls from the overpowering evil influence with which they were surrounded. Since that time as many as three hundred adult Irish have—not returned to their duties, but made their first communion; and thirty English converts have been received. Last August nearly two hundred persons were confirmed, of whom one hundred and fifty were adult Irish from Connaught. There remains two hundred Catholic adults unconfirmed; the births among the Catholics are about one *per diem*; while every day, more Irish, unconfessed, unconfirmed, and uncommunicated, are crowding in with English poor applying for instruction. Mr. Montgomery, the priest whom Almighty God has blessed with these results, has given up everything of his own towards the establishment of the mission;

devoting to it the whole of his private fortune, which produced him £80 a year; in Ireland he has collected £350; in England £450; and of those who have thus helped him, by far the greatest number are English and Irish priests. In answer to an inquiry we lately made, he says:—"I have at this moment just one shilling and tenpence in my possession." He owes hundreds of pounds, incurred under the pressure of demands which few or none could have resisted, with all their horror of debt; but the money was borrowed for the bare necessities of a Catholic mission.—*Rambler.*

Cholera of a very malignant type has broken out at a place called Calinconish, in the county of Limerick. As yet the pestilence has confined its attacks to the abodes of poverty. At the close of last week three poor people—a woman and two children—residing in the village, were suddenly seized with the disease, and all died in the course of a few hours. The *Northern Whig* reports the unmistakable appearance of cholera in the town of Carrickfergus.

**PROTESTANT EPISCOPAL REVENUES.**—A printed return to the House of Lords gives the following figures as the gross and net incomes of the Irish Established Prelates, after the deductions imposed by the Ecclesiastical commission. We omit odd shillings and pence:—

Armagh . . . . .	gross	£16,299	net	£14,634
Dublin . . . . .		8,249		7,636
Meath . . . . .		4,308		3,962
Tuam . . . . .		5,060		3,898
Kilmore . . . . .		6,955		6,607
Derby . . . . .		12,817		8,061
Down . . . . .		4,968		3,658
Ferns . . . . .		4,605		3,874
Killaloe . . . . .		3,919		3,310
Cashel . . . . .		5,331		4,691
Cloyne . . . . .		2,653		2,316
Limerick . . . . .		4,535		3,987

A Rev. Mr. Clements, one of the leaders of the "Protestant Reformation Society" tells the following. We recommend it to the attention of our Protestant cotemporaries:—

He happened to be, in the autumn of 1852, in the county of Galway, and visited Lough Mask, on the coast of which lake he observed a bush of thorns, the berries and leaves seemed to him of a most extraordinary description, being of every imaginable color—blue, red, pink, purple, green, &c.: on inquiry, he found it was a votive bush, overshadowing a well in which was preserved a sacred trout!!! that the poor deluded Papists—the educated as well as the ignorant—were compelled to worship; that a friend of his assured him that one of the most distinguished of the Oxford converts had worshipped this sacred fish in his presence. The well is in the neighborhood of Ballinrobe and Castlebar.—This fact Mr. Clement vouched for on his honor as a GENTLEMAN.

**LEGENDS OF THE COUNTY CLARE.**—In the west of Clare, for many miles the country seems to consist of nothing but grey milestone flags, which gives it an appearance of the greatest desolation: Cromwell is reported to have said of it, "that there was neither wood in it to hang a man, nor water to drown him, nor earth to bury him!" The soil is not, however, by any means as barren as it looks; and the following legend is related of the way in which an ancestor of one of the most extensive landed proprietors in the county obtained his estates. 'Twas on a dismal evening in the depth of winter, that one of Cromwell's officers was passing through this part of the country; his courage and gallantry in the "good cause" had obtained for him a large grant of land in Clare, and he was now on his journey to it. Picturing to himself a land flowing with milk and honey, his disappointment may, therefore, be imagined when, at the close of a weary day's journey, he found himself bewildered amid such a scene of desolation. From the inquiries he had made at the last inhabited place he had passed, he was led to conclude that he could not be far distant from the "land of promise," where he might turn his sword into a pruning hook, and rest from all his toils and dangers. Could this be the place of which his imagination had formed so fair a vision? Hours had elapsed since he had seen a human being; and, as the solitude added to the dismal appearance of the road, bitterly did the veteran curse the folly that had enticed him into the land of bogs and "Papistrie." Troubled therefore as the times were, the tramp of an approaching steed sent a thrill of pleasure through the heart of the Puritan. The rider soon joined him, and as he seemed peaceably disposed, they entered into conversation; and the stranger soon became acquainted with the old soldier's errand, and the disappointment he had experienced. Artfully taking advantage of the occasion, the stranger, who professed on acquaintance with the country, used every means to aggravate the disgust of his fellow-traveller, till the heart of the Cromwellian, already half overcome by fatigue and hunger, sank within him; and at last he agreed that the land should be transferred to the stranger for a butt of claret and the horse on which he rode. As soon as this important matter was settled, the stranger conducted his new friend to a house of entertainment in a neighboring hamlet, whose ruins are still called the Claret House of K—. A plentiful, though coarse, entertainment soon smoked on the board; and as the eye of the Puritan wandered over the "creature comforts," his heart rose, and he forgot his disappointment and his fatigue. It is even said that he dispensed with nearly ten of the twenty minutes which he usually bestowed on the benediction; but be this as it may, ere he retired to his couch—"vino ciboque gravatus"—the articles were signed, and the courteous stranger became possessed of one of the finest estates in the county.—*Notes and Queries.*

The following is from the letters from M. Savoye, on the State of Ireland, originally published in the *Siecle*, a French Journal:—

"Fame has it that the women of Ireland are as good mothers and virtuous wives as they are beautiful in person. Assuredly this is much to say. Permit me to corroborate this judgment by an historical fact. A woman's merits have never had a more conducive proof than the consideration and respect of man. In the long-continued wars under Cromwell and the Stuarts, never was there a personal attempt, a single brutal outrage committed by the Irish soldiery against the fair sex. A Protestant historian, himself descended from one of the Cromwellian conquerors, relates the circumstance, certainly a very remarkable one in an epoch wherein the rage of civil discord rent families assunder, strewed the country with ruin and devastation, and in which every sort of atrocity, without distinction of age or sex, was the order of the day.

GREAT BRITAIN.

**CONVERSIONS.**—The Rev. G. J. Hill, lately holding a situation in the Parliament Church of England, together with his wife and family, have renounced the Protestant heresy, and been received into the Catholic Church. The *Sherbourne Journal* (Protestant) thus announces the fact to its readers:—

On Monday last, the Rev. George James Hill, rector of Saltford, near Bath, proceeded with his wife and family to London, for the purpose of being received into the Roman Catholic Church. Mr. Hill, who is a man of fortune, first came into this neighborhood as curate of the Rev. J. R. Woodford, of St. Mark's, Easton, near this city, in which place he continued until between four and five years ago, after which he accepted another curacy, and subsequently did duty at Oldland. About twelve months since, however, he purchased the living of Saltford, and entered into the pastoral duties with much zeal; but he was always of a dreamy turn of mind, and lately held extreme views. The result was that, about a fortnight since, he resold Saltford, for about two thirds of what he gave for it, and having done this apprised his friends, we believe on Saturday last, of his intended secession. On Monday, as we have stated, he left for London, to be received, with his wife and family, who go over with him, into the Romish Church.—Mr. Hill has several children.

The Rev. T. N. Morton, late curate of Devizes, has thrown off his allegiance to the Church of England, and has gone over to Rome.—*Willshire Independent.*

The Rev. William H. Scott, Grandson of Sir Joseph Scott, Bart., Great Barr, Staffordshire, and, till recently, a Fellow of Brasenose, Oxford, made his public renunciation of Protestantism, and his public profession of the Catholic faith, at the church of Hyeres on Monday the 13th ult.

**DEATH OF THE ANGLICAN BISHOP OF SALISBURY.**—Dr. Denison, Bishop of the Protestant diocese of Salisbury, expired at the palace in that city, on Monday afternoon, about ten minutes before six o'clock.

**SUDDEN DEATH OF MR. JUSTICE TALFOURD.**—Stafford, March 13.—This day the two courts sat for the despatch of business soon after ten o'clock; but before half an hour had elapsed the most painful sensation was created by the sudden death of Mr. Justice Talfourd, while on the bench, and in the act of addressing the grand jury. The cause of the death was an attack of apoplexy, brought on, as it appeared, by the excited feelings under which his lordship was addressing the grand jury, in reference to the atrocious crimes by which the calendar of the county is stained in the present, even more than ordinary occasions. His lordship, in alluding to the state of the calendar, called the attention of the grand jury to the fact that there were no fewer than seventeen cases of manslaughter, and thirty cases where persons were charged with the crime of highway robbery. These crimes, his lordship observed, might be traced in a vast number of cases to the vice of intemperance, which was so prevalent in the mining districts; and, while commenting upon this state of things, his lordship feelingly deplored the want of sympathy which existed between the higher and lower classes, and urged the duty of the superior ranks of society to take a more lively interest in the welfare of those who were beneath them. While commenting upon these topics his lordship became considerably excited and flushed in the face, and his voice became somewhat thick and inarticulate. But on a sudden his lordship fell forward with his face upon his book, and then swayed on one side towards Mr. Sansom, his senior clerk, and his second son, Mr. Thomas Talfourd, his lordship's marshal, who caught him in their arms. Dr. Holland and Dr. Knight, two magistrates who were on the bench at the time, immediately rushed to his lordship's assistance, removed his neckcloth, &c., and called for water; but it was of no avail. His breathing was stertorous and his face livid, and but a feeble action of the pulse could be felt. Mr. Justice Wightman was hurriedly summoned from the Civil Court, but only arrived in time to see his brother judge borne from the court and carried to the judge's lodgings adjoining the court. On arriving there it was found that life was quite extinct.—*Times.*

**CONVENTUAL AND MONASTIC INSTITUTIONS.**—Mr. T. Chambers proposes the following as the select committee:—Mr. T. Chambers, Mr. Walpole, Mr. Kinnaid, Mr. Horsefall, Mr. Shirley, the Marquis of Stafford, Mr. Fagan, Mr. Drummond, Mr. J. Fitzgerald, Mr. R. Phillimore, Mr. J. Ball, Mr. Whiteside, Mr. Dunlop, Mr. Newdigate, and Mr. Napier.

**SAILING OF THE BALTIC FLEET.**—The first division of the British fleet destined for the Baltic sailed for its destination on the afternoon of Saturday, the 11th of March, under the command of Vice-Admiral Sir Charles Napier. The day was magnificently fine, the wind fair, and the spectacle—a most exciting one—was witnessed by tens of thousands of people from Portsmouth and from the shores of the Isle of Wight. The division consisted of:—The Duke of Wellington, 131; Tribune, 31; St. Jean d'Acres, 101; Imperieuse, 51; Amphion, 34; Bleuheim, 60; Valorous, 16; Princess Royal, 91; Edinburgh, 60; Arrogant, 47; Hogue, 60; Dragon, 6; Ajax, 53; Royal George, 120; Leopard, 18; guns. The whole number (15 ships) being steamers, three of them only, viz. the Dragon, Valorous and Leopard being paddle steamers. Just previous to the ships putting to sea, Queen Victoria in her steam yacht passed through the fleet, the whole of the ships manning yards and firing a royal salute. Her Majesty then signalled the Admirals and Captains to repair on board her yacht, where, on obeying the summons, they were received by the Queen and Prince Albert, and each commanding officer having taken leave of the royal party and returned to their respective ships, the signal for sailing was given, and this magnificent fleet instantly got under weigh. None of the screw ships got up steam, but went out under full canvas, in beautiful style. The fleet passed the Straits of Dover at noon the following day. The nucleus of the second division is rapidly forming, and will, as soon as possible, proceed under the flag of Admiral Chads, to join Admiral Napier in the North Sea. The total British force despatched to the Baltic will then consist of 44 ships, mounting 2,200 guns, propelled by a steam power of 16,000 horses, and manned by upwards of 22,000 men. The *Cressy* 80, and the *Euryalus* 50, from Sheerness, met Sir Charles Napier in the Downs and formed a portion of the first division.

Commissary-General Filder, C.B., an officer of great experience, who, after going through the whole of the operations of the Peninsular war, was intrusted with the charge of the department at Gibraltar, Malta, the West Indies and Canada, has been appointed with an efficient staff of assistants, to conduct the commis-

sariat arrangements of the expedition now proceeding to the Medierranean.—*Times.*

The Admiralty have resolved to station ten brigs of war, off the east coast of Scotland in order to protect it from privateers during the continuance of war.

Arrangements have been made by Government with a first rate London Brewery to supply the troops, while in Turkey, &c., with the best export porter at 3l. per quart. A ship of 350 tons burthen is now preparing to take in the first consignment for Malta and Constantinople.

All the seaports are anticipating a complimentary visit from the Russians. Leith harbor is undefended; but by the erection of a battery on Inchkeith Island at cost of £3,000, it is said the harbor might be secured and the navigation of the Firth of Forth commagated on the island. The proposition is to have a revolving battery, mounting twenty-four 65-pounders.

The *London Gazette* of the 10th instant, contains a Royal Proclamation against privateering. The rumors of Russian intrigues in the United States, and of Russian "letters of marque," to be granted to American vessels, have excited the attention of the London press. The *Times* says:—"We are not afraid of the American Government or Congress; but we do fear the unscrupulous cupidity, the desultory enterprise, and the feeling that the Old World, and everything not in the United States, is lawful prey to its privileged citizens, which animates a certain class of the American population. Nor is this the whole of the danger. The sting is behind. We greatly fear that, in the event of our capturing a privateer, evidently American, yet sharp enough to have kept to wind of the law, American sympathies would be rather for the offender than for his victim."

**THE QUEEN'S PROCLAMATION CARRIED INTO EFFECT AT PLYMOUTH.**—The Hampshire, barque, having put into this port through stress of weather, and information having been given that she was laden with warlike and engineering stores, an Admiralty order was speedily put in requisition, and proper officers boarded the said Hampshire, which was bound to Odessa, with boiler plates, chain cables, and engine gear, the officer of Her Majesty's Customs having taken possession.

**COMMERCIAL PATRIOTISM.**—Incredible as it might seem to one ignorant of the morale of Commerce, yet it is certain that British manufacturers have not hesitated to supply munitions of war to the enemies of England. We know that from such a source the Caffres obtained supplies. At the present moment there are persons ready and willing to furnish gunpowder to the Russians. Happily, however, the authorities are on the alert; and, under the recent proclamation, a large quantity of gunpowder intended for exportation to the enemy, has been seized. The information was given to the authorities anonymously, and in such cases anonymous intelligence is not to be disregarded.—*Spectator.*

**MARITIME LOSSES.**—The *Shipping Gazette* states that during the month of January last no less than 319 vessels, employed in the mercantile marine, were known to have been shipwrecked, and that in the past month, there was a further loss of 179, together making a destruction of no less than 498 vessels in the short space of two months. Many of these ships were grain laden.

**THE TAYLEUR.**—Captain Walker's report of his investigation into the loss of the Tayleur, made under the direction of the Board of Trade, has been laid before Parliament. He reports that he does not consider that the ship was sufficiently manned; he says that, according to the usage of the port of Liverpool, three to the 100 tons are considered a sufficient crew, but that that is upon the old measurement, which is a fallacy entirely; and as he suggests that as the Emigration Commissioners require four men to the 100 tons for vessels under contract, so this rule should be applied to all emigrant ships. Captain Walker says, "From a careful consideration of the evidence, I am of opinion that the loss of the Tayleur was occasioned by the master making his calculations upon the supposition that the compass before the helmsman was correct. He was aware that there was a difference of two points between the compasses, but he knew not which was in error; and I further think the wreck of this vessel might have been prevented had the master taken the precaution of using his lead. He had the Admiralty chart on board, and looked at it every hour, and the soundings must have stared him in the face. The number of instances in which vessels have been lost, by the compasses been in error renders it desirable the more care should be bestowed on this subject; and it is extraordinary that the commander of the Tayleur, would have proceeded to sea unprovided with an azimuth compass, and should have started in an iron ship on a voyage to the southern hemisphere, where the compasses might have been differently affected, without the means of ascertaining with accuracy the error of his compass; more especially when he admits in evidence that he had *carte blanche* from the owners to procure every thing he wanted, and I beg to suggest to your Lordships whether it might not be desirable for the Emigration Commissioners, in addition to excellent instructions now issued to their officers, that they should require every vessel coming within the provisions of the Passengers Act to be provided with that necessary and valuable instrument—an azimuth compass; and that all iron ships and steamers should have their compasses adjusted, the deviation ascertained, and a card with a table of errors produced before the vessel proceeds to sea."

**CHOLERA IN LEEDS.**—We regret to announce that cholera, in its most fatal form, has again appeared in Leeds, under peculiar circumstances.

**RAILWAY ACCIDENTS.**—From a Parliamentary return, it appears that the total number of persons of every description killed and injured on all the passenger railways open for public traffic in Great Britain and Ireland during the half year ending 31st December, 1853, amounting to 157 killed, and 258 injured.

A serious collision took place this week on the Lancashire and Yorkshire Railway, near Wigan, in which twelve people were more or less injured. However, no life was lost.

**SOLDIER'S KILLED BY ABSURDITIES OF DRESS.**—A correspondent of the *Daily News* says—"I have suffered torture for years, and so having thousands of others, from the absurd and tight military uniform of England. Hundreds perish annually in the four quarters of the Globe from apoplexy, induced by it. The private soldiers, of course, in a much greater proportion, owing chiefly to the heavier weight of their appointments, and the injury occasioned by their belts across the chest, tight leather stock, and Prussian collar, much of which might be easily remedied."

REMITTANCES TO ENGLAND, IRELAND, AND SCOTLAND.

SHORT SIGHT BILLS from One Pound upwards, negotiable in any part of the United Kingdom, are drawn on the—  
 Union Bank of London, . . . . . London.  
 Bank of Ireland, . . . . . Dublin.  
 National Bank of Scotland, . . . . . Edinburgh.  
 By HENRY CHAPMAN & Co.,  
 St. Sacramento Street.  
 Montreal, February 9, 1854.

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, APRIL 7, 1854.

NEWS OF THE WEEK.

The most important event that we have to note, is, the sailing of the first division of the Baltic fleet under the command of Sir C. Napier on the 11th ult., followed in a few days by a stronger detachment, making in all the most powerful armament that Great Britain has ever sent to sea. The service which it has to perform is beset with many difficulties, arising, not only from the enemy with which it has to contend, but from the obstacles which nature herself has opposed to the prosecution of naval warfare in the inclement seas of the North. Ice and fogs are likely to give Sir C. Napier more trouble than the guns of the Russians, who will most probably endeavor to avoid an encounter with the monster fleet of Great Britain. The warfare too, in which the fleet is about to be engaged, is in many respects a novel one. The capabilities of steam, as a propelling power for vessels of war on a large scale, have yet to be tested; whilst the efficacy of modern improvements in the art of gunnery is still rather a matter of conjecture, than of positive knowledge. However, as the men who man the ships, and fight the guns, are of the same bull-dog stock as the old salts of Aboukir and Trafalgar, we have every reason to expect that, if they do have the luck to come across the Russians, they will know how to make the most of the novel resources which modern science has placed within their reach. In a few weeks, the question will be decided.

If, with the *Canadian*, we could bring ourselves to believe, that the great end of legislation was to perpetuate office, pay, and the disposal of patronage in the hands of a particular body of men, and that political measures should be tested by their effect upon the stability of a ministry, we should be prepared to admit much force in the arguments which our Quebec cotemporary adduces in favor of the "secularisation" of the "Clergy Reserves;" and we should at once agree with him in the propriety of the advice which he offers to his fellow-citizens, and co-religionists—to combine with the Democratic and ultra-Protestant party of the Upper Province, in the attack upon State endowments for religious purposes. But, accustomed as we are to estimate the value of measures by another standard, and to ask—not, what effect will they have upon the ministry? but rather, how will they affect the interests of the Catholic Church?—we can only regret that our present rulers have deemed it necessary to stake their political existence upon the carrying of a measure which, though at first sight directed only against certain revenues set apart for the use of the Protestant communities, must inevitably clear the way for an assault upon all religious property; and which Catholics, therefore, cannot support without exposing the endowments of their own Church to considerable danger, and rendering themselves liable to the reproach of disregarding the civil rights of their fellow-citizens. Much as we may esteem the present ministry, acknowledging, as we cheerfully do, their claims upon the Catholic vote, we must regret the alternative which they have forced upon us; but we cannot allow our gratitude for services rendered, to outweigh the solid reasons which imperatively call upon every Catholic to resist the meditated onslaught upon Protestant ecclesiastical endowments.

That amongst its members, the present ministry includes several amiable Catholic gentlemen, of whose political integrity, and of whose sincere attachment to the Church, there can be no doubt, we are well aware. But we have no reason to believe that these men, in their hearts, approve of every political act of their colleagues; and if they yield their assent to the introduction of a proposal for "secularising" property, set apart by competent authority for religious purposes, we strongly suspect that they yield to what they conceive to be an inexorable political necessity, rather than to any personal predilections in favor of spoliation. But this necessity, the ministry themselves have created; the wall against which they will obstinately persist in dashing their heads, is one of their own building. We can conceive why the political antecedents, and the pledges made at hustings by some amongst them, should compel them to introduce, and honestly support, a Bill for "secularising" the "Reserves." But we cannot understand, and we heartily deplore, the suicidal folly of the ministry, in staking its political existence upon the success of the measure; a measure of doubtful popularity in Upper Canada, opposed by a numerous, and highly respectable body of Protestants, and which, if carried, can only be carried by the assistance of the Catholic vote. Granted, that the Ministry was bound to introduce such a Bill, and to use all its influence to force it through, it does not follow that it was bound to pledge itself to put an end to its political life, should its efforts prove unsuccessful. If the present Government is not strong enough to carry one particular measure, so long as its general policy enjoys the confidence of the people, it is not only perfectly in accordance with the laws of political morality for it to remain at its post,

and to abstain from madly cutting its own throat, but, as entrusted with the care of watching over the interests of the community, it is its bounden duty so to do. Lord John Russell was not more strongly pledged to carry out the famous "Appropriation Clause," than is the present Ministry to carry out the "Secularisation" of the "Reserves;" and yet, without any imputation on his honesty as a statesman, Lord J. Russell retained office, though the "Appropriation Clause" itself still remained a dead letter.—Our rulers might well have followed this precedent, and thus spared conscientious Catholics the disagreeable alternative which they have forced upon them—that of either abandoning a principle, or opposing a Ministry of whose general policy they heartily approve. The Ministry call upon Catholics to ratify, by their votes, the principle—that State endowments, in aid of religion, are unjust, injurious, and should be abolished; as Catholics, taking the Church as our guide, we cannot but offer our strenuous opposition to such a demand.

We do so, but with regret; not from ill-will towards the present government; not from any party motives, nor from any desire for a remodelling of existing political combinations. We doubt much if any change of ministry would be beneficial to Catholic interests; and we fear that the change that would occur, in case of the resignation of the present men, would be, in many respects, a change for the worse. But a principle is at stake; a great principle, involving, not only the disposal of the revenues accruing from the "Clergy Reserves," but the whole question of the propriety of State endowments for religious purposes. We contend that they are lawful, desirable, and should be maintained.

For be it observed, the question at issue is not—as the *Canadian* endeavors to put it—"Shall the Reserves be maintained in their primitive destination?" but simply this—Shall a fund, set apart by the State for religious purposes, be "secularised," or altogether diverted from its original destination? Two questions very different; and though we are not called upon at present to answer the first, we can, without hesitation, return a decided negative to the second.

We have always carefully abstained from discussing the question—Are the revenues, as at present set apart by the State, for religious purposes, distributed, or employed in the best manner possible? We neither assert that they are, nor that they are not; and if any injustice can be established in the present mode of distribution, that injustice may well be adduced as an argument in favor of a reform—as a reason for a more equitable division of the property in dispute. To such an argument, Catholics and Protestants are willing to listen; and are ready to demand that, if injustice can be proved, that injustice be remedied. But reform, if necessary, is one thing—and "secularisation" another. Surely, it is possible to remedy one wrong, without perpetrating a greater; and to remove all reasonable grounds of complaint, without having recourse to such a desperate measure as secularisation, which, to Catholic ears at least, always sounds suspiciously like sacrilege. The "Clergy Reserves" having been set apart, by competent authority, for religious uses, we contend that they are sacred, and should not be diverted to merely secular purposes. We would go further; and without denying the right of the Legislature to apply a remedy—if the need of a remedy can be fully established—we contend that the existing rights of the Anglican church, and other religious bodies deriving their revenues from these Reserves, should be scrupulously respected; and that, if there be a reasonable doubt as to the extent and nature of those rights, that doubt should be interpreted in favor of the actual possessors.

That duty, no less than interest, indicates this as the proper policy for the Catholics of Canada to pursue at the present juncture, we are prepared to argue with the *Canadian*. Not in any contentious spirit; not, we assure him, with the design of insulting him, or his friends; but coolly, dispassionately, and from a Catholic point of view. The press upon our columns prevents us from entering more at large into the subject this week; but in our next, we trust to lay before our cotemporary some considerations which should, we think, induce Catholics to pause, ere, by their votes they sanction a measure whose consequences will inevitably be deeply injurious to the welfare of the Catholic Church in Canada.

In the meantime we would beg of the *Canadian* not to take personal offence where none is meant. If we have imputed to him, simplicity, and taxed him with an over-credulity in the fair words, and honeyed speeches of men against whom he should have been on his guard, we did so to avoid attributing to him something worse than mere simplicity, something more disgraceful than any amount of credulity; we did so, lest we should seem to accuse him of a readiness to sacrifice the interests of the Catholic Church of which he professes himself a member, to the exigencies of a political party of which he is the recognised organ. We trust that this explanation will suffice to allay any angry feelings which our cotemporary may entertain against us on account of our article of the 24th ult. We attack his politics on a particular measure, as fraught with evil to the Church, but we acquit him of all evil intentions, or dishonorable motives. We would also remind our cotemporary that the *lay editor of the TRUE WITNESS is alone responsible for all that appears in its columns.*

Mr. J. Mitchell has, it seems, put forward an address to his fellow-countrymen in the United States, exhorting them to avail themselves of the anticipated outbreak of hostilities in Europe, by an attack upon Great Britain's North American possessions. The American press further announces that an organisation exists throughout the States, the object of which

is to excite an insurrection in Canada, of whose population the Irish form a very numerous and powerful part. Nor is money wanting for the scheme, says the *New York Herald*. A balance of the sum raised some years ago by the friends of Ireland in America, still remains on hand; which, together with the interest accruing therefrom, must amount to upwards of \$50,000. This sum is to replenish Mr. Mitchell's military chest, and to defray the expences of the marauding army, at the head of which he is shortly expected to appear as Commander-in-Chief, menacing our Canadian frontiers, and calling upon the Irish throughout the Province to revolt.

Seriously, we think, that Mr. Mitchell has much over-estimated his own influence over his countrymen, and that he has formed a very erroneous opinion of the disposition of Her Majesty's Catholic subjects in this portion of the globe. The Irishman has, most assuredly, no cause to love England, or British rule. At home, in his native land, the tokens of that rule may be read in the wasted fields, the deserted cottages, and the emaciated countenances of Ireland's peasantry. Its monuments are the ruins of Catholic churches, and convents, and its fittest trophies, are the vast charnel-houses of Ennystimon and Kiltrush. That an Irishman should entertain a lively hatred of English dominion, is as natural, as that the Greek should burn with unconquerable aversion against his Moslem oppressor, or that the Pole should loath the accursed yoke of the barbaric Muscovite. The true-hearted Irishman, in that he loves his country, must needs detest the alien rule beneath which Ireland has, so long, and so bitterly groaned.

But the Irishman remembers also, that it is as a Catholic, and because of his fidelity to his ancestral faith, that he has been persecuted. In the oppressor of his country, he sees the Protestant, rather than the Saxon; and he knows that, whilst he remains true to his religion, he will still continue to be the object of Protestant hatred, and, where practicable, of Protestant persecution. He knows too, that the Yankee Protestant, is as bitter, and as implacable a foe of the Irish Catholic, as is the Anglo-Saxon Protestant on the other side of the Atlantic; and that he has as little justice, or honesty, to expect from a Protestant republic, as from a Protestant monarchy. The blackened walls of the Charleston convent, and the constant refusal of the Massachusetts Legislature to indemnify the innocent victims of Protestant brutality, plainly tell how little justice, Catholics have to expect at the hands of Yankee Protestantism. The Irish Papist will still be persecuted, whether he be a British subject, or a Yankee citizen.

And if, as Catholics, Irishmen have nothing to gain from the revolutionary policy advocated by Mr. Mitchell—who, it should be remembered, is as hostile to the religion of Irishmen, as Mazzini, or Gavazzi,—as citizens, as freemen, their condition most certainly would not be thereby improved; for any trifling accession to their political privileges, would be more than counterbalanced by the diminished security to life and property, and by the loss of personal, or individual liberty—the only liberty after all which it is worth while to contend for; political privileges being only so far desirable as they contribute towards the security of the freedom of the individual. But, in America, we are told that "the citizen has no personal rights."

Now personal freedom does, and may always, exist to a high degree, under a monarchical form of government; though it is almost impossible under a democratic. Of all tyrannies, there is none so cruel, so degrading and brutalising, as the tyranny of an irresponsible, brute majority; no despotism is so hopelessly crushing, as a democratic despotism—no not even the despotism of the Russian Czar. And it is to exchange our present mild and equitable government—which, if not perfect, leaves at least little to desire to its subjects; and which, alone on this vast Continent, can truly boast, that its soil is never trodden by the foot of a slave, whilst its flag offers a sure asylum to the wretch escaped from the thong of the whip, and the bloodhound's fangs—it is to exchange this truly free and equitable government, for the democratic institutions of that blessed land of republican freedom, where "niggers" are burned at the stake, and where Mr. Mitchell ardently longs to possess a "cotton plantation well stocked with black slaves," that the Catholic Irish are called upon to take up arms, and to join the standard of a Protestant revolutionist, who is known to approve of, and would very probably imitate, had he the power, the worst atrocities of the infidel democrats of modern Europe. Verily the Irish are not such fools as to enroll themselves beneath such a standard, in such a cause; and Mr. Mitchell has yet to learn that his antecedents in Ireland, and in America, are not such as to give him any legitimate claims to the respect or confidence of his Catholic fellow-countrymen. The cause of Ireland, to be fought successfully, must be fought beneath a Catholic standard, by a Catholic leader, with Catholic followers, and with Catholic weapons. So only can the cause of Catholic Ireland prosper—for so only will it deserve to prosper.

Mr. Mitchell egregiously mistakes the state of parties in Canada. Whatever causes of complaint Catholics may have against the British Government at home—and they have many, and great—they have none here. Here, towards all its subjects—whether from policy, or from nobler motives—the British Government has, with but few exceptions, acted honorably and impartially. If disaffection exists, it is not amongst the Catholics, whether of French, or Irish origin; whose highest interests are safer as subjects of the British monarchy, than they would be if they were citizens of a democratic Protestant republic.—Besides, there is such a thing as duty, as well as interest; and our duties as Catholics, are incompatible

with the line of conduct advocated by Mr. Mitchell; for revolt against lawful authority is condemned by the Church, as a sin, not only against man, but against God. It is not permitted to the subject—says the Church—to take up arms against his lawful sovereign. Now certainly the authority of the British Crown in Canada, is lawful authority.

Dissatisfaction there may be; but it is chiefly confined to the Protestant commercial classes, and amongst them it exists to a very limited degree.—The Annexation movement of '49 was, as the *Leader* observes, "exclusively a commercial movement;" a dirty sordid affair of dollars and cents; one of the most contemptible, mercenary, agitations that ever disgraced a political party. Amongst the Orangemen, too, there may be dissatisfaction; because they can no longer lord it over their Popish brethren; because, in Canada, the Catholic is on an equal footing with the Protestant; and to the Orangeman, "Annexation" holds out the prospect of the restoration of "Protestant Ascendancy," and of those glorious days when the Papist dared not call his soul his own, without leave obtained from his Protestant neighbor. For these, "Annexation" may have its charms; but every Catholic, who, appreciating the blessings which he now enjoys, wishes to perpetuate them, will deprecate it, as the greatest curse and disgrace that could possibly befall his native, or adopted, country.

Amongst the "signs of the times," we may enumerate the articles which appear in the leading Protestant organs, of both sections of the Province; and in which the intentions of the political parties which they represent, with respect to the property of the Catholic Church in Canada, are openly avowed. So confident is the ultra-Protestant, or democratic party, of the ultimate success of its designs, that it takes not even the pains to conceal them.

The *Globe* in the Western, and the *Montreal Gazette* in the Eastern, Province, may be supposed to speak the sentiments of the great majority of the democratic Protestant body in Canada; and whilst advocating the "secularisation" of the "Clergy Reserves" they do so, not as if that "secularisation" were the end proposed, but merely as the means to an end; that end being of course the "secularisation" of the property held by the Catholic Ecclesiastical Corporations in the Lower Province.

To be sure, our opponents know, that, if the "secularisation" of the "Reserves" can be effected, the victory of the democratic party will be so complete, that there will then remain no question as to its "might" or power of seizing upon every ecclesiastical, charitable, and educational, endowment in Canada; no matter how, or by whom administered, or by what title held. They desire, however, to invest their "might," with a semblance of "right," and to make it appear that the exercise of the former will involve no violation of the latter. For this purpose, many specious, but impudently mendacious, or else grossly ignorant, arguments are put forward by our Protestant cotemporaries above named.

We will take as a specimen, the *Montreal Gazette*. He is professedly replying to an able article in the *Journal de Quebec*, in which our Catholic cotemporary argues that—as the property held by the Catholic Ecclesiastical Corporations, was not originally conferred by the Crown, from the public domain—that as it was acquired either by purchase, or as a donation of private property from private individuals—and that as its inviolability has been recognised by Acts of Parliament, and guaranteed by international treaties—therefore it is not subject, in the same manner, to the control of the State, as are unconditional grants from the Crown, of public property, for which no value has been given by the holder, and to which he has imparted no additional value by the expenditure thereon of his private capital. All private property is justly liable to State control for State purposes; all is subject to be taxed for the profit of the whole. But then all should be equally burthened; nor has the State the right to seize upon the property of some of its subjects, upon the plea that they are too rich, or that the State stands in need of such extraordinary and partial means of recruiting its exchequer. We admit then that the State has the same right of control over the property of any of our Catholic Corporations, that it has over the property of the farmer, the merchant, or manufacturer; but we deny that it has any more right over the property of the former, than over that of the latter; because the property of both is private property—acquired, not by gift from the State, but by purchase, or by donations, from private individuals. We claim, in short, for the property of our Ecclesiastical Corporations the same inviolability, the same sanctity, the same respect, which we require for, and accord to, the property of any private individual in the community. The justice of this claim depends upon, whether the property of these Ecclesiastical Corporations be indeed private property; and this again depends upon the manner in which these Corporations originally acquired it. If—as we contend—by purchase, by gift, or as a consideration for pecuniary services rendered—that is, services which may be expressed in terms of £. s. d.—then is it, in the strictest sense of the word, private property; and, therefore sacred, as its seizure by the State, without a full compensation, would be tantamount to an act of robbery.

The *Gazette*, and others, attempt to meet this argument—which cannot be assailed without perilling the whole social fabric, and the utter subversion of all ideas of right and justice—by denying the premises of the *Journal de Quebec* respecting the original process by which the Catholic Ecclesiastical Corporations obtained the property which they now hold. And as our cotemporaries know that the majority of their readers have but little acquaintance with the early history of Canada, they shrink not from making

the most startling, and to all who possess a little information upon the subject, the most ridiculous assertions. For instance, we read in the *Gazette*:—  
 "But is the *Journal* correct in saying that the Priest-property is the result of purchase or the gift of individuals? We all know to the contrary. Let us select for instance, the Seminary of St. Sulpice, as being the most prominent and the most wealthy religious establishment in the Province, owning, as it does, the field of the whole City and Island of Montreal, with all its enormous riches. That this establishment owes the title to every foot of ground it possesses, by act of the Legislature, is not within human rashness to deny: The title is conferred by one of Lord Sydenham's ordinances of 1840, and is only, therefore, fourteen years old."

We might ask—what does our cotemporary mean by the—"Seminary of St. Sulpice owning, as it does, the field of the whole City and Island of Montreal, with its enormous riches?" Does he mean that the Seminary owns the "enormous riches" of the whole City and Island of Montreal? or simply that the Seminary owns its own—this "enormous" sum, amounting to about £12,000 a-year? If the former, our cotemporary has yet to learn that the Seminary owns only certain revenues accruing from its Seigniorial rights; and that it has no pretensions to own the riches either of the City or Island, of Montreal; if the latter, we see not why it should be thought worthy of special notice, as if it were an unusual circumstance for a Corporation, or individual, to own its own private property, which it, or he, has purchased.

For we assert—and defying contradiction will, if the *Gazette* likes prove—that the Seminary purchased the Seignory of Montreal, paying for it a very heavy price; so heavy indeed that, at the time, the prudence of the Seminary was very much questioned. The Act to which our cotemporary refers—the Ordinance of 1840—was not a "Grant" in any sense of the word—not was it an Act conferring upon the Seminary a single acre of land, or penny of revenue; but simply a judicial act, by which the British Government solemnly declared, after long and minute investigation, that the Seminary was, had been, and ought still to be maintained, in possession of the property which it had held, not since 1840 only, but long before the cession of Canada to Great Britain; ever since, in fact, the Seminary, with its hard cash, purchased the Seignory of Montreal from its former proprietors.—In 1840, this judgment was rendered, in the justice and legality of which, the most eminent juriconsults of Great Britain and France agreed; and though every judgment of a supreme tribunal may be said to confirm a title to the party in whose favor judgment is rendered, it requires, either the impudence of the *Gazette*, or the ignorance of the *Globe*, to assert that the owner's title is originally conferred by that judgment. A contests with B the ownership to a piece of land; the Court decides that A, being, and having been from the beginning, in possession, is, and was, the lawful owner; shall we then pretend that the title to the land in dispute has been conferred upon A by the judicial act of the tribunal before which the cause was pleaded? Such was the Ordinance of 1840—an act declaratory, not enacting; recognising the justice of a claim, and affirming, but not conferring, the title of the Seminary to their several Seignories. The Seminary was, and since the original purchase, ever had been, in possession; the Act of 1840 merely declared, judicially, that it was, and ever had been, rightfully so in possession.

This is evident from the title and preamble to the document in question. Its title is "An Ordinance—to confirm their title to the Fief and Seignory of Montreal"—thus recognising the pre-existence of the Title which it confirmed, not conferred. In like manner, the preamble, after the allegation that the Seminary was, and had been, in possession, declares that the Title should be "absolutely confirmed."—But what does not exist, cannot be confirmed; therefore, the Title of the Seminary must have existed before the Ordinance of 1840, which confirmed it; therefore the Seminary does not "owe its Title," to the Ordinance of 1840.

ANNUAL MEETING OF THE ST. PATRICK'S SOCIETY.

At the Annual Meeting of the St. Patrick's Society, held at St. Patrick's Hall, on Monday, the 3rd inst., for the purpose of electing Office-Bearers for the ensuing year, it was proposed and carried by acclamation, that Thomas Ryan, Esq., be re-elected President.

Mr. Ryan then stated that it would be impossible for him to give the necessary time to the business of the Society, and begged of the members to permit him to withdraw—a request which was reluctantly complied with—after which the following gentlemen were unanimously elected as Office-Bearers:—

- William P. Bartley, President.
- Henry J. Larkin, 1st Vice-President.
- James McShane, 2nd Vice-President.
- Francis Campton, Treasurer.
- Henry Kavanagh, Corresponding-Secretary
- William F. Smith, Recording-Secretary.
- Patrick McCormack, Assistant-Recording Sec.
- CHAPELAINS:—Rev. J. J. Connolly, and the Clergy of St. Patrick's Church.
- PHYSICIANS:—Dr. R. L. McDonnell, Dr. H. Howard, Dr. Angus McDonald.
- COMMITTEE OF MANAGEMENT
  - Thomas Ryan, H. J. Clarke.
  - Edward Murphy, Michael Kelly.
  - Jno. Tougher, Thos. Patton.
  - Ed. Skiddy, Denis Downey.
  - Isidore Mallon, P. Ronayne.
  - Galbraith Ward, James Abjon.
  - Jno. Murphy, Thos. Brennan.
  - Jno. Collins, Henry Lafien.
  - J. H. Daley, Patrick Cox.
- MARSHALS ON HORSEBACK.
  - Chief, Mr. John McDonald.
  - Assistants, Mr. George Groves, and Mr. Thomas McCready.
- FOOT MARSHALS.
  - Mr. James Howley, and Mr. William Wilson.

"THE LIBERAL CHRISTIAN"—for April.

The fourth number of this cleverly conducted Protestant periodical is before us, containing several well written, and spirited articles in support of the "Liberal Christian's" peculiar religious opinions. Of these, the first, on—"The Bible, its nature and use amongst Christians"—is the most interesting, and lays down several propositions with regard to the evils resulting from the indiscriminate, and injudicious reading of the Bible, in the truth of which the Catholic will heartily agree.

"Nothing is so certain to create a distaste for this volume as to make use of it as a common task book, or to allow those to read it who cannot as yet take any pleasure in reading, owing to the difficulty they find in it. Nor can anything be worse than to allow this book to be read indiscriminately, chapter after chapter, without its being at all understood, and in a way which is likely to inspire any, rather than reverential feelings towards those holy persons, and those sacred subjects treated of in it. . . . What can show a greater want of knowledge respecting the nature of the Bible, or the powers of mind in infancy, than for children at an early age to be given indiscriminately any portions to read—whether it be the book of Leviticus, or that of the Apocalypse, Solomon's Song, or the harassing tales of the Jewish wars. And yet how can any one expect afterwards that their early impressions respecting the difficulty, or dulness, or unchristian spirit of the Bible should be easily eradicated."

With the above remarks of the "Liberal Christian" upon the evil effects of indiscriminate Bible reading, we entirely coincide. We object therefore to the use of the Bible as a task book in our common schools; and dread the unfavorable impressions which such an employment of the Bible is apt to engender in the tender minds of children—impressions which—as the "Liberal Christian" truly observes—are not easily eradicated in after life. We know from sad experience, the results of indiscriminate Bible reading by boys at school; and the uses to which the sacred volume is too often turned. We know that from its pages have been often learnt the first lessons in obscenity and immorality; and that the knowledge of vices—whose very existence should be carefully concealed from the young of both sexes—is often imparted through the injudicious practice which the *Liberal Christian* so forcibly condemns. The truth of these remarks no Protestant will venture to contest in private; though in public, he will still continue his silly babble about the Bible, an open book for all; and to show his hatred of Popery, will still insist upon its being used as a task book in our public schools.

The truth is—and Protestants know it well—that, not only is the Bible the most dangerous, it is also the most difficult book in the world. "The Bible," says the *Liberal Christian*, "requires learned men to understand large portions of it"—and therefore most men, "must believe on authority in matters of theology, as they must in those of medicine"—that is, if they have any religious belief at all. Now, the only question betwixt us, and the *Liberal Christian*, is—since we must believe "on authority," on what authority shall we believe? Not on any mere human authority most certainly; for to no merely human authority will we ever condescend to submit our private judgment in matters of religion. If we stoop to authority at all, it must be to a divinely appointed authority alone—or, at all events, to one which claims to be divinely appointed. If authority be necessary—if, as the *Liberal Christian* asserts, "most men must believe on authority"—and if God have given to man all that is necessary, in order for him to attain to a right belief—then, most assuredly, God has given to man an authority, on which to believe, and to which it is man's duty to submit. If God has not done so, it must be because He is deficient, either in justice, or wisdom—which is absurd.

THE METROPOLITAN.

Our table is again graced with the ever welcome presence of our monthly friend: the only Catholic monthly periodical published on this Continent, and one of which the Catholics of America may justly be proud. Indeed if we may judge by the lengthy notices with which it has been acknowledged by the Catholic press of the United States, the *Metropolitan* already occupies a very important place—and is destined to occupy a still more important—in the ranks of the Catholic literary army.

The April number of the *Metropolitan* will be found fully to sustain the well-earned reputation of its predecessors. The editor disclaims—and sincerely we have no doubt—any hostile feelings towards the learned Dr. Brownson; with whom, says the *Metropolitan* truly,—it is possible to differ on a point of metaphysics, without ceasing to admire, to honor and to love him. "We owe Dr. Brownson"—adds our author—"too many and too deep spiritual and intellectual obligations to harbor any prejudices against him." Such an assurance is as gratifying to us, as it is creditable to the editor of the *Metropolitan*; and is no more than we had a right to expect from one, who by his distinguished successes in the literary world, has earned for himself a position in which he has most assuredly, no need to feel jealous of the literary reputation of others. If the *Metropolitan* has to differ with the *Quarterly Review* on a point of metaphysics, we are sure that he will do so, as a gentleman, a scholar, and a good Catholic; by whom upon questions on which the Church has pronounced no formal decision, such intellectual passages at arms may be carried on, not perhaps without profit for the spectators, and certainly without acrimony on the part of the combatants; such controversies, if conducted in a truly Catholic spirit, will serve rather as a renewal of love, than as an occasion of scandal to the faithful.

BROWNSON'S QUARTERLY REVIEW, for October, has been received.

Among our exchanges for this week are two new Catholic journals, the *Halifax Catholic*, published in Halifax, N. S., and the *Southern Journal*, published in Orleans. The *Introductory* of these journals are written in a truly Catholic style. The writers appear fully conscious of their important undertaking, and seem fully adequate to its creditable accomplishment. We cheerfully place both papers on our exchange list, and wish our youthful cotemporaries a brilliant and prosperous career.

We would call the attention of our readers to Mrs. Unsworth's intended Concert, of vocal and instrumental music, announced for the 25th inst. Mrs. Unsworth has strong claims upon our Catholic friends, not only on account of her high musical talents, but for the generous use that she made of them; having for a long time led the choir at St. Patrick's Church, and devoted much of her time to the interests of its congregation. We trust then that our Irish friends will manifest their appreciation of Mrs. Unsworth's services, by giving her a "bumper-house" on the night of her Concert, which, from its Programme, though not complete, promises a rich treat to the lovers of music. The City Concert Hall has been secured for the occasion.

We would remind our readers that the Grand Soirée of the St. Patrick's Society, in honor of Ireland's Patron Saint, will take place on the 18th instant; and that the proceeds are to be devoted to charitable purposes. Patriotism and charity call loudly upon all the children of St. Patrick to promote the success of the festival, about to be held in his honor.

CITY AND DISTRICT SAVINGS' BANK, MONTREAL.

THE EIGHTH ANNUAL GENERAL MEETING of the DIRECTORS was held at the Office of the Bank, Great St. James Street, on MONDAY, the 3rd April, at ONE o'clock.

His Worship the Mayor of Montreal was called to the Chair, and Mr. COLLINS, the Actuary, officiated as Secretary.

The Chairman having explained the objects of the meeting, the following report was read by the President:—  
 To the PATRON AND THE HONORARY DIRECTORS OF THE CITY AND DISTRICT SAVINGS' BANK,—  
 The Board of Managing Directors respectfully Report:—  
 "That they have much pleasure in again submitting a satisfactory Statement of the Affairs of the Institution for the year 1853:—

There was deposited	
in 1853,.....	£274,855 7 4
Withdrawn,.....	£187,094 12 0
Leaving as nett increase, of balance,	£87,760 15 4
Which added to the balance of 1852,	108,319 18 1
And the amount of Interest carried to the credit of the various accounts	5,311 16 5
Shows the balance due Depositors on 31st December, 1853, to be	£201,302 9 10

This balance is thus invested: in Montreal Court House and Quebec Fire Debentures, Champlain and St. Lawrence Railroad Bonds, Montreal City and Water Works Bonds,

Bank Stocks,	£90,268 7 1
In Loans at short dates, on endorsed Promissory Notes, and the collateral security of Bank Stocks, Provincial Bonds, &c,	£26,228 10 6
Office Furniture, &c.,	£61,092 9 4
Cash on hand and on special deposit,	181 17 7
	27,517 19 3
	£205,289 3 9

The Balance to credit of profit and loss is £2,356 0 9

The number of accounts opened to 31st December, 1852, was 3637  
 And in 1853, 1153  
 Total up to 31st Dec. 1853 4790

They trust that this Statement will appear equally satisfactory to the meeting, and to all who take an interest in the affairs of the institution.

By order,  
 JOHN COLLINS,  
 Actuary.

Montreal, 3rd April, 1854.  
 It was then moved by S. C. Monk, Esq., seconded by Edward Murphy, Esq.:  
 "That the Report and Statement of the Affairs of the City and District Savings' Bank now submitted are highly satisfactory, and that the same be received and adopted, and published. Carried.  
 Moved by F. Mullins, Senr., Esq., seconded by Isidore Mallon, Esq.:  
 "That the thanks of this meeting be given to the President, Directors, and Actuary, for their valuable services in conducting the business of the Bank for the past year." Carried.

Mr. Mallon having been appointed Scrutineer, the Election of the Board of Managing Directors for the ensuing year was then proceeded with, when the following gentlemen were declared duly elected:—  
 HON. JOS. BOURRET, A. LAROCQUE,  
 E. ATWATER, HENRY STARNES,  
 H. MULHOLLAND, J. B. SMITH,  
 HENRY JUDAH, L. H. HOLTON,  
 A. M. DELISLE, NORBERT DUMAS,  
 ESQUIRES.

Thanks were voted to the Chairman for his courteous conduct in presiding over the meeting, which then closed.  
 JOHN COLLINS,  
 Secretary.

Great St. James Street, }  
 Montreal, 3rd April, 1854. }

The following day the Managing Directors newly elected met, and again unanimously elected ALFRED LAROCQUE, Esquire, President, and E. ATWATER, Esquire, Vice-President, for the ensuing year.  
 April 5.

We would direct attention to the Report of the City and District Savings Bank. The prosperous state of its affairs is a sure proof of the soundness of the principles on which it is conducted; and the great increase in the number and amount of deposits is a pleasing sign of the increasing prosperity of our industrial classes, and of their confidence in the prudence and integrity of the management of the Bank.

AGENT FOR THREE RIVERS.—Mr. Whiteford has kindly undertaken the agency of our paper, for Three Rivers, and vicinity. As our subscribers thereabouts are considerably in arrears, we would respectfully, but earnestly request them to call on Mr. Whiteford and pay up their accounts.

The Regulations of the "Laval University" received only as we were going to press.

Acknowledgments in our next.

**GRAND SOIREE!**



THE  
**ST. PATRICK'S SOCIETY**  
 WILL CELEBRATE THEIR  
 TWENTY-FIRST ANNIVERSARY  
 BY A SOIREE,  
 TO BE HELD AT THE  
**CITY CONCERT HALL,**  
 ON TUESDAY, THE 18TH APRIL INSTANT.

The following Ladies have kindly consented to act as Patronesses:—  
 THE LADY MAYORESS,  
 MADAME VALLIERES DE ST. REAL,  
 Mrs. MILLER, Mrs. TOBIN.

The proceeds will be devoted to Charitable purposes. By the kind permission of Colonel Hemphill, the splendid BAND of the 26th Regiment will attend. Doors open at Eight o'clock. Chair to be taken by the President, THOMAS RYAN, Esq., at Nine o'clock. The Refreshments (of the very choicest description) will be supplied by Mr. Alexander.  
 Tickets of Admission—Gentlemen's, 6s 3d; Ladies', 3s 9d; may be had at Mr. Sadlier's Book Store, and Mr. Prince's Music Store, Notre Dame Street; Mr. Pichon's, Dalhousie Square; Mr. Patton's, Bonsecours Market; Mr. Kelly's, Campan Street; Mr. Hanly's, Canal Basin; Mr. T. Moore's, St. Bonaventure Street; Mr. A. Walsh's, St. Antoine Street; the Donagana Hotel; Franklin House; Ottawa Hotel; from the Members of the Committee of Management, and at the Door of the Bonsecours' Hall, on the Evening of the Soiree.  
 April 5, 1854.

**GRAND CONCERT**  
 OF  
 VOCAL AND INSTRUMENTAL MUSIC.  
 MADAME UNSWORTH  
 Has the honor to announce to her friends and the public, that she will give a  
**GRAND CONCERT**  
 OF  
 VOCAL AND INSTRUMENTAL MUSIC,  
 AT THE  
**CITY CONCERT HALL,**  
 ON  
**TUESDAY, 25TH INSTANT,**  
 On which occasion she will be assisted by the following professional gentlemen:  
 M. D'ALBERT, Pianist.  
 M. HALL, the Swedish Flutist.  
 Mr. MAFRE.

PROGRAMME:  
 PART I.

Fantasia, from Lucia de Lamermoor, performed on the Piano, by M. D'Albert.  
 Song—"Where are now the hopes I cherished?" Mrs. Unsworth—Bellini.  
 Duett—"Shells of Ocean." Mrs. and Miss Unsworth.  
 Irish Ballad—"The Last Rose of Summer." Mrs. Unsworth.  
 Fantasia (flute) from Lucia de Lamermoor. Mr. Hall.  
 Aria—"Casta Diva." Mrs. Unsworth.  
 Solo (Clarionette). Mr. Maffre.  
 Irish Ballad—"The Harp that once through Tara's Halls." Mrs. Unsworth.

PART II.

Duett—"My Pretty Page." Mrs. and Miss Unsworth.  
 Aria—"Gratias Agimus." Mrs. Unsworth—Guglielmi.  
 Clarionette Obligato. Mr. Maffre.  
 Solo (Piano). M. D'Albert.  
 Cavatone—"The Mocking Bird." Mrs. Unsworth—Bishop.  
 Flute Obligato. Mr. Hall.  
 Irish Ballad—"She is far from the Land where her young hero sleeps." Mrs. Unsworth.  
 Solo (Piano). Mr. D'Albert.  
 Irish Ballad—"The Minstrel Boy." Mrs. Unsworth.

Full particulars will shortly be announced, so soon as the programme shall have been completed.  
 Admission, 2s 6d.  
 April 6.

**Birth.**  
 In this city, on the 31st ult., Mrs. Robert Sutherland, of a son.

**Died.**  
 In this city, on the 31st ult., Mr. Patrick Quane, aged 43 years, universally regretted. He was a native of Killarney, Ireland.  
 On Saturday, 1st April, at the High School of McGill College, Montreal, Mr. Daniel Young, aged 38 years, formerly Sergeant in Her Majesty's 11th Regiment of Foot.

## FOREIGN INTELLIGENCE.

## FRANCE.

Marshall St. Arnaud is appointed to the command of the expeditionary army for the East. The first division of this force, which will consist in all of upwards of 90,000 men, was expected to embark at Toulon about the 20th ult. The general opinion of military men seems to be, that active operations on the Danube cannot commence before the end of the month, or, perhaps, the beginning of May.

The war is decidedly popular in France. The loan for £10,000,000 is being rapidly taken up; and the drawing of conscripts is described as a scene of general enthusiasm. The young men themselves, who traverse the streets with their hats adorned with gay ribands, appear most anxious to begin at once with the Russians, and only regret the delay that must take place before they know how to handle the muskets. They all believe, as a matter of course, that they are to be sent forthwith to the Danube.

Some attempts to excite disturbances, and disaffection amongst the troops, have been speedily repressed. On Sunday, the 12th, a good many arrests—upwards of 200—were made in Paris, chiefly from amongst the ranks of the Republicans, and the Legitimists.

In the departments, and especially in the Department du Nord, a great number of proclamations have been seized, signed by the refugees in London, and addressed to the French army, calling on the troops to revolt against the Government.

## PRUSSIA.

The attitude of this Power is doubtful, and its language vague. "For the present, neutrality; for the future, mediation," are the terms employed by the official organs, in defining the intentions of the Government: what they mean, no body knows. The Paris correspondent of the *Times*, writing upon Prince Hohenzollern's mission to the Emperor of the French, pronounces it a failure: "In other words, the explanations he was charged by the King of Prussia to give respecting his neutrality in the Eastern question, have not satisfied this government. In reply to his assurances that nothing was more ardently desired by his Prussian Majesty than the maintenance of the peace of Europe, he was informed that the best proof of the sincerity of such a declaration would be to join the powers in resistance to Russian aggression, as it would be the surest means of effecting what he most desired."

## SPAIN.

In Spain, affairs are tending rapidly to a fearful crisis. The suppression of a premature revolt on part of a regiment of the line, is not the end of the Spanish question, and a change of Ministry is very near at hand.

## AUSTRIA.

In reply to the invitation of the Western Powers to join the alliance against Russia, the cabinet of Vienna forwarded the proposition to Berlin, with the following declaration of her intentions:—

"Austria does not feel herself called on to join the Western Powers in a declaration of war against Russia, but is prepared to sign a convention for securing the integrity of Turkey in the spirit of the treaty of 1841.

"Austria will maintain peace in Servia, Montenegro, and Bosnia, leaving it to the Western Powers to care for Greece and the Greek provinces in Turkey.

## GERMANY.

## SUBSCRIPTION FOR THE EPISCOPATE AND CLERGY OF THE PROVINCE OF THE UPPER RHINE.

The subscription opened in the columns of the *Univers* for the illustrious Archbishop of Freiburg, and the other Confessors of the Faith in the Province of Upper Rhine, now amounts to over 29,338 francs (about £1,173).

It would appear that the Grand Duchy of Nassau is attempting a small imitation of the example of Baden in its attacks on the Catholic clergy. The Bishop of Limburg, Monsignor Blum, has been twice dragged before the secular tribunals, and the priests whom he has nominated to the vacant cures, not being confirmed by the Government, are deprived of all emolument. There is the greatest need of pecuniary aid, both there and in Freiburg, for the hunted and imprisoned clergy. In Freiburg seven priests are in durance, and have been so these two months—some on no other charge than the vague one of disaffection to the Government. Some of the laymen arrested on charges emanating from these troubles have been liberated, but there are still about 150 of these in confinement. The Government is perplexed to find that its severities, so far from intimidating the Catholic population, have but redoubled their attachment to their Church and pastors.

## ITALY.

**FREEDOM OF DISCUSSION.**—In the new penal code introduced into the Chamber of Deputies by the present Liberal ministry, the second article provides that—

"The Ecclesiastics who, in the exercise of their ministry, shall pronounce at a public meeting a speech containing the critique of the institutions and laws of the state, shall be punished by an imprisonment of from three months to two years. The penalty shall be increased to from six months to three years if the critique be made by publications, instructions, or any other document whatever, read at public meetings or other public places. To the penalty of imprisonment may be added a fine amounting at the maximum to 2,000 livres."

The King of Sardinia signed, on the 11th, a decree, suppressing the rich Religious Order.

## RUSSIA.

The correspondent of the *Times* writing from Paris mentions rumors of propositions for an arrangement having been made by Russia, from which it would appear that the Emperor would be satisfied if the Porte would agree to a treaty with all the powers, securing the immunities of the Christian population. Though it is very probable that matters have turned out quite contrary to what the Emperor Nicholas anticipated in the commencement of this affair, yet it is doubtful whether any propositions of the kind have been made by him; at all events, ignorance of any such is pleaded in a quarter likely to be well informed. Moreover, it is not probable that the Porte would agree to a treaty, for the same reason that it has refused the Menschikoff note—namely, that it would bring in question the independence of the Ottoman territory, for which its armies are now in the field.

The preparations made throughout Russia are described as being tremendous, and the works at Cronstadt, and at all the fortified places in the Gulfs of Finland and Riga, are being strengthened. Several new vessels of war, and among others a screw ship of 500 horse power, will be launched as soon as the ice has disappeared. The Russian newspapers contain new lists of voluntary subscriptions, and among others one of 3,000 silver roubles by an English Company at St. Petersburg, for the benefit of the wounded in the war against the Turks.

Rumors are also that the Emperor Nicholas has threatened Austria and Prussia with the revival of the kingdoms of Poland and Hungary.

The *Moniteur de la Flotte* states that the instructions sent by the Government of St. Petersburg to the Commander of Sebastopol on the entry of the combined fleets into the Black Sea commence by reminding him that the maritime laws enacted by Peter the Great are still in force, and that they are founded on the principle of not risking the loss of ships of war for the empty glory obtained in an unequal battle. It declares, in consequence, that Russian admirals and captains ought not to take the initiative in an action in which their forces are not as three to two of the enemy. The instructions add that the affair of Sinope was a meritorious action, because the Russian Admiral had taken every precaution to attain the object he had in view.

The *Patrie* states that the Commander-in-Chief of the Russian army in the Principalities has published a decree ordering that all the Catholic churches and chapels in them shall be closed, and declaring that no other places of Christian worship than those of the Greek faith shall be authorised. If this news of the *Patrie* be true, we may reasonably infer that the relations between Russia and Austria are on a very unfriendly footing. Nothing more offensive to Austria than such a decree could be done by Russia, for Austria regards herself as the protectress of the Catholic religion in the provinces under the suzerainty of Turkey.

## TURKEY.

The Turks are strengthening their position at Kalafat, no actions of any consequence have taken place between the hostile forces.

The most important news received from Constantinople by the mail of the 27th ult., is, that the Sultan has promised to accede to the demands of the four Powers relative to the emancipation of the Christians in Turkey. The negotiations are still pending, but the assurances of the Porte are said to be satisfactory and positive.

The insurrection in Thessaly, Epirus, and Albania is spreading; and so open is the complicity of Greece in this affair, that even Ministers of State and military commanders have put themselves at the head of the insurgents.

The allied squadrons were still lying idle at Beiker's in the Bosphorus, a few miles from the entrance into the Black Sea. The first detachment of troops for the Eastern army consisting of the Guards, and artillery had arrived at Malta in good condition on the 5th ult.

The efforts of the Czar, and the ecclesiastical authorities of Russia are directed to arousing the religious enthusiasm of the people and imparting a religious character to the war. The Czar himself is said to be laboring under violent religious excitement: looking upon himself as a chain instrument in the hands of Providence, for propagating the Russian "Orthodox" faith. A correspondent of the *London Times* writes as follows:—

The Greek Cross appears everywhere as the sanctifying symbol of the present war, and on every side we hear the words repeated of 'Orthodox faith,' 'Holy confidence,' 'Holy Russia,' &c. Texts from the Holy Scripture have come to be mingled with the jargon of the fashionable saloons. The Emperor himself adopts them in conversation of the most ordinary kind, and in all his public addresses, and he appears struck with the *monomania* of preaching and haranguing to all about him in a manner that is truly ridiculous. Very recently, and in presence of his whole Court, he delivered a sort of sermon, which terminated nearly with the following words:—'Russia, whose destinies God has especially intrusted me, is menaced. But wo, wo, wo to those who menace us. We shall know how to defend the honor of the Russian name, and the inviolability of our frontier. Following in the path of my predecessors—faithful, like them, to the Orthodox Faith—after having invoked, like them, the aid of the Almighty God—we shall await our enemies with a firm foot, from what side soever they come, persuaded that our ancient device, 'The Faith, the Czar, and the Country,' will open to us, as it has ever done, the path of victory. *Nobiscum Deus! Audite populi, et vincimini; quia nobiscum Deus!*' The Imperial Court was astounded: it never suspected that the Czar possessed this biblical erudition, and could scarcely

contain its astonishment. It never suspected that His Majesty was so profoundly versed in Scripture, or in the Latin fathers. It is certain that for some time past most people are convinced that something extraordinary in the matter with the Emperor, for while his memory appears not to have failed him, his other mental faculties appears to have been seriously affected. He has become sombre and morose to an intolerable degree. Whether it be the effect of years, or of the annoyances or embarrassments in which he sees himself placed, I know not, but such is the fact. Perhaps all combine to produce this effect. The result is a state of exasperation which he can scarcely keep within bounds, even in presence of the foreign Ministers.

## SWEDEN.

**MORE PROTESTANT INTOLERANCE AND PERSECUTION.**—We read in the *Journal des Debats*, that another attack has been made on religious liberty by the Royal Administration at Stockholm.—Seven females have been prosecuted before the High Court of Justice for the crime of being reconciled to the Catholic Church.

**THE BALTIC FLEET.**—The *Daily News* says—'Sir Charles Napier's fleet is bound first for Wingo Sound, on the coast of Sweden, where the ships will anchor for a time. In that position the fleet would guard the outlet of the Cattegat, and enjoy the advantages of being near a great town like Gottenburg, with its population of nearly 30,000 souls.'

Sir Charles Napier will have under his command a fleet of 44 ships, manned by upwards of 22,000 men, mounting about 2,200 guns, and propelled by a steam power of more than 16,000 horses. Of the ships, only six will be unaided by that new force which is manifestly destined to effect the same revolution in warlike operations as it has already accomplished in those of peace. These are the Neptune, 120, the St. George, 120, the Prince Regent, 90, the Boscawen, 70, the Monarch, 84, and the Cumberland, 70, noble vessels of the old schools, though modern invention teaches us to rely less upon them than we used to do.

**THE RUSSIAN FLEET IN THE BALTIC.**—We translate the following from a French official organ: The Russian Baltic fleet consists of 27 sail of the line, 18 frigates and 15 smaller vessels. They are at present wintering in 3 divisions in Cronstadt, Revel and Helsingfors. We are assured that of the 27 ships of the line only 18 are fit for sea; the remainder are too old and out of repair to be serviceable except as floating batteries. Independent of these ships, the Russian admiralty lists speak of a squadron of the North Sea of 18 sail of the line, 12 frigates and 10 gun-brigs; but this fleet probably exists only on paper. It is also a fact that the best crews of the Baltic fleet have been drafted to serve in the Black Sea squadron.

## THE PRESS ON THE ATTACK ON THE NUNNERIES.

(From the *Cork Examiner*.)

With no small indignation the Catholic public of Ireland will have heard even of the nominal success of the infamous scheme for the invasion of convents. We say nominal success; for our belief that the plot will ultimately be defeated is only equal to the confidence we have in the power of the most sacred right and truth, and the detestation which was expressed during the debate by every man of any dignity of character or sense of liberty of this base form of bigotry Mr. Chambers' select committee will certainly be the grave of his intolerant attempt. He may, perhaps, succeed in poisoning the public mind to some extent, and may keep the community in a state of irritation by means of offensive and malignant calumnies; but there the matter will end. If he can get a partial and bigoted committee to give a color of fact to the filthy and baseless accusation of a set of fanatics, and to make a report accordingly, the document will have no more effect than mere waste paper. We believe that not a tittle of evidence can be produced, which even the most bitterly sectarian tribunal, except it be utterly destitute of any respect for truth, can torture into a ground for interference with conventual institutions. And we believe further, if any committee should be found so abandoned and unscrupulous as to take that course, they will merely disgrace themselves but will never see any legislation as the result of their labors. Some, perhaps, voted for the motion from a mere wish to get rid of a subject which the bigoted pertinacity of an individual had made a regular bore; and some probably, too, against their conviction from a base and cowardly submission to the intolerance of their constituencies. But due allowance being made for the effect of such motives, a majority of 186 against 119 represents an amount of active bigotry which is disgraceful to the House of Commons. This is not the first occasion on which that body has acted, upon religious questions, in gross defiance of justice and fact, and of the rights of Catholics. But at all events the persecuting project met with such decided resistance from whatever was liberal, generous, or attached to freedom in the house, that we have no fear in the world from the base crew who defame Catholic convents, and whose imputations but express the character of their own minds. Every man of any character scouted this scheme of interference, as contrary to all idea of liberty, and not having a particle of fact or truth to support it. This feeling, backed by the indignation of Catholic Ireland, will prove more than a match for the bigots. But, nevertheless, parliament must bear the blame of having, by a most unjust, aggressive, and intolerant vote, given rise to a vexatious and hateful controversy—the result of which, however, we know undoubtedly will vindicate convents from the foul aspersions of their assailants.

(From the *Freeman*.)

**AGGREGATE MEETING OF THE CITIZENS OF DUBLIN.**  
The Catholics of the empire will not submit patiently to the degrading collar which Mr. Chambers and his majority would impose on their most cherished institutions. They will not suffer sanctuaries which are consecrated to the cultivation of every virtue to be dishonored by the intrusion of government inspectors.

They will offer every possible resistance within the limits of the law to any interference whatever with those pious retreats, which challenge the admiration and respect of all who are disinterested enough to judge the tree by its fruits. There will be bigots in the world to the crack of doom, but legislation is not intended to gratify their morbid hate, and no human being, except the unbending zealot, who makes a *Jelisch* of his anti-Catholic ferocity, could discover in privacy and piety of the convent, and the salutary results which overflow the populations where they are established, anything but immeasurable good.

Even during the reign of the Brunswick Clubs, and long antecedent to that turbulent period, when the penal code was in full vigor, no attempt was made to restrict the number, to inquire into the property, or submit the inmates of convents to the gaze of a gross curiosity, because they lived apart from the world, and dedicated their lives to piety, charity, and education. It is only in the day of "liberalism," when the professed equality of all religions is paraded in the constitution, that the Catholic is startled by the profane violence which parliament witnessed last week; and this is only a repetition of the wicked intrusion which was almost successful last session. In truth the convent motion is the legitimate progeny of the Titles Bill. Emboldened by the fury which agitated England on that occasion, and taking advantage of the anti-Catholic spirit which, if it did not create, it re-awakened and confirmed, Mr. Chambers and his party made an assault on convents, and they have had a temporary triumph. On the last occasion the bigots were compelled to drop their hold by their attitude of the Irish people. The tepid resistance of the government was changed into vigorous opposition, and Mr. Chambers abandoned his plot, and so did Mr. Pinn his scarcely less objectionable compromise. The aggregate meeting at the Rotunda, and the magnificent requisition that preceded it, sealed the fate of the whole tribe of resolutions, motions, and amendments.

We then thought the snake was not only scotched but killed. Yet the reptile again lifts its horned head, and unless the Catholics of Ireland remonstrate in all their strength and compel the permanent withdrawal of this measure, their religious liberties will be undermined, and every parliament will mark some retrogression from the complete freedom of the Emancipation Act, which was "guaranteed for ever!" Let them speak out, and their remonstrances will be respected. We are glad an active movement has been originated, and in a few days we expect to see hundreds of the most influential names in the kingdom appended to the following requisition to the Lord Mayor:—

"We, the undersigned, request your lordship will call a meeting of the Catholics of Dublin to adopt the best constitutional means of protecting our religious institution, and of resisting the hostile and insulting inquiry to which a branch of the legislature has given its sanction, without a shadow of evidence to justify such a proceeding. We consider such a step tends to revive the worst spirit of the penal code, and not only unjust but dangerous, being calculated to excite serious disaffection in many millions of her Majesty's loyal subjects, at a moment when the whole combined energies of the empire are required in a contest, the results of which no one can foresee."

The time chosen for such an insult is not less singular than the insult itself. We believe in no portion of the empire has there been so strong a desire manifested to support England in the conflict which she enters with all the energy and resources of the empire and all will be needed. Ireland has shown no lack of zeal to "defend the right." To her docile and martial population the government looks to repair the breaches of coming battle, and at that critical period, when not only no fresh causes of discord should be loose, but the remains of the old scars should be dried up by kindly and generous treatment, in steps Mr. Chambers and his majority of 186 to resow the seeds of disaffection, and mar that unanimity which is the first requisite for great states entering on war. If the government boldly declared their resolution to resign if the motion were carried, we may be quite sure the minority would be converted into a majority. Had Lord John Russell stated that this was no time to foster disloyalty in Ireland, and rekindle the baleful fire of persecution—that he would not be responsible to his Sovereign for the consequences if her Irish subjects were inflamed by this penal legislation—had Lord Palmerston, instead of coolly walking out of the house without voting, supported his leader with the same sentiments, there would be an end to inquiries and insults. But it is impossible to relieve ministers from the imputation of supineness at the very least. Mr. Hayter was quite busy on the spirit question. Not a sound of his whip when Exeter Hall was in motion.

(From the *London Morning Post*.)

It is both curious and painful to observe the extravagant lengths to which most persons who have cherished a morbid horror of Popery allow themselves to be driven. You cannot find a more bigoted person than an ultra-Protestant, nor one more inconsistent. Claiming for himself the right to worship his Maker and profess his faith according to his own conscience, he constitutes himself his own pope, and forbids others the liberty he himself delights in. Such persons see but one thing wherever they go—and that is, the increase of Popery—a twofold increase—an increase in the number of Papists, and an increase in the intensity of their Papistry. They live in hourly dread of the rekindling of the fires of Smithfield, the furbishing up of the old thumb-screws in the Tower, and the public martyrdom of the Archbishop of Canterbury. Thus they fight with shadows—shadows of Monks, shadows of Friars, shadows of Jesuits, shadows of convent walls and steeples, and even, *nefas dictu*, at the shadow of the cross. They believe the most extravagant stories. Rumors that could not live an hour if uttered of others are taken up with alacrity, and circulated with a relish, if the persons implicated live in a monastic house or frequent a Romish chapel. This class of persons have quite a literature of their own. Their fictions are all of Jesuit intrigues, of Popish gormlessness getting into Protestant families; of Popish butlers corrupting the housekeeper's room, and Jesuit footmen carrying the accused thing into the servant's hall. Their songs, hymns, tracts, fictions, travels, histories, essays, sermons, poems, and orations, are all aimed at the æsthetics of Rome—her convents, altars, candles, music, crosses, incense, and the like—far more than at the vitals of her system. These persons work upon a principle wholly different from the Church of England. The Thirty-nine Articles, in which they

profess to delight, on account of their unmistakable Protestantism, strangely enough say nothing, whatever on those points about which these good folks rave. Not a word against monastic institutions, religious orders, vows, Nuns, or crosses.

We do not hesitate to speak thus plainly, because our character as a journal is not new to the public, and our Protestantism, in the Church of England sense of the word, is beyond impeachment. But we are constrained, by a love for common honesty and fair dealing, to raise our voice against the excesses of those who, under Protestant colors, are literally taking all point out of our protest, and, by their extravagance and bigotry, are doing the work of Rome as effectually as any one of the Orders they affect to dread. These worthies have magnified the bugbear that haunts them, until they can see nothing else. Hence they fight it as if there were no form of evil besides, and think no weapon too deadly, no measure too unscrupulous, and no proceedings too unjust, if only they effect the desired end. The consequence is, that they propose to treat Roman Catholics with indignity and injustice, such as they would not dare to hint at were any other class of Christians in question.

On what other principle could it be asserted that the houses of Roman Catholics are to be open to public inspection, while those of Protestants are to remain unmolested? The morbid feeling we have described has, at the present, taken the direction of intense alarm at the horrors said, or supposed, to be practised in Roman Catholic convents in this country; and honorable and right honorable members of parliament complacently propose, and enthusiastically urge, that these Roman Catholic homes shall be violated by the impertinent inquiries of Protestant inspectors. We say that, in the present state of things, such a proposition is not creditable to its promoters. As well might all the numerous boarding-houses which abound in London, and afford a cheerful home for lone widows and elderly spinsters, be placed under public surveillance, with a view to their ultimate suppression, because the spirited gossip that enlivens the tea-tables of these most proper establishments might be magnified, by some morbid minds, into a legitimate ground for a criminal information for defamation or libel.

The law of England respects the sanctity of home, whether it be the home of a family, or a Religious Order; and until a *prima facie* case is made out against any one of them, the highest police functionary in the country dares not cross the threshold. Much more must the case be strong, if a whole class of houses are to have the mark of the beast. But against the conventional institutions of Roman Catholics in this country no case whatever has been made out. It has not been proved that personal liberty has been restricted, or violence used, or morality endangered. Granted that much that has been said of these places is true—that ladies lick the floor, or do penance on bare knees, or worship images—what is that to the law of England? They do it in the undisputed right of private judgment; and however much we may commiserate their infatuation, we may not interfere with their liberty. A large number of persons believe the abominable falsehoods of Maria Monk; but granting them to be all true, they would not make out a case for the interference of parliament, except upon a principle which would render every hearth in England amenable to the intrusion of the police. Whether these institutions are not anomalous in the present state of the law, and whether the canon law of Rome, in respect of the property of Nuns, does not clash with the law of property in England, is quite another matter. Into this it may be well that inquiry should be made; but until it shall be clear as daylight that public property, public morals, or personal liberty, are endangered by the existence of these institutions, the sentence of common sense and common justice is, that they be let alone.

GAVAZZI IN ENGLAND.

The Chester Chronicle, a Protestant paper has the following upon the "Mountebank" friar, and his lectures:—

"Gavazzi delivered four orations at Rotherham, last week. At the first oration, a Professor of Rotherham College presided, and the place was crowded to excess; at the last oration, the hall was not half-filled, and Gavazzi was the only person on the platform!! The reason probably was, because he not only far outdid his former self in his denunciations of the Pope and Popery, but fell foul of Puseyites and Tractarians as worse than the Jesuits, whom he had described to be quite as bad as the devil; he denounced Protestantism as a mere negation, meaning nothing; he denoted negro slavery in America, as better than English serfitude; denounced "Uncle Tom's Cabin," as a mere romance; sneered at the Temperance movement, as arrant nonsense; avowed his preference for the Turkish Crescent over the Grecian Cross; and, finally, sported the emblem of a Sword instead of a Crucifix! announcing that, having abandoned Popery, and determined to annihilate it, he had, as a consistent man, finally discarded the cross, as the symbol of Antichrist.

"The companions with whom Gavazzi allied himself in designs against the constitution of his country, were the veriest wretches that have disgraced Europe during the last half century. Their very names are associated with every species of crime and abomination; the assassination of the police and other constitutional officers; and numbers of desperadoes, who for several years had kept themselves by their midnight assassinations of those who had pointed them out as leaders of the gang of revolutionists; they moved in every part of Italy under the disguise of artists, merchants, printers, doctors, and gentlemen; they introduced themselves into every phase of society, now sounding the Romans as Papalists, then as Republicans.

"It will be a singular amalgamation of Protestant Christianity, if the Rev. Canon Stowell, the Rev. W. Trail, and the Rev. J. Richardson, &c., be found the associates on the platform with the revolutionist Gavazzi, out of their fanatic hatred of Popery. Protestants! take note of these things, and do not allow yourselves to be imposed upon, out of a zeal for your religion."

The above placard was followed by another after the meeting, of which the following is the substance:— "This bad and revolutionary character found no one amongst the most inveterate haters of Popery to sanction his proceedings last night (Monday, March 6). No Protestant clergyman, no Dissenting minister, no Protestant layman, dared to risk his reputation as a Christian, as a lover of law and order, to stand side by side with the Italian Red Republican! no one even opened the door for him to enter on the platform;

and he threw himself into the chair a desecrated and solitary man. He was not so violent as at Rotherham, but he wore his sword on his breast instead of the cross. He advocated American secular education for nations; denounced "Uncle Tom's Cabin" as a romance; reprobated total abstinence from intoxicating drinks; declared that Gothic churches were 'a devilish invention,' and recommended Protestants to have only 'square simple chapels.'

"Protestants may not see the force of the latter recommendation; but as Gavazzi and his associates are bound in a bond to destroy Christianity, they adopt this insidious plan, of first destroying all appearances of a Christian country, and then when the Christian temple is not to be distinguished from the ordinary buildings of the day, they may the better sap the foundation of Christianity altogether.

"Gavazzi mentioned the issuing of the first placard with great bitterness, and he felt the force of the power it exercised towards him, by the Exchange not being more than half-filled with hearers, a great number, it is presumed, going through curiosity to see the man, rather than being his admirers.

"The Protestant as well as the Catholic is urged not to go through curiosity to-night to hear that wretched man, as every penny they put into his pocket is so much given against the Saviour of man and their common Christianity.

"The Protestant of Sheffield, after hearing Gavazzi, were so horrified by his naked infidelity, that they passed a vote of censure upon him."

EXCESS OF FEMALES IN GREAT BRITAIN.—The number of the male population of Great Britain, excluding those absent in foreign countries, is 10,223,558, and the female population 10,735,949; consequently, the females are in excess of the males by 512,391, or as many as would have filled the Crystal Palace five times over; how many of these were spinsters cannot be known until the second portion of the census is published. The proportion between the sexes in 1851 was 100 males to 105 females, or about the same as in 1801. The births during the last thirteen years gave a reversed proportion, viz., 105 boys to 100 girls. How much the change in the proportions, and the subsequent disparity of the numbers in the two sexes, is due to emigration, or to a difference in the degree of the dangers and diseases to which they are respectively exposed, will be discussed when the numbers of males and females living at different periods of life are compared. The disparity in the proportions of the sexes is greatest in Scotland, there being no less than 110 females to 100 males in that country.—*Cheshire's Results of the Census.*

ONE OF THE KNAVES OF THE CHURCH.—We should recommend the reader to put everything *fiat* out of his way, to protect it against the violence of the outburst of indignation which we think must attend the perusal of the following advertisement, which appeared recently in the *Times*:—"To Solicitors and Guardians.—20 per cent. commission on the half-yearly account, as long as the pupil remains, will be given by a clergyman near London, and receiving a limited number of young gentlemen, who are treated with every possible kindness. Terms, 60 guineas per annum, besides extras. No objection to lower terms; but in that case the rate of commission would be smaller. An article pupil wanted. Apply by letter, with real name and address, to A. B. C., care of, &c." So, here is a clergyman holding out a bait to solicitors and guardians to join in a scheme to obtain money under the false pretence that he has made a fair charge for receiving a pupil, and the solicitor or guardian is to obtain money under the false pretence that the sum paid is the amount required to obtain the advantage of the clergyman's tuition! One would be curious to see the sort of moral teaching that prevails in the establishment of the clergyman who has actually a new wrinkle to propose to the members of a profession who, justly or not, have the credit of being at the bottom of at least one-half of all the rascality in Christendom. When a clergyman proposes to suggest a new dodge to an attorney, we are reminded of the fabled effort of a grandson to give instruction to his grandmother in the art of sucking eggs.—*Punch.*

UNITED STATES.

The Right Rev. Josue M. Young, Bishop elect of Erie, will be consecrated, God willing, in the Cathedral of Cincinnati, by Most Rev. Archbishop Purcell, on Low Sunday, 23d of April.—*Telegraph.*

THE BLACK WARRIOR.—Accounts from Havana states that the steamer Black Warrior had been surrendered to Capt. Bulloch, upon payment of \$6,000 fine—he receiving her under protest.—*Boston Pilot.*

EFFRAYS.—This is the prevailing mania just now. First Mons. Bedini was sprung up—then Senator Douglas, and last, though not least, St. Patrick has been honored by having something representing him suspended in various parts of the country. This is all foolish boys play, and no sensible person should notice the asses who make fools of themselves by indulging in such antics.—*Id.*

THE POPE'S BLOCK.—A clue is said to have been found as to the destroyer of the Pope's block for the Washington Monument. The Grand Jury of the District of Columbia have the matter before them.—*Id.*

PROTESTANT LIBERALITY.—A Mr. Whitney, in the New York Legislature presented petitions "praying" that Catholics be disqualified from acting as teachers in the public schools. We commend this new subject to the consideration of the persons who are so solicitous for the liberties of Americans abroad.—*Cath. Mirror.*

LIQUOR BILL IN NEW YORK.—The Governor of the State of New York, has announced his intention to veto the Bill lately passed by the Senate and House of Representatives of the State.

PLEASANT STATE OF THINGS.—See what the Memphis *Whig* says about the state of society at the South west: "A few weeks since we saw the corpse of a man at our landing who had been literally riddled by rifle balls in an unprovoked melee which took place at the little town of Aberdeen, Arkansas. The murderers are still at large, and so far as we are informed no efforts have been made to apprehend them. A few days since a man was hunted down and shot in the streets of Memphis in broad daylight, in the midst of the usual throng in Front Row—shot down as you would shoot a mad dog; the murderer was acquitted—because it was made to appear that the murdered man had threatened the life of his antagonist. From all that we can learn, the murdered man was a harmless, peaceable, inoffensive German. It seems that in this case the only conceivable explanation for the cool, unprovoked, and fiendish deed was alcohol.

THE MORMONS AND THEIR WIVES.—The January number of the *Northern Islander*, a paper published by the Mormon settlement on Beaver Island, in Lake Michigan, says:—What business has Congress or the United States with the law concerning marriages?—That is a domestic matter of each State, in which each is sovereign. Fifteen of the States allow a large portion of the population, (the slaves) as many wives as their masters please, and as many concubines as they can get. A majority allow every man as many concubines as he can hire, and turn them off when he pleases, and consign them to poverty and destruction. In all the States vast numbers are publicly kept as common prostitutes, and neither Congress or any other power has been appealed to. But because the Mormons in Utah have, like the Puritans in New England, determined to be governed by the laws of God, they must, forsooth, be refused admission into the Union. Does not republicanism itself guaranty to Utah the right of self-government? Have not they the same right to establish polygamy, that Michigan has to prohibit it, and establish dualty? Is the republicanism of America a reality, or is it a false pretence, a swindle? Nothing can be clearer than that if the people of Utah see fit to institute and practise polygamy, no power on earth can legally prevent them. The only real difficulty in the matter will arise when those who have been legally married in Utah to a number of wives, choose to go with their wives to reside in other States. Marriage in all the States, is a civil contract, and the general rule is, that if the contract is valid when made, it will be enforced everywhere. But this rule is not universal. Conflicts are likely to grow up on this question. In the case of Indians married in their own country, and of a few Turks and Chinese sojourning for a short time in the States, their polygamy has been winked at, and the courts have not determined the rule of law in the premises. But it is doubtful whether the same liberality will be extended to the Mormons.

TRAGIC DEATH OF ONE OF THE CINCINNATI "FREEMEN."—Singular Affair.—Charles Ahrents a Prussian, and who took an active part in the Berlin revolution, met his death in the Freeman's Hall, in Cincinnati, a few evenings ago, under the following circumstances:—"It appears that Charles Prohlicke, who was formerly a military officer in Austria, was, with Ahrents and others, drinking wine, at one of the refreshment tables, and was good humoredly challenged by the deceased, that he, F., was not a gallant soldier, that could smell gunpowder, and stand up to the pistol's mouth, if loaded only with blank cartridges, but he, a Prussian, could. A wager was proclaimed that he who proved cowardly, should call another bottle. The two stepped into the committee room adjoining, when Ahrents unlocked a desk, taking out two cavalry pistols, assuring F. they were merely loaded with blank cartridges, and pulling out his handkerchief bid F. in mock duel to hold it out in front, so that they could not see each other's eyes, and said, you fire first. F. pulled the trigger, and A. fell, when F. ran into the bar-room laughing exultingly, and cried, A. must pay the liquor, when all present partly emptied their glasses, waiting the return of Ahrents, who was supposed to have replaced the pistols in the desk. The melancholy spectacle which met their eye when they found the lifeless body, turned their merrily and gaily into astonishment and sorrow. It is supposed that Ahrents purposely loaded the pistol that F. might kill him, as he had previously attempted suicide. (These are the "freemen" who were defeated in their attempt to assassinate Mons. Bedini.)

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