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CATHOLIC CHRONICLE.

VOL. IV.

MONTREAL, FRIDAY, APRIL 28, 1854.

NO. 37.

The *Tablet* contains the following interesting notice of Dr. Ives's new work; in which that gentleman, who lately held the situation of Protestant Bishop of North Carolina, gives to the world the history of the motives which led to his conversion, and of the struggles and trials which he had to undergo:—

This work possesses an obvious interest which distinguishes it from all others of the same class, even the most learned, in the circumstance that its author is, in our times, the only Protestant Bishop who has yielded to the influence of grace and entered the Catholic Church. It has, indeed, been said that Doctor Ives is the only Protestant Bishop who, at any period, became a Catholic; this, however, we believe, is not the case, even setting aside Montague and one or two disputed instances which will occur to most of our readers. An accomplished Scottish antiquary, in a paper which we transferred to these columns some months ago, showed that this conversion is not without a parallel in the history of the Scottish Protestant Episcopal communion. We do not mean to find any argument upon it. The Catholic Church wins souls from the world without one by one, and it matters not in an eternal point of view what rank in a system of heresy any rescued soul may have held. The Catholic Church has as much love for the soul of the poorest and meanest mechanic listening to the burning words of the Redeemer or Passionist at a mission in the crowded manufacturing town, as it has for that of the learned scholar or theologian.—But then it frequently happens that the triumph of grace is more extraordinary in the one case than in the other, at least to the eyes of the world. The Devil makes a terrible fight even for the soul of the humblest convert, but the conflict between "the two standards" for such a prize as Saint Augustine is a sight from which all may derive a lesson. St. Teresa remarks somewhere that a generous and heroic soul is never saved alone, but brings a whole troop along with him of those who are saved by his influence and example. How eminently is not this the case with many of late years; what rich gems will adorn the crown which awaits those in Heaven who, like a Newman, a Manning, or a Faber, have not only saved their own lives out of the sinking ship of Anglicanism, but have been enabled, thanks to Almighty God and our dear Lady, to rescue many a score of friends and disciples out of the wreck.

What men like these have been in England, Doctor Ives was in the United States. He, and others like him, followed the movement *pari passu*. Every shock in that earthquake reverberated to America, and there was not a pamphlet of those times which did not immediately reappear, and was eagerly discussed beyond the Alleghenies and on the shores of the Mississippi. Doctor Ives was the Anglican Bishop of an important diocese of that communion in the United States, and early made himself conspicuous for the zeal with which he sought to "Catholicise" those under his sway. He encouraged the practice of confession, and we believe founded a monastery on the Littlemore stamp, called "Holy Cross." With the history of these proceedings we are but imperfectly acquainted, and the present volume, confined as it is to the reasons and the studies which influenced Dr. Ives's own mind to close with the persuasions of grace does not afford very much information on the subject. A delicacy and prudence which it is easy to understand have led him probably to pass over these details, which indeed were no more to be expected from him than from any other of the more prominent converts in these countries. In America, of course, the facts are known to everybody, and all that he had to do was to place before his "old friends," in the clearest form, those motives which have led him to the haven of Catholicity.

Doctor Ives's book is a remarkable one; what has struck us very much in reading, especially the introductory part of it, is the extreme suffering through which it has pleased Almighty God he should pass before he attained to the Catholic faith. The anguish through which perhaps all converts must pass in their transit from spiritual death to life is no doubt great, but where a man is placed in such a station as Doctor Ives was, this anguish must be awful. One sees in the struggle of which he gives us the history points that enable one to understand the immense difficulty of bringing minds like many of those now prominent in England to acquiesce in Catholicity. The sacrifice of riches and rank is a great deal, but nothing to that sense of responsibility which attaches to conversion in cases like that of Dr. Ives. Of this the following passage will give some idea:—

"THE TRIALS OF CONVERSION.

"This state of doubt and fear awakened in my mind the inquiry, why I should not more thoroughly examine the ground on which I stood, and on which were based my hopes of eternal salvation?"

"When I seriously approached this question, however, it was terrible to me. No man can well conceive the horror with which I first 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. Could I not be sincere where I was? Work with a quiet conscience where Providence had placed me? Were not the fathers of the Reformation, in case of my being in error, to be held responsible? Would it not be presumption in me to reconsider other points long considered settled by a national Church? These and more like questions would force themselves daily upon my mind to deter my advance; and under their influence I actually went so far as to commit myself publicly to Protestantism, to make such advance the more difficult. But God was merciful, and all this did not satisfy me.—I thought I saw in it clearly the temptation of Satan, an effort of my over-burthened heart to escape self-sacrifice. I felt that if for such reasons I could be accused, so might Saul of Tarsus have been. His example of self-negation for Christ came frequently before me. His words, as the Apostle of Christ, sounded often in my ears. 'If any man thinketh that he hath whereof he might trust in the flesh, I more—circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews, according to the law a Pharisee—concerning zeal persecuting the Church. Touching the justice which is in the law blameless. But what things were gain to me, the same I counted loss for Christ. Yea, furthermore, I count all things but loss for the excellent knowledge of Christ Jesus my Lord. For whom I have suffered the loss of all things, and do count them but dung that I may win Christ. . . . We are fools for Christ's sake. . . . And if any man among you seemeth to be wise in this world, let him become a fool that he may be wise. . . . We are made a spectacle to the world—are weak and despised—are naked and buffeted, and have no certain dwelling place—labor, working with our hands—are reviled, and persecuted, and defamed; yea, are made as the filth of the world unto this day.' These words often sounded in my ears, with those encouraging ones too: 'I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed. For if we suffer with Christ we shall also reign with Him. We suffer with Him, that we may be glorified together.' And I felt warned and strengthened from above, to let nothing below turn me from a faithful search into the will of God. Other and still more solemn words, too, would come to deepen and to fix this impression—words from the lips, the bosom of eternal charity: 'He that would be My disciple, must deny himself, take up his cross and follow Me. He that forsaketh not all that he hath cannot be My disciple. He that saveth his life shall lose it; but he that loseth his life for My sake shall keep it unto life eternal.' Yea, and those awful words, too, which, in the mouth of the holy Ignatius, changed the proud and self-indulgent thoughts of the youthful nobleman into the penitential sighs and angelic aspirations of the self-denying and wonder-working St. Francis—'What shall it profit a man, if he gain the whole world and lose his own soul?"

"Now it was that I cast myself, body and soul, powers, honors, and emoluments, all that I was, all that I had, before the cross of Christ, entreating Him to take all, and lead me to the truth, lead me to Himself, vowing in the depth of my soul that if He would in mercy show me the way, and uphold my footsteps, I would follow Him whithersoever He would lead me.

"I will not attempt to say what it cost me to make this surrender. But one thing I will say, the sacrifice has been repaid ten thousand fold in the blessings of present peace, and in the certain hopes

of eternal life. And another thing I will record, by way of caution to my dear friends, that if any of them have one doubt, or think they ought to have one doubt of their present safety (and who will not think this, after the solemn admonition to consider and reconsider, given in the departure of so many of the best and wisest Anglicans to the Catholic Church—for who would refuse, or think there was no cause to examine his title-deeds, while grave doubts concerning them were abroad, and the wisest members of his family were bestirring themselves to make good the tenure of their estates?) if any of my dear friends, then, have one doubt or suspicion of their safety as Protestants, let them at once commit themselves to the guidance of God's Spirit. Nothing else can save them. Nothing else give them courage to face the trials, to baffle self-delusion, and advance to the altar of self-sacrifice. Let them waive all investigation, then, till they have humbled themselves before the cross, and sought, in a spirit of childlike docility, for the guidance of the Holy Ghost—till they have cast themselves upon this guidance, and poured forth the fervent desires of their hearts in some such thoughts as these: 'God of all goodness; Father of mercies, and Saviour of mankind, I implore Thee, by Thy boundless wisdom and love, to enlighten my mind, and touch my heart, that by means of true faith, hope, and charity, I may live and die in the true religion of Jesus Christ. I confidently believe that, as there is but one God, there can be but one faith, one religion, one only path to salvation, and that every other path opposed thereto can lead but to destruction. This path, O my God, I anxiously seek after that I may follow it, and be saved. Therefore I protest before Thy Divine Majesty, that I will follow the religion which Thou shalt reveal to me as the true one, and will abandon, at whatever cost, that wherein I shall have discovered errors and falsehoods. I confess that I do not deserve this favor for the greatness of my sins, for which I am truly penitent, seeing they offend a God who is so good, so holy, so worthy of love. But what I deserve not I hope to obtain from Thine infinite mercy; and I beseech Thee to grant it unto me through the merits of that precious blood which was shed for us sinners by Thine only Son, Jesus Christ, Our Lord,' &c.—(Pp. 12—17.)

Again, take the following. What numbers of Protestant dignitaries there must have been, generation after generation, since the time of Elizabeth to that of Victoria, who have asked themselves these same questions that Dr. Ives did, but without daring to face the inevitable conclusion:—

QUESTIONS A PROTESTANT BISHOP MIGHT WELL ASK HIMSELF.

I asked myself with what kind of authority I could proclaim the truth of God? Whether I really felt myself in a condition to speak positively—that is, without shadow of doubt, to the inquiring sinner? To declare to one demanding certainty (and who should not?) on vital questions of faith and practice, this or that view of the matter infallibly true? Suppose, I said to myself, that such an inquirer, impelled by the words of Christ, "He that heareth you heareth Me," had come to me with an earnest spirit, to know certainly and exactly "what he must do to be saved?" That, convinced by the New Testament that he must "believe on the Lord Jesus Christ," he had come to be informed "who Jesus Christ is that he might believe on Him?" in what precise relation He stands, not only to God the Father by His Divine nature, but also to us sinners by His incarnation, and sufferings, and death? That, convinced by the New Testament that he must "be born of water and of the Spirit, be baptised in the name of Jesus Christ to wash away his sins," he had come to be informed the precise nature and benefits of the duty—what it implied in itself? and what it implied in respect to the recipient? What it required of one coming to it? What it did for one submitting to it? What it expected of one blessed by it? That, convinced by the New Testament of his having been made "the temple of the Holy Ghost" in baptism, and of his having incurred the awful punishment of those who "defile" that temple, by mortal sin after baptism, he had come to me, and now earnestly entreated to know what he must do to regain God's favor, and be restored to the blessings he had forfeited by his grievous transgressions? That he was assured by the New Testament that Our Lord, before His ascension, commissioned His Apostles to teach "every creature" in "all nations," giving His promise to be with them to "the end of the world," and sealing that promise by breathing into them the Holy Ghost, and saying to them, "Whosoever sins ye remit they are remitted unto them, and whosoever sins ye retain they are retained." And now, as he felt himself to be one of the creatures to whom the Apostles were thus sent, he desired and demanded to be explicitly informed what precise benefit he, as a sinner, could claim under

this commission, and what exact line of duty he must pursue to secure it? That, convinced by the New Testament of being under a solemn and weighty obligation "to keep the unity of the spirit in the bond of peace, to strive together for the faith of the Gospel, to obey those who are commissioned to watch for souls," he asked to be instructed in this great duty, for a knowledge of its nature and extent, and how he was to decide and to act amid the conflicting claims and diverse teachings of this age of strife and apostasy from the Faith? And furthermore, he read in the New Testament, that "when Christians were sick, they were commanded to send for the elders (or Priests) of the Church, to pray over them, and anoint them with oil in the name of the Lord," in virtue of which great blessings were to be expected. And now as he contemplated that last fearful scene of his life, when approaching death was to put an end to his obedience and the use of God's grace on earth, he demanded, from the depths of a trembling soul, to know infallibly what he must do in respect to this command, which, if not settled now, must address itself to him with distracting force on his deathbed! Suppose, thought I, all this and much more of the like kind should be addressed to my awakened and oppressed mind, what, in the name of God, could I answer? What could I dare claim, or what evince of that authority implied in a commission to stand before sinners in "Christ's stead," and speak to them with unerring certainly the will of Christ in God? The thought was confounding?

And I turned from myself to those with whom I was in visible communion, and I asked, in respect to the above questions, if I have not this authority to answer in my own person, perhaps I may in conjunction with my fellow-Bishops and clergymen. In our hands the Book of Common Prayer was professedly the symbol of our faith and the authorised guide in our teaching. But a moment's thought convinced me, that on the solemn questions proposed to me as above, this book, whatever might be its merits, could give no certainty. For a moment's thought only was needful to let in upon my mind the sorrowful fact of its utter inefficiency to procure agreement among the only persons associated with me and around me, who claimed authority to teach; inefficiency not only to procure agreement, but also to restrain from mutual charges of teaching falsely, teaching "another Gospel." Under the torturing influence of a thought which thus came home to my conscience, I could hear myself appealed to from the first age of the Church:—"Thou who art seeking why dost thou look to those who are themselves seeking? If the doubtful are led by the doubtful, the unassured by the unassured, the blind by the blind, they must needs be led together into the ditch. And strongly was I moved to obey at once the appeal of another Father:—"There is here a contradiction of tongues, divers heresies, divers schisms cry aloud; run to the tabernacle of God, and lay fast hold of the Catholic Church, and thou shalt be protected from the contradiction of tongues."—(Pp. 46—49.)

The last year and a half of my Episcopate was, I can truly say, the most trying, the most painful period of my life, although one of apparent quietness, official success, and restored confidence. After the immediate effects of my convention in the spring of 1851—which, as you will remember, resulted in a reconciliation between myself and the disaffected part of my diocese—had passed off, and my mind, long pressed down by a weight of sore trials, had time to react, it came up at once, and to my own surprise, to its former level of Catholic belief; indeed, it was like waking from a pleasant dream to a frightful reality, I had actually flattered myself into the belief that my doubts had left me, and that I could henceforward act with a quiet conscience on Protestant ground. But on recovering from the stupefaction of over-much sorrow, I found myself fearfully deceived—that what I had taken for permanent relief of mind was only the momentary insensibility of opiates or exhaustion. When I came again to myself, however, I was visited with reflections which no man need envy. The concessions I had made in good faith at the time for the peace of the Church, and as I had falsely supposed for my own peace, rose up before me as so many concessions, and cowardly ones too, to the God of this world. I felt that I had shrunk publicly from the consequences of that truth which God had taught me—that I had denied that Blessed Master who had graciously revealed Himself to me. But blessed be His name for that grace which moved me to "weep bitterly." Persecution for Christ's sake would then have been balm to my wounded conscience.

For all this suffering, however, God forbid that I

* It was at this period, as I was performing my last ordination, that I came to the determination never, without entire relief of mind, to repeat it. And here let me say, that I had not as yet had communication of any kind with Catholics on the subject of my doubts; and, furthermore, that I communicated the above fact to a member of my Standing Committee before leaving my diocese, as he, if called upon, will testify.

should blame any one but myself. Others may have acted according to their conscientious convictions. I resisted mine, and on grounds that would not bear the test of calm reflection, and how much less the warring light of Eternity! I ought to have known the way of God's grace and truth better. Perhaps, however—and here I try to comfort myself—there may be in all this a token of Divine mercy; for it may have prepared me to bear the more patiently the heavy cross which was to be laid upon me—to drink the more readily of that bitter chalice which was put into my hand. For I can now say with a depth of truth which no one but a Catholic can understand—"The Lord is my light and my salvation; whom, then, shall I fear? The Lord is the strength of my life; of whom, then, shall I be afraid?" And further, I can now suffer as a Catholic alone can comprehend, and count it all joy, if it only be for Christ and Heaven.—(Pp. 216—218.)

We have implied that this volume is chiefly taken up with the controversy, and with those reasons founded on the study of the Fathers, which led the writer to perceive the utter instability of the Anglican position. We quote, however, the following passages as illustrating the condition of the Anglican communion in America. One can only lament and wonder at the power of so utterly rotten and baseless a system to create such misery in the process of getting rid of it:—

THE PROTESTANT EPISCOPAL CHURCH IN AMERICA.

1st. The very application made to the Church of England to consecrate and send Bishops to the United States, and the very objects of the mission of such Bishops—what they are to "do and teach" under it—as set forth in the application, were framed and settled, not by the successors of Apostles, but by convention, made up of some half dozen presbyters, and a few more laymen, the latter of whom, if we may believe the Memoirs of the American Church, by the Right Rev. and Most Venerable Dr. Colute, exercised a controlling influence. 2. This application, and the objects of the mission applied for, being duly considered by the government of England, an act of parliament, "gave and granted," under certain specified conditions and restrictions, to certain persons belonging to the United States, the power of Episcopal jurisdiction. It is true this power was placed beyond the reach of the authority who gave it, and hence could not be revoked by that authority. Still the transfer by the very conditions of the grant, while it gave release from one lay power, subjected it virtually to another. Hence by the constitutions and Canons of the Protestant Episcopal Church in the United States, an absolutely controlling power is given to the laity in all questions, as well of faith as of mission. So that no point of doctrine can be settled—no new diocese be formed—no new Bishop be sent—no Presbyter receive mission—and so on, to the end of the chapter, without the express consent of the laity. And when we add to this their fixed Canonical authority, the moral influence they must necessarily exercise over the Clergy, in a system where the daily bread of the Clergy is dependent upon their will, we see that in their release from the domination of the Anglican King and parliament the American Bishops have gained little in the way of an independent exercise of their mission. Here as there, instead of a real descent of authority as the theory is from the divine fountain, the stream is made to flow backward and upward. Besides, in England and the United States there is a remarkable resemblance in the condition respectively of the lay powers. In both these powers are irresponsible. Of the independence of the king and the English parliament I will not speak; but of the independence of the laity in the Protestant Episcopal Church where I was a Bishop, I will say, that while the Clergy are subjected to strict and salutary discipline, not a canon nor a rubric exists which can make laymen—even while exercising their functions in settling the faith and controlling the mission of the Church—answerable to any tribunal for the foulest heresy or the most rampant schism!—(Pp. 142—144.)

The arguments by which souls are led to conversion, or at least those of which they feel the cogency, differ in different cases. One class of arguments are addressed to the heart, another to the reason. In Dr. Ives's case the former appears to have been the singular jealousy Protestants show of any attempt to appreciate Catholic truth; any serious notion of inquiring into the claims of Catholicity is at once scouted as highly dangerous. This, when they themselves profess their religion to be founded on free inquiry seems strange indeed. The cruelty and recklessness with which they impute dishonesty or base motives to converts was another reason which led Dr. Ives, as well it might all generous minds, to consider, after all, the possibility whether the Catholic Church might not be identical with the slandered and suffering Church of Christ. The Catholic Church, too, seemed the Church of the poor; that was another great and visible mark; and the Catholic Church alone dared to afford any instituted method for the remedy of post-baptismal sin. Such were the leading ideas which addressed themselves to this honest and liberal mind. Deep research into the Fathers, and into the history of the Anglican "Reformation," of which we have in this volume a carefully-arranged collection of results, completed the work of conversion. It will be found on such subjects as the infallibility of the Church, the Primacy of St. Peter, and the leading features of the Anglican revolt from the Catholic Church, to contain, in a brief compass, a clear and compact array of evidences from the early Fathers, which we not only most earnestly recommend to the study of such among the Anglicans as believe it to be just possible, we ask no more, that a convert may have taken the better part in sacrificing all to join the Catholic Church, but also to those Catholic Clergy who are

likely, as indeed all are, to come in contact with Anglicanism, inquiring into Catholicity, and who, therefore, ought to provide themselves with those arguments which are precisely the best adapted to affect their conscience and lead them to the truth.

IRISH INTELLIGENCE.

JOHN O'CONNELL'S LETTER TO THE PEOPLE OF IRELAND.

London, March 29, 1854.
Fellow-Countrymen—A voice so weak as mine would not, even in our present emergency, be raised in humble but earnest appeal to you, were I not urged thereto by friends from many quarters—nay, blamed for my delay!
My only claim to be heard is a long and sincere, though it may be deemed by many a valueless, service in your cause. And even had I been inclined to presume, there was enough to check and cast down the most forward spirit, in the sad spectacle of the crowning misery and degradation of our country—the attempted gibbeting of Irishmen by Irishmen, for the amusement and scornful pity of our masters.

Can it be needed to call upon you to rally in defence of our cherished and revered religious orders? I know that all you need is to have a plain, and simple, and immediate course pointed out, whereby to indicate to the world your determination to protect the sainted inmates of our convents and our monasteries from insult, even at the hazard of our lives!

Unestimable are the benefits that Ireland owes them. When a bolder and honester persecution than the snake-like creeping thing in favor with Chambers and Whiteside, afflicted the land, the foreign houses of the religious orders were freely thrown open to receive and harbor, to instruct and send back to us devoted missionaries, to aid the decimated and fainting remnant of our admirable secular clergy, in supplying to our spiritual wants, at the direst hazard to themselves; and so to keep unbroken the chain of pastors which otherwise might have failed, under the terrible agencies that were crushing down and utterly impoverishing their flocks.

When open persecution ceased, the religious of Ireland gladly retired within their cells, there to offer up their potent prayers for her and for her children, there to impart the precious blessings of religious education to the little ones of Christ, and thence to issue only for purposes of mercy, of charity, of piety, the humblest, and the most self-sacrificing!

And it is these holy communities—the salt of the earth—they whom it were England's most pressing interest to see everywhere diffused, as the surest means of leavening down to safe and moderate action the now fearfully working mass of brutish ignorance and animal passion that threatens, at some sudden moment, utterly to disrupt and blast into pieces the fair, smooth outward surface of her society—it is they whom England now so madly rejects, and cheats on every puny whipster to assail!

Let us not, however, fail to recognise, and gratefully, that many of her representatives, at their own great peril from popular disfavor, have stood up nobly against the popular cry, and aided us in our battle.—To select names from amongst them would be to select names from amongst the most illustrious, where good will and manly purpose were common; and the newspaper record of last night's debate sufficiently displays the staunchness and the value of the service we have received.

What, then, remains for us? To pour in petitions; and by meetings everywhere, with calm and reasoning, but firm and heartspoken language, to impress upon every man of right feeling and sound sense in the British legislature the wantonness, the needlessness, the insulting outrageousness, and, especially at this juncture, the want of wisdom and the danger of the proposed legislation. Englishmen are more alive just now—when the storm of war is about to break over Europe—to these considerations than, perhaps, is thought in Ireland. And if we do not rouse a senseless pride against us, by loud threats and bitter invective, we may, we shall succeed!

Petition, then—calmly, but firmly—briefly and to the point. Hasty and bitter expressions would be but natural on our part; but they would assuredly destroy our present chance of inflicting on the bigots who attack us the shame and disgrace of defeat. And if we fail in the honorable effort to conciliate and persuade, we, at least, will be guiltless of subsequent evils, and will have the approval of all good men, of whatever country or faith, in our stern resistance to the last.—Ever, fellow-countrymen, your devoted servant,
JOHN O'CONNELL.

The Committee engaged in making the requisite preliminary arrangements for the Aggregate Meeting—to be held in Dublin after Easter, for the purpose of protesting against the aggression upon Nunneries—has issued the following address:—

TO THE CATHOLIC PEOPLE OF IRELAND.

Fellow-Countrymen—Fresh insults are again heaped upon our religion. Our nuns, endeared to us by so many ties, are threatened with outrages as cruel and wanton as any that were inflicted during the persecution that we fondly hoped had ended, and injuries, second in malice and venom to none that have been already felt, are once more menaced against the most virtuous of women, and the most cherished of Ireland's daughters.

"Who is there in all the land that does not know their worth and virtue?—and what portion of this afflicted country has not been consoled and aided by the heroic services of these devoted children of the Cross? The young and innocent—the poor and suffering—have reaped in plentiful abundance the fruits of the sacrifices, the prayers, and the labors of these spouses of the Lord—and, therefore, they are hated. Their purity, their devotion, their angelic lives, have provoked envy amongst those who cannot imitate—and since it is apparent that they have stood between the lambs of the flock and the wolf thirsting for their blood, therefore have the enemies of our faith resolved to strike down those who, in their schools and convents as well as in the abodes of pain and misery, have ever proved themselves the noblest champions of the poor. Suspicion, ever haunting guilty minds—and slander, the sole strength of craven souls—are to be let loose against these holy virgins—and the power that throws its mantle around the very vilest to shield them from the hands of justice till she has made good her claims against them—is now about to deliver the very sweetest of all ministers of mercy to be the prey and sport of every obscure calumniator.

"Fanaticism, misrule, and neglect, have, in the chastening mercy of Almighty God, reduced our island to the greatest depth of woe. Our fertile soil feeds

not the weary hands that till it, the green sod beneath us covers the bones of our best, and far and distant lands are the homes of our self-banished brethren.—In the very midst of our despair, when in the nation's weakness the voice that speaks her agony is scarcely heard, our enemies renew their hopes, and gather their strength again to effect in our time what centuries of persecution failed to do in the days of those who went before us.

"But it is time now to rise—for our apathy is guilt, and our divisions downright treason.

"As men and Catholics—as citizens who have a claim to freedom—and as the children of the apostle Patrick, we urge you to wake up from your fatal sleep—to bury the unhappy quarrels that divide you—to unite in an effort that needs but earnestness to be successful—to multiply and concentrate your energies—and to resolve that you will never cease in your renewed exertions to protect the consecrated homes of our religion, till, by the blessing of Almighty God, you have silenced the malicious voices of your enemies for ever.

"Your representatives in parliament have done their part, and done it well; but without your co-operation, their learning, their eloquence, their zeal and perseverance will be altogether useless. Others, who are not of us, indignant at the unmanly cowardice and fiendish hatred of our assailants, have come to our rescue, and they deserve at least to be assured that they struggle for men who are in earnest. We invite you then to take such measures as may be the best to make our resistance effectual—to attend the great meeting for which we are making our preparation—to call meetings of your own, parochial and municipal—to prepare and sign your petitions—to gather yourselves in all the moral force that you can muster—and to get ready the materials of an agitation such as that which purchased Emancipation in the lifetime of our Liberator, and broke the efforts that have been made to repeat it since his lamented death."
H. J. MARSHALL, Chairman.
JAMES BURKE, Secretary.

CATHOLIC UNIVERSITY.

We understand that the appointments to chairs in the Catholic University will be only provisional for several years—for three years it is said. So much the better. An institution of this kind ought, like one of Napoleon's armies, to be able to grow its own Generals. During this period the operations of the University will chiefly consist of Course of Lectures; and, 'ou dit,' that Dr. Brownson, the great Catholic publicist, of Boston, and Dr. Dollinger, the eminent Church Historian have been invited and have consented to deliver a course of lectures each. It is likely that the Rector, and some of his distinguished associates in the Oratory, may also deliver lectures during the first session. Eugene Curry has been named for the Irish Chair; Florence MacCarthy for that of Literature; and Aubrey de Vere for Political economy. We do not believe, however, that any general appointments have yet been made—and we give them merely as rumors. There is very little doubt that they would be considered eminently suitable.—Nation.

His Grace the Archbishop of Dublin has received an additional remittance of £300, from the Rev. Dr. Donnelly, the indefatigable collector in America, for the Catholic University.

DEATH OF THE REV. J. WARD, C.C., CASTLEBAR.—We sincerely regret to be obliged to announce the sudden and premature decease of the above-named clergyman, which melancholy event was caused by the bursting of a blood-vessel. He was universally esteemed by his fellow-clergy, and by all who knew him during his collegiate and missionary career. May he rest in peace!—Tuam Herald.

CATHOLIC MUNIFICENCE.—The Wexford People pays this well deserved tribute to the munificence of an Irish Catholic gentleman:—"Intelligence has been received of the arrival in Rome of Richard Devereux, Esq., of this town, accompanied by our parish priest, Rev. J. Roche. For the past ten years Ireland has been familiar with the name, and the charity of Mr. Devereux. The princely transfer of £14,000 for charitable purposes made by him before his recent departure, has not yet, however, been publicly recorded. The transfer has been made to seven trustees, four clerical, and three lay gentlemen, and is, we believe, for the following objects:—£2,000 for the education of the poor of Wexford; £1,000 for persons left widows in the employment of the family; £1,000 for the support of poor Curacies; £1,000 for a Magdalen Asylum in Wexford or Liverpool; £1,000 to procure a mission each year in some parish in the diocese of Ferns; £1,000 to the Society for the Propagation of the Faith; £1,000 to the College of All Hallows for the education of three Students of the diocese of Ferns for the foreign Missions; £1,000 to the Wexford Convent of Mercy to train two females for foreign Missions, and £1,000 for Masses for the family. The amount is to remain funded to the credit of the Trustees. Some weeks ago a gentleman paid a visit to the Archbishop of Dublin, and in strict confidence laid on the table a bundle of notes for the Catholic University. On the gentleman's departure, His Grace examined the notes and found them to the value of £4,000. The gentleman, we have reason to believe, was Richard Devereux."

JUSTICE TO IRELAND.—The most obsequious toadies and tuft-hunters of our City Council, are at last becoming disgusted with the Irish policy of Lord Aberdeen. At the last meeting of the Council Sir Edward McDonnell gave a narrative of his mission to London, to urge the claims of Ireland upon the ministry. He was sorry, he said, that he had nothing favorable to report. As to Ireland's right to a portion of the revenues raised by the Woods and Forests Commission, he found it impossible to bring it before parliament with any chance of success; but he believed that if the Council thought well of accepting the grant in the form of a loan, Government would concede it to them "upon favorable terms." The next question he had been instructed to advance was that of postal passenger communication between Dublin and Holyhead. He had presented the Corporation petition upon this subject, at the bar of the House, and a large array of Irish and English members mustered for its support; but, despite of all their exertions, it was defeated by a ministerial majority. "The government took a most decided part against us (observed Sir Edward)—in fact, they went so far as to make statements which they must have known were untrue."—"Unfortunately (he added) the debate was impatiently listened to, which, indeed, is, generally speaking, the case when the subject is an Irish one." This, from the enthusiastic gentleman who, at the Ministerial Banquet in London last week, rejoiced in "the amicable feelings at present prevailing between the in-

habitants of England and Ireland;" and who boasted that the Irish people were at present exhibiting their disregard of O'Connell's maxim that "England's difficulty was Ireland's opportunity."—Nation.

The Limerick Chronicle publishes contracts with the government for twenty-six batteries for the defence of the Irish coast.

MORE VOLUNTEERS FOR THE WAR.—A further draught of a hundred picked men, belonging to the Highland companies at present quartered in Galway, have volunteered for the East, and will shortly leave for the seat of war.

IRISH MILITIA.—It was announced some weeks since in the House that the Irish militia would not be called out this year. From the increased gravity of the situation, and the fact that nearly every soldier of the line will be out of the kingdom before many weeks, I have good reason to believe that the subject is being reconsidered by Lord Palmerston and the government. It is by no means improbable, therefore that they will be called out for permanent duty. In that event most of the Irish regiments would be sent to do duty in this country, while their English brethren in arms would go to Ireland.—Correspondent of Dublin Freeman.

The Galway Packet writes:—"Major General the Earl of Lucan goes out to Turkey as the commander of the British cavalry. If the gallant general be as great at scattering the enemy as he has been in exterminating his Irish tenantry, the arms of England will be eminently successful in the coming war. If he storm the enemy's position with the same rapidity as he levelled the homesteads of desolated Mayo, the war will soon be brought to a close."

CAPTURE OF A RUSSIAN VESSEL.—On Thursday, a Russian vessel, on making for Waterford harbor, was fired into from Duncannon Fort and captured. The master and crew were totally ignorant of the declaration of war. The vessel, which was corn laden from the Black Sea, three months out, is at present in Waterford harbor, and the master and crew have been committed to goal as prisoners of war.

A LIGHTHOUSE ON STRAW ISLAND.—In consequence of the two additional lighthouses, now in course of completion on the Island of Arran, being sufficient to guide all vessels inward bound, the old lighthouse on the summit of North Island will be removed, and a new one erected on Straw Island, opposite the village of Killoan, for the accommodation of ships putting to sea from this port.—Galway Packet.

AN OLD PROPHECY.—We recollect having heard, some twenty years ago, a prophecy which the present war brings again to our recollection. We cannot vouch for its inspiration. However, the threatening aspect of affairs in the East at the present moment seem to attach some importance to this prediction.—It was to the effect that Ireland would not regain her independence until men with snow upon their helmets should crush the power of England, and that her first disaster would be met in a sea fight. We now relate this for as much as it is worth; but a short time will tell us whether the present war has any relation to it or otherwise.—Ibid.

ENGLAND'S DIFFICULTY.—The Limerick Reporter remarks:—"Notwithstanding the show of confidence, we cannot think the Times confident—we cannot think England so. England might be confident, if she were willing to be just. As she is not willing to be just, she has more cause for diffidence than confidence. Under other circumstances, though she stood alone, she might be more than a match for Russia. But the circumstances which would render her so, she has employed her power in destroying instead of creating or preserving. As we have read and believe, the outward splendor of Russia conceals behind it more misery than that of any other country in the world—unless England should be excepted. If Ireland were united, she would be still weaker. But, notwithstanding the unnatural and afflicting division of Ireland, England is not strong. If tyranny and corruption are sources of weakness, they exist in England as well as in Russia. Accordingly, when England meets Russia, the weak meets the weak—not the strong the strong. We cannot wish for the triumph of Russia, as we can never wish for the triumph of the tyrannic and oppressive. But are we therefore bound to wish for the triumph of England? Assuredly, not at this day, nor ever until we see her adopt the policy of full and speedy justice to Ireland. As to the present alliance between England and France, what shall be the issue? Shall it be the joint triumph of England and France over Russia, a renewed triumph of England over France, or at some day to come a vengeful triumph of France over England? If the desires of nations, like those of individuals, be still as they have ever been, England has so much cause to apprehend danger from her present ally as from the enemy against whom both have arrayed themselves in the onset. Ireland desires justice, not vengeance. If she desired not justice by vengeance, however, we think it not improbable that her desire might yet be fully gratified. England is in the beginning of danger. When or how shall the end come?"

EMIGRATION.—The Tuam Herald supplies the following remarkable statement in reference to the movement:—"We regret to state that the rage among the peasantry for quitting the country still continues unabated. Indeed, from the returns which we give below of the numbers that in one single week have passed through this town on their way to America, it will be seen that the movement is going on to a very alarming extent at the present time. From the two villages of Belmont and Milltown alone, upwards of 40 emigrants have taken their departure. On every side the human tide rolls on, and so inadequate has the amount of available labor in the market now become for the requirements of farmers and others that, though unprecedentedly high rates of wages are given, still it is found very difficult, and in some places impossible, to procure laborers. The following is the return of the number of emigrants of all ages that have passed through Tuam since Monday last:—On Monday, per Bianconi's cars, Wallis's vans, and other conveyances 46
Tuesday 38
Wednesday 34
Thursday 47
Friday 23

Total 177
About one-half of this number is from the county of Mayo, and the remainder from the rural districts hereabouts. Nothing can be imagined more affecting than to see the emigrants bidding farewell to the relatives and friends they leave behind, and bemoaning the hard fate that rudely severs all the endearing ties of kindred."

There are six passenger vessels at this port taking emigrants to British America and the States.—*Limerick Chronicle.*

One morning some days back, remittances amounting to £500, were received at the Post-office of Newmarket-on-Fergus. In a similar way, £200 arrived in single post at the Post-office of Sixmile-bridge from peasants who had emigrated to America and Australia. Five or six hundred of the tenantry of Clate are at the diggings.

THE LOUTH PETITION.—Dr. Gray is Mr. Cantwell's sole surety in the recognizance to prosecute the petition against Mr. Fortescue's return.

THE IRISH REFORM BILL.—In the House of Commons in answer to a question from Mr. F. French, Lord John Russell, stated that the Irish Reform Bill was in preparation, but he could not promise to lay it upon the table before Easter.

GOLD DISCOVERIES.—On Wednesday the 15th ult., at a place called Lough Atraska, or Gurt-na-rudderagh, convenient to Dromoland, and within a mile of Newmarket, on the new line of railway in course of progress, between Limerick and Ennis, there was a great quantity of golden articles discovered at the depth of about twelve inches from the surface, in a perfect state of preservation; free from the consuming rust to which other metals are liable. There were gold rings, and other ornaments discovered also, not such as were found on the ensanguined plains of Cannae after the slaughter of the Roman Cohorts which ornamented the figures, and glittered in the tunics of the Roman Knights; but somewhat similar to the half-moons of gold, which adorned the magnificent cloak of Richard "Cœur de Lion," and which perhaps decorated the *Rheno*, or garment of some Irish chieftain's daughter. There were a great many straight pieces of the same precious metal, several inches long, and very slender, found in the same spot similar to the thorns or pins, which fastened the tongs, or gown, on the bosoms of the ancient Britons, with some fragments, which, when carefully placed together, formed an oblong or rectangular plate somewhat like a flat copper scale, about an inch and a half broad, and about three inches long, which fragments had been caused by the sudden application of the crow-bar to the spot at first, and thus prematurely shattered them to atoms. Amongst the rest was a large circular ring of massive gold, about 14 inches in diameter, which enclosed all the other articles, but which had been displaced by the workmen, in excavating the strata from the hidden treasure. It is unknown how long these may have been deposited in the earth, but after the lapse of centuries they are as fresh to-day as if they had been cast in the furnace of yesterday. And as every place for miles around is hallowed by the recollection of some hard-fought battle, some baronial feud, or storming of a chieftain's castle; it may not be incorrect to think they were once in the possession of some Dalcassian chief, who conquered the Danes in battle, or perhaps wielded despotic sway in the train of his royal master, as a little to the East you can see the tall summits of the Killaloe mountains, overlooking the now desolate ruins, but once princely halls, of Kinkora.—*Correspondent of the Munster News.*

SINGULAR CHARGE OF CONSPIRACY.—At the Queen's County assizes, Mr. Dixon, an English Protestant gentleman, and his wife, were capitally indicted for conspiring to murder a man named Brophy, by shooting him from behind a hedge! The case broke down completely; and it appeared that, if Brophy had been fired at all, it was by a friendly hand; and the judge, Chief Justice Monaghan, after examining his hat, on the trial, expressed his opinion, that it had not been performed by a ball, in the manner alleged.—There was no pretence of any motive for such a crime on the party accused; but Mr. Dixon lived on friendly terms with his Catholic neighbors,—set his face against the operations of the "soupers," and hence was subjected to a variety of annoyances, terminating in a trumped up charge of conspiracy to commit murder.

MONAGHAN ADJOURNED ASSIZES.—The trial of Wm. McArdle and Edward Magennis, indicted for conspiring to murder the late Mr. Bateson, was brought to a close on Wednesday evening, 29th March, when the jury being unable to agree were locked up for the night. Next morning, at nine o'clock, Baron Greene took his seat on the bench, and the jury having been called into court, and having stated that there was not the least chance of agreeing, were discharged. The Attorney-General said he would not proceed with the trial of the other prisoners at present. The adjourned assizes then terminated.

The warrant for the execution of the convicts sentenced to die for the murder of the late T. D. Bateson, Esq., had arrived in Monaghan, and the day named for the execution was Monday, the 10th April.

MURDER OF A SOLDIER AT BELFAST.—Robert H. O'Neill, a private of the 12th regiment, was tried at the Belfast assizes for the murder of Corporal John Brown, of the same regiment, in August, 1853, and found guilty. The crime created a great deal of sensation at the time it was committed, the prisoner, instigated by a sulkily feeling of resentment for a reproof which he received from the deceased, having shot Corporal Brown in the barrack room, in the presence of three others of his comrades. The culprit has been sentenced to be executed on the 5th of May.

CHOLERA IN IRELAND.—The last accounts, both from north and south, although not alarming, are by no means as favorable as could be desired, tending, as they do, to show that we are indebted for our present comparative immunity to the state of the atmosphere during the month just closed. Altogether, there are grounds to apprehend that the pestilence only slumbers, and that it will require every exertion of which man is capable to prevent its running its course of destruction when the season for the spread of its baleful influence shall have arrived.

The *Belfast Mercury* reports as follows:—"Only a few days ago we stated that Belfast was free from cholera, but now, we regret to say, we have strong reason to be of a different opinion. A fatal case occurred in Washington street, Falls-road, on Tuesday; and on Wednesday two cases were taken out of No. 15, Smithfield-court, to the workhouse hospital. One of them has since terminated fatally. Yesterday, three cases were discovered in No. 9, in same court, by the medical officer of health. One was that of a child who died in the morning, and the other two were those of children also, one of them being in a state of collapse when first seen. Slight hopes were entertained yesterday evening of its recovery. As soon as it was found that cholera had exhibited itself in Smithfield-court, Surgeon Browne, the officer of health, took the

most effective steps to have the sanitary state of this wretched place improved; and whitewashing, cleansing, and deodorizing with chloride of lime were promptly resorted to. The Belfast Dispensary Committee held a special meeting yesterday, at which Dr. Knox, Poor Law Medical Inspector, attended. Arrangements were made to meet the threatened emergency."

One of the Galway papers, which looks with jealousy upon the recruiting sergeant, states that many of the country people are under the impression that a "conscription" is contemplated to swell the army of England in the East, and that "sooner than be compelled to serve under the British flag, many persons in comfortable circumstances are going into voluntary exile." This statement, may, of course, be taken for what it is worth, but of the fact of the wholesale flight of the Connaught peasantry there seems to be little doubt. Here is one sample of the prevailing mania:—"From all we hear it becomes almost impossible to calculate the effect of this vast and continuous drain upon the population of Ireland. The Arran Islands, Claddagh, and every locality contiguous to Galway, are contributing their several contingents; and, should this frightful exodus but continue for a season or two more, there will not be left here half the hands sufficient to cultivate the soil. Save in two or three cases, history cannot furnish an example of an emigration so exhausting as this."

THE DUBLIN "JACKEEN."—The city of Dublin has long been not less remarkable for the natural beauties of its situation than for its production of a species of the human race, which is better known than admitted, under the designation of "the Jackeen." The Jackeen is not an animal of pure Irish breed—on the contrary the Jackeen is of foreign origin, and has been imported into this country from abroad, like the Norway rat, and those hemipterous insects, of which the *cimex lectularius* is a notorious and so noxious a specimen, that we do not wish to write its genuine English designation. The Jackeen is the diminutive of John, and was first given as a name to the descendants of the Englishmen, the John Bulls, who fastened themselves upon this country. The Jackeens, though born in Ireland, were always English in feeling, English in prejudices, and, of course, a plague, and a nuisance to "the mere Irish." The Jackeens were the camp-followers of Strongbow, the bailiffs of "Black Tom," the hangmen of Cromwell, and "the black-guards" that came with the Court and suite of "William the Deliverer," to the banks of the Boyne. They settled themselves in the Irish towns to the exclusion of the Irish, and they were at one time so numerous in this city as to constitute the Dublin mob, which rendered itself peculiarly remarkable by its ruffianism and disloyalty in the reign of George II., when its leader was "the patriot Lucas," who abused the Government of the day, because it had not hung none Irish Catholics at the Tipperary Assizes, in 1782; for the Jackeens have always hated "priests," and detested Roman Catholicity, and, since the Reformation, persecuted "Papists." The Jackeens have ever been remarkable as the slanderers of the unfortunate country in which they have been born, and the vilifiers of the people in the midst of whom they lived. In this day's paper we have the opportunity of presenting to our readers two perfect specimens of the Jackeen. They will be found as witness before the Corruption Committee, in which they retail, to the dishonor of the country, all the fictions which they have fancied over their tumblers of punch, against Irish representatives who are Catholics; and the poetry of their potations in their Orange lodges is put into prose, and deposed to on oath. The second specimen, which appears in a Police court, gives us the manners of the Dublin Jackeen—of their demeanour towards a Catholic priest, venerable from his appearance, his years, and his sacred calling. In the estimation of a Jackeen "a Catholic gentleman" is "an individual," and a Catholic clergyman is called "a chap!" whilst the spirit and the courage of the youthful Jackeen are manifested in insuing an old man as he walks through the streets! Each individual specimen of the Jackeen is contemptible *per se*; but they are formidable by their numbers, as the Norway rat, and *cimex lectularius* are formidable. At this moment they are particularly so, because they find there is in power a Ministry which admits Catholics to office, and has broken through the ancient rule, that all public situations in this country—in the Customs, Excise, Post-office, Castle, &c.—should be filled by none but the hangers-on of the Law Established Church, the descendants of Englishmen, the offshootings of the Orange Lodges—that is, by none other than the Jackeens. Ousted from public situation, their employment is to abuse Lord Aberdeen, to concoct lies and libels against Irish Catholic members; and their amusement, to outrage women with obscene, anti-Catholic handbills, and to insult priests as they walk through the public streets.—*Weekly Telegraph.*

THE SIMPLICITY OF PROTESTANT LAWYERS.—Perhaps one of the most curious features of all systems external to the Church, Paganism and Protestantism in all its shades, is that singular simplicity with which, for the life of them, they cannot comprehend how it is possible for Catholics to oppose them. How in the world could it be a difficulty to offer a pinch of incense to Jupiter? The law enjoined it. That was surely enough. The Roman procurator could not see how there could be the slightest difficulty about the matter, and marvelled at the madness of persons who dared to question it. Judge Torrens the other day, at the Derry Assizes, exhibited precisely the same temper. It seems the Protestant law, and a most unjust and iniquitous law it is, which it is amazing in the Catholic country should still remain on the statute book, actually constitutes illegal all marriages celebrated between Catholics if one of the parties is not a Catholic of at least twelve months' standing.—For example, if any of the parties was a convert, received only last month, the marriage would be null and void in the eyes of the law, and the children illegitimate! Of course the Catholic Church knows nothing of this law, and treats all Catholics alike. The case was this:—A soldier (William Chippington) who had been but lately baptised and confirmed in the Catholic Church, was married to Martha Lynch, a Catholic, by the Rev. Mr. Campbell, who was prosecuted on the ground that this was an illegal marriage. One of the witnesses for the defence was another Catholic Priest, the Rev. Mr. McLaughlin, who boldly declared that he believed the marriage justifiable in the eyes of God, that it was lawful to evade such a penal law as that above-mentioned, and that the children of such a marriage, though they might be illegitimate in the eye of the law, were not so in the eye of God and the Church. Judge Torrens

was pleased to express the utmost amazement at this legal heresy. Fifty years had he been a lawyer, and had never heard so "daring a denunciation of the law." "God be praised," said he, "that the court and the jury were in a different frame of mind! God be praised that they had no consciences which taught them to act contrary to the law! The statute might be wise—it might be unwise, but the jury and himself were bound by their oaths not to evade the law, but impartially to execute it." This man has lived too late in the world. He should have flourished under Vespasian or Diocletian. The fact of the law, be it wise or unwise, or which is the same thing, just or unjust, would have been enough for him. In this law he would have considered that he had a revelation, as plain as if it were written in letters on the sun to be seen with a smoked glass. How, possibly, could there be a doubt about it? With such a man, in the present times, the grand proof of Christianity is that "it is part of the law of the land." This strange habit of inverting the order of things, and making the supernatural depend on the natural, of referring for religious truth to the statute book, is, oddly enough, quite ignored by the Catholic Church. She is fully prepared to "evade" any amount of penal laws, even at the cost of much more than a judicial reprimand. But Catholics owe it to themselves to secure, once for all, the final destruction of all such relics of servitude, which, at a moment when one least expects it, may yet, by the stupidity or bigotry of the administrators of law, be made the formidable instruments of such vexation and annoyance.—*Tablet.*

GREAT BRITAIN.

The London correspondent of the *Tablet* says—"I understand there was a meeting of the Provincials of the various Religious Orders on Wednesday, the 8th of April, to consider what course should be adopted in the event of legislative interference being extended to monasteries and societies of men. With regard to the threatened measure for the visitation of our convents, it may be well to mention one religious house in particular, near London, in the charity of which Protestants themselves largely participate, I allude to the Peites Sœurs, 'Sisters of the Poor,' an Order lately introduced into England (from France) which has a house at Hammersmith. These good Sisters perform a work of the most heroic charity, as Protestants have repeatedly testified, and I have ever seen a Protestant gentleman affected to tears at the bare recital of their good deeds. The Peites Sœurs subsist entirely upon alms, or rather upon the broken victuals which they collect from Catholics; and by these means they not only maintain themselves, but some fifty or sixty poor old women, the majority of whom are Protestants. Many of these poor people are extremely afflicted, and therefore require considerable attention, and some of them are suffering from peculiarly painful diseases. But all their wants are ministered to by these good Sisters to the utmost of their ability, and in a way that it is unnecessary for me to describe. What must have become of these poor people, weighed down with age and many infirmities, were it not for the good offices of these ministering angels? It is impossible not to reflect upon the different treatment they would have received in the best of our workhouses—the Protestant asylums for such persons. In the same place there are two other convents, the inmates of both of which are more or less occupied with active duties of a similar kind. The Convent of the Good Shepherd, as your readers are aware, was expressly founded for reclaiming penitent women; and the Benedictine Nuns devote much of their time to the important work of education. And these are the places, forsooth, which require the periodical visits of a Chambers or a Newdegate for the security of their satisfactory action, and the preservation of the freedom and morality of their inmates!"

THE BATTLE OF LABOR.—The arrest of the popular leaders does not yet seem to have been a very profitable achievement for the capitalists of Preston. The Committed Delegates are still the indefatigable leaders of the people; and the movement apparently proceeds as if the *razzia* had never been attempted at all. It is a significant tribute to the justice and moderation of the artisans, that their proceedings have been generally approved by meetings of the middle classes in their own town as well as in Liverpool and Manchester. The principal inhabitants of Preston assembled a few days ago, and adopted a resolution in favor of a compromise, to be effected by mediation—the Members for the county and borough being included in the committee of arbitration. At a meeting of the same character in Manchester, we are told that "deep and earnest sympathy was expressed for the operatives, with approbation of their general conduct in the strike, and pain at the proceedings taken against the delegates." Whatever may be the immediate result of the movement, it is believed to have been a great step towards the emancipation of labor, by developing the principles of co-operative self-employment. "We must commence working for ourselves," remarked one of the arrested delegates at a recent meeting; "and, when the manufacturers see our tall chimneys creeping up, they will begin to look about them. We can raise a town with as many mills as there are in Preston; and of what value will their mines be then? They are only valuable so long as you are to work in them. Build factories of your own, and then there'll be an end of cotton-lord tyranny, oppression, and despotism."—*Nation.*

SEIZURE OF TWO WAR STEAMERS FOR RUSSIA.—The *Globe* understands that a seizure of two war-steamers was, on Tuesday evening, 7th April, made by the Customs. They were in process of completion by Mr. Pitcher of Northfleet for the Emperor of Russia. The steam-engines and boilers were seized at an early hour on Tuesday morning, being then ready to be put on board. Mr. Pitcher received payments by instalments as the work progressed, so that the loss will fall upon the Russian Government. The vessels are described as of a first-class character, and their building and equipment were superintended by Russian engineers, who deemed it prudent to depart some time ago for America, for the purpose of making further contracts of the same kind in that country for their Government. It is stated that the parties have been endeavoring, an avoidance of the forfeiture incurred by this transaction, by setting up a contract for the disposal of the seized ships and their machinery to the subjects of a neutral power, but in the face of proceedings which indicate beyond doubt that the contract has been between a British citizen and our declared enemy, the *Globe* has no apprehensions that the Government will permit the delinquents to escape the consequence of their misconduct.

On Saturday the officers of Customs seized a vessel in the Thames, laden with saltpetre and sulphur, consigned to a Russian port. It is understood that the government intends to enforce the penalties against the shippers.

THE NEW MISSILE.—It has been for some time known that Major Sitwell, unattached, has invented a bullet, or, more properly speaking, an elongated pistol, which not merely professes to give to the common musket the range and precision of the Minié rifle, but on trial has been found to do so. All practical soldiers have apprehended inconvenience and confusion in war from our troops being supplied with two kinds of fire arms and two kinds of ammunition, requiring different manipulations. It will, therefore, be of the most incalculable advantage, if we can, by means of this invention, at once render our present muskets as efficient in fire as the Minié rifle, and obviate the double inconvenience and danger of inefficiency to which we have referred.—*Naval and Military Gazette.*

CONTRABAND OF WAR FOR THE GREEK INSURGENTS.—The Flavio Gisa, from Antwerp, bound for Montreal (or at least professionally so) with arms and ammunition on board, which are supposed to be really intended for the Greek insurgents, is expected to be seen off this port, in which case the *Prometheus* steamer is ordered to bring her into port.—*Plymouth Mail.*

THE REVENUE.—The *Globe* says that the returns for the year ending on the 5th of April will continue to testify to the success of the commercial policy of late years. The receipt on all the principal heads of revenue will show an increase over those of the year 1852, '53. In the customs the income will be little short of £150,000; in the Excise little short of £400,000; in stamps and taxes a small decrease; in the property tax a small surplus. The Post-office has increased about £96,000. The whole increase will be about half a million.

LEEDS.—There has been a singular outbreak of cholera near Leeds. A man engaged spreading some manure which had been carted from a locality lately infected, was suddenly seized with the illness.

A JADE.—A girl went into a broker's, at the foot of the New Road, Dumfries, a few days ago. She then stripped herself of her clothes—stood before the man with nothing on but her shift and petticoat—and having sold him everything, persuaded him to send out for a girl for her. This the lass immediately swallowed, and turning round to the broker snapped her fingers in his face, demanded back her clothes—"Pill let you ken, my bonny man, that it is against the law to buy clothes that have been stripped of the person and in your presence." He was forced to deliver them up. This clever jade cut, but had to accomplish more feats of devilry ere the day closed. She went home mad-drunk, thrashed her mother; and the father, who had come to the mother's assistance she also knocked down, and beat savagely. Truly a she-devil every inch of her.—*Fife Herald.*

Out of 300,000 persons married last year in England, 117,600 persons were unable to sign their own names.

UNBAPTISED CHILDREN IN SKYE.—The Skye correspondent of the *Inverness Courier* states that baptism has almost fallen into disuse in his district, which is explained (he says) by the fact of a clergyman in Skye, now of the Free Church, having made the terms of baptism so official that the people were at first discouraged, then careless, and the same spreading beyond the minister's own parishes (for he has held two of them in Skye), there are now hundreds, perhaps thousands of persons in Skye not baptised. Some of them are married and have children unbaptised, so long has this state of things been going on; and the matter is getting no better, if not worse.

The *Times* says—"Let our younger readers, especially those of the metropolis, carefully note the visible signs and preparations of war. Let them enter in their diaries the regiments they saw en route for the East, the day they bade good bye to the uncle or brother they were never to see again, when they first heard of the Czar's bluff answer to our summons, the Queen's Message to Parliament, the addresses in reply, and, if they chanced to witness it, the procession to the Palace to present those addresses; nor can we omit the first Sunday when they heard the prayer for time of war used in our churches. Let them store these things in their memories, and ponder over them, for, though it may be only a few years, in all human probability it will be many, before they will see the end of which this is the beginning. Sixty years ago, with great ardour and tenacity, we rushed into war with a people whom we had learned to hate and despise, standing at that time alone among nations, beaten by us out of their colonies and dependencies, pent up within mountains and seas, and under the perpetual surveillance of our fleets. Nevertheless, that war, so begun with so much enthusiasm, and with such a confidence of right on our part that hardly a pulpit but what sounded the alarm, lasted near a quarter of a century, filling Europe with disaster and convulsing the whole habitable world. We have now to deal with a continent rather than a State, and with a large section of the human race rather than a people. With our own numbers more than ever finite, and with materials, labor, and man himself yearly more appreciated, we contend with a cheap and inexhaustible multitude. We wage war with a Government whose domestic system is despotism and whose foreign policy is conquest. In the former it has refused to improve; in the latter it has scarcely known a check. Sixty years ago it was imagined that the indignation and the selfishness of all Europe would concentrate all her armies against devoted France, the one common foe. Now there are thousands of miles of frontier and an unapproachable and unknown interior to be attacked. Our foe contains within her bosom the seedplot of nations, and still harbors the originals of the very tribes that used to menace and conquer the civilized world. When some one observed the other day that it had been long foreseen that it must come to this, and that we were only accepting a task that otherwise would have fallen on our successors and proved above their strength, that implies not merely the greatness of the efforts required of us, but the length of time during which they will probably have to be sustained. A few great blows, aided by fortune, and by some return to sanity in the councils of Russia, may perhaps bring the war to an early termination. That is no uncommon resolution of the difficulties which despotic violence is apt to bring on the world. But it cannot be disguised that the vastness of the Powers involved in the present war, the depth of the causes which have provoked it, and the importance of the principles at issue, all portend a contest as long and as changeable as any that have darkened the annals of the world."

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THE TRUE WITNESS
 AND
 CATHOLIC CHRONICLE.
 MONTREAL, FRIDAY, APRIL 28, 1854.

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

NEWS OF THE WEEK.

The *Arabia*, from Liverpool, on the 18th instant, reports no fighting as yet, either on sea or land. Active negotiations, betwixt Russia and Austria, still continue; but it is as yet impossible to say what part the latter Power intends to play in the Game Royal now commenced. The sympathies of Prussia are, it is said, entirely with the Czar. In the Baltic, the ice was breaking up, and Sir C. Napier was anxiously expecting the Russian fleet to put to sea. The Allied squadrons, in the Black Sea, were off Varna, where it is supposed that the Russians meditate an attack. On the Danube, there has been some skirmishing, unattended however with any decisive results. The first detachment of French troops, 3,000 strong, under General Canrobert, had arrived at Constantinople. From Great Britain, there is nothing of importance to record in the political world, Parliament having adjourned for the Easter Holydays.

THE "DOUBLE MAJORITY."

Amongst the French Canadian advocates of "secularisation," we must, it seems, include the *Courier de Saint Hyacinthe*; so that, together with the *Minerve*, and *Canadien* of Quebec, which are both ministerial organs, the majority of the French Canadian press are on the side of the *Globe*, the *Montreal Gazette*, the *Montreal Witness*, the *Orange Lily*, and the leading radical and anti-Catholic journals of Upper Canada. On the other side, the *Journal de Quebec* comes out strongly, on Catholic principles, as the uncompromising opponent of "secularisation" and Protestant demagogism.

To account for the line of policy adopted by a large portion of the French Canadian press, it must be borne in mind that, with them, the real question at issue is not so much the "secularisation of the Reserves" as the "abolition of the Seigneurial Tenure." To secure the votes of the Protestants of Upper Canada in favor of the latter measure, the assistance of the French Canadian vote is to be given to the "secularisers." It is thus that the *Courier de Saint Hyacinthe* seems to understand the "double majority."

There are others again amongst the French Canadians who believe that the institutions of Lower Canada will be best protected, by their assisting the majority of the Upper Canadians to carry out such measures as to them seem most desirable; and that, by adopting this line of policy, French Canadians will have the right to demand of the Upper Canadians that they refrain from interference with the affairs of Lower and Catholic Canada. These men are, no doubt, actuated by the purest motives; they seek the welfare of their country, and the integrity of their Church. Still, though respecting their motives, we cannot but differ from them as to the policy to be pursued, in order best to attain the objects which they have in view; they seem to us to be credulous to a fault; honest themselves, they assume that the enemies of their laws, their language, and their religion are also honest. It is this error which vitiates their whole policy.

It is true that, by adopting, in the case of the "Clergy Reserves," the policy of the "double majority" advocated by these men, on any future occasion, when the interests of Lower Canada are solely, or principally, concerned, French Canadians would have the right to demand of the Protestants of Upper Canada to follow a similar policy. They would have the right, we say—but what might they have to enforce such a demand? And without power to enforce it, it would be laughed at, trampled upon, and set at naught. To trust to the faith, honor, or truth of the enemies of our Church—of men who would hesitate at no act of meanness, or brutality, to accomplish their daring object—would be indeed to lean upon a reed. In this opinion we are happy to see that the *Catholic Citizen* of Toronto fully agrees with us.

Should, however, Lower Canadians now bind themselves to follow out the system of double majorities, let them not hope that with the same measure of fairness with which they mete, will their adversaries measure back in return. Let them, we say, expect anything at the hands of the ultra sectarian party, rather than justice or fair play.—*Catholic Citizen*.

It is indeed almost incredible that men can be so infatuated as to believe that the radicals of Upper

Canada—flushed by triumph over the "Reserves," and invoked by a pretty numerous body of French Canadian radicals and infidels in the Lower Province—will submit to the restraints of the "double majority;" if men will persist in believing such an absurdity, it is merely a proof that there are no limits to human credulity, and gullibility. "We shall have the right to ask the Protestants of Upper Canada"—says the *Canadien*—"to refrain from meddling with Lower Canadian affairs." Yes, you will have the right; and so had the lamb the right to ask the wolf to let him go. History, as handed down to us by old Esop, does not tell us that the wolf made much of "les réclamations" of the poor little innocent, simple, and credulous lambkin.

But what about this majority in Upper Canada in favor of "secularisation?" Is there such a thing, after all? What if it should turn out that, in spite of the clamor of the democratic organs, and the assumptions of the *Canadien*, the majority of the Protestants of Upper Canada were opposed to "secularisation?" Would our French Canadian cotemporaries still counsel their fellow-countrymen to force upon the Protestant majority of Upper Canada, a measure of such questionable propriety as the "secularisation" of the funds set apart for the services of religion?

The Conservative press, we know, claims a majority in favor of retaining the "Reserves;" but their evidence may be suspected, as that of an interested party; we will therefore put it on one side. But what do the organs on the other side say? Do the advocates of "secularisation" pretend that the majority of the Protestants of Upper Canada is on the other side? Let us hear them; remembering that though it is a common rise for the politician to issue exaggerated reports of the strength and numbers of his adherents, he will never underestimate them. What does the Upper Canadian "secularisation" press then say about this majority—upon whose assumed existence the *Canadien* and his friends base their arguments?

The *Bathurst Courier* is one of the warmest advocates of "secularisation" in Upper Canada. In its issue of the 24th ult., it has a long article upon the subject, in which the writer gives an analysis of the respective numbers of the two parties in the Upper Province—the "secularisers," and "anti-secularisers." We copy the following:—

"Let no Voluntary however deceive himself with the idea that the contest will be easily gained, because it will not; and this can be best understood by considering who are in favor of secularisation, and who are not. One thing is certain, the Conservatives are opposed to it, and they form a pretty numerous portion of the people of Upper Canada. All the Church of England people are opposed to it; so are a large portion of the Church of Scotland Presbyterians, a portion of the Methodists, and some others. In favor of it we have the Free Kirk Presbyterians, Baptists, a portion of the Church of Scotland Presbyterians, and Methodists, and some other denominations not so numerous. When the numbers, composing these denominations, are taken into account, IT WILL BE FOUND THAT A LARGE MAJORITY OF THE PROTESTANT POPULATION OF UPPER CANADA ARE OPPOSED TO SECULARISATION."—*Bathurst Courier*, 24th March.

"Of the entire population of United Canada, nearly one-half are Roman Catholics. And how will this half of the people vote on the secularisation question?—This is an important consideration, for on whichever side the majority of them may vote, that side will gain the day."—*ib.*

And continuing his calculations, and supposing that a majority of the Catholics should vote with the Protestant majority of Upper Canada against "secularisation"—our cotemporary asks the question—"Where would be the Voluntary party?" He answers:—

"A MISERABLE HANDFUL, SCARCELY WORTH RECORDING."—*ib.*

And it is to give this "miserable handful" of Protestant Voluntaries a triumph over the "large majority of the Protestant population," that Catholics are called upon by the *Canadien* and the *Courier de Saint Hyacinthe*, to proclaim themselves upon principle—and not by way of concession to the wishes of a majority—advocates of Voluntaryism in religion! Is it thus that our cotemporaries interpret the system of the "double majority?"

Three things are note-worthy in the above extracts from the *Bathurst Courier*:—

1. That a large majority of the Protestant population of Upper Canada is opposed to secularisation, and to Voluntaryism.
2. That secularisation can only be carried by means of the Catholic vote; and particularly, by the vote of the Catholics of Lower Canada.
3. That it is as "Voluntaries" upon principle, or as asserters of the superior excellence of Voluntaryism in religion, that Catholics are called upon to give their votes in favor of secularisation.

Such being the relative positions of parties, by the confession of the advocates of "secularisation"—and they cannot object to our assuming the truth of their own statements—the *Canadien* and his friends, call upon the French Canadian Catholics to vote with the Protestant minority—the "miserable handful" of Upper Canada—for "secularisation." Let us, for the sake of argument, admit the propriety, and justice of this advice; but mark the result.

1. A large majority, we will suppose, of the Catholic population of Lower Canada is opposed to the abolition of tithes.
 2. That abolition can only be carried by means of the Protestant vote; and particularly, by the vote of the Protestants of Upper Canada.
- Therefore—upon the same principle as that upon which the Catholics of Lower Canada are now called upon to give their aid to a "miserable handful" of a minority, in order to force "secularisation" upon the "large majority of the Protestant population" of Upper Canada—should the Protestants of

Upper Canada, join with the minority of Lower Canada, in order to force abolition of tithes upon the large Catholic majority. Such would be the logical consequence of the *Canadien's* interpretation of the "double majority" system; we leave our cotemporary to digest it at his leisure.

We copy the following from the *Quebec Mercury*:

"DISORDERLY ASSEMBLAGE.—On Sunday evening, during the hour of divine service, a large assemblage of disorderly persons met in front of the St. Mathew's Chapel, in St. John's Street without, for the purpose, either of interrupting the discourse of the Rev. Mr. Carden, or of offering violence to his person. No disturbance took place. Mr. Carden did not preach, the pulpit being filled on the occasion by the Lord Bishop of the diocese. But some of the mob climbed up to the windows during his lordship's sermon, and groaned in disapprobation, to the hearing of several of the congregation within. The police were witnesses of this; but the patrol consisting of three men could not dare to interfere with the mob.

"Freedom of speech must be maintained; the law of the land should be vindicated against these lawless proceedings. Perfect anarchy will be the result of submission to the spirit which is now abroad. It must be resisted at once."

A similar statement appeared in the *Quebec Gazette*, coupled with a somewhat bombastic appeal to the Protestants of Quebec to right themselves; an appeal surely unnecessary, for, were the facts of the case as stated by the Protestant press, we are certain that every honest Catholic would join heart and hand to bring to justice the unmannerly ruffians who, under any pretence whatsoever, should presume to offer any interruption to the devotions of their fellow-citizens.

But from the *Canadian Colonist*, we are happy to learn that there is no foundation for the assertions of the *Gazette* and *Mercury*. It appears from the *Colonist* that the Chapel in question is a favorite spot for assignations; where ardent youths, on amorous thoughts intent, sigh impatiently during the long sermon hours for the presence of their more devout—sisters. Upon this occasion, the sermon seems to have been longer, or the swains outside, more impatient than usual; and hence a rush, or scramble, towards the door when the congregation was coming out, in order to secure possession of the much-coveted, but long-delayed prize. We copy from the *Canadian Colonist*:—

"We were somewhat astonished on reading the following paragraph in the *Gazette* of yesterday (Friday, the 22nd inst.) not having heard anything of the row or gathering spoken of by our ancient cotemporary, at St. Mathew's Chapel, where, he says, 'the errors of Popery' were discussed. We, however, immediately made enquiries, and we learn from the best authority now extant—Bobby Symes being *non est inventus*—that there was no row at all, and no unusual gathering outside the Chapel on Sunday evening. It appears that the Chapel in question is attended by a large number of young ladies, who have each a beau, and some of them two or three beaux a-piece; that these gents have less regard for the preacher's eloquence, or rather for the 'discussion of the errors of Popery,' than their 'ladies fair,' and during the service enjoy themselves in perambulating the streets with a genteel swagger and smoking a cinnamon cigar. The service being over, each gent receives his lady love at the door to take her home, always provided she is not taken possession of by some more favored suitor. It is not surprising that, where such a state of things is carried on so generally, a little scramble should occasionally take place. Our readers will easily imagine what may occur to cause a commotion, and account for what happened on Sunday evening. No one would have taken any notice of the circumstance—it being nothing unusual—but some wag has doubtless been hoaxing our cotemporary, knowing how easy it is to get him to set up a hillabulo about Popery, by telling him that the dandies with cinnamon cigars were real Papists—perhaps Jesuits in disguise. Let Mr. Ross be sent for to indict for beginning to demolish—Bobby Symes to investigate—Railton and Goggin to swear, and Mr. Sewell to pack a Jury. But we forget: Protestants, according to the *Gazette's* paragraph, are not to apply to the Courts of Justice any more. The terrible warrior of the *Gazette* threatens a resort to violence; so let the dandified gentry look out. If a rival should happen to walk off with the lady of his affection from the door of St. Mathew's, he must only pocket the affront. No altercations will be allowed in future."

The *Quebec Gazette* has been compelled to retract its falsehood about the meditated attack from an Irish Catholic mob. "It may be," he sneaks out now—"it may be that the intentions of the crowd of persons, who collected on Sunday evening last, during the service at St. Mathew's Chapel, were not such as we anticipated." The following is the Police Report on the subject, out of which a mendacious Protestant press has endeavored to raise a fresh cause of quarrel betwixt Catholics and Protestants:

"To Ed. Gluckemeyer, Chairman of Police Committee.

"At 8 p.m., sub-constable Neilan and two men to patrol Louis and John Suburbs, upon arriving opposite the church in the English burial ground, John Street, (Suburbs) observed a crowd of people standing on the footway near the church door; halted the police near the door; soon after observed a man, who had got over the fence, looking in through one of the windows; called to him to come out of that, he had no business there; he replied he had as good a right to be there as I had; told him if he did not come out of that I should arrest him, and bring him to the police station; a man came from the crowd and took him by the arm, and brought him away; remained until the congregation came out of the church; there was neither noise, nor disturbance, nor any insult offered to any one; all were quiet; the party in the street went down John Street and through the gate; followed them as far as Fullerton's Tavern, and then returned and patrolled the suburbs until midnight; found all quiet.

"A true copy from Police Diary, as reported by sub-constable Neilan.

"R. H. RUSSELL,
 Chief of Police.

"Quebec, 19th April, 1854."

Of the Irish members of the House of Commons, no one is listened to with more respect than Mr. Lucas. The reason of this is, that the hon. member does not mince matters, makes no affecting and incredible protestations of affection to "our glorious Protestant Constitution"—and carefully eschews the whining tone in which some of his colleagues plead their cause, as if half ashamed of it, and altogether afraid of shocking the No-Popery prejudices of their "separated brethren." Mr. Lucas speaks out like a man; telling the House of Commons, and the people of England, what they may expect from their present warfare on the Catholic Church: there is no humbug about Mr. Lucas:—

He objected to this inquiry, because it was proposed in a hostile spirit, with the view of destroying conventional establishments, and of commencing a crusade against the religion of millions of subjects of the British crown. Those who undertook that crusade would, however, most certainly be disappointed; all the power of the law and of the state could not save them from defeat—(cheers)—for the Catholic millions of this country were prepared to maintain their right to religious freedom, whatever the law might say, or whatever the legislature might do—(renewed cheers.) He thought he might refer, on this point, in a voice of warning, to the hostilities upon which this country was just entering, and which required all its strength, for the contest might be protracted even beyond the expectation of those who took the most gloomy view of affairs. If parliament endeavored to make the law more stringent, and to rake up the sleeping statutes of 1829, in order to put them in force against the religious convictions of the millions of their Catholic fellow-subjects, he could only say, on behalf of the Catholics, that they accepted the challenge, and that they would not shrink from the conflict. He would assure the house, however, that they were engaged in a contest from which they could derive no honor, and from which he believed the empire would derive no benefit. They had been told that it was imprudent to resist inquiry, because aversion to inquiry showed there was something to conceal. But he would say in answer that this motion for inquiry was only one part of a concentrated system which must be met somewhere. If the committee were conceded to-day, something else would be demanded to-morrow, and to-morrow we should have to renew the contest on the same grounds, and against the same designs, though nominally against a different proposition. Resistance must be made somewhere, and it was better to begin it at the beginning.

The best speech during the late debate in the House of Commons on Mr. Chamber's motion for insulting the nuns, was by Mr. Osborne: we copy from the Report in the *Times*, as an amusing illustration of the manner in which the No-Popery agitation is "got up" and kept alive by the Rev. gentlemen of Exeter Hall. The member for Oxford had got up a "cock and a bull" story about a Miss Fitzallan, confined in a convent at Banbury against her will; in reference to this silly and malicious falsehood, Mr. Osborne said:—

"He was anxious to know something about this case from Banbury, and accordingly found that the house to which reference was made was not an enclosed house at all, but an establishment belonging to the Sisters of Mercy. I belonged to a Miss Fitzallan, whose real name was, he believed, Magan, who was out of her mind, and had passed herself off as the daughter of the noble lord behind him (great laughter), he being at the time of the presumed fatherhood 10 years of age. (Laughter.) She had been to France and everywhere else, and was, he believed, one of those impostors with whom this country was occasionally infested; but the house was not an enclosed house at all, and therefore this was one of those cases which he would leave, with that of Miss Fitzallan, to be settled by her reputed father. (Laughter.) These were the kind of disclosures that were made and cordially believed in this country. He could remember on the other side of the house one of the twin members for Warwickshire (a laugh) circulating a story, which frightened the whole country about a building at Edgbaston, which, on inspection, he found to contain numerous cells. (Laughter, and "Hear, hear," from Mr. Spooner.) He would give the hon. gentleman the advantage of those cells. (Laughter.) A great sensation was produced in the house, and he believed it had no small effect upon the division that was taken at the time; but it turned out that these cells were no more than cellars. (Laughter.) What he described as a cell for flagellating monks, turned out to be a ladder for hanging up mutton. (Great laughter.) The hon. gentleman was imposed on, or at least, imposed on himself. Those parts that were supposed to be oratories turned out to be nothing else than closets, and there was a large drain running across the road which the hon. gentleman mistook for a chamber of penance. (Laughter.) Such stories as these had been constantly put in circulation, and by none more than by the hon. member for North Warwickshire. (Hear, hear.) Real sectarian rancour seemed to possess some of the properties of the elephant's trunk. There was nothing too monstrous for it to grasp, and nothing too petty for it to pick up. He was surprised to see that some of these people had selected the county of Sussex for a new device. It appeared that Italians were imported, as they did organ boys, and set to furnish lectures for the instruction of the people. He would quote the bill announcing one of these lectures, which contained rather a novel piece of geography. A lecture was advertised at Hastings, and the placard was addressed to "the Friends of the Reformation." It stated that "the Rev. Joannes Victor de Theodore, D.D., formerly an Infidelus"—he always found that these people knew more about the Romish church and its titles than Roman Catholics themselves (a laugh)—well, this gentleman was "an Infidelus and archdeacon of the Romish church, who, by the Pope's order, was sent to Siberia for reading the Scriptures (great laughter); where for a year and eleven months his sufferings were very great." (Much laughter.) It was also announced that this gentleman was to appear in pontifical robes. (Renewed laughter.) Not contented, however, with this exhibition, the supporters, if not of the hon. and learned member for Hertford, at least of his principles, must need have recourse to a baron (loud laughter)—a real baron known as the Baron de Camin, who went about delivering lectures on the institution of nunneries in the Roman church, &c.

ceremonies performed at the taking of the black and white veils; and the corrupt practices prevailing in nunneries in this and other countries. At one of these lectures at Brighton this nobleman (loud laughter) was proceeding to illustrate the cruelties inflicted upon certain nuns, who refused to lend themselves to the corrupt practices of their superiors, by models of instruments of torture, when the grotesqueness of the models, and the peculiarly expressed nobility of the Baron's manner, excited the emerriment of his audience, who forthwith proceeded to question him and call for proofs. Being equally unwilling to the hon. and learned member for Hartford, and his friends, to have anything to do with such vulgar things as proofs, the baron became indignant; and, upon being called to corroborate even so trivial an assertion as that nuns while taking the white veil were frequently smothered by the incense, (a laugh,) or had even been carried out dead (laughter,) he repudiated the justice of being so challenged, and by his refusal or inability to explain what he asserted had beat a retreat by creating a confusion. (Hear.) The termination of this meeting was described as a scene of great confusion, several persons, principally females (the baron, like the hon. member, having many supporters among the gentler sex)—(laughter)—in different parts of the room joining loudly in supporting the baron and abusing the Papiests; and one in particular highly distinguishing herself by assaulting some ladies in reserved seats, who, not being known as Protestants, or not conducting themselves on this occasion with the decency of such (a laugh) were, by a fine force of reasoning, presumed to be, and assailed as, Roman Catholics. (Loud laughter.) These were the measures and the means by which the people of England were deceived and misled; and these were specimens—some, out of many—of those unmanly and unfair delusions to which some men were not too honorable and too proud to have recourse, in order to secure a seat in that house ("hear, hear," and cries of "Order!"), and pander to those sectarian animosities which it was their interest, no less than their endeavor, incessantly to keep alive. (Cheers.)

The *Montreal Witness* publishes a story from the *N. Y. Crusader*, about a priest—name of course not given—who conspired to effect the ruin of a young girl, at New York, by means of a sham marriage—"without her consent!" and "whilst under the influence of champagne." "Why?" asks our indignant cotemporary—"was the name of the nefarious Catholic priest left out?" For the best of all reasons, we tell him: because the story is a lie from beginning to end, and because by inserting the name of any Catholic clergyman as that of the guilty party, the lie of the *Crusader* would have been detected at once, and the slanderer exposed to the dangers of an action for libel. These are the considerations which induce the French Canadian Missionary Society, and the *Montreal Witness*, when they have some horrid story to divulge about imprisoned Jesuits, and ill-conducted Priests in Canada, always carefully to abstain from giving the names of places or persons. By-the-bye, where, in the *True Witness*, did our cotemporary find the admission, "that there is something religious in Protestantism;" or that "no conscientious Catholic can maintain that the support of religion should be voluntary?" We deny that we ever made such assertions; and if the *Montreal Witness* can point out where they occur, we will immediately retract them.

The *Transcript* of Saturday last contained an address from the ministers of the different Protestant sects to their co-religionists, inviting and recommending them to keep the 26th, as a day of "humiliation and prayer"—though not of fasting—on account of the war in which the British Empire finds itself engaged. This address was signed by the Rev. Dr. Fulford, Anglican bishop—the Rev. Mr. Scott, Methodist—the Rev. Mr. Wilkes, Congregationalist—the Rev. Mr. Fraser, of the Free Church, and several other Protestant ministers. We have heard great surprise expressed that Dr. Fulford should have allowed his name to appear appended to such a document, in company with that of the other reverend gentlemen—as one of the—"We, the undersigned ministers!"

Wednesday was observed by the Protestants generally as a day of public prayer and humiliation.—The places of business were mostly closed; and in deference to the wishes of the Bar, the Superior Court was very properly adjourned.

In the following extract from the *N. Y. Churchman*, upon the conduct of the Protestant ministers of Canada during the typhus and cholera seasons, there is much truth. Several members of the Anglican community distinguished themselves by their zeal in the cause of humanity and philanthropy; but as for the other Protestant ministers, in racing phrase, they were "nowhere." Your bold platform orators, and eloquent denouncers of the soul-destroying errors of Popery, know well how to take care of themselves: "When the horribly pestilential typhus fever raged amongst the emigrants who lay in hundreds in the sheds near Toronto, our clergy nobly did their duty.—Generally speaking, they were bound to life by domestic ties of the strongest and sweetest character, but the Romish priests in their isolated state of loneliness did not behave with more earnestness of spirit and devotion to the duties of their sacred calling.—And where were the Pharisaical brawlers in those dark days—the men who are always on hand when any church-plundering scheme is on the tapis—any plot for secularising our reserves? I know not where they were; but this I know certainly, that they were not to be seen about the pest houses. Even so was it during the cholera times."

The *Cleopatra* steamer, from Liverpool on the 10th inst., arrived at Quebec on the 24th. Three men were drowned at Quebec on Sunday last, attempting to cross the river on the ice.

MRS. UNSWORTH'S CONCERT.

We were happy to see the Concert Room so well attended as it was on Tuesday evening, on the occasion of Mrs. Unsworth's musical entertainment; and we may venture to say that, of the hundreds who were present, none came away disappointed. Mrs. Unsworth sang admirably, as she always does, and her Irish ballads were listened to with delight. A duet, in which Miss Unsworth made her appearance, was received with enthusiasm. Mrs. Unsworth was well supported by M. D'Albert on the Piano, and Mr. Hall, whose performances on the flute evinced the accomplished musician. M. Mafre, on the clarionette, gave general satisfaction, and contributed not a little to the pleasure of the evening. On the whole, we have every reason to congratulate Mrs. Unsworth on the success which has crowned her first Concert; and we trust that it may induce her again to repeat the experiment.

The Meeting of the members of the St. Patrick's Organ Committee, which was to have been held on Sunday last, was postponed on account of the indisposition of the Secretary. Members of the Committee are requested to meet on Sunday next immediately after High Mass, at the St. Patrick's House.

Lord Elgin has been entertained at a Banquet at the London Tavern, previous to his embarking for Canada. It was expected that His Excellency, accompanied by Mr. Hincks, would sail on the 6th of May.

On the 24th instant, the Sons of St. George held the usual festival in honor of England's Saint. The day was fine, and the procession, preceded by the "Red Cross Banner," made a goodly show.

His Honor Chief Justice Lafontaine arrived in Montreal on Saturday last.

The *Minerva* states that Mgr. de Goezbriand, Bishop of Vermont, has purchased the Pearl Street House—a large hotel—with the intention of establishing therein a religious community.

We learn from the *Canadian Colonist* that the Rev. Mr. Kerrigan was to deliver a lecture at the Hall of the Quebec Catholic Institute, on the evening of Wednesday last. Subject—"Galileo and the Inquisition."

On Monday last, a meeting of the members of the Bar at Montreal was held to consider the conduct of the Bench towards Mr. Driscoll, at the late Criminal Term of the Court of Queen's Bench. The Hon. Wm. Badgley was in the chair. A string of Resolutions condemnatory of the conduct of the Judges was agreed to, after much discussion, and a good deal of opposition. The Quebec Bar have also adopted a similar line of action.

The river is now perfectly clear of ice. The first steamer of the season, the *New Era*, arrived in harbor from Lachine, on Saturday last.

The laborers on the Grand Trunk Railway have struck work, in consequence of a misunderstanding with the contractors.

We have to acknowledge the sixth number of Mrs. J. Sadlier's elegant translation of the "Life of the Blessed Virgin," from the French of the Abbé Orsini. This number contains a very beautiful engraving of the Annunciation.

The Superior Court of Quebec has confirmed the verdict for £1,000 in the case of Miss Caroline Ferguson v. James Patton, Esq., for breach of promise of marriage.

The *Orange Lily*, the organ of one section of the Orangemen in Upper Canada, is prepared to recommend "secularisation," as the abolition of the "Clergy Reserves" will break down the only "barrier against the general union of Protestants;" whose union will be the signal for the commencement of the long meditated attack upon the Catholic ecclesiastical institutions of Lower Canada. The *Orange Lily*, however, will not support "secularisation," unless a clear guarantee be given, that the "secularisation" of the Reserves shall be followed by the "secularisation" of all the endowments of the Church of Rome. The Protestants, it must be admitted, are very frank as to their ulterior designs; and he must indeed be a simpleton who can for one moment doubt that they will carry them into execution.

Speaking of the probable policy of Catholics on the "Clergy Reserves," the *British Canadian* says—

They know as well as we do that if the religious endowments of Protestants be sacrilegiously torn from them by the aid of the Roman Catholic votes, and we have their own words, that with such aid alone can it be done, then their own wealthy possessions, no how acquiesced or by what title held, will be next assailed, and there is nothing the present Government could give them as the hire of their support could compensate for the loss of these.

A GOOD EXAMPLE.—The late Duke of Portland, one of the wealthiest noblemen of England, has, by his will, prohibited his executors from expending upon his funeral a sum exceeding £100. If this noble example be but followed, the monstrous expences of funerals will soon be diminished; and the exorbitant profits of the undertakers will be pleasantly curtailed, to the great advantage of the families of the deceased.

CHOLERA.—We learn by telegraph that the ship *Blanche*, which arrived at St. John, N.B., on the 20th inst., had lost 35 of her passengers, by Cholera. The authorities of Quebec and Montreal should be on their guard; as with the warm weather, it is not impossible that Canada may be visited with this fatal disease. It is far too much the custom to rely upon Quarantine for protection; though we believe there is not a case on record in which the most stringent Quarantine regulations have been of the slightest utility, or have had any effect save that of aggravating the evils which they were intended to mitigate. Epidemics are generated, not imported; and though it is impossible to exclude them by Quarantine, they may be kept under, if not entirely subdued, by strict attention to cleanliness, and above all, by a good system of drainage. In the latter respect, both Quebec and Montreal are villainously defective; and in Montreal there is scarcely a street in which there does not rise up from the sewers, a foul stench sufficient to breed a pestilence.

We are happy to learn that the Legislature of New Brunswick has had the good sense to throw out the Maine Liquor Law Bill.

To the Editor of the *True Witness*.

Sir,—That a general election throughout Canada will shortly take place is certain: that the election will be an exciting one, perhaps stormy, is almost beyond a doubt: it is well that the attention of my countrymen were called in advance to the important questions which will then be laid before them.

Already several candidates are in the field, and others are announced. Smiling faces, cordial grasps of the hand, and kind enquiries—to say nothing of oyster suppers—are now the order of the day. You may tell an intending candidate a mile off, by his manner; he looks so impressively polite, and so outrageously obliging. We are, in short plunging into the excitement and humors of a general election; and warm work we are going to have of it. There are many reasons why the election of 1854 should be an unusually exciting one.

Previous to 1841, our elections were generally severely contested, and were not unfrequently accompanied with violence; but there was then a great political principle at stake. "Responsible Government" was the hustings' cry; and the questions at issue, were, whether Canadians were to be indeed, as well as in name, British subjects—or whether they were to be mere Colonists—whether they were to have the privilege of having a voice in the management of their own affairs, as well as the satisfaction of having the tax-gatherer's hand perpetually in their breeches' pocket. Well, we carried the day; we obtained our demand for the right of self-government, and trusted that for the future we might enjoy the fruits of our labors. In many ways, in many respects, we—I speak, Sir, of my Irish Catholic fellow countrymen—have been doomed to disappointment.

Who, Sir—were the most active amongst the old political parties in procuring the triumph of constitutional principles? To whom, Sir, was the inauguration of "Responsible Government" mainly due?—I will tell you, Sir. It was the Catholic party of Canada, who brought the change about. From Gaspe to Sandwich one spirit animated them; heartily, and with might and main, did they work in the good cause, heedless of fatigue, or of the sacrifices and obloquy which it often entailed. Well—Catholics triumphed; and it will be supposed that Catholics were allowed to wear the laurels they had so fairly won. Not a bit of it: if such were the expectations of Catholics they have been sadly mistaken. Some of the very men, whom Catholics brought forward, and trained up to political life, are now ready to turn upon, and rend them. Yes Sir, these men, who owe all they are to Catholics, and generally to Irish Catholics, now give us the cold shoulder; and from their manner let it plainly be seen that, if they had the power, they would rivet upon our necks the galling and degrading chains which, for three hundred years, our fathers have borne in Ireland. Now, what I would wish Sir, to impress on the minds of my fellow countrymen in Canada, is—that it was as Papiests, that our forefathers were persecuted by the Protestants of England, and the black hearted Orangemen of Ireland; and that the descendants of Irish Papiests, find as little favor as did their fathers, in the eyes of Protestants and Orangemen in Canada. We must be on our guard against them.

Vigilance, incessant vigilance, is the price of liberty; and we have cause to be vigilant. Let any Catholic cast his eyes over the Protestant newspaper press, for the last three years. I care not what the politics of the paper; Whig or Tory, Conservative, or Clear Grit, he will find it full of lies about Catholicity, and filthy calumnies against the priesthood of the Church. Leader of this yelping pack of curs, is George Brown of the *Globe*, whose lead is followed by a strange array of High Churchmen, Low Churchmen, and No Churchmen, of Radicals, and Tories, laymen and ministers—all bellowing against the Catholics. In one thing only do these agree: hatred to us, and to our Church. Look at that man Brown: he professes to hate all priest-craft; but who better than George Brown knows how to avail himself of the influence of Protestant ministers against Popery? And then, when Garavazzi came here last summer; he was known to our Canadian Tories only as a violent Red Republican, and as a rabid democrat; yet they received this man—whose politics they must have detested, and whose private character they must have despised—with open arms; not because he was a Christian—for he professed no Christianity, being as he boasted, neither Catholic nor Protestant—but because he hated the Pope, called Catholic Bishops and Clergy "murderers, devils, and limbs of Satan"—and told nasty, dirty stories about Nuns, to

the intense gratification of his female auditors. Did you ever notice, Mr. Editor, how all the serious young ladies, and elderly ones too, for the matter of that, make it a point to attend the lectures of fellows like Leahy and Garavazzi? Dear creatures! They do so doat upon a smutty story; they go home, and talk about it, and dream about it, and gloat over it, for weeks. That's what takes them to the Anniversary meetings in such numbers.

But within a few weeks, the popular feeling of hatred to Papiests has somewhat subsided; and whence this change? Why, Sir, the elections are at hand, and a Papiest's vote is as good as another man's.—Mighty civil they are getting to Catholics now entirely: as if Catholics were such arrant fools as to forget the men who followed in Garavazzi's trail, who bellowed at his lectures, and applauded his obscene slanders. No, Sir, we are not going to vote for men who last summer declared war against us, without provocation; who would, if they could, take our schools from us, and make us send our children by force to George Brown's great No Popery academy. These men tell us they are "Reformers;" that as "Reformers" they worked well with Catholics some years ago; and that they are "Reformers" still. Oh the—take all such "Reformers" say I: it is not them, nor their "Reforms" that we want, if we are only true to ourselves. They will court us, and fawn upon us, when they want our help; but they will desert us, turn against, and persecute us, when they have got all they want out of us. Bad luck to such "Reformers;" after the way they have treated us, we shall be fools if ever we trust them again, for all their fine talk about "Reform."

We have two sets of "Reformers" here. One is of the old genuine Reform stock, with whom I should like to see Catholics act. The other is composed of a wedy lot of would be officials, and place hunters—of the Brownites, the Garavazzi-ites, ranting ministers, and "serious professors;" their policy is to exclude every Catholic from office, and from the Legislature. With these men I, for one, will have no connection; and yet these are the men who call themselves "Reformers" and are most active for secularisation. Yes, Sir, because they know that when elected, they will soon be able to make short work of our Separate Schools, and to carry out all their other long talked of measures for reasserting Protestant Ascendancy in Upper Canada.

And they want to bother us about the "Clergy Reserves." It is but little that we have to fear, or complain of, in the "Clergy Reserves;" that I know: they do us no harm that I am aware of; and I cannot for the life of me see what the better Irish Catholics will be for their secularisation. Will we be more powerful, more influential, when the Reserves are secularised than we are now? Not a bit of it. The Brownites, the secularisers, are our worst enemies, and it is against them that we have to guard; but as I said before, Catholics have nothing to fear from the continuance of the Clergy Reserves.—Even if the Protestants keep them all, it will never hurt us; and what the mischief should we be such fools for, as to fight the battles of the Methodists and Jumpers, and all the lot of them? Let them fight it out amongst themselves, and cut one another's throats if they like; what is it to us? Only don't let us put a rod in pickle for our own backs.—Yours truly,

Kingston, April 22. CATABRUI.

MELANCHOLY ACCIDENT.—A laboring man, named Bernard McLaughlin, fell, last Tuesday, at about half past 6 o'clock, through the ice in the canal and was drowned. He was a native of Newtown Stewart, county Tyrone, Ireland. He was in the employment of the Grand Trunk Railway Company.

CHURCH PROPERTY IN LOWER CANADA.—When publishing, in last week's issue, the *Globe's* lengthened article upon Church Property in Lower Canada, we omitted drawing attention to the significant fact that the Secularization Party, through their recognized champion—Mr. Brown—have fairly thrown off the mask, and now declare their intention of waging a fierce crusade against every description of Church endowments. Until a late period, the "Clear Grits" of Western Canada angled for French support in their Secularization schemes, with the assurance that the endowments of Roman Catholics in the Lower Province were secured by treaties between the French and English monarchs, and could not be called in question. Now, however, growing bold and trusting we presume, to their fancied strength, they do not hesitate to declare that such treaties were only of a temporary character, and that Religious Endowments both in Upper and Lower Canada may and must be swept away.—Surely treachery of this kind will meet its merited punishment, and Roman Catholics in both Provinces will record their votes against such reckless and unprincipled politicians. Secularization or non-secularization will be the test question at the coming elections, and we trust that the opinions of candidates may be thoroughly ascertained before promises of support are given.—*Barrie Herald*.

A CLERICAL LEGISLATOR.—We hear a rumor that the Rev. Wm. Ryerson has been applied to, or is about to be asked to drop the "Rev." which he has so long borne with honor, and come forward as a candidate for the County of Brant! Mr. Ryerson is, we believe, a thorough Reformer in principle. We must say we doubt the policy of sending old worn-out men to the House of Assembly. They have never accomplished any thing.—*North American*.

Births.
On the 23rd instant, the lady of Jean Bruneau, of a son. In this city, on Friday, the 14th inst., at Beaver Hall, the wife of Lieutenant-Colonel Ermatinger, of a daughter.
Married.
In this city, on the 24th instant, by the Rev. Mr. Connolly, Mr. John Brothers, of St. Catharines, Canada West, to Miss Leocadie Lepage, third daughter of the late Mr. Hubert Lepage, of this city.

FOREIGN INTELLIGENCE.

FRANCE.

The Archbishop of Paris has addressed a long pastoral letter to the clergy and faithful of the diocese, in which he orders that prayers shall be offered up for the success of the French arms in the East. The prelate contends that, for the protection of political, religious, and material interests, it is necessary to oppose Russian designs on Turkey; and he declares that the war may be said to have been brought about by the direct intervention of God, and that consequently it may be hoped He will give it His blessing and insure it success.

The *Chronicle's* Paris Correspondent mentions a report that certain members of the Senate and of the Legislative Corps have conferred together on the propriety of offering a dictatorial power to the Emperor during the continuance of the war. A meeting of the members of the two Chambers has taken place, at which was discussed the best mode of drawing up a proposition for the suspension of the ordinary laws and the establishment of a dictatorship. Persons who are well informed seem to think that the project is not without chances of being carried out.

THE GERMAN POWERS.

The King is ill. Erysipelas is threatened. Bulletins are issued.

The Austrian army in the Hungarian provinces has been placed on a war footing; but this is no proof that the passage of the Danube will be considered a *casus belli* by the Austrian government.

It is said that at his audience on the 28th M. de Bourqueney communicated to the Emperor of Austria that the Emperor Napoleon would be necessitated to post an army of observation on the frontiers of Savoy and in Italy.

SWEDEN AND NORWAY.

A Christiania journal states that Russia has acknowledged the neutrality of Sweden only upon the condition, accepted by King Oscar, that no more than four foreign ships of war shall enter any Swedish or Norwegian fortified port at one time.

THE BALTIC.

The Gulfs of Finland and Bothnia are still firmly frozen over; the re-opening of the navigation at Cronstadt last year took place towards the end of April; in 1852, on the 12th May; in 1851, on April 20th; and in 1850, on April 30th. It is said that there is little probability of the ice breaking up this year any earlier. At Revel it is forbidden to light the lamps or the lighthouses, and the destruction of all buoys and other helps to navigation is commanded.

The Berlin correspondent of the *Times* says that the Russians are transporting masses of rock along the ice in the Bay of Finland to the site of the only navigable channel in front of Cronstadt, with the intention of their sinking them into the already shallow bed as soon as the ice breaks up. He adds the following alarming piece of news, with due gratification:—

"A plan has been arranged by a man of the name of Jacobi, which has so far obtained the Emperor's approbation that a very liberal reward has been promised him in case of success. It is of this nature: the blocks of rock are bored, and charged with blasting powder, previous to being placed on the ice over their future bed; the *caissons* containing the charges are provided with a wire connected with an electric battery in the fortress; and it is intended to carry into execution this interesting blasting experiment just when our craft are passing over the spot where these masses lie. The thing is feasible."

It is rumored that very urgent despatches have been received from Sir Charles Napier, which, however, have been very properly kept secret by Government—praying for reinforcements; as he finds, or rather expects to find, his position a much more critical one than he imagined it would be when he left Spithead. As for the Russians, they appear to be firmly convinced that, even if things go well with the allies, only a part of the fleet will be fit for service by the time it gets up to Cronstadt. The sand-banks are numberless, and, in addition to these, the ships will have to contend with the Scheeren flotilla, which is likely to be very destructive to single vessels. This flotilla is stationed behind the Scheeren (the archipelago of islets and reefs or ridges of rocks which line the coast on both sides of the Baltic is so called), where there is not sufficient depth of water for larger vessels. It is supposed that in the operations against Sweaborg, Oesel, and Revel, the allies will suffer severely. The greater part of the Russian fleet is at Cronstadt, "which is being fortified so as to bid defiance to all attacks." The island is connected with the Continent by means of an artificial dam, which is covered with batteries. The strand batteries which command the channel leading up to the harbor have been doubled, and before Cronstadt can be attacked these batteries, which contain 800 guns of the largest calibre, must be destroyed. There are three artillery parks in reserve.

TURKEY.

The combined fleets entered the Black Sea on 24th ult.

All political and commercial relations between Turkey and Greece are broken off.

The Vienna papers publish advices from Constantinople of the 27th ult., according to which the Porte has resolved to expel all the subjects of King Otho from the Sultan's dominions. A declaration of war was expected to accompany the execution of this measure. The Turks have in Thessaly and Epirus a force of 15,000 men, of whom 3,000 are cavalry, with 120 guns. As soon as the roads are practicable this corps will be reinforced, and the insurrection will be attacked in its centre and home, which is Greece.

THE DOBRUDSCHA.—The following account of this desolate district, which has suddenly risen into interest and importance, is taken, from the forthcoming new edition of *Murray's Turkish Guide*. At Tchernavoda the Danube approaches within 34 miles of the Black Sea, but is separated from it by a peninsula or tongue of high land, extending north, nearly opposite to Galatz, called Dobrudscha. From Tchernavoda a road runs to Kostendje, on the Black Sea, partly parallel with a stream, or rather a chain of lakes, called Karason. At Bourlack (four hours), the stream ceases, and the valley is shut in by hills crowned with downs, from which the sea is visible. Kostendje (Constantina), a small village on a height above the shore, has a little port, with remains of a Roman mole, now destroyed. From a point a little south of this, to Rassoava, on the Danube, runs a rampart of earth called Trajan's Wall. It is certain that no branch of the Danube ever flowed into the sea across this tongue of land, which presents on the side of the sea an uninterrupted range of low hills and cliffs. The district of the Dobrudscha is at most seasons a wilderness, partly owing to its having been deprived of its Tartar inhabitants, after 1829, by the Russians, but chiefly owing to its subsoil, which, excepting to the north extremity, where rise the hills of Matschin, (granite?), consists of porous limestone, which retain no water, and furnishes no springs on the surface. Population is scanty, and villages widely scattered, and drinking water is obtained only through a few deep wells. Corn is scarcely cultivated at all, hay fodder are very scarce, the scanty herbage dries up early in the summer, and the flocks of sheep and herds of buffaloes repair to the borders of the Danube for pasture. This desert extends south of the Wall of Trajan, nearly as far as Basarjik and Varna. It is not tenable by troops, unless they carry food, forage, and water with them. A canal was at one time projected between the Danube at Tchernavoda and the Black Sea at Kostendje, but a survey made by a Prussian engineer proved that the head of the valley of Karason was 164 feet above the sea, and that not a drop of water was to be obtained on the summit-level (limestone hills) to feed a canal if it were made.

ITALY.

The Roman correspondent of the *Univers*, under date March 24th, mentions that the German newspapers had stated, and itself after them, that General Schreckenstein, who accompanied Prince Frederick William of Prussia to Rome, had been charged by the Baden government with laying the basis of an arrangement of the religious question. The general is a native of Baden, and a Catholic; these circumstances gave rise to the rumor, which, however, now appears is without foundation.

THE ASSASSINATION OF THE DUKE OF PARMA.—It was in a sort of low wine shop, frequented by the lowest people, that the event occurred. The Duke entered the common room, and was recognised by a soldier who was reading, and who immediately rose and saluted him, and then sitting down again, continued the perusal of the journal he was engaged with. The Duke then, it appears, went up to him and said, "What; you go on reading before your prince, and seated?" The soldier replied in a low tone, "In seeing your Royal Highness enter such a place, I thought you desired to remain *incognito*; and I feared to show you too much respect, as that would only attract notice." The Duke then got into a violent passion, and, after using most abusive language, struck the soldier a violent blow with his whip across the face. The soldier then, in a fit of exasperation, drew out his short sword, and plunged it into the lower part of the Duke's stomach. In the tumult he succeeded in effecting his escape.

THE WAR OF 1854.

We find the following particulars in *La Cronica*, relative to the new missiles of warfare which will be used in the coming struggle between Great Britain and Russia. We have not seen in any English paper so particular a description of them, the reason being perhaps that it was not considered expedient to enter into detail on things which were in some sort a state secret. However, they may now be alluded to without impropriety:—*International Journal*.

According to our English correspondent, the new missiles of destruction which the Eastern war is about to bring to light, will exceed everything that has been anticipated, at least as far as relates to Great Britain. That country has closed all its arsenals to visitors, and even to members of Parliament, since the time that war was resolved on.

Among these missiles, we cite the "floating rocket" which darts in a straight line, skimming the surface of the water, and strikes its iron head, which contains one kilogramme (2lb 5 oz.) of fulminating mercury, in the ribs of the vessel against which it is launched. When the fire reaches the deposit, it explodes, making a breach, of the size of a large door, and which cannot, from its irregular shape, be stopped, like the round hole of a cannon ball.

Admitting that the Russian squadrons might take refuge under the guns of Sebastopol and Cronstadt, they could not avoid this terrible rocket, the terrific speed of which is almost unimaginable, and exceeds that of any other missile—nor could the entrance to any port, however narrow, hinder its assault.

Use also will be made of submarine vessels, the construction of which is now so perfect, that they can be steered, without the least danger, to the enemies' ships, to fasten fire ships to them, or throw "choke balls," which do not kill but paralyze a ship's crew, and render them incapable of defence sufficiently long to be made prisoners. A considerable quantity of exploding balls, which burst the moment they touch their object, has also been embarked. They will be used with effect against tumbrils and powder magazines of the enemy.

Two vessels of a small size and very singular construction have been built. These mount only one or two enormous Paixham guns in the bow and stern. Their sides are six feet and a half thick, and are covered with a felt substance impenetrable to balls,

and also with a coating of iron and lead. The bow is also shaped like a cuirass, so as to turn aside the balls directed upon it. They are also covered with a roof of similar form, calculated to throw off into the sea any shells which may fall upon it. These fire ships are very heavy and move slowly by steam; but can be, of course, aided by tug steamers. They will invariably present their bow and stern to assail an enemy, and hurl their shells on a level with the surface of the water, and sweep the enemies' ships with a flood of Greek fire by means of a pump worked by steam. A squadron of ships of the line becalmed could be destroyed by a single one of these "burners," as they are called, manned with a crew of only ten resolute men.

The letter from which we extract the above adds, "You are acquainted with ordinary fire ships—stupid machines known by their fizz more than by any advantages they offer. Any vessel that has a magazine is a fire ship, and invariably burns before reaching the enemy, and generally before reaching him at all, as at Sinope."

The coming struggle will witness something very different. I know not whether I ought to explain the terrific war engine which Slatham invented without intending it, when he discovered his "Electric rocket," for the use of blasting in the mines. But as it has been admitted that the more terrible are made the implements of destruction—so much shorter and less bloody is war likely to become; love for humanity encourages me to reveal this secret.

The crew of a ship likely to be taken, evacuates it—the last boat, containing the chief officers, draws out after it a wire covered with gutta percha—this wire is wound on a roller in the between-decks of each ship of war, and is placed in communication with the magazine by means of a "Sleathan rocket." The captain's barge contains a voltaic pile. The moment for sending the electric spark is entirely at the command of the captain or officer in charge, but of course it will be communicated whenever the enemy has got possession of the ship and are singing the song of victory.

The celebrated Faraday has just finished a series of experiments in the work-shops of the company, charged with the duty of furnishing these submarine conductors for the use of fire-ships—about 160 kilometres (200,000 yards) of said wires have been tested, by submerging them in water to try their conductivity, the result has been complete success.

I have just been to Woolwich, where I witnessed the embarkation of a series of iron cylinders, carried by soldiers from the arsenal to the ships. A sort of procession lasted two hours, and I was told that for several days the same thing had taken place. The number of sentinels on guard to protect them, gave one clearly to understand that this was not a convoy of alimentary matters but of terrible combustibles—from each of these cylinders projected a wire, the use of which may be imagined.

I have heard from good authority the use to which it is intended to put these new instruments of death, and which explains the mystery of the enormous quantity of British Flags made in the Penitentiaries, and of the 40 leagues of electric wire that I spoke of in my last letter.

In case that landing may be made on the enemy's coast, and works thrown up, these cylinders will be buried, and flags planted on the spot—and should the places be evacuated, the last boat's crew will run a wire from the mine to the ship, whence it can be exploded the moment the enemy has taken the place; but the knowledge of which will keep them at a respectable distance.

The above correspondent speaks also of a new mortar invented by a Scotch Artilleryman. In place of putting the shell into the mortar, this invention places the mortar in the shell. That is to say, the mortar is covered with a conical cylinder, like a thimble placed upon the finger. By this means a shell of equal weight to the mortar can be thrown for a short distance. These enormous projectiles fall always point foremost, and explode by concussion at the moment when they penetrate the casemates of a fortification or the deck of a ship. A single one of these shells, when well directed, is sufficient to burst the arch of a powder magazine or to break open a line of battle ship. In an experiment recently made, the explosion of one of these shells opened a conical pit 14 feet deep, and 30 feet diameter. The English Squadron is also provided with globes, which fly through the air scattering showers of inflammable material over buildings and towns subject to bombardment.

It having been discussed whether the laws of war allowed of the use of such terrific missiles against an enemy, Sir Charles Napier put an end to the discussion by the ironical reply, "If you are afraid of hurting the enemy, load your muskets with cotton balls, and your canons with bags of rice."

THE NUNNERY DEBATE.

BY A "STRANGER IN PARLIAMENT."

A coalition is an invention, in an age of no principles, to carry on the Queen's government; not to allow reaction, but not to attempt progress—to keep quiet, and, during a war, to withhold information, and defend the blunders of the admirals and generals. It is more particularly the duty of a coalition not to meddle with religious matters; and we already see how serious are the consequences of the government not doing with Mr. Chambers's motion what they did with Lord Blandford's bill. The confusion of Tuesday night was terrible. There was Mr. Bernal Osborne making a violent speech against the committee, and there was Mr. Gladstone shortly following him, and pointing out that the question was not about granting the committee, but of whom it should be composed. It was amusing to hear Mr. Osborne, but he was wrong to break a silence which has been conspicuously discreet. That is his affair, however, and the government's; the house was glad to see him on his legs again. On Tuesday, certainly, he got completely out of the Secretaryship of the Admiralty, and spoke with a joyous swagger and insolent indifference which were charming. The house would any day sooner hear Osborne than one of its crack statesmen; indeed, rather than Macaulay. The house is conscientious, and will cheer and counter-cheer a minister with assiduity; but it is an assembly of average men of the world and boys of the town, and it has a strong taste for being amused. And Mr. Bernal Osborne is amusing; he is something more—if he chose, he could be a great Liberal leader—but he has selected his rôle—to be amusing. He is amusing because he has studied the house, and knows what amuses it—acting accordingly. He acts the natural parts; he is really one

of the most careful, but appears a most *déjà-gé*, debater—his manner is rigidly impulsive; and his jokes are elaborately impromptu. His speech are merely smart conversations; the style is a familiar style—he takes Mr. Speaker by the button and winks at "out of doors." On Tuesday he rattled terrible jokes over the head of Mr. Newdegate, who looked like a statue getting dusted; and it is noticeable that those who laughed loudest were Mr. Newdegate's friends. It is always effective in the house to ridicule bigotry; but though bigots' votes are given there, there are very few bigots. Free talk to free-thinkers is safe; and Mr. Osborne's hits at Protestantism told enormously, both with Catholics and Tories! Perhaps the white neckcloth interest in the county of Middlesex may not appreciate a member who shocks T. Chambers, and throws Mr. Lucas, of the *Tablet*, into convulsions of laughter. But Mr. Osborne is bold, and at any rate is fond of being cheered in the house.

Mr. Lucas also made a great speech on the same question, on Thursday. The house is terribly bored with this eternal T. Chambers's business, which is a malapropos business, being an offence to certain fellow subjects, at a moment when we are advising the Sultan to grant civil equality to his Christians. But the house listened to and admired Mr. Lucas. It is singular how unpopular Irish members are with English members; and it is a fortunate thing for Catholic Ireland that her parliamentary leader is now an Englishman, and an Englishman who not only does not offend with a brogue, but who is a man of genius and an accomplished orator. It was noticed last session that Mr. Lucas was a parliamentary success: this session it is observable that he is an accepted House of Commons' personage—a man whose speeches are important, and whom it is a matter of house business to listen to, watch, and comprehend. As a Catholic leader in a Protestant assembly, he took up a proper position on Thursday. The wretched crew of Scullys and Fitzgeralds—the genus Irish members—they oppose the bigots with a whine—or at best with a snarl. Mr. John O'Connell, on Tuesday, appealed to the generosity and justice of the house, as if the house cared for anything but keeping individually its seats; and he assured them, in a wailing whine, that though insulted, his countrymen were of immaculate loyalty—quite ready to "rally to me" the throne. Now, Mr. Lucas said on Thursday—This committee is part of a system: you want to crush and to intimidate the Catholics; but you shall not; we mean to resist you, and we defy you, and we say you shall not stop the progress which our religion is making in your land. That is intelligible; certainly dignified; and by altering the tactics from the defensive to the offensive, Mr. Lucas keeps off and keeps down the shabby families and real sycophants of parliamentary Protestantism. Perhaps one reason why Mr. Lucas is so effective is that he is so vigorously in earnest as a religiousist. No one believes that the Scullys go to confession, or that the Fitzgeralds are partial to the society of Priests; and hence a disbelief in their vindications of their faith, and a tendency to try and not listen to them when they are up roaring, and blundering, and tearing up the English language with the hoofs and horns of their native bulls. They were fearful on Tuesday and Thursday. Vincent Scully addressing "de Ouse" is a terrible spectacle. I would rather see Sinope twice a day. Some men talk against time: on Thursday he talked against eternity. He is a Hodgebrastie-looking man, with a Tipperary accent, and suits his manner to his words; and as de Ouse won't listen to him, but moves in and out, and talks, and gossips, and laughs, he lifts his tiny voice high above the incoherent buzz; that makes the house increase its buzz, so that, after Vincent Scully has been up an hour, which he always is, he is in full screech, gesticulating like a maniac, and every member talking to every other member in whispering at the very top of their voices; the general impression on the strangers, consequently, being that Bedlam somehow managed to obtain the educational franchise in the last Reform Bill.—*The Leader*.

We frequently hear loud boastings of the Puritan fathers of England—what they had suffered for conscience sake—how they had crossed the perilous deep and how they "left untainted what there they found—freedom to worship to God." The Boston *Ten-script*, however, has been looking through the documents and gives us a peep at "Puritan Sunday."

A PURITAN SUNDAY.—As every matter connected with the social life and customs of the first settlers of New England is of much interest to their descendants, we propose, in a few short articles, to give us correct a description of "Sunday in New England" two hundred years ago, as we can collate from our former annals. The Puritan Sabbath commenced on Saturday afternoon. No labor was performed on the evening which preceded the Lord's Day. Early on Sunday morning, the blowing of a horn, in some village, announced that the hour of worship was at hand: in other places, a flag was hung out of the rude building occupied by the church. In Cambridge, a drum was beat in military style. In Salem, a bell indicated the opening of the settlement. The religious services usually commenced at nine o'clock in the morning, and occupied from six to eight hours, divided by an intermission of one hour for dinner. The people collected quite punctually, as the law compelled their attendance, and there was a heavy fine for any one that rode too fast to meeting. The sexton called upon the minister and escorted him to church, in the same fashion that the sheriff now conducts the judges into our State Courts. The minister was clothed with mysterious awe and great sanctity by the people, and so intense was this sentiment, that even the minister's family were regarded as demigods. The Puritan meeting House was an odd structure. The first ones erected by the Colonists, were built of logs, and had a cannon on the top. Those standing two centuries ago were built of brick, with clay plastered over the coarses, with clay-boards, now called clap-boards. The roof was thatched, as buildings are now seen in Canada East. Near the church edifice stood those ancient institutions—the stocks, the whipping-post, and a large wooden cage to confine offenders against the laws. Upon the outside of the church, and fastened to the walls, were the heads of all the wolves killed during the season. In front of the church, in many towns, an armed sentry stood, dressed in the habiliments of war. There were no pews in the church. The congregation had places assigned them upon the rude benches, at the annual town meeting, according to their age and social position. "Seating the meeting house," as it was called, was a delicate and difficult business, as pride, envy and jealousy were active passions in those days. A person was

lined if he occupied a seat assigned to another. The others occupied seats beneath the pulpit. The boys were ordered to sit on the gallery stairs, as "boys always will be boys," three constables were employed to keep them in order. Prominent before the assembly some wretched male or female offender sat with a scarlet letter "A" or "D," on the breast to denote some crime against the stern code. We make a few extracts from the laws of the New England Colonies respecting the Sabbath:

"The Sabbath day shall begin at sunset on Saturday."

"No woman shall kiss her children on the Sabbath day."

"No one shall run on the Sabbath day, or walk in his own garden, or elsewhere, except reverently to and from meeting."

"No one to cross the river but with an authorised ferryman."

THE "NATION" AND MR. MITCHELL.—The last number of Mr. Mitchell's paper contains the most disgraceful article he has yet published—an attempt to damage O'Brien with the people, by representing the freedom proffered to him by the English Government—and which he knows full well he will accept—as involving the necessity of "begging pardon, in the most abject manner, for his crimes." It is a lie, which ought to have choked the throat that uttered it. No concessions are required of him; or no conditions affecting his honor in any manner. No condition, in fact, but one—that he will not return to Ireland.—Here is a specimen of the article:—"Well, then, here is the truth. Persons in penal exile, who are recommended for a conditional pardon, are first required to apply for the same by a short petition, printed forms of which lie at all the police offices. Now, from the above report it is manifest that the Government (being naturally anxious to make a little capital and popularity in Ireland in these recruiting times) have determined to 'allow him to apply,' &c., that is to say, to beg pardon in the most abject manner for his crimes. In which case, no doubt, they will be too happy to extend their 'clemency' to him; and, in fact, they would have done at any time upon similar terms. But they know that he would die in the woods of Van Diemen's Land rather than beg their Queen's pardon. And there we believe he will die, unless he throw their filthy tickets-of-leave in their teeth, and burst out of their hands by force." The last sentence is a cowardly prevarication. He knows O'Brien will accept his freedom (as why should he not?); and he knows he would rather perish than "burst out of their hands" in any fashion that left his honor a captive.—He will return to the bosom of his family, not only without a stain, but above all suspicion.

It is already patent to the world, observes the Press, that the traditional honour of "party" was flagrantly violated in those anomalous transactions which gave her Majesty a Lord of the Treasury in the person of Mr. Sadlier, and enhanced the dignity of the Viceregal Executive with the consistency and unwavering principles of Mr. Keogh, the loudest in swearing against the conception of a Coalition, and almost the first to be sworn into its service when in power! No "revelations" could be more damaging to the Cabinet than those which are already trite in connection with its Irish alliances, and yet it appears probable that deeper discredit is in store for them.

CROMWELL IN IRELAND.—If any one doubts his cruelty, let him read the history of Cromwell's campaign in Ireland, where he surpassed all who had preceded him, or have come after him, in merciless slaughter, wholesale extirpation, and systematic depopulation of the native inhabitants. And, notwithstanding the denial that the religious element entered into his warfare upon the Irish people, history proves that it was a part of his policy to exterminate, or, at least, reduce to a miserable minority, the Catholic inhabitants of Ireland. And the means to which he resorted to accomplish this object, were of the most barbarous and revolting character. And in his pretended and now lauded principles of religious toleration, he always excepted the Papists and the Mass. So sanguinary and iniquitous was his career in that unhappy country, and so deep an impression did it make on the Irish heart—an impression which ages of subsequent oppression and outrage have failed to efface—that it is the remark of a modern historian, that "At this very hour, the heaviest execration which an Irish peasant can pronounce is, 'the curse of Cromwell be upon you.'"

THE CATHOLIC AND PROTESTANT BISHOPS.—The following item of intelligence, contributed by a Malta correspondent of the Tory Protestant journal, the London Express, affords a sample of what may be expected at the hands of the Anglican episcopacy as compared with the Prelates of the Catholic Church:—"I grieve to say that since I was last here the number of Protestants has greatly decreased, whilst the Jesuits are laboring with the greatest zeal and success in schooling and educating the people their own way. Our bishop does no great good; on the other hand the Roman Catholic Archbishop expends the whole of his private fortune, of £7,000 a year—an enormous sum for Malta—in charity! He is adored by the people, and to every one who goes to him he has one word, 'Pray to Mary.' Our Church wants to stir here; she in some respects is Laodicean."

JUST THE MAN FOR AN EVANGELICAL TEA PARTY.—Still young, he has acquired a very considerable fortune. In reality, superficial, empty, and ignorant; acquainted with no one art or science, and hardly able to read and write correctly, he has yet a natural acuteness that would puzzle the wisest. He is indeed one of the most successful sharpers of the corn market; and that is saying a great deal. He has the most pleasant, frank, plausible manner possible; yet he only speaks truth by accident. He seems to divine other men's thoughts and intentions by a sort of instinct; and no one ever comes in contact with him without somehow or other getting the wrong end of an argument or a bargain. He will commit the most impudent robberies with a cool air of assurance (that is positively astounding). He is hard, unjust, oppressive, cunning, false, tricky, selfish; all with the air of an injured man. He has his temper under the most extraordinary command, and would never by chance let slip an expression of a disagreeable nature towards anybody from whom he might ever by any possibility have any chance of gaining sumpence. To dependants, he is of course, as heartless a tyrant as ever insulted worth, or embittered misfortune. No

man has ever shown him to appear in the wrong.—His labors are only known by their fruits. Somehow or other everybody who makes his acquaintance, and gets mixed up with him in business, grows poorer, and yet you cannot convict him of dishonesty. The fact is there; the reason is a mystery. His very victims are constrained to speak well of him, for they can prove no evil. His acquaintances seem all under obligations to him. Persons formerly thriving and well to do in the world, pass beneath his yoke into difficulties in a manner that is almost magical.—When they fail and sink into utter ruin, he has always contrived to get paid. He has foreseen what was going to happen, and has disposed of their acceptances—sold them, perhaps, to some friend, who desired a safe investment, and who had asked his advice. In short he is out of the scrape, and who will be in it. To be sure there are one or two people who look slyly at him. It is possible to be sharper than some men, but not to be sharper than every man.—Strange whispers go about respecting him; his mother is said to have died in extreme poverty, and one of his brothers to have got into trouble and to have never got out of it. But he does not mind such reports as these, for he has one of his poor relations living with him, and can point triumphantly to her. To be sure she cooks and superintends the washing, but he cannot be expected to entertain her for nothing; although she is said to be a perfect wonder of economy, and to live altogether on boiled salads. There is a grand gold chain which her important relative wears rather ostentatiously, and which is said to have belonged to her deceased husband, as well as the watch which is attached to it; but that's nobody's business. It is natural that dependants should show some substantial marks of gratitude to their protectors, if they have any.—*Dickens's Household Words.*

UNITED STATES.

THE BLACK WARRIOR SETTLEMENT.—The following is said to be an authentic statement of the decision of the *Black Warrior*:—"The decision of the tribunal before whom the case of the steamship *Black Warrior* was brought after the seizure of the vessel, and confiscation and discharge of her cargo, was as follows:—"The confiscation of the cotton and a fine of \$62,000 on the vessel." This tribunal is a one-sided affair, as neither the steamer's agents or captain were allowed to be present. The decree of the Court was annulled by the Captain General as Superintendent, who ordered that the ship and cargo should be given up and a fine of \$9,000 imposed instead. He also directed that a bond should be given for the amount of the fine by the agents to the Collector, subject to the decision of the Queen, advising that a memorial be prepared and sent to her, promising to have it promptly forwarded, and he had no doubt it would be remitted altogether. A bond for the \$9,000 was accordingly made, guaranteed by one of the most substantial houses in this city; this was refused by the Collector, and he also refused to allow any American house to become bondsmen. The money was then paid under protest. "The Captain General is very much dissatisfied with the course taken by the Custom House officials."

WHAT THE RUSSIAN OFFICERS ARE DOING IN NEW YORK.—When, about two months ago, we pointed out a secret and dangerous object which lay concealed under the ostensible mission of certain Muscovite officers recently arrived in the United States, some of our cotemporaries almost treated us as visionaries, while others accused us of calumniating the American people in admitting the possibility of armaments being fitted out in the ports of this country for the use of Russia. At the risk of again incurring the same consequences, we would once more call the attention of the public, and the vigilance of the Federal authorities, to what we have just heard. According to information which comes to us sustained by undoubted authority, the Russian officers now in New York are actively pursuing negotiations and preparing plans, whose evident object is to create for Russia maritime resources beyond what she possesses in the Black Sea and the Baltic, which are now in blockade. Among the combinations attempted with this view, there is one in relation to which we have certain precise details, of whose importance our readers may readily judge. These Russian agents are said to have conferred with one of the large steamship companies who have the contracts for the United States Mails, in relation to the purchase of four steamers. It is moreover, alleged that the parties have concluded a bargain, both as regards the choice of vessels and the price, (stated at two millions of dollars); but the Company, somewhat disquieted in relation to the responsibility they are incurring, which may lead to the forfeiture of their steamers, dependent, as the latter are, in a measure, upon the Federal Government, have desired, in addition to the stipulated price, to be guaranteed against all the possible consequences of their agreement. This, it is alleged, has been the stumbling-block in the way of a final bargain. We repeat that, even more than upon the former occasion, we have reason to consider ourselves well and correctly informed—or, rather, the intelligence now in our possession is but a first development of what we had at that former period. As we then said, we say again: "Once warned is twice armed!"

SPIRIT RAPPINGS.—In the last report of the Managers of the State Lunatic Asylum, New York, among the predisposing causes of insanity enumerated, 14 of the inmates are set down as being driven mad by the influence of "spirit rappings."

HEADS I WIN, TAILS YOU LOSE.—The Mormons have tried a knot, away out in Utah—a knot which, ere long, is destined to try, most dreadfully, the teeth of the "friends of religious freedom" amongst our Protestant friends. And this knot is not an ordinary knot; far from it. It has latent within it the power, and will become the father of knots innumerable. In fact, one of its grand features will be found to consist in a peculiarly great generative potency. Every effort of the preacher to untie it, will produce a knot as hard, and another, and another, *ad infinitum*. Brigham Young, and his forty wives, will yet establish one of two things; and the effect of the result upon the respective positions of the Church, and of Protestantism may be well expressed by addressing our neighbours thus—"Heads I win, tails you lose."—*Pittsburgh Catholic.*

INFORMATION WANTED,

OF MICHAEL LYHANE, or LYONS, a native of Meacon, 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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DUNCAN MACDONALD.

Sherbrooke, 17th April, 1854.

ST. PATRICK'S SOCIETY.



THE ANNUAL MEETING of the ST. PATRICK'S SOCIETY, will be held at St. PATRICK'S HALL, on MONDAY EVENING, the 1st of MAY, at SEVEN o'clock precisely.

N.B.—A full and punctual attendance is requested. By Order, H. J. CLARKE, Sec. Montreal, April 27.

YOUNG MEN'S ST. PATRICK'S ASSOCIATION.



THE USUAL MONTHLY MEETING of the above Association will be held at the MUSIC HALL, Notre Dame Street, on TUESDAY EVENING next, 2nd May, at EIGHT o'clock precisely.

By Order, F. DALTON, Secretary. Montreal, April 27.

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THE GRACES OF MARY; or Instructions and Devotions for the MONTH OF MARY. To which is added—Prayers at Mass and Vespers. 32 mo., 504 pages; Muslin, 1s 10d.—18 mo., fine paper, 2s 6d; Roan gilt, 5s; extra Mor., 10s; Morocco, clasp, 12s 6d. D. & J. SADLER & Co., Corner Notre Dame and St. Francis Xavier Sts.

NOTICE.

THE Co-Partnership heretofore existing between the Undersigned, as Proprietors of the "MONTREAL FREEMAN AND COMMERCIAL REPORTER," is this day DIS-SOLVED by mutual consent; and all DEBTS due by and to the Establishment, will be received and paid by the FIRM of W. & F. DALTON, who alone are authorized to settle the same, and grant discharges.

B. DEVLIN, FREDERICK DALTON. Montreal, March 25, 1854.

NOTICE.

WE the UNDERSIGNED have this day entered into Co-Partnership as PRINTERS, PUBLISHERS, and PROPRIETORS of the "MONTREAL FREEMAN AND COMMERCIAL REPORTER," under the Name and Firm of W. & F. DALTON, by articles duly executed by W. Easton and Colleague, Notaries Public.

WILLIAM DALTON, FREDERICK DALTON. Montreal, March 25, 1854.

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The Evening School (from 7 to 9) will be exclusively devoted to the teaching of Mercantile and Mathematical Branches. N.B.—In order, the more effectively, to advance his Commercial and Mathematical Students, Mr. D. intends keeping but a mere few in his junior class. Montreal, March 30, 1854.

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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-devouring 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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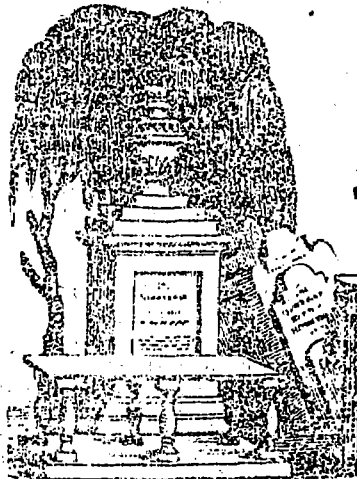
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