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VOL. VII.

MONTREAL, FRIDAY, OCTOBER 17, 1856.

No. 10.

THE ROMAN STATES. To the Editor of the Tablet. Blackrock, Dublin, 9th Sept., 1856.

Sir-It is a melancholy, but a too true fact, as is evident from the testimony of all history and daily experience, that the busy and often reprehensible intermeddling by individuals in other people's affairs has been the fruitful source of endless woes, misery, discord, and calamities, and embittered and destroyed the mutual feelings of amity, kindliness, and "good will amongst men!" which should link and knit together man with his fellow-man; and that by thus fulfilling the great end and will of the Almighty Creator and Common Father of All, the great family of mankind might be joined together, in the sacred bonds of mutual affection, benevolence, and social happiness, doing good to, and having peace with al mankind, in as far as in us lies.

This fact, which is true in regard to individuals, is also true when applied to states and nations ;and, in the entire compass and annals of bygone ages, one will search in vain for anything at all bearing even the least semblance of parallel to the countless and shocking calamities, ruin, misery, intestine discords, bloody and never-ending domestic wars (witness the states of South America, Spain, &c., &c.;) the destruction and utter desolation of many happy and prosperous nations and states both in Europe, India, and Africa, caused and effected by the busy and culpable intermeddling of fililiustering England in the do-mestic and internal affairs of other free and independent states and nations, under the hypocritical (but, in truth, mercenary) pretext of introducing what is humorously called constitutional government amongst them.

And now, not content with the fame of her arms and the laurels she won (?) in the Crimea, she is about to exhibit to the world other feats of her prowess against the Italian, but more especially against the "Roman States." Not content with having fomented and privately hatched by her rebellious emissaries, Lord Minto & Co., and ber openhanded bribery, the Roman rebellion and its various ramifications throughout the continent of Europe, aye, even in Paris in 1848-49, when Lord Minto, sent out by his son-in-law Lord John Russell, harangued, after being bribed, the canaille of Rome from a window in the Hotel d'Europe, crying out at the top of his voice "Viva l'Italia; Viva l'Independanza Italiana." Very shortly after Rossi, the Pope's Prime Minister, was assassinated in the public street at midday; the mob, instead of seizing the murderer, allowed him to pass away at his leisure; and, on the evening of that very day, various meetings were held throughout Rome, when speeches of joy and jubilation at the foul deed of murder were delivered, and particular laudation was bestowed on what the conspirators called, "the sacred poignard!!!" Then, again, Cardinal Palma, the Pope's Private Secretary, was shot dead through the forehead as he stood close by of England? the Pope's side, when Lords Palmerston, Russell, and Minto's friends, the mob of Rome, stormed the Pope's palace, and assailed the venerable and sacred Pontiff's life. The world knows what happened at Rome afterwards.

Oh! but the filibustering English press tells us, for sooth, that the people of the Roman States, Naples, and the Italian States, are miserable, unhappy, ill-governed, wretched, ignorant, immersed in vices and abominations of all kinds and degrees; and that, therefore, free England, enlightened and moral as she is, where one never hears of such foul acts and deeds as murders, poisonings, quietnesses, infanticides, wife beatings, women-killings, and the rest of the black catalogue of human wickedness; this happy, pious country, where such naughty deeds do not afflict society, must and will go to reform and rescue the people of the Roman States from an aggregate of crimes and misdeeds, which do not defile or mar the fair social aspect of her own people! Ali! England! England! raise not your hand to east a stone; look, and try to apply a remedy, if it be yet time, to the deep-seated gangrene of the immumerable and hydra-headed vice that not secrelly, nor silently, but openly eats its way thro' the land's core, and portends the most imminent danger to society, and the progress of civilisation throughout the world, if not eradicated and arrested at once. Let us cry out to thee in the 20,000 lbs. of soda. inspired words, "Doctor, cure thyself." Do not busy yourself or intermeddle with the internal what name called, despotic or constitutional, have certainly not produced before Europe such blasted fruit as thine. Quit your filibustering and buccaneering projects; cease to disturb the doand fate of trodden-down, depopulated Ireland. Do not the lamentations and complaints of the unhappy peoples of the Ionian Isles still ring in

As to the savage cruelties perpetrated by the

"We shudder (says the Morning Chronicle, of million of ibs of cheese go to Tuscany and Sarthe 25th of April, 1850) at the awful measure dinia; 400,000 lbs of lamb skins, particularly of retribution which was inflicted by the courts- the bassette, or newly keaned, are sent to Engof retribution which was inflicted by the courts-martial under the direction of the Lord High land, Naples, and Piedmont. The exports of Commissioner (the former Radical, Republican M. P. Ward.) Death-i.e., hangings and shootings—transportations and corporal punishments i.e., cutting the skin and flesh from off the bodies with cat-o'-nine tails!!!-were awarded to the wretched creatures-in some cases without trial, in others by the rapid process of military i.c., drumhead law."

Of capital executions-I ask how many of these without any form of trial at all? "There were twenty-one, and of other punishments a larger number." Ah! but what was that ominous "larger number" of shootings, hangings, floggings, transportations, &c.—was it one, two, or three hundred! Major King says that-"eighteen persons were flogged in the district of Scala." "He (Sir H. Ward) by sanctioning such severity and cruelty—(by the orders, of course, of our benign English government)—has greatly increased the difficulties of government in the Ionian Isles. The most enlightened and powerful of European governments has been exhibited to the world (not the first time), in the act of repressing an inconsiderable revolt by means which would disgrace a Cossack general or a Turkish Pacha. The chief features of the charge against Earl Grey's (then Foreign Secretary) satrap, Ward, remains substantially unal-

Thus speaks every British newspaper of this British barbarity. And still we are told day after day-is it not being dinned into our ears unceasingly ?-that the cruelties, the tortures, the dungeons, the rackings, the persecutions, the sufferings of the subjects of the King of Naples, and of the Roman and other states of Italy, have attained to such a climax as to be no longer tolerable; and that, therefore, the British people must brace on their armor, and be off to the rescue. The Irish Catholic soldiers will not, of course, be called out for the British Italian foray, as it might be questionable prudence. For, in such an event, they might call to mind the glorious example of the "Theban Legion;" and, as stated by Mr. Henry Drummond in the House of Commons, refuse to fire upon a banner bearing the emblem of the Virgin and Child, or of the Sacred Cross.

Let me ask has any person heard of the King of Naples or the Pope's subjects dying out, like rotten sheep, of starvation? Has any person heard of such places as Schulls, or Skibbercens, or Rathcormacs, in the Roman or in any other Italian states? No, no. No person has died of sheer starvation in the Roman States-that happiness is to be found only in a country enjoying the constitutional government and paternal sway

As proof of the material comfort and prosperity of the Roman States, take the following statement of their annual exports:-Of hemp there is an export from Bologna, Ferrara, and Romagna, of thirty millions lbs. and three millions lbs. of white rags. In a good year one million lbs. of oil. The export of charcoal is diminished, on account of heavy duty imposed by the Neapolitan government, but there is a large exportation of planks, &c., to Spain, America, and to France. Above 300,000 lbs. of tobacco are shipped to foreign countries (the English government prevented the Irish people to grow tobacco, lest the Irish should grow rich.) Of articles of minor value, Rieto, Castello, Spoleto, Matelica, and Camerino, export 14,000 lbs. of woad, but indigo is fast supplanting this dye. Garlie and onions in large quantities from Ancona to Dalmatia; and linseed mostly to Lombardy, to the amount of 450,000 lbs. per annum; aniseed from Romagna to Tuscany; pinkernels from Ravenna to the Austrian states; saffron and galls to Leghorn; bark to Naples; about 60,000 lbs. of linseed oil to Northern Italy; 40,000 barrels of vinegar to foreign countries; of tartar, 600,000 lbs.! cork bark to England, 550,000 lbs.; 550,-000 lbs. also to Tuscany; about 1,000,000 lbs. of potash are exported from Rome, Montalto, Cornoto, Porto, and Anzio, and from 16,000 to

Of animal productions, nearly 50,000 sheep and 40,000 swine are exported from the provincaffairs and municipal regulations of other states es of Viterbo and Perugia to Lombardy, Venice, and countries, whose governments, no matter by Tuscany, and Illyria. The quantity would be much larger but for the heavy Austrian duties. Perugia and Romagna export oxen to Tuscany; the maritime and rural districts to Naples-the entire number is 10,000 beasts annually. There mestic peace and happiness of other peoples, and is a very considerable number of horses also exendeavor, even now, to render less bitter the lot ported every year to Naples, Tuscany, and Lombardy.

There is, likewise, an important production of cheese, skins, wool, &c., &., in the Roman States. The states on the west of the Appennines send off yearly about 900,000 lbs of wool English government on these doomed people, take to France and Piedmont; and a very consider-

the following facts-not from an enemy's mouth able export of Roman wool to England has set -it is the testimony of Englishmen themselves: in of late years, and is rapidly increasing. One wrought silk (organzive) are heavy from Romagna and the other frontiers. Its annual amount is, on an average, 200,000 lbs, and is sent to England, Piedmont, and France. Horns and bones to the amount of 15,000 lbs, honey 10,000 lbs, skins 100,000 lbs; high duties have injured the trade in salt fish; of these there was a large export to Lombardy; 20,000 lbs of tallow, and 150,000 lbs of lard and fat (together 350,000 lbs) are shipped, and numerous cargoes of manure to Genoa; and objects of antiquity and the arts from a valuable export trade from Rome and the Roman States annually.

Who, then, will presume to say that the people of the Roman States do not enjoy abundantly the material comforts of life-wholesome and substantial food, and clothing, &c., &c., adapted to the habits of their hot, southern climate; or that they have not abundant means accruing to them, from their varied trades and industrial occupations, in which they must necessarily (considering the small population of the Roman States), be contantly employed to enable them to grow, produce, mature, manufacture, and prepare for exportation to foreign countries so great and valuable an amount of the various articles of commerce as we have just seen; but which in fact, only include about three-fifths, or about ninepence out of fifteenpence worth, out of the real amount of the yearly exports of the produce of the Roman States?

Rome is pre-eminent, before all the cities of the world, for her abundant institutions to alleviate and soothe the wants and woes of suffering humanity; her population is only about one-fifth that of Paris, while the various funds devoted to charities are double the amount of that of Paris -(Morichini, p. 38, quoted in Blue Book, London, 1837.) That the people have abundance of material comforts, is evident from the fact that emigration from the Roman States is a thing never heard of, and the population has increased one cighth in nine years. Que nam Regio in terris, Anglicanæ non plena perfidiæ? "La perfide Albion."—Your obedient servant,

JOHN M'HUGH, Chaplain.

DR. CAHILL.

TO THE EDITOR OF THE CATHOLIC TELEGRAPH AND IRISH SUN.

Ballyroan Cottage, Rathfarnham, September 12, 1856.

My Dear Sir-From correct information derived from visiting the different towns and cities of this country, I am enabled to assure the Catholics that the last scheme of the law Church against our ancient faith has utterly failed. The Church Missionary Society, the Curates' Assistant Society, and the Mission to Roman Catholics! together with all the apostate Bible-readers, tract-distributors, evangelical visitors, streetpreachers, Righteous Millinery Society, holy placard-carriers, and sanctified soup association, are all, all gone, after having expended in this work of bribery, perjury, extermination, and discord, at least the sum of two hundred and lifty thousand pounds sterling. Whenever I read in the placards and in the sermons of these public maligners, of the society called the Missionaries to Roman Catholics, I was always reminded of the London hairdresser, who, in order to attract public notice and gain an increased trade, put over his door the words "George Sharp, Barber to the Queen." These creatures called "Missien to Roman Catholics," had never even once preached to the Catholics, no more than George Sharp shared the Queen. But as their office was one continued official slander, of course, there was no lie in reference to religion, which they were not prepared to utter. This last scheme to prop up the Church Established, like all other plans of the three past centuries, has now failed: and the few miserable wretches, who in time of famine or destitution, yielded to the Soupers, are now seen returning to one old fold, and with to use and supplications, begging pardon of God and the Church, for the scandal they committed.

The conduct of the Soupers in the Parks in London may be gathered from the following notice of their conduct, which has reversed the Fospel, branded God as a malefactor, and which has out-crimsoned the deicide crime of the Jews:

"VIGTORIA PARK .- With the view of furthering the cause of temperance, leave was given by the First Commissioner of Works, in June last, to certain 'total abstinence' societies, 'Bands of Hope,' &c., to assemble on different occasions, and march in pro-cession through Victoria Park—and for a time no had consequences resulted from this indulgence .-These meetings, however, eventually led to some of another description, and the park has, for the last few Sundays, been studded by congregations of dif-ferent processions, listening to the arguments of controversialists. On last Sunday a note was taken of the various meetings which assembled throughout the Law Church :--

day. The following is the result :- Two Protestant ministers addressed the multitude; five Immanuclites, of whom one was a woman; five 'total abstainers;' and eleven infidels. Among the latter were two or three who used language of the most blasphemous description. One speaker gave utterance to seatments, of which the following fragments will serve as specimens:—'If there is a God, he is the author of all evil;' 'The Deity is unknown to man;' 'All crime emanates from a belief in God;' 'He knew nothing of a God. We need quote no more to disgust our readers. In consequence of these truly discreditable proceedings, the First Commissioner yesterday issued a notice, of which the following is a copy:—'Victoria Park—Notice—Representations having been made of the great inconvenience which has been occasioned by the practice of Sunday preaching, which has recently obtained in this park, and of the blasphemous language which has, in some in-stances, been used by the speakers, notice is hereby given, that it has been determined that no further meetings for the purpose of preaching, &c., can be permitted. All persons are, therefore, requested to abstain from attending such meetings, and to furnish every assistance in their power to the park consta-bles and others, who have directions to prevent such assemblages as those of which complaints have been made. By order of the Commissioners of her Majesty's Works, &c. Office of Works and Public Buildings, 12, Whitehall-place, August 27."

Several respectable Protestant clergymen felt hurt at the arbitrary decision of Sir Benjamin Hall: and wishing to cast the odium of the viler Soupers from themselves, protested against being classed with the Kilkenny, the Kells, the Achill the Kilbaha, and the Connemara Soupers, addressed a remonstrance to the city authorities, in order to dissociate themselves from all share with

the Preachers of Weavers' hall—as follows:— "Open Air Preaching-Sir B. Hall .- A number of clergymen in London, feeling justly indignant at the arbitrary manner in which Sir B. Hall has exercised his authority to prevent their preaching in the Parks, have addressed a letter to that official, advising him to reconsider his decision, and to make a distinction between their efforts to benefit the illinstructed and irreligious, and the exertion of Atheists to enforce their pernicious doctrines. The me-morialists remind Sir B. Hall that he granted them leave to preach in the Parks, and they conclude their memorial by regretting that when he first heard of these anti-religious proceedings he did not intimate to the Christian gentlemen engaged in instructing the people his desire that they should desist from preaching. They now consider that they have been classed, by implication, with the persons whose infidel addresses have obliged the Commissioner to close the Parks to all missionary effort. To this letter an answer has been received, in which Sir B. Hall says:—'He regrets extremely that it should be supposed he could, even by the slightest possible impliation, class the excellent clergymen, who were ac tuated by the purest motives, with those persons who made use of the blasphemous language on Sanday, the 24th ult., in Victoria Park. He cannot see how the orders issued by him can in any way whatsoever bear such an interpretation; but he must be excused if he adheres to his determination of not allowing any more preaching of any kind in the Parks.

Surely this decision, on the part of Sir Benjanin Hall, may be safely followed by the magistrates of Kilkenny, Kilrush, and Dublin, and a check at once given to this farce on religion. The magistrates of Kilkenny have already done it. The Dublin Police magistrates have urged the same decision: and from henceforward any civilian can call on the police to arrest the preacher on the plea of a breach of the peace; and thus avoid the blasphemies of these infidel emissaries. How painful to behold the Parliament continue the system of pampering a State Church, paying it during the past three centuries eight millions and a half of money annually-that is, tens of millions, and hundreds of millions, and thousands of millions of pounds sterling! And after all this incredible and unparalleled expenditure, it cannot keep its flock together, but has recourse to bribery, perjury, stratagem, force, to keep the doors of its church open; and its ministers are so odious to the people that it is compelled to employ tiddlers, card-players, pipers, weavers, old English placemen, and distressed old ladies, to read what they call the Gospel on the highways: and all this as a last effort to try and ried out his views on paper. In his own words keep up even the appearance of heavers in their described churches.

Oh! what a contrast with the old glorious Catholic Church: cut down three times since the year 1533, it has re-appeared with a more luxuriant growth than before; and although chained down with penalties and persecution, its glorious priesthood persecuted, banished: its altars leveled, its worship proscribed, here we are, in Ireland, more vigorous than ever, the standard of the cross unfurled on our new lofty spires, our congregations crowding within the fold of our fathers, while the State Church is deserted in England, and reduced in Ireland, to the hangerson for place and emolument.

converts who have quitted the Anglican Church, with its revenues, luxuries, and societies, and Our Blessed Lord. Fasts, too, of course, va-joined the poor devoted followers of the cross of nish, consistently enough. "Literal fasting," we Christ. The names of some few who have become Catholics from the year 1840, up to the ter is sensual." An unanswerable argument, ceryear 1847, will be here inserted, omitting the tainly, in the lips of those who appeal to the names of thousands of poor, who, in every town text of "the Bible, and the Bible only, as the and city in England, have flocked to the Church test of "truth." The form of absolution still to seek the consolation which is denied, in the retained in the Protestant service, though its malignant creed of the slanderous persecuting power is long since gone, is simply turned into a Law Church:—

"prayer for forgiveness. The frequent allusions

[We omit the list of names as it would occupy oo much room.]

Mr. Kenedy, M.P. for Louth, himself a Presbyterian, stated in his place in the House of Commons during the late debate on the withdrawal of the grant to the College of Maynooth, that within the last five years, from the year 1850 to the year 1855, the number of converts from English, and Irish, and Scotch to the Catholic Church were-" Eighty-four Reverends, eight Noble Lords, nine Noble Ladies, two Duchesses, eight Members of Parliament, together with thousands of converts from the trading and mercantile classes."

No law of man, no bribery, no influence, no education, no station, can make a river run up a hill, because it is contrary to the laws of nature: and no time, no patronage, no money, no laws Parliament, can consecrate a lie, because it is contrary to the truth of God. And hence the Protestant heresy, like all the past errors of wicked men, is doomed to fall; and, from the signs of the times, the advance in public opinion, the political attitude of Europe, and the growing power of "Methodism" in England and in the House of Commons, the endowment of Protestantism cannot last the next ten years. And there can be no doubt, when the golden appendages are torn from it, it will dwindle into a small insignificant sect-a fact which will add strength to the Crown, give peace to the Empire, and release the Gospel from the charges of tyranny, immorality, and infidelity.

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

THE PROTESTANT PRAYER-BOOK HARMONISED.

The Book of Common Prayer of the Church of England, adapted for general use in other Protestant Churches. Pickering.

We (Tublet) have before us a book which, to our minds, appears a master-piece of common sense and consistency, much as we object to its tendency as a blow at dogmatic truth and Sacramental religion in every shape and form. It is entitled "The Book of Common Prayer of the Church of England, adapted for general use in other Protestant Churches," and is published by Pickering. Its end and object being to over-turn creeds, and supersede the authority of any and every Church, it is, of course, a leg and logical consequence of that movement which our countrymen dignify by the name of "The Reformation." The volume itself is consequently a significant production of the age in which we live, at all events in a land uncontrolled by the authority of the Catholic Church. But we think it is something more.

The principle on which it avowedly proceeds is this; that while the principles of Divine truth are unalterable, the forms in which that truth is expressed are variable, and may be changed from age to age. The author plausibly enough argues that if the Tudor and Stuart sovereigns could and did change the Anglican formularies at will on four separate occasions within some hundred years, there can be no reason for leaving them still standing where they were left by Charles 11., in virtue of his royal inspiration as " head of the Church." Nor, of course, he might have added, though he does not state the argument in words, can there be any harm in a layman endeavoring to teach the Archbishop of Canterbury his duty, more especially as that eminent Divine has recently declared his opinion and his regret that "the present state of collision between the Establishment and the Roman Catholic Church puts all chance of reforming the Prayer-book further off than ever."

It is time, however, to show how the amonymous author of the new " Prayer-book" has car---- All expressions which find no countenance verbally in the books of Sacred Writ are removed." Of course, therefore, the term, and with it the doctrine of the Brinity, is expunged throughout. He has, however, gone further, and removed from his pages the terms "Bishop" and ' Priests," which (we once fondly thought) used to occur in the Protestant Bible, and has substituted the less Scriptural, but more consistently Protestant term of Minister. "There is no Priest," we are told, in the spiritual kingdom of Christ except Himself."

In harmony with this idea, the old Catholic name of Trinity Sunday, by which the Protestant Prayer-book still terms the Sunday next after How refreshing to read, too, the names of the Pentecost, is changed into Ministry Sunday! in allusion, we presume, to the earthly Ministry of are told, "implies literal feasting, and "the latsame idea with more or less of decision.

There is common sense at least in the following remarks of the author:- "The reason why the Roman Catholic religion should have creeds is obvious, for tradition is with them more authoritative than Scripture; and this tradition is a kind of testimony which augments as it descends. of Christianity in the growth of their Church requires new and more stringent defences continually to uphold its doctrines. But in those whose creed is the Bible [only]....who deny the infallibility of any Church on earth..., it is inconsistent to prescribe any creed...in words of men's composing." True, indeed; to the logical and reasoning mind the rejection of an infallible Church involves the wholesale rejection of creeds.

Our readers will now be prepared to learn without surprise that, in the newly "reformed" edition of the prayer-book of the Anglican Reformers, the ancient doxology of the Church is altered into the well-known Arian formula, "Glory be to the Father, through the Son, and by the Holy Ghost." Indeed, throughout the entire volume, as "adapted for Protestant "Churches," the Divinity of Our Blessed Lord is consistently denied. Such are the depths and such the lengths of Protestantism.

We fear that we have almost wearied our readers with this list of fearful heresies; but we must not omit to state the anonymous writer's views as to the "two only" Sacraments left to Anglicans by their Reformers in the sixteenth century. They stand now, he says, weeded from "legendary perversion." Instead of teaching that some grace is conveyed by baptism, he expressly denies that a ceremony, which is a sign of grace, can also be a means of grace. "The baptism of infants can be rationally regarded in no other light than as a solemn form of dedication expressive of the intentions of parents towards their offspring, and in no way affecting the infant subjected to the rite." So, too, said Mr. Gorhain and Lord Langdale. "Bread and wine were never consecrated in primitive times, but by giving thanks for their emplematical design, and by the devout reception of them in faith and love by the communicant. So, too, if we do not mistake, says his Grace of Canterbury. "Consistently with these reasonable truths, the two services [of Baptism and Communion] have been freely altered." Pretty freely, indeed, for every trace of sacramentalism is excluded, except an awkward word "Priest," on page 94, which has escaped the vigilant eye of the expurgator. And yet, though the volume has been published nearly two years, and has been freely circulated among members of the Establishment, and is frequently taken to church in the pockets of Christians of the Exeter Hall stamp, we do not remember that a single member of the Anglican Episcopal beach has lifted up his voice against the publication or its author. Men who are as watchful as sheepdogs when their fold is assailed on the side that looks to Rome, ready, as cats or tigers, to pounce upon any unfortunate Rector or Curate who hints that the Eucharist is a Sacrifice, or that prayer for the dead or the invocation of Saints is a lawful practice, they are "all dumb dogs, and cannot bark" when a lay (or possibly a Clerical) member of their communion denies the divinity of the Son of God, and makes light of the Adorable Trinity. We commend this book and its author to their tender mercies, if he has departed from Protestant principles; if not, we venture to suggest to their Lordships to consider the inevitable progress of their "Church" to heresy and infidelity.

IRISH INTELLIGENCE

FATHER MATHEW .- Whilst the very rev. father's friends will be sorry to learn that his delicate state of health has rendered it necessary for him to seek the genial warmth of Queentown, we sincerely hope that his sojourn in that favored spot will be productive of the most beneficial results, and that we shall soon again see him recovered from the effects of his recent illness. He left on Thursday, and on entering the steamer, which was crowded at the time, he was greeted with general demonstrations of affectionate sympathy and reverence.—Cork Examiner.

The Commissioners of Cashel, appreciating the adwantages to be derived from the system of education adopted by the Christian Brothers, have allocated the sum of £50 annually, as an endowment for a school to be conducted by them, or other brothers of a reli gious order—thereby affording the youthful male povulation the means of attaining a moral, religious and literary education .- Tipperary Free Press.

The Dublin Evening Post contains a letter from A. J. Maley, Esq., of the Irish Bar, a Catholic gentleman well known for many national publications. Mr. Maley says that, as Spooner has threatened a renewal of the war against Maynooth, the Catholics onght to surrender the grant and subscribe annually to support Maynooth. It were well, indeed, if this course could be afforded to be taken, for there is no doubt that, while the Maynooth grant remains, the Protestant church will not be touched. The subject, however, is one on which I know good Catholics hold opposite views, and I therefore merely send the fact that the said point is occupying attention .- Correspundent of Northern Times.

A Carlow paper says :- " In our last publication we noticed that a troop of the Royal Artillery passed through this town. Since then we have been informed that a number of those brave fellows, who are not long returned from the Crimea, as soon as they were freed from their duty, though saturated with wet and fatigued after a long march, proceeded to the Mercy Convent to return thanks to the nuns, who had been in the Crimea, for their kind attention to the sick and wounded. What adds more weight to this touching scene of gratitude is, that of the whole party only one was Catholic."

to calamities and sufferings as the consequence of sin are quietly omitted as old-fashioned and Judaical notions, ill suited to the Christian religion, and stated don't to mediaval idea.

It well known that in the Anglican Church, in the hore been principle involved in dogmatical statements. To there have been Divines, whilst subscribing to three creeds, have professed their dislike of the principle involved in dogmatical statements. To say nothing of the late Doctor Tomline, of Winchester (Pitt's old tutor), who wished his Church well rid of the creed of Athanasius in his treatise on the Thirty Nine. Articles, written some 120 years ago, Burnet makes very light of their authority. In more recent times Paley, Watson, Clarke, and Whately, all dignitaries of the Established Church, have followed up the the Established Church, have followed up the is equal to that of 1839, and the quality is, perhaps, same idea with more or less of decision. riety has turned out a gross produce of large and; small tubers which would average 250 bushels per acre: and the coarser descriptions of the potatothose chiefly used in cattle feeding, but which will not be ripe for some weeks to come promise to produce 300 bushels to the statute acre. It is probable that the potato lands of Ulster—the rich and the inferior in soil-will yield an average of 200 bushels What the Catholics regard as the development per acre. The quality of this class of food is admit ted to be very superior, and thus the produce will be considerably more valuable. Several of the new varicties are turning out well, and the older descriptions, such as the 'lumper,' have become greatly improved by cultivation. The local markets are well supplied with excellent qualities, which are retailed at 4d, to 41d. per stone, and of this cheapness the working ranks fully avail themselves. It is pretty certain, however, that we shall never again see the day when the masses of Ireland's industrial ranks will subsist as they were wont to do, on mere potato diet. Fifteen years ago they were at least 2,000,000 of persons in this country who were fed exclusively on potatoes and about an equal number had recourse to the same description of food at least twice a day. Many small farmers, too, lived almost solely on the produce of their potato-fields. The famine was a terrible ordeal, and the suffering directly created by that visitation was intense beyond the power of description; but, under Providence, much good has arisen from it. Since 1847 the physical condition of Ireland has gradually improved; the use of grain food, then intro-duced by stern necessity, has created a sweeping revolution in dietetics; and even the kingdom of Connought now consumes wheaten and other flour to an extent hardly credible. In the South of Ireland the potato crop is excellent, but its production is not so extensive as to send back the now strong men of that province to the salt herring and the potato basket. Human bones and sinews are now of such value that their exercise commands a full rate of wages, giving the men of the toil ample means to purchase grain food and a moderate supply of colonial luxuries, such as tea, sugar, coffee. What would the late Lord of Darrynane have thought of 3s. 6d. or 4s. a day for labor in the corn fields, or how would he have exulted to see a family of the 'finest peasantry' seated at a meal made up of articles raised in three quarters of the globe? Giving a full margin for any loss that may be eventually produced by the potato disease there will still remain a large average crop as compared with late years. This is highly gratifying, and still more satisfactory is the undoubted fact that the potato has censed to be the staple food of Ireland's people." A DARK PAGE OF IRISH HISTORY .- The fifth par

of the Commissioners' Report is a large blue-book of some 550 pages, and is wholly taken up with a most minute account of the climate, and weather, and diseases of Ireland, from the earliest ages down to 1851. There is no labor spared; and many persons, perhaps, who are not alive to the importance of what on the surface may appear to be idle relations, might even be disposed to say that there is a waste of labor, for the Report goes back 1000 years B.C., and, in the most faithful manner, quotes every little fact that can be laid hold of-always, however, giving the authority from which it has been obtained. Many of these facts are, no doubt, of little value, and, in the progress of scientific investigation, the chaff will readily be sifted from the wheat; but the Commissioners have done well to collect together all the evidence, and to leave it for others to draw the proper conclusions. And we venture to say there never has been published a body of evidence relating such a subject that approaches in importance to the pregent volume, in its bearing on these two points—the cycles of climate and of disease, and the statistics of one of the direct famines on record. It is, indeed, as a preface to the sad tale of 1846, that all the previous facts concerning the agriculture, the weather, and the national health, have been collected together, and the feeling awakened by that strange chronology is a sense of wonder that, with all the experience of the past, the Irish should have so implicitly relied on the success of the potato crops. The potato has only been introduced into the island about 250 years, and it is little more than 150 years since it came to be adopted as the common food of the people. Since then, there has been failure on failure, either total or partial, in every few years. The first great destruction of the crops took place in 1739, when it is said that, in one night of severe frost, almost the whole was lost. From that period, there is scarcely a year in which we do not hear of some loss, or some discase—the black rot, the dry rot, the blight, the curl, and other varieties of distemper, of which we do not profess to understand the difference, but which all agree in this, that they brought ruin and starvation upon the poor peasants. These maladies were not confined to Ireland-they visited the potatoe all over Europe and America, and wherever it was cultivated; but, upon the Irish, who depended upon it almost entirely for there subsistence, the effect was doubly severe. The pigs had no food, and the peo-ple died of starvation. The result to Ireland was horrible, as we all know, and as this Report permanently records. Up to the Autumn of 1846, produce to the value of sixteen millions is supposed to have been destroyed in the scarcity. Agriculture was neglected, the land in many places untilled. More than 1,000,000 of people deserted their country, to find in foreign lands that subsistence denied to them at home, thousands perishing from disease and from the hardships of a voyage. The population was soon decimated by fever, scurvy, dysentery, cholera, smallpox, influenza, and other diseases, but, worst of all by starvation. It is difficult to ascertain the deaths by actual starvation, because much mortality that is referred to fever, to cholera, and other maladies is primarily due to the insufficiency of food; and then, again, those deaths which are attributed to infirmity, debility, and old age," and which, in the years of fumine, are very numerous—in 1847, for example, being more than 23,000-are not easily distinguished from the cases of downright starvation. We may, therefore, be pretty sure that, in enumerating the deaths arising from pure hunger we shall very much understate the mortality. Now, the deaths in England that result from privation of food are less than 100 annually—a large number, no doubt; but it sinks into insignificance beside the figures of Irish famine. Mark how the numbers rise. In 1842, the deaths were 187; in 1845, they were 516; in 1846, they amount to 2041; in 1847, they reached the greatest height-6058; in the two following years together, they amounted to 9395, and so gradually diminished; although there is not much room, after all, for congratulation, seeing that, in the first quarter of 1851—that year of grace, that amus mirabilis, which has been described as if it were the jubilee of the world—there were not less than 652

deaths attributed to starvation. In the whole period

of ten years to which the Census refers, the deaths

of this class were 21,770, the sexes being in propor-

look back upon such harrowing tales without shame

and sorrow. - Times.

The letter of his Grace the Archbishop of Tuam tornathe theme of much observation. All the Cas tholic journals agree in their applause of this power full appeal to the hest and noblest feelings of human nature. The Freeman thus writes:—No man who sible men of husiness who men had committed agree. reads his Grace's communication will hesitate to give reads his Grace's communication will hesitate to give to it his entire and cordial assemble. The committee are preparing to do honor to Irish and to English valour by a public banquet. His Grace concurs in the estimate thus set on their "gallant achievements," and holds, with the committee, that "To appreciate such devoted gerrices" and adequately to reward them, would be creditable to the feelings of any nation." But, while his Grace approves of the transient honor about to be conferred, he pleads for the Trick soldier that his valour and his devotion merit Irish soldier, that his valour and his devotion merit a still higher reward, and his fidelity a more enduring tribute than even this public compliment; and, with an eloquence that will thrill the heart of every Catholic soldier, and convince the judgment of every honest civilian; he conjures the committee to see that the compliment to Irish valour shall not be forgotten when the banquet shall have closed, but that those who honor him as their guest will aid in procuring for him the same freedom as a Christian which belongs to his fellow-soldier of a different creed, and the same security for his industry, when, "triumphant" in war, but shattered in health, he returns to his native valleys, which the law accords to men em-

ployed in other rocations.
TELEGRAPHIC COMMUNICATION WITH AMERICA.—The people of Galway have taken alarm at the start obtained by their southern rivals, and the selection of the port of Valentia for communication by telegraph with America is very likely to revive the movement in favor of a western packet station. A local paper (the Vindicator) says:—"It is rather odd that Valentia should have been selected as the fittest spot for communication with America by electric telegraph, while so important a city as Galway has been over-We suppose the lord of Valentia had sufficient interest to bring about such a result, and exercised it in a proper quarter, while the merchants and authorities of Galway slept carelessly on their posts. However that may be, it is quite certain that the working of the electric telegraph between Great Britain and the States must cause an entire revolution in the state of things now existing. Our present postal arrangements will be totally unsuited to the velocity of communication which the telegraph will have rendered so desirable. Letters that now take nine or ten days to reach their destination must, in great measure, cease when a message can be flashed in a few minutes across the Atlantic, and the prices of corn, or provisions, or of the funds be received as quick as the lightning can make response. The time has really arrived when our public boards, gentry, merchants, and traders should bestir themselves .-The electric telegraph will have rendered Liverpool obsolete as an American packet station, and the long and dangerous channel navigation must be scouted by the whole country. Postal communication with the United States can only be maintained by a fleet line of steamers which shall be able to run across from Galway in three or four days. The necessity of the case, the exigencies of the times, and the telegraph will at last bring round that consummation so desirable, and Galway, by the force of circumstances, must be the Transatlantic Packet Station for Britain.

Some days since we copied a paragraph, mentioning that hundreds of labourers had returned to Dundalk, after failing in their attempts to obtain em-ployment in England. While they had been away there had been complaints of the want of laborers at home, and wages advanced considerably in most parts of Ireland. From 2s. to 3s. per day were usually paid in those districts from which we have obtained reports; and, in some cases—probably few in number-food was given with 3s. per day.-Ulsterman.

COMMUTATION OF SENTENCE.-His Excellency the Lord Lieutenant has been graciously pleased to reduce the sentence of transportation which was passed on Robert Moffatt, of Killinehy, at the last Down assizes, for the manslaughter of his son, William Moffatt, from fifteen years' to four years' penal servitude. The unhappy man, with the other male convict at present in Down jail, was given to the constabulary on Tuesday morning last, for the purpose of being conveyed to the county prison in Dublin. He is in his seventy-third year.

The Cork papers contains accounts of the execution, on Monday, of Charles M'Cready, a soldier of the 68th Light Infantry, who was convicted at the last murder Serieant Guinny, of the same regiment. Upwards of four thousand persons were present, a large proportion being women of the lowest class of society. The unhappy prisoner exhibited a perfect resignation to the fate that awaited him. Previously to being let out, the prisoner expressed a wish to speak in presence of the governor and officials of the prison. The latter being called in, he spoke to the following effect:-" Gentlemen, I am sorry for the condition in which you see me; I have been very unfortunate in coming to this, and I am sorry for what I have done, and for offending God, I am willing to suffer twice for once for my crime.and I hope everyone will forgive me everything that I might have done to them, as I forgive every one that might have done so to me. I am obliged to the officers of the jail for their treatment of me since I came in here a prisoner, and particularly to the Sisters of Mercy. I also thank the Chaplains for the goodness they have shown me. I forgive all-I have no animosity against any man. That is all I have to say." He died after a short struggle.

The Dublin Correspondent of the London Times says :- "The Tublet puts prominently forward the following information of a singular fact, which has come to light within the last few days, the accuracy of which, in the main, is guaranteed by the informant. The story, however seemingly romantic. comes, nevertheless, within the range of probabilities. Amiable and accomplished as the late Earl of Shrewsbury was admitted to be, his Lordship, it is said by those who knew him intimately, had not the ordinary share of vulgar common sense which is often allotted the less gifted and exalted:—"A will has been discovered among the papers of the late Earl of Shrewsbury bequeathing his estates to the late John Sadleir absolutely and unconditionally. The existence of this will was unknown to Mr. Sergeant Bellasis and Mr. Hope Scott until within the last few days. It is of a date anterior to the will in favor of the infant son of the Duke of Norfolk, and is understood to have been made previous to the short stay of the Earl in London when he took his sent in the House of Lords. The subsequent will was not however, made in consequence of the public exposure which followed the suicide of John Sadleir; but before returning abroad the earl was advised by a dignified ecclesiastic to place his affairs in the hands, and seek the counsel of, Catholics of known probity and honor, and we believe that the executors of the existing will were recommended to him. The Earl, however, never made these gentlemen acquainted with the disposition he had previously made of his property, and it is underatood that he overruled the advice they tendered to him in many respects, and especially in not leaving anything to his mearest relatives. The intention of the Earl was that his property should be applied by John Sadleir to charitable and ecclesiastical uses, and no plausible reason can be alleged for his choice of the person to whom he confided the distribution of his property except that his own solicitor and the solicitor of John Sadleir were one and the same person It is, of course, not to be supposed that this gentleman was acquainted with the Sadleir frauds, or even with the fact of the speculations in which John Sadleir was involved. And it is probable that so astute a man as Sadleir would, so far as possible, keep from the knowledge of his Catholic solicitor everything tion of 70 females to 100 males. It is not possible to which would tend to lower his opinion of him, and seek other and less scrupulous advisers to carry out the details of his frauds and speculations."

sible men of business, who may be empowered to investigate the whole case, discover what property is available, what shareholders meditate flight from their responsibilities, and what chances there are of their responsionities, and what chances there are on getting such men to pay something at once. The trade report of the Freemon! Journal states that the official manager will hardly get fenough to pay law costs if every man goes to law on his own account, and that the result may be that not a shilling will be available for the future dividend. If the organizations act promptly the all-devouring litigation may be defeated; but, if there be apathy or want of unity; utter and wholesale ruin must be the inevitable consequence. THE TIPPERARY BANK -It is stated that the proincial creditors of this wretched swindle are about to make a movement at the late head quarters of the bank. A public meeting under the auspices of the Rev. Dr. Hawley, an influential parish priest, is to be taking steps to prevent the frightful litigation which threatens to swallow up any assets that may be hereafter forthcoming. The deposits in that branch of the bank amounted to £70,000, and the creditors chiefly small industrious farmers—are more numerous than in any other locality.

A'Sablein Mystery.—A correspondent, upon whose high character we place the utmost reliance, inquires what became of the body alleged to be that of John Sadleir, which was shipped in the month of February last, in one of the City of Dublin Company's steamers, and landed at the Custom House? It was deposited in a shell, regularly booked and docketed; but since that period no one living can tell, except the parties concerned, what became of it, or where it was interred, as our correspondent affirms that it was never heard of in Thurles, Tipperary, or Clonmel, where enquiries took place subsequently on the subject, with a view to ascertain the place of burial. That the body found at Hampstead Heath, and interred in a neighbouring cemetery, was raised and sent to Ire-land is a fact beyond doubt; but from the moment of its arrival at the Custom House-quay, all further knowledge of it terminates. Here is another Sadleir mystery, who will unravel it? It is an important uestion in elucidation of the eventful history of John Sadleir .- Carlow Sentinel.

The Limerick Observer states that some of the leading bankers and merchants of London openly express their conviction that John Sadleir is still alive, although it is now added that his body was recognised by a ci-devent clerk of the London and County Bank, whom John Sadleir had formerly caused to be dismissed.

A Novel Ware.—A young soldier of the 18th Royal Irish, named MacDonnell, a native of Dublin, was blown to atoms before Sebastopol. A few days since, before the regiment was removed to the camp at the Curragh, our young hero's widowed mother had his medal with four clasps presented to her, the only relic of her only son. In the course of the evening, the poor woman, in the height of her grief and natural affection, "laid out" the medal on the kitchen table, and having procured four mould candles, she collected her neighbors and kept up the "wake" until an early hour the following morning .- Tralee Chro-

"The priests of Rome as notoriously neglected the bodily wants of their famine-stricken flocks in the years of plague and famine, as they both then did, and now do, the ignorant and abused minds of the Roman Catholic population."

It is almost incredible that such a paragraph as this could be published even in the columns of an Orange journal; yet it actually appeared in a late number of the Belfast News-Letter. man promptly and ably replies to this foul slander, in words to whom truth all who were within the bounds of Ireland in those ill-fated years can bear ample testimony :

"Now," says the Ulsterman, "as every honest man knows, this is a wanton and malignant calumny against the Catholic priesthood. Anything more false was never written, even in the columns of the News-Letter. To accuse our poor clergy of not having saved the people from starvation, is exactly the same as to rob a man of all his money, and then to taunt him with not buying bread for his children. No one knows better than the 'scribe' of the News-Letter, that the Catholic priests of Ireland have no neans of subsistence whatever but such as are af forded them by the voluntary contributions of their flocks. When those contributions are stopped, they are themselves exposed to starvation. this was exactly what happened to them in 1847, in the rural districts. The potato failure brought famine. The people had no money. The priests got no dues or stipend, and they had not wherewithal to buy food for themselves. You, in that terrible year, hundreds of priests were literally starving; and more than one of them perished of what was called fever, but what was really fatigue and want of food, Yet it is of these men that the Urange libeller says they allowed the people to starve. Was ever taunt so vile, or insult so base, uttered by coward and libellous lips? We knew, for we saw it, what the priests did in that fearful year. We knew a poor pastor to go out to collect his stipend through his parish, and to return after a long and weary day, with just eighteen pence! We knew the parish priest to sell his little library and his horse, to purchase food for his poor famishing people. And we knew the priests, in highway and by way, street and alley, in board and committee, to labor with a zeal for which there is no parallel, to procure food for the starving wretches. We knew them, weak and fainting, to travel weary miles to administer the consolations of religion to the dying; and we knew them to endure labors and sufferings unequalled for the famishing poor whose misery was breaking their hearts.'

GREAT BRITAIN.

DR. MANNING IN BRIGHTON.—The Catholic Church in Brighton presented on Sunday last a scene which those who witnessed it,—and ladies and gentlemen of every denomination were present,-will not ensily forget. Perhaps in this kingdom a similar sight was not witnessed on that day. The Catholic Church soemed to have been literally taken by storm by the Parsons.' Service followed on service throughout the morning, celebrated by Protestant dergymen who have turned over to the Catholic faith; and the finale was crowned by the Rev. Dr. Manning, late Protestant Archdeacon of Chichester, delivering a most touching appeal on behalf of the Catholic poor schools of Brighton, to which appeal many distinguished Protestant ladies and gentlemen liberally responded in gold and silver. The day, as we have observed, was memorable; the individual ' mt having come to a climax at High Mass at eleven o'clock. The celebrant, the deacon, the subdeac in, and the preacher, were at one time all Protestants and Ministers of the Church of England! Among t the congregation might be seen ladies and gentlemen of every denomination, including a good sprinkling of Ministers of the Church of England who have not ye gone over, and who came 'o hear their old friend, and perhans to look the distinguished convert out of countenance. The first Gospel over, Dr. Manning ascend. ed the steps of the altar, and after a b.i-f but effective do the same, it is the bishops, who have an average appeal on behalf of the Brighton Catholic po, r schools, he changed his discourse by an almost imperceptible transition from a subject c mparative'y limited to one of wider scope. The last time Dr. Manning spoke in Brighton it was as a Minister of bishop who is the best raid amongst them. Under the Protestant Church. Dr. Manning's sermon was these circumstances, all rersons who have the power distinguished by a chaste and forcible elegence, of withholding the payment of titles will be morally powerful from its very simplicity; and all who heard and religiously justified in so doing.—Glusgon Free him came away impressed with the conviction that Press.

diana arranged as to constitute him one mon effective and ablest logicians in the Ca-Church. He preached in the evening on the tholigic hurch. He preached in the evening on the doctrine of the Real Presence, when the church was crowded by ladies and gentlemen belonging to all religious persuasions. The names of the day were Archideacon Manning, Rev. Mr. Rymer, Rev. Mr. Simpson, Rev. Mr. Bodley, and Rev. Mr. Roberston, all converts from Protestantism. The personnel and the proceedings of the day caused quitely a sensation in the religious circles of Brighton."

The following, among other intimations, was given from the pulpit of the Catholic Chapel, Spanish-place, on Sonday evening, directly after the sermon. The prayers of the Confraternity are requested for a clergyman of the Irvinglie community, who is about

clergyman of the Irvingite community, who is about to join the Catholic Church. Particularly for ten clergymen of the Profestant Church, about to renounce their errors, and join the Catholic Church .-London Morning Advertizer.

A striking instance has lately occurred of the advantage of having Catholic members of literary and scientific societies. In the report of the present year of the Royal Society of Literature there is a correction of mis-statement in the address of the Protestant Bishop Thirlwall (St. David's), who had said that, owing to the "stinginess" of the Papal Government, the valuable library of the late Cardinal Mai was about to be offered for sale at a public auction. Cardinal Wiseman, who is a member of the Royal Society, took an opportunity of drawing attention to this remark. The fact being that the Pope had purchased the library in question, caused separate rooms to be prepared for its reception in the Vatican, and personally visited the library on the last day of the Carnival, manifesting the warmest interest in its perservation. If Dr. Thirlwall had said no other Government. did half so much for the promotion of literary and scientific objects as that of Rome (considering its comparatively limited means), he would have had truth and justice on his side. But in this present instance he has disregarded both, as the last report of the Royal Society testifies.—Correspondent Northern Times.

NAPIER'S FLOATING BATTERY .- The new iron floating battery, building by the Messrs. Napier, of Glasgow, will be a peculiar construction of its kind. The hull will be built of iron in the usual way, but the between decks will be lined with teak wood 6 inches thick, and the outside protected with iron plates about four inches thick, so as to render the sides shot proof, and secure the men at the guns from the effects of point blank shot. The stem and stern are alike, the bilges are full, and the topsides tumble in considerably. There are to be two decks, on the lower of which the armament will be placed. The length is 200 feet, breadth 45 feet, tonnage 2,000; and the propelling power a screw, with engines of

The French squadron destined for the Bay of Naples has not yet sailed; but it is believed that it will immediately depart, and the names of the ships are given in the French journals. The reason for the little delay which has taken place in this extraordinary act of aggression is said to be the interference of Count Walewski. It is understood in Paris that the Count thought it his duty to hold intercourse with the Emperor before the Anglo-French ultimatum was despatched to Naples. The nature of the interview which took place cannot, at present, be expected to transpire, but we may very well conceive, from the pacific and cautious disposition of Count Walewski, that he employed himself in reasoning with the Emperor against a step so outrageous and dangerous. No doubt the Count told his master that the movement to the Bay of Naples never could become popular in France. Meanwhile, there appears to be, in England, some extraordinary infatuation, for not a single voice is heard to cry out for the production of those diplomatic documents which would reveal the course our Ministers have taken. The first Minister of the Crown, despotic as he is by nature, can scarcely oc expected to afford the public any information about secrets when the public are so very careless in the matter. Europe may be on the very eve of another convulsion, and yet not a man of us is acquaintted with the documents which have originated the quarrel. It is the way of Eastern Kings, who were in the habit of issuing decrees to put their subjects to death without specifying the offence of which they were guilty.-Star.

LORD JOHN SCOTT .- At the meeting held at Melose on Monday, to receive Dr. Cumming of London, Lord J. Scott, as chairman, delivered a violent speech against the Popish tendencies of his own relatives. His lordship has of late been withdrawing some of his tastes from otter-hunting and the turf, and cultivating a liking for tract distribution and ultra-Protestant doctrines.

Tower or BABEL! THE SCRAMBLE FOR GAIN!-Judging by the ravings of Gault, Spooner, et lioc genus omne, one would imagine that the very convulsions of Protestantism which these men exhibit ought to be sufficient to bring their fanatical followers into a soler reflection of the absurdity of their dectrine. And so, there are several Protestants who differ even from these fanatics; but seized with the spirit of pride and self-sufficiency, they attempt to make new religions of their own. Hence, do we see Protestantism in this island divided into a number of conventicles different from each other in progressive variation from the least removed from truth to the complete atheist, and so multiplied in subdivisions that it would be impossible to enumerate them. But if they all, under the designation of Protestantism, assail the only true Church of Christ whose viceregent on earth is his Holiness, the Pope,—the evil is a calamity for their own sakes which all true Christians will deplore. But the opposition of Protestantism is neutralised by the very intestine dissensions by which it is itself convulsed. There is a common adage founded on experience, and which we hope may be verified before long in the case of the plundered revenues of the Catholic Church—namely, when rogues fall out, good people come by their own.' Look at the following description (in a London newspaper) of the spirit of malevolence, and covetousness, and which selfprotesting protestantism displays in England, and behold the manifestations of the adage alluded to :-

REVENUES OF THE ESTABLISHED CHURCH.

Church Tithes..... £6,480,000 Incomes of the Bishoprics..... Cathedrals and Collegiate Churches....
Glebes and Parsonage-houses..... 75,000 Per etual Curacies £75 cach..... 32,450 Benefices, not parochial, £250 each.... Surplice fees on burials, marriages, christenings 500,000 Oblations, offerings and compositions... University and school foundations..... Lectureships in towns and populous places Chaplainships and offices in public institutions 10,000 New Churches and Chapels..... £9,165,141

Upon this understated account the Protestant Journal observes :- Nearly six millions and a balf pounds devoured by the apostate cormorants of the Ohurch, in the shape of tithes, are derived from land which is the public property; but this vast source of revenue was conferred by the State on a Protestant Church, to maintain the principles of the reformation; and if any men are more bound than others to fulfil the compact, and to see that their subordinates income of £7,000 a-year each. But what is the notorious fact? The greater part of the metropolitan churches are turned into Puscyile show-boxes, under the eyes, if not with the direct encouragement of the

A LOST HOURS AUSTROCK SON LESS CHAMBERS FOLK respecting the fate of Mr. G. Augustas Gala, the large lented contributor to Household. Words, who set out for Russia immediately upon the conclusion of peace, for the forpose of writing sketches of Russian clife and manners to the journal matthe which he is conand manners for the journal twith which heets conneated, and from whom, since he crossed the Russian
frontier, only one communication has, been received.
It is feared, either that he is ill, or that he has given
offence to the Russian authorities, and been deprived
of his liberty in a light and them deprived.
GROSS CASE OF CRUELTY FOR MES. STOWE'S NEXT

Noval: At the Devon County Sessions, on Thursday, before Sir John Duckworth, Bart, chairman, the wife of a respectable farmer, named Grills, residing near Slapton, in the south of Davon, was charged with as-saulting and ill-treating her servant girl, named Fan-ny Square Keys, an intelligent child, 14 years of age. my Square Keys, an intelligent child, 14 years of age.

Mr. Bere was counsel for the prosecution, and Mr. Carter defended the prisoner. It appeared that the girl Keys had been a pauper in the Kings bridge union where the prisoner took her as her servant. She had "to tend to the pigs and calves, and to look after a little child." At the beginning of hay harvest the prisoner knocked the proceedings arm, with a lease stick. er knocked the poor child's arm with a large stick, and broke one of the bones; and on one occasion, and proke one of the cones; and on one occasion, because she put some parings of leeks into the fire, that being an unlicky thing to do, according to the prisoner's opinion, Mrs. Grills took the saucepan from the fire and set the child on the hot irons upon which the saucepha had rested scalding her so severely that the skin was broken. On another occasion, because she did not do something that she was told, the prisoner made her extend her hand and inflicted several blows upon it with the flat part of a knife, but while doing so the edge of the instrument struck three of her fingers and cut them severely. About the same time the prisoner heat her over the head with a large stick, which caused her head to swell very much; after that she took the poor girl into the dairy, knocked her legs and pulled her hair, and when she cried out the prisoner thurst her hand into her mouth and scratched her gums so as to make them bleed. She had continually beaten the girl on the head and shoulders in a most brutal manner, and when the relieving-officer came one day she told him, by the prisoner's orders, that she was very well treated and liked her place, but she said she did this because she was so much afraid of her mistress.; One of the witnesses for the prosecution, being a friend of the prisoner, refused to give evidence, and a fine of £5 was inflicted on her. The evidence of the girl was corroborated by several witnesses, and the defence was that she was a dirty, slatternly girl, and that she had not been chastised so severly as alleged The jury, however, found the prisoner Guilly, and she was sentenced to six months' imprisonment.

A New Mawworm Agitation -A meeting has been held in the Freemasons' Tavern for the purpose of protesting against the prohibition of preaching in the parks. Now, first we have to observe on the inconsistency of holding this particular meeting at a tavern, or under any roof whatever, except perhaps the Cocca tree. The agitation for open-air preaching ought to be got up in the open air, and in some place as inconvenient as possible to the public. London Bridge would have been a suitable locality, at the hour of the greatest traffic. Consistently with the principle, that preaching can nowhere be ont of place, the agitation for it can nowhere be out of place, no matter what business it may stop, or what confusion or riot it may set in motion. The chairmen of the meeting was chosen with more regard to the appropriate than the place. The Rev. Mr. Cribbage presided. We see the names misspelt in some prints, Crybbace, a name which no mortal man could possibly bear, but there is internal evidence that Oribbage is the orthography as much as it is the game of the agitated. But have it as you may, the first syllable denotes the rev. gentleman's mission, namely, to crib from the parks. Mr. Cribbage demands what many desire, but few have the frankness to ask so plainly. He claims protection against the constable, exemption from the constable's interference and interruption. Grant him that, and he wants no more, or will take all he wants. The constable is his rock-a-head. He has a divine and constitutional right, despite of all earthly powers, to use the public parks as his pulpit, but is thwarted by the earthly constable. Hear Mr. Cribbage:-

"Now he maintained that he and every other clergyman of the Gospel had, despite of all earthly powers, a divine and constitutional right to the use of the public parks, and when they applied to the authorities for that use they plainly asserted their his own. "He does not always content himself with right, and only asked to be protected from interference and interruption on the part of the park constables.

But unfortunately many thousands think they have the right, and have the right they think they have to take their pleasure in the parks, and it is not their pleasure to hear Mr. Cribbage preach in a place set apart for amusement. The rev. gentleman avers that for six Sundays the preaching had taken place in the parke, and all was concord, peace, and agree-ment. But presently he admits that there was a little drawback in the shape of blasphemy, which he pronounces a reason the more for continuing the thing that provoked it.

gaged in discussion round about their open-air con- geon's hearers may have become accustomed to that gregations, and he had heard that blasphemous expressions had been used by them; but, if so, this fact was an additional argument for the continuance of the teach-

The blasphemy having been the consequence of profaning sacred things, by introducing them where they were cut of place, Mr. Cribbage finds in the bad consequence a special reason for continuing the peccant cause. The authorities have thought differently. They have judged it better to keep sacred offices to sacred places, and thus to withdraw the butt for scoffers, too glad of an opportunity for their profane ribaldry. Upon this what says this reverend' teacher?

"On the sixth Sunday, however, he was surprised to find a prohibitory placard, signed by Sir Benjamin Hall, directed against the clergymen. The moment he saw that placard he said to himself, 'The cowardly bully! he must be well beaten into common decency."

We have here a pretty good specimen of the rev. gentleman's decency, and may judge how much the the language of this preacher of peace, simply for performing his duty of keeping the parks to their legitimate uses, and shutting out assemblages of canters on the one hand, and scoffers on the other. Precisely what would have taken place in the parks' if the preaching had been longer permitted, was an-

ticipated in this meeting—
"Mr. Robert Taylor, who professed himself a Materialist and an open-air preacher, in the promulgation of his own religious views, supported the right of all sects in the country to use the parks for openair preaching, and would support the memorial to the Government if he and his sect were not ried down Dr. Sleigh thought the meeting ought to be much oblige t to the last speaker, for when such doctrines as the Materialists professed were openly preached to the public the greater became the necessity for the preaching in the parks."

Imagine the parks with all sorts of religionists and irreligionists, pitted against each other, and outvying each other in extravagance and rancor. number of "cowardly bullies" the Rev. Mr. Cribbage would have denounced for a good beating into common decency! And the arm of the flesh would doubtless have been brought into active play to settle differences. But the sage Dr. Sly has to observe that the Materialists are not permitted to preach their doctrines in the parks, so there is no occasion for the antidote to the bane, if any of the quacks who figured at the Freemasons' meeting were capable of

funds of the shareholders in loans to each other, or, to friends—(Mr. Macgregor himself had more than £7,-000)—and carried on husiness long after they knew the concern hopelessly insolvent! One of the directors -also a member of Parliament had £70,000!-And to keep up the delusion dividends were declared and paid out of the small remnant of capital left i— Then came the smash, and hundreds will be ruined.— It is Paul and Strahan over again—only on a larger scale-as regards some features in the transaction.-Such is our commercial morality.—Glasgow paper.

Burglaries are still on the increase. There is no peace in London for the married. Householders are worn out with watching; and every husband is buy-ing himself a revolver. What is to be done under these circumstances? The police clearly are unable to cope with the vast amount of crime thrown loose upon London in the shape of ticket-of leave men, and some remedy must be found, or manslaughter will be common, and murder soon added to burglary. We must clearly return to transportation, for the theory that ticket-of-leave men can obtain an honest livelihood has painfully failed. There will be no difficulty in forming penal settlements. The South Seas contain many convertible islands, and, although the apathy of Lord Clarendon has permitted New Caledonia to fall to the French, we can without doubt find ample room and employments for our convicts among other South Sea Islands as well as in South Australia. - Press.

DE LA HAYE'S SUBMARINE RAILWAY .- M. de la Have has published his plan for a submarine railway between France and England. He proposes the construction of an outer tube or shell composed of sheet iron, one inch thick, 100 feet wide, and 25 feet high. This is to be slightly arched in the centre, so as to form a gradient toward the edge of the tunnel floor. Each division is to be lowered on the bed of the water, an inner tunnel of the ordinary form is to be constructed in the centre of the outer tube, and the space within the two built up with stone work. The safety of the inner tunnel would thus be independent of the outer tube, which would be required chiefly to exclude the water while constructing the tunnel. Every available means, however, is to be used for protecting the outer tube, by coating it in the same way as iron ships are done, and covering it with tarred canvas and oak planks, the joints to be caulk-ed as in vessels constructed with timber. The form of the outer tube is to be such as to allow the waves easily to flow over it; particularly near the shores.

PERPETUAL MOTION .- A joiner in Edinburgh, Scotland, has communicated to one of the newspapers the process by which, he alleges, he has discovered the long-sought-for perpetual motion. The invention is stated to be a real self-moving power, which may be constructed of a size sufficient to drive all kinds of machinery at no greater expense than a little oil .-According to the inventor's description, the machine is a wheel propelled by weights, the weights rising when the wheel turns to the angle of forty-five, and leaving three-fourths of the wheel empty. There are four weights or balls, two of which are always working the wheel, and the other two are on the centre or axle, ready to fill the place of the others when they bring the wheel to the plumb, and before it loses its power. The one ball at the bottom rises to the axle when the other comes to the top, and so on.

The London Daily News furnishes us with some specimens of modern Protestant "pulpit oratory." The preacher is a Mr. Spurgeon, a fashionable Calvinistic minister in London :-

"Mr. Spurgeon is beyond all question the most popular preacher in London; he is obliged to leave off preaching in the evening at his chapel in New Park Street, Southwark, on account of the want of room to accommodate more than a mere fraction of the thousands who flock to hear him: Exeter Hall has been taken for the purpose of diminishing in a slight degree the disappointment experienced; but nothing will be done to afford effectual relief until the new chapel which is in contemplation is built, and which is intended to hold 15,000 persons."

After stating that Mr. Spurgeon appears quite ignorant of the "archæological knowledge as necessary to the study of the Bible as any other book," and noticing the exclusively familiar and homely style of the preacher, the writer of the article refers to the other denominations and other shades of belief than | wounded. a sneer. He represents the soul of one of the damned coming up from the pit and appearing to a minister on his death-bed, saying to him, 'I came to thee often trembling on account of sin, I asked thee the road to heaven, and thou didst say, do such and such good works and I did them, and I am damned.' Then follow others, then the minister dies, and 'hears his parish come howling after him into hell." The ministers who are such especial objects of Mr. Spurgeon's aversion, and whom he impules so ferociously for his own self-glorification and the amusement of his congregation, are those, he it understood, who refuse to preach the extreme Calvinism in which he delights, for the simple reason that they cannot interpret the "There used, however, to be knots of people en- Holy Scriptures as he interprets them. Mr. Spurgentleman's mode of enforcing his doctrine, but no one who has not undergone the discipline in which they have been exercised can listen without a shud-der to such phrases as 'Christ never intended to save the damned. Surely the decency of religious wor-ship is violated by such sentences as these:—

"Go and try my Saviour! If he casts you away after you have sought him, tell it in the pit that Christ would not hear you."

"If you were lost, God's honour would be as much tarnished as if the greatest one were lost.'

Then he talks of "accusing God" if he punishes after the work of redemption is performed, &c.

But the most striking feature of Mr. Spurgeon's preachings is the strong dramatic element which is so prominent. He is never so happy as when he can dramatise a story or some imaginary incident for the benefit of his hearers. On these occasions he walks up and down the platform, throws himself into varions attitudes, gesticulates, varies his voice, and roars, bellows, or whines, as the case may demand. For inpopulace must have profited by his outpourings in stance, he may be talking of Adam's fall and the rethe open air. A Minister is a "cowardly bully," in demption of Adam's descendents, and he will fix his demption of Adam's descendents, and he will fix his eyes earnestly on the ceiling or a remote corner of the hall, and call out suddenly, in a loud command-

ing voice:—
"Adam; where art thou? I have a controversy with thee, man! Now. Adam, what hast thou lost for me?

Then looking rather knowingly upon the congregation, he continues :-

"Oh," answers Adam, "I have lost my crown." Here follows a long speech from Adam in which he of Chicago, has been formally suspended by me for explains the glories of the crown he had lost. Let us canonical causes. have the reply :--

"Ah, Adam, thou has lost me my crown, hast thou! Never mind, Adam, Christ put a crown on my head,"

Adam next confesses to having lost his mitre, Paradise, and the image of God, enlarging at each answer on the merits of each. To all these confessions and become schismatic. Mr. Spurgeon answers jovially with a kind of rollick-ing joy that is difficult to describe.

Or, he will be talking about Death, and will interrupt himself with a start and an exclamation:—

Death. Thy casket is broken," &c.

At an other time he will dramatise the scene between Mary Magdalene and Christ in the house of Simon. He has not the slightest hesitation in putting

a long speech in the mouth of the Saviour. He does not at all scruple to repeat conversations between other persons whom he introduces into his dramatic administering the antidote, which no one will believe. scenes. He speaks just as if he was alone in posses—London Examiner.

The Revelations of the Royal British Bank in what the Evangelists have thended down to us were which our member, Mr. Macgregor, was a director meagre abridgements. The minds of all the persons, have excited, most justly, the disgust and indignation of the public of The directors had dissipated the Scriptures, are open before, him like a book. He Scriptures, are open before, him like a book. He knows their actions and their thoughts. The following is a rather mild specimen of the way in which the preacher is accustomed to treat two of the persons of the Holy Trinity! He is addressing a thoughtless sinner

"Thou art like that man of old, whom Dionysius placed at the head of the table; before him was a dainty feast, but the maniate not, for directly over his head was a sword; suspended by a hair. So art thou, sinner.—Let thy cup be full, let thy pleasures be high, let thy soul be elevated. Seest thou that sword. The next time thou sittest in the theatre, look up and see that sword; the next time thou art in a tavern, look at that sword; when next in thy business thou scornest the rules of God's gospel, look at that sword.—Though thou seest it not, it is there. Even now you may hear God saying to Gabriel— Gabriel, that man is sitting in his seat in the hall; he is hearing but he is as though he heard not. Unsheath thy blade, let the glittering sword cut through that hair; let the weapon fall upon him and dividehis soul and body. Stop! thou Gabriel, stop! Save of an interview with Col. Fremont, in which the lat-the man a little while. Give him yet an hour that he ter answered the questions—"Were you bantised in may repent. Oh, let him not die!-True he has been here these ten or a dozen nights, and he has listened without a tear.—But stop, peradventure he may repent yet.—Jesus backs up my entrenty, and he cries, spare him yet another year, till I dig about him, and dung him, and though he now cumbers the ground, he may yet bring forth fruit, that he may not be hewn down and cast into the fire. I thank thee, O God, thou wilt not cut him down to-night; but to-morrow may be his last day."

We may be wrong, but it strikes us that the profanity of the last sentence has seldom been equalled even in the discourses of the most extravagant funatics. The preceding portion is had enough; the invention of speeches for God and Christ; the intrusion of the speaker himself into the scene, "backed up" by the Saviour, are monstrous; but the claim of having obtained respite for a day for a sinner is simply impious.

UNITED STATES.

A Serious Question .- The Charleston Mercury says the only real political question that is now before the Southern people, is "Can we live in this Union?" It says the North and the South are two nations, as distinct as the English and French, made so by their institutions, customs and habits.

Inquisition in New York .- The public are not generally aware that in this great commercial city we have in session from time to time, a secret ecclesiastical court similar in most respects to that bugbear of old women, children and Knew Nothings—the Holy Inquisition. Yet so it is: and if we are not misinformed, that secret court has been for some time past, and still is, in secret session, engaged in trying a clergyman of the Episcopal church, of New York for immorality and conjugal infidelity. It is self to the police, alleging that the act was commitsaid that the matter before them is one of the richest ted in self-defence. cases for lovers of scandal that has come to light for years—even putting in the shade the famous Forrest divorce case. The members who are judging the case are said to enjoy the developments wonderfully, scrutinizing the most intimate details of the domestic relations of the parties in question. The worst of it is, that they exclude all but the witness under examination, enjoying a monopoly of the affair. They take the greatest delight in prying into secret matters, exhibiting a pruriency for romantic details that is hardly becoming to their age, and we understand that the ladies who have been on terms of acquaintanceship with the parties any time within the last eight years are industriously hunted up, subponned and subjected to a course of examination that would astonish the innocent. We believed that their attendance as witnesses before such a court cannot be compelled by these inquisitors. Where are the Know Nothings?—where the knights of the dark lantern.— New York Herald.

FREMONT IN CALIFORNIA .- The Intest accounts from California represent that an extraordinary degree of enthusiasm exists among the native Californians for Fremont, and that nearly all of them will go for him, from 30,000 to 40,000 in all.

On the 5th inst., several violent political riots took place in Boston, and in one instance pistols were freefree and easy way in which he alludes to ministers of ly used, and a man shot dead. Several others were

> Hon. Benjamin Lane, member of the Know-Nothing Executive Committee of Alabama, is anxious to fight somebody who belongs to the democratic party; he is not particular who it is, if he does not rank lower than a Democratic Presidential elector; he will take any one, from an editor of a paper with twelve hundred circulation, down to a member of the Democratic Executive Committee. Read his card :- "Now, as this is a political manouvre, I will make a proposition to them. If they are so anxious to have me killed, and will put any man of their party, who holds the same official rank in their party, that I hold in mine, I will fight him at any convenient time and place, according to the code of honor. I am one of the Executive Committee of the American party. I will fight any one of the Executive Committee of the Democratic party; and, to be still more accommodating, I will fight any one of their electors, or any editor of a Democratic paper that has twelve hundred circulation. That is my proposition, and "let him laugh that wins." This, we presume, is a specimen of "Americans, who should rule America." Is there no "Brooks" in Alabama ?-American Celt.

A letter has been published in some of the political papers signed by Mr. M'Master, Editor of the Freeman's Journal, offering on condition of Mr. Fremont denying that he ever profesesd to be a Catholic, to prove satisfactorily that he has repeatedly done so; the capital sought to be made out of the letter at the expense of Archbishop Hughes, has induced him to publish a card to the effect that he has not authorised any one to make an accusation against Mr. Framont. We trust that politicians, on all sides, will hereafter avoid making the Archbishop responsible for what he has no part in.—Catholic Sentinel.

KANKAREE DEPOT, Oct. 3, 1856 .- The Rev. Father Charles Chiniquy, late pastor of St. Anno's, Beaver Creek, Kankakee Co., III., has been excommunicated. The following authentic document has been published in all the churches of our county, and posted up at all the doors of the same:-

"PASTORAL LETTER.

To the Clergy and Laity of our Diocese greeting and blessing in our Lord Jesus Christ :

"The Rev. M. Charles Chiaiquy, late Paster of

"The said M. C. Chiniquy, notwithstanding this suspension, has wickedly presumed to exercise the functions of the sacred ministry to preach, administer sacraments and say mass, and has thus made himself irregular, and has formally placed himself | son, will find that he is doomed here as well as elsein open opposition to the authority of the church,

"The said M. C. Chiniquy, thus formally admonished by me, by letter and by verbal instruction, having publicly and obstinately persisted in his violation of the laws of the church and disobedience of put in prison on the presumption that he is a slave, Death! I see him there—Oh, Death!—Oh foolish its authority, is hereby excommunicated, and I caution all Catholics against having any communication whatever with him in spiritual matters.

"Should any Catholic become refractory to this order, he also becomes excommunicated.

"† ANTHONY O'REGAN, "Bishop of Chicago, and Administrator of Quincy. "Given at the Episcopal Residence,
"Chicago, Sept. 3, 1856."—Democratic, Press.

The steamship George Law, arrived at New York on Sunday evening with two weeks later news from California. In the news there is nothing particularly. interesting. San Francisco had been unusually quiet Herbert, the member of Congress, from California, who shot the waiter at Washington, arrived home on the 18th September, and mot with a cold reception. The day after his arrival a committee of gentlemen waited upon him, and presented to him a petition, asking him never to make this State his residence again. He accepted the documents, and promised to give them a respectful consideration.

FROM LAKE SUPERIOR. -BUFFALO, Oct. 10 .- Advices from Ontonagon, Lake Superior, of the 20th September, state that mining business is active, and yielding largely. A storm occurred there on the 18th the most severe known for years. No damage to the shipping or other property reported. The storm extended to Marquette street, where five inches of snow fell and the pier at Ragle River was destroyed.

The N. Y. Herald gives the following in its last ummary :- We publish elsewhere a letter from the Rev. George Duffield, pastor of the Central Presby-terian Church of Philadelphia, giving the particulars the Catholic Church?" and "Did you ever partake of the sacrament of that Church?" with "No," and the question-"Were you baptised, confirmed, and now an Episcopalian ?" with "Yes."

THILADELPHIA, Oct. 12 .- About 12 o'clock last night, William McIntyre was killed by a shot fired by some unknown person at the corner of Ninth and South streets. The Shiffier Hose company was passing at the time, and the crime was laid to their charge. The police arrested all the members with the carriage, and also others found at the Hose House, making thirty-three in number. Among the prisoners is John English, said to be a Constable from Baltimore. When arrested he had a carpet bag with him, apparently taking his departure. Two or three other prisoners are from Baltimore, said to be "rip-The slug entered McIntyre's heart, causing instant death. The deceased was understood to be a disreputable character. A few months since he was charged with killing a woman with a porter bottle. A police officer who saw the shot fired testified to the belief that English was the person. When arrested he had a revolver, with him, one barrel of which was discharged. All the prisoners arrested was committed.

More Shooting in Baltimore.—Baltimore, Oct. 10.—Three more shooting cases occurred here this afternoon. John Roach was shot in the thigh on corner of Baltimore and South streets, the shots being fired from a party of men in an omnibus. Roach is a member of the Empire Club, and his assailant, who escaped, is supposed to belong to one of the American Clubs. To-night during a political quarrel at the fish Market, between Peter Kelly and John Hughs, a watchman. Hughs fired at Kelly three times, the ball on the last discharge penetrating Kelly's brain, causing immediate death. Hughs carrendered him-

AMERITIES OF THE PRESS.-B. fi. Betts, Esq., son of the Hon. J. M. Botts, publishers card in the schmond Whig, denouncing Mr. Pryor, editor of The Enquirer, in severe terms. Mr. Botts says nothing but his physical incapacity, occasioned by rheumatic attacks, has prevented him from inflicting personal chastisement on Mr. Pryer. He then proclaims Pryor's conduct toward his (Bott's) father to have been brutal, ruffianly and cowardly to the last degree, and invites him to a duel. He declares Pryor to be a bully, a blackguard, a posted cown d, and a poltroon, and uses language that must cause a meeting.— Southern Editors and Politicians seem to be in a very pugnacious moed.

W. R. Taber, editor of the Christian Mercury, was killed on Monday week in a duel with Edward Mc-Grath. There were three exchange of shots, the last of which proved fatal to Mr. Taber.

A Donge,-When Deacon B-got into a bad position, he was very expert in crawling out of it .-Though too quick tempered he was one of the best deacons in the world. He would not, in a sober moment, utter an oath or anything like one, for his weight in cider. At the close of a rainy day, he was milking upon aknoll in his barn-yard, on one side of which was a dirty slough, and on the other was an old buck, that, in consideration of his usually quiet disposition, was allowed to run with the cows. The deacon was piously humming "Old Hundreil," and

had just finished the line ending with "exalted high, when the ram, obeying a sudden impulse to be aggressive, gave him a blow from behind that sent him up a short distance, only to fall directly into a slough, where the dirty water was deep enough to give him a thorough immersing. As he crawled out, and before he rose from his hands and kness, he looked over his shoulders at the ram, and then vociferated: "You d-d old cuss !" but on looking around and seeing one of his neighbors at the bars, looking at him, he added in the same breath,—" if I may be allowed the expres $sion !^n$

Where is the ordinance of '877 where is that grand principle of our fathers" which protected the virgin soil of Illinois, from the hacrible "curse" of slavery? Where, oh where is the sublime destrine so eloquently preached from Abolition pulpits in Chicago. Slavery is in our midst. Men, having all the forms of humanity are seized by "heartless officers of the law," and consigned to hondage. This is not in Kansas. It is not in Missouri. It is not in South Carolina, but here, at home in the Free State of Illinois. We have before us a paper published in Illinois, at the county seat of Union county, within three hours ride of the residence of Bissell, Hecker, Koerner and Trumbull. In that paper is a column of advertisements giving notice of the "sale of human beings." Men and women are offered for sale in Illinois; "human flesh, body, sin ws and souls" are exposed in the shambles, and sold to the highest bidder! We copy one of the advertisements. Read it men of all parties :-

"RUNAWAY .- Committed to the jail in Union county, III., on the 15th day of September, 1856, a negro man, who calls his name Jerry Johnson, is about 50 years old, five feet ten inches high, and weighs about 170 pounds; has a scar on the back of the left hand, left foot cut off about the toes, and his tres all off the right foot, marked on the back with the lash. Had on an old blue blanket coat, tweed pants, figured worsted vest, two black for hats and a pair of shoes. The owner is requested to come forward, prove property, pay charges and take him away, otherwise he vill be dealt with according to law.

" Anex. J. Nimno, Sheriff." "According to Law," means, that if no person shall resent himself within sixty days and claim Jerry Johnson, with his two fur hats, tooless feet, scars or St. Anne's, Beaver Creek Settlement, in the Diocese | the hand, and back marked with the lash, and a pair of shoes, then the sheriff will take Jerry Johnson to the court house door, and sell him with all his appurtenances, to the highest bidder, and poor Jerry Johnson, who perhaps has read that in Illinois they had free institutions, and that human bondage was forever prohibited by an ordinance framed by Jefferwhere, to toil in the service of an owner. We are dealing in no fiction. We turn to the constitution and laws of Illinois and we find these things provided therefrom within a certain number of days, shall be and no matter if he be able to prove that he was the freest man on earth, if no owner-come and take him away, such negro shall be sold into bondage. We mention these things for the especial benefit of our abolition brethren. We charge them with arrant hy-poerisy in collecting money to carry on civil war in Kansas, in the name of 'Freedom,' while here, at our own doors, on the free soll of Illinois, men are reduced to slavery, sold into bondage, and made the property and chattels of other men .- Chicago Times.

AMERICAN BIBLE UNION.—At the meeting of this Association in New York, it was reported that scholars selected from nine denominations of Christians had so far, advanced in the new translation of the New Testament, as to call for the Committee on Final Revision. Also, that since the translation of King James's version, valuable Greek manuscripts of the New Testament had been discovered, which disclosed the existence of many errors, in the received Greek text from which King James's version was translated. In the case of all such errors, the Committee approved of the plan devised by the Board, that the revisors should adopt the alterations in which the learned editors of the last hundred years are generally agreed.

How " Holy Commission" is administered in the Protestant Episcopal, Church in the United States. The reporter of the Churchman has the following account of a scene that lately took place at some solemn function of his brother sectories: "In the first place, the congregation were forgetful of where they were; they kept up a constant buzz of talking all over the Church until the appearance of the Bishops. Then there was some fussing about the church during the reading of the Lessons, and other parts of the Morning Prayer; there was no Cospeller, which, with so many Bishops, there might have been. But the worst of all was after the Benediction, when that portion of "the consecrated Bread and Wine, which remained after the Communion," came to distribution. The whole proceeding was irreverent in the extreme. The Bishops passed from the Chancel, some one way, some another, some with Chalices in their hands, some with Patens. Then these vessels with their contents, were given to this, that, or the other clergyman, and they went about talking and offering them to whomsoever they met, as they moved about looking for their friends and acquaintances. Such a mode of concluding the Service, on what should be a high and solemn occasion, must have given pain to many of the really devont people who were seen there. And until such irreverence is put an end to by those whose high places it is to do so, but little can be expected from others. On this report the Churchman comments:—
"With every respect, yet under a deep sense of duty, would we remark, for one moment, upon the scene of irreverence at the Holy Rucharist, described in our account of the opening of the General Convention. It is extremely painful to us to notice such things; and yet they ought not to go unnoticed. We are sure there is not the slightest exaggeration in our reporter's statement-quite the reverse, indeed; it might have been made to appear much worse, had there been any other motive than one that had its source in an auxious yearning after accuracy and truthfulness. And when, under, the influence of such a feeling, the observation is extorted, that "the whole proceeding was irreverent in the extreme," what is one to think of it? The solemn Service of the Altar surely deserves to be reverently attended to, in every detail, and at all times; but more especially ought it to se-cure the devoutest reverence on such an occasion as that of the assembling together of so many "masters in Israel," whose example at such a time can scarcely fail to be influential for good or evil. They are those to whom we look up for guidance and direction in the things of God, who were then engaged in the dispensation of "those holy mysteries," which were yet, it seems, treated as though there was nothing holy at ali about it.

Ministers turn queer summersets, and Mr. Horace Mana has aptly said, that circumstances after principles as well as cases. Here is a sample : A Califormia miner died, and having been much respected, it was determined to give him a regular funeral. A digger in the vicinity, who, report said, had once been a powerful preacher in the United States, was called upon to officiate; after "drinks all round," the party proceeded with becoming gravity to the grave; the officiating minister commends with an extempore prayer, during which all knelt around the grave. So far was well; but the prayer was nanecessary long, and at last, some of those who knelt, began in an abstracted way to finger the loose earth that had been thrown up from the grave. It was thick with gold; and an excitement was immediately apparent in the kneeling crowd. Upon this, the preacher stopped, and blandly inquired :- "Boys, what's that? Gold?" he continued; "and the richest kind of digging—the congregation are dismissed!" The poor miner was taken from his grave and buried elsewhere, while the funeral party, with the parson at their head, lost no time prospecting the new direcing.

Sons reand Rich.-The editor of the St Louis Herald, has seen a Sharp's rife, and the most zeatous Free State man of Massachusetts cannot but laugh at the remarks he puts forth thereupon. We wish he could be handed over to the tender mercies of the ladies he ridicules for a short time: —" We saw yesterday a regular built Sharp's rifle, which had come all the way from the blue light town of Haverhill, in the old Commonwealth of Massachusetts, and has played ite part—that of 'masterly inactivity'—in the border wars of Kansas. It had been christened in a church, as a 'son of thunder' and was sent forth as a missionary to 'short the gospel' into the hearts of the Border ruffians. It was an 'iron side' exhorter, and in proper hands might have humbled many a raging sinner on the borders of Kansas. But the hands that bore this ark of the Begcher covenant proved recreant to their trust, and the god of New England idoletry was sold for bread to fill the stomach of its bearer, or to pay his passage back to that penceful home in Yankee land where pumpkin pies are abundant, and where the terrible ruffians are not seen. It fell into the hands of Horace E. Dimick, and its former owner went on his way rejoicing. This rifle—this messenger of glad tidings which had been blessed by abolition prayers, bore upon it a strange inscription: ' Presented by the ladies of Haverhill, Massachusetts, to the ladies of Lawrence, Kansas. It had passed through fair hands, and red lips no doubt pressed it with fanatical fervor before it was sent on its long journey. It was designed to speak in thunder tones to the Kunsas squatters, but its voice was husbed-it made no report, and was one of those treasures which moth and rust had corrupted. It had been more honored in the breech than in the barrel. We advise the ladies of Haverhill to do their own shooting in future."

CHURCH ROSSERS.—The evangelical press is in great joy because the Mexican revolutionists have published a decree for the plunder of the Church property. The eyes of those pious editors glout over the des-cription of the riches enshrined in the churches, and their hands burn with an Anglo-Saxon itch to clutch the gold and silver vessels devoted to God's worship. These progressive Chistians have a wonderful way of setting aside the moral law when they wish to take what does not belong to them. They seem to think that Catholic Church property belongs of right to Protestants or Infidels, or whoever can snatch it from its true owners. First they raise a cry against the wealth of the clergy—then exaggerate the amount belonging to the Church, then swear that the State needs it, and forthwith the Church is robbed in order that thieves may prosper and extortioners rejoice. They carefully remove all evidence likely to expose them; they picture the lives of the clergy in luxurious colors, but do not inform the public that there is no need of alms-houses where the Church is rich, and the townships never quarrel about the residence of s for; any negro coming into Illinois, and not departing pauper in order that, the price of a coffin may be saved. The poor of Mexico, as in old Spain, may now die in the streets of want, as their patrimony departs to Yankee or British bankers, accompanied, however, with a curse which will cat into the souls of those who have robbed them. This is a great part of what is called "the Reformation"—take your neighbors lands and houses and tell the poor victim to go to the "poorhouse." This is the way the new Gospel was introduced by Elizabeth, Cromwell, John Knox and Company. This is the Reformation which England is so saxious to introduce into Naples and Italy and Hungary .- Catholic Telegraph and Advocate.

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Montreal, December 14, 1854.

The True Witness.

MONTREAL, FRIDAY, OCT. 17, 1856.

NEWS OF THE WEEK.

THE Persia brings Liverpool dates up to the 4th inst. The Italian question becomes daily more menacing to the peace of Europe. The Czar has given the Western Powers pretty plainly to understand that any attempt on their part to coerce the King of Naples, by a display of force, will be met with a corresponding display in his favor, on the part of Russia.

Archdeacon Denison has announced his intention not to make the retraction required of him by Dr. Sumner. This bodes no good to the Establishment; for if the Archdeacon will not retract, sentence of deprivation will be passed upon him, and the consequences it is not difficult to foresee. We may therefore confidently anticipate, during the coming winter, many lugubrious paragraphs in the English Protestant papers, headed-" Another Romish Perversion." So mote it be.

"Brownson's Review." New York Series. No. IV. October 1856.

Or the articles in this number of the leading Catholic periodical of America-of which we published a list last week-the first, on the " Mission of America," and the fifth, on the "Presi--dential Election," will be the most eagerly read, and the most warmly discussed. They have elicited a pretty general expression of disapprobation from the Catholic press of the United States: | course increased. But this has been owing enbut they have been warmly praised by the Irish-American, the N. Y. Citizen, and Meagher's Irish News-the two former of which, but a few years ago, were amongst the foremost and the the original Catholic population of the country. most clamorous of the Reviewer's opponents .-They have not, in so far as we are aware, changed, or in any respect even modified, their former opinions; and if we now find them in harmony with those of the Reviewer, it must be because he has come round to their side—not they to his.

The "Mission of America"—(meaning by America, the United States)-is-according to the Reviewer -to renew the face of the earthto give birth to a new order of civilised life, before which the old and effete civilization of Europe must pass away-and to realise the idea of the kingdom of God upon earth. "America"says the Reviewer-" is the future of the world;" and " every Catholic should love America, rejoice in her prosperity, and pray for her conversion."___ The praying for her conversion, we admit to be the duty of every Catholic-but why he should love the United States, or why he should rejoice in her prosperity, we cannot for the life of us discover, either from the history of the past, or the prospects of the future.

" Asia and Africa have have long since lapsed into barbarism, and Europe, the heir of the ancient, and the seat of the modern civilisation, has culminated, and the most that can be expected of it is that it shall preserve itself from growing worse."

And what more can we expect of the United States?—Can we even, judging from what is taking place before our eyes, expect even so much as that that country shall preserve itself from growing worse? We are certain that we are guilty of no injustice towards the United Stateswe believe that the Reviewer himself will admit that we are correct, in maintaining that their civilisation-meaning by civilisation a fact in the moral order-has retrograded rather than advanced since the commencement of the XIX. century; and that if "outside" of the American Republic there is " no where to be seen a nation advancing in civilisation in accordance with Christian principles"-the same may be said, and with equal truth, of the different States of the American Union. No doubt great progress has been made by the Americans in the material order—in trade, manufactures, and the acquisition of wealth. But these things are not civilisation in the Christian sense of the word-and even the Reviewer will not pretend that, since the days of Washington, his countrymen have become more generally religious, more disinterested in their patriotism, more loyal and obedient citizens, better husbands and fathers, or more dutiful children, than were the generation that immediately succeeded the heroes of the Revolution. Indeed the Reviewer admits the general relapse into barbarism of his fellowcountrymen; because he admits that they have, for the most part, throw away what little of Christianity their progenitors possessed, and which alone entitled the latter to call themselves a Chris-

"The bulk of our old American population have lost their confidence in Protestantism"-says the Reviewer, using the word "Protestantiam" to denote a phase of Christianity or revealed religion—" with-out having acquired faith in Catholicity".....

Christianity, and have relapsed into total infidelity, world."

which, we think, the Reviewer will admit is a backward progress in true civilization. Indeed he himself, says:

"There are very few, comparatively speaking, of our Non-Ontholic countrymen, who really believe in any positive religion, and even the forcest evangelicals have abandoned, or are abandoning, all dogma-

Now Protestantism, in so far as it is a religion at all, in so far as it is in any sense a phase of Christianity, is Catholic, and Catholic only; for Protestantism asserts nothing, but denies only, or Protests against, some dogma of the Catholic religion. In rejecting therefore their Protestantism, as a religious system, the Non-Catholies of the United States have thrown away the last rags of Popery, and have broken the last cord that connected them with the Church of Christ. In towards infidelity; and so far from America being the "future of the world," it seems very doubtful if it can preserve itself from growing worse, and from a relapse into barbarism, which is the invariable and inevitable accompaniment of infidelity. But upon this point we will appeal to Bishop Spalding-a witness whom the Reviewer will listen to with more respect than to us :-

· Our youth are growing more and more licentious and demoralised, with each succeeding generation our hoys particularly become men before they are half grown; they have learnt all else better than the art of governing their passions. The late fearful increase of crime, especially in our cities and towns, is a sad proof of this increasing demoralisation. To what an abyss of vice are we bastening."-Miscellanies,

Neither is the progress of Catholicity in the United States-that is to say, the increase in the numbers of their Catholic population—such as to inspire any very lively hopes for the future. Certain it is that, hitherto, the Catholic Church in America has not been able to hold her own; and that, so far from having done anything to check the downward course of the Non-Catholic masses around her, she has had to weep over thousands, we may say millions, of her own children who have been swept away by the torrent of infidelity. The numbers of Catholics in the States have of tirely to the foreign Catholic immigration; not to conversions from amongst Non-Catholics, as in Great Britain, nor yet to the natural increase of

From any causes now in operation, we have therefore little reason to expect anything like a general conversion of the American people, to the Catholic faith. With God, of course, all things are possible; nor is it harder for Him to melt the heart of a Yankee Know-Nothing, than of a North of Ireland Presbyterian. All we pretend is, that in the actual state of affairs in the United States there is nothing to make us look upon that country as "the future" of the world, or as the destined seat of a flourishing Catholic civilisation.

Neither can we agree with the learned, but in this case, we fear, rather partial Reviewer's estimate of the American national character. "No national character stands more in need of Catholicity than the American," he says; and no doubt truly-for no national character, at the present day, is more thoroughly anti-Catholic. This we can readily admit; but we are at a loss to understand what the Reviewer means when he adds-

"Never since her going forth from that 'upper room' in Jerusalem, has the Church found a national character so well fitted to give to true civilisation its highest and noblest expression."

Now, unless the American "national character" has been greatly belied, not by foreigners, but by Americans, its chief characteristic is "smartness." It is essentially an active, energetic, business-like and money-making national character; a "national character" therefore, one would suppose, but little fitted to bring forth the peculiar fruits of a truly Catholic civilisationcontempt of wealth, and a lofty chivalrous sense of duty. Were a modern Peter the Hermit to preach a new crusade amongst the Reviewer's Non-Catholic countrymen, we fear that he would produce but little impression, unless he could make it appear that a handsome profit might be cleared out of the transaction. In which case indeed, his ears would be greeted, not with the old cry—" It is the will of God—it is the will of God;" but most probably with-" Well-I guess it will pay."

But what will Catholics think of the following eulogy upon the American national character? which should be graven on a pillar of brass, to be placed upon the site of the Convent burned a few years ago by the Protestants of Boston.

"The American people, in their national capacity, have never rejected the Catholic faith; as a government they have never made war on the Pope, have never cast off the authority of the Church. They have never, since their birth as a nation, performed one act of hostility to the Catholic religion, martyred or persecuted a single Catholic; and their first act on winning their independence, establishing their Federal Government, and remodelling their State conventions, was to repair the injustice of the mother country towards the Church, and to place Catholics in their religion on a footing of equality with Protestants. We as a nation are not guilty of the sin of persecution or apostacy. We have never dishonored or blasphemed the Spouse of the Lamb. We have done no injustice to Catholicity, and have repaired the injustice of the country from which we sprang.-We have opened here an asylum for the oppressed Catholics of all lands, and given them the equal rights of American citizens. We are not under the curse pronounced against persecutors, apostates, and That is to say, the "bulk" have lost all faith in blasphemers. We as a nation are entitled to the gratitude and love of the Catholic heart throughout the

We pause here to take breath; and to allow the reader to recover from the state of stupor into which the perusal of the above must have plunged him. As a satire upon his Non-Catholic fellow-countrymen, as a cutting reproach of their illiberality and cruel injustice towards Catholics in general, and Irish Catholics in particular, it is admirable in its way: for praise undeserved is the most cruel reproach that can be addressed to the unworthy. But what will the reader think when we tell him that the Reviewer is not jokingnot inflicting a well-deserved castigation upon his Non-Catholic fellow-citizens-but is in serious earnest himself, and sanguine enough to expect that his readers will accept his fancy portrait, as an admirable likeness of his fellow-countrymen? We can fancy the comical look with which an other words, the American people are marching Irish, or German Catholic, fresh perhaps from the hands of a Philadelphia mob, busily engaged in burning a Catholic Church, or tarring and feathering a Catholic priest-would receive the announcement, that the American people had never performed one act of hostility to the Catholic religion-never martyred or persecuted a single Catholic-and were entitled to the gratitude and love of the Catholic heart throughout the world."

Has the Reviewer then lost all recollection of the events that have lately taken place in his country? or does he think that his readers have forgotten them? Does he think that we have forgotten the burning, by an American mob, of the Convent at Boston; and the subsequent ratification of the proceedings of that mob by the State Government, which refused to make pecuniary compensation for the property destroyed, and which it was its duty to have protected ?-Does he think that we have lost all memory of the persecution of Nuns and Sisters of Charity by the Massachusetts Legislature, with their infamous " Smelling Committee ?" Does the Reviewer then suppose that the Catholic heart throughout the world has not been stirred, by the tidings of church burnings, and convent burnings of priests tarred and feathered-of nuns and Sisters of Charity outraged-and of their coreligionists insulted, persecuted, and oft foully murdered, because of their religion? Had he but glanced over the table of contents of the work whose name stands at the head of the article under notice, we think that he would hardly have ventured upon such an insult to his Irish Catholic readers as to tell them that the American people were entitled to their gratitude and love.

How far Bishop Spalding, of whom the Reviewer speaks so warmly, justifies the terms of eulogy applied by his Reviewer to the " American nation," will appear from his article on the "Native American Party," given in his " Miscellanies," p. 604:-

"Time was"—says Bishop Spalding-"when everything bade fair to make this a glorious Republic in deed, as it was in name. Time was, when the United States promised to be the peaceful home, and happy resting place of the oppressed of every nation.

"But alas! this beautiful vision was soon dissipated, and the poor stranger was awakened to a sense of the sad reality! The serpent of religious higotry soon entered into this fair paradise, marring uty....The charm was broken; the strange felt that, instead of being in an earthly paradise, he had been cast out, like his first parents, into a frightful wilderness; that, instead of being at home, he was in a strange country, where he was branded as an alien and an enemy.

The Reviewer will perhaps tell us that the acts of hostility and persecution alluded to above, were the acts of the American people, not in their national, but in their individual capacity .-But he has himself anticipated, and satisfactorily disposed of this plea:-

"What matters it to honest men"-he says-" whether we do this" (persecute Catholics) "directly or indirectly? What is the difference in principle between passing a law excluding, under severe penalties, the exercise of the Catholic religion in this country, and, by our political and other combinations rendering its exercise impossible?"-Brownson's Essays,

No difference whatever-the honest man will reply, for the result is, in either case, the same. When the Rev. Mr. Bapst was in the hands of the Protestants of Maine, when they were stripping him, passing obscene jests upon him, and reating him with indignities which the savage red nen would have been ashamed to offer to their captives-the innocent victim of Protestant brutality would have derived but little comfort from the assurance that his tormentors were persecuting him, not in their " national capacity," but as private individuals. In England, and in Ireland, Catholics have been persecuted by Acts of Parliament; in the United States of America they are persecuted by a mob; and, as Bishop Spalding well says-" Far better be oppressed by one tyrant, than be crushed and torn by a thousand; far better have even a Nero or a Diocletian to lord it over you, than be ruled by that hydraheaded monster called a mob"-p. xx.

Now the Government of the United States is responsible for the acts of the "mob," because it has done nothing to restrain them, nothing to punish them, and has constantly refused to inagain appeal to Bishop Spalding:---

"Five or six of our churches either burnt, or sacked, or blown up by gunpowder—most of them while our citizens were engaged in the joyous celebration of liberty-hallowed Fourth of July;—street brawlers, generally men of the lowest and most infamous character, hired to vilify and slander us, and all that we hold most dear and sacred in the public streets and highways, thereby openly exciting the passions after having been thus grievously wronged in their pear. This is a better mode of treatment than unto Him. of the ignorant to bloody civil feuds; our people,

character as citizens and as religionists; butchered in brutal street encounters, or assassinated in detail, and then almost invariably placed in the wrong by a mendacious press and telegraph in the interest of their enemies; and the victims of all these cruel and accumulated wrongs generally receiving, instead of sympathy, but additional obloquy and persecution, they being in almost every instance the only ones ar-rested and punished for the riots which others had caused; while the murderers, and assassins, and church-burners, escape': these are some of the practical workings of that truculent spirit which, during the present year, has been aroused against us in this free country"—p. xxi.

Such then is the "asylum" which the United States offer to the oppressed Catholics of all lands -such the "equal rights of American citizens" that Catholics enjoy in that "free country"-and for such fair courtesies, we, as Catholics, give to it all the gratitude and love that it deserves at our hands. The Reviewer takes offence at the not "State-Churchism" been the chief cause feeling expressed by an American born Catholic the other day, in a Catholic journal, that he had no country, that he was a helot in the land of his birth; this expression, the Reviewer condemns as "unfounded" and "unpatriotic." If the picture drawn by Bishop Spalding of the condition of Catholics in the United States is a true one, the American-born journalist has but too many and too good causes for his assertion. To all intents and purposes, American Catholics are helots, are proscribed, in the land of their birth.

Not indeed by the letter of the Constitution; not in virtue of any positive law-but by the spirit of Protestant bigotry which seems to be an essential ingredient in the American national character. Theoretically, every post of profit or honor in the State is open to all citizens, of all denominations; practically, the Catholic is excluded from every important situation. Of the candidates for the Presidentship, Col. Fremont is perhaps the most generally popular amongst his would not have the faintest chance of success, were he to acknowledge himself a Catholic; and, in the language of the Boston Pilot, the Reviewer must know, from personal experience, that, even with the aid of party stratagems and manœuvres, the election of a Catholic to any State, county, or municipal office, from a porcine constable to a Governor, is an impossibility. Practically, Catholics are as much a proscribed class in the United States at the present day, as they were in the British Empire, previous to the repeal of the Protestant Penal Laws.

Of the other articles in the number of the Review before us, we have left ourselves no room to speak. The are all, as usual, of a high order; though we cannot but express our regret at the tone which the Reviewer has permitted himself to use towards the amiable author of "The Catholic Church in the United States." Here again, we fear, that he has allowed his national prejudices to warp his judgment; and in his anxiety to prove the intensity of his patriotism, has forgotten to be just. Perhaps the best thing in the Review for this quarter, is the notice of Mr. Derby's controversial letters to his son. The slashing style in which the Reviewer deals with the presumptuous jurist, who has provoked his fate, is truly refreshing; and will, we have no doubt, prove a salutary caution to any who might otherwise be rashly disposed to follow Mr. Derby's example.

"If Canada has Common Schools, her youthful population will grow up comparatively united and homogeneous; if she has Sectarian Schools there will be a perpetuation of animosities between races and creeds, which will greatly hinder, if not effectually mar, future prosperity."—Montreal IVilness, 8th inst.

How a Common School education can tend do away with the "animosities between races and creeds," we cannot understand, unless it be admitted that its natural and inevitable tendencies are to obliterate all national and religious distinctions; indifferentism. But this is the very charge brought against them by their enemies; but this is the chief reason why Catholics object to them. Betwixt infidels there can be no "religious animosities;" but it does not thence follow that it should be the object of a wise government to convert its subjects to infidelity.

The "animosities" of which the Montreal Witness complains, are the necessary consequence of the ill advised attempts of his friends to estabare the price which he and they must be content to pay for the glorious Protestant Constitution which it is their object to force upon us Papists. It is not then we can assure him, and them, by persisting in taxing us for schools to which we are conscientiously opposed-and which, whether we are robbed for their support or not, we will not allow our children to attend-that they will allay the "religious animosities" which distract the peace of the country, and retard its progress. No-if they would have peace, they must first learn to be just; they must respect our religious convictions, as we are willing to respect theirs. We ask not of them to sacrifice principle, but merely to abstain from forcing their principles, either in religion or education, upon us. And if vote money for the support of Catholic schools, we only ask of them to abstain likewise from taxing us for the support of Non-Catholic schools. We would ask no assistance from the State whatever for our schools, were it not the State taxes demand it, still we would offer no opposition to the establishment of the "Voluntary System." But we have the right to insist, that, if we are taxed our money as we can make use of without doing violence to our conscientious convictions.

The remedy then that we would propose for the "animosities between races and creeds" is simply this, "justice to all, and favor to none." If the Protestants of Upper Canada will but try as Catholics at least are concerned—that all "ani-

that recommended by the Montreal Witness, as all history testifies; for the surest way to perpe-tuate the disease, and to render it incurable, is to make one portion of the population feel that they are ill used and persecuted by the other Had the Stuarts for example, succeeded in their efforts to establish a "Common Church" system throughout Great Britain, does the Montreal Witness really think that the "animosities of races and creeds" betwixt the English Episcopa. ians, and the Scotch Presbyterians, would have been assuaged?—and if no traces of those "animosities" can now be found save in the pages of history-is it not owing to this, that, grown wiser by experience, the State made a virtue of necessity, and conceded to its subjects in different parts of the Empire, the right of "Separate Churches?" Has not, again we would ask-has of "religious animosities" in England and in Ireland? Are not the heartburnings, and the wars of races which have so long afflicted the latter, due chiefly to this-that, in Ireland, the British Government effected that which it vainly endeavoured to accomplish in Scotland?-that a "Common Church" system was "by Law Established," for the English Protestant, and the Irish Catholic?—and will not even the Montreal Witness admit, that, so long as the latter is taxed for the support of the Church of the former, so long it is absurd to look forward to the restoration of peace and concord betwixt the citizens of the same Empire, but of different religious persuasions? Even so is it here in Canada. The strife which now rages betwixt Catholics and Protestants is the inevitable consequence of the attempts made by the latter to impose upon us a "Common School" system. "State-Schoolism" is the curse of this country, as "State-Churchism" is of Ireland; and the same remedy fellow-citizens; but even he well knows that he I that suits the disease in the one case, will prove also a specific in the other.

> "In matters of religious faith, as all history testifies, men do not reason, they feel. Religion is a matter spiritual, an affair of the heart, of the sentiments."
>
> — Hontreal Herald.

This is no doubt true of most Protestants, of all who retain any of the positive dogmas of Christianity. Their faith, or belief, as the history of the sects testifies, is not reasonable. It is an impression, a persuasion, not in any degree the result of a calm, and deliberate exercise of their rational faculties. Protestants will of course talk confidently, and boast loudly, of their readiness to give every one a "reason" for the faith that is in them; but when put to the test, they are obliged to admit that, in matters of faith they cannot reason, but only feel; that their religion is "an affair of the heart," a vague sentimentality, with which their intellect has no concern. The fundamental tenet of Protestantism, regarded as a phase of positive Christianity-is,-" believe that your sins are forgiven, and they are forgiven," this is what evangelical ministers mean by a " Positive Assurance" and is a favorite doctrine in the conventicle. Of course for such an "Assurance" or faith, "no reason" can be assigned; and whilst by some it is attributed to the direct action of divine grace upon the human heart—by others it is treated merely as an ordinary psychological phenomenon, dependent again in a great measure, upon the state of the believer's bowels.

So when at "Revival," or "Camp Meeting," the old women stop their groaning, and by their loud shouts-"Oh-I'm upon a rock-Glory-Glory - Hallelujah" - bear witness that the power has kim down," and that they have got happy"-who would dream of asking or in other words, that Common Schools beget these silly devotees of a blasphemous superstition for a "reason" for their strange ecstasies, and frantic gesticulations? Any one can see at a glance that, with them, religion is a matter of sentiment, or feeling; a strange something that addresses itself not to their rational, but to their sensitive natures; a sudden fury like that which of old inspired the votaries of Bacchus, and prompted the fervid worshippers of Baal to cry aloud, and cut themselves with knives; and which now, as then, degrades its victims below the level of the beasts of the field. The spiritual phenomena of the Protestant "Camp lish "Protestant Ascendancy" in Canada; they Meeting" are evidently closely allied to those to which the obscene rites of Oriental paganism gave birth; and a "shouting Methodist," save that he wears a tight fitting coat and breeches, is not easily distinguishable from those prophets of Baal, at whom Elias mocked .- III. Kings, xviii., 27.

Now all this would only excite our pity and contempt, were it not that these same Protestants, whose religion is not an affair of reason, have the impertinence to attempt to reason us Catholics out of our religion, which is a good deal more than an affair of the heart or the sentiments; and which addresses itself to man, as to eminently a rational being, or a being endowed with reason, and so endowed, in order that he might be a religious being, or capable of faith. And herein consists one great difference betwixt Catholicity and Protestantism-Whilst the former asserts both human reason and human nature, in their consciences are too tender to allow them to | their integrity, the latter denies nature-in order to make room for grace, and ignores reason by way of doing greater honor to faith. Human, or natural reason, though of itself incompetent to take cognisance of that which belongs to the supernatural order, is supreme in its own sphere, us for school purposes; and though we do not and is the work of God, Who made all things very good, and for His service. Now the service or worship that God demands of man, is eminently a reasonable worship; the religion dennify the Catholic sufferers. On this point we for schools at all, we shall have such schools for which has God for its author must therefore address itself, in the first instance, to human reason, which has God for its Creator; and if, as they themselves tell us, Protestants do not exercise their reason, God's noblest gift to man, in matters of religion—it must be because their religion is not of God, not fitted therefore for His rational this simple prescription, we are certain, in so far | creatures, and is therefore at best but an irrational superstition—as were the brutal practices of the mosities of races and creeds" will rapidly disap- pagan nations of old, which were an abomination

We would remind our readers, that the St. Patrick's Bazaar is still open; and that the Ladies who have it under their charge, are exerting themselves to the utmost in behalf of the St. Patrick's Orphan Asylum. Nobly have they done their duty; it is to be hoped that the Irish Catholics of Montreal will do theirs. Again would we say to them "Go to the Bazaar; go, and give of your superfluity to supply the wants of those whom God has entrusted to your charity."

WE have no intention to bandy personalities with the editor of the Journal de Quebec; and so long as it is impossible for him to convict the TRUE WITNESS of falsehood, it is of no consequence to us by what names he calls us. It is by facts only, and not by verbiage, that we are to

We have shown, by citing the very words of the School Acts of Lower Canada, that the Journal de Quebec, in his articles on the School question in reply to the TRUE WITNESS, has been guilty of many and most important perversions of the truth—as for instance, when he asserted that the law in Lower Canada exacts twenty children of school-age in every school district as a condition for sharing in the school funds; the fact being, that the residence of fifteen children only, of school-age in any school district, without even the attendance of all of them at school, is all that the law requires, when Commissioners, or Trustees, in good faith do their best to keep their schools open. Having therefore convicted the Journal de Quebec of falsehood, we do not think it necessary to call him hard names.

And again-if the Journal could defend the conduct of its ministerial patrons upon the "General Corporations Bill"—could be show that their votes in support of Mr. Drummond's amendments thereunto, entitled them to the respect and confidence of the Catholic public of Canada-he would, no doubt, do so. In that he maintains a strict, and all circumstances considered, a prudent silence upon this important topic, we may logically conclude that he knows that it is impossible to say one word to justify the conduct of M.M. Cauchon & Co.; and that his safest policy is, to avoid all allusions to so painful a subject, and to do his best to distract public attention therefrom, by personalities directed against the editor of the TRUE WITNESS-the chief cause of whose opposition to the present Ministry is their unprincipled conduct in voting for Mr. Drummond's Bill.

Herein too lies the secret of the Journal's hostility towards us. It is the nature of all renegades and hirelings to be most bitter against their former allies. Now but a very few weeks ago the Journal de Quebec and the TRUE WITNESS were at one upon the question of the duty of Catholics towards the "General Corporations Bill" amendments. Our Quebec cotemporary at first joined with us beartily in condemning them, and the spirit in which they were conceived—when lo, of a sudden, a change came over him; and at the bidding of his masters, he subsided into a tame ministerial back, the hireling advocate of men, who, for the sake of retaining place and salary, deliberately registered their votes in support of a measure the most insulting to the Church which the Journal professes to surround with his respect and veneration-that was ever proposed in a Canadian Legislature. It is therefore but natural that the Journal should be bitter against those who have not sold themselves to the enemy.

Here then is our last word to our Quebec cotemporary. If he can convict us of error in our citations from the Lower Canada School Lawsor if he can justify the conduct of M. Cauchon in voting for Mr. Drummond's Corporation Bill, we challenge him to do so; and we shall be hap-py to meet him in fair and open field. But we can assure him that we will not condescend to notice either his personal attacks upon us, or those of his anonymous correspondent.

WE would call the attention of the Journal de Quebec and his ministerial friends to the followingillustration of the working of that section of the Upper Canada School Law, which authorises a Protestant majority to tax a Catholic minority for the erection of School-houses.

In School Section—Number One—Mountain -County Dundas, C. W. a heavy rate has been levied within the last eighteen months, for the building of a school house. To this rate, Catholics as well as Protestants were compelled to contribute, and a large sum was in consequence extracted from the pockets of the Catholic residents in the school section.

The School house having been thus erectedpartly out of Catholic funds—the next step taken by the Protestant Trustees of the School district, was to convert it into a Protestant meeting house. Within a week or two after its completion, they-the Protestant Trustees aforesaidresolved, in spite of the indignant remonstrances of the Catholic rate-payers—to place the school house at the disposal of the Methodist preacher; and consequently, every Sunday, the Catholic rate-payers of Mountain have the satisfaction of seeing a building for which they have been compelled to pay, used as a Protestant place of worship. Thus, by a clever application of the machinery which an unjust law supplies them with, are the wealthy Protestant majority of Upper Canada enabled to tax their poorer Catholic brethren for building Protestant churches.

On one occasion the door of the school house having been locked on Saturday night, and the key not being at hand on the Sunday morning, an entry was forcibly effected; and on Monday morning the Catholic rate-payers had the plea-sure of finding the lock of the door broken, and their property otherwise injured, by their Protestant neighbors who had taken possession of the "Common" School house for their particular

Under these circumstances the Catholic ratepayers have remonstrated by letter with Dr Ry-1" get religion" were this plan to be adopted.

ST. bepATRICK'S "BAZAAR, partition of Methodist Chief Superintendent, of erson, the Methodist Chief Superintendent, of King James" Word or God."—When Education: requesting that he would interfere to it is proposed by a powerful party in Upper Caprevent the converting of a building for which nada to make the reading of the government verthey have been compelled to pay, into a Protestant sion of the Bible compulsory in all schools replace of worship. To this request they received ceiving assistance from the general funds, it is a reply from Dr. Ryerson,—informing them that hardly out of season to ask.—What claims has there was no law to prevent the Trustees from that version to be considered the "Word of there was no law to prevent the Trustees from using the Common School Houses for Protestant God"? and, if it be not the pure "Word of religious purposes; and that consequently he God," free from all, the slightest admixture of ercould give them-the Catholic complainants-no redress in the premises. Here the matter rests schools? To the first question, a recent Protesfor the present; but here we trust it will not be tant correspondent of the London Times, writallowed to rest much longer.

The above is a plain unvarnished statement of facts; the truth or falsity of which can easily be protesting against his own version of the Bible, a ascertained. Comment we trust is unnecessary; fore there is surely no man who will have the impudence to contend that a law which enables a Protestant majority to tax a Catholic minority for Protestant church purposes is a just law. It is bad enough that Protestants in Upper Canada should have the power to tax their poorer Catholic neighbors for the support of an anti-Catholic system of education; but that they should have it in their power to make the latter pay for the erection and repair of buildings devoted on Sundays to Protestant religious purposes, is an insult to which we trust the Catholics of Upper Canada will refuse any longer to submit. We will return to the subject in our next; and in the mean time we take this opportunity of reminding our Catholic readers that the injustice perpetrated upon the rate-payers of Mountain, may be their own lot in a short time, if they do not take prompt and energetic measures to throw off the degrading yoke of State Schoolism to which it is the intention of their Protestant fellow-citizens to subject them.

VICTUALS, SNOW WHITE MUSLIN, AND GOS-PEL .- The Toronto Colonist of the 9th inst., gives a glowing description of a Protestant Camp Meeting, or jollification held at a place appropriately called "Brown's Corners" in the township of Markham on the 1st inst. The quantity of victuals consumed upon the occasion. the eloquence of the preachers, and " above all" the charms of the fair daughters of our Zion who "all dressed in snow white muslin, commanded general attention, and made the heart of many a youth flutter"-are dwelt upon with an unction peculiar to the Saints. As a specimen of a "Camp Meeting" of the better sort, and unattended with the drunkenness, and obscene debauchery which usually characterise these evangelical assemblages, we will give a few extracts from our Toronto cotemporary.

"The place selected for the occasion" was we are told "such a spot as we may suppose the old heathens would have chosen for their solemnities;" and consequently just such a spot as modern heathens would naturally select for the performance of their absurdities. "Four tables, literally loaded with the good things of this life" were arranged on the ground where the worshippers proceeded to pay their devotions; and "the energy displayed over the viands, and above all the young ladies who waited on the company, were of a nature calculated to inspire the mind with feelings of a pleasurable emotion." Would not one almost imagine that he was reading a description, not of a modern religious meeting of professing Christians, who take up the cross daily to follow Christ-but of one of those strange gatherings of the worshippers of Ashtaroth and Baal in their impure groves, whereof it is recorded in Holy Writ that "the people sat down to eat and drink, and rose up to play?"-Ex. xxii. 6. "The tout ensemble" writer in the Colonist-" reminded one of the scenes of enchantment we read of in Eastern tales." It reminds us, and that forcibly, of the scenes that were of old enacted in the high places, and the groves, which were an abomination before the Lord.

The finale of these rites was worthy of their commencement. Having caten and drank their fill, the young men, whose hearts were already fluttering at the "snow white muslin dresses" of the young ladies who waited at table, rose up to listen to the gospel according to the Rev. Messrs Hill and Borland of Toronto. Good and worthy shepherds of such a flock, they denounced with feeling, and with just indignation, the errors of that "antagonistic" religion, which inculcates a disregard for "snow white muslin" for gaiter boots, and "the good things of this life;" and labors to impress upon its votaries the duties of mortification and self denial. The worshippers, who swarmed around, with well lined paunches, and hearts fluttering at the sight of the aforesaid "snow white muslin" -were deeply moved by the eloquence of their pastors, and retired from the ground vividly impressed with the abominations of Popery, and the excellencies of the Protesting faith. So concluded the evangelical pic-nic.

Frankly, we cannot but commend the ingenuity of this new dodge. The "Anniversary Meetings" are beginning to be a bore; soirces and evangelical tea-parties have had their day; and some new device for keeping up the No-Popery steam was evidently much needed. In this emergency what so good as a pic-nic? With sylvan scenery, lots of grub, bands of music, pretty girls, snow white muslin, crinoline, and Gospel privileges-even the prosiest of prosy preachers becomes endurable, and the stupidest of stupid sermons but a light infliction. So great in fact has been the success of the Markham experiment, that we may expect evangelical pic-nics to become the rage amongst the youth of the tabernacle; and perhaps the day is not far distant, when the pleasures of the dance being superadded to those of the table, and the "snow white muslin" -the corruptions of Popery shall be refuted, and the "Man of Sin" himself brought to see the errors of his ways, amidst what the Colonist's Markham correspondent would call the "pleasurable scusations" of the polka. We merely throw this out as a hint to "the French Canadian Missionary" and other evangelical societies of Montreal. Could they not manage to give us during the coming winter, instead of those wearisome "Anniversaries," a regular jolly "No-Popery Ball?" Lots of young men would come and

ror, what right has the State to enforce it on our ing over the signature G. W. Cookesly, gives a straightforward, and, as coming from a Protestant conclusive answer. He says:-

"The errors of our translation are numerous and important. I speak more especially of the translation of the New Testament. No one who has not critically and accurately compared the translation with the original-nay, who has not taken the trouble to mark down the cases of erroneous translation - can have any idea of their number. These errors are often of vital importance—e. g., several texts in the Epistles of St. Paul speak of the Divinity of our Saviour in the most positive terms; yet the force and meaning of them is entirely lost in our mis-transla-tion. And when Dr. Cumming justly urges against Unitarians, and others, that their translations favour their respective tenets, is he not aware that that they retaliate, and charge our version, in several passages with a leaning to Calvinism?"

Such an accusation against the "authorised version" of the Bible would, if coming from a Protestants-for they would retort that he was an interested party, and therefore an incompetent witness. But coming as it does from a Protestant, and a member of the Church of England, it, to say the least, has very serious claims upon the attentive consideration of all Protestants-of all who take as their " sole rule of faith" a book full of errors, and of errors of "vital importance." One single error, the possibility even of a single error, in the Bible-whether it be an error of the copyist, or of the translator, or the printerwould of itself suffice to render the whole book utterly useless as the "sole rule of faith," and unworthy of the name of the "Word of God." The "Word of God" is pure, free from all error or possibility even of error; " and that which is, or may be, erroneous, cannot be, and should not therefore be put into the hands of youth as, the "Word of God".

Now one reason why we, Catholics, object to the reading of the "authorised version" of the Bible in schools to the support of which are compelled to contribute, is, that it is not the "Word of God"-that it is full of errors, and errors of vital importance; and that it is so is evidentboth from the express admissions of well informed Anglicans, and from the desire generally expressed by Protestants of all denominations for its revision. When this shall have taken place, when all Protestants shall have agreed amongst themselves as to the proper rendering of all obscure and disputed passages in the Scriptures, then, but not before, will it be time enough for them to urge the claims of their revised version of the Bible upon us, Catholics.

A New Canon of the Council of Trent. -To the Hamilton Weekly Banner belongs the credit of an important discovery. In his issue of the 11th inst., he tells the world that there is "one of the Canous of the Council of Trent which anathematises any King, Queen, prince, potentate, president, governor, judge, or magistrate, in any country, kingdom, or province, who holds, or says, he or she may hold and exercise any office or power save by permission of the Pope of Rome."

We should be thankful certainly to our erudite cotemporary for the valuable information which he gives us; but his claims upon our gratitude would have been still greater, had he condescended to inform us which of the Canons of the Council of 'Frent it is that contains the anathema spoken of-for hitherto it has escaped the rewhose writings we are acquainted; and is certainly not to be found amongst the Decrees and Canons of the said Council, as published by the authority of the Church.

Far be it from us to insinuate that so very honorable and conscientious a champion of the Holy Protestant Faith as the editor of the teachings of the Catholic Church; or even make a statement, of the truth of which he had not fully convinced himself by a previous examination of her standards. We trust therefore that our Protestant cotemporary will not consider us importunate, or too exacting in our demands, if we call upon him to furnish us with some further particulars about the wonderful "Canon of the Council of Trent" which he quotes; indicating where it may be found; in what Session of the Council it was adopted; and giving us the very words of the Canon itself. The Banner of course will have no difficulty in complying with our request, if such a Canon exists; but if he fails to furnish us with the desired information, he will have no right to complain of us, if we treat him as-not to put too fine a point upon it—an impertinent liar.

We promise him also that we will publish in the TRUE WITNESS, the "Canon of the Council of Trent" whereof he speaks, whensoever he shall have put in our power so to do; and that we will then join with him in denouncing the arrogant pretensions of the Church of Rome. And lest he should urge as an excuse for not complying with our modest request, that he has not a copy of the proceedings of the Council of Trent at hand, we promise him that it he will authorise any person in Montreal to act for him, we will cheerfully undertake to furnish the person so authorised with the means of verifying the statement

of the Hamilton Weekly Banner that :-"In countries where Romanism is predominant, the Church drags the State at her chariot wheels, and this n perfect harmony with one of the Canons of the Counil of Trent, which anathemalizes any king, queen, prince potentate, president, governor, judge, or magistrate in any country, kingdom or province, who hold or says he or she may hold and exercise any office or power, save by permission of the Pope of Rome. Such an one, so saying, is accursed by Rome."

Will our Protestant cotemporary accept this liberal offer? We strongly suspect that he will little sufferer lingered until Monday last.

not; but that like too many of his coreligionists, when detected in a falsehood, he will strive to effect his escape, by raising false issues, and black-guarding the Pope. We therefore beg of him to bear in mind that at present the sole questions at issue betwixt us are Does the Council of Trent in any of its Canous-directly or by implication-anathematise all secular office holders who say that they may hold office without the permission of the Pope of Rome? and if so-where is that Canon to be found? We pause for a re-

CANADA DIRECTORY .- We have received the Prospectus of a new and enlarged edition of this work for 1857, to be published by Mr. John Lovell of Montreal; and which in addition to much important statistical information, will be embellished with a new map of the Province, showing all the chief towns and villages, together with the Rail Road lines now completed or in contemplation. The Directory will be put to press in May next, and issued to Subscribers early in September. Terms of subscription £1 5s; payable on delivery.

We see with regret the report of a trial of a silversmith of this city, charged with buying the medals of the soldiers of the 39th regiment quartered here. One of the witnesses examined deposed that he had often had medals offered to Catholic, excite but little attention amongst him for sale by British soldiers; this says but little for the morale of our troops. We are happy however to be able to add that the soldier whose name was implicated in the disgraceful proceedings before the Police Court, was not an Irishman.

> Mr. W. Lyon Mackenzie, complains bitterly, through the columns of his paper, the Message, of the ingratitude of the people of Upper Canada, who will not make up a sum, sufficient to furnish him with a homestead, and a comfortable provision for the rest of his days.

Yesterday the New Water Works had a fair test, and we believe fully realised the expectations formed. At various points in the city hose were attached to the hydrants, and the distance water was thrown was quite satisfactory. On Place d'Armes it was thrown is high as the middle of the central part of the Parish Church; and when a branch pipe was screwed on the fountain, a good stream of water was thrown to the height of 110 feet.—Pilot 11th.

THE NEW CITY WATER WORKS .-- An example has been already furnished of the immense advantages that may be expected from the completion of these works, both in the prevention of fires and the speedy extinction of them whenever by any accident they may occur in this city—circumstances that will no doubt exercise a beneficial effect on the rates of insurance in Montreal. At about half-past six o'clock Tuesday morning, a fire broke out in a building situated at the corner of Champ de Mars and Lacroix Streets, which was occupied as a carpenter's shop, and in which there was a large quantity of lumber at the time. Mr. Bertram, our vigilant and active Chief Engineer, was quickly on the spot, and with the aid of Mr. Dumaine, the carter usually employed to convey engines to fires, having got out a sufficient length of Lose from the "Montreal" Engine-bouse, he attached the hose to the nearest hydrant or water plug, about ninety yards distant from the fire, and then, in a few moments, such was the force and body of the supply, he extinguished the fire before any alarm could be given to bring a fire engine to his assistance. By the prompt exertions of Mr. Bertram, assisted by Mr. Dumaine, and by means of the copious and uninterrupted supply of water from the New Water Works, an extensive and disastrous confiagration was in all probability prevented on this occasion and the city was, moreover, saved from an expenditure of at least £20, which is invariably incurred whenever the fire engines are turned out on an alarm of fire being given .- Herald, 15th.

The ship Great Britain has brought out from London eleven Indians, who come from the neighborhood of Lake St. Clair and have been on a tour of inspection in the great metropolis. They brought a letter from the Lord Mayor of London to the Mayor of Quebee in which His Worship of London asks his Worsearches of all scholars and theologians with ship of Quebec to forward the Indians to their destination. His Quebec Worship on receiving the letter could only shake his head and say "no funds" so that the children of the forest must grope their way up to St. Clair as best they can. Twelve Indians embarked in the Great Britain, but one died of inflammation of the chest. When he knew he was going to die, he entreated that his body might be buried on land, but being told that his request was impossible, he never spoke again but cried ugh!ugh!!gh!!! until he Weekly Banner, would wisfully misrepresent the died, when his body was consigned to the deep.—Que-

> A WARNING TO BAKERS .- On Monday morning the City Police seized three hundred loaves, the property of five different bakers in this city, which were under weight, and distributed them to various charitable institutions. We are informed that some of the loaves were half a pound under jweight .- Montreal

THE TRUTH AT LAST .- In 1854, a woman, well known here and intimately acquainted with the affairs of a family of great respectability in this city, having poisoned one or more persons in Albany-s woman of good appearance but of very bad character—a Mrs. Robinson alias widow Campbell—represented herself to be Miss Charlotte Wood (now and at that time Mrs. Elliot) and the woman's story was by many persons, believed. Well, Mrs. Robinson is in Sing-Sing, and Mrs. Elliot-Miss Charlotte Wood-is now in town, having arrived here in the Anglo Saxon. -Quebec Gazette.

A correspondent informs us that a few days ago, early in the morning, a duel was fought west of the College Avenue, in the dell near the observatory. One of the fools was an Englishman recently arrived in this country, and the other was from Chicago. At the first fire, the Chicago fool received a ball in the shoulder, but a doctor who was in attendance soon extracted it, and the fellow was enabled to leave the ground without being seriously injured. The cause of dispute was a lady, but the hit in the shoulder settled the difficulty. It is a pity that the principals and seconds were not caught and placed under a pump for an hour or so. It would have a wonderful effect in cooling their ardor.-Toronto Colonist.

The London (C. W.) Free Press, of the 3rd inst., says, that on Saturday last, while several children were playing in the 16th concession of Zorra, the youngest child of Mr. Andrew Emerson, farmer, was stung to death in the following manner:—The children, in their play, had disturbed, near the woods, a yellow wasp nest, and being attacked, ran away, leaving the child, and the alarm being given, its face was found completely covered with wasps. The poor

QUEEE ELECTIONS. The writ for the election of a member for the city of Quebec to replace Mr. Chabot, appointed Judge, has been received. Mr. Simard, rather a liberal in former times, is mentioned as likely to be a candidate; we have not heard any other name talked of as likely to be brought into the field. Argus. r 🔭 erfo

DEATH OF MR. CHRISTIE, LATE M. P. P.—We regret to learn the very sudden death of Robert Christie, Esq., for many years the representative of Gaspe in the House of Assembly prior to, and in the Legisla-tive Assembly, since the Union. He was in excel-lent health yesterday morning when the writer saw and conversed with him in Quebec, and shortly before nine o'clock, P. M., returning from a walk, he died on entering his own house.—Ib.

The Government have commenced to distribute among the municipalities the proceeds of the Clergy Reserve Fund. Toronto receives about £14,000; Hamilton, £7,500; the town of Dundas, £1,279 0s 9d; the town of Chatham, £1,173 8s 9d., the sum of Four Thousand Three Hundred and Fifty Two Pounds Four Shillings, has been placed to the credit of the City of Kingston.

Succide.—On Saturday forenoon, an inquest was held on board the ship "City of Hamilton," which lies at the Queen's wharf upon the body of John Pender, aged 30, late master of that vessel, who committed suicide, by cutting his throat with a razor, in the Gulf of St. Lawrence, on the 28th ultimo. The mate and steward of the ship being examined by the Coroner, spoke of deceased's disordered state of mind, from which it would seem that he labored under the impression that the voyage to this port was very protracted, although the vessel had come via the Straits of Belle Isle; and it is presumed that the dread of being blamed for the delay, which was, really, unavoidable, induced him to commit the melancholy act. About 8 o'clock, A. M. on the 28th September, he inflicted the wound on his throat, and immediately left his cabin, and ran on deck, exclaiming it was useless to do anything for him as he should soon cease to live. He was removed, however, to the cabin, and the wound dressed, but only lingered till the evening, when death resulted from the injury. Shortly before dying he lamented that he had been driven to the commission of the deed. The body was brought here in the "City of Hamilton," which arrived on Friday, but the Coroner being engaged at St. Nicholas, the inquest was postponed till Saturday. A brief examination by Dr. Sewell, sufficed to show that deceased had perished from the effect of the wound inflicted by himself. The Jury returned a verdict of "Temporary Insanity."—Herald.

A disease somewhat resembling common cholera has prevailed during the past few weeks in the Townships of Cavan and South Monaghan. A good deal of mortality has been caused by it. So says the Cobourg Sun.

The crimping business, we are sorry to say, is not at all on the decline. Elsewhere it will be observed that an outward bound ship was robbed of some of her crew sofar down as Indian Cove, below Point Levi, and indeed nothing can prevent it except mak-ing the business unprofitable by discharging sailors on their arrival here and so flooding the market with men.—Quebec paper.

The fish in the St. Lawrence are coming up to their spawning grounds a full fortnight later this season than usual; this, fishermen say, indicates a fine

Brogden is now in jail awaiting his trial at the asizes in Cobourg, for the murder of Henderson. His application to be admitted to bail has been refused.-The assizes will commence on the 22nd instant, before Sir J. B. Robinson.

SEULIS IN COPPER KETTLES .-- A correspondent informs us that one day last week, on the Coldwater Road, in North Simcoe, a pit was discovered by two men who were walking through the woods. Having come to a hollow place in the ground which attracted their attention, and which, upon further examination turned out to be a bed of human bones, they procured spades and the men went to work in right earnest and exhumed—after digging about five feet deepfifteen copper kettles or pots, in a good state of preservation. One of the kettles contained twelve skulls, and in another was found a couch shell. Quantities of human hair, parts of Indian dresses, wam-pum, and other traces of the aborigines were also dug out; besides part of a dress which indicated the possessor to have been a Frenchman. The hole was about ten feet in circumference and five feet

BEAUTIES OF STATE SCHOOLISM .- The Committee appointed by the sapient Board of School Trustees to try the Local Superintendent for disubedience to the orders of the Rev. Mr. O'Fox, met on Tuesday on the steps of the City Hall. The luckless Superinten-dent was in attendance looking as meek and demure as if he had never seen a fox track before. His Reverence indoctrinated the members who attended at some length anent Schools and School acts, but there not being a quorum, or rather a quorum of the right kidney present. The culprit after a detention of about an hour was "discharged, to meet at the same place and hour on Saturday." The teacher of the School at Williamsville was also present, charged with some offence, but what we know not, but whatever it was the Secretary and counsellor of the Board the learned O'Fox, might have informed the Committee that the proper tribunal to try the matter was the Superintendent and two arbitrators, and even if otherwise, the committee might have met at an hour which would have rendered unnecessary the closing of the school. We take notice of this childish farce to let the payers of school rates see with what worse than puerile nonsense their representatives amuse or rather disgrace themselves, whilst the important duties they have voluntarily undertaken are left unperformed—schools unvisited, schools houses unrepaired, school rooms unfurnished, school teachers unpaid whilst the time of the Board is wasted in bickerings, and its members content only on intrigues to get this man out, or that man in, or some equally worthy obiect. How long alas, are the educational interests of Kingston to be entrusted to such hands .- Kingston

Birth.

In this city, on the 16th instant, the wife of Mr. Charles Louis, Printer, of a son.

Married.

At Montreal, on the 6th instant, by the Rev. Mr. Connolly, Mr. E. Cuiskelly, Inn-keeper, Beauharnois, to Miss Elizabeth, third daughter of the late Mr. Patrick Peters, of County Fermanagh. Ireland.

At the Parish Church, on the 7th instant, by the Rev. J. J. Connolly, P. J. Durack, to Annie, daughter of the late Wm. Kelly, Esq., all of this city.

At Cobourg, C.W., in St. Michael's Church, on Sunday the 7th inst., by the Rev. Mr. Timlin, Mr. Cornelius O'Neill, to Miss Mary Anne Redmond, both of Cobourg.

At Williamstown, Glengarry, on the 7th instant, by the Rev. Francis M. Donough, Robert W. Harwood, Esq., of Vandreuil, to Mary Charlotte, daughter of John M. Gillis, Esq., of Williamstown.

INFORMATION WANTED,

OF WILLIAM ROGERSON, from Dungannon, Co. Tyrone, Ireland, by his brother-in-law, John Walsh, who is at present in Montreal. Any information of his whereabouts will be thankfully received, by addressing it to this office.

FOREIGNOUNTELLIGENCE culter for the city of Quebec to replace his related Judge, bas HONAST cd. Mr. Simond, the silver times, is mentioned as likeodil en logolinem et semil en unt in predit a a di. The Parisicorrespondentiof the blimes writes that the entire number of arrests made on account of the plot against the life of the Emperor

Detay of He. Conserve Lars M. P. P. enin-grand Establishments are being formed at New Caledonia for the reception of French, political and other griminals are sold other priminals.

THE EMPERORS OF FRANCE AND RUSSIA. In the Austrian Gazette mention is made of in contemplated interview of the Emperors of France and Russia, to take place at Nice, in the course of the next year.

The Paris correspondent of the Daily News writes as follows: As regards Neapolitan affairs, it is believed here that nothing is yet decided with respect to the sending of the fleets. There are vague rumors of steps having been taken by Austria at Paris in favor of the King of upon the men who are at its head (little worthy Naples. As to the departure of the fleets, it certainly will not take place before a reply has tholic nation) a permanent and effectual reversal been received from the King of Naples, and this cannot be done for some time, his Neapolitan Majesty having always in similar cases taken, much time for reflection. Lord Clarendon demanded of the French Government that it should send its ships at once; but it appears that his Lordship has met with a refusal, and is contented to fall in with the views of France. In this there is nothing surprising; for Lord Clarendon, who is constantly pervaded by a sense of the necessity of the Anglo-French alliance, makes daily sacrifices to it of English liberal policy. Sometimes, indeed, he revolts, but it appears that his energy is not great enough to break an alliance of which England has been incessantly the dupe for nearly two years. England sacrifices her men and money—and why? In order to advance everywhere Louis Napoleon and his policy, and to destroy with her own hands the influence and authority which she possessed before the war. The statesmen of England know this very well; but it would appear that men utter the truth at Paris when they say Lord Palmerston is an old simpleton, and Lord Clarendon the instrument of

imperial policy."

DISAGREEMENT BETWEEN ENGLAND AND FRANCE.—The Paris correspondent of the Times says :- In the case of two countries like England and France, close neighbors standing in the van of civilization, and even a coolness between which suffices to excite the uneasiness not only of their respective populations but of all Europe, it is assuredly the bounden duty of their Governments and their Press to treat with the utmost delicacy and caution, and in a cordial and liberal spirit, any slight differences that may arise or impede. There are three questions now on the tapis, with respect to which it has been predicted in certain quarters—quarters in which, perhaps, nothing would give more pleasure than the sight of a variance between the two nations-that discordance and consequent ill-feeling are likely to arise, and those questions are Naples, Spain, and the Danubian Principalities. With reference to articles respecting Naples that have recently appeared in English newspapers, certain French journals have done their best to make it appear that England is disposed to go much further than France, and to take more decided and hostile measures, in order so bring the King of the Sicilies to a sense of his duty to humanity and to the safety of Europe. It has been plainly hinted that the policy of the two governments in regard to Naples would soon cease to be identical, or rather that France would recoil from taking steps which England would be disposed to risk. The union of the Danubian Provinces, advocated by the French Government, and with a rather uncalled-for vehemence by its representative at Bucharest, is not, it is now pretty certain, looked upon favorably by England. The question of Spain remains, and this is undoubtedly the most delicate and difficult of the three.

The Constitutionnel says that a systematic attempt is made in England by part of the press to separate the Emperor Napoleon from the French nation, and remarks thereon in the following terms:-" To establish this separation, by insulting the Emperor and appealing to the sympathies of the country, is a complete mistake. To regard the English alliance in itself as popular in this country, is equally erroneous. Nothing more strongly proves the force and credit of this government, nothing so highly testifies its popularity, as its having been able to make that alliance and that policy which wounds so many souvenirs, and awakens so many prejudices, accepted by the nation. It is the Emperor, much more than France, who first wished for it, and who contracted the alliance which such great results have ratified: it would be ingratitude to forget this fact."

The article concludes as follows :- "The tone which the English press has assumed towards the French government may, if it be continued, awaken in both countries unfortunate prejudices, and give a blow to that union of the two great nations, the advantages of which have been so highly extolled. We have therefore to remark to the English press, that when there is a sincere desire to maintain an alliance, the first point is to know how to respect its allies."

SPAIN.

The Journal de Madrid states "that an Envoy Extraordinary has been chosen from among the Constituent Deputies who have opposed the sale of Church property, to proceed immediately to Rome, with a view of coming to an under-standing with the Holy See. This mission, it would appear, has been offered to M. Luzu-

The Emperor of France is not just now exercising an extraordinary influence on passing events in Spain. It is positively stated that the Queen will very shortly name the forty senators to compose the Upper Chamber, conformably to the additional act.

The fortunes of the Catholic Church are ever varying. Sometimes it is persecuted in a Catholic country cursed with an anti-religious Government, sometimes favored even in countries not perhaps, but which cannot but bring down a blessing. We need hardly refer to the reception Eucharist be the Church's continual service, as the true centre of authority. Towards this result they

of the French Briests exiled towards the end of New Intherang demand on the destrine of the of the Frieds Priests exiled towards that and the part in the particle in denied. This circumstance gives the plast ocentury, in Protestant England, which good ground for the fidelite which is excited by such was at the very moment maintainings the emosts initial differentially particle which is excited by such was at the very moment maintainings the emosts initial differentially particle which is excited by such was at the very moment maintainings the emosts initial differentially particle which is excited by such was at the very moment of the index of the index of leading those who adopt the minute of the index of the i Church in Turkey, in a more satisfactory posi-in time they had strenuously rejected and the writer protion. In Catholic Spain there is every prospect. of the Government returning to a more just and honorable appreciation of the benefits of religion, and already an extraordinary envoy has been named to proceed to Rome, to effect a satisfactory reconciliation with the Holy See. As a preliminary step to these negotiations, a royal decree has been promulgated, suspending the sale, themselves to labors of all kinds, among which acoff Church property. We heartily trust that the tivity for the Press was to be included." This last heart of the nation, which is yet sound, will force as we fear most of them are, to represent a Caof the impious policy of late years, which was earnestly pressed on by the Espartero administration. If so, Spain will have reason to rejoice in the change. - Weekly Register.

ITALY. Sardinia takes part in the expedition to Naples for the protection of Sardinian residents and their

Envoy here, has tendered his resignation. We read in the Nord-" The Government of Naples is prepared for any emergency, as is proved by the defensive works executed upon the coast, and by the condition and strength of the army assembled round Naples, and reviewed by King Ferdinand on the 10th Sept. For our own part we will remind our readers that the King of Naples has not been unaware of the utility of certain reforms, and we remain convinced that he will be capable of realising them. We do not place confidence in an armed display, and we regret that France has considered it her duty to follow England in a demonstration which has, in substance, the mischievous effect of constituting

property there. Prince Petrulla, the Neapolitan

an interference with the policy of an independent GERMANY.

AUSTRIAN IMPRISONMENT OF SOLDIERS OF THE ITALIAN LEGION.—The London Globe says that information has just been received in this country that 27 privates and 4 non-commissioned officers, recently discharged at Malta, were forthwith, on their arrival home in the Austrian States. Tuscany and Parma, incarcerated in the prisons of the two latter States. The Lombards, 13 in number, were forwarded, on their arrival on the frontiers, under military escort, to Mantua, to be tried by court-martial for accepting service in a the discharged Legionaries in Piedmont, who were preparing to return to their homes throughnow deterred, and will be compelled to remain stationary, watching the course of events. The English Ministers at these Courts have protested against the course pursued with regard to the treatment of these men, and have demanded their release.

Ciceruacchio (who was alleged to have been shot by the Austrians) is not dead (says the Vienna Austrian Gazette, of the 15th.) He is at Constantinople, and is in a very prosperous condition. Some of his countrymen and one of his domestics have brought this news to Toulon .-During the war in the Crimea, he was engaged in the wine trade at Balaklava and afterwards at Sebastopol, and gained a great deal of money.— His wife resides at Rome, and hopes soon to see

A letter from St. Petersburg dwells with feelings of pain upon the marked slight and discourtesy which was shown towards the Turkish ambassador on the day of the coronation. Purposely, as it would appear, to cause his Excellency annoyance, his official reception was put off, and no place was set apart for him, not only in the church. but anywhere else, so that he had to shift for himself as best he could. His Excellency is described to have behaved with temper and dignity, and, instead, of betraying anger, pretended not to understand that any slight was meant, by taking up an open place, exposed to the sun, the only one he could obtain, and there enjoying a sight of the show. As some journals are in ecstacy as to the magnanimity of the Czar, as displayed in the coronation amnesty, we leave it to them to decide who has displayed the greater degree of that sublime quality in this instance, the Turk or the Greek?

Baron Brunow has intimated to the Spanish ambassador, Marshal Serrano, that diplomatic relations between Russia and Spain are about to be renewed.

RELIGION IN GERMANY.

(From the Correspondent of the Weekly Register.) To write about the New Lutherans has this difficulty, that they are not a formed party, but rather express a tendency, which shows itself here and there, as individuals discover the untenableness of the system in which they live. In this respect it answers exactly to the higher stages of Tractarianism. A young man commences by endeavoring to carry out the rules of the English Establishment. For this purpose, he begins to study history; and he finds that they are so indissolubly entwined with an earlier system, that he must either turn back or go further. The consequence is, that he is speedily abused in the newspapers for adopting Catholic practices in his parish, and perhaps, as happened not long ago at a vestry meeting, has his hat knocked down over his

face amidst shouts of "No Puscyism!" Just the same thing is going on in Germany. The newspapers are perpetually recording attempts to introducing Bishops; Such a measure would in introduce kneeling at church, or confession, or the reality give them no strength; for any attempt to keeping churches open during the week, or turning act would only show their want of system, and the to the alter, or Catholic usages, while there are to the altar, or Catholic usages; while those who make the attempt commonly get heartily abused as fools and hypocrites, and seldom do any good, except it be that such attempts must tend to open their own eyes to their real condition. That which makes all such attempts to introduce Catholic usages so absurd, is, that they are all relevant of course to Catholic doctrines, and become an idle form when those doc-Catholic from motives which are of this world trines are abandoned. Why should men be required to kneel at church, or invited to pray there, when the principles of Church authority. They can find none Real Presence is not believed? Why should the Holy, which do not radiate to the Chair of St. Peter as the

cently made with the Holy: See han arrange hew years to introduce various usages, which are ment is also in progress for placing the Catholic borrowed from all tholicish, said which upoto this deeds to mention the discussion which there has, been mong Brotestants, respecting the revival of Private Confession, and of a German Mass, from which however, the Sacrifice was to be omitted. He speaks likewise of the Deaconnesses, or Protestant Sisters of Charity, and of A, plan, at present, in agitation in Berlin, "to form a Protestant Cloister, though under a different name, into which men who were weary of the world might retire, and devote design is attributed to the party in Berlin, which is represented by the Kreutzzeitung; who have a sort of irregular connection with the New Lutherans. Professor Leo, of Halle, who is a contributor to the Kreutzzeitung, is especially arraigned by his fellow-Professor at Halle, Dr. Schwarz, for his inclinations to Popery; and it must be allowed that his "Universal History" is written with a fairness which is hardly to be looked for from a Protestant.

It is more, however, to my present purpose to notice the attacks which are made upon the New Lutherans by their Protestant contemporaries; and in this respect the Berlin Protestant Church Journal which I have previously mentioned, leads the way The following extract, for instance, from its number for March 1st, will speak much to those who have had anything to do with the management of Church restorations:-" From the Prussian Saale they write to the Weimar paper-It is well known that the Church of the Royal-Land School, Pforta is at present under repair. When it came to the question of putting up seats for the hearers, the Deacon there, a tolerably young divine, desired that every such seat should be provided with a kneeling bench. No sooner was the College of Teachers of this renowned institution informed respecting this too extensive plan of restoration, than its members came forward as one man, and protested energetically against the kneeling benches as something Catholic. The chief preacher there, the well-known Professor Niese finally quieted both parties; and the old Cloister Church at Pforta will still remain in its ancient form without kneeling benches." This question of kneeling at prayer is one of which the New Lutherans make great account, though the last extract shows with how little result: the conference of Ministers, which was held at Guadau in Saxony, three years ago, asked-"Is it not time that we should arouse our selves, and make our Church authorities sensible of the fact that the houses of God have for the most part been so arranged that to kneel in prayer is wellrigh impossible?" But the tendencies of the party will, perhaps, be best seen if I quote from the same paper (June 7th) the proceedings of the Gnadau Conference, which was held during the present year: -" The yearly assembly of the Central Church Union as what was formerly called the Guadauer Confer ence now styles itself, was held on the 1st and 2nd of April. General Superintendent Moller, and other members of the Consistory of the Province of Saxo ny, many Superintendents, several Professors and foreign State without the permission of the ruling | Lann-Councillors, and the majority of the members power. It has caused a great sensation amongst of the Lutheran Unions of the Province of Saxony, the discharged Legionaries in Piedmont, who were present." "Pastor Potel, from Thuringia, delivered an address on the present liturgical devotions, in which they were stated to be only a temporary out Italy after their British service. They are expedient; the normal state of things was said to be, German Mass every Sunday and Feast Day, to the observation of which there was no longer paid due attention; at present, preaching had assumed too great importance, and had become, God knows to what degree, everything. Through too great pro-minence of preaching, Holy Communion and Prayer had not their right place. Prayer was the substance of the liturgical service;"....." but their object was and must be the restoration of the German Mass. with the celebration of the Holy Communion as the centre of Divine worship, every Sunday and Feast

Superintendent Arndt, complained of the abuses which existed in regard to the four sacred institutions of the Church—Baptism, Holy Communion, Marriage, and Burial. The abuses which existed in regard to the Holy Communion he referred to want of private confession, and to the deficient, infrequent, and unworthy attendance, which arose from the defective state of Church discipline." As to Baptism he recommended "the keeping fast to its institution, as the Bath of Regeneration;" and in respect to the Holy Communion, he proposed that individual addresses should be made in respect to confession, where private confession could not be restored: and that the Holy Communion should be

celebrated with greater liturgical solemnity." The extract is sufficient to show that the New Lutheran party is aiming at the revival of that sacramental system of religion which Luther did his best to cradicate; though they have not yet discovered that they cannot have real worship without a Sacrifice, nor Religious Orders without counsels of perfection. Moreover, they have already had their trials of strength, which have ended as such trials have uniformally done in England. The most remarkable, perhaps, of these has been the expulsion of Dr. Vil mar from the office of Superintendent in the Electorate of Hesse. He had maintained all the usual doctrines of the New Lutherans, had attempted to introduce something like Ordination, to indicate the reality of Confirmation, and to introduce "a sacramental worship." "In the Conference of Marburg. in January, 1851, he declared that every proper meeting for God's worship should close with the celebration of the Holy Communion, and that if no communicant could be found, the minister must communicate alone." (Schwartz's "History of Recent Theology," p. 406.) Unfortunately, his attempt, like the restorations at St. Barnabas', was made under unfavorable circumstances. The Electorate of Hesse has belonged by prescription to the Calvinistic, not to the Lutheran body, and Dr. Vilmar has been compelled to resign his position, and to become a Professor of Divinity at Marburg.

I need say less respecting the individual plans of the New Lutherans; because if their party comes to anything, we may expect to see them evolved under a more definite shape. In particular, the question of Ordination is one which they can hardly leave in its present state. There is really no form of Ordination among Lutherans; and all which the New Lutherans have hitherto done has been to profess to consider the appointment to an office to be the real Ordination, and not the designation to spiritual functions. In this way, they have tried to raise their system by the new interpretations given to an old office, instead of substituting a new one. Such a system of expedients, however will not serve for ever; and it would be nowise surprising if they were to attempt to introduce the Episcopal system from England or Sweden. Many of their writers have spoken already of the necessity absence of concord among themselves. It is different with the Old Lutherans; so long as they have the patronage of the State and the aid of endowments, they may continue to linger on in their system of isolation. The New Lutherans, on the other hand, must either go forward or perish. And the best hope which can be entertained for them is, that individuals may be led, as in England, to look their position boldly in the face, and to ask themselves what are the real

will no doubt he belped by the prayers lof their Catholic brethren. I would especially urge English Ca-tholics to repay those supplications for themselves, which have been made in quarters the most obscure and minexpected in I. meed I refer control to that which came to they knowledge of ign of nglish convert who was threading his may through one of the most remote valleys of the Tyrol. A poor woman who guided him appeared never to have seen an Englishman but took great interest in hearing of what country he wasia native, because, she said, that prayers had for some time been offered up for the conversion of the English in the parish church of her mountain village. or the little of Para and their there is the

Transport alcount to the contract EXTRAORDINARY DELUSION

We copy the following story from the Court Jour nal:-" The utmost interest has been experienced in the fashionable circles all over the continent by the publication of the brochure of the Princess de S. which, printed at first in small numbers and for p vate circulation only, has gradually spread itself throughout the aristocratic and religious coteries of Europe. It is now exactly a year since the young Princess Eleanore de S., in the prime of her youth and beauty, a young wife, adored by her husband and much beloved by her family, died suddenly at the Hotel de S., in Paris, and was buried with great pomp at Pere La Chaise, where a splendid monument. by Liechene, recording her age, her lineage, and wirtues, has just been put up by her disconsolate husband. In spite of the high position held by the Prin-cess, and from her great wealth and beauty having become the observed of all observers, there has always existed an extraordinary feeling of mystery in the public mind with regard to the circumstances of her death. The sudden determination, taken immediately after the event, by her mother-in-law, of retiring to a convent, greatly increased the doubt and wonder spread around the whole affair; and now this pamphlet (issued to the world with the sanction of one of the greatest names of any country, from one on the eve of taking the black veil, and who expresses the same awe of this position as that of her death-bed, and appeals therefrom for belief in the strange statements made in the work) comes to fill us with a deeper amazement than we can well bear. The pamphlet is printed in German, the native language of the writer, who, as mother-in-law of the heroine of the wondrous story it contains, declares it to be in fulfilment of the vow made to her son's wife that is now made public. The whole life of the young Princess is here set forth. A child of immense imagination and power, left at an early age an orphan with the consciousness of beauty and the command of boundless wealth, finding herself suddenly transported to her guardian's old castle in the Hartz, was not likely to enjoy either content or happiness and here her temper and disposition grew so wild and untractable that, after repeated efforts at home education, it was deemed advisable to send her to be trained into rule and discipline by seclusion in a convent. Just then her guardian being appointed ambassador to Paris from the Court of W., it was thought the best opportunity for placing the child beneath the surveillance of the superior of the Sacre Cour, in the Rue de Varennes, where she could be better trained to habits of obedience than elsewhere. But, alas! this first experiment proved totally abortive. Three unsuccessful efforts at escape were followed by a decided attempt to set fire to the furniture of her room where she was confined; and the governess, fearful of the effort of such example on other pupils, and weary of the task of taming this wild, vehement spirit, reluctantly restored the young lady to the care of her guardian. The position of the latter had now become most difficult. her in the house was impossible, as Prince Leon de S., his only son, a youth scarcely older than the refractory Eleanore, resided with him, and to throw the pair together at that early age would have been considered by continental decorum quite out of the question. So a conseil de famille was held, and it was resolved to send the culprit, now no longer a mere child, but a fine, high-spirited girl of 15, to England, to complete her education, with the hope that the conviction of being thus alone in a foreign country, dependent on her good behaviour to ensure the kindness of those about her, might have the desired effect The young lady was accordingly placed at-Hammersmith, and for a time the hoped for change seemed to have taken place in her temper. But, after a while, it appears that the bursts of violence to which she gave way, and the fits of depression which succeeded, became so alarming as to cause serious fears for her health. Letter after letter was despatch ed to her guardian from the young lady herself, begging to be taken into favor, declaring that the climate of England was weighing her to the earth, and the discipline of Hammersmith breaking her heart. For some time the guardian, acting with the prudence he judged necessary, suffered those complaints and supplications to go on; but at length, moved by one of the letters more heart-rending than the others, he allowed his anger to be melted, and determined on fetching his ward from the place, where she declared, in the strong language she was wont to use, she was damaging both soul and hody, and hurrying both to everlasting perdition.' The Prince de S. arrived at Hammersmith one Sunday morning. He had returned no answer to the last letter despatched by his ward, and she was, therefore, not aware of his intention of arriving. The lady commissioned to be hearer of the news reported to have found her on her knees alone in her own room praying, with a most fearful expression of countenance, and, on being informed of her guardian's arrival, she had uttered a most unearthly shrick, and rushed down the stairs like one possessed. The guardian was much pleased with the progress and improvement, and brought her back to Paris triumphantly, as a specimen of the good training of the ladies of Hammersmith. There was, in-deed, no token of the old indomitable spirit left within her. She was silent and subdued, submissive to all, and only urgent in her supplications never to be left alone or in the dark. She to whom religion had hitherto been a subject of derision now changed suddealy to practices of the most exaggerated piety, but always persisted in maintaining that it was useless to lay any plans for her welfare, for that she should die before she was 21! 'All a mother could do,' says the Princess, in the extraordinary brochure which dis closes the story, 'was done by me to eradicate this idea from the mind of our beloved Eleanore, but the answers sine always made were so full of terrible meaning that they filled my soul with such deep alarm that I dared not to dwell upon the subject. Even when she became the bride of my son Leon, she would insist upon every arrangement being made with a view to this early death, which seemed to prey on her mind for ever. It was not till the young couple had been married for some time that, by dint of maternai care and solicitude, I managed to wring from her the confidence of her direful anticipations and judge of my dismay when she coolly told me that she had sold herself to the Evil One, and that she would be claimed before she had reached the age of 21! She confessed that her despair had been so great at being exiled, that, wearied with incessant prayers to Heaven and the saints for deliverance without effect, she had at length addressed her vows to the powers of darkness on the very Sunday morning when her guardian had arrived, and the announcecement of his presence was evidently the token of the acceptance of that fearful vow.' It seems that, in spite of every care and counsel-despite of the constant watching and wise teaching of the Abbe Dupauloux, nothing could turn aside this if e fixe from the mind of the Princess Eleanore; and, although every extreme of dissipation and excitement the cold mutton of the larder, called Riddy, and inwas tried to divert her thoughts, she gave way to a quired whether she did not hear some one speaking settled melancholy, and died just two days before the completion of her 21st year, suddenly and in her chair, full dressed for a ball at the Ministere d'Etal.

ed during the last few months of that and existence in the midst of splendor and riches, yet nursing the danker worm within, from which neither the lofty position in which she stood notited home ge, and received could divert her for one instant. The nam-phier has caused the despest impression on the minds of alt who have perused it sand the retirement from the world of the Dowager Princess de S., for the avowed purpose of praying for the soul of the Princess Eleanore) has added to the terrible effect of the tale, which seems more like a dark legend of the middle ages than an incident of yesterday; but is nevertheless, perfectly true for all that:

and a cools to sugar set yiggor at given LETTER FROM THE EDITOR OF THE WEEK-LY REGISTER TO N. W. HODGES, ESQ.

St. Germains-en-Laye, Sept. 18. My Dear Mr. Hodges—In anything that may be said of the religious state of France, there are three districts to be separately considered. I am speaking of course, not upon my own observations in a few weeks, but upon the testimony of the best informed and most sensible Frenchmen: The immediate neighborhood of Paris, nearly conterminous with the Departments of the Scine, forms one of these; the more distant parts of the country in every direction, another; and the third consists of a circle round Paris, between the two, extending about forty leagues from the metropolis. The more distant parts of the country may still be accounted Catholic, although it need hardly be said that they have not recovered from the effects of the Revolution, with its legalised system of plunder and murder, and its godless education, much less from the more recent and hardly less deadly, though fair more insidious, evil of the Orleans Government, which labored steadily and perseveringly to destroy by an unchristian education. It is in the two other districts, and especially Paris and its immediate neighborhood, that the great contest of good and evil is going on-evil such as I dare not, and good such as I cannot describe. Not to refer again to the very small minority which in this district practises any religion at all, it is the opinion of soberminded men that Satan, not content with his unseen mastery over the evil in this district, is really stirring them up to the open worship of him, and manifests himself among them in ways which I must not call supernatural, but beyond and beneath nature. Upon this I have no means of speaking from my own knowledge. As to the good in the same district, I need not enlarge.-Those of our readers who do not know the religious aspect of Paris by their own observation, have read-Allies' Journal in France and the Glance behind the Grilles, which give a notion of it. So great and remarkable is it that the Pere Etienne, Superior of the Sisters of Charity in France, deliberately says, France is now more Christian than it was in the days of St. Vincent of Paul,: not that he can conceal from himself or forget the more than heathen wickedness of too many, or the extent to which it spreads around him; but that he knows better than others the mass of Christian virtue which is concentrated in the minority. He says, Not only have we now many more candidates for the religious life than there were in St. Vincent's time, but the great difference is, that when they came to him he had to train them long, first in religion generally, and then in the duties of a Sister of Charity; but those who come to us from the world, come ready formed in one and the other. More religion is now concentrated among the few than was then spread over the many. This is not the testimony of one man, however well calculated to judge. Every Religious Order, of men as well as women, finds candidates even more than it can receive, not alone in the more Catholic parts of France, but in that very district of Paris and its neighborhood in which evil most openly triumphs. What a state of things have we here! It seems as if the preparation for the last coming of Christ our Lord was commencing, as if men's perverse will on the one side, and the overmastering grace of God on the other, was beginning the work of the angels on that day, when "they shall go out, and separate the wicked from among the just." Where else, since the days of the early persecutions, has a whole region as large as many independent countries been occupied by people of no religion at all, and men and women of whom the world is not worthy? It is in this district that the saying really seems verified Point de purgatoire pour les Français. How strange is the contrast to the hundreds of thousands of poor Catholics whom we see around us in London or Liverpool, and yet more in Ireland, so full of faith and yet so far from Christian perfection! Which state is best, God knows. But one remark has forced itself on me. If this district were the whole of France, or a fair specimen of the rest (which we know it is not), the amount of good in it would not of itself satisfy me that some overwhelming judgment from God might not be just ready to fall upon the country. True, there is good in it; more, perhaps, than there ever was; yet I fear that the state of religion and morals among the people at large can hardly be described by any milder term than as a general apostac. If we may reason from the history of God's chosen people of old, the time when the most overwhelming judgments were nearest was exactly when there was most evil and most good-when the mass of the nation had burdened their hearts. and the minority had attained a degree of excellence never known before. The destruction of Jerusalem, the captivity of the people, and the final overthrow of the kingdom of David followed immediately upon the resurrection of religion under King Josias; and the last destruction of the sacred city by the Romans was in the lifetime of St. John and of tens of thousands of disciples of the Holy Apostles. Will the present resurrection of religion in Paris end thus; or will the people be reconquered to the Faith? God only knows; and happily the work and duty of the noble Christians of Paris is the same, whatever is to be the result. 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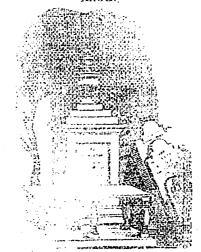
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The Scholastic year commences on the 16th of Angust

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

The annual pension for Board, Tuition, Washing, Mending Linen and Stockings, and use of bedding, half-yearly in advance, is For Students not learning Greek or Latin. Those who remain at the College during the vacation, will be charged extra, French, Spanish, German, and Drawing, each; per annum.

Music, per annum.

Use of Piano, per annum.

Books, Stationery, Clothes, it ordered, and in case of sickness, Medicines and Doctor's Pees will form extra

No uniform is required. Students should bring with them three suits, six pairs of shirts, six stockings, for towels, and three pairs of boots or shoes, brushes, &c.

REV. P. REILLY, President.

THE TRUE WITNESS

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