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CATHOLIC CHRONICLE.

VOL. IV.

MONTREAL, FRIDAY, MAY 5, 1854.

NO. 38.

EXTRACTS FROM A LETTER TO THE RIGHT HON. DUNCAN MACLAREN, LORD PROVOST OF EDINBURGH, ON EDUCATION,

BY THE RIGHT REV. BISHOP GILLIS.

The following letter, though more particularly alluding to the difficulties under which the Catholics of Scotland labor, will not be devoid of interest to the Catholics of Canada; for the principles which His Lordship lays down, are of universal application, and to be insisted upon in Canada, as well as in Scotland. We copy from the *Catholic Standard*:—

My Lord Provost—“We can all see very clearly an injustice done to ourselves, although we cannot see so clearly an injustice which we do to other people.” If the *Scotsman's* report be a correct one, the above words were spoken lately by your Lordship, while reviewing in the Town Council the Lord Advocate's proposed Educational Bill for Scotland. There is much truth in those few words, my Lord; and as I believe them, moreover, to have been uttered by your Lordship in all sincerity, I am sure you will not deem any apology necessary on my part, for venturing thus openly to comment upon them here; if even to show how strikingly you yourself, whilst sitting in judgment on the Lord Advocate's measure, have been unconsciously led to exemplify the moral they convey. Of the Bill itself, as it ought to be, in as far as affecting the religious interests of the various Protestant Churches now at war about its merits, I presume not to speak. I leave to those whose privilege it is to differ from one another in religious teaching, to agree how they can best organise a homogenous system of popular education, in which that privilege shall be respected, while its practical inconveniences are satisfactorily disposed of.

I meddle not here, then, my Lord, with such mighty questions as, how far, as a general principle, it may lie within the legitimate attributes of a government to supersede the freedom of parental authority, and to control what is termed the education of a people; or, how far, where compelled to assume such authority, in order to prevent a nation from lapsing into barbarism, it may be easy for a government to satisfy all parties, before coming to a decision. I take the determination embodied in the Lord Advocate's Bill as “*un fait accompli*.” Whether rightfully and advisedly, or not, the country is clearly in for a parliamentary measure on education, for which all of us are to pay—and which ought, therefore, to be based, as your Lordship well observes, “on a fair principle.” The question, then, my Lord, now is, with us Catholics, as well as with your Lordship and the voluntaries;—what are we to get for our money? or, are we to be made to pay for what we don't want; nay, for that to which we conscientiously object?

I acquit you, my Lord, of all intention to injure others, for I believe you when you say, “The point on which I feel most interested, and most anxious that a satisfactory arrangement should be come to, is the religious difficulty, as it has been called, and called very truly—the religious difficulty which occurs in clause 27.” As a Christian man, you have stated your religious scruples in reference to this clause; and as a rate payer, you have grounded on said scruples your claim to be heard. Now, my Lord, in your fairness, *audi alteram partem*; and although “you have great objections to Roman Catholicism,” yet, in your anxiety “that a satisfactory arrangement should be come to in this religious difficulty,” pray bear with the recital of our conscientious scruples; since we, too, are to be rate payers, and feel no more inclined than you do, to pay for what we don't want, or cannot approve of.

Modify, then, as you may, clause 27 of the Bill, we tell you, my Lord, at the outset, that with us Catholics the religious difficulty inherent to the principle of a common school, never can be made to disappear; and that we never can, and never will, send our children to a school of which the master is not a Catholic, approved by his Bishop, or by those representing his Bishop's spiritual authority; and in which secular, as well as religious instruction, is not imparted to the scholars, in the unmistakable and untrammelled spirit of Catholic teaching. “Oh! the intolerant bigot,” methinks I hear some good people here exclaim; “this is ever the way with ‘Popery’; a popish Bishop's cry is in all ages the same—*aut Caesar aut nullus*.” My Lord, we Catholics have long been accustomed to hard names. In the present instance, therefore, I shall simply repeat what was said long ago, beneath the threat of an uplifted stick, “Strike, if you will; but listen.”

The reason, my Lord, why we never can agree with Protestantism of any shade, in the conducting of a common school, such as proposed in the Bill now

before the public, is, that our ideas on the subject of education are not only not consonant with yours, but are in many essential things, irreconcilably-antagonistic. The very point from which we start, differs “*toto celo*” from yours. For instance, the most incontrovertible maxim that could be inscribed on your school-room walls is that “Knowledge is power;” now, rather than admit without ample comment and restriction any such pasted adage amidst our school-room appendages, we Catholics would hang it up at once on a branch of the forbidden tree. With Protestants, again, education seems to be a divisible compound; a thing made up on the one hand of reading, writing, history, and geography, book-keeping, chemistry, vocal music, and the multiplication table; and on the other, of the study of the Scriptural books, and of the Shorter Catechism.

With Catholics, my Lord, education is held to be a widely different matter. Under no conceivable circumstances can education with us be ever disembodied from what we believe to be religion. It eats of its bread, it drinks of its cup, and even sleeps within its bosom. There are no separate chambers in the brain of a Catholic child, wherein to stow a part from each other, the treasures of secular and religious knowledge. Both must be harvested together, as is the stem of corn with the spike that crowns it; as holding by each other, organically, if I may so express it, and as hourly influencing, not the intellect only, but the heart and conduct of the recipient.—Ours again, my Lord, is a religion that cannot be taught from books only, or through the comparatively frigid medium of mere oral instruction. We too use catechism, it is true, but we require more than a bare exposition, or committal to memory of either catechisms, or Holy Scripture. Religion, in the Catholic acceptance of the word, is as a second breath from above; breathed, as it were, into the face of our every faculty, to carry new life into all. No power of the soul is allowed to escape its influence; it absorbs the whole of man, and moulds him into a new being. His understanding, his memory, his imagination, his feelings, his very outward senses, all are subjected to its heavenly spell. Hence religion with Catholics is daily taught, in acts which mix themselves up with the discipline of the school-room, as essentially as they do with the public services of the Church, the preparation for its sacraments, or the daily religious exercises that go with us to make up the sum of a Christianly spent life.

The educational training of a soldier is not that of a civilian; nor is the fashioning of a Quaker that of a Church of England Divine. Why, then, with all deference to the Church of Scotland, should a Catholic be cast in a Presbyterian mould?

Besides, my Lord, is the Protestant version of the Bible, may I ask, to be continued, as a school book, within the new common school you contemplate? Or is that hitherto essential feature of a Protestant school to be dispensed with for the future? I fear, my Lord, such a change as this would defy the united efforts of all the Voluntaries and secularists in creation. And would you, then, really make it incumbent upon Catholics, not only so far to pay for the printing of said version, but incumbent, moreover, upon their children to read it? No, my Lord, we Catholics will eschew the alphabet, rather than learn our letters in your Protestant Bible. As for our own, we venerate it too deeply, ever to allow it to be degraded to the level of a spelling-book, or to expose it to be flung about as a missile in school-room warfare, or kicked along the boards of a school-room floor. “All things,” at any rate, as that Bible tells us, “are not expedient for all” (Ecclesi. xxxii., 31); and you cannot but be aware, that there are many passages throughout the general Scriptures that were never intended for the forming of youth; and which, among the Jews, to whom the Scriptures were as dear as they can be to Protestants, were never permitted to be perused by youthful eyes.

But let us suppose, for the sake of argument, that what I have said above, in reference to Catholic school practices, is in itself of little or no moment; and that, under the new system of common schools, Catholic children are not, at any rate, to have the Protestant Scriptures thrust upon their reverence; nor even to be called upon to live within the hum of the Shorter Catechism; in a word, that no bread is to be broken to them there, but of what is technically called “Secular Knowledge.” Still, my Lord, I fear we are about as far asunder as ever.

To select here, for illustration sake, two or three instances only of what are usually termed branches of secular knowledge—Geography, say, is one; History is another; Physiology is a third. (See Reports of Williams' Secular School.)

Geography, in itself, is, no doubt, a very innocuous pursuit. The most fiery zealot may beneficially cool his polemics, while leisurely travelling over a chart of the world; and the most timid maiden may there

wend her way unharmed, from Morocco to Siberia, or from Boothia Felix to Cape Horn. Still, as geography cannot well be taught without maps, and as its study would, at the best, be to a great degree a barren one, if altogether disjoined from that of the different races inhabiting the globe—their religion, their habits, their laws, and their government; it is not quite beyond the range of possibility, that alluring, for instance, as may be the fair lands of Italy in their reminiscences of art, a Protestant professor, of less imaginative power than constitutional loyalty, should feel more habitually inclined to dwell upon politics than painting; nay, make for himself abundant opportunities of mourning, in a general way, over the liberties of the subject, and, under cover of the Sovereign of the Roman States, of having a fling at the Pope. I mentioned maps;—why, my Lord, the very coloring of some among your Protestant maps, is intended to throw dirt upon the religion of a Catholic. (See those colored maps and diagrams, purporting to illustrate, through their different shades, the comparative civilisation of various countries.)

Yet, may not History be fairly taught to a Catholic child, although his instructor be a Protestant? Poor History! it has been sadly mauled. It will never be forgiven within a Protestant school, for making Martin Luther only three hundred years old. No, my Lord, History never can be taught fairly to a Catholic child by a Protestant teacher; for the very documents that go to establish the hereditary claims of the pupil, would throw the master out of court.

But Physiology, at least; surely that may be desecrated on by a Protestant schoolmaster, without wounding the delicacy of Catholic nerves? It may, my Lord, or it may not. Much, at any rate, must here depend on the tact, as well as on the moral habits of the teacher. Now, whatever the intrinsic value of religious tests, the Bill provides no safeguard against the schoolmaster being an unbeliever in those eternal truths which alone can control the conscience of man;—and in the not impossible case of his being such, what guarantee have you as to his morals?

There is another passage in your Lordship's speech on Tuesday last, which goes to justify an additional, and a very serious Catholic objection to the system of common schools: that which naturally arises out of the danger to be apprehended from the possible personal influence of the schoolmaster. In as far as any similar objection seems to have suggested itself to your Lordship's mind, you forewarn us of its occurrence, only as in connection with the duties of the teacher, while giving to his pupils what you technically denominate “religious instruction.”

You have “great objections” to Puseyism, because to Roman Catholicism you have greater ones still; and Puseyism lives so near it. You dread our influence, in a word, and you proclaim it openly; but you are far from having measured the extent to which that influence may be exercised through the agency of a schoolmaster. Without tarrying, then, to inquire what truth there may be in the family resemblance, or street proximity you seem to think you have detected between the *ism* of Oxford and the Catholic Church; let me open your eyes to the fact, that you very much underrate the danger you so “greatly dislike,” if you imagine that it is only while engaged *ex professo* in what you would call his “religious teaching,” that a Puseyite schoolmaster may have it in his power to damage in time the Presbyterian orthodoxy of the daily attendants at his secular lectures.

There are within the walls of a school-room, unseen attractions that draw mind to mind, and unwoven ties that bind heart to heart, a kind of freemasonry of souls, if I may so express it, that is incessantly at work, between age and childhood; whether the lesson happens to turn on Divine Religion, or the mechanism of a steam loom. The mental and moral faculties of a child are ever bent, as it were, on a voyage of discovery. The wide field of knowledge is before the little man, like an enchanting region he is anxious to explore; and in his daily excursions, his instructor is his guide. Hence a feeling of mutual interest naturally springs up between teacher and school-boy. The latter first learns to admire, then loves and trusts his master; and soon he becomes at his hands unconsciously susceptible of an occult yet real influence, that gradually imparts a coloring to a thought, and a character to feeling, and a weight to convictions, and leaves its mark upon a life; and of which it is impossible otherwise to speak than in the language of Scripture,—that it is, as it were, virtue or power, going out of the master, to mould into beauty, or to contort into ugliness; to heal or to kill. Depend upon it, my Lord, all this is to be dreaded from a Puseyite schoolmaster; and slender indeed will your protection be against the charm, if you have no other “safeguard” than to be able to say to him for one half-hour in the day; “We don't like your religious teaching; and

we therefore object to pay for it, the quarterly fees are three shillings, deduct threepence for conscience sake.” But all this schoolmaster influence, we Catholics, my Lord, believe to be as inherent to a Presbyterian pedagogue, as it may be to a Puseyite; and hence with us another strong ground of objection even to his secular teaching.

Our Religion, my Lord, would be from home in your common school-room,—and with us, Religion ever sits at the master's desk; nay, even forms a part of our school-room furniture. There would be there, again, a class-book which our children could not conscientiously read; and for the printing of which their parents as decidedly object to pay, as you Voluntaries would do for a Puseyite catechism. There would be there, in fine, the influence of a Protestant schoolmaster; and the weakness, my Lord, is, you know, a common one to human nature,—we have all our dislikes.

Common schools, my Lord Provost, would be impossible amongst us, if from no other reason,—pardon my plain speaking—from the maniacal dread of Rome, which for the last some fifty moons, seems to have seized upon, and altogether warped for the time, the intellect of this otherwise rational and generous-hearted country. Let me put it to your Lordship thus. Are you prepared to satisfy us, that, supposing the Catholics of Scotland could, and did make up their minds to support this same Educational Bill, as you would have it amended; there would be an end at once to all polemical agitation and religious animosity throughout the land?—that all anti-popery newspapers would cease to appear?—that all anti-popery meetings would cease to be convened?—that all anti-popery advertisements would give up the ghost in the *gratis* Saturday sheet, and that all anti-popery placards would be banished from our walls?—that popular writers, with powers to depict the charms of peace, as with feather plucked from angel's wing, would no longer periodically pander to vulgar prejudice, and they too consent to dip their pen in the dirty puddle of sectarian strife; while clergymen editors would cease to interfere with *Punch's* province, and, with better than their present breeding, abstain from caricaturing due religious services of their neighbors? Will you satisfy us, my Lord, that, once this Bill past, Bible Societies will cease to speak about anything but bibles; that Tract Societies will no longer issue for the million, their delicate appreciations of Catholic persons and Catholic things; that the Reformation Society will forthwith wind up its accounts; that the great Protestant Alliance will break up its cohorts, and your platform champions of every recognisance turn their swords into ploughshares and their spears into sickles, and not exercise the nation any longer to war? Yet, with any thing short of such a wholesale change in national usage, do you candidly believe that the war-woop of religious discord will ever cease to reverberate from pulpit to hustings, and from parlor to kitchen, till it reaches at length the babes of the nursery, and the shoeless urchins of the streets? And is it in the face of such national pastimes as these, that you seriously contemplate a national Educational System, which is to include in its teaching Catholics and Protestants alike? All impossible things, it is true, become possible in a dream, and wise men sometimes dream with their eyes wide open. But if we Scottish Catholics are ever to be included in a National System of Education, of which the teaching is to be agreed upon and carried out “on a fair principle;” that system, believe me, will be reducible to practice, when Knox's name shall have found place in the Roman Calendar, and the Pope shall have signed the Solemn League and Covenant. Better far, my Lord Provost, fall back on our own Edinburgh—*Nisi Dominus frustra*; and pray to God in all earnestness, to build up for us walls for which we have no longer ourselves any adhesive cement. Or, if you can in any way contrive to fence round your own Zion, yours, by all means, be the city; we shall rest contented to dwell in the suburbs, nor complain of our quarters, provided the tax roll be equitably adjusted.

If while for ever clamoring against us for not educating our poor children, you still grudge us the modest allowance now distributed to our schools, because it comes, forsooth, out of the public purse—as if nothing ever found its way into that purse from Catholic pockets; let the fallen crumbs be picked up, and laid again upon your table; let us, if you will, have nothing from the public but public abuse; but let us not in our poverty be subjected to a double tax—taxed, in the first instance, to supply schools for ourselves, and taxed again to build up others for you, which our children could never enter. Deeply thankful as we feel for the unrestricted boon we are now in receipt of, at the hands of Government; let it, if necessary to quiet the “tender consciences” of Vo-

luntary Christians, (See Scotsman, 15th March) be at once discontinued. In a word, let us be to you; Gibbonites, hewers of wood and drawers of waters; but force us not into your synagogues, nor make us pay for the helping, to do that, which in our souls we condemn.

In plain words, my Lord, you Protestant Volunteers sturdily objects to pay for what you cannot in conscience approve; so do we Catholics, and, if on this conscientious scruple, you build up your right to make Parliament and the country ring again with your indignant protests against the Lord Advocate's justice; we lay claim to a like privilege, wherever its exercise may be called for; and so far there is something in common between us. But, if to defend your own homes from what you deem sacrilegious plunder, you are ready to sanction, nay, to urge against us the application of the very principle you so loudly denounce when threatening to affect yourselves; then, pray, tell us "what sort of justice that is, which," as Burke says, "is enforced by the breach of its own laws?"

By a certain class of volunteers, then, and from your Lordship's congratulatory recollections of the late "great Edinburgh meeting," I fear a somewhat large class; denominational schools are to be cried down, as sinning against "the good cause," less from their denominational character, since they may clearly be Episcopalian schools—and your lordship "has no objection to the Episcopalian religion;"—than because they would prove the means of assisting us Roman Catholics to educate the thousands of helpless children, whom Irish misrule and Irish famine have thrown upon our shores; and they must, therefore, forthwith be made anathema, as being the "Popish parts" of the Bill. In a word, so great is the Christian forbearance of such Scottish Volunteers as the above, for I would be sorry indeed to be understood here as speaking generally, that nothing will satisfy their brotherly love, but the utter extinction of their Catholic fellow-subjects from the land they live in. The Emperor Nero used to roll up his friends the Christians in well pitched skins, and then set them on fire, to turn them into torches for the lighting up of his gardens. Domitian, Valerian, Diocletian, and others, chose to break them upon the wheel, roast them upon gridirons, dislocate them upon the rack, or plunge them into boiling caldrons. Julian the Apostate had been a Christian himself; he knew better. He laid claim to toleration; he reduced Christians to poverty, only that they might live up the better to the spirit of the Gospel—and prevented them from going to school.

Think it not strange, my Lord Provost, that we Catholics feel strongly on the subject of this Voluntary amendment; and that we can view it in no softer light than that of open persecution. In as far as you, my Lord, have thought it your duty to connect yourself with it personally, you are best acquainted of course with your own motives, and I judge them not. But others there are who sail just now under the Voluntary flag, and their name is Legion—and their motives we are not at liberty to doubt, for they have unmistakably proclaimed them, and they have gloried in the avowal. They would force our Catholic children into Protestant schools, to be called 'common schools' and make us pay wital for what we would deem their perversion; as we are already so far made to do thro' the £100 now voted annually by the Edinburgh Commissioner of Police, to what are called the Original Tagged Schools; where, from the very showing of their founder, nearly three hundred destitute children who ought to be brought up Catholics, are, at this moment, clothed and fed, and taught to read and to work, and to ignore the faith of their forefathers; while they are systematically trained to believe ultimately in no other, than what may chance to prove, for the time being, the religion of their employers.

With the Rev. Dr. Guthrie, I am quite prepared to admit, that, for juvenile delinquents, reformatory schools would be infinitely preferable to bridewells and jails; nay, that nothing short of reformatory schools will ever reclaim. But I am not prepared to admit, that principle ought in this case, more than in any other, to be sacrificed to expediency; or, that boys and girls who have been idlers and thieves, are to be considered as reformed, for having been made so far to progress in what is called Christian knowledge, as just to be ignorant of the sort of Christians they are.

My Lord Provost, the true and exclusive principles on which human legislation ought to be based, are not different from those which have been revealed unto men for the governing of their own hearts.—They are those immutable ones of eternal justice, which, if strictly acted upon, can alone give life and happiness alike to individuals and to nations. Let all passion, then, and none more so than that which struts abroad in mantle of apparent holiness, be set aside; while a measure of such unparalleled importance is under the consideration of the country, as that of a Law on National Education. And let such words as these be in our hearts: "All things whatsoever ye would that men should do to you, do ye even so to them;" or, "With what measure ye mete, it shall be measured to you again;" and let us bind them for a sign upon our hands, and let them be as frontlets between our eyes, and let us write them upon the posts of our houses, and on our gates: and how great soever the difficulties that might lie in our way, they will, under the blessing of God, be overcome.—I have the honor to be,

My Lord Provost,
Your most obedient servant,
† JAMES GILLIS, Catholic Bishop
of Edinburgh.
Edinburgh, 23rd March, 1854.

IRISH INTELLIGENCE.

A general meeting of the Clergy of the Diocese of Tuam was held on the 12th ult., to take into consideration the attack menaced against the civil rights of Catholics. Resolutions, attributing the boldness of the enemies of the Church to the dissensions amongst the Irish members, and calling upon the latter to adhere to the principles of "Independent Opposition," were agreed to. The following petition to Parliament was drawn up and extensively signed:—

"To the Right Honorable and Honorable the Knights, Burgesses, and Citizens in the Imperial Parliament Assembled.

The humble Petition of the undersigned Catholic Clergymen in the Diocese of Tuam, Humbly Sheweth—That your Petitioners have learned with no inconsiderable degree of surprise and sorrow, that measures have been introduced into Parliament, calculated to wound the feelings of the inmates of Catholic Convents, and which, if passed into law, would seriously affect the pecuniary interests and constitutional rights of these invaluable institutions, and ultimately endanger their existence.

That, whilst your petitioners deprecate the injustice of such proceedings, they cannot but deplore its peculiarly unseasonable impolicy at the present time, as tending to exasperate the Catholics, who cannot view without alarm, this attempt at persecution, when wisdom should prompt the conciliation of that body by further concessions of their religious and social rights.

That it is to the incessant and inexorable requisition of the Established Church in Ireland, becoming more importunate from the forbearance it has recently experienced, your petitioners are to trace this fresh aggression on institutions, whose vast social as well as religious advantages, should have called forth not hate but gratitude. That in order that your Honorable House should be spared the frequent collisions of adverse religious interests, and the country saved from those offensive attacks on Catholic institutions, by which its strength may be impaired, when it is so important it should be increased, your petitioners implore your Honorable House to check those attacks upon our Conventual institutions, by devoting the surplus revenues of the overgrown Establishment in Ireland to the relief and education of the poor.

We copy from the Dublin Weekly Telegraph.— We publish to day (April 8) a letter (signed "A. D. St. G. B.") which is written by a gentleman of rank and influence. We wish our subscribers to peruse this letter, and our enemies to ponder upon it; for it indicates a state of excitement amongst Catholics upon this topic—the persecution of our nuns—which it is not safe to tamper with, and may, ultimately, be dangerous to the stability of the empire to continue:

THE AGGRESSION ON CONVENTS.

Dublin, April 3, 1854.

Sir—Who can help admiring the wisdom of our sublime Houses of Legislature, in choosing, with so much foresight and judgment, a moment like the present, for wounding the feelings and heaping fresh indignities upon the Catholics of the British empire?

At the commencement of a terrible and dreadful war, which, like a prairie fire, will soon overwhelm all things in its fury, and draw all nations into its fatal embrace; with the decks of our ships of war swarming, and the ranks of our armies teeming with high-beating Catholic hearts, on whose blood and sinew, on whose faith and loyalty to Protestant England, in this her hour of difficulty and perplexity, so much depends; this, doubtless, is a wondrous well chosen time to assail and insult us! Methinks, however, were these same Catholic sailors and soldiers, on the eve of some great and important action, boldly to come forward and lay down their arms, and unanimously refuse to fight the battles of their persecutors, who, like cowards, have dared in their absence to insult and offer dishonor to the helpless devout ones, most near and dear to them; methinks, if such a scene should be enacted in the Baltic, or on the shores of the Mediterranean, there would be many a tall ship and many a crack regiment humbled and paralysed before the enemy by this sudden withdrawal of Catholic aid and co-operation; and deep would be, then, the curses heaped upon the infatuated bigots at home, who had so recklessly provoked and occasioned the deed. Who, I boldly ask, under the circumstances, could blame Catholics for so acting?

For myself, though I will yield to no man in my sense of pride, and feelings of glory, at the former exploits, and past high deeds of Britain by sea and land, I, for one, would exult in witnessing this act of just reprisal performed, for it would kindle within my heart the hope, that Catholics had now, at last, begun really to feel their chains, and to struggle, in earnest, against their tyrannical oppressions; for, believe me, until the fetters gall, we need never hope to see the blow struck that will insure freedom!

But whilst our brethren are away, we "stay at home" Catholics have an additional and most sacred charge committed to us, even the protection of the devout female relatives of our absent friends, as well as our own.

Remonstrance, argument, memorial, and petition, if addressed to the enlightened majority in the British Parliament, is mere waste of breath and loss of time. Our Queen is powerless, our Government (so called) is powerless. The majority in Parliament is the monarch absolute of these realms. This is the rampant, semi-infidel power that we have to memorialise, and this is the very monster who is now foaming with mad impatience to be let loose against the devout but helpless ones of the Catholic fold.

Whether, then, shall we turn? Lift up your eyes to France—to chivalrous, Catholic France. Rise up as one man, and lay before the French Emperor our grievances and injuries, and implore him, by our common faith, to raise his voice, and, if need be, his mighty right arm, in defence of our helpless ones, our devout sisters of devotion, our persecuted nuns. Before the stern rebuke of this proud champion of Catholicity apostate Britain would shrink and cover like a baffled and detected miscreant.

"Twill, doubtless, be a sight of most passing strange" to see the Catholic subjects of a great nation, despairing of obtaining justice at the hands of their legitimate governors, thus appealing to foreign agency for help and protection, on behalf of women devoted to God's service against the unmanly and brutal insults of their persecuting fellow countrymen! It will be, indeed, a sight worthy of the enlightened and liberty mouthing nineteenth century. It will fill a page in the world's history of which Protestant, non-persecuting England may well be everlastingly proud.

Sir, I feel deeply, poignantly—I am not ashamed to confess, bitterly—on this subject; and, though some may preach patience, and advise us to unite in petitioning and re-petitioning the British Legislature, I feel convinced that, by adopting this line of policy, we shall only lose valuable time, expose ourselves to the ridicule of our enemies for our credulity, and gain—nothing. Heaven knows we have need of all our energies at this moment, and though I who write am but a very humble individual, I cannot but hope that, if my suggestion of appealing to France be promptly and unitedly acted upon, it may be the means, with God's help, of even yet saving our conventual institutions from an atrocious inquisition with which they are threatened, and of averting from our dear, devout, Catholic ladies the infliction of every kind of ribald impertinence and obscene interrogation that the seething and filthy brain of Exeter Hall bigots can invent to insult their feelings, or devise to assail their purity and devotion.

Oh! Sir, assist me in this most righteous cause with all the powers of your great intellect and formidable pen, and though you may throw aside this long and (I fear) tedious letter, do not, I entreat you, despise or neglect my suggestion of appealing to France for protection at once, "whilst it is called to-day; for, behold, the night cometh in which no man can work," and all further exertion will be unavailing.—I am, Sir, your obedient servant, A. D. St. G. B. P.S.—I enclose my card for your satisfaction.

MEETING IN LIMERICK.—We have the gratification of announcing that a requisition to the Mayor, for a city and county meeting to petition parliament against the measures of Messrs. Chambers and Whiteside, is in course of signature, and is rapidly receiving the men of respectability, intellect, wealth, and station in Limerick—Protestant as well as Catholic. The meeting will be held during the Easter recess.—Munster News.

CIVIL AND RELIGIOUS LIBERTY.—Mr. John Ball, M.P. for Carlow county, has written a letter to a local paper, in the course of which he expresses great, and perhaps not wholly unjustifiable alarm at the reactionary feeling which has set in in England and Scotland against the toleration which, up to the last few years, had been accorded to her Majesty's Irish Catholic subjects. The hon. gentleman solemnly warns his countrymen against the fatal consequences of a too credulous reliance upon the invincibility of their claims to the continued possession of the "religious freedom" which has been achieved during the last half-century. "It is my firm conviction," says Mr. Ball, "derived from all I have seen and heard in the House of Commons, that this is a serious, and may become a fatal mistake. There is a large and organized party in England and Scotland whose views do not stop short of a repeal of the Emancipation Act, if they do not go even further; and this party, openly encouraged by the leaders of the Tory opposition, is determined to take every means of effecting, step by step, the objects which they contemplate. It is a dangerous delusion to imagine that the present Government can protect us. A great change has taken place of late years in political parties. Three fourths of the habitual supporters of the present Government are not men who agree with it on many points, but who owe it no allegiance, and frequently vote against it. I believe the great Majority of the present Government to be perfectly sincere in their opposition, but many of their supporters, including more than half the Scotch members, are ready to join in any attack upon us, and, in fact, are elected on that professed ground. I do not understand the policy of those Catholics, who think it a matter of indifference whether we have a Government that openly joins our enemies or one that does what is possible to protect us, but I am quite sure that in either case we must lose no time in doing all in our power to protect ourselves."

THE CORRUPTION COMMITTEE.—Conjectures about the probable result of the proceedings of the Corruption Committee are numerous and various. According to some, its labors will end in no tangible good. Others are under the impression that the process of buying and selling places for pecuniary considerations will receive a salutary check, in consequence of the exposures made before the committee. The organs of the government and all those who maintain that patronage and places conferred on the few as an equivalent for the sales of the country is justifiable, are vexed at the revelations which are from day to day being elicited. In the opinion of this latter class, it is perfectly fair and honest for a member of parliament to procure his return on the faith of certain clearly defined principles and pledges, and to forswear these principles and pledges for the emoluments of office or place or patronage. Solemn oaths have been taken and solemn covenants entered into between representatives and their fellow-countrymen to adhere in parliament to a particular and well-defined course of action. These oaths and covenants have, however, been openly and recklessly broken. The equivalents for these violations are place and office; or patronage which is often, as it now appears, more lucrative than place or office. All the "moralists" who advocate the orthodoxy of this latter species of corruption and demoralisation are quite annoyed at the course of proceeding adopted by the "Corruption Committee."—In their views, the whole affair is a concocted alliance between the Independent Opposition party and the Orangemen.—Tuam Herald.

It is instructive to note the comments of the English Press upon the Independent Irish Party:—"Mr. Moore's party (observes the Liverpool Journal) doesn't consist now of more than twenty men; but it is a party with a policy; and, by adroit appearances and votes at the right moment, it is practically powerful—forcing other parties to watch and study it, if not, as yet, attempting to win it. And if it succeeds, as it is likely to do, in beating the whole house on the T. Chambers' committee business, and preventing that committee sitting at all this session, it will get such a position in England, and such popularity in Ireland, as to restore all that Lord Aberdeen ruined, and recreate a real Irish party."

COAST GUARD VOLUNTEERS.—Captain Jerningham arrived in Galway on last Thursday for the purpose of enrolling volunteers for the coast defences, and had placards posted throughout the town, inviting parties to join; but he has been unable to obtain a single Claddagh man. "Arrah," said an old fisherman to a person who enquired if any of them had enrolled themselves, "he didn't get any man in Claddagh; isn't it to shoot them he wants?"—Galway Packet.

In the last four days of the past week a fleet of seventy sail arrived at Cork, laden with breadstuffs, sugars, and guano.

The Marquis of Sligo has been appointed Lieutenant of Mayo during Lord Lucan's absence. Lord Lucan is descended by the Mother's side from William Sarsfield, brother of the celebrated Irish general.

Within the past week orders have, it is understood, been sent from head-quarters, directing the instant reinforcement of the fortification of Cork Harbor.—Camden and Carlisle forts and Haulbowline Island are to be immediately inspected, and the fortifications, where necessary, augmented, so as to place Cork harbor on a footing with the most strongly fortified naval stations in the world.

It is stated that Limerick, Athlone, Galway, and Longford, will be garrisoned with English Militia Regiments. The corps of enrolled pensioners upon which so much of the public money has been expended, are found now, when the emergency arises for their services, to be unavailable for any kind of duty.—Longford Journal.

Several Russian vessels were sold in Cork last week in consequence of the war.

It is stated that the Belfast Chamber of Commerce is about to take up the question of a new packet station for the benefit of the North of Ireland, and that it is intended to apply for commission to inquire into the relative eligibility of Loch Ryan or Port Patrick.

CHARGES AGAINST A CAVALRY OFFICER.—A circumstance recently occurred in Dublin which has excited quite a sensation in military circles. It appears that a female of bad repute gave information to the police that a gold watch had been stolen from her residence, while she had no suspicion of the thief. The detectives soon discovered the article in a shop of a dealer, who gave the name of the person from whom he obtained it. The seller, in his turn, alleged that he purchased the watch from Mr. Kelly, 11th Hussars, for the sum of £3. When this officer was informed of the serious charge against him, he at once admitted having taken the watch from one of the French-street ladies, partly as a joke, and partly for ill-requited favors conferred upon her. The watch lay openly for some days upon his dressing-table, when a jeweler called upon him to offer ready money in exchange for jewels, bullion, bills, and other disposable security. The watch was deemed by the Israelite a marketable commodity. When the female heard that a felonious charge was brought against her quondam admirer she refused to prosecute him. The facts of the case were then reported to the military authorities. Mr. Kelly was placed under arrest on his parole, and a court martial ordered for his trial, but the misguided young man fled the country to escape the ordeal. He is the son of a gentleman of extensive possessions and respectable family in this country.—Limerick Chronicle.

STATE OF THE LABOR MARKET.—Nearly all the Irish journals dwell, with more or less alarm, upon the continuous drain of the population, and the now almost inevitable certainty of the supply of labor being insufficient to meet the demands of agriculture. The Louth Advertiser, referring to this subject, is fully satisfied that the value of labor will be double or triple in Ireland before the growing harvest is ripe for the sickle.

"The breadth of potatoes sown this year in the west is one-fourth greater than any plantation known for the last 20 years. The value of land in Connaught is more enhanced in value than at any period since the last war. The landlords, with a sharp eye, are taking advantage of this state of things, and the rents demanded are quite equal to those paid when war raged during the Napoleonic era. In short farmers and landlords are looking up, no matter how the other classes of the community may weather the storm.—The value of seaweed as manure has increased in proportion with everything else. By the boatload, it is now 27s., whereas in former years it was purchased at 8s. Other manures are equally high and equally scarce; but farmers purchase with avidity."—Galway Vindicator.

The Carlow Sentinel says:—"It has been stated, we believe truly, that a larger amount of grain has been sown this year than during twenty years previously."

The Belfast Mercury, a competent and unprejudiced authority upon matters connected with agriculture and commerce, remarks that the farming (Irish) world seems endowed with a new spirit, and the enterprise, formerly supposed to be found only in the factory, now shows itself in full strength at field labor.

The Galway Vindicator avers that complaints of high wages, the result of the wholesale emigration now in progress, are universal among the farmers:

"In the neighborhood of Galway, 1s 4d a day is usual. About the Oranmore and Headford districts farmers are paying 2s a day, which every body knows is counted as enormous wages in Ireland. The reason now is obvious why Lord Palmerston refused to call out the Irish militia. If the remaining laborers whom the drain of emigration had left behind were embodied as militia the whole lands would go out of cultivation, or we should be compelled to have recourse to the extraordinary movement of importing men to cultivate the Irish soil. Only think of Ireland with all her "surplus population," so benighted by the political economists, and so abused by Malthusian legislators, reduced to this extremity at last!"

The Sligo Journal says:—"Despite of wars and rumors of wars" the people continue to carry on the spring work with unremitting vigor and a renewed spirit of industry seems to have taken hold of them, which augurs well for the future prospects of this country—the welfare of which, in no small degree, depends on the skill, the application, and the energy, of the agriculturist."

UNUSUAL OCCURRENCE.—The learned Assistant Barrister of Armagh (E. Tickell, Esq.) and a full Bench of Magistrates attended at the Market-hill court-house on Saturday last. After the usual formalities, the grand jury, of which Mr. William Wann was foreman, was sworn for the discharge of the criminal business; when on inspection of the Crown book by his worship, lo! it was discovered to be a perfect blank, not a single case, even of the most trifling description, appearing upon its pages! Proclamation was then made for any person having either bail or criminal complaint to bring it before the court, but to this there was no response. His worship warmly congratulated the grand jury on the extremely gratifying proof thus afforded of the peaceful and prosperous state of that district, of the county, and then immediately discharged them. The foreman cordially reciprocated the congratulations of the court, good humoredly insinuating that it was hardly fair of the sheriff (if he could have previously been cognizant to the fact) "to summon a jury to be made April fools of."—Newry Telegraph.

THE CHRISTIAN BROTHERS IN GOREY.—The Catholic public will be glad to learn that an establishment of this most useful institute is about being made in the town of Gorey.

ROYAL IRISH ACADEMY.—At a meeting of this institution, held a few days ago, Dr. Graves, Hon. Secretary, read a paper upon inscriptions found on Ogham monuments presented to the Society by the MacGillivuddy of the Reeks. He said he had identified several of the names with the Irish language, and that they bore incontrovertible evidence of Ogham writing having been in use in Christian times. He inclined to the opinion that the purpose for which the Ogham character was used was to preserve property in land, and referred to several ancient documents in support of his view.

"THE DUBLIN PROTESTANT ASSOCIATION."—There is in this city, meeting occasionally at the Round and elsewhere, a body called the "Dublin Protestant Association," where Tresham Gregg systematically "stumps;" where swaddling spouters turn up the whites of their eyes, and blend their tones in a hideous combination of the nasal and guttural, lamenting over the Seven Vials or the figure 666; which Association is to all the Souters of this City, even as a scratching post is to the beasts of the field; and where any Achilli or other excommunicated vagabond, soul with the stench of his sins, so that the very devil might hold his nostrils in passing him by, is sure to be welcomed and caressed.—*Nation*.

THE FALL OF STONOR.—If there be any one who has not heard the sad and moving history of Stonor, let him know, once for all, that that worthy man did essential service at sundry contested elections in the borough of Sligo, as a Bribery agent; that he bribed like a brick for Towneley, of Towneley, Englishman, friend and comrade of Sadlier the immaculate; that when Towneley was unseated, and Sadlier became candidate in his stead, Stonor stood to him, and bribed like a whole kiln of bricks for him; that he was reported to the House of Commons by a Parliamentary Committee for these constitutional practices in Towneley's case. Whereupon his reward came. The Duke of Newcastle, the patron of Sadlier, Keogh, and O'Flaherty, the triumvirate of Brigade scoundrelism, made him a Judge in Australia. His Grace, saving your favor, found it impossible to resist the claims of the Bribery agent of his Irish colleagues; and so having made Sadlier a Lord of the Treasury; having made Keogh Solicitor-General; and having made O'Flaherty Income Tax Commissioner, he very consistently made Stonor a Judge. Like case like rule, as the men of horsehair say. It was clearly his right. He was gazetted to the colonial bench, to try refractory convicts and represent the Majesty of the Britannic Themis in the Southern Seas. It was an excellent appointment. But, alas, for the smooth course of political rognery. The Member for Mayo, like an unruly Irish malcontent as he is, could not let the poor devil alone in his glory. He must needs interrogate "Government" about the appointment, and examine the Committee Report, incriminating the new Judge directly and by name in the Sligo bribery.—Government first had recourse to some of the finest red-tape lying extant; and next, when the case was made too flagrant, it turned on the poor rascal, and cancelled his appointment. So fell Stonor, the ephemeris Judge. He lived but his little day, like those flies which, naturalists tell us, are born by Indian streams at sunrise, and expire with the setting orb.—One would have thought this enough. To any man with moderate appetite for victory, success should have been complete and sufficient. But George Henry Moore was insatiable as a cormorant of Killary Bay. He demanded a committee to inquire into Stonor's appointment, and he has got it. Now, this involves a searching investigation into the patronage used by Stonor, and into the whole tissue of falsehoods told by Government on the subject. And so Government is scandalized by Moore's animosity to Stonor; and the *Times*, Government's paid liar and apologist, weeps for Stonor and blackguards Moore.—*Nation*.

EMIGRATION FROM THE COUNTY CLARE TO AUSTRALIA.—We believe there are more emigrants from Clare at present in Australia than from all the rest of Ireland. The inhabitants of that county largely availed themselves of the facility afforded by free emigration, in Government vessels, since the period of the famine, and the consequence is, that every Australian mail which arrives brings large remittances to the friends of those who have settled in that region of gold. By the late accounts we understood that a large number of persons from the county Clare, who have had their passages engaged by their relatives in Australia, are about to embark immediately.

EMIGRATION TO AMERICA.—Since our last publication emigration to the United States seems to be on the increase. It is an undoubted fact, as we before mentioned, that the dread of impressment is driving away thousands who were quite well enough off at home, and who would not dream of emigrating only for the dread of being forced to serve in the British army. Before the end of the year Ireland will be literally deserted, and the silence and desolation which now broods over Connemara, will be visible in the more populous districts of the country.—*Nation*.

BRITISH GENEROSITY.—On Saturday week, Mary Durand, an Irishwoman, who was going out with her family, to join her husband in America, came ashore with the rest of the passengers from the packet-ship Winchester, on account of the sickness on board.—The woman went to lodge at a house in Chishenhale-street, and, on Tuesday, an infant daughter two years old, was seized with illness, and died the same night, from an attack of English cholera. When the people of the house found that the child was dead, they turned the mother out of the house.—*It*.

CHOLERA IN BELFAST.—This fearful scourge has been steadily progressing through town during the last few days, though the disease has not manifested that rapid violence which characterized the former visitations of the epidemic.

Mr. Laity, one of the officers of her Majesty's steamer Advice, has died of cholera at Killybegs, where the vessel had put in to take on board volunteers for the navy.

THE BATESON MURDER—EXECUTION OF GRANT, QUIN, AND COONEY.—Bryan Grant, Neal Quin, and Patrick Cooney, convicted at the late Monaghan Spring Assizes, of being concerned in the murder of Mr. T. D. Bateson, on the 4th of December, 1851, on the public road tending from Castleblayney—the two former as being the actual perpetrators of the crime, and the latter as being an accessory before the fact, expiated their crime on the gallows on Monday, at Monaghan.

The Mining Company of Ireland are about to work the lead mine at Silverhill, Galway. The quality and extent of the ore are said to be like to yield a most remunerative return.

We are given to understand that arrangements are now far advanced for laying down the cable of submarine electric telegraph from Holyhead, but whether to Kingstown or Howth, it appears to be not yet decided upon.—*Leinster Express*.

The property of the Emperor of Russia at the Upper end of William-street, Limerick, consists of stores and houses which net a rental of £400 a year.

A BRAND SNATCHED FROM THE BURNING.—The Rev. Mr. Macnaughtan, says the *Belfast Mercury*, has called upon us to state the particulars of a case which it is desirable to make known, as an artful woman has been doing some business in an unlawful way, by making false representations of her career, with a view of enlisting sympathy and assistance. It appears she had been trading in a similar manner at Torquay, for we see in *Sunder's News-Letter* a letter, dated April 3, from the Rev. Mr. Wolfe, in which it is stated that a person—who is evidently the same—had likewise imposed upon the charitable there, and they obtained her clothing, and procured a free passage for her to Dublin. During the last ten years she has introduced herself by fainting, or being ill, or distressed, on the roadside, in various parts of the kingdom, under many assumed names. On Thursday morning last, near Carrickfergus, she made herself known to the Rev. Mr. Macnaughtan's lady, and represented herself, among other things, as having escaped from a nunnery. She carried a Bible of the Church of England version; but she has also a Catholic Prayer Book, so that she can change her tactics according as she finds out the religion professed by whomsoever she honors with her history and acquaintance. Mr. Macnaughtan very kindly provided her with means to enable her to return to Belfast; but he soon had reason to suspect her, and inquiry justified his suspicions.

GREAT BRITAIN

Lord John Russell has announced the intention of Government to postpone the further consideration of the new Reform Bill for this session. In making this announcement, the noble Lord was much agitated.—The Commons stood it very well, and seemed much pleased with the prospect it held out to them of an early release from their labors. "The effect upon the House," says the *Times*, "was that of immediate and great relief. Mr. Bright almost forgot to taunt, and even Mr. D'Israeli announced a resolution to abstain from sarcasms and reproaches, which, we have no doubt, nothing but the inherent frailty of human nature prevented him from perfectly realizing."

The London correspondent of the *Tablet* says that "Mr. Chambers has deferred the further nomination of his Committee, and Mr. Whiteside his Nuns' Property Disposal Bill till after Easter. The probability is, that with a proper display of feeling on the part of the country, and a proper degree of resistance in the House of Commons, the Committee will never get into operation, even if it be appointed at all, which I very much doubt. The truth is—with Mr. Ball's leave—most parties and most persons here are heartily ashamed and heartily sick of the fanatical movement, and I believe no one is more ashamed and more sick of his own handiwork than Mr. Chambers himself.—The only thing that encourages these attacks from the Opposition side of the House is the number of Irish Catholic members who support the Government, and who form a part of that phalanx against which the assaults of an Opposition must naturally and almost necessarily be directed. Remove this systematic support, and the greater part of the motive for making attacks on the Catholic religion will be removed, and its place supplied by motives operating in a direction exactly opposite. Mr. Ball sounds the alarm of an approaching repeal, or attempted repeal, of the Emancipation Act. Such an anticipation is entirely unfounded. What change in public opinion may take place I do not know; but at the present moment there are no symptoms of a general or increasing disposition to enter upon any such mad course. On the contrary, it is notorious that the hostile intentions even of our enemies have considerably diminished—not perhaps their feelings of enmity, but the feeling of the possibility of gratifying their malignity and hatred. Nor do I see any ground for apprehension, except that flowing from the party character given to our position as Catholics by the gentlemen who tag on the Catholic faith as an ignominious appendage to a Coalition Ministry.

PROVINCIAL PATRIOTISM.—The Admiralty have had agents at work beating up Dundee, Arbroath, and Montrose, for pilots, to be employed in the Baltic fleet, and as none appeared to be forthcoming, the pay offered has been increased from 15s. to £1 per day, with free mess, and a pension of £30 per annum if disabled, or the same sum to widow, if killed. Only one of our Baltic skippers—Captain Buick of Arbroath, now in the Royal George, 120, has accepted, even on these liberal terms. A few Montrose men offer to engage if promised a pension of £100 instead of £30, but no Dundee men offer on any terms.—*Dundee Warder*.

THE COAST VOLUNTEERS.—Great success has attended Captain Craigie in raising the Coast Volunteers in Scotland. We hear that more than 1000 men are now enrolled, and that from this body a large number have volunteered into the sea-going ships.

The *Morning Herald* of Thursday, the 6th ult., publishes a contradiction of a statement in the *Globe* of the previous evening, that two war-steamer in process of building for the Russian Autocrat, had been seized at the building yard of Mr. Pitcher, of Northfleet, on the Thames. A London journal has thus been the first to capture Russian vessels—the *Herald* reminds the *Globe*, which effected the seizure that the Czar is as much detested on the banks of the Thames, as on the shores of the Bosphorus.

The Earl of Eglington has brought forward the subject of the Scottish Rights in the House of Lords, moving that an Address be presented to her Majesty, praying, *inter alia*, that a Secretary of State should be appointed for Scotland, and that the northern portion of the kingdom should be allowed its due proportion of Representatives. Lord Aberdeen opposed the motion, though he does not seem to have stated any good reasons for so doing. After some expressions of opinions from several Scottish noblemen, the motion was withdrawn.

The greatest cold ever known in England occurred on the 3rd of January, 1854, and so severe was the frost of that night, that evergreen oaks, which had remained uninjured through fifty winters, were killed.

Her Majesty has been pleased to grant a pardon to John Frost upon the express condition of his not returning to any part of the United Kingdom.

THE EMPEROR'S VASE AT ASCOT.—For some time past it has been a matter of speculation and inquiry in the sporting world whether, under existing circumstances, the piece of plate, value 300 sovereigns, which the Emperor of All the Russias has for the last nine years presented to the British public, to be run for over Ascot-heath, and which has formed the great race of the meeting, will this year be included in the Thursday's programme. The plate has been ordered, and might, had the stewards of the Jockey Club felt so inclined, have been contended for as usual; but on Saturday last it was announced that the stewards, in conjunction with the noble Master of the Buckhounds (the Earl of Bessborough), who is one of the stewards of the Ascot meeting *virtute officii*, have on due consideration determined to decline the proffered gift.

CANADIAN CREDIT.—It is just 20 years since the province of Canada first borrowed money of this country. The loan was for 20 years, and the time being up on Saturday last, the 1st of April, 1854, the whole sum due was paid in full out of the surplus revenues of the province. This fact speaks volumes for the progress of the colony.—*London Times*.

The affairs of the Government church in the Colonies have again formed the subject of a debate in the House of Commons. The Solicitor-General explained, that it was not advisable to repeal the Statute of Henry VIII., because, if repealed, the clergy of the Anglican church in the colonies "would have the right of Synodical action, and the power of making canons for their own governance;" rights and privileges which it was not the intention of the Government to confer upon its creatures.

NEW PROCESS OF MAKING BREAD.—A very remarkable exhibition took place last week at the Marylebone Workhouse, London, by Messrs. Morland, Martin, and Journef, a French firm, who undertook to demonstrate, before a Committee of the Board of Guardians, that, by a peculiar modification in the fermenting process, the amount of bread from a given weight of flour could be increased to at least 50 per cent. This singular method was invented by a French gentleman—a pupil of Orfila. Two sacks of flour were made use of, both under seal and issued by the authorities of the Workhouse. One of these was manipulated in the ordinary way—the other by the associated French manufacturers. The results were in the highest degree satisfactory. The first sack converted into bread by the usual method produced 90 loaves weighing 360 lbs. The second bag of flour, placed in the hands of the French bakers, produced 134 loaves, weighing 520 lbs., giving an increase of nearly 50 per cent., under circumstances very disadvantageous to the owners of the secret. The place, the oven, and apparatus, were all new and strange to their workmen, who had many difficulties to contend with. There was a large attendance of scientific men, as well as of bakers from the country and city, who witnessed the process with the keenest interest. This marvellous increase in production does not arise from any weighty substance mixed up with the dough, as no extraneous ingredient can be discovered in the loaf by the most rigid chemical analysis. The agency or properties employed must therefore be a volatile nature, evaporating during the firing process. It is considered that the augmented process must result from a power of the secret ingredients in checking the ordinary amount of loss of material in bread-making escaping in gases on the application of heat. The saving to the country annually by the working of this new plan, would be no less than ten millions sterling.

UNITED STATES.

The *N. Y. Freeman* mentions that His Grace the Archbishop has arrived at New York in good spirits, and perfectly restored to health.

THE INVASION OF CANADA.—The *New York Herald* says, the projected Irish invasion of Canada has failed, for the present, in consequence of a difference of opinion between the abolitionists and the Irish as to the distribution of the spoils in the conquered province.

RUSSIAN AMBASSADOR TO THE UNITED STATES.—We are able to announce as certain the appointment of Count Alexander de Mendem to succeed the deceased Mr. Bodisco as Russian Minister.

THE IRISH IN AMERICA.—An Association has been formed in New York, called "The Universal Civil and Military Republican Union." It has for its ostensible object the benefit of Ireland and the Irish, and is essentially a military organization. From a statement published by its President, it appears the funds are to be made up by contributions of 25 cents per month—the members besides to furnish their own arms and equipments. The subscription is intended to further any attempt at liberty that might be made by Ireland during the next two years; after which time, if the Irish remain satisfied and contented, it will be appropriated towards defraying the expenses of the Irish immigrants to the country.

COMMON SCHOOLS IN THE U. STATES.—George Gillespie, convicted at Troy, N.Y., and sentenced to the State prison for ten years for burglary, is but 17 years old, and has two brothers, aged 23 and 20 years in the State Prison, and another brother aged 15 years, waiting trial for daring burglaries at Lansingburgh in connection with Tripp Farrell, a notorious robber. These boys were well born, and are in early for a life of crime.

CLERICAL STRIKE.—One of our Presbyterian exchanges says:—"What has often been remarked upon jokingly, has come to pass. Ministers have struck for higher pay, not to say wages. A body of Unitarian clergymen held a Convention in Boston recently, and fixed a tariff of prices for occasional supplies.—They agreed that ministers without charge, supplying vacant pulpits, either by request of churches or pastors, should receive pay varying from \$12 to \$25, and expenses according to the salaries paid. They voted unanimsously not to supply a single Sabbath on any less terms."—*N. Y. Freeman*.

UNPARALLELED CRUELTY.—The Ohio State Prison has recently been the scene of a series of cruel barbarities which are enough to chill the blood. The circumstances of the transaction are detailed in a report made to the Ohio Legislature by a committee appointed to investigate it. It appears that in March last a negro prisoner was suspected by Mr. Watson, the deputy warden of the prison, of having stolen \$350, belonging to him. He therefore had him thrown into a dark cell, having no floor but the earth, without bed or bedding. He was kept there three days, then

taken out and given ten lashes with the cat, which were laid on so vigorously that his back was cut, and the blood flowed from the gashes. He was then placed in the cell, as before, and kept three days more, taken out again and whipped as severely as before; with his shirt saturated with his blood, he was again placed in the cell, without bed or clothing, and on the earth floor of the dungeon he was left for three days more. He was then taken out and flogged a third time, with the cat, by Watson. The fourth time he was taken out and stripped, and was told if he did not confess he would be whipped every day until his confinement expired. All the time the negro protested that he was innocent and knew nothing of the money. He was flogged again, and for sixteen days, in cold weather, he was kept in the cell in this miserable condition, and fed on corn bread and water. If justice is done in the premises, the Warden will not only be dismissed from service but punished for his barbarity.—*Buffalo Express*.

THE "ANGEL GABRIEL" UNDER ARREST IN BOSTON.—J. S. Orr, the eccentric preacher, who goes about the streets in the character of the Angel Gabriel, and summons his audience by blowing a brass trumpet, was, on the 18th inst, taken into custody by an officer in Boston. He was arrested as he was about getting up one of his customary disturbances in the street, the charge against him being for an alleged assault and battery committed upon an Irishman, (and of course a Catholic,) several days since. The "Angel" was duly committed to durance vile, to meditate upon the persecutions against which the reformers of this wicked world have ever had to contend in their day and generation.—*Catholic Herald*.

A SENSIBLE PRAYER.—The Chaplain of the Indiana Legislature recently opened the session with a general prayer, which closed with the following eloquent and sensible invocation. Part of this invocation, it strikes us, are well suited to other meridians besides that of Indiana: "And, O Lord, have mercy upon our Legislators. Be with them and bless them, even if they know thee not. Spare their lives, and teach them to glorify thy name. Hasten them to their homes where they may direct their attention to good works and general usefulness among their families and neighbors. May the people resolve to keep them there, and in future elect men of sound morals and temperate habits, so that good may hereafter result from legislation.—Save the good people of this State from the disgrace which must follow if the same crowd should again come here to make laws. Hear us, Lord, and grant our prayer—Amen."

Certain developments of Protestantism that have appeared among us of late more nakedly than usual, must certainly give pause to many serious minds that have hitherto supposed themselves really attached to the principle of Protestantism. The notions, wilder, and wilder, that men advance with the advance of time, all prove the madness of the claim for private judgment, and the wisdom of the sacred words that "he that trusteth to his own heart is a fool." But this is one of the common-places of controversy, and has become so plain in fact as not to require any argument to enforce it. One of the special movements that we now refer to as so startling for the honest and conscientious Protestant is the figure and result of the street-preaching experiment, that various Protestant ministers set on foot two years ago. We predicted what would be the development and result of the attempt;—it has been verified. It has ended in producing the champions and proteges of the ruffians called Know Nothings;—West, and Parsons, and "Angel Gabriel";—the Protestants *du lendemain*;—the advanced guard leading the way that the rest may follow.

Another of these peculiar Protestant developments is to be found in the horrible atrocities perpetrated in advertised lectures and discussions, particularly on Sunday evenings. At these, men who are reputed to make their living by such means as the systematic beguiling of unwary and foolish girls from the paths of virtue, set up shop as reformers and reform preachers. They advertise their discussions in this city.—They hold forth in public Halls. And non-Catholics who have had the bad taste to frequent their meetings tell us that in their addresses on "liberty of the individuals;" "social amelioration;" "the Divine intention respecting marriage as manifested in the affections and needs of the human heart;" &c. &c., they so appeal to the fundamental principle of Protestants against Catholicity, as to make it clear that either the restraining principle of Catholic authority must be accepted, or all the honors of the most savage Paganism must be justified on the Protestant plea of "liberty of the individual." Knowing as we do that Protestants are generally better than their system;—knowing how few Protestants are bad enough to be logical, and to give loose rein to the corrupt passions of the human heart, on the plea of conscience we find some solace in the midst of the grief that these outrageous scandals are calculated to inspire, when we reflect that the very excess of the Protestant principle may and will be a disposing cause for the return of thousands to the true Fold, who might have gone on unmoved under the quieter and more orderly system of the Protestants of yesterday.—*F. Y. Freeman*.

FINED FOR SHOUTING.—A Gentleman at Green Farms, Conn., United States, lately left the Methodist, and joined the Congregationalist church. In this new place of worship, says the *Springfield Republican*, he found it difficult to repress those outbursts of religious feeling which were allowable with the sect he had left, and was quite often guilty of the impropriety of "speaking out in meeting," to the great annoyance of his new brethren. He was laboring with affectionately upon the subject, but it was of no use—the occasional "Amen!" and "Glory to God!" would slip out in spite of his teeth. He was finally prosecuted for shouting "Glory to God!" under the influence of a stirring discourse, and was fined three dollars and costs, the costs amounting to ten dollars.

AMUSEMENTS OF STATESMEN IN CONGRESS.—After one o'clock, unless indeed some great gun is upon the floor, the members gradually but steadily disappear. Some lie to the Senate Chamber, to learn what is going on there, and others to the Committee-rooms to write; some—and not a few, either—stroll across the way to a certain "Congress Hall," or to Casparis's, to take a "drink;" and others retire languidly to the Post-Office of the House, to smoke cigars or pipes, and talk with friend Johnson, the agreeable Postmaster. Those who linger in the Hall, for the most part gather together in small knots, and chat and chew tobacco, spit and laugh, and squirt large wafers at each other or at the Chairman, or doze uneasily on the sofas round the chamber, outside the bar.

REMITTANCES TO ENGLAND, IRELAND, AND SCOTLAND.

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 Montreal, February 9, 1854.

THE TRUE WITNESS AND CATHOLIC CHRONICLE,

PUBLISHED EVERY FRIDAY AFTERNOON,
 At the Office, No. 4, Place d'Armes.
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 To Town Subscribers. \$3 per annum.
 To Country do. \$2½ do.
 Payable Half-Yearly in Advance.

THE TRUE WITNESS
 AND
 CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, MAY 5, 1854.

Any of our subscribers who change their residence on or about the 1st of May, will please inform us of their new address.

A Circular Letter, from His Grace the Archbishop of Quebec, announces the approaching Session of the Second Provincial Council of the Ecclesiastical Province of Quebec; to be opened in the Metropolitan Church of Quebec, on Sunday the 28th instant, and to close on the Sunday following, being the Day of Pentecost. His Grace has been pleased to ordain as follows:—

1. That the holding of this Provincial Council shall be announced from all the pulpits on the three Sundays preceding the 28th of May; and that the faithful shall be exhorted to prayer, fasting, and good works, in order to obtain the blessing of God upon the deliberations of the assembled Prelates.
2. After Mass on these three Sundays shall be recited—on the first, the Litany of the Saints—on the second, that of the Blessed Virgin—on the third, that of the Holy Name of Jesus.
3. From the first Sunday of March to Trinity Sunday, inclusively, the Collect of the Holy Ghost shall be added to the other Collects at Mass.
4. The three days immediately preceding the opening of the Council, there shall be, in the Metropolitan Church, Exposition of the Blessed Sacrament, with the prayers of the forty hours, and other exercises which shall be made known in due time.
5. The faithful are exhorted to observe Saturday, the 27th of May, as a day of fasting.

NEWS OF THE WEEK.

The debates have been enlivened by some rather sharp firing in the House of Commons betwixt the Irish opposition and Her Majesty's Ministers.—Not content with having procured the cancelling of Mr. Stonor's appointment to a judgeship in Australia, Mr. Moore, demanded, and has obtained, a committee to enquire into the conduct of the government, in appointing to such an office a person, who, like Mr. Stonor, had acquired a very unenviable degree of notoriety as an Irish Mr. Coppock, or corruption broker in Ireland. Mr. Moore insists that Mr. Stonor's appointment was the price paid by the Government for election services rendered to Mr. Sadleir. Mr. Peel solemnly protests the innocence of the Ministry, and their ignorance, at the time the appointment was made, of Mr. Stonor's delinquency: though it was recorded at full length in a Report of a committee of the House of Commons. Mr. Moore has had the temerity to proclaim his want of faith in the assertions of Mr. Peel and the Duke of Newcastle; whereupon the whole of flunkeydom is in a terrible state of commotion.—The committee appointed to investigate this foul business consists of Messrs. Sotherton, Carter, Gaskell, Horsman, and Sir J. Duckwood.

In the House of Lords, in answer to a question from the Earl of Donoughmore, Lord Aberdeen stated that he did not know whether the "Report of the Maynooth Commission" were completed, but that he had no doubt that by the end of the Easter recess, it would be ready to be laid upon their Lordship's table. Parliament was to meet on the 27th of April.

From the seat of war we have nothing additional. The Black Sea squadron is far from giving satisfaction. There are not wanting some who loudly denounce the incapacity of Admiral Dundas.

There is one circumstance connected with the manner in which our French Canadian contemporaries carry on their controversy upon the subject of the "Clergy Reserves," which we have noticed with much surprise, and which we cannot refrain from censuring as indiscreet, and highly indecorous. We mean their continual appeals to ecclesiastical authority—coupled with half expressed menaces of some terrible catastrophe to be apprehended, should the countenance of the Church be withheld from a particular line of policy—and their constant habit of attributing, to the Bishops and Clergy of Canada, their own opinions upon the prudence and propriety of "secularisation." Such conduct is, to say the least, very unbecoming; it indicates, not only a disregard for the poets caution—"Nec Deus intersit," &c.—but a sad want of respect on their part towards their ecclesiastical superiors, and a sense of the intrinsic worthlessness and weakness of their arguments which require to be shored up by the buttress of authority. Upon every petty occasion, these men—

perfectly unauthorised—take upon themselves, with marvellous impertinence, and with a gravity which would be simply ridiculous were it not also mischievous, to be the exponents of the views of the Catholic Hierarchy of Canada. "Thus think the Bishops—Such are not the opinions of the Clergy"—drop from the lips of these Sir Oracles, as they deal forth their prophetic utterances to the world at large; much, no doubt, to the amazement of those who thus suddenly find themselves dragged before the public gaze, and shown up by our political Barnums, as the allies, and partisans, of Mr. George Brown—the Voluntaries, and demagogues of Upper Canada.

The TRUE WITNESS will carefully abstain from imitating such conduct. He believes that the Bishops of the Church are the best judges, as to the time, and manner, of making known their opinions upon any of the politico-religious questions of the day—that they are fully competent to do so without the advice, or assistance, either of the TRUE WITNESS or of the *Canadian*—and, most assuredly, neither the TRUE WITNESS, nor yet the *Canadian*, has received any authority, in this matter, to speak in the name of the Catholic Hierarchy of Canada. When the circumstances of the case shall require it, or a fitting opportunity present itself, the Bishops will know, without prompting, how to avail themselves of it; and will then, if they deem it advisable, speak out to the faithful. It is enough for us to wait respectfully until they shall think fit to break that discreet silence which they have hitherto preserved, and which, for aught we know to the contrary, it may be their intention to preserve throughout.

In the meantime, the only weapons which the TRUE WITNESS will employ shall be those of argument, and furnished by common sense; we will invoke no other authority, either for ourselves, or against our opponents. Our arguments against the expediency of "secularisation"—such as they are—are before our readers. It is for them to deal with them; and we shall have attained our object if we can but persuade them to ask themselves the question—"What have we, as Catholics, to gain by 'secularisation'?"

For, if, as Catholics, they have nothing to gain by it, but on the contrary, everything to lose, it is clear that common prudence will dictate to them the duty of opposing a measure, from which they have nothing to hope, but everything to fear. Let the question of "secularisation" be put to this test, and we have no doubt of the result—"How will the interests of the Catholic Church be effected by the 'secularisation' of the 'Clergy Reserves'?"

We oppose this "secularisation," because we believe the measure to be fraught with danger to Catholic interests; to the interests of Canadian Catholicity in general, and to the Catholics interests of Lower Canada in particular. We know, that, if carried, it will excite the deadliest hostility of the Anglicans and Presbyterians—whom it will strip of their endowments—against the Catholic endowments of the Lower Province: we know that forgetting their sectarian distinctions, all the Protestant sects, the whole radical and infidel party throughout Canada, will combine against tithes and ecclesiastical corporations in the Lower Province; and against "Separate Schools" for Catholics in the Upper. And we know, that the Catholics of Lower Canada will be perfectly unable to make head against the torrent which will then sweep before it all their distinctive religious, and national institutions. Only in the integrity of our Catholic institutions can we find any guarantee for the perpetuity of the French Canadian nationality, menaced as it is by Anglo-Saxon and Yankee Protestantism on the one hand, and a trashy imitation of Parisian democracy and infidelity, on the other. That nationality, we respect as sincerely as any of our cotemporaries, and would preserve inviolate, at all hazards. But this can be done solely by preserving it Catholic, for without his Catholicity, the Canadian at once sinks below the level of the Yankee. Protestantism and democracy are then the two powers which menace Canadian nationality, and it is only by opposing them, no matter what form they may assume, that we can hope to secure the moral, social and religious well being of "le peuple Canadien."

CIVIL AND RELIGIOUS LIBERTY.—We copy from the *Christian Guardian*, the Methodist organ of Toronto, of the 26th ult.:

"Whilst we advocate boundless and universal freedom in religion; yet we insist upon it, that no Government can, or ought, in consistency with its own safety, to tolerate men of the Popish persuasion."

In a note, the writer refers to Wesley as the author of the above truly Protestant exposition of "Civil and Religious liberty."

The *Christian Guardian*, it may be as well to observe, is avowedly published "Under the Direction of the Conference of the Wesleyan Methodist Church in Canada;" of which the Rev. Dr. Ryerson is one of the leading ministers, as well as "Chief Superintendent of Education in Upper Canada." The above extract may therefore be understood as speaking the sentiments of Dr. Ryerson, as well as those of his brethren, upon the duties of Government towards "men of the Popish persuasion"—such as Mgr. Charbonnell, and others. Dr. Ryerson's organ further adds, for the delectation of its readers, that the victims of Popery:—

"Are the most brutal, ignorant and criminal society this day in Europe and America; into the cause of their unrivalled degradation and wickedness, it is the business of thinking men to enquire."

The cause the writer finds in the Catholic Clergy—in men like the Archbishop of Quebec—Mgr. Bourget, Bishop of Montreal—Mgr. Charbonnell, Bishop of Toronto—and the Popish Prelates and Priests of Canada generally; ruffians who teach their people—as we learn from another article—"the lawfulness of murder, falsehood, infanticide, matricide,"

and every other crime, conceivable, or inconceivable. His thesis is—"the more Priests the more crime;" according to which theory, Lower Canada should be a fearful hell upon earth; and its French Canadian, Popish, and priest-ridden population, the most God-abandoned, and abominable villains upon the face of the globe. Unfortunately for the thesis thus boldly put forward by Dr. Ryerson's organ, the Criminal Statistics of the United Province tell a very different story. From these it would appear that by far the majority of the criminals of Canada are furnished by the Western section; and are composed of good sound Pope-denying Protestants, who hate the Church and her Sacraments as much as do the devil, and the "Chief Superintendent of Education." There must be some radical error in our writer's theory; all that we can be sure of is, that Dr. Ryerson, and his brother ministers under whose "Direction" the *Christian Guardian* is avowedly "published," have a true Protestant hatred of Popery; and that it will not be their fault, if we poor wretches "of the Popish persuasion" can manage to obtain toleration from the Government for our clergy and religion, for ourselves, our Churches and our Schools.

It may perhaps be objected, that it is unfair to hold the whole "Wesleyan Conference" responsible for the mild, gentlemanly, and truly Christian quotations from the *Christian Guardian*, which we have given above; that, in strict justice, they should be taken as speaking the sentiments of the individual writer alone. This objection is however obviated by an editorial notice in the *Christian Guardian*; in which the "Conference of the Wesleyan Methodist Church"—of which, be it remembered, Dr. Ryerson is one of the most prominent members—speaking in its editorial capacity, and replying to a correspondent "Clericus"—who seems, in spite of his Methodism, to have retained some of the feelings of a gentleman, and who complains "that the official organ of Methodism" should be made the channel of circulating such brutal insults against the clergy and members of the Catholic Church—expressly says:—

"We are quite prepared to take the entire share of responsibility that belongs to us in admitting the letters in question."—*Christian Guardian*, April 25.

Thus we see that it is the "Conference of the Wesleyan Church" that is responsible for all the statements of the *Christian Guardian*, which we may therefore accept as the true exponent of the feelings towards Catholics entertained by the "Chief Superintendent of Education" for Upper Canada.

The Gentlemen composing the Committee for purchasing an organ for St. Patrick's Church, met on Sunday last, after High Mass; T. Ryan, Esq., in the chair. The Rev. Mr. Connolly informed the meeting that the probable cost of the organ would be £1,000, and that it would be requisite to raise the purchase money within two years. It was therefore resolved to call upon the members of the congregation to contribute towards the object in view—and that for this purpose sub-committees should be named, charged with canvassing the different Wards of the city. In order to name, and properly distribute, these committees, it was agreed upon to hold another meeting of the General Committee, on Sunday next, immediately after High Mass.

The following resolution as to the manner of paying in the subscriptions was then agreed to:—

"That all subscriptions shall be made payable to the treasurer of the Committee in four quarterly payments; the first payable on, or before the 1st of August, 1854; the last, on or before the 1st of May, 1855. Provided always, that no subscriber shall be called upon for his first instalment until, at least, three-fourths of the whole sum required, or £750, be subscribed for.

A list was then opened, and subscriptions to the amount of £205 were at once entered. This is a good beginning; and we have no doubt that with a little energy the whole amount required will be very shortly forthcoming.

The Ladies of the Congregation have purchased the house and grounds of Monklands, formerly the residence of His Excellency the Governor-General, for the sum of £9,000. We believe that it is the intention of the Ladies to transfer thither their admirable *Pensionnat*.

By summons from His Honor the Mayor, and at the requisition of a large body of citizens of all origins and persuasions, a large public meeting was held last evening, to assure Her Majesty of the loyalty of the people of Montreal, and of their sympathy with their fellow-subjects in Europe, now engaged in war.

We shall have the pleasure of laying before our readers, in our next issue, the Rev. Mr. Kerrigan's Lecture upon "Galileo and the Inquisition;" which was delivered on Wednesday evening, last week, before the Catholic Institute of Quebec. At the conclusion of his discourse, which was enthusiastically applauded, the President of the Society, Mr. Connolly, stepped forward and presented to the Reverend gentleman a most beautiful snuff-box, bearing a suitable inscription, as a small mark of the esteem of the members of the Institute for the talented Lecturer, and of their appreciation of the great services rendered by him to the Institute and to the Catholic public.

THE MORMONS.—The *Quebec Chronicle* gives it as a rumor that two of the missionaries of this Protestant sect are at Quebec on the look out for proselytes, whom they forward to the Salt Lake. Great numbers have joined the Mormon church lately, principally from amongst the Welsh Methodists.

The Mormons might well ask their brother Protestant of the *Quebec Chronicle*, why he is so severe

upon the particular form of heresy, which they, in the exercise of their undoubted "right of private judgment" have seen fit to profess? Joe Smith may not have been the most exemplary character in the world; but at all events, in point of moral respectability, he was fully the equal of Luther, Calvin, Cranmer, Titus Oates, Wesley, Achilli, Garazzi, and the other shining lights and fathers of Protestantism. His claims to a divine commission were certainly very preposterous; but not a whit more so than those of Protestant ministers generally; and, as a religious system, Mormonism is far superior, in many respects, to Calvinism, or Methodism; at all events, the God of Joe Smith, is not such a loathsome compound of caprice and cruelty as is the God of John Calvin. If we had to choose betwixt the Nauvoo prophet, and him of Geneva—we should certainly pronounce in favor of the former, as perhaps quite as good a theologian, and certainly a better man; Joe Smith would never have burned Servetus—What means then this bickering of Protestant sects, and the clamors of the Protestant *Quebec Chronicle* against the Protestant Mormons? Why are Tweedle-dum and Tweedle-dee, thus ever differing amongst themselves?

We have again to record another dreadful calamity at Quebec; in the destruction, by fire, of the splendid buildings belonging to the Sisters of Charity, and by them leased to the Government as a place for the meeting of the Provincial Legislature. The fire broke out about half-past ten o'clock on Wednesday evening, and in a short time, in spite of the exertions of the Fire-Companies, the whole was destroyed.

It is not yet known how the fire occurred; but it must be admitted that there is something exceedingly suspicious in this destruction, for the second time within a few months, of the buildings required for the Seat of Government. That the Quebecers themselves would be well pleased to retain the Legislature within the wall of their City, there is no doubt; but there are others who, on the contrary, might perhaps be well pleased to see it transferred to some other place; and, altogether, it looks as if this second fire were the work of an incendiary. Well! there is nothing to be surprised at. At Montreal, we have seen our Courts of Parliament insulted, and the Halls of the Legislature burned, with perfect impunity.—It is not wonderful, if the Montreal incendiaries of 1849 should have set an example to be followed in 1854.

It is rumored that the Russians are masters of a terrible secret, the "boulet asphixiant," a novel projectile which igniting, continues to burn under water, emitting noxious vapors fatal to all within its influence. The secret of this deadly weapon was, it is said, offered by the inventor to the French Government, which however declined it; upon which he carried it to the Russians, who purchased it from him. It seems however that the secret has not been so well kept, but what an inkling of it has gone abroad, and reached the ears of the French military authorities, by whom several experiments have been tried on the efficacy of these "stink pots." As usual, with all these weapons, it seems that they are as dangerous to those who employ them, as to those against whom they are directed. We copy from a Scotch paper:—

"THE 'BOULET ASPHIXIANT.'—It results from some experiments recently made at Brest with the terrible boulets asphixiants, that have been so much talked of, that they may, under certain circumstances, be very dangerous to the troops using them as well as to the enemy. A building, containing a number of cats, dogs, and other animals, was fired at, and on inspection all of them were found to be dead from asphyxia; but it happened that the shots were fired against the wind, and, although the distance was great, the poisonous vapor was rolled back with such effect that several of the artillerymen were nearly choked, and some of them fainted."

"The first fruit of the close Turkish alliance with the nations of the West, is the recognition, by the Turks, of that characteristic Western doctrine, the right of every man to serve God in his own way, without let, hindrance, or civil disability from others."—*Herald of Monday*.

We trust that this may not be the last "fruits" of the war in which England is now engaged as the ally of the Turk; and that the Protestants of Great Britain may, ere its close, recognise the right of Catholics to serve God their own way, without let or hindrance, from Mr. Chambers, from Ecclesiastical Titles Bills, and Royal Proclamations against ecclesiastical costumes. It may be very pretty for Protestants to sneer at the illiberality of the Turk towards his Christian subjects, but it would be far more prudent for them to abstain; for, whatever the cruelties practised upon the Greek subjects of Turkey, they have been far exceeded in cold-blooded atrocity by the cruelties inflicted by the Protestant Government of England upon its unfortunate Catholic subjects in Ireland. Compared with the Orangeman, the Turk is a mild and highly liberal kind of gentleman.

The case of the Hon. M. Cameron *v. Sarnitt Shield* for libel, has resulted in a verdict for the plaintiff. It is to the credit of the *Shield* that it acknowledges its error, and the innocence of the Hon. M. Cameron. The *Shield* says:—

"We owe it as a duty to ourselves and the public to state our firm conviction that the charges were not all true; that the editor has satisfied himself by an examination of the documents from the government offices 'that the original petition, which was from six gentlemen in Chatham, was presented by Mr. Cameron;' and that although he has seen no positive evidence 'to rebut the charge of [Mr. Cameron] presenting a false report to the executive, we frankly admit that if other portions of the statement be false, the probabilities are much in favor of this also being somewhat incorrect.'"

THE TRIALS OF A MIND IN ITS PROGRESS TO CATHOLICISM. By L. Silliman Ives, LL.D., late Bishop of the Protestant Episcopal Church in North Carolina. D. & J. Sadlier, New York and Montreal.

This long announced, and anxiously looked for work, will, we doubt not, be read with avidity, by Protestant as well as Catholic. It is what its title professes to be: a picture of the "Trials" of an anxious, but honest mind, seeking after truth; and, by this very search, confessing that it had not what it sought; for we seek not after that which we have.

No man, having been born and bred a Protestant, ever became a Catholic willingly; no man ever commenced the search after truth without, in his inmost heart, hoping that it might be found elsewhere than in the Catholic Church; no one, being a heretic, ever did, or ever will, submit himself to that Church, except under strong, and irresistible compulsion, and after long struggling with many and bitter "Trials."—By nature, all men are Protestants; by grace only can they become Catholics:—

"When I seriously approached this question, however, it was terrible to me. No man can well conceive the horror with which I contemplated the possibility of a conviction against my own claims as the result! My claims as a Bishop, a Minister, a Christian in any safe sense; and hence of my being compelled as an honest man to give up my position. A horror enhanced by the self-humiliation with which I saw such a step must cover me, the absolute deprivation of all mere temporal support which it must occasion, not only to myself but to one whom I was bound to love and cherish until death." The heart-rending distress and mortification in which it must involve, without their consent, a large circle of the dearest relatives and friends, the utter annihilation of all that confidence and hope which, under common struggles and common sufferings for what we deemed the truth, had been reposed in me as a sincere and trustworthy bishop. But I forbear. Enough that the prospect, heightened in its repulsiveness by the sad forebodings around me at the renewed symptoms of my wavering, was so confounding, as actually to make me debate, whether it were not better, and my duty, to stay and risk the salvation of my soul,—as to make me supplicate in agony, to be spared so bitter a chalice, to make me seize, with the eagerness of a drowning man, upon every possible pretext for relinquishing the inquiry.—p. 21.

Alas! too often nature rebels against the grace of God; and whilst professing, nay—such is the deceitfulness of the human heart—flattering itself that it is sincere in the search after truth, it is, after all, seeking only for some excuse why it should reject the truth when proffered. Thus we see, almost as an invariable rule, that the most venomous foes, and the bitterest revilers of Catholicity, are men, who, at some period of their lives, have been drawn within the sphere of its attraction; but in whom the lusts of the flesh, and the love of the world, have proved motives stronger than the grace of God. These men have had their day of grace; but for them it has passed, perhaps never to return; called upon to prepare their hearts as temples of the Holy Ghost, they have preferred making them the abodes of unclean spirits, who have thereupon entered in, and taken possession; the last state of these men is worse than the first.—Better, far better would it have been for them, had they never drawn nigh unto the portals of the Church, than that, having approached so close, they should not have sought shelter within. Henceforward those gates, it is to be feared, are finally closed against them; and the remainder of their lives are passed in seeking to still the accusing voice of conscience, by devising all manner of impossible slanders against Christ's Holy Spouse; because therein they seek excuse for their contumacious resistance to Her Divine claims. These men may deceive the world; haply themselves, for a season; but they cannot deceive God, before Whose awful tribunal they must one day appear, to render an account, of grace resisted, light darkened, talents squandered, mercy rejected, and offers of salvation scornfully cast aside.

Not so was it with the author of the little work before us. For more than twenty years, as he himself tells us, had Dr. Ives been a bishop of a Protestant congregation. Change of religion, therefore, to him, implied—the wilful abandonment of all his earthly prospects—the rupture of all his ancient ties, and the renouncing of all hopes of worldly advancement.—For him it was indeed a taking up the cross to follow Christ, having left all things. The man who makes such sacrifices, for conscience sake, may be mistaken, but must be sincere in his convictions; and is entitled to a respectful hearing, when he tells how these convictions were wrought within him. That he had "Trials," who can doubt?—That these "Trials" were great, is also certain; how great, none, save those who have experienced them, can tell. It is of these "Trials," that Dr. Ives would speak: "You call me mad"—he says to his former associates—"listen rather to my reasons; hear me for my honor, and for your own sakes." There are traces in the book before us, of a mind ill at ease, of a mind seeking for rest, where rest was not to be found; but there are no traces of madness, unless it be the madness of a Paul, before Festus and King Agrippa.

The madman, from false premises, draws logical conclusions; and grant the first, and you cannot deny the other. Dr. Ives, if in error then, must have erred in his premises; but alas for his former High Church friends! his premises are theirs; those upon which alone the Protestant Episcopal communities can base their claims to be considered a branch of the Catholic Church. Dr. Ives differs from his Episcopalian brethren, not in his premises, but in this—that he alone ventures to carry them out, fully and boldly, to their last logical consequences. On its positive side, his formula is—that "two and two are four;" on its negative side, it is expressed in the words of Carlyle—"That a Lie is unbelievable." What first opened Dr. Ives' eyes to the errors of Protestantism, was,

as he tells us, the conviction of its *unreasonable-ness*.

"I observed that every attempt to understand and rightly appreciate Catholic truth, was viewed by Protestants with jealousy, and treated with harshness. That, while they prided themselves upon the untrammelled exercise of reason in matters of faith, the first effort on the part of any of their adherents to apply this reason in good earnest to an examination of Catholic doctrine, or Catholic institutions, was instantly met by a cry of alarm. "This practice is highly dangerous. Depend upon it, it will unsettle your faith, wean you from your own Church, and give you a leaning towards Catholicism. There is something in this, so insidious and captivating, that, if you once allow it to get the least hold of your mind and heart, it is sure to bring you under its dominion." And if the practice was not forthwith relinquished, they would seek to interpose an effectual bar, by loading it with suspicion, and exciting against it the popular indignation; thus often forcing persons who might not have the nerve, for the sake of truth and peace, to face desertion, ignominy, and perhaps starvation, to stifle their convictions, compromise their consciences, and consent, for a time at least, to stumble on amidst the obscurities and miseries of an uncertain faith. This struck me as being so inconsistent with the Protestant principle, that a free and thorough application of each mind to the great question, "What is truth?" is essential to its solution, as to lead me to suspect more reasonableness and force in Catholic teaching than my education and position had hitherto permitted me to see. For I could not well conceive how, on such a vital question as that between Catholics and Protestants, any practice which might contribute to the fullest investigation should be "dangerous" to anything but error. If the mind be capable of the investigation at all, it must be, I thought, to the fullest extent. At any rate, that it would be exceedingly unfair to oblige it to come to a conclusion, or to abide in one, without being allowed an opportunity to examine both sides of the question, the consideration of which might be necessary to render that conclusion safe. Hence I began seriously to fear that "the danger" apprehended from a thorough knowledge of Catholic teaching, was, not so much danger to the truth of God, as to the system of Protestantism."—pp. 14, 15.

At the same time, Dr. Ives felt the want of *certainty*; that want which every intelligent being, earnest in his enquiries after truth, and sensible of the supreme importance of religious truth, must feel.—Without faith, it is impossible to please God; without *certainty*, it is impossible to have faith, which cannot be content with probabilities only, but must have positive assurance; or it is not faith, but only opinion. "Whence"—asked Dr. Ives—"am I to obtain this *certainty*?" For he clearly saw, that—*if God holds man responsible for his belief, and requires him to believe all that He has revealed—that, if He be a Wise and Just God—He has given man some means of knowing, with infallible certainty, what He has revealed. But the necessity of certainty, in matters of religion, implies the necessity of an infallible authority; able to pronounce, with infallible certainty, and precision, the whole counsel of God; and for this purpose, by Him commissioned, and by His continually abiding presence, assisted.—This self-evident proposition once admitted, the questions that next presented themselves to Dr. Ives for solution, were—"Is the Anglican church, with which I am in communion, that one divinely commissioned, supernaturally assisted, and therefore infallible, and indefectible expounder of God's will? If it is not—what is it?"*

Of the first question, Dr. Ives thus disposes:—"Alas! the Anglican church distinctly disclaimed all authority in religion as an *infallible judge*; distinctly disclaimed any such connection with God as would enable it to act as an *infallible* propounder, or interpreter of God's *infallible* will."
"Here I found myself arrested by some magic influence! A voice from above thundered in my ear—'Cursed is the man that trusteth in man.'—Jer. xvii., 5. What but trusting in man, thought I, is it, to lean upon any judgment in matters of faith, short of the *infallible judgment of Almighty God!*"—pp. 85, 86.

Not only does the Anglican church, not profess itself *infallible*, and thereby admits itself *fallible*, but history, history as written by itself, asserts that it has erred; may therefore err again; and may therefore be in damnable error now. Anglican divines maintain that their church is identically the same church now, that it was prior to the Reformation.—But, according to its own Homilies, for eighteen hundred years before that event—"Laity and clergy, learned and unlearned, *all ages, sects, and degrees of men, women and children of the whole of Christendom*"—no exception made in favor of the Church of England—"had been at once *drowned in abominable idolatry.*"—*Hom. against Idolatry.* Where then, during this long period of eight hundred years—asks Dr. Ives of his High Church friends who contend for the principle of Church Authority, and who assert the duty of the individual to "hear the Church" as the ground and pillar of truth—"where, for that long period, was the poor sinner to go, to 'hear the Church.'" Certainly not to a Church "drowned"—as was the Church of England—"in damnable idolatry." To every reasonable mind, the Church of England has pronounced its own condemnation; and cannot therefore be the one divinely commissioned, supernaturally assisted, and therefore infallible, indefectible expounder of God's will. What then, is it?

We cannot follow the writer through all the reasoning which led him to the irresistible conclusion, that the Holy Catholic and Apostolic Church, all whose members are in communion with the Successor of St. Peter, and through him, with one another, is that one divinely commissioned teacher. We must refer the reader to the work itself; recommending it earnestly to his attention, as the work of one who has meditated deeply, sought anxiously and fervently, and who having found the pearl of great price, has cheerfully parted with all that he had to make himself master of that great and invaluable jewel. That others may be induced, like him, to search, and, by the Grace of

God, enabled to seize upon, when found, that treasure which has brought peace to his soul, after its many "Trials," is the object which the writer had in view. We sincerely trust that he may not be disappointed.

"THE METROPOLITAN."

The May number of this excellent periodical has come to hand. *Maga* is brilliant as ever; the story of Kate O'Connor, continues with unabated interest; and the other articles are all of first rate quality.—We trust that the METROPOLITAN is increasing its circulation in Canada.

EGERTON RYERSON & THE PUBLIC SCHOOL LIBRARIES OF CANADA WEST.

To the Editor of the True Witness.

DEAR SIR—In the July number of the Chief Superintendent's "Journal of Education," it was announced to the Municipalities of Western Canada that he was prepared to apportion the sum of \$36,000 to such as would co-operate with him in the establishment of "Public School Libraries;" that for every pound they would raise by assessment, for that purpose, and pay in cash into his hands, he would return the same amount, with the addition of seventy-five per cent., in books at his prices, as laid down in the "Journal of Education." Several Upper Canadian journals have commented severely on the manner in which Mr. Ryerson has acted; and have pronounced the whole affair a good *spec* for Egerton. Although he may injure several book establishments in the city of Toronto, what does he care? The Government have placed at his disposal \$36,000; to which the Municipalities will add \$48,000; making an aggregate of \$84,000, to pass through his fingers to purchase books for the public of Western Canada; and he will not allow such a grand opportunity to escape without a *quid pro quo*. A small discount (say five per cent.) for cash, would not be rejected by his reverence, (save the mark), which would only amount to \$4,200; that, added to his salary as "Chief Superintendent of Education," will not be so bad—much better than roving over the country as an *exhorter*. Ah! Altered times with Egerton now-a-days.

I remain yours, for the present,
ONE OF THE VICTIMISED.

We insert our correspondent's letter, as it is important that the manner in which the "Public Libraries," of Upper Canada, are conducted, should be closely looked into; and we know that the Catholics of that section of the Province complain bitterly that, though supported by their contributions, all books of a Catholic tendency, or written in a Catholic spirit, are rigidly excluded from these Libraries; even *Dr. Lingard's History of England*, is *tobooed*. At the same time we would not be understood as intending to endorse any insinuations against Dr. Ryerson's private character. As a public functionary we have attacked him, and may very likely have to attack him again. But here our hostility ends; for God forbid that we should be thought capable of having recourse to such vile weapons as personalities, and calumnies against the private character of a political or religious opponent. We say this, lest from our giving inversion to the above letter, it should seem that the TRUE WITNESS were inclined to accuse Dr. Ryerson of jobbing and pecuniary corruption. We leave this style of argument to our Protestant cotemporaries: it is altogether unworthy of the Catholic journalist.

The *British Colonist* thus replies to the arguments of the *Canadien* in favor of "Secularisation":—

"We read in the *Canadien*:
"But the *True Witness* will reply to us, if you abandon the Church property of Upper Canada, you create a dangerous antecedent for those of Lower Canada. Not at all, we respond, for if it suits Upper Canada to put an end to the Church property, it does not follow that the same thing will be agreed to in Lower Canada where there is no voice worthy of consideration raised against our Church property."

"The whole then, is reduced to a simple question of suitability; and principles, however sacred they may be, are put aside as a merchandise of no value. The organ is willing that in Lower, as in Upper Canada, all shall exist, or all die by the will of the majority; and when there shall be raised in Lower Canada a voice worthy of consideration against our Church properties, these also will have to perish. This is the Protestant idea, which makes of power and of right, one and the same thing, by the aid of the system of double majorities, preached by a practiser of the *pis aller*, and a Socialist of 1848; a consoling idea for our religious institutions, which shall rest for the future upon the divine right of property!"

"The *Canadien* tells us:—
"It is lucky that our Church properties, have for their basis, *legality, inviolability*, capitulations, and legislative acts, equivalent to a social contract between the colony and the empire."

"What is the *legality*? what the *inviolability*?—The imperial act of 1840, relative to the Clergy Reserves, in changing the constitutional act of 1791, gave for basis to the Protestant appropriations, a new *legality*." At the same time also the imperial law took away from the colonial legislature the power of changing the basis of these Protestant appropriations, and gave to this *legality* born in 1840, the strength to remain inviolable up to 1853.

The Imperial parliament in restoring to Canada the power which the act of 1791 gave it, of changing the destination of the Clergy Reserves, has destroyed this *inviolability*, which was nothing else than the *constitutional inability to make any change*.

"Now, you know that the Duke of Newcastle said in the House of Lords, that our religious institutions were, like the Reserves, under the control of the local legislature, that is to say, like these last, under the hand of the majority. That was to say to us: Be upon your guard, Catholics, it will be done to you, as you shall have done to others. It was not possible to render better the Protestant idea: *might is right*;—as Proudhon said: *property is theft*. And before this Protestant axiom, invoked as a guide for the future, what is this *inviolability* of which *Le Canadien* speaks?
"If legislative acts are equivalent to a social contract," are the legislative acts which follow them and modify them, of less value than a social contract? and wherefore? Legislative acts are not a social contract

—they are the work of a power which can change them when it pleases; while the social contract, supposes the free act of two contracting parties, and the will of the same two parties to destroy it.

"The social contract is, for the rest, an idea of Rousseau, a socialist idea without sense, and the organ would have as much trouble to define the *social contract*, as the word *nature*."

"But he finds something more cheering still than all this, which is the numerical force of Catholicism; and to prove to you that there is no danger to your religious institutions, he shows you 914,561 Catholics contending against 927,704 Protestants!"

Our talented cotemporary the *Halifax Catholic* gives an interesting account of the spiritual condition of the descendants of the original French settlers in Acadia:—

"The Acadian French in the counties of Yarmouth and Digby, are well supplied with clergymen and churches, and instead of learning from, they could teach christianity to any Board of Schismatics, the members of which have neither ordination nor jurisdiction to evangelize the people in the Acadian or any other mission. There is a Priest at Pubnico, another at Argyle, another at Yarmouth. There is a Priest at Meteghan, and at St. Mary's, Frenchtown, and at St. Croix. All these Priests have been sent by the Archbishop of Halifax to teach the people, and to preach the Gospel of Christ, and the Archbishop has been sent by Pius IX, the successor of St. Peter. Thus each of these Priests is connected through his Prelate with the Apostolic See. They, and they alone, are the legitimate Pastors of all the flock of Christ in those parts, whether French or others. The rest are pretenders, unauthorized mercenaries, whose own the sheep are not," who have come in not by the door of regular Apostolic succession and mission, but have secretly clambered over the fold. Of such the Lord said, 'I have not sent these Prophets, and they ran.'"

It would appear that the Catholics of L'Acadie are infested with a set of canting mountebanks like our French Canadian Missionary Society; but that these apostles of mischief have as little to boast of there, as they have here.—From the style in which the *Halifax Catholic* makes its appearance, its typography, and paper, we should think that that journal, though but lately started, is well supported by a good list of paying subscribers. At least we hope that such may be the case, for we are sure that our cotemporary well deserves it.

THE OPENING OF THE NEW HALL OF THE INSTITUTE CANADIEN.—On Tuesday evening, May 2nd, the New Hall of this valuable institution was opened to the public. It is the large stone building in Notre Dame Street, two doors Westward of the Commissariat Office. The Hall was crowded by a highly respectable and attentive audience, of which a very large number were ladies, and during the evening there were addresses by Messrs. Laberge, Lafrenaye, Ricard, and a discussion between Messrs. Morin and Cassidy on the question, whether the French Canadians ought or ought not to strive to maintain a distinct nationality. We shall give a fuller account of the proceedings hereafter.—*Herald*.

We learn that active exertions, for some time past, have been in progress, for the purpose of erecting a new Catholic Church in the Village of Paris. His Lordship the Bishop of Toronto has taken the matter under his special patronage; and although it is rather an onerous undertaking for the inhabitants of the Village alone, we have but little doubt that, with assistance from other parts of the diocese, it will be brought to a happy completion.—*Toronto Mirror*.

The first case that has occurred under the treaty with England, where an American citizen is demanded to be sent for trial in Canada, is that of Daniel W. Van Aernan, the Bank forger, who has been given up to the Canadian authorities by the United States Government within the last few days.—*British Colonist*.

By proclamation issued in an extra of the *Canada Gazette*, Parliament has been further prorogued until the 15th prox., not then to meet for the despatch of business.

REMITTANCES RECEIVED.

Hungerford, P. Casey, 10s; Maidston, M. Mooney, 15s; Farnham, Rev. Mr. Deynover, 15s; Sherington, J. O'Donovan, 6s 3d; St. Therese, J. Lonergan, 12s 6d; Picton, Rev. Mr. Lalor, £1 5s; Dundville, M. Healy, 6s 3d; Vercheres, Rev. Mr. Bruneau, £1 17s 6d; Pockmouche, M. Rivers, 7s 6d; Percy, J. O'Reilly, £1 5s; Norwood, M. Mullin, 10s; Wardsville, T. Fitzpatrick, 6s 3d; Westport, J. Kehoe, 6s 3d; Williamstown, J. McDonald, 10s; Tyendinago, J. Gargan, 6s 3d; Egansville, D. Madigan, 15s; Riddolph, E. Mahon, £1; Morrisburg, A. McDonald, £1 10s; St. Jerome, J. M'Goldrick, 6s 3d.
St. Andrews, per Rev. G. A. Hay—J. A. McDonald, 12s 6d; S. McIntosh, 6s 3d; A. McIntosh, 6s 3d.
Cornwall, per J. Stuart McDonald—J. M'Donnell, 6s 3d; J. Walsh, 6s 3d; O. Glancy 10s.

Died.

In this city, on the 25th ult., Ann Cummings, widow of the late Mr. Thomas Hart, native of Rahone, County Westmeath, Ireland, aged 80 years.

ST. PATRICK'S SOCIETY.



AN ADJOURNED MEETING OF THE ST. PATRICK'S SOCIETY, will be held at St. PATRICK'S HALL, on MONDAY EVENING next, the 8th instant, at SEVEN o'clock precisely.
N.B.—A full and punctual attendance is requested.
By Order,
W. F. SMYTH, Rec. Sec.
Montreal, May 4.

FOREIGN INTELLIGENCE.

FRANCE.

ARRIVAL OF THE DUKE OF CAMBRIDGE IN PARIS.—The Duke of Cambridge, accompanied by Lord Raglan, Lord de Ros, Colonel Steele, Tyrwhit, and Somerset, and Majors Macdonald and Wellesley, and attended by a numerous suite, arrived in Paris on Tuesday morning, at half-past nine o'clock, by the Northern Railroad. The Minister-at-War and the English ambassador were in waiting to receive them. A guard of honor of the Gendarmes d'Elite was stationed at the terminus. The grand review in honor of the Duke of Cambridge took place on Wednesday in the Champ de Mars. The time was one o'clock; but long before, multitudes thronged to the familiar spot. At half-past eleven o'clock the troops were in movement. Along the Boulevards, and quays on both sides of the river, the bands of military music and the rolling of artillery carriages were heard as the various regiments successively passed on. The manufactories and the workshops sent forth their occupants; for the roll of a drum or the blast of a trumpet always stirs the heart of the Frenchman. The whole of the infantry, counting 24 battalions, and four companies of engineers—about 18,000 men in all, the cavalry, forming two divisions, four brigades and 45 squadrons. The total of the force might be about 25,000 men. At one o'clock the Emperor made his appearance. He had on his right hand the Duke of Cambridge, and on the left Lord Raglan, followed by a numerous staff, composed of English and French officers, all in full dress. As they made their appearance the drums beat to arms, and the bands struck up "God save the Queen," and "Partant pour la Syrie," which were alternately played; and cries of "Vive l'Empereur!" and "Vive les Anglais!" were heard.

A gentleman, who lately returned from a lengthened visit in the central parts of France, mentions that on his journey to Paris he met crowds of young recruits traversing the country in all directions to join their respective corps. The most of those he met were singing the couplets lately composed for street vocalists, all of course relating to the war, and predicting defeat to the cries of "Vive l'Empereur," "A bas les Russes," were loud and frequent.

GERMAN POWERS.

From the equivocal policy hitherto pursued by the German powers, the movements of Austria are still liable to suspicion; but her relations with Russia are said to be growing more distant every day: and now her occupation of Servia on the part of the Porte will be equivalent to a declaration of war. It is even rumored that she has addressed a German ultimatum to the Czar, demanding the evacuation of the Principalities. Prussia has just given additional proofs of her attachment to the policy of dissimulation. It appears that a separate treaty was recently adopted by the German Courts, binding them to the joint defence of their respective dominions: affirming the policy of England and France; and covenanting that should Austria be obliged to cross the frontier in defence of the Sultan, Prussia should furnish the troops necessary for protecting the northern dominions of her ally. Out of this treaty arose a protocol signed by Prussia and Austria in common with the Western Powers—adopting the principles upon which England and France have declared war, insisting that the Principalities should be evacuated and the independence of the Sultan maintained; and binding the Four Powers to communicate to each other without reserve the overtures that may be made to them in case of hostilities. Scarcely had this protocol been adopted, however, when the Prussian Minister was withdrawn from London! Chevalier Bunsen had long earnestly labored to promote the alliance of Prussia with the Western Powers; and it was hoped by his humiliation to propitiate the Czar—England and France having been already satisfied by the protocol.

THE NORTHERN POWERS.

THE DANISH MINISTRY HAS RESIGNED.—Despatches from Copenhagen state that the fall of the Danish cabinet, which was favorable to Russia, is owing to the appearance of the British fleet in the Baltic, and the impossibility of carrying out a Russian alliance.

It has been stated that Russia has approved of the declaration of neutrality by Sweden, on the condition that commanders of Swedish fortresses shall not allow more than four foreign vessels of war to approach within gun shot. As this restriction is contrary to the spirit of the Swedo-Danish treaty, to which the western powers have consented, new negotiations will have to be entered into and it is not considered unlikely, says the *Cologne Gazette*, that the result of them will be the accession of Sweden to the alliance of England and France.

RUSSIA.

Russia has forbidden the exportation of timber, tar, hemp, and tallow to Great Britain or France. This insane policy will destroy the trade of his own subjects.

The advices continue to exhibit a total absence of reaction from the rapid deterioration of the Government paper currency. At St. Petersburg strong evidence is given of the view entertained by the commercial classes as to the value of the statements attempted to be diffused, and there is every indication that the Czar can hope for no financial resources to enable him to maintain large armies out of his own territory for any lengthened period. Meanwhile, mercantile disasters of considerable importance are taking place.

MORE SECRET DISCLOSURES.—A Belgian journal states that the *St. Petersburg Journal* is shortly to enlighten and enlighten Europe by the publication of the secret correspondence of the Czar with illustrious personages in England and Belgium.

THE BALTIC.

GOTHLAND, APRIL 2ND.—A Russian squadron is reported to be off Faroë. The island of Gothland is midway between Kiøge Bay and the Gulf of Finland.

The English fleet has suddenly left Kiøge Bay, and steered eastwards.

GUN AND DESPATCH BOATS FOR THE BALTIC.—The Admiralty had ordered some half-dozen vessels to be built as gun-boats and despatch vessels for the Baltic. They are to be of 460 tons, and to have screw engines of about 160-horse power. In the course of ten weeks some of these ships will be ready for the warm work in the North. They will be powerful in speed as well as in armament.

TURKEY AND THE SEAT OF WAR.

Despatches from the Danube announce a series of disasters to the army of the Czar. The chief event occurred at Orsova, where Omer Pasha designedly permitted a large body of the Russians to cross the river. They had no sooner completed the passage than they were attacked by the Sultan's troops; and after a long conflict, one-half of their number was cut to pieces, the rest retreating in confusion beyond the Danube. Another tolerably considerable affair took place at Skripetz, near Kalafat. Sallying out from the latter fortress, a body of Turkish troops, comprising 10,000 infantry and 2,000 cavalry, attacked an equally numerous Russian force. After a battle of four hours, the Russians retreated with 600 slain, the Turks losing only 200 of their number. At Semnitza also the Czar is said to have lost 1,000 of his troops in a single engagement; and the Turkish capital has been illuminated in honor of a recent victory in the Dobrudja. Meantime, large bodies of Russian troops are reported to be continually crossing the Pruth, and a detachment has entered the Servian territory above Widdin. To repress the latter incursion, 20,000 Austrian soldiers, under the Archduke Albert, have been directed to occupy the violated territory, under the authority of the Porte.

RUSSIAN FORCES.—At present there are 150,000 men. The sanguine Russians speak of leaving Shumla behind, and crossing the Balkan before the allies can arrive.

CONFISCATION OF THE PROPERTY OF THE MOSQUES.—Advices of March 27th from Constantinople state that the possessions of the mosques are to be declared the property of the state, and that the refusal of the Sheikh-ul-Islam to consent to this measure was the cause of his deposition. All kinds of rumors were in circulation at Constantinople, in respect to the prolonged inactivity of the fleets. Redschid Pasha, in spite of the energetic resistance of Lord Redcliffe and General Baraguay d'Hilliers, is believed to have insisted on the fleets not quitting Constantinople until the auxiliary troops arrived, "as an insurrection of the ultra-Mahomedan party was expected. It was not till news was received that the Russians had crossed the Danube that the sleepy leviathans from the west considered it necessary to weigh anchor."

The latest advices confirm the complete defeat of the Greek insurgents near Janina. Grivas was retreating.

The *Jewish Chronicle* says—"We are informed by the *Frankfurter Journal* that the Sultan, in consideration of a loan from the house of Rothschild, has made over to them Palestine, and the revenues derivable therefrom, as security. The privileges to be obtained for the Christians in Turkey, will be extended to the Jewish subjects of the Porte.

ITALY.

Three persons have been arrested at Parma on suspicion of having murdered the late Duke; on one was found a file sharpened in the form of a dagger; it is however not believed that they have found the real assassin. Great as was the aversion felt in the Parmesan states for the Duke, the horrible manner of his death has produced a strong reaction in public feeling, and hopes are generally expressed that his murderer may not prove to be a Parmesan.

Cardinal Corsi, who has been just nominated Archbishop of Pisa, does not proceed to his diocese on account of the difference which still exists between the court of Rome and the Tuscan government.—Rome demands the abrogation of the Leopoldine laws, and Tuscany as yet refuses to obey the order.

THE BALTIC AND ITS RUSSIAN NAVAL PORTS.

Now that our fleets have gone to the Baltic, for the purpose of opposing, and protecting humanity against a strong, inaccessible, and most obstinate Power, it may be interesting to learn a few particulars relative to a few places which may sooner or later become the points to which the Western fleet's hostile attention may be turned. Its mission lies—or is supposed to lie—on the shores of the Gulf of Finland, and of Finland and the Baltic, little is popularly known. Our ordinary maps often omit the names of those great Russian military ports and harbors in which our enemy's fleets are now lying.

Wingo is a rock near the entrance to Gotheborg (or Gottenburg), on the coast of Sweden. Wingo Sound, between Buskar and Botta, has good holding ground in 15 or 16 fathoms of water; as a stopping-place this roadstead is very commodious, partly for vessels outward bound, with N.W. or W. winds, and partly for those going to Gotheborg and meeting contrary winds in the narrows between the rocks. A heavy sea, however, sets in there with a S.W. gale. But in the fiord of Rifo, four miles to the eastward of Buskar, in the inlet to Gotheborg, ships may ride sheltered in all winds, and this roadstead is spacious enough for the largest fleet, in eight fathoms of water, and on good holding ground.

The fleet in the above position would effectually command the Baltic, so that no ships could pass from

that inland sea without its observation. Kiel Bay is on the eastern coast of Holstein, a little to the south of Schleswig. It is a capacious and most beautiful bay, and possesses the paramount advantage of communication by railway with Hamburg, besides any amount of victualling supplies, which are both good and cheap. Coals are also plentiful, and may be had at a reasonable contract price.

A glance at the map will exhibit the importance of the islands of Aland and Gotland, held by Sweden. It is thought that Russia may attempt to gain possession of the latter station—one of the most strategical points in the Baltic, and overawing Stockholm; but the Swedish Government have put it into an efficient state of defence, and despatched five regiments of infantry and one of cavalry to man its fortifications. The principal Swedish naval station is Carlserona; but it is in the Gulf of Finland—the probable destination of Sir Charles Napier's powerful fleet—that the public interest chiefly centres. Of the characteristics and defences of this coast our information is meagre. Few parts of Europe are so little known. Russia studiously discourages the dissemination of such knowledge of her dominions as may be turned against her in time of war, especially in relation to seas and coasts from which there is no egress.

The Baltic is a close sea, occupying the centre of Northern Europe, separating Sweden and the Danish islands from Germany, Prussia, and Russia, and extending from 54 deg. to 66 deg. N. lat., and from 10 deg. to 30 deg. E. long. Its great length and comparatively small breadth give it the form of an extensive gulf. It washes the coasts of Denmark, Germany, Prussia, of Courland, Livonia, and other Russian and Swedish States. The southern coast of the Baltic is low and sandy. The rocky coast becomes general at Cape Spinhambre, at the entrance of the Gulf of Finland; and the sea-coast of Finland presents throughout its entire extent the same succession of fords and rocky headlands which encircle the whole seaward frontier of Sweden and Norway. The coasts of the Bothnian and Finland Gulfs are thickly strewn with rocks of granite and limestone, presenting in places a labyrinthine archipelago of little sands, rendering the navigation extremely dangerous. All the Russian ports, except Revel, are inconvenient and unsafe for loading and landing goods. About fifty rivers and streams of consequence discharge themselves into the Baltic Sea, which possesses a basin only exceeded in size by that of the Black Sea. Perhaps in no inhabited country in the world does such a quantity of snow fall as in the countries round the Baltic. Hence the freshness of its waters; 3 lbs. of water from the North Sea contains 747 grains of salt; but the same quantity from the Baltic does not yield more than 389 grains. Its comparatively small depth may perhaps in some degree be attributed to the numerous rivers which flow into it. Its depth is greatest where no great rivers enter, as near the island of Bornholm, and between it and the coast of Sweden, where it is 110 to 115 fathoms deep, while in general it only attains from 40 to 60 fathoms. The waves of the Baltic do not swell so high as in the ocean, but they are more dangerous and harassing to shipping, as they succeed each other with greater rapidity and impetuosity;—while its small depth, the shallowness of the Russian shore, the rugged nature of the Swedish coasts, and the sudden and frequent changes of the wind, render this sea formidable to navigators. The shores of the Baltic nearly every year are covered with ice, which, from the end of December to the beginning of April, shuts up the harbors, straits, and bays, and interrupts navigation. In the Gulfs of Finland and Bothnia the freezing begins sooner and ends later. In 1658, Charles X. of Sweden marched an army over both Belts to the conquest of Zealand; and in 1809, a Russian corps passed from Finland to Sweden over the ice, at the narrowest part of the Gulf of Bothnia, called the Quarken. The Baltic has a very perceptible current, and when the wind blows strong from the north the water becomes so fresh as to be even fit for drinking or for preparing meat. Even in the hottest summers, the Baltic is cooler than any other sea.—*Tallet.*

THE BIBLE OR THE BRIBE.

Through three hundred years the Church of England, so called, has been laboring with all the power placed at her disposal, by force and seduction, to bring under her control the people of England, Scotland, and Ireland. In Scotland she failed to reconcile the people to her doctrines, or to acquire there the temporal possessions wrested by violence from the ancient Church. In Ireland she has failed to reconcile the people to her doctrines, though she has succeeded in grasping the possessions taken from the Church to whose doctrines the people remained faithful through all trials and sufferings. Even in England, though she has grasped the possessions of the old Church, she has failed to hold the people attached to her doctrines—as we believe we only state the truth in saying that, at this day, the majority of the English people are either dissenters or persons without any religion at all. Looking, then, to England, as well as to Ireland and Scotland, we see that the Church of England, so far as the propagation or preservation of her doctrines is concerned, has become a failure; and as this is, simply, the fact, no one should be offended by our stating it.

To make up for the failure at home, however, the Church of England would carry her doctrines into distant lands, and for the purpose of propagating them in those lands would employ—only the means which have failed at home. Of course, nothing but repeated failure awaits her. But abroad, as well as at home, she would make out a case for interference; and abroad, any more than at home, she can only do so by misrepresentation, not to say wilful calumny. In the March number of the *Dublin University Magazine* appears what we must admit to be, generally, a well conceived and fairly written review of Mr. Mansfield Parkyns's *Life in Abyssinia*. Even in a production

so far entitled to credit, however, we find, in reference to the alleged condition of Abyssinia in point of religion, this passage:—"As to actual religion, priest or people know little about it. Between the loud heresies of Orientalism, Romanism, and, we must add Judaism, the glad tidings are unheard." What is the object of language so offensive, and, as taking it altogether, we must pronounce it, so untrue? It is according to the habit of self-sufficient, inflated, pretentious Anglicanism, to make it appear that there is in Abyssinia an absolute necessity for the introduction of the doctrines of the Church of England, or of any superseding "Romanism," as well as Orientalism and Judaism. Well, the Church of England, and, we suppose, other Protestant bodies, have sent out their missionaries to Abyssinia for the purpose of effecting "conversions" to Protestantism in some shape. And how far have those missionaries succeeded? The writer of the review before us would make it appear that they have been successful to a gratifying extent. But Mr. Mansfield Parkyns, who has written according to his conviction from what he saw, openly and honestly says, as we find him cited even in this review—"In nine cases out of ten, their converts are only converts to muslim and Maria Teresa dollars." A note, written in explanation, informs us that the Maria Teresa dollars named are the only European coin in circulation among the Abyssinians—their only money being, as is well known, made of salt.

In Abyssinia, any more than in Ireland, or in any other country any more than in either, what is the instrument by which the Anglican or other Protestant missionary can effect "conversions"? Is it the Bible or the bribe? Every unprejudiced observer, who is honest and fearless enough to admit the truth, must admit that the successful instrument is "in nine cases out of ten," or in the whole ten without exception, the bribe and not the Bible.

The Church of England may, if she will, congratulate herself on the only means by which she can hope, through the exertions made at home or abroad, to make up in any measure for the numerous desertions from her ranks. She may, too, if she will, congratulate herself on the character of the adherents she gains, as compared with that of those who have passed away from her. She gains those who are prepared to abandon one religion, and adopt or pretend to adopt any other, for a bribe. She has lost, and continues to lose, those whom all the wealth of the world could not induce to remain for another day attached to doctrines which they had been led to consider unsound and unstable. On these opposite grounds, even apart from all others, she may compare her loss with her gain, and understand the doom foreshown by the preponderance.—*Limerick Reporter.*

THE BROAD ROAD.

Digby has written a beautiful work, called "The Meeting of the Ways in the Catholic Church," in which he shows that whoever imbibes the spirit of all that is ennobling in art, or science, or poetry, or other human pursuit, will infallibly come to the Catholic Church.

Natural enough. All "the ways" that reason approves, meet in the Catholic Church, as streamlets in their fountain. But there is another "meeting of ways," from the consideration of which the earnest Catholic may gather instruction and consolation, finding in it an explanation of the existence of the multitudes of those who war against the Church.

It is nothing wonderful that there are so many anti-Catholics. It is wonderful there are not more. For if all the ways of reason meet in the Church, all the ways of passion scatter from it. Hence there are as many modes of being an anti-Catholic, as there are passions and vices.

To be a practical Catholic, a man must love all virtue; to be a bad anti-Catholic, he need have but one vice. To be of the children of the Church, he must believe all the creed, practice all the ten commandments; to be an anti-Catholic, he need deny but one article, or break the least commandment, *virtus ex integra causa vitium ex uno defectu*. There are Greek heretics, who deny but two articles of faith; and there are successive grades of denialists down to the Universalists and Deists, who deny everything. There are enemies of the Church who have but one of the seven capital sins; and from such there are grades of transgressors down to those who deny crime, and glory in the name of FELON.

If the Church is the path leading to Paradise, that path is indeed "narrow," and the vices opposed to each virtue—to faith, hope, charity, temperance, fortitude, prudence, and the rest,—the transgression, in thought, word, and deed, against each commandment—the errors opposed to each proposition of the creed, are by-paths leading to the camp of her enemies. If the Church is the ark prepared by the Cross for the elect of a shipwrecked world, every one of the capital sins is a wave that carries off her passengers into the wide waste of waters—every phase of heresy is a wind that sweeps away those who have been gathered into her, back again into the destroying flood.—Every man who lives in even one deliberate sin, is an incipient anti-Catholic, and needs but the pressure of circumstances to be consummated. We can find enemies of the Church without going to history, who have become so from one sin, and a proud refusal to repent of it—some from drunkenness; some from avarice; some from impurity, driving to mixed marriages and apostasy; some from a desire of popularity with the crowd; some from political ambition. There is a "terrible meeting of the ways" of passion in the great Babylon of the anti-Catholic King. The ways of ignorance and prejudice, too, meet there.—In a word, as all that ennobles man tends to the Church, so all that in ignorance or passion debases him, leads away from it. "*Virtus ex integra causa, vitium ex singulo defectu*." No wonder that the enemies of the Church are so many, then—great wonder that they are so few. "The way is broad that leads to death."—*Catholic Telegraph.*

"THE PLEASANT VILLAGE OF COKETOWN."

(From Dicken's New Novel "Hard Times.")

It was a town of red brick, or of brick that would have been red if the smoke and ashes had allowed it; but, as matters stood, it was a town of unnatural red and black, like the painted face of a savage. It was a town of machinery and tall chimneys, out of which interminable serpents of smoke trailed themselves for ever and ever, and never got uncoiled. It had a black canal in it, and a river that ran purple with ill-smelling dye, and vast piles of building full of windows, where there was a rattling and a trembling all day

long, and where the piston of the steam-engine worked monotonously up and down, like the head of an elephant in a state of melancholy madness. It contained several large streets all very like one another, inhabited by people equally like one another, who all went in and out at the same hours, with the same sound upon the same pavements, to do the same work, and to whom every day was the same as yesterday and to-morrow, and every year the counterpart of the last and the next.

These attributes of Coketown were in the main inseparable from the work by which it was sustained; against them were to be set off, comforts of life which found their way all over the world, and elegances of life which made we will not ask how much of the fine lady, who could scarcely bear to hear the place mentioned. The rest of its features were voluntary, and they were these.

You saw nothing in Coketown but what was severely useful. If the members of a religious persuasion built a chapel there—as the members of eighteen religious persuasions had done—they made it a pious warehouse, of red brick, with sometimes (but this only in highly ornamented examples) a bell in a barge on the top of it. The solitary exception was the new church; a stuccoed edifice with a square steeple over the door, terminating in four stunted pinnacles like florid wooden legs. All the public inscriptions in the town were painted alike, in severe characters of black and white. The jail might have been the infirmary, the infirmary might have been the jail, and the town hall might have been either, or both, or anything else, for anything that appeared to the contrary in the graces of their construction. Fact, fact, fact, everywhere in the material aspect of the town; fact, fact, fact, everywhere in the immaterial. The Mc-Choakum-child school was all fact, and the school of design was all fact, and the relations between master and man were all fact, and everything was fact between the lying-in hospital and the cemetery, and what you couldn't state in figures, or show to be purchasable in the cheapest market and saleable in the dearest, was not, and never should be, world without end. Amen.

A town so sacred to fact, and so triumphant in its assertion, of course, got on well? Why, no, not quite well. No? Dear me.

No. Coketown did not come out of its own furnaces in all respects like gold that had stood the fire. First, the perplexing mystery of the place was—Who belonged to the eighteen denominations? Because, whoever did, the laboring people did not. It was very strange to walk through the streets on a Sunday morning, and note how few of them the barbarous jangling of bells that was driving the sick and nervous mad, called away from their own quarter, from their own close rooms, from the corners of their own streets, where they lounged listlessly, gazing at all the church and chapel going, as at a thing in which they had no manner of concern. Nor was it merely the stranger who noticed this, because there was a native organisation in Coketown itself, whose members were to be heard of in the House of Commons every session indignantly petitioning for acts of Parliament that should make these people religious by main force.—Then came the Teetotal Society, who complained that these same people would get drunk, and showed in tabular statements that they did get drunk, and proved at tea parties that no inducement, human or Divine, (except a medal) would induce them to forego their custom of getting drunk. Then, came the chemist and druggist, with other tabular statements, showing that when they didn't get drunk, they took opium.—Then, came the experienced chaplain of the jail, with more tabular statements, and showing that the same people would resort to low haunts, hidden from the public eye, where they heard low singing and saw low dancing, and mayhap joined in it; and where A. B., aged twenty-four next birthday, and committed for eighteen months' solitary, had himself said (not that he had ever shown himself particularly worthy of belief) his ruin began, as he was perfectly sure and confident that otherwise he would have been a tip-top moral specimen. Then, came Mr. Gradgrind and Mr. Bounderby, the two gentlemen at this present moment walking through Coketown, and both eminently practical, who could, on occasion, furnish more tabular statements derived from their own personal experience, and illustrated cases they had known and seen, from which it clearly appeared—in short it was the only clear thing in the case—that these same people were a bad lot altogether, gentlemen; that, do what you would for them they were never thankful for it, gentlemen; that they were restless, gentlemen; that they never knew what they wanted; that they lived upon the best, and bought fresh butter, and insisted on Mocha coffee, and rejected all but prime parts of meat, and yet were eternally dissatisfied and unmanageable.

CONVICT DISCIPLINE AT BERMUDA.

(From John Mitchell's "Jail Journal.")

One main feature in convict life I have ascertained to be a deep and heartfelt respect for atrocious villainy—respect the more profound as the villainy is more outrageous. If anything can add to the esteem which a man in the felon world secures by the reckless brutality of his language and manners, the extent of his present thievings, and ingenuity of his daily lyes, it is the enormity of the original offence for which he is supposed to be suffering. Several instances of this fact, which have been told me since I came on board the Neptune, remind me of a whimsical illustration of the same, which I saw last year while I passed a few days in the "Tenedos" hospital-ship. On my arrival there, I had hardly been left alone in my cabin, before a convict softly entered. He was a servant to the Assistant-surgeon, and came with a pine-apple which his master had sent me. This man was about fifty years of age, but very stout and active-looking, and highly consequential in his manner. As it soon turned out, he had a good right to be. "I trust, sir," said he, "you will find everything as you wish here: if I can do anything for you, I'm sure I shall be happy—Pm Garrett." "Well, Garrett," quoth I. "Garrett, sir, Garrett; you must know all about me; it was in all the papers, Garrett, you know." "Never heard of you before, Garrett." Oh! dear, yes, sir, you must be quite well aware of it—the great railway affair, you remember." "No, I do not." Oh! then I am Mr. Garrett, who was connected with the railway. (I forget the name of the railway.) It was a matter of £40,000 I realized. Forty thousand pound, sir: left it behind me, sir, with Mrs. Garrett; she is living in England in very handsome style. I have been here now two years, and like it very well—devilish fine brown girls here, sir—I am very highly thought of—

created a great sensation when I came. In fact, until you came I was reckoned the first man in the colony. Forty thousand pounds, sir, not a farthing less. But now you have cut me out." I rose and bowed to this sublime rascal. The overwhelming idea—that I should supersede a Swindler of Forty thousand pound power, was too much for me. So I said, graciously bowing, "Oh, sir, you do me too much honor, I am sure you are far more worthy of the post of distinction. For me, I never saw so much money in all my life, as forty thousand pounds." "My dear sir," said my friend, bowing back again—"My dear sir! but then you are a prisoner of state, patriotic martyr, and all that. Indeed, for my part, my little affair was made a concern of State too, Lord John Russell, since I came out here, had a private application made to me, offering to remit my whole sentence if a would disclose my method—the way I had done it, you know: they want to guard against similar things in other lines, you understand." "I trust, sir," quoth I, respectfully, "you treated the man's application with the contempt it deserved." The miscreant winked with one eye. I tried to wink, but failing, bowed again. "You may be sure of that, sir," said he—"tis very little I care for any of them; I enjoy myself here very much—have never had a day's illness—very often go across to this nearest island to look after Dr. Beek's ducks: Ah! sir, there are two or three splendid colored girls on that island: then I sometimes correspond with the newspapers—have a private way of getting anything I please sent out without these people knowing anything about it—should be most happy to have any document sent for you in a quiet way, you know; of course you will want to show up those rascals now and then."—"No, Garrett," said I, getting tired—"there, that will do, you may leave the room." The old monster looked a little blank, but walked off at once, and as I requested to be protected from such intrusion for the future, Dr. Hall took order with him, and I saw him no more.

Now, this railway-swindler is a man of rather good address—far better than Hudson, the head of his sect, I believe, can boast of; a portly man, a respectable man, one who understands his own high position in society and his claims to the respect and consideration of the world—he has "done" the world out of Forty Thousand pounds; and it is a claim which amongst true-born Britons is always admitted instantly. I shall not be surprised to hear of Mr. Garrett representing, a few years hence, some great commercial constituency in that majestic assembly the British parliament, and making "laws" there. But no, I err—it is only your unconvicted felon who can aspire to that honor. If I had the ordering of the matter, however, I would transport Garrett to St. Stephens to represent York there, and return Hudson to Bermuda to serve as member for the North Junction Railway; or else (what would be better still) I would hang them both.

SUBMARINE NAVIGATION.—The great invention of the day—the submarine navigation of Dr. Payerne—is about to be put in practice at Cherbourg, the company purchasing the invention having volunteered to cleanse the harbor free of expense to the Government. The secret consists in the discovery of a means whereby artificial air may be produced in sufficient quantity to enable a crew of fourteen men to breathe freely beneath the water for the space of four hours. A curious experiment has been made at Marseilles, where Dr. Payerne, in company with three sailors, went to the bottom in presence of hundreds of spectators, and rose at a considerable distance, and climbed the port-holes of a man of war without being perceived by the crew. Many experiments are about to be tried of the efficacy of this novel means of attack. A submarine fleet of small boats, each to contain a crew of twenty men, is already talked of as being about to be organized for the Black Sea. It seems that no intimation whatever is given by the slightest ruffle on the surface of the approach of one of these vessels. The apparatus invented by Dr. Payerne enables the wearer, moreover, to move about with perfect ease at the bottom of the sea, and great anticipations are formed of the immense benefit to be derived in submarine history from the adoption of this new method of becoming acquainted with the hitherto unknown mystery of the ocean. However, it is not a bad reflection on the spirit of the age, in which we live to remark, that the first application of this tremendous power, which should take rank with the electric telegraph, a proof of the wondrous perseverance and ingenuity of man, has been made use of for the supply of oysters from Granville for the halles of Paris.—Paris correspondent of the Atlas.

THE NEW INFERNAL MACHINE.—It is said that the inventor of the infernal machines, stated to be in the possession of the Emperor of Russia for blowing ships out of the water by the agency of an electric wire, is a Frenchman, and that when he communicated his invention to the Russian Government for a consideration, he expressly stipulated that in case of war between France and Russia, he should be at liberty to give his own country the benefit of his discovery. Sir Charles Napier, on the admission of the inventor, was already prepared for what he might have to encounter. A telegraphic despatch has been sent off to warn Admiral Parseval Deschenes.

The most disgraceful expression of the hoarded fury of Russian bigotry which has come to our knowledge is the horrible crime at Minsk. But let us ask the Protestants what have they been doing lately in the senate of enlightened Britain? Are not Chambers and his tail the Minsk-men of England, with only this difference, that the Russians get the reputation of fiends while Mr. Chambers gets the reputation of a philanthropist? One is a barefaced miscreant, the other (Mr. Chambers) masks his rancorous malignity in the pure vesture of an "angel of light."

For our part, we should prefer the barbarism which would physically persecute those ladies to the cold and deliberate wickedness which would sap and steal away their moral character—which would blast and blacken the angelic purity of their blameless and cloistered lives. That is to say, we should prefer the Devil, with his hoof and horns—black, and grim, and terrible, snoring fire, than the Devil, hypocritically sanctimonious—with the meek leer and simpering graces of a counterfeit angel of mercy.—Tablet.

FRENCH AND ENGLISH ADMIRALS.—It appears from a calculation recently made that the average age of the French Vice-Admirals is 61, and that of the Rear-Admirals 55. In England the average is higher by about six years. It is very seldom that an officer becomes Captain of a ship in France before the age of 45.

Prince Czartowski, in a letter to Lord Dudley Stuart, says that "the re-establishment of Poland, independent and sufficiently strong, is indispensable as a social and military barrier, and an essential element of the equilibrium of Europe."

ABDUCTION OF GERMAN GIRLS.—The customs' officers of Biberich, in the Grand Duchy of Nassau, on visiting a steamer which was descending the Rhine four days ago, were surprised to find not fewer than 21 young girls, aged from 14 to 17, accompanied by three men. They gave information to the Director of Police, and he made inquiries, from which it appeared that the men were taking the girls out to New York to place them in houses of prostitution. The girls had been recruited in the rural districts near Wiesbaden, Kreisnach, Uringen, and Weilbourg, and some of them had left unknown to their parents. Orders were given to arrest the men, but only two of them could be taken, the other having run away. The girls were ordered to be sent back to their homes.—Galvani's Messenger.

POLITICALLY DAMNED.—McVicker, Yankee Mack, "Comedian to the born Republicans," related the following good story to us during his stay in this city. It will serve to give some idea of the "principal ingredients" of success in political life away down South: It will be remembered by many persons about this neighborhood that Mr. G., an Alabama Marshal, arrived at Cleveland about two years ago, in search of a fugitive from justice. He put up at the Waddell House, and during his stay there he had "a difficulty" with a "person" who roomed with him one evening, in which Mr. G. shot three times at his antagonist, only slightly wounding him the third time. He was immediately arrested and put in jail, and on the morning after the arrest, the following scene took place in the prison:—A friend of the Marshal entered his cell, and found him seated his head resting on his hands, and looking like one who had entirely given up to despair. "Come Mac," said the friend, "cheer up; the man is but slightly wounded; and the matter will not be prosecuted." "Ruined! ruined! ruined!" groaned the Marshal, without even changing his position. "Ruined, bah!" returned his friend, "don't be a child; I tell you the wound is but slight; besides it is an aggravated case, and had you killed him you would not have been ruined?" "I know it," says the Marshal, suddenly starting up—"but three times! only think of it—shoot three times at a man and not kill him! I am politically damned in Alabama!"—Detroit Times.

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One of the most startling cases is narrated of Dr. McLane's Vermifuge by Dr. John Butler, of Lowell, Trumbull Co. Ohio. The case was that of a young lady who had been very sick for eight years, and had consulted a number of physicians, who had treated it as one of Prolapsus Uteri. Dr. Butler was then called in, and for a time believed with his predecessors that it was a case of Prolapsus. He was, however, soon forced to the conclusion that his patient was suffering from worms, and after much persuasion, prevailed upon her to take two doses of Dr. McLane's Vermifuge. This medicine had the effect of removing from her a countless number of the largest size. After she passed them, her health immediately returned. She is since married, and continues to enjoy excellent health.

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INFORMATION WANTED,

OF MICHAEL LYHANE, or LYONS, a native of Macroom, County Cork, who, with his father, sailed for America from the Cove of Cork, in April 1847. Any intelligence of him will be thankfully received by his brothers, Cornelius and Patrick Lyons, Oshawa, C. W.

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The London Rambler, in noticing this work says:—"For our judgment, it is a book for all classes, for all minds, so that they be but ordinarily intelligent and devoutly disposed. For ourselves, we will freely say that we have found it so enchanting, so satisfying, so full of thought, and so suggestive, that we lingered over what we read, and have sometimes been positively unable to turn to the next page from sheer reluctance to leave the solid and sumptuous feast set before us. This, again, is what others say: they devour for the sake of re-deavouring what has already so fed and satisfied them.—Every page seems to yield more than they can take in or profit by at a single reading."

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