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CATHOLIC CHRONICLE.

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NO. 14.

REASONS FOR REJECTING THE ROYAL SUPREMACY.

The following is an extract from Archdeacon Wilberforce's work, in which he explains his motives for resigning his preferments in the Establishment:—

"Of the results of the Anglican system of Church authority I shall say little, because it is painful to bring an accusation against the system in which I have been brought up, and in which I had hoped to die. But it is impossible not to notice shortly the effect of that separation from the rest of Christendom which the acceptance of the royal supremacy involved. I will first observe, how completely the Church of England has taken her character from the three dynasties under which it has been her fortune to live; and then notice the effect of her present position upon the question of Church authority.

"Since England was separated from the successor of St. Peter, the throne has been occupied successively by the Tudor, Stuart, and Hanoverian families. The first asserted absolute authority for themselves; the second recognised the Church as a Divine institution, yet on the condition that it must receive its commission through the Sovereign, whose right was also of Divine origin; the third has allowed the principles of pure private judgment to predominate. These, therefore, have been the systems which have severally prevailed in the Church of England, which, on the whole, has always reflected the principles of the reigning power, and the last of them has the ascendancy at the present moment.

"The circumstances mentioned in the last chapter show the absolute power which was claimed and exercised by the Tudors. Elizabeth, as well as Edward, imposed articles and enacted canons by her own power. She is known to have made important additions to the Thirty-nine Articles after they had been agreed upon by the clergy; and in her 'Injunctions' she claimed the same power which had been possessed by her father and brother. To say, as her 'Injunctions' proceed to do, that this was no more than the ancient supremacy which had originally belonged to the Crown, is an untenable assertion; for what English Sovereign before Henry VIII. had taken upon him to excommunicate, or to decide questions of doctrine on appeal, or to set forth articles of faith? The estimate at that time formed of the Royal supremacy is attested by the declaration of the twelve judges, shortly after Elizabeth's death, that 'the King, without parliament, might make orders and constitutions for the government of the clergy, and might deprive them if they obeyed not.' 'So that independently of the powers acknowledged in the statute, there was yet in reserve within the capacious bosom of the common law an undefined authority, which, being similar in its character, might also be equal in its amount to the omnipotence of Rome.'

"This absolute authority over the Church, which had been secured to Elizabeth by express statute (1 Eliz., c. 2, s. 26), and which the judges determined in *Cawdry's case* to be inherent in the Crown, had been fully admitted both by the Church and the nation. Parliament acknowledged the Queen's right to make such reforms as she pleased 'by her supreme power and authority over the Church of England; and, therefore, Hooker felt himself compelled to deny that which had been maintained by the concurrent judgment of antiquity; that God 'hath appointed' 'the ministry of the Church alone to have' 'principality of judgment in Church matters'; 'therefore, it may not from them be translated to the civil magistrate.'

"This absolute control of the Sovereign over the Church was somewhat modified under the Stuarts. Either the wish to take more defensible ground against Rome, or the growth of juster sentiments in themselves, induced James I., and still more his son, to recognise the Church as a Divine body, which, though incomplete without the Sovereign, yet by his concurrence gained the powers of a substantive whole. This is the principle expressed in Charles I.'s Declaration respecting the Articles, A.D. 1628; and it led to a revival of the powers of Convocation, which had been comparatively inactive during the reign of Elizabeth. This, therefore, was the period at which the Anglican theory of Church authority was developed and defended both against the Puritans and against Rome. Its opposition to the former is exhibited especially in the canons of 1603; and the learning and abilities of Andrews, Laud, Bramhall, Mason, and others were exerted against the latter.

"Now it has been already observed, that the Anglican system of Church authority is open to the very same objections which were alleged against the Donatists. For what right had the Bishops of a single province to legislate independently in matters of faith? The excuse was that, as a chemical solution will crystallise into the same shape when poured into any vessel where its ingredients can act freely, so the

clergy of each nation retained that gift of inerrancy which belonged by God's promise to the Universal Church, because the Royal supremacy consolidated them into a whole, and thus enabled them to speak with authority. On no other principle could it be maintained to be a 'wicked error' to affirm 'that any of the Nine-and-Thirty Articles' is 'in any part erroneous,' or for persons to 'maintain, that there are within this realm other meetings, assemblies, or congregations of the King's born subjects, than such as by the laws of this land are held and allowed, which may rightly challenge to themselves the name of true and lawful Churches.' As the cause of Christendom, then, was vindicated against the Donatists by those internal divisions, which St. Augustin speaks of as a 'judgment' against them, so the Anglican system was overthrown by those domestic dissensions against which the lack of Catholicity rendered it helpless. For how could the British episcopate censure the Puritans for separating from their communion, when they were separated themselves from the communion of Christendom? So that their coercive measures produced the same effect, which the Council of Carthage speaks of, as resulting from the conduct of the Donatists towards their Maximian separatists, 'Where they have a Divine proof, if they chose to attend to it, that they are as censurable themselves for their separation from the unity of the Church as they complain that the Maximians are censurable for making a division from them.'

"The opposition to the High Commission Court, and its destruction by the Long Parliament, were the necessary results, therefore, of that division from the rest of Christendom, which made the attempt to enforce religious agreement unreasonable, as well as oppressive. But the Anglican system did not finally fall till the league between the clergy and the King was dissolved by James II. The last two Stuart Princes were conscious that a claim was made in their names, which they had no right to advance. Their exile on the Continent must have showed the untenableness of a territorial religion; and James refused to live in a system in which his brother had been afraid to die. And now, therefore, it was discovered that the supremacy, as interpreted by the Crown lawyers, was totally different from any authority which the Crown had anciently possessed. Stillington proved the High Commission Court, when restored by James II., to be illegal, and showed the erroneousness of Lord Coke's assertion, that the Crown had exercised the power of excommunication before the Reformation. This was virtually to overthrow the whole system of Anglican Church discipline; for it has never had any real effect upon the nation at large except when backed by that strong-handed associate. But a more important circumstance still was, that the dynasty which succeeded possessed only a parliamentary, not an hereditary title, and ruled, therefore, through such ministers as had the confidence of parliament. Henceforth the supremacy of the Crown meant the supremacy of a parliamentary Sovereign. And parliament consisted in part of dissenters, to whom William of Orange and his successors looked as their most trusted supporters.

"Whereas, Elizabeth, then, had been despotic, and the Stuarts Anglo-Catholic, their successors were essentially Protestant. The Tudors had required all persons to agree with themselves; the Stuarts with their bishops; but William of Orange was indifferent to what men believed, provided they differed from the Pope. The oath of supremacy, under Elizabeth, had affirmed that the Pope neither did, nor ought to possess, any spiritual authority in England; and also that the final authority in spiritual causes belonged exclusively to the Crown. The last of these statements was expunged from the oath, by 1 William and Mary 2, because it interfered with the freedom of judgment which was claimed by dissenters for themselves. So that the Crown gave up that right of judging in spiritual matters which Henry VIII. had won from the Church, and made it over solemnly to his subjects.

"There are reasons, therefore, why the Church of England should choose to retain those engagements which belonged to an earlier stage of her history; for otherwise she must abandon the defences which were raised for her by learned and able men, and renounce her alleged identity with the ancient Church. Yet how is it possible to make these declarations without feeling that if they do not assert falsehood, they at least palter with truth? For how can the Crown be alleged, in any true sense, to be the spiritual head of the nation? Not only does it allow Roman Catholic and Dissenters to teach their several systems; but by their admission into parliament, they have acquired a place in the sovereignty itself. Our gracious Queen may be only of two religions (those which are established in England and Scotland), but of the sects which are represented in parliament the

name is legion. To assert the Sovereign, therefore, to be 'supreme governor' 'in spiritual causes,' when that Sovereign is a parliamentary Sovereign, and parliament represents a divided nation, is to attribute an office to the Crown which it cannot really exercise, and of which it is illusory to speak.

"And hence the practical system of the Church of England is one of pure private judgment. Those whose converse is only with books, and who live in that circle of thoughts which is suggested by our great divines, may imagine that the Church of England has one consistent system of teaching, and inculcates a single body of truth; but experience dissipates the delusion, and shows such hopes to be like those of the Tartar conqueror, who discarded morning and evening prayer, because he imagined himself to have reached the land of eternal sunshine.

"The worst effect of such disappointment is, that it induces men to acquiesce in this state of things as a necessary evil; and thus destroys their belief in the teaching office of the Church. . . . When it was first decided that the validity of Baptism was to be left an open question in the Church of England, many persons expressed their conviction, that to allow an article of faith to be denied was to abandon the principle of authority, and, therefore, to lose that which was so essential to the vitality of the Church. But a few years have accustomed men to this, as to other evils; they observe that if the Church allow error to be taught by her ministers she is equally willing to allow them to teach the truth; and that they are as much at liberty as before to put any interpretation which they please upon her formularies. So that celebrated decision has but given additional support to that principle of private judgment which already prevailed. Indeed, we may be surprised that men were so much agitated when they found that the Church of England would allow error to be taught in respect to one of the two great sacraments; since in respect to the other it has never been alleged, that she does more than tolerate truth. For why should the doctrine of the Real Presence, and of the Eucharistic sacrifice, be a less essential part of Catholic truth than the doctrine of baptismal grace? There was no reason why those who were aware that these momentous doctrines were only tolerated in the Church should be greatly moved when they found that in the case of baptism also she did no more than tolerate the truth. The event, after all, did but disclose, rather than alter her position, by exhibiting a striking and novel instance of her system.

"Now, if it be true, as we believed in early times, that the Primacy was bestowed by our Lord upon His Chief Apostle, with an especial view of enabling His Church to teach as a corporate body, such a state of things must be looked upon as the natural consequences of its denial. Why should we wonder at the uncertainty and division which prevail around us, when we have discarded that provision, which was specifically appointed for their prevention? And it is instructive to observe that exactly the same set of evils were encountered, when the same experiment of isolation from the rest of Christendom was attempted by a single province in ancient days. St. Augustin's language respecting the Donatists, and the manner in which they gradually became accustomed to the spectacle of division, till their consciousness of the necessity of Christian unity was effaced, might be applied directly to many among ourselves. 'How many, as we well know, were already wishing to be Catholics, having been aroused by the obvious call of truth, but out of respect to their friends, put off the giving offence to them from day to day! How many were held, not from truth, to which you never trusted, but by the heavy bond of obdurate custom; so that in them was fulfilled the Divine statement, 'a stubborn servant will not be corrected by words: for though he understands, he will not hearken.' How many, too, thought that the party of Donatus was the true Church, because their security made them torpid, fastidious, and tardy in recognising Catholic truth! How many ears were stopped by the tales of slanderers, who alleged that it was some strange offering that we presented on the altar of God! How many, believing that it did not matter to what body a man belonged provided he were a Christian, remained in the party of Donatus, because they had been borne there, and because no one compelled them to depart thence, and to pass over to the Catholic Church.'

"So completely have the feelings which these last words express become predominant in England, that separation from the rest of Christendom is hardly felt to be an evil, or the absence of Church authority admitted to be a loss.

"And yet it may be said, that to return to the ancient system of Catholic unity is impossible; that nations do not thus retrace their steps, nor the waves of time flow backward. This may be true. Prophecy does not tell us that time will of necessity give

the ascendancy to truth: 'Evil men and seducers shall wax worse and worse, deceiving and being deceived.' But the whole objective system of Christianity hangs together, and it may be doubted whether the revolt of the human mind is not as fatal to each particular doctrine, as to the unity of the whole. The difficulty is when these things become realities, which demand belief, and affect men's lives. And then it will be found that baptismal regeneration, and the Real Presence, and the authority of the episcopate, are as hard to maintain as S. Peter's primacy; and that the first are not practically believed by any large body of men, by whom the last is denied. For these doctrines cannot be maintained, unless we recognise the authority of antiquity; and the ancient fathers teach no doctrine of the Church more clearly than the pre-eminence of their chief apostle.

"And now, then, to sum up the results at which we have arrived. It has been shown, by the testimony of those who lived before us, that our Lord not only taught doctrines, but founded a Church.—To this Church He was pleased to commit the special function of interpreting that system which he delivered to mankind. He qualified it for such an office, by rendering it the habitation of that Divine Spirit which had dwelt without measure in the temple of his own humanity, and was pleased to take up its perpetual abode in His body mystical, the Church. Such is the statement of those who have delivered to us an account of our Lord's nature and actions; and unless this capacity of judgment had been possessed by the Church, we could have no evidence of the inspiration of that Sacred Volume, which contains the records of our faith. For it was the Church's judgment which stamped it with authority; and in its turn it confirms that which antiquity had previously witnessed respecting the authority of the Church. The Church's authority, then, depends on that presence of the Spirit which gives it life. This authority had resided first in its completeness in the presence of our Lord, when he was manifest in the flesh. He was pleased to bestow it in a plenary manner on the college of His Apostles. From them it has descended to their successors, the Bishops throughout the world. But to preserve the unity of this widespread commission, our Lord was pleased to give an especial promise to one of His Apostles, and to bestow upon him a name and office derived from Himself. And as the Episcopal College at large succeeded to the Apostles, so was there one Bishop, whom the Universal Church believed from the first to be the successor of S. Peter. Hence was he spoken of in ancient times, as discharging that function among the rulers of the Church-Catholic, which was discharged among his brethren by the chief Apostle.—The successor of S. Peter is declared by those general councils, which are admitted by all Catholics, to be the representative of Him who was the bond of unity and the rock of the Church. And hence, as the circle of Christendom grew wider, and its unity could not be maintained without a stronger principle of centralisation, it was through this influence that the oneness of the Catholic body was perpetuated; and the primacy of S. Peter ripened into the supremacy of the Pope.

"But now comes a change. There arises a powerful monarch in a remote land, who resolves to separate the Church of his nation from the unity of Christendom. He effects his purpose by force or fraud, and bids it recognise a new principle of unity in himself. He passes to his account, and his children rule after him. But this new principle of unity is found in time to be insufficient. No sooner is the grasp of the civil ruler relaxed, than a host of parties divide the land. The vast thought of unity, and hope of concord, is gradually lost. The national Church is surrounded by sects, and torn by dissensions. *Intra muros peccatur et extra.* And can it be doubted what advice would be given to its children by that great Saint who looked forth upon a somewhat similar spectacle in his native land; and whose life was expended in winning back his brethren, one by one to the unity of Christendom? He did not think that the national unity of Africa was any pledge of safety to the Donatists; or that the number and succession of their Bishops entitled them to respect. 'Come, brethren, if you wish to be inserted in the vine; for we grieve, when we see you lie thus cut off from it. Number the Bishops from the very seat of Peter, and in that list of Fathers see what has been the succession; this is the rock, against which the proud gates of hell do not prevail.'

RUSSIAN ARMS.

Although we have now been for more than six months at war, it is only within the last few weeks that we have found any opportunity of testing the actual military capacities of the enemy; or of ascertaining the value of those improvements lately intro-

duced into our own service. Both these points, however, involve questions of much importance. We ourselves are entering into European war after an interval of forty years, and our adversaries represent a nation which has claimed and received extraordinary credit both for military aptitude and martial prowess. It is true that the Russian soldiers were occasionally spoken of with disparagement as half-starved and spiritless serfs, whose physical weakness must necessarily disqualify them for vigorous action, and even a high military authority among ourselves described them as men to whom a British soldier would be disposed to present "bread rather than the bayonet." But, on the whole, the contrary opinion obtained the greatest currency, and the Russian army was extolled as the model of efficiency. Even if the individual soldier was somewhat stupid, it was said that his dogged obstinacy and blind courage rendered him formidable, while the general organization of the army was described as leaving nothing to be desired. The staff arrangements were perfect, the cavalry exceeded in strength and quality that of any other nation, the artillery was admirable, and the whole system constantly revised in every particular according to the latest discoveries of science or experience. Now, without denying that we may yet have something more to learn of our enemy's prowess, we think two or three conclusions can be safely drawn from the events of the past month.

The Russian Soldier is certainly neither weak nor famished. Our correspondent reported apparently with some little surprise, that the men taken or left upon the field of battle were almost uniformly strong and muscular, in the prime of youthful life, well fed, and sufficiently clothed. There were no traces of any such physical incapacity as was, perhaps, expected. Possibly the food described as forming their daily rations might seem indifferent to those who live upon sound beef and pork, but it was clearly nutritious enough to keep the consumer in good working order. The equipment of the men was good, serviceable, and derived with a proper appreciation of a soldier's real wants. Every man had his warm trousers, worn inside a pair of strong well made boots, while his outer clothing consisted of a long loose great coat, which might, we should think, prove rather cumbersome in any rapid evolutions, but which clearly left easy room for the play of the muscles. Most of the arms taken were found to be excellent of their kind, and the workmanship of the guns in particular excited general admiration. In one respect the most desirable arrangement had been adopted. The uniform of the officers was scarcely distinguishable from that of the men, so that their lives were not exposed to any extraordinary risk. Altogether, the individual Russian soldier proved to be rather above the standard at which he had been rated.

In respect, however, of the organization, management, and efficiency of the army at large, the conclusions suggested are of a different kind. We look in vain for any peculiar excellence in those departments which had been so much praised. The artillery, indeed, was well served; but, as it had been placed in a position before-hand, as the range had been carefully taken, and as the gunners had little to do but to load and fire, no great credit can be assumed for the result, nor can such conduct be compared to that of our own artillerymen, under circumstances of a far more arduous kind. The inefficiency of their cavalry appeared most remarkable. Although they outnumbered us greatly in this arm, they turned the advantage to little or no purpose, nor did their numerous squadrons venture upon a trial of strength even with our handful of troopers. We do not read, indeed, of a single sabre wound being inflicted throughout the day. The only horsemen spoken of respectfully are the Cossacks, who, in their agility, intelligence, irregular costume, and individual self-reliance, seem like mounted Yankees. As to the staff of the army, or the ability displayed in command or manœuvring, we can only observe that every proceeding of the Russians appears like a blunder.

On the other hand, we may truly say that all the reforms recently introduced into the British service have proved to be improvements indeed. Our soldiers fight none the worse, and behave none the worse, for having been treated with greater consideration. The discipline of the army was never better, although corporal punishment has been almost demolished, and it is plain enough that men who have been encouraged to attend schoolmasters, and treated like reasoning beings, can march against a battery with just as much fearlessness as those trained under the more brutalizing system of past days. With regard to our new firearms, the conclusion is entirely satisfactory. As it happened, the battle on our side was decided by the bayonet alone, but the effect of the Minié balls is described as fully equal to expectations, while the weapon itself has proved just as convenient for the rough and ready work of a campaign as the clumsy old musket which it superseded.

Without any wish to disparage an enemy, we feel compelled to say that the Russian army appears much less formidable than it was presumed to be. Though the victory of the Alma cost us dear, the result was due less to the tenacity of the resistance than the strength of the position. The Russians never crossed bayonets with us, nor did they ever stand up in defence of their own redoubts when once we had got to close quarters with them. The most creditable point of their management was the success with which they carried off their guns; and Prince Menschikoff, may certainly be pardoned for losing his carriage, considering that he saved his artillery. But, upon the whole, this first encounter of the forces of great European Powers, after so long an interval of peace, did not add anything to the reputation of that State which had advanced the greatest pretensions to military excellence. Both the French and the English displayed qualities which attracted universal admiration. The French surmounted obstacles of ground

with inconceivable alacrity, and fell upon the enemy with an impetuosity which nothing could resist. No movement could possibly have been better planned, better executed, or more brilliantly accomplished, than that by which our brave allies turned the Russian left. The British moved up to the very mouth of the guns with the steadiness of a division on parade, and stormed batteries in the face of a fire as deadly as the oldest officers had ever witnessed. With equal or nearly equal numbers, and extraordinary advantages of position, the Russians were fairly driven from the ground by the superior energies of the allies, and, if this was the case under such circumstances, we can hardly pretend to doubt that the issue must be when the troops of the Czar encounter French and English soldiers in a fair field and without the protection of artificial defences.—*Times*, October 18.

(From the Times.)

A pamphlet has just appeared, under the title of "A Letter to the Emperor on the Eastern Question," and is traced; I know not with what justice, to the inspiration of a person long enjoying the intimacy of the Emperor, and who, though not now in the Government, has not lost the confidence he for so many years enjoyed. The object of the "letter" is to prove the absolute necessity for the restoration of the independence of Poland, without which the writer is of opinion that little or nothing will have been done to cripple the dangerous power of Russia. "Russia," he says:—

"Cannot be vanquished, nor the safety of Europe secured, until the banner of a nationality, which is still living and strong in spite of all persecutions, shall be frankly unfurled and opposed to all the ideas, to all the passions which Russia may avail herself of.—That banner is the sole offensive force of Europe against Russia; and all her attempts on Constantinople, all her dreams of universal domination will become an absurdity with Poland independent before her. Russia is the only Power which occupies a position offensive to Europe, without being herself exposed to danger from it, and that position she owes to the Polish provinces which she has annexed to her empire, and which she tries incessantly to denationalize."

The writer passes warm eulogiums on the French Cabinet for its conduct throughout the various phases of the Eastern question.

"It has," he says, "unmasked with much ability the policy of Russia, and has shown by the presence of the united flags in the Black Sea and the Baltic what the Western Powers are capable of doing whenever the sword is once drawn. The conduct of the Powers when the moment for action came has been resolute and determined; victory has attended them from the Baltic to the Euxine; Russian fortresses have fallen before them. Yesterday it was Bomarsund, tomorrow it will be Sebastopol."

After enumerating these advantages, the author asks of what use is all this success in war? He asks if it has weakened the power of Russia, and brought down her pretensions? He boldly answers no! For as long as Poland remains in its present condition the victories of the Powers will be fruitless. "The Russian fleet in the Black Sea," he continues,

"Will be annihilated. That of the Baltic will patiently await its turn. All that is undeniable. But when all those great things shall be done what will take place afterwards? Do you, believe, Sire, that the Czar, that the Autocrat of All the Russias, will be more disposed to treat after these disasters than before? What to him are some ports the less, or some ships of war burnt? That is not the question for him. He will easily console himself for their loss, for he knows that all he loses in extension he will gain in cohesion; and that the less he has of coast to guard the stronger he will be on a given point. You may take his weak positions from him; it is of little importance, he will only be more free and more at his ease. If you mean to break his cuirass you must strike strongly, and it is in Poland only that you will succeed in breaking it. We may be asked if the humiliation and the discouragement caused by such disasters will not have some influence on the resolutions of the Czar? Let not your Majesty believe it. With the Russian people disasters will only awaken and rouse to fanaticism their national feeling—and this, far from weakening him, will only give new force to the Emperor Nicholas. The Russian people are believers in official bulletins, and only know as much of the truth as he thinks proper to impart to them.—Submissive and fanatical, they may be easily made use of as the instruments of his ambition. With respect to the Czar himself, why should he be humbled and discouraged? He knows the history of his country, and he knows it is after repeated disasters, that Russia has arrived at its present power. Peter the Great capitulated on the banks of the Pruth. It was after successive reverses that Catherine arrived at the conquest of the Crimea. All the campaigns against Turkey have been marked by defeats and humiliations; and yet the influence of Russia grew greater each time. In Poland it was after many battles fought and lost that she became mistress of the country.—Her wars with France have been an uninterrupted series of reverses and of bloody defeats; and what has been the result? It is superfluous to mention it to your Majesty. Such are the military annals of Russia. What, then, can another humiliation do to the Czar?"

Towards the close of the letter the writer says:—

"To believe that the Emperor Nicholas will give up with a stroke of the pen the advantages gained after a century of intrigues and efforts—that he will of his own accord renounce pretensions which have assumed the condition of rights legally acquired and exercised—that he will consent to lose an influence which is equivalent to absolute domination, and to see a prestige, which was taken for grandeur, completely vanish—to flatter ourselves, in a word that the Autocrat will quietly endure all the sacrifices which may be imposed on him, because the Crimea is occupied and a fleet burnt, because Austria is pleased to occupy the Principalities, is to utterly misunderstand the nature and character of the struggle in which we are engaged. It will require many other reverses to force the Emperor Nicholas to renounce all his previous ideas, and to become, as it were, an apostate to the traditional policy of Russia. The power of the Czar, how great soever it be, has limits which cannot be passed with impunity. The Russian party, of which so much has been said, is nothing, else than the national will which reveals itself, and this will is too

proud, too ambitious, to yield to an intimidation, the effect of which is scarcely felt by it. They are in error who judge of Russia according to an European standard. It is believed that by paralyzing her external commerce, by annihilating her credit in all the markets of Europe, that she will be reduced to extremity, that she will be driven to bankruptcy, and that the Czar will have no money to continue the war. That is all a mistake. Those who are acquainted with her resources will tell you, Sire, that Russia, even when driven within her frontier, and attacked on her own territory, will have for 20 years to come sufficient men and sufficient means to resist, and to await more favorable circumstances."

The conclusion of the letter is to this effect:—

"Let the Western Powers, without losing time with useless negotiations, recognise, by a common declaration, the legitimate existence of Polish nationality, and in place of a complication, you will have found a prompt and complete solution. Poland once constituted the Czar is powerless against Turkey; the Danube belongs de facto to Austria; exclusive domination in the Black Sea becomes a chimera, and every dream of ambition is at an end."

IRISH INTELLIGENCE.

THE CATHOLIC UNIVERSITY.—On Friday, 3rd November, the Feast of St. Malachy, the Catholic University will enrol its first class. Owing to the absence of the Archbishops, we understand there will be no ceremonial, and that the new Foundation will begin its work simply and practically. The University House has all its appointments complete, and is already filled with students. How many more will immediately come into residence is yet uncertain. But during the first Session it is expected there will not be less than fifty students; and a large number of entries are expected from the English and Irish Catholic Colleges, Oscott, Clongowes, Carlow, &c. At the close of the Session, we have heard that there will be a full muster of the new Academic body, and that under the Bull which the Prelates will probably carry back with them from Rome, the University will confer its first *ad eundem* Degrees.—*Nation*, Oct. 28.

THE ORBLATES OF THE IMMACULATE MARY.—BROTHER VERNET.—The object of this institute, whose founder and superior-general is the present Bishop of Marseilles, is to take charge of diocesan ecclesiastical seminaries, and to give missions through the several parishes of the diocese. A house has been for some time established in England, and Bishop Gillis is now about establishing one in Scotland. To the English house in Leeds are attached six clergymen, three French and three Irish, and Brother Vernet is at present collecting in the barony of Forth to build a church for them in that important town, where no less than nine Protestant ministers recently became converts.—*Wexford People*.

The Cork papers announce the departure this week of three Sisters of Mercy from the Convent of Kinsale, to join thirty of their order who are about to sail for the seat of war. An apt commentary on the brutal bigotry of England! In their pride and prosperity, they have no words or usage for these saintly women but loathsome insult and cowardly outrage.—It is well avenged, when we find them ministering like angels by the dying soldier's bed at Scutari.—The celerity with which this has been done equals any feat of French military organisation that we have heard of. While they are subscribing in London for Miss Nightingale to organise a corps of nurses, Lord Aberdeen's Government (several members of which favor inspection of Convents) condescended to communicate with the Superior of the Order, and in a few days those heroic women are on their way.

We read in the *Galway Packet*:—"As the four o'clock train, on the afternoon of Monday last, was about to start for Dublin, an immense concourse of people had assembled at the railway station to bid an affectionate adieu to the ladies of the Convent of the Sisters of Mercy, who, under the protection of the Rev. Mother of their Order and that most estimable Priest, the Rev. Peter Daily, were taking their departure for the seat of war to attend there on the sick and wounded. The ladies selected for this glorious office of charity were, Miss Lynch, of Barna (in religion, Sister Mary Gonzago); Miss Carmody, of Limerick (Sister Mary Lucy); and Miss Coghlan, of Parsonstown (Sister Mary Baptist.) When they had taken their seats in the carriage, after having bid farewell to parents and friends, a crowd of the poor who had experienced their bounty and beneficence approached to offer them a parting blessing; and when the bell was rung and the train started, the large assemblage of gentlemen on the platform raised their hats in token of respectful farewell, while many silent, but the heartfelt, prayers of all bade them God speed on their journey.—*Galway Packet*.

RETURNING TO THE FOLD.—The Rev. W. Davock was one of the few Catholic Clergymen tempted two or three years ago to abandon their faith, by the lures of the Priest's Protection Society. Whoever looked upon his haggard face and shrunken form in the interval could easily conceive the terrible struggles which apostasy had entailed upon his conscience. His agony became at last absolutely intolerable—and God has given him the Grace to desire a reconciliation with the Church. He has publicly announced this fact by the following letter:—

TO THE VERY REV. JOHN SPRATT, D.D.
"Dear and kind Sir.—Being heartily grieved that, under the influence of passion or delusion, I have appeared to deny the saving truths of the Catholic Church in communion with the Holy See, by connecting myself with what is called the Priest's Protection Society, I beg of God to pardon my errors, and implore the pastors of the true faith to receive me once more into the communion of the holy Catholic and Roman Church of which I am an unworthy priest.—I am, rev. and dear Sir, yours very sincerely,
"WILLIAM DAVOCK."

"Dublin, Oct. 25, 1854."
TOTAL FAILURE OF THE PROSELYTISING SYSTEM.—Recently descriptions have been given of the utter failure of the system of pecuniary Proselytism, which has been carried on in this country with such unremitting activity ever since the potato failures and the famine. Generally those accounts were published upon Catholic authority, or upon the credit of English visitors, who gave an unprejudiced statement of what had fallen under their own observation. But we have now a document, in an Irish anti-Catholic journal, the *Limerick Herald*, supplied by "a Protestant Tourist," which shows that the failure has been still more signal and complete than had previously appeared.

THE IRISH REPRESENTATIVE PEERAGE.—Lord Bangor will succeed to the vacancy in the Irish representative peerage, occasioned by the death of Lord Dunalley.—*Morning Herald*.

CITY OF LIMERICK ELECTION.—Mr. Sergeant O'Brien is the only candidate in the field, and it is therefore probable that he will be elected without a contest.

The people of Wexford are about to give a banquet to their distinguished fellow-townsmen, Captain McClure, the discoverer of the North West Passage.

The Irish corn markets are much higher, with excitement in the trade.

The *Limerick Chronicle* tells the following story:—"A gallant officer from a neighboring county amused himself shooting hares on his march to Alma. Some brother officer told him jocosely to affix the leporine trophy as a breastplate, and it would be an agreeable stew for their evening-mess. The sporting hero complied in the best humor, and to the surprise of his corps, this rabbit, while attached close to his belt, was after the battle found perforated by three musket shots, but the officer himself escaped unhurt."

Twelve assistant-surgeons have left Ireland during the past week, en route for the seat of war in Turkey. Among the number was the son of the Rev. W. R. Smyth, and the son of Dr. Mullock, of Dublin.—*Mail*.

THE KILLED AT ALMA.—It appears that of the 1,400 killed at Alma, no less than 750 killed were Irish, the 23rd Welsh Fusiliers being almost to a man natives of the sister country. In the 33rd also, as the list shows, two-thirds at least of the killed and wounded were Irish. It seems really too bad that Wales should get the credit for exploits with which Welshmen had no concern, and that Ireland should be defrauded of her fair renown.

SHUTTING UP THE POORHOUSES.—As a tolerably marked instance of the decline of pauperism in the west of Ireland, it is announced that a feeling in favor of lessening the number of unions is now becoming very general. The guardians of the Portumna union have unanimously pronounced for total dissolution, and for sending half their poor to Loughrea and half to Ballinasloe—an arrangement which has met the approval of Lord Clancarty and several leading guardians of the Ballinasloe board. A memorial from the Portumna board to the commissioners is in course of preparation, and its prayer is to receive the support of the Ballinasloe guardians.—*Dublin Evening Post*.

CROWBAR BRIGADE TACTICS.—Four gallant officers of that celebrated corps—the Limerick Crowbar Brigade—have been treated with cruel indignity by the authorities of Bruff. A poor man named John Madden rented a hovel on what seems to be the joint property of Lord Ashton and Mr. Gascoigne, in the village of Kilfinna, county Limerick. During the Famine, poor Madden unwillingly became in arrears, and his noble landlord sued him for the amount. They obtained a decree for the enormous sum of £47s. 6d. It was against Madden's "goods" the decree was levied, however—but it happened that the poor fellow had no "goods" at all. Mr. Gascoigne and Mr. French forthwith obtained a new decree against their debtor's "person," and intrusted the execution of it to four of their spirited retainers. Madden's house was immediately besieged by this quartette; but the poor man, desperate from the despotic treatment he had endured, determined to resist. From Monday till Friday his doors were barricaded by the Brigade—his children, from absolute starvation, being obliged, in the meantime, to eat the flesh of a horse which had died of the "farcy!" At last, the patience of the Brigadiers was exhausted, and they resolved upon reducing their stubborn opponent by a *coup de main*. Attacking the doors, front and rear, with stones and spades, in the middle of the night, they speedily effected an entrance, and carried off poor Madden to jail, weltering in his blood. There he lay for seven weeks and three days. On recovering his liberty he brought his four cowardly assailants before the Quarter Sessions of Bruff, and they have been very properly sentenced to six months imprisonment and hard labor. From this insolent case one may conceive the unscrupulous despotism to which the unhappy tenant classes are habitually subject throughout Ireland—its peculiarity is that the poor victim succeeded in obtaining justice.—*Nation*.

DEATH OF A MURDERER.—The murderer Stackpole, who has been lying in our gaol for the past two years, charged with the murder of his nephew in the neighborhood of Milltown, and who was tried at the last Clare assizes, when the jury did not agree, died on Wednesday morning in our gaol. An inquest was held on his body by the coroner, Dr. Cullinan. Every class in the town rejoices at the death of this old wicked man, who bent and decrepid with disease, could look unmoved at the appalling sight of his children telling how they saw him plotting and carrying out the murder of his victim.—*Clare Journal*.

GUNPOWDER EXPLOSION IN BALLINASLOE.—At seven o'clock on Monday evening, Oct. 23, the town of Ballinasloe was thrown into a state of the greatest alarm and excitement by an explosion of gunpowder which took place in the stores of Frederick A. Harpur, in Dunlo street. It appears that a quantity of damp gunpowder, which had been kept for a length of time above the ironmongery department, had been brought down by Mr. Elliott, the superintendent, and placed in the cask under the counter in the office or counting-house, with a view of having it dried. The powder, having been for eight or ten years in stock, it was thought by Mr. Harpur to have lost its explosive powers, and was ordered to be dried. This, however, was not attended to, and it was allowed to remain in the dangerous position which has been the occasion of the present lamentable occurrence. A number of the operatives were being paid their wages, and at the time there were six individuals in the office, including two children. One man, lately employed as a laborer, named John Reardon, carelessly snuffed the candle on the counter with his fingers, and threw the smouldering remnants of the wick behind him, which unhappily fell on the old gunpowder, now partially dry. In a few moments a whizzing sound was heard, and instantly a terrific explosion, which rent the walls of the building, and blew off the roof. For a time all was smoke and confusion. The shock rent the ground, and the houses in the vicinity experienced all the effects of an earthquake. In the shops on the opposite side of the street the windows were broken, and the gaslights extinguished. An extraordinary tumult now arose, and a dense crowd congregated. It was at length found that several individuals were injured from the flames, and that the unfortunate man who had been the origin of the catastrophe was buried beneath the mass of ruins.—*Nation*.

TERRIFIC SCENE AT THE LECTURE OF THE REDEMPTORIST FATHERS.—On Wednesday night, a scene occurred at the South Parish Chapel, which created intense anxiety and terror throughout the entire city. Perhaps the Protestant portion of our fellow citizens may not be aware of the fact that the "Redemptorist Fathers have been giving daily and nightly exhortations to the Catholic portion of the community, and crowds have flocked to hear their advice and receive their benedictions. Last night, at seven, p.m., a lecture was given by one of the Fathers, which was attended by an immense audience; it was given in the South Chapel, which building was crowded to suffocation. The galleries, the body of the chapel, and every available inch of space, were filled. The heat and oppression in the atmosphere, caused by the collection of so large a number of persons in a small space was intense. At eight p.m., however, a sudden crash was heard, occasioned by the breaking of a long stool on which a number of persons were standing. The noise thus caused was heard by all present, but, as from the crowd, few persons could perceive the nature of the accident; it was universally conceived that one of the galleries had given way. A cry was immediately raised, "The galleries are coming down!" followed by a sudden rush to the doors. The shock caused by the pressure of this immense body of persons, all striving to escape through the narrow doorways, threw down several parties, who, being unable to recover their legs, were trampled upon, and their cries, added to the general alarm which prevailed. The terror augmented every instant, and soon many persons received serious injuries, being suffocated, or trampled underfoot by those behind them. The anxiety to get out of the building still increased. Many to the right and left lay on the ground, crushed, bleeding and insensible, and, to all appearance, dead; women and children were jammed in the doorways, and the confusion, the screams of the wounded, and the groans of the apparently dying, were plainly heard by the inhabitants of the streets in the vicinity. Numbers of persons accordingly collected to ascertain the cause of the deplorable catastrophe; and after a great deal of exertion on the part of some persons, the chapel was cleared to some extent. Attention was then drawn to the parties who lay apparently dead and dying. Men, women and children were removed, all mangled and senseless as they were, to the yard and the adjacent stables, and to the neighboring houses in Margaret street. Dr. William Townsend arrived almost immediately, and notwithstanding the crowds which blocked up every avenue to the locality, he forced his way in the dark, and succeeded in examining twenty-eight persons, all of whom were more or less injured. Three parties in particular—a boy, a young man and a woman—were almost despaired of. Some persons, whose injuries were not of a dangerous character, were removed to their homes, while five men and five women were borne on men's shoulders to the South Infirmary, apparently dead. Here every means was had in requisition to restore animation, by Dr. Townsend, and Dr. Trayer, house surgeon. At twelve on Wednesday night, the parties who still remained under treatment at the infirmary, were ten in number, five males and five females. Some were in a very precarious state, but others were in a fair way of recovery. The principal cause of danger was asphyxia, with which all the patients seemed to have been more or less affected.—Cork Constitution.

THE IRISH IN ENGLAND.—At the Limerick petty sessions last week, the Mayor read a letter, depicting a state of misery and cruelty of a most aggravated description. The letter in question had been addressed to his worship by a man named Timothy Kennedy, who, after living and working at his trade in London, ever since 1821, had been forcibly returned to this country, because illness compelled him to seek temporary relief from the authorities of St. Pancras parish. He was kept in close confinement until his embarkation, which took place secretly, and under the direction of the police. He was not allowed to see friend or acquaintance, nor had he a penny given him to put in his pocket. The magistrates, who were greatly moved at this sad recital, promised to inquire into it without loss of time. The Mayor further resolved upon placing himself in communication with their local representatives and the authorities in parliament upon the subject as it was high time such inhumanities were put a stop to.

GREAT BRITAIN.

It is anticipated that a considerable number of our English Bishops, will attend the approaching episcopal meeting on the subject of the Immaculate Conception. The names that we have heard mentioned are those of the Cardinal Archbishop of Westminster, and the Bishops of Beverley, Northampton, Southwark, Plymouth, and Nottingham; and we believe the Right Rev. Coadjutor Bishop of Liverpool is at present staying in Rome. The Bishop of Southwark started for the Eternal City a few days ago.—Cath. Standard.

CONVERSIONS.—On Friday, the 13th ult., Mrs. Brasnell, wife of H. G. Brasnell, Esq., (late Protestant Chaplain to the county gaol, Leicester), was received into the Catholic Church by the Rev. Mr. Collier, C.C., Rathmines.

Mr. Brasnell's conversion, which took place some two or three years since, has been attended with circumstances of more than ordinary interest. Previous to his renunciation of Protestantism, he signified his intention to Rev. Messrs. Anderson and Beaff, the former Vicar, the latter Curate of Leicester, who, alarmed and horrified at such an additional catastrophe to the Law Church, failing argument to avert it, exacted a promise from him that he would "defer his secession for eighteen months," saying that if, at the end of that time, he will maintained his so-called Romish tendencies, they would no longer oppose them. But lo! long before the expiration of the specified time, these two Clergymen were received into the One, Holy, Catholic fold, and were in due time ordained Priests.

Edward Peacock, junior, Esq., of Bottesford Moors, Thessingham, Lincolnshire, has lately been received into the Catholic Church by the Reverend John Naughton, of Briggs.

FATHER MATHEW.—The Rev. Theobald Mathew sailed from Liverpool in the Brazilian Royal mail steamship Imperador, Captain William Brown, for Madeira on Tuesday. A lecture was delivered on Monday night in the Concert Hall, Lord Nelson street, by James Burke, Esq., on "the Orators of Ireland," for the benefit of the reverend gentleman, and, it being understood that Father Mathew would be present, the building was crowded.

The National Subscription for the wounded soldiers exceed £10,000.

The British fleet is to leave the Baltic about the end of November, returning in squadrons to Portsmouth, Sheerness, Plymouth and Cork.

Another Polar Expedition is to be sent next Spring to bring home the remains of Sir John Franklin's party. Dr. Rae will have the command.

An extensive fire at Liverpool had destroyed six warehouses, and property valued at £20,000 belonging to various merchants.

AN ESCAPED NUN!—A few days ago, a young woman, interesting in her appearance, was observed by the passers-by seated on a door-step in a street of Lutterworth. She pulled out a Bible as if to read it, but was apparently taken ill, and seemed to be fainting. The poor thing was asked into the house of a tradesman where she told her history—she had an income of £200 a year, but had fortunately escaped from a nunnery, where her cruel pa, a gentleman of some £1300 a year, had confined her against her will. With open arms was the fair fugitive received—she became one of the family. Her every want was supplied by her kind benefactor, who even hired a piano with which to amuse and solace her. Time, however, which works wonders, brought to light some deeds of the young lady, which ill beseemed a nun whether in the world or out of the world. Mr.—(we are in possession of names, but for obvious reasons withheld them), wrote to a gentleman who is proprietor of some mills near Mallock, in Derbyshire, and received a communication, which told a sad tale of the fair nun. The wife of Mr. S.—had taken her out of compassion, but she had requited the lady's kindness in the most infamous manner. She had represented herself as a daughter of Dr. Hook, of Leeds, and Mr. S.—, going to Leeds on business, took her to see her father. Even at the house of Dr. Hook she persisted in her statement until confronted with the family. Wishing to reclaim her however, Mr. S.—gave her employment in his mill but was obliged to look her up in her bed-room at night; but it was of no use, for he learnt to his cost, that she was utterly depraved, and had been in prison several times for robberies, obtaining, under some pretence admittance into a house and family, and then, acting in conjunction with a woman now in Derby gaol, robbing the families of whose benevolence she had pertaken. It has been ascertained that this impostor, who is the illegitimate daughter of a barrister, is the daughter of a lady who was burnt to death in her own lodgings in Regent Street, in 1836. She has been victimising parties in this town. The Lutterworth Bench have remanded her till next Monday, when she will again be brought up.—Leicester-shire Mercury.

"Whatever may be the origin of the change in the feelings of the people, it is a fact that Father Gavazzi, on his present visit to Scotland, has met with a very cool reception from the religious world. This coolness, exhibited in a remarkable degree in Glasgow—where the Padre was formerly lionized in no stinted measure—was shown in every community he visited. Many now regard him with distrust who were formerly amongst his friends—for what particular reason it were hard to say." Such is the report of the Glasgow Commonwealth.

UNITED STATES.

In Lowell, Mass., on Sunday the 5th inst., a splendid new Catholic church was dedicated by the Right Rev. Dr. Fitzpatrick, Bishop of Boston.

It is hinted that Dr. Ives—formerly a Protestant bishop, now a layman in the Catholic Church—is about to join the editorial ranks of the Catholic press in the United States.

DEATH OF A BOSTON PRIEST.—We regret to announce the death of a young priest of this Diocese—the Rev. John Lynch. The deceased was a native of Virginia, county Cavan, Ireland. He made the Collegiate course in the Sulpician Seminary of Montreal. During his brief ministry in Saxonville and Quincy, he was beloved and respected. Many Catholics in those places will mourn his loss as a dear personal friend, and after fervent prayers for the repose of his soul. He was a near relative of the Rev. Thomas Lynch, of St. Patrick's, and of Rev. Mr. Farrelly, Saxonville.—R. L. P.—Boston Pilot.

PERSONAL.—Dr. Brownson arrived in Chicago last Saturday morning and departed on Monday for Milwaukee, where he is at present engaged in giving a course of lectures before the Catholic Institute of that city. Dr. Brownson was one of the passengers on the train from Niagara Falls to Detroit, at the time of the recent fatal collision. We see his name mentioned in terms of the highest praise by some of our exchanges, for the assistance he rendered to the sufferers after the accident had occurred. It is a singular coincidence that Dr. Brownson and T. F. Meagher there met, and spoke with each other for the first time in their lives. The terrible calamity served to allay the feelings which controversies, are calculated to arouse, and they met as friends and labored together for the relief of the suffering, the wounded and dying. Mr. Brownson has spoken to us in high terms of the conduct of Mr. Meagher on the occasion, and says that whatever may be his principle, he will always esteem the man. Mr. Meagher was on his way to St. Louis where he has been engaged to deliver a course of lectures before the Mercantile Library Association of that city.—Who knows but that this meeting will yet be productive of good results? It may be instrumental in reclaiming Mr. Meagher from the paths, into which pride and misdirected ambition have led him. As to Mr. Brownson, it seems that God has more work for him to do, before he goes to receive the reward of his labors, as he has several times been a passenger on boats and cars when serious accidents have happened. He will return to Chicago in a few days and give a course of lectures.—Western Tablet.

The Great Original Know-Nothing, I was acquainted with some years ago. He was station-master on the Dedham Branch Railroad, in Massachusetts. He was peculiarly formed, his legs straddling wide, and his two feet touching the ground at a distance apart of three feet at least. In consequence of this infirmity, his progress was slow, and his whole manner, thought and delivery, concise, abrupt and decisive. One day, after an election in which the foreign vote had been peculiarly unfortunate in its effects, he said that he wished all the foreigners in the land could be gathered in one vast Pat-Pile, and blown to Kingdom Kum! This was a bloody wish and one in which I do not concur. But the motive was patriotic, though the means suggested were inhuman. I think, nevertheless, that this gate-keeper may claim the position I have asked for him,—that of the First and Original Know-Nothing!—Cor. of N. Y. Times.

THE WORCESTER RIOTERS.—Stephen S. Foster, the noted abolitionist, Adin Thayer the gallant standard bearer of the freedom club, Joseph A. Howland abolitionist and women's right advocate, Edwin Moody agent for the Boston and Worcester Railroad, and Alexander Hemenway (colored,) have been arrested at Worcester for creating a riot and assaulting officer Butman.

PROTESTANT OUTRAGES.—The Catholic Church at Oxford, Chango Co., was broken into on Monday night, and pieces of plate and vessels covered with gold and containing the sacrament were stolen, and outrages were committed.

SAD DISAPPOINTMENT.—On the evening of the 31st ultimo, that being the appointed time for the ending of all sublunary things according to the Millerite belief some forty of the believers in that doctrine assembled at the corner of Fourth and C street, South Boston, arrayed in white robes, and anxiously awaited the moment when they should make their grand ascension; whether they are still waiting we know not, but they were certainly disappointed in their expectation of "going up" on that evening.—Boston Pilot.

CAREER OF INFANTICIDE.—The Philadelphia Gazette, Nov 7th, says:—"The North American of yesterday intimates that a horrible murder had been recently committed within the limits of the city, the details of which could not, for certain politic reasons, be made public at that time. The officers who arrested the alleged murderess preserved the most profound secrecy as regards their movements, and all the information they possessed they rigidly retained. But yesterday, one of our indefatigable friends of the reporter corps got upon the right scent, followed it up bravely, and procured the particulars, for which he deserves due credit. They are as follows.—The woman arrested and now confined in the County Prison, is Miss Pemela Myers. She is 22 years of age, and has been living for a long time as a domestic at a house in the vicinity of the Rising Sun village. About three weeks since she had a child, but being a woman of remarkable bodily energy, she did not cease, her work for a single day. A few days since the child suddenly disappeared, and circumstances led to the suspicion that she had thrown the infant into the hog pen, and that it had been eaten by the hogs! Information being lodged against the woman, she was arrested on Sunday and committed to the county prison. Startling developments followed the arrest. Persons who were intimately acquainted with Miss Myers, alleged that, without being married, she had no less than five children. The first child she attempted to smother; but being detected in this, the life of her child was preserved, only to fall a victim to the small pox, three weeks afterwards. She had three other children besides the two we have mentioned, all of whom disappeared suddenly; and there is reason to believe that they were thrown to the hogs for food! These things are so horrible that we could scarcely believe it as true, were it not for the authority on which they are related. Officers are now busy in searching out persons supposed to be implicated in the crimes of Miss Myers, and those who would serve as evidence to fasten the guilt upon the unnatural mother. Miss Myers is now lying very ill, and we cannot say when she will be able to attend a hearing. It is long since this community was shocked with the details of such a horrible crime, and we trust, for the sake of humanity, that some of the allegations may be disapproved.

A CURIOUS SPECTACLE.—The Supreme Court-room has been thronged for a day or two past, by men and women, "Spiritualist" mainly, who are either, interested directly or seeking pleasure in the mournful details of a trial for divorce at present pending before that high tribunal. The parties are Kidder vs. Kidder. The husband is defended by Hon. Rufus Choate, the wife by Hon. Charles G. Loring, and Mr. Justice Bigelow is on the bench. The woman is accused of being a Spiritualist, a believer in free love, and an adulteress, the man, less than these, simply an adulterer.—The woman has troops of female friends to cheer her in her distress, and prominent among them is a lady of Waltham of distinguished accomplishments. These ladies watch the proceedings with anxiety and apparent earnestness. One witness, a woman testified that Mrs. Kidder had, on several occasions, attempted to convert her to the free love faith, which means,—“when you find your affinities you can live in perfect happiness with them; and the children of such affinities born would be pure and holy. The witness named a man, a common looking customer enough, whom Mrs. Kidder had described as her "affinity," because, "from his earliest infancy he had made women his theme." The infant prodigy was in court, and one would suppose that his pug-nose alone would be sufficient to frighten any woman of spirit; but free love, like other love, is probably in need of spectacles. According to this coarse theory of free love, a married woman who has discovered her "affinity" even though it be secreted in a deformity with brief legs and a long body and a physiognomy compressed—it is all right to leave her husband, embroiled three rings and other emblems of love in his cravat, and go off with him! Such a union, without the first semblance of marriage ceremony, is sanctified in heaven—so the spiritualists say.—This is curious stuff, and yet it is called "religion," and "morals," too. It does not follow, however, from the mere statement of a witness in court, that Mrs. Kidder believes in any such loose doctrine. Other evidence was put in with a view of showing that the lady had been unfaithful to her spiritual notions, had an immoral smack in them. The case of Mr. Kidder will come off, as soon as that of his wife is disposed of.—Boston Courier.

The American Cell has an article on the condition of Catholics in the United States from which we make some extracts:—

"The public opinion of the American citizens of the United States, as felt, is more fierce against Catholics, than the expressed public opinion of its tyrants. This is natural. The expressed public opinion of American citizens, that is those who have earned the title by the accident of birth, the peculiarity of custom, and the still greater distinction of prejudice against Catholics, and Irish Catholics particularly, arising from the perusal of English Protestant authors, is in many instances antagonistic to Catholics, as voters—in every instance, antagonistic to them as Catholics. Catholics, not being able to divide themselves, must bear the brunt of the whole anti-foreign and anti-Catholic-American public opinion, and it does not matter to them whether this proscriptive public opinion is against them as foreigners or as Catholics, for they must feel the blow, no matter what the manner or

what the missile. Of late this persecution has been spreading upwards from the lower classes in American society, and possessing all the political influence it can muster, it is now attempting to sap our liberties, and organise an absolutism of power over us, thus rendering us for the time of doubt, rightfully suspicious of the safety of our lives and properties, and satisfied of the hellish hostility borne to us, by all but Catholic foreigners like ourselves. Thus we are driven by a tyrannous public sentiment into ourselves, so to speak, for protection; and if we oppose this proscription by declaring our rights under the Constitution, which American public opinion is said to honor, we are treated by that public opinion as culprits, seeking to strangle others while we plead for breath to live.— Thus we are placed as targets for every American marksman, who mercifully deigns to end our lives, and every protest we make against this un-Christian and unnatural crusade is regarded as a challenge to mortal combat.

"Now here are our sentiments. As Catholics, we are declared unfit for freedom, and on this declaration, and without the determined hostility of the public opinion, through American organs, we and our clergy are loaded with indignities, our homes and churches burned or sacked, and many of us drop into new-made graves. As Catholics we believe and hold with fervor, as dear as our own souls, that we are fit for freedom, that we are guaranteed freedom by the Constitution, that those who deny it to us are traitors to the Constitution, and outlaws against social order. As Catholics we are, even while working with might and main in favor of equal rights, deprived of protection [for the law has become a mere myth], and treated as if we were the patricides and assassins of our dissenting brethren. As Catholics, we deny that any act of ours has ever injured the community, we deny that as Catholics any act of ours can ever injure the community, and as men and citizens in a land governed by a Constitution, we declare that we are not the transgressors, but the injured; that we are not the underminers of the Republic, but of such are those who accuse us; that we do not take the stand of resistance even to this persecution and its prompters—that we are forced into it; and that, as Catholics, while we are taught to forgive our enemies, as citizens, and as men, we are bound to protect the State from cloaked assassins, and our lives and liberties from all who may assail them.

"This poor Ellsworth Pastor is not the first sacrifice, nor will it be the last; the New Orleans and St. Louis murders were not the first committed on foreigners, nor will they be the last, but this is certain, that if the laws be not strong and efficacious enough to save us from massacre or personal indignities such as this, as far as we are able we must justify our claims to the rights of reasonable beings, by taking all proper precautions to defend ourselves."

WEALTH OF CHURCH OF ENGLAND MINISTERS.—We have often said that those who "minister at the altar should live by the altar." But who will dare to say that they should absolutely roll in the lap of luxury at the altar? The following statistics show that the occupation of the Fishermen of Galilee has vastly improved in a pecuniary point of view since their day. From a British Parliamentary return we learn that the late Archbishop of Canterbury, "although he lived with his family in the greatest affluence, left at his death a fortune of £100,000 sterling, not one penny of which was left to any charitable institution. The Bishop of Bath and Wells died lately, and left £14,000 to his widow. And in the same return there is a list of trifling sums left by Irish bishops at their deaths, showing that the devoted finger-posts on the way to heaven emphatically obeyed the injunction, "lay not up for yourselves treasures on earth where moth and rust doth corrupt and thieves break through and steal."

PROBATES OF WILLS OF IRISH BISHOPS.

Table listing probates of wills of Irish bishops with amounts in pounds sterling. Includes Stoford, Bishop of Cork (£25,000), Percy, Bishop of Dromore (£40,000), Cleaver, Bishop of Ferns (£50,000), Bernard, Bishop of Limerick (£60,000), Knox, Bishop of Killaloe (£100,000), Fowler, Bishop of Dublin (£150,000), Beresford, Bishop of Tuam (£250,000), Hawkins, Bishop of Raphoe (£250,000), Stuart, Bishop of Armagh (£300,000), Porter, Bishop of Clogher (£250,000), Agar, Bishop of Cashel (£400,000). Total £1,875,000 stg.

—Montreal Sun.

PROTESTANT CONVERTS.—The Church Journal of New York, (Protestant) thus notices the fortunes of the celebrated apostate Ronge:—"On the 1st of October was celebrated in London, in a small roomful of foreign 'humanitarians' presided over by a nobody, the tenth anniversary of the appearance of Ronge's famous letter on the Holy Coat of Treves. Only ten years ago Ronge rose up, a brilliant rocket, drawing all eyes. He has long since come down, a miserably worthless stick, who has hard work to keep his head above water, floating among the wrecks that drift, after every Continental storm, into the great backwater of London. His great struggle now is to persuade some few of his countrymen to retain about as much religion as Theodore Parker possesses, rather than be open atheists at once. His success is about on a par with the value of his efforts. Mrs. Ronge and another German married woman, made speeches at the meeting on the 1st October. What a sudden destruction for the leader of a movement that carried off 100,000 souls from Continental Romanism to—what?"

"To what?" asks our Protestant cotemporary. Why to Protestantism to be sure; to Denial of the authority of the Church of Rome. Ronge differs from Luther only in that he has been more consistent, more thorough, in his Protest than was his predecessor: but the same spirit that animated the one—the spirit of pride, lust, and rebellion—animates the other; and brings forth the same impure fruits.

But a few years ago Ronge was hailed as the leader of German Protestantism, and saluted with the title of the modern Luther. What is he now? and what has become of that movement against the Church which Protestants boasted was to effect the final overthrow of the Papacy, and the complete discomfiture of the Man of Sin? The Modern Luther is now a "miserably worthless stick;" and a brother Protestant can scarce find words wherewith to express his contempt for the Protestant leader, and his Protestant followers—"a handful of foreign humanitarians," presided over by a nobody. Thus may it ever be with the enemies of the Church.

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

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, NOV. 17, 1854.

NEWS OF THE WEEK.

Sebastopol still holds out; though its speedy fall is confidently predicted by the French and British press. As it was evident on a close examination that the place was not to be taken by a coup de main, regular approaches have been made, and an overwhelming force of artillery brought to bear upon the defences. The fire opened on the 16th or 17th Oct., and one breach is already reported as having been effected; but the assault will not be delivered until another opening has been made, and the defences still further destroyed.

The Asia from Liverpool the 4th inst., brings the following particulars:—

Up to Oct. 25th the siege and bombardment of Sebastopol was going on with success. The loss of life in town of Sebastopol was said to be so great that the air was tainted with the numbers of unburied dead, and Admiral Mechemoff had been killed by a shell. The loss of the Allies was comparatively small. Lord Raglan is understood to favor a long bombardment in preference to an armed assault; water was beginning to fail in the town.

The Russians attacked the forces in the vicinity of Balaklava on the 25th. Their number was about 30,000. The attack was unexpected.

The Cossacks preceded the Infantry; to resist them at first there were Ottoman troops and Scots.—The Turks gave way, and even left their guns, which, seized by the Russians, were turned against them.—The Scottish Regiments held their ground, and other forces arrived, when the Russians were forced to yield, remaining, nevertheless, masters of two forts, from which they fired on the Allies.

Three Regiments of the English line, Cavalry, exposed to the cross fire of the Russian batteries, suffered severely.

The French took part in the conflict with admirable bravery.

Next day the position was attacked by a body of 8,000 Russians, as well from the side of the town as from Balakava. They repulsed the enemy with great slaughter. The loss of the Russians must have been very great. It is affirmed that the fire of the town had much slackened.

According to the reports of the wounded officers, the belief continued that Sebastopol would soon be in the hands of the allies. Among the names of the killed and wounded there are none of the General Officers.

There are contradictory rumors as to negotiations. Austria will certainly not, unless compelled, come to an open rupture with Russia until she is confident of Prussia and the German Governments.

Loud complaints are being made against the inactivity—to use the mildest term—of Admiral Dundas, whose conduct has provoked, not only the censures of his own countrymen, but the sneers of our French Allies. Admiral Hamelin, the Commander of the French naval force in the Black Sea, proposed an attack upon some of the sea defences of Sebastopol; but the more prudent counsels of the British Admiral—who seems to have a strong dislike to the smell of powder—prevailed; and, in consequence, the Fleet is still doomed to the inglorious task of witnessing triumphs, in which it is not permitted to share. The disgust amongst both officers and crews, is extreme; and unless the old woman who, for the last twelve months, has been permitted to bring dishonor on the British flag, be speedily superseded by a more competent officer, some very unpleasant consequences may ensue. Apprehensions of a mutiny are not altogether unfounded.

From the Baltic, the British Lion is slowly wending his way home, with his tail between his legs.—The rhodomontade of the Reform Club, and Sir C. Napier's pithy exhortation to his sailors—"to sharpen their cutlasses, and the day was their own"—are painfully contrasted with the meagre results of the campaign. That Sir C. Napier brings his fleet home safe, is, no doubt, very satisfactory; but greater things were anticipated from the man, and the force under his command; and the disappointment of the nation at the negative results of the campaign will find vent. We are promised great things, however, for next spring, and preparations are being made for an attack upon Cronstadt as soon after the melting of the ice as possible.

The articles of the Times, calling attention to the deficient Hospital arrangements for our troops, have produced a good effect. Additional Surgeons and nurses are on their way to the seat of war; and large sums have been raised by private contributions in furtherance of the same object in all parts of the United Kingdom.

Trouble seems to be brewing betwixt the French Empire, and the United States, on account of the refusal on the part of the Emperor to allow M. Soule, the American Minister to the Court of Spain to pass through France on his route to Madrid.—M. Soule is well known in France for his ultra-democratic principles, which he found means to indulge to his heart's content during the late *emueutes* at Madrid, where his intrigues, and overbearing conduct, have made him very obnoxious to the Spaniards. It is not easy to understand by what motives the authorities at Washington were actuated, in sending such a person as their representative to Madrid; but having made such an extraordinary selection, they

have hardly the right to complain if the Governments of Europe, for their own protection, recognise in him, the unprincipled *syllibuster*, rather than the accredited agent of a civilized Government. It is hinted however that the treatment M. Soule has met with from the Emperor will lead to the interruption of diplomatic relations between France and the United States.

PROVINCIAL PARLIAMENT.

The Clergy Reserves Bill has passed through Committee, with all the most obnoxious clauses unchanged. It remains to be seen whether the Legislative Council will sanction this infamous measure.—The Seigneurial Tenure Bill has also been advanced a stage. The debates on the Seat of Government have led to a postponement of the question for a fortnight, when the discussion will be resumed. By way of exposing the absurdity of the present system, M. Dorion has given notice of an amendment, to the effect, that, if the ambulatory system be continued, Parliament shall sit, by turns in every village in the Province, from Gaspé to London, in order to enable the members to acquire the necessary amount of local and topographical knowledge. The 24th instant is now confidently spoken of as the period fixed for the adjournment.

CHURCH AND STATE.

We trust that in deprecating the principle, now unfortunately sanctioned by our Canadian Legislature—that it is desirable to abolish even to the semblance of connection between Church and State—we may not be suspected of advocating "State-Churchism." Such a union, or rather fusion, of the two Orders—the Spiritual and the Temporal—as is implied by the justly odious term "State-Churchism," we abhor, as ruinous to the interests of religion, and as destructive of the substantive existence, either of the Church or of the State.

That the Spiritual and Temporal Orders—one represented by the Church, the other by the State—are two distinct Orders, we are bound as Catholics to admit: but as religion also teaches us that both have been instituted by God, and derive all their authority from Him, and from Him only, we cannot subscribe to the Protestant doctrine that, because distinct, there should be no connection between them. If it is important to assert the distinction of the two Orders it is as necessary to maintain their connection; and if it be true that they both hold from one source, it is monstrous to suppose that they should be entirely separated.

Now the very term connection implies that distinction; and not until all connection betwixt Church and State has been abolished, can the two Orders become so confounded as to render that distinction impossible. As one thing cannot be said to be connected with itself—as one State cannot be said to be connected with the self-same State—so, as long as there is connection betwixt Church and State, there is no fear for the distinct, substantive existence of either; no danger that State will be confounded with Church, or Church merged in State: in a word, no possibility of "State-Churchism." But if we destroy that connection, one of two things must ensue; either the Church must be merged in the State—by the latter assuming to itself the functions which belong exclusively to the former; or the State, in all its acts, in all its legislation, must utterly ignore religion, and cease to acknowledge its dependence upon, and relations towards, Him from Whom it derives all its authority. In the first case we should have "State-Churchism;" in the other political atheism. Both are to be abhorred; yet one or the other must ensue from the assertion of the principle—"that it is desirable to remove all semblance of connection betwixt Church and State."

Connection then between Church and State, by recognising the distinct existence of both—without which there could be no connection—secures society against the dangers of "State-Churchism" on the one hand, and political atheism, on the other. It effectually guards against "State-Churchism," which is not a connection of two distinct Orders, but the fusion of one in the other; and in practice means the usurpation by the State of the peculiar functions of the Church. When the State asserts its autonomy in the Spiritual Order—when, without any connection with the Church, it aspires to legislate with a reference to God, and arrogates to itself any distinctive religious character—we have "State-Churchism," as we see it developed in England and Russia. In neither country can it be properly said that there is connection betwixt Church and State: for in both, Church is merged in the State, and the former is but a branch or department of the other, as little distinct from the State, as the "Customs" or "Ordnance" departments. In England and in Russia, a Bishop or Archbishop is but a State official, appointed by the Government to carry out the instructions of his superiors, and to preserve order in the particular branch of the service to which he belongs. This is State-Churchism, or the assumption by the State of the functions of the Church. It is a fusion, or confusion, not a connection, of the two Orders—the Spiritual and the Temporal; and wherever a State, not connected with the Church, presumes to legislate with any reference to spiritual objects, or in a religious spirit, there to a greater or less extent is the spirit of "State-Churchism-rife," and there are its evil results manifested.

On the other hand, where the State utterly ignores God, and man's relation to God—in which relationship of man to his maker consists religion—we have an atheistical State, or political atheism; a form of Government which indeed obtained for a few months during the first French Revolution; but was soon abandoned even by its promoters, as incompatible with the existence of modern society, which is the product of Christianity—that is—of the influence of

the Spiritual upon the Temporal. All our modern political and social systems are based upon Christianity; and are indebted for all of good that they still retain to the, as yet, unexhausted influences of Church upon State; or in other words, to that connection which, in Canada, we repudiate. To declare that "it is desirable to remove all semblance of connection between Church and State," means then—either that it is desirable that the State should assume to itself an independent jurisdiction in the Spiritual Order—that is—in matters pertaining unto man's spiritual interests—which is "State-Churchism;" or that it is desirable that the State should entirely divest itself of all religious character, and renounce its allegiance to Him from Whom it holds, and by Whom it was instituted—which is political atheism.

Now the connection for which we contend, by recognising the substantive existence of, and distinguishing between, the two Orders, affords the only possible solution of the problem—"how to have a Christian State, and at the same time a State which shall not be Church." For the interests of Christian society it is necessary that the State should arrogate to itself no religious functions, and pretend to no independent jurisdiction in the Spiritual Order. It is necessary however that the Temporal, or State, should work in harmony with the Spiritual Order, or Church; and this harmonious co-operation necessarily implies a connection between the two Orders—a connection beneficial to both, and which leaves both perfectly supreme and independent, each in its own Order—the State in matters Temporal, the Church, in matters Spiritual.

Hitherto this connection has obtained in Canada. Our State or civil government has not thought it necessary to renounce all distinctive religious character, neither have our legislators deemed it their duty to leave their Christianity in the lobby of the House. The evidences of this connection are legible in our Statute-book, and in all our social institutions; and certainly the effects of that connection have not been so very prejudicial to society as to render it "desirable to remove all semblance" thereof. Through the temporary ascendancy of demagoguism it may be unavoidable, but we cannot bring ourselves to believe with M. Morin and his friends in the Ministry, that it is "desirable." For instance, it is solely owing to the connection between Church and State, that marriage has hitherto been recognised by the State as something besides a civil contract, and that neither divorce nor polygamy are amongst our social institutions. As to how members of the Legislature who have declared that it is desirable to abolish all semblance of this connection, intend to act towards the next Bills that may be laid before them, having reference to the intercourse of the sexes, we are of course in the dark. But—as it is only because marriage, or the indissoluble union of one man with one woman, is a Christian institution, and therefore something more than a civil contract—and as this "something more" can only be ascertained, and enforced by the State in virtue of its connection with the Church—all semblance even of which connection it is desirable to abolish—it does seem a logical and inevitable conclusion from the premises laid down by the framers of the Clergy Reserves Bill, that marriage, as a Christian institution, *i. e.* as "something more" than a civil contract, must be abolished likewise, in so far as the State is concerned; and that our marriage laws must be assimilated to those of the neighboring Republic, where divorce is legalised, and where, to the scandal of the civilisation of the XIX. century, polygamy is a social institution.

PROTESTANT RELICS.

It is too bad that Methodists should make us poor Papists the objects of their indignant vituperation on account of the respect and veneration which we entertain for the relics of Martyrs, and holy men of old, who have sealed their testimony with their blood—when our evangelical friends are just as bad in that respect as we are, and their relic-worship differs from ours only in the particular objects to which it is directed. A piece of the Cross whereon the price of man's Redemption was paid, the place where the Body of our Lord was buried, command the veneration of the Papist: the Methodist looks with reverence on the tub whence some inspired Juniper was wont hebdomadally to preach his hearers into fits, and gazes with holy rapture upon Jabez Buster's old pair of breeches. The principle is the same in both cases.

The growth of relic-worship in the Methodist world, is forcibly displayed in a communication which appeared in a late number of the *Christian Guardian*, over the signature of Dr. Green—who, having accomplished a pilgrimage to Europe; visits, not the "Holy Sepulchre," but the "Tomb of Fletcher"—the said Fletcher having been a somewhat notorious Methodist preacher of the last century. Madeley, the village where he was interred, is, it seems, full of memorials of the holy man.

The first relic which our pilgrim falls in with, is in the garden of a superannuated minister, and is described as "an antique looking stone, about two feet high, somewhat in the form of a vase, swelling out about 18 or 20 inches." This was Mr. Fletcher's "Baptismal Font."

"The reader may judge my surprise at this announcement," says the pilgrim. "There stood the venerable relic used as a holy vessel in God's temple, actually turned into!!! a flower vase in a country garden. I suggested the propriety of sending it to the Centenary Hall in London."

The pilgrim then gives us an animated description of his visit to the tomb of Fletcher, by the side of which, "hallowed by so many recollections," he long lingered; "and even then"—he adds—"I tore myself away in violence to my feelings, deeply regretting that my time was so limited that I could not linger for hours in a place so suggestive of admonitory thoughts, and so replete with interest to a re-

flecting mind." The sight of Fletcher's pulpit aroused still more rapturous sensations in the pilgrim's bosom; and "kneeling in that holy place"—the pulpit—he got regularly happy, or in the emphatic language of Mrs. Gamp, "his feelings became too many for him." In the same place are "carefully preserved the cushion, lamps, prayer book, and communion table, used by that holy man." In some cases, the relics of this great Methodist Saint have been lost or destroyed; but the memorials thereof are preserved by means which we should have thought would have roused to fury the iconoclastic zeal of the Protestant world. Thus the pilgrim tells us:—

"The Old Barn which was once used as a depository for the *Tithes*, and subsequently for a chapel for Mr. Fletcher"—be sure when you read of a Protestant Saint, that there is Saintness in petticoats not far off—"has long since been removed; a drawing of it, however, is retained, AND THE AGED SAINTS LOOK UPON IT WITH MUCH VENERATION."

Just as Papists, blinded idolaters that they are, do upon drawings, pictures, or images of the Blessed Virgin, the Saints departed, or the Crucifix; the originals of which objects were perhaps as much worthy of the "veneration of the aged Saints," as was the "Old Barn," in which Mrs. Fletcher did her devotions. Now, if "a drawing of the latter" is "looked upon with much veneration" by elderly Methodists, why should not Catholics look with at least equal veneration upon the symbol of Christ's passion?—Will the *Christian Guardian* please explain.

"WHAT DOES IT MEAN?"—We read in the Upper Canada press, that the editor of a Protestant, or Non-Catholic paper, published in German, has been tried and condemned to imprisonment for the offence of blasphemy and impiety. M. Rudolph, the editor in question, intends to appeal against the decision of the Court, as a violation of the Protestant principles of "private judgment" and "right of speech."

That blasphemy is a crime, and a crime of so heinous a complexion that it should not be allowed to go unpunished, we certainly will not attempt to deny. But by what right does a Protestant Court of justice, does a purely secular tribunal, and in a country which proclaims the desirableness of severing all semblance of connection between Church and State, pretend to adjudicate on such a crime, or to decide what is, and what is not, blasphemy? And why should M. Rudolph be made a victim of, whilst so many hundreds of others, equally guilty of blasphemy against God, His Saints, and His Blessed Mother, are allowed to go unpunished?

M. Rudolph has, according to our informant, protested against the Divinity of Christ—the dogma of the Redemption, and declared his disbelief in the doctrines of Christianity; he has also, through the medium of the press, done his best to make converts to his peculiar form of Protestantism or Denial. Now all this he has certainly as much right to do, as the agents of the French Canadian Missionary Society have to attempt to bring over the *hablions* of Lower Canada to their particular form of Denialism; and yet M. Rudolph is in jail, whilst his fellow-blasphemers, and propagators of impious libels against the truth, are not only allowed to go at large in Lower Canada, but are treated as if they were most estimable members of society. What strange mockery of justice is this! A jail for M. Rudolph—and an oration for Gavazzi!

Have we then an "Inquisition" in Upper Canada?—and who are these persons who take upon themselves to adjudicate in matters purely Spiritual?—Whence do they derive their authority?—and by what tests do they ascertain what is, and what is not, impious, blasphemous, and heretical? Not from the State, nor from the Statute book. For in matters Spiritual, or appertaining to religion, the State, or civil power, has no lawful jurisdiction whatsoever, no, not the slightest, save in so far as it has been authorised by the Church to deal with such matters; but such an authorisation is impossible, if there be no connection between Church and State.

Frankly—even in an age of humbug, in a country where cant and humbug are pre-eminent—this trial and condemnation of M. Rudolph do seem almost incredible. And yet there it is, staring us in the face!—A Protestant tribunal in Upper Canada, where the blasphemous Gavazzi was applauded, arrogating to itself all the functions of the *Romish* Inquisition, and punishing a fellow-Protestant for exercising his rights of "private judgment" and "freedom of speech!" And the Protestant press is silent at this monstrous outrage upon "Civil and Religious Liberty!" Where now is the *Gazette*?—why tarry the thunderbolts of the *Globe*? Why does J. M. Ferres still hold his peace?—and why is Mister George Brown become altogether as a man that is dumb?

M. Rudolph is however going to appeal, and it is most probable that the sentence will be reversed; we may almost say that it is desirable that it should be so. We do not mean that it is desirable that blasphemy and impiety, that crimes against religion, should go unpunished; but we do think that it is better that these crimes should be allowed to go altogether unpunished, than that the State should be allowed to arrogate to itself any independent jurisdiction, however slight, in religious matters. For once tolerate it, and where shall it be stopped? and who shall define its limits? To-day, the State may pronounce the denial of the Divinity of Christ, blasphemy; the next, it may be blasphemy, according to law, to assert it. In connection with the Church, which can alone judge on these matters, the State might pretend, nay; it would be its duty, to punish with temporal punishment the impious and the blasphemous—the Gavazzis, the Rudolfs, and obscene F. C. Missionaries. But as no such connection is to be retained, why we must even let the whole of them off scot-free. Tily per-

...that it should be so; but it is one of the consequences of Protestantism, and of the removal of all semblance of connection between Church and State.

The report of a speedy adjournment of Parliament is gaining ground, though as yet the day is not fixed. The assistance of Catholics having been given for secularisation, Ministers have got all they wanted out of them, and seem now to be in no hurry to redeem their pledges in the shape of an amended "School Law." However, such a law is the less needed now, seeing that by their iniquitous appropriation of the spoils accruing from the Reserves, our liberal friends have left the School system at the mercy of the County Municipalities. These bodies, essentially Protestant in their composition, and notoriously hostile to freedom of education to Catholics, will now have it in their power to carry out their designs against Catholic separate schools: nor will it be possible by any subsequent law to repair the injury and injustice that the Clergy Reserves' Bill has inflicted upon the Catholic minority of the Upper Province, and by which the present government has justly forfeited all title to the support or confidence of Catholics.

Had the Ministry been in earnest in its liberal professions towards the supporters of Catholic separate schools, their sincerity would have manifested itself in a clause rendering it obligatory upon the County Municipalities to admit separate schools, established, or hereafter to be established, in accordance with the requirements of the School Laws, to a full share of all benefits enjoyed by the common schools, in consequence of the increase to the disposable funds of the County Municipalities, from the handing over to them of the secularised Clergy Reserves. In their refusal to insert such a clause, in spite of the oft urged claims of the Catholics of Upper Canada, in spite of the petitions of His Lordship the Bishop of Toronto and the Catholic Institute of that City, in spite of the palpable and irreparable wrong which the omission of such a clause must inflict upon the Catholic minority, we have convincing proof that the professions of the Ministry, in respect to freedom of education for Catholics, are unworthy of credit; and that they have been most egregiously duped, who have placed any reliance on them. At the next election, Catholic electors will, we trust, show by their votes their appreciation of such conduct, and thus not allow the following Resolution, unanimously agreed to by the Catholic Institute of Toronto, in May last, to remain a dead letter.

"That the Catholic Institute of Toronto pledges itself to oppose by all constitutional means, the re-election of the present Ministry and of any of their supporters, if at the next session of the Provincial Parliament full justice be not done to the Catholics of Western Canada with regard to the free working of their separate schools; and that this Institute invokes the sympathy and assistance of their fellow Catholics in Eastern Canada, to promote this object."

It seems scarcely necessary to remind our Catholic friends that, the "next session" alluded to in the above Resolution has come and passed away; and that, not only nothing has been done in favor of separate schools, but that a measure, destined to aggravate the hardships of which they justly complain, has been forced through the House by the whole influence of the present Ministry. It only remains therefore for the Catholic Institute of Toronto to redeem its pledge, and "by all constitutional means."

We have great pleasure in reminding our city readers that on this (Friday) evening they will have an opportunity of hearing Mr. McGee lecture in Odd Fellows' Hall, on THE FUTURE OF AMERICA. The subject is happily chosen, and we are quite sure that the distinguished lecturer will treat it in a masterly manner. Those who have already heard Mr. McGee lecture will need no inducement to go to hear him, and those who have not yet enjoyed that pleasure will doubtless hasten to avail themselves of the present opportunity. It is superfluous for us to say that Thomas D'Arcy McGee is beyond all doubt one of the most popular lecturers of the day. He never undertakes to lecture on a subject without having previously mastered it in all its bearings; his lectures are, therefore, highly instructive, and as for his delivery, any one who has once heard him speak will assuredly desire to hear him again.

The citizens of Montreal are much indebted to the Young Men's St. Patrick's Association, on whose invitation Mr. McGee visits our city. He will deliver another lecture in the course of next week, after his return from Quebec, where he is invited to lecture before the Catholic Institute.

The departure of Lord Elgin, which had been fixed for Tuesday last, has been postponed for a few days.

It is with regret that we have to announce the death of Robert Abraham, Esq., editor of the *Montreal Transcript*, who succumbed on Friday last, to the long-continued ravages of disease. This gentleman's death has deprived the Canadian press of its ablest writer, and leaves a blank in our literary world which it will not be easy to fill up.

SOLDIERS' WIDOWS AND ORPHANS.—On Monday evening, Sir A. McNab brought down a message from the Governor General recommending a grant of £20,000 for the relief of the widows and orphans of soldiers killed during the present war. We see also that subscriptions for the same laudable object have been set on foot in this City, and that a "Patriotic Fund" has been started by the St. George's Society of Montreal. In such a cause, all national and religious distinctions should be forgotten.

We have to return thanks to Mr. O'Leary, our Quebec agent, and trust that our Quebec friends will promptly reply to the demands he is about to make on them. Subscribers throughout the country, from whom we have not heard, are respectfully requested to settle their little accounts, either by letter to this office, or with the agent for their districts.

We have received the "First Report of the Select Standing Committee on Public Accounts," which furnishes strange revelations as to the manner in which business is transacted in our public offices. A rigid enquiry will, no doubt, be instituted into the truth of the startling allegations of the Committee, pending which we abstain from comments.

MACLEAN & Co's, (late Scobie's) CANADIAN ALMANAC, AND REPOSITORY OF USEFUL KNOWLEDGE—FOR THE YEAR 1855.

We have to return thanks to the publishers for a copy of this most excellent and carefully compiled Almanac, which we have much pleasure in recommending to our friends, as one of the most perfect of its kind published in Canada. It is accompanied with a map of the Upper Province, and is abundantly supplied with all manner of information—commercial, political, statistical, and ecclesiastical.

The *Quebec Colonist* gives an account of the failure of a merchant in Cincinnati; and adds that, upon the wall of a magnificent building which the bankrupt was erecting, the following inscription has been placed:—

"The building was erected by widows' tears and orphans' cries."

A similar superscription might very appropriately be placed over many of our Protestant churches and other buildings in Montreal; which, it is well known, were erected with the funds entrusted to the care of the Montreal Provident and Savings Bank, whose failure, whilst it brought ruin upon so many of our industrious laboring classes, enabled those by whose knavery it was caused, and who thrived upon the spoils, to build magnificent buildings for themselves, and to set up in business as gentlemen; a profession for which nature certainly had never intended them.

"SISTERS OF MERCY FOR THE HOSPITALS OF SCUTARI.—There are, it is stated, at present twenty-five Sisters of Mercy in Baggot street (Dublin) Convent, the central house of the institute in Ireland, prepared on the shortest notice to leave for the East, in order to undertake the duty of nurses for the sick and wounded soldiers. Some of these devoted ladies have come, accompanied by the reverend mother, from Westport, and more from the Convent of Mercy at Kinsale, the summons of Charity having been sent to them from the central house to come to Dublin with all speed, and hold themselves in readiness."—*Telegraph.*

"On Tuesday, three religious from the Convent of Mercy, Kinsale—namely, Mrs. Bridgman, the Mother Superior; Sister Mary Clare (formerly Miss Keane, of this city), and Sister Mary Joseph (formerly Miss Lynch, of this city), proceeded to Dublin, en route to Constantinople, to minister to our brave soldiers and sailors who may be wounded in the eastern war. It is on the application of the Government, thro' the proper ecclesiastical authority, that these devoted ladies have volunteered to go on this mission of mercy. They will, we understand, be joined in Liverpool by some 20 or 30 more of their order, and by a Catholic chaplain, who will accompany them to the seat of war."—*Cork Reporter.*

"The Paris correspondent of the *Times* states that a letter from Constantinople alludes in terms of great praise to the organisation of the hospital service for the French at Constantinople, and to the indefatigable devotedness of the Sisters of Charity. Owing to their exertions and the care taken of the sick and wounded, the mortality was comparatively small.—On the second there were only 20 deaths."

To the Editor of the True Witness.

Montreal, November 14, 1854.

DEAR SIR—In looking over the last number of the *Dublin Weekly Telegraph*, the above paragraph arrested my attention; and lest it might escape your notice I beg to send it with some remarks incidental to the subject. I read with great pleasure your excellent article in last week's issue, under the caption—"WHY HAVE WE NO SISTERS OF CHARITY?" and it strikes me that this scrap from the *Telegraph* is a sort of appendix to your observations.

Never, at least in our time, has the retributive justice of God been more strikingly manifested than in this demand for Sisters of Charity to minister to the suffering victims of British glory. It is only a few short months since these same heroic women, in common with all their sisters in religion were threatened with the profane and tyrannical intrusion of the hired myrmidons of the Government into their peaceful retreat, on the pretext of investigation. Yes, truly; the dark secrets of the Convents were to be revealed to a gaping world. "Auspicious disclosures" were expected—nothing was talked of in certain circles but the anticipated success of the "Nunneries' Inspection Bill." Well! times are changed since then, short as the interval has been. The great British lion has at last come into "grips" with that great fierce bird the Russian eagle—the noble brute has suffered sadly in the contest; his huge members are rent and torn; and whom of all the world does he call to his assistance but the poor, despised, maligned "Nuns!" From the shores of the Crimea comes the thrilling cry: "Send us Nuns—send us Sisters of Charity—send them or we perish—have pity on us, you for whom we bleed—you for whom we suffer;—we are dying, and there are none to succor us—none to minister to our wants—send us the devoted ones who have consecrated their lives to Christ in the person of His suffering members!" Strangely does that piteous cry echo the foul calumnies, the atrocious falsehoods of Spooner and Drummond! Where are those brothers in obscenity now?—why do they not urge on their "Nunneries' Inspection Bill?" Now would be the time to visit the nunneries, when so many of their inmates are gone to minister to British soldiers in a foreign land! Yes, now would be the time for Spooner, Drummond & Co., to lead on their "inspecting" forces;—they have a grand opportunity to fathom the mysterious depths of the convents, for the entertainment of Exeter Hall! Only fancy, Mr. Editor, the Government of Protestant England "applying through the proper ecclesiastical authorities" for Catholic Sisters of Charity, to go out on their errand to the far-off shores of the Black Sea! What right had they to demand or expect such a favor at the hands of "the proper ecclesiastical authorities?" Ah! it is because they know in their hearts that our Sisters of Charity—the conse-

crated virgins, who are the Church's brightest ornament—are, indeed, animated with that divine flame which Christ came on earth to kindle. They know full well that the charity which is ready to lay down its own life for that of its neighbor, is only to be found within the pale of the Catholic Church; that none but she—the spotless Spouse of Christ—can bring forth either Sisters or Brothers of Charity. It is only when war, or famine, or pestilence stalks abroad over the earth, that the divine beauty of Catholic faith, Catholic hope, and Catholic charity, is seen in its full lustre. What a cheering light will it shed on the wretched hospital-bed, where the poor wounded soldier writhes in agony, when the soft hand of some (perhaps) high-born lady raises his aching head from its hard pillow, and moistens his parched lips with the soothing draught which herself prepared, while her soft voice whispers words of heavenly import! This very summer, and in our own city, how many a Protestant death-bed was soothed by Catholic Nuns;—aye! and when all others had deserted the agonized victim—when even the closest ties of nature were rent asunder by the fear of contagion—it was, in many instances, the poor Popish "Sister" who closed the eyes of the Protestant dead, and laid them in their coffins—yes, when the very ministers, who stand up week after week in their comfortable pulpits, denouncing "monastic institutions," would not so much as come near the plague-stricken house, on the plea that "they could do no good, and might endanger their families!" Very natural, was the exclamation of a worthy Scotchman, who had gone for two or three ministers, one after the other, to visit a dying man, a friend of his, and who, unable to induce any of them to go on the dangerous errand, had at last to bring him a Priest—"Well! well!" said he, "I always thought till now that I had the true religion; but I begin to think, mon, that our religion came into the world fifteen hundred years too late!"

These are the times, Mr. Editor, that "try men's souls," aye! and nations' souls, too. Can any one read without emotion the descriptions of the different treatment received by the French and English soldiers when in hospital? Who can help contrasting the truly paternal care with which the French Government provides for the spiritual and corporal wants of its soldiers, with the callous indifference of our own government? This difference is admitted even by the English papers, disposed as they are to laud everything English.

Having accidentally referred to the French army, I cannot refrain from noticing (even at the risk of making my letter too long) the religious spirit which seems to pervade its ranks. Thanks be to God, the French soldier of to-day is like in nothing, except his valor, to the French soldier of the last century—dissolute, wild, and irreligious. To-day, we have the consolation of seeing the soldiers of the most Christian kingdom doing honor, from high to low, to that illustrious nation which has been aptly styled "the eldest daughter of the Church." The recent defence of Rome and its sacred rights, has drawn down a blessing on the realm of France; religion appears in renovated splendor throughout her noble provinces, shedding her benign influence on all classes—the soldier and the sailor more than any. The grateful orisons of the faithful over all the earth, and the paternal blessing of our Holy Father have been as a tower of strength to Louis Napoleon and the Christian nation over which he is called to rule. Did not every Catholic heart throb with joyful emotion on reading the account of the Emperor's presenting his fleet with a picture of our ever Blessed Mother, to be hoisted on the Admiral's vessel, thus placing the entire French fleet under the tutelar care of Mary, the Most Powerful Virgin? Since then we find General Canrobert writing to thank the pious Empress Eugenie for the medal of the Immaculate Conception which she gave him at his departure; gratefully acknowledging that it had saved his life, when a ball struck him on the breast, and but for it would have caused his death.—May God protect those pious soldiers and sailors who "go up to battle" under the tutelage of Mary; and that He will, no faithful soul can doubt. Now is the time when great wonders will be wrought through Mary's intercession; for now the Fathers of the Church are solemnly assembling in the capital of Christendom to do her public honor. To her care let us also commit those legions of Irish soldiers who are fighting the battles of ungrateful England.

I am, Dear Sir, &c., &c.,

AN IRISH CATHOLIC.

REMITTANCES RECEIVED.

Laprairie, T. Cullen, £1 5s; Baverton, J. Merry, 2s 6d; St. Bridget, O. Donnelly, 10s; St. Andrews, C. W., A. McIntosh, 12s 6d; Calumet Island, J. O'Donovan, 5s; S. Durham, W. J. Alexander, 15s; Cornwall, T. O'Callaghan, 6s 3d; River David, P. Stonham, 3s 1½d; Ecnreuil, Rev. Z. Gingras, 12s 6d; Berthier, J. Dignan, 12s 6d; Sherbrooke, T. McGovern, 12s 6d; Richmond, C. W., M. Brady, 12s 6d; Alexandria, D. Kennedy, 5s; Williamstown, D. McDonald, 12s 6d; St. Antier, P. Barrett, 15s; Rawdon, E. Cahill, 6s 3d; St. Andrews, A. Chiskolm, 8s 9d; Nicolet, Rev. A. Audet, 12s 6d; Bonaventure, Rev. J. L. Alain, 12s 6d; St. Basile, J. Kelly, 6s 3d; Huntington, Rev. Mr. Doyle, 12s 6d.

Per M. O'Leary, Quebec—P. O'Brien, 7s 6d; Mr. Fahy, 15s; P. Moss, 15s; J. Leonard, 15s; R. Finn, 15s; J. Jordan, 15s; H. Martin, 7s 6d; W. Hannon, 7s 6d; J. Lilly, 7s 6d; T. Murphy, 7s 6d; Mrs. D. McGlory, 7s 6d; T. Fitzsimons, 7s 6d; J. Foley, 7s 6d; W. Downes, 15s; W. Johnston, 7s 6d; T. Kenefick, 3s 9d; J. McKenzie, 7s 6d; T. Corrigan, 10s; P. Connor, 15s; J. Enright, 7s 6d; Rev. Mr. Desroismaisons, 12s 6d; St. Pierre Riviere, D. O'Leary, 12s 6d; Valcartier, P. Cassin, 12s 6d.

Per Rev. Mr. Kerrigan, Frampton—J. Walsh, 7s 6d; T. Walsh, 7s 6d.

Per Rev. Mr. Giroir, Arichat, N. S.—Self, 15s; Rev. W. Mead, 12s 6d; Grand Narrows Bras D'Or Lake, Rev. J. V. McDonell, 12s 6d.

Per T. McPaul—Wellington, P. Maccasey, 6s 3d.

Per A. McPaul—Cobourg, J. O'B. Scully, Esq., 10s.

Per Rev. Mr. Quinan—Tracadia, N. S., Self, 18s 9d; Havre Becher, M. Corrigan, 6s 3d.

Per Rev. Mr. McLachlin—Alexandria, Self, 15s; Falkirk, Scotland, Rev. P. McLachlin, 12s 6d.

Per Rev. J. B. Proulx—Whitby, L. Mntart, 10s.

Per J. Flanagan—Cornwall, Self, 6s 3d; C. Galaher, 6s 3d.

Per P. H. McCawley—Kingston, M. Hawkins, 12s 6d; J. Johnston, 12s 6d; J. Mahony, 12s 6d; P. O'Reilly, 6s 3d; M. Dolan, 6s 3d; Camden East, W. Whelan, £1 17s 6d; Rev. B. Higgins, 12s 6d; R. Dowling, 6s 3d.

The following able remarks on State interference with religious observances, are from the *Toronto Colonist*. We agree with our cotemporary so far—that the State has no right to legislate of itself on religious questions, and no man is bound to obey it, or respect it when it does:—

"The *Spectator* apparently thinks that the observance of the Christian Sabbath, is entirely a distinct question from the connection between Church and State. We think otherwise. If governments—whether monarchical or republican—make laws for the observance of the Sabbath on religious grounds, they, by so doing, acknowledge their obligation to govern according to the teaching of the Holy Scriptures, which from first to last inculcate the duty of national religion (?) This is the principle of all State Churches, and applies as well to France, where all Christian pastors are supported by the State, as to England and Scotland, in each of which one only is acknowledged; or to Canada where we have as many State-paid Establishments as there are denominations benefited by Parliamentary grants.

"If, on the contrary, the observance of the Sabbath is a mere police regulation, dependent on the will of the majority for its duration, then we deny the right of Parliament to enforce any such regulation; inasmuch as it involves an arbitrary act of tyranny towards the Jew, the Deist, and the man of no acknowledged creed. Unless enacted upon religious grounds, and as a consequence of national responsibility in religious matters, the observance of the Christian Sabbath cannot be justly required by law at all.

"So with the teaching of the Bible or any other religious book in our common schools. If not as a matter of national religion, we know of no other ground upon which its compulsory introduction can be justified.

"We can admit of no half-principles. Christianity is as much a part of our political creed as monarchy, and when we cease to contend for the former, we shall feel very little interest in the maintenance of the latter or indeed of any other specific form of government whatsoever.

"Since writing the above, we observe that the *Leader* of Saturday, actually argues at great length against compulsory Sabbath observances. We congratulate the *Spectator*, and his radical allies, upon the fruits of the anti-reserve agitation!"

DESTRUCTIVE FIRE AT QUEBEC.—On Saturday morning a fire broke out in the Lower Town which destroyed an entire range of buildings, with nearly all their various contents. The buildings were occupied by Harrison, Chronometer-maker; Flaherty, ship chandler; Railway Office of Grand Trunk; Lloyd's Shipping Office; Dr. Rowland's, Dean & Co's, and James McKenzie's Offices, and the extensive bureau of the Supervisor of Cutlers. The Neptune Inn, and Messrs. Hartigan's paint store were also more or less included in the conflagration. The amount of property destroyed is very great.—*Montreal Pilot.*

The Quebec and Richmond Railway, it is confidently expected, will be opened on the 27th instant.—*Pilot.*

LARGE FIRE IN KINGSTON.—Nov. 11.—Last night, about 11 o'clock, a fire broke out in the Chequered Store, corner of Princess and Bagot streets. The wind was blowing a gale, and the flames spread with great rapidity, destroying the buildings occupied by Messrs. Sullivan, Bradford, Hanlon, Cone, and others, with the back stores of Messrs. Delaney and Bowes. St. Paul's church also fell a prey to the flames. Most of the buildings were partly covered by insurance.—Hardly had the fire been checked, when at about four o'clock another fire broke out, in what was formerly known as the St. George's Assembly rooms, a large wooden building off Wellington street, which, with other wooden buildings, forming the corner of Wellington and Barrack streets, were soon destroyed. The wind continued strong in a northerly direction, which soon spread the flames across the street to Meagher's buildings, which, with two of the store-houses owned by Mrs. Benson, were soon destroyed. The flames continued to spread, until three or four buildings in Rideau street were consumed, when it was checked. A large number of families are rendered homeless, and many others will suffer much, by their goods being carried into the streets in the rain which was falling at the time. The steamer Prince Albert was also discovered to be on fire at Shaw's Wharf during the night, but this was soon got under. Had this gained headway to the large storehouses there, the consequences would have been very severe.

ORDINATION.—On Sunday, 29th ultimo, His Lordship the Bishop of Toronto held an Ordination in his private Chapel, when the Rev. John Walsch received the Holy Order of Deacon. On All-Saints' Day His Lordship officiated pontificaly at St. Michael's Cathedral, when the same Rev. Gentleman was promoted to the Sacred Order of Priesthood.—*Toronto Catholic Citizen.*

BAZAAR OF THE "HOLY CHILDHOOD."

TO-DAY (Friday) and TO-MORROW (Saturday) will be opened in Quebec Suburbs, in Visitation Street, at the NEW SCHOOL-ROOM, a BAZAAR for the benefit of the unfortunate CHINESE CHILDREN, who are daily perishing in myriads—cast into rivers, or exposed in the open streets to be devoured by swine and dogs.

Moved by the sad fate of these innocent creatures, the principal Ladies of the City of Quebec, have instituted a Bazaar, which has realized upwards of £100.

The object of this Bazaar is too important for us not to cherish the hope, that it will be liberally encouraged by the charitable and generous; and that it will obtain at Montreal, as well as at Quebec, a numerous attendance.

Montreal, Nov. 17, 1824.

INFORMATION WANTED,

OF Mrs. MARY KENNEDY, formerly of Athlone, County Westmeath, Ireland. It is supposed that she is accompanied by her two sisters, brother and mother, and two cousins. Any information concerning the above person will be thankfully received at the Office, or by her husband, James Kennedy, at the Chequered Hotel, Cornwall, C. W.

FOREIGN INTELLIGENCE.

FRANCE.

A visit of the Emperor and the Empress Eugénie to England is still spoken of, though the *Times* hints that it will not take place before the fall of Sebastopol, and most likely not this year. The policy of Prussia is loudly condemned in Paris; and it is rumored that the French Government will, without awaiting the co-operation of the British, declare all Prussian ports in a state of blockade. From the tone of the press, it is to be expected that the year 1855, will open with a campaign on the Rhine, and close with the restoration of the Kingdom of Poland. Large reinforcements for the army in the Crimea have sailed from Marseilles, and still larger are spoken of, as about to follow.

The *Gazette de Lyon* says:—

"At the battle of the Alma Father Parabere, the head Chaplain, had his horse killed under him at the commencement of the action. General Canrobert, near whom he was at the time, was much annoyed at the misfortune, but not being able to remedy it, was on the point of saying to him *au revoir!* when the Chaplain, determined to be of the party to the end, immediately procured another mode of going, very sure, certainly, but rather hard in its action—he jumped on a gun, and it was on this that he reached the summit of the hill, and found himself in the midst of the terrible combat which took place there."

There are many amusing stories afloat about the anxieties of speculators on the *Bourse*, as to the result of the Crimea expedition. We copy some of these from the Paris correspondence of the *London Times*:—

"Bourse speculators form a race apart. Other men glory in the triumphs of the allies, or mourn over the defeats of the Russians, according as they are swayed by political feeling; but for the *boursier* there are neither allies nor Russians, there is only a rise or a fall, and the only question which interests him is that of anticipating a successful or an unfortunate issue in order to derive advantage from either. A story is told of one nervous speculator, whose existence since what may be called the first taking of Sebastopol has been one of uninterrupted torture, and the tale is not improbable under the circumstances. The person in question has speculated on a fall, and puzzled, in common with the public at large, by the extraordinary and oftentimes unintelligible accounts brought by the telegraph, he made a bold effort to arrive at the truth amid the doubt and darkness which encompassed it. With that object he went to consult one of those *clairvoyantes* who, for the small fee of a franc per consultation, will disclose all that passes at the moment they speak, from the North Pole to the Antarctic, or from Hindostan to the back woods of America. The stockjobber timidly put his questions to the sleeping sorceress:—'What are the allied armies doing at this moment?' (The consultation took place the day before yesterday.)—'They are encamped near Sebastopol.' 'What have they done?' 'They have burnt the Russian fleet—not a vessel saved; they have bombarded Sebastopol, which has surrendered; killed hundreds, and beaten the Russians in all directions.' 'Are the allies in Sebastopol?' 'No.' 'Why not?' 'Because Fort Constantine and Fort St. Nicholas are still standing, and their fire prevents them from occupying the city, which is in ruins.' 'Has Prince Menschikoff come up to the allies?' 'Yes, but he has been again beaten, and his army cut to pieces. I see, I see him followed by a few horsemen flying towards Perokop.' 'Then the Russians are beaten, and the Crimea is lost?' 'Yes!' 'No hope of their rallying?' 'None whatever.' 'Then I am—lost (the French expression employed is more emphatic), and I shall be executed next setting day?' was the wild exclamation of the *boursier* as he snatched up his hat and rushed from the apartment. Since then he has been the most miserable man in Paris, as he firmly believes in the truth of the *clairvoyante*. I am told that this is not the only person who has consulted a similar authority, and what cannot be said of Bourse speculators must be admitted in favor of the patriotism of the soothsayers—namely, that, so far as I have heard, they, to a man, or woman, announce the triumph of the English and French arms. Something has been whispered of one who has given a contrary assurance, but the *gamins* of the Faubourg St. Denis swear that she was tampered with by the Fusionists. At all events, she has disappeared in a mysterious manner. Having no other authority this day for the truth of the intelligence above quoted, and as the official organ of the Government seems to be as much puzzled as any one else, I give you the opinion of the *clairvoyante*, which you may take at its worth, and which is, at all events, almost as respectable as the private electric telegraph, considering how that conductor has behaved for the last few weeks. If the prediction be verified the credit of *clairvoyance* is established for the future.

GERMAN POWERS.

The breach between Austria and Prussia is becoming wider every day, and war seems inevitable. Austria casting in her lot with the Western Powers: Prussia and the other German States siding with Russia. The Vienna correspondent of the *Times* writes:—

"Prussia and the other German States are resolved, if possible, to prevent Austria's declaring openly against Russia, and they therefore, tell her what they will do if she remains a looker-on, but take care not to pledge themselves to render her any assistance should circumstances compel her to be the attacking party. A few words will serve to show that the Germanic Confederation is deliberately playing into the hands of Russia. The St. Petersburg Cabinet has promised the German States neither to recross the Pruth nor to advance by way of the Dobrujscha

to the Balkan, on condition that they promise to withhold their support from Austria, should she act offensively against Russia. It is obvious that under such circumstances Austria is toiling in vain to obtain a promise of assistance from her faithless confederates. This Government has already gone too far to be able to retrace its steps, and it must be obvious to every one who is capable of taking a dispassionate view of things, that it is now absolutely necessary to the future safety, and even to the existence of Austria that the omnipotence of Russia should cease to be. People have flattered themselves that the war might be postponed until the spring, but it is not improbable that a winter campaign may be necessary. According to the public papers, the Russians are in such great force in Poland that a speedy attack is likely to be made on Galicia, but this is a mistake. The troops from the West of Russia cannot be in a position in the kingdom of Poland until the end of December, so that Austria has still a couple of Months, which she will spend in fruitless negotiations, before she takes a resolve to conclude a treaty of alliance with the Western Powers. The *Wanderer* has a letter of the 8th from St. Petersburg, in which we read that, although the recall of Prince Menschikoff from Vienna is spoken of, nothing is said of any successor being appointed. The reports forwarded from the Russian Embassy here to the foreign-office in St. Petersburg are said to be extremely unfavorable.

A general meeting of the priests of the diocese of Breslau in Prussia, convened by the Prince Bishop, has just taken place, being the first synod of the Catholic Church held in that country for some hundreds of years. In no part of Protestant Germany has the Government been more opposed to such meetings of the Catholic clergy than in Prussia, and hence the late synod of Breslau is an event of so much the more importance to the Church in that country. The bishop feeling the want of such a synod and the eminent danger to which religion was exposed in the midst of a heretical country without consultation among the pastors, consulted some of his venerable colleagues, and then determined to convoke the clergy to meet him in conference on the 26th, 27th, and 28th of last month. The meeting, however, was held with all the forms, and was invested with all the importance of a provincial council. Many of the 150 priests who assembled on the occasion had never had an opportunity of seeing their bishop since their ordination, so many are the difficulties in the way of episcopal visitations in that vast diocese, which extends from the confines of Hungary to the Baltic Sea.

The Cardinal Primate of Hungary, the Cardinal Metropolitan of Bohemia, and the Archbishop of Vienna, have set out for Rome. This fact has produced considerable sensation, as under the old system of Josephism, which hung so heavily on the Church in Austria, no prelate could visit Rome without the permission of the government, which was invariably refused.

THE BALTIC.

The inglorious campaign is at an end, and the fleet is on its way to winter quarters. Sir C. Napier will not be very well received in England. We are promised great things as soon as the navigation re-opens, when Cronstadt is certainly to be attacked. The *Times* says:—"The armament building to operate against the Russians in the Baltic at the opening of the spring campaign includes thirty-five vessels, namely—five floating batteries, the decks covered with iron plates eight inches thick, and their exterior with one hundred plates four inches thick, rendering them perfectly bomb and ball proof. These vessels will carry six of the long range guns on the Lancaster principle. Ten bomb vessels to carry from two to three mortars of the most powerful description, and twenty gun-boats drawing about four feet water—the entire being specially intended for service in the river Nera.

RUSSIA.

The Czar holds out with all the obstinacy of a maniac, and will, in all probability, be soon involved in a war with Austria. He has declared—at least so his partisans say—that though the Crimea were wrested from him, though Cronstadt were fallen, though Finland were once more a Swedish province, though all his ships and fortresses were in the hands of his foes and St. Petersburg were levelled to the earth, still he will not yield. We may judge of the irritation of the Czar, from the fact of his collecting a large army in the vicinity of the Austrian territory, to co-operate with the revolutionists, whose cause he has taken up, and of his actually sending agents into Hungary to excite rebellion. This we state as a fact, upon unquestionable authority. One of the emissaries was secured and important documents were found upon him which developed the turpitude of the Czar, and led to the arrest of some of his infamous accomplices in Buda. The consequence has been, the mobilisation of the whole Austrian army, and the issue of orders to the garrison of Vienna to be ready at any moment to take the field. In this embroilment, Austria has the game in her hands. She has only to proclaim the independence of Poland, and there is an end of Russia as a great power.

EASTERN WAR.

The Allies commenced the bombardment of Sebastopol on the 16th ult., by land and sea, and the fire was briskly returned by the garrison. On the 17th the struggle was renewed with additional vigor on both sides; and even the Russians themselves acknowledge a loss of 500 killed and wounded, Admiral Koniloff commanding the fortress, being among the slain. Lord Raglan and General Canrobert, it is said, have predicted the speedy capitulation of Sebastopol; but "it is strong—very strong, and a large force inside," writes an eye-witness, equally desirous of its fall; the women and children have all taken shelter at the Northern side of the town, and every-

thing indicates the determination of Prince Menschikoff to defend it to the last extremity. The Russians have been indefatigable in throwing up batteries and having shelled our advanced posts incessantly. From the range of the guns it is supposed that they have actually got the heavy pieces which were on board the *Tyger*. One shell which fell into the camp of the 4th Division, was marked with the English broad arrow, and had the English brass-covered fusee; it did not burst. Another, fired with more fatal effect, fell right into a tent in which were several men of the 63d Regiment, exploded and killed a serjeant and two men. This was a distance of upwards of four thousand yards.

A letter from Varna dated 31st October, states that the fire of the Allied land batteries began at one o'clock against Sebastopol, at the same time the Allied fleets attacked the forts at the entry of the port. The English blew up fortifications on the left, and the French silenced the quarantine batteries on the right. The guns of the two forts were entirely dismounted. The Allies lost 105 wounded and 50 killed. The Russians confess the loss of 500 killed, including Admiral Cronel.—The letter states also that the land batteries have made a breach. The Allies are waiting the opening of a second breach to make assault.

The Russian official despatch, Oct., 18th, states that the Russians have made a successful sortie, spiked 16 French guns, and captured Lord Dunkillin, son of Lord Clanricarde.

The *Times* Constantinople correspondent writes on the 15th:—"Eupatoria had been retaken by the Russians. Captain Brock and his small garrison had retired on board ship with the loss of one gun.

THE CHANCES OF THE SIEGE.—A Constantinople correspondent of the *Times* writes:—"As to the strength of the garrison, all pretence at accurate conjecture must be vain. But the information given by deserters, as well as the observation of British officers, lead to the belief that the Russian soldiers within the town and its outworks amount to nearly 40,000 men. Besides these there are the 10,000 sailors of the fleet. Making allowance for exaggeration and for actual losses, the defensive force of Sebastopol may be taken at 45,000 men, a number about equal to the effective of the allied army. Such a force might, indeed, defend the place for months if actuated by such courage and fanaticism as inspired the Turks at Silistria. It is about thrice as great as is actually required by the extent of the fortifications, and might, perhaps, create only confusion and panic if crowded together within the limits of the town. But a third of it is probably kept on the northern shore of the bay, to be brought into use as the necessities of the defence demand.

It would be of great importance to stop this communication, but there seems to be no means of doing so from our present position. A force of 45,000 men might defend every street in the town, and the real defence of Sebastopol begin where defences commonly end, at the moment a breach is made, and the allied forces are pressing in to the assault. It is also to be remarked that the Russians have at Sebastopol an advantage similar to one which gave such aid to the Turks at Silistria. The ravines which break up the ground permitted the Russians in that memorable siege to advance only in small bodies, and caused them to be repulsed in detail. If the Russian soldier were at all worthy of his past remission, the allies might have to fear a loss which would make the campaign of the Crimea the most gloomy success recorded in our annals.

A cause for disquietude arises from the presence in the field of a large Russian force, which will no doubt attempt to effect a diversion. The strength of the army which lies on the Chernaya, and threatens the British communications with Balaklava, is not accurately known; but the force of cavalry is said to be large, and is the more dangerous, as in that arm the allies are extremely weak. More than 200 of the horses of the heavy brigade were lost at sea. Forage also is extremely scarce, and the horses even of general officers are suffering in consequence. The Russian force, whose base of operations is Simferopol, does not probably exceed 15,000 men. But the general opinion seems to be that the enemy are advancing in considerable strength by forced marches, and it is not impossible that in three or four weeks there may be an army of 50,000 Russians in the field besides those who hold Sebastopol."

Since we landed in the Crimea as many have died of cholera as perished on the Alma. We lost 380 men killed in the action out of the 2,000 *hors de combat*. The dead from cholera now amount to nearly as many.

ATTACK ON PETROPOLOWSKI BY THE ENGLISH & FRENCH FLEETS.

The authentic news of the declaration of war by France and England against Russia reached the allied squadron in Callao just after the departure of several Russian vessels from that coast. The Russian vessels went to the Sandwich Islands, and thence, as it was supposed, to Petropaulowski, or the port of Peter and Paul, Kamschatka, in latitude 53° north. Thither the allies went in search, leaving the Sandwich Islands on the 25th July. They found the northern ocean covered with heavy fogs, which compelled the vessels to sail very slowly. The fog was very often so thick that it was utterly impossible to see the signals a hundred yards off; and the *Eurydice* was parted from the other vessels in a fog, and was not seen again until they met at Petropaulowski, at the end of August. The season admitted of no delay, and the vessels prepared for immediate action. The place presented unexpected obstacles. It was supposed that the fleet would find a town with a few soldiers, and few fortifications or defences of any kind; but they found a formidable fortress, protected by 8 detached batteries, containing in all more than

120 guns, and 1,800 men. Three days after leaving the Sandwich Islands, the admirals having no thought of finding a Gibraltar at Petropaulowski, dispatched two of their squadron, the *Amphitrite* and the *Artemise*, to cruise on this coast.

Petropaulowski is at the foot of a small and narrow bay, the shores of which are protected by numerous batteries. Before the town could be reached, it would be necessary to silence three of these batteries. Nature has given the place a protection, by the erection of a mound of sand in the midst of the bay.

This mound of sand leaves to the vessels but a narrow channel, and hides the view of the principal fortress to vessels at a distance. On the 30th Aug., the six vessels of war, the *Forte*, of 60 guns, the *Eurydice*, of 28 guns, the *Obligado*, of 12 guns, the *Pique*, of 40 guns, the *President*, of 50 guns, and the *Virago*, steamer, of 6 guns, (the last three English, and the first three French), were before the place, intent upon taking it.

When the attack was about to begin, Admiral Price, in command of the English forces, shot himself through the breast with a pistol ball. The news had a very depressing effect upon the people of the fleet. Price was a brave man and much respected, and out of respect to him the attack was postponed until the next day. It was supposed by some to have been an accident, while others thought it a suicidal affair.

On the 31st August the battle began. The Russian frigates *Aurora*, of 40 guns, and the *Dwina*, of 18, were anchored behind the mound. The allied vessels, distant about a mile from the city, concentrated their fire on the three foremost forts. These were silenced after a fierce cannonade, in which 250 guns were engaged. The batteries were deserted by the Russians, the cannons were spiked, and the next day the allied vessels moved up nearer to the city.—On the 1st September an attack was made upon the Russian vessels. The *Aurora* was badly injured with a number of shot holes between wind and water, and having her main-mast shot away.

About noon a large fort had been reduced to such a condition that it was thought best to take it. A body of French soldiers were accordingly landed, and they took the fort without difficulty. The Russian officers barely had time to escape, leaving everything which they did not habitually carry on their persons. After taking this fort, it was thought advisable to send a body of men to get behind the main fort, and make a diversion in the rear while the ships were playing in front. About 600 men were sent for this purpose, and an American undertook to guide them around to the rear of the fortification, but he took them into a thick brushwood, where a large number of Russians were concealed. The Russians began a murderous fire upon the French and English, who, after a short resistance, fled with the loss of 150 men killed and wounded. They left their dead upon the field. They managed, however, to take one of the smaller redoubts, spike the cannon, and take 43 Russian prisoners.

Immediately after the return of the troops to their respective vessels, a council was held, and it was determined to leave Petropaulowski, and the purpose was soon accomplished.

The main purpose of the attack was to destroy the Russian vessels, so that they could not hereafter sail out and injure the commerce of the allies on the Pacific. It was supposed that the *Aurora* was so much injured that several months would be required to repair her; and the *Dwina*, a vessel of about 18 guns, was considerably injured. The winter, however, has now set in at Petropaulowski, and the ice will have completely closed the harbor of the Port of St. Peter and St. Paul long before this, so that no trouble to French and English commerce is to be anticipated from the *Aurora* and *Dwina* until next April at least. The frigate *Pallas* was taken up the river Amoor some distance from the mouth, and was there made fast, dismounted, and converted into a fort. The position of the *Diana* was not known, but it was supposed to be in the Sea of Ochotsk.

The assailants failed in the main object of their attack, and failed signally in their secondary object, the destruction of the fortifications at Petropaulowski. The purpose was not to take the town, which they might really have taken or destroyed without loss, on the second day. Its conquest, however, offered nothing of benefit. The loss of life in the allied fleet is differently given by those who were present. More Englishmen than Frenchmen were killed and wounded. Several unlucky balls, as they are styled, struck the English vessels killing, not solitary men, but carrying off whole files. The French vessels received no "unlucky" balls, although a number of the shot were sufficiently injurious to the vessels. The *Forte* received forty balls, and, though she was in the thickest of the fight, only six of her men were killed and ten wounded on the vessel.

The Russian prisoners express their satisfaction with the manner in which they have been treated, and it is probable that they will be permitted to come on shore on their parole. A number of them have come from St. Petersburg within the last year.

The Russians handled their guns with a skill which commanded the admiration of the allied forces. Fifteen hundred of the men in the fort were veterans from the Caucasus, sent out through Siberia and down the Amoor within a year, and 600 of the number had arrived within three months of the attack.

Among the prisoners taken were a number of persons of intelligence, including Germans, Danes and others, who had been in the Russian service. A Russian General, now on the frigate *Forte*, in this harbor, was captured in the *Sitka*. He was going to take the command of the fortifications at Petropaulowski. While the allied fleet was before that place, a Russian Admiral, formerly on the *Pallas* frigate, arrived from the Amoor off the harbor in a

small screw steamer, and was about to enter, when he discovered the hostile vessels, or was signaled, and putting about succeeded in making his escape.

HOW "PAT" GAVE THE BLACK FILLY A WARM MASH.

"Peter," said I, "do you think I could trust you to give the black filly a warm mash this evening?" As he stared at me for a minute or two without reply, as I repeated the question. "Is it a mash, sir?" said he. "Sure I'd like to be plasin' yer honor, any way, and that's no lie."

As he spoke, however, I fancied I saw a strange sort of puzzled expression flit across his face; but taking it for granted he knew what I meant, paid at the time no further attention to it. The conversation which followed immediately after, by one of those singular coincidences which so frequently happen in life, turning upon the subject of horses, tended still more to impress me with that belief.

"In some egregious blunder, Stanley, I'll be bound. But, pray, proceed with your narrative. Peter stood for some time crushing his hat uneasily between his hands, and occasionally shifting the weight of his gaunt person from one foot to another, until I began at length to entertain a faint suspicion that he had not exactly understood me after all; so I said to him, 'A warm bran mash for the black filly; you will not forget it, I hope, Mulrooney?'"

"Och, it's an illigant mimory I have," said he, "but 'tis bothered intirely I am. Will I give her an old country mash, or an Ameriky mash?" "I don't know of any distinction between them," I answered, rather puzzled in my mind at what he was aiming. I found afterwards he was ignorant of what a mash was. "I don't know," said I, "of any distinction between them."

"Arrah, 'tis reasonable enough that ye shouldn't," responded Peter. "Look here, Mulrooney," said I, impatiently. "I want you to put about two double handfuls of bran into a bucket of warm water, and, after stirring the mixture well, to give it to the black filly. That is what we call a bran mash in this country. Now, do you perfectly understand me?"

Phillis the warm mash, accordin' to yer honor's orders? Augh, the haythen! Bad 'cess to her! 'Tis throuble enough I've had to make her reasonable an' obedient; an' that's no lie—the stupid ould thafe of a naygur!"

My dear Urban, you may imagine the finale of so rich a scene; even Mrs. Stanley caught the infection, and laughed heartily. As for Peter, the last I heard of him was his muttering, as he walked away—'Aye! why didn't he tell me? If they call naygurs fillies, and horses fillies, how the devil should I know the differ?'"

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