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CATHOLIC CHRONICLE.

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CATHOLIC AND PROTESTANT CIVILIZATION.

Irish readers will peruse with peculiar pleasure this criticism which we select from the *Journal des Debats*. It was contributed by the distinguished French journalist, M. Lemoine:—

"We have opened this book ('Catholic and Protestant Countries Regarded under the threefold aspect of Prosperity, Learning, and Morality, by Napoleon Roussel') with the desire to say all the good that we can of it; but with the best inclination possible, we can come to no other conclusion than that it is not a good book, and that the writing of it is not a good action. Indeed, if a minister of the gospel has only a moral such as this to give the world; if—Protestant or Catholic, whatever he be—he can draw no other lesson from history, then it remains to men only to feed well, live well, and thrive well: the richest would always be the most virtuous.

"M. Roussel has compiled two volumes of extracts, from which he shows, with a great display of figures, that Protestants are infinitely more happy in this world than Catholics; that they have larger possessions, more stocks and shares, more silver plate, more coverings both for the body and the feet. Until now, we had always believed that at the day of judgment God would put on one side the good, and on the other the wicked; but, on the plan of M. Roussel, the world is divided into two different classes, viz., those of the rich and fat, and of the poor and lean. God will not try the reins and the hearts, but the stomachs of men. If M. Roussel permitted St. Peter to guard the entrance of Paradise, he would charge him, as at the doors of the Tuileries, to admit only those who were well dressed and respectable looking; in his theology, in order to be saved, a decent exterior is imperative.

"It is necessary to observe the complaisance with which M. Roussel details the accounts of all the Catholic and Protestant countries. We shall at once dispute, if not the exactness, at any rate the value of his figures. In estimating moral actions, there can be no greater mistake than to suppose that two and two necessarily make four; that is the philosophy of the shop and of the counter. God calls to account not only for crimes which are committed against the laws of men, but also for those which are committed against His own laws: He sees and He judges the motives and the hearts of men, while human laws can only see and reach their actions; and the most virtuous society in his eyes is not that, perhaps, to which statistics would assign the prize of moral and good conduct. There is, for example, a member of the Academie des Sciences, who has contrived a map of France divided into Departments and has colored each department more or less bright, according to the extent to which the elements of education are imparted within it. Let M. Roussel make use of this plan to reckon the number of Catholics or Protestants who know how to read and write—so be it; but of the number of those who shall be saved, neither M. Roussel, nor the Academie des Sciences Morales, can ever know anything.

"Let us put aside, then, the question of morality, and turn to the primitive question of 'well-being.'—On this earth, M. Roussel and Protestantism reign supreme—they are the richest. Look, for instance, at the appearance which that sad and wretched Ireland presents beside her Protestant sisters. M. Roussel gives us, from an official report, an account of the effects of a parish of 4,000 souls, 'all Catholics,' he takes care to add; and these 4,000 Catholics possess among them—'one waggon, one plough, sixteen harrows, eight saddles, two side saddles, seven table forks, ninety-three chairs, two hundred and forty-three stools, twenty-seven geese, three turkeys, two mattresses, eight straw mattresses, eight brass candlesticks, three watches, one school, one priest, no hats, no clocks, no shoes, no turnips, no carrots—let us stop a moment in this inventory. M. Roussel adduces whole pages which present nothing strange to those who have visited the country of which he speaks; and, after having accomplished this sort of hospital visit, he exclaims triumphantly, 'Let us now cross the channel, and, after having seen Catholic Ireland and her misery, let us contemplate Protestant Scotland and her prosperity.'

"Like those persons who have the jaundice, and who see everything to be yellow, M. Roussel discovers Catholicism in corners where we could not have believed it to be hid. He instances, for example, the account of a fight in Ireland, the combatants maltreating each other, the supporters bathing them with vinegar, and making them swallow whiskey—in short, all the usual accompaniments of this kind of sport.—But wherein, do you think, consists the offence? It is that the Irish use shillelaghs instead of their fists, like the noble pugilists trained in England! M. Roussel gravely adduces this fact as an example of the rudeness of Irish and Catholic manners. What

a difference from those 'noble Protestant boxers' and their surprising fisticuffs, no doubt inspired by the true faith!—here is a new criterion of which we had never thought.

"Continuing his tour of the world, M. Roussel submits to a similar comparison Catholic and Protestant Switzerland. Here is a traveller who arrives in a Catholic canton, and his first expression is, 'What dirtiness! What a yellow, dark, and livid hue!' It is quite right, all the Catholics are yellow. Here is yet another impression on his journey; we quote it: 'We arrived about two o'clock at Fluelin; this Catholic ground was advertised to us by some wretched persons affected by scurvy and other complaints, and some half-dozen tattered unfortunates who appeared as if they had just emerged from the tomb.' This is better and better; a little ago the Catholics were yellow, now they are all scurried. Let us avert our looks from this sad spectacle, and hasten to be comforted by the sight of Protestant earth.—'What valleys! what cultivation!' exclaims the tourist imagined by M. Roussel. 'What abundance and industry. Zurich and its beautiful environs appeared to me the asylum of wisdom, of comfort, and of goodness: I entered a thatched cottage, when its mistress offered me milk and cherries, and placed upon the table nine or ten large silver spoons.' Mark well, ten silver spoons! What holy people! It is not the scurvy Catholics, those livid persons, who could show you anything like that. Will you follow M. Roussel into Spain? There, again, with a great display of figures, he will prove to you that the roads are badly kept, that the inns are dirty, that the people use pewter dishes; then he will contrast that land of Catholicism with England, the country of Protestantism, which is known by its silver dishes, its roads of iron, its linen clothing, &c., &c.

"We cannot accompany M. Roussel in all his journeyings; we do not deny the correctness of his accounts, and we allow to Protestantism all the benefit of its wealth. But when M. Roussel travelled in Ireland, for instance, did he never experience the least remorse of conscience? Did he never ask himself if, the Protestants had any share in producing the misery of that Catholic country? If the Protestants represented but one-tenth of the population of Ireland, by what right have they laid violent hands on all the property, and all the revenues of the Catholic Church? And when M. Roussel, to prove that the Catholics in Ireland are not oppressed, tells us that they have four archbishops, twenty-three bishops, two thousand five hundred churches, more than two thousand priests, can we fail to have some admiration for this nation of beggars, which, notwithstanding its wretchedness, finds means to support its church, whilst the Protestant bishops and clergy live plentifully and sumptuously on the produce of confiscation? How was it that a minister of the gospel failed to remember these simple words: 'I tell you, indeed, this poor widow has given more than all those who have put into the treasury, for they have given of their abundance—but she has given of her indigence even all that she had, and all that remained for her support.'

CHURCH AND STATE IN AMERICA.

(From the *N. Y. Church Journal*—Protestant.)

If there is any one feature of the traditional policy of Europe which is more hateful than another, to American feelings, it is the union of Church and State. We have been bred up to the firm belief that the State has no business in the domain of Religion, and that the powers spiritual have no right to meddle with the proper business of the civil government. We have prided ourselves on the admirable success with which the entangling alliances between the kingdoms of this world, and that kingdom which is not of this world, have been utterly sundered. We have been long indulging, as a nation, in the most self-complacent and comfortable assurance that, for the first time in the history of mankind, a great People had been enabled to interpret aright the image and superscription of matters and things in general, without any further possibility of rendering the things of God unto any but God, or the things of Cæsar unto any source of power less secular than Cæsar.

With such exclusive vigor has this idea grown into full control of the popular mind, and with such suspicious sharpness has the rapacious and powerful Lamb of Religion been watched, for fear it should muddle the stream at which our meek and inoffensive Wolf of democracy is wont to drink, that no debatable land—no possible point of collision—it was thought, could any longer be said to remain between the two. Education was, indeed, once regarded as a common ground, where there was something for both to do, without any objectionable interference with one another. But this remnant of ancient tradition is now pretty much purged away. Religion dare no longer show her face in our public schools, except under

such a miscellaneous disguise that she is pretty sure to be noticed by nobody. Nay, even among ourselves, we have had an extraordinary proof of the progress of Liberalism in the matter of Education. We have had it actually urged that, in an Institution notoriously gotten up and almost wholly endowed by Church influence and Church money, the question of Religion must be excluded even from the *minds* and *motives* of Trustees in electing a Professor: as if such influence, operating even on the individual conscience, were now, at last, known to be both immoral and illegal.

Surely, then, it would seem as if we had safely caged Religion up in a very small corner, in this free land; surrounded it with very high bars; and double-locked all the gates: so that hereafter Cæsar might do what he would with his own, without any impertinent interference whatever from the "Other Party." And, to conclude, any one who had watched the course of public politics in their progress to their present position, must be perfectly satisfied that Religion had so far been kept out of that field, that the bulk of the laborers in it seemed no longer to be aware that there was any such thing as Religion left in the world.

But now let us wake up from this pretty dream, and take a look about us, to see how the actual state of affairs corresponds with the traditional theory supposed to be embodied in this our Model Republic. We see great companies of men denominated "Preachers of the Gospel," who understand that word in a very different sense from what a Republican would imagine *a priori*. Instead of Religion proper, eschewing the topics of worldly policy which agitate the mind during the week, we find these preachers devoting their whole time and attention on Sunday to the same questions which were discussed, perhaps the evening before, at the town-hall or the mass-meeting. Religion is claimed as the basis of the Abolition movement. Religion is claimed as the great authority for the Tee-total Reformation, and for the enactment of a Prohibitory Law. You take your seat expecting to hear an exhortation to follow after the Lord Jesus Christ, and to support His religion in the world: and you hear an exhortation to follow after the Syracuse Convention, and support Myron H. Clark for Governor. You expect to hear, perhaps, a strong denunciation of Sin, and a stirring appeal to be on your guard constantly against the wiles of the Devil: and you hear a scorching philippic directed against the dough-faces of the Union-Committee, and a rousing call to fresh vigilance against the wiles of the Slave-power and the aggressions of the South—all capped, of course, by a climax setting forth the duty of voting the Anti-Nebraska ticket. We run no risk in saying that, during the past season, this redoubtable Nebraska business has, in some thousands of pulpits, furnished more material for preaching—so-called—than all the Four Evangelists put together: and the gaps in Nebraska eloquence have been filled mainly by copious infusions of the Maine Law, and the enormities of the Liquor traffic. It would really seem as if Paradise of old had been lost, not by eating the forbidden fruit, but by drinking alcoholic spirits: and as if Satan were entitled to his bad supremacy, not so much for his original rebellion against God, as for his unfortunately mixing himself up in the business of Negro slavery.

The point we now wish to make, however, is, that in this country, where, as we had fondly hoped and proudly boasted, Church and State—Religion and Politics—were thoroughly and forever divided: popular Preachers are rapidly rising to be the leaders of political parties; and pulpits are found to be—as in times of old—the best recruiting drums to beat up voters for political partisans. And a corresponding change has taken place in Politics, too, as well as in Religion—both of them rising or falling upon the one Democratic pivot—*vox populi*. As the pulpit, therefore, has grown political, the stump has waxed pious: and if "Nebraska" rings out lustily from the meeting-house, it is only in sonorous unison with the "Higher Law" resounding from the Halls of Congress.

From all this it would seem that Religion—or what passes as such—is in a very different position from that which one would infer from our beautiful Republican theories. It seems to be a slippery subject. Barred and padlocked fast in its own little corner, it has taken down, or slidden through the bars. It has picked the padlocks of its inglorious captivity. It is out now, and has the run of all the streets. Its pious preachers are so mingled and mixed up among the politicians and the boys, that there is no longer any such thing as telling them apart. What has the old-fashioned sermon preached on the text of the *tribute-money to do with free men?* They are willing to give millions for defence, but not a cent for "tribute." There is evidently no longer any difference between the things of Cæsar and the things of God. These are therefore both the same. Our

Cæsar of Democracy is God!—which is only a new way of arriving at the old Democratic conclusion. *Vox Populi, Vox Dei.*

BATTLE OF THE ALMA.

From the different reports of this gallant affair, we clip the following minor details, which we trust may interest our readers:—

The French Artillery seems to have greatly distinguished itself. A French officer writes:—

"The battery of Commandant de la Boussonere was exceedingly fine, when, towards the end, we aided the English by taking the Russians in flank. It fired with marvellous aim, extinguished the Russian batteries, and permitted the English to dash forward. The battery of Toussaint charged and opened fire on the telegraph, within 400 metres of the Russian infantry, which fled at the aspect of its irresistible enthusiasm. General Bosquet, who was much engaged in the combat, declares and repeats that the artillery system of the Emperor is henceforward placed at a very high rank. He fought with 12 pieces against 32 guns of the Russians, which could not hold against them. The Ottoman division had only 2,000 men engaged with the second French division on the enemy's left. Their part was not so active as one as those brave soldiers would have desired, and General Bosquet had the greatest difficulty to make them remain in the position assigned to them. They only lost 230 men killed and wounded."

The Zouaves for a moment were beaten back, but a sergeant-major, named Fleury, dashed ahead, with the tricolor flag in his hand, right to the base of the tower. A bullet laid him low; but the Zouaves, followed by the other chivalrous regiments, charged the Russians with the bayonet and utterly routed them. They then pushed on towards the Russian centre, which they were threatening when the action concluded. The Sub-Lieutenant Poiteven, color-bearer of the 39th Regiment, went and planted the colors on this fort, and there he stood superb in the midst of hosts of Russian sharpshooters. A moment after, he fell, pierced by a dozen balls. Fortunately, the tower was not completed, and no guns were mounted in it. In fact, masons were busily engaged on it as the allies approached, and the scaffolds were only just removed as the battle began. After the battle it was found to be full of dead Russians, mostly shot in the head. A visitor found French Zouaves, and others, were busy engraving their names and regiments, with their knives on the walls.

There seems to be some discrepancy in the various accounts as to whether the British division attacked too early or too late. Both opinions are stated.—On this point a correspondent of the *Presse* says:—

"The left was composed, as I have already said, of the English. Though starting at the same time with ourselves, the English did not advance so rapidly as we. Their *sang-froid*, their natural coolness, did not forsake them, even at this solemn moment. They arrived under the fire of the enemy as if they were on parade. Their manoeuvres were executed with as much precision and regularity as if they had been in the Campo San Floriano, at Malta. But these movements were not made with sufficient rapidity. Our right and centre were already seriously engaged when the English opened their fire; and during this time the artillery of the Russian right directed a crushing cannonade upon the Third Division. The English army suffered a very heavy loss. There was something really heroic in the steadiness with which our brave allies marched against the enemy; but it is indisputable that they would have lost fewer men if their pace had been more rapid."

All accounts agree in describing the Russian position, and especially that portion of it to which the English were opposed, as being almost impregnable. Sir G. Brown, a good judge, declares that in the Peninsular struggle the English had encountered no such position.

Prince Menschikoff's confident opinion of it is known from his intercepted despatches, in which he promises to hold it against 100,000 until the cold weather set in, when he would assume the defensive and drive us into the sea. One account, says the despatch, was somewhat to this effect:—"Although the English are invincible at sea, they are not to be feared on land; but the French will cause a heavy struggle. The allied armies are not, however, to be feared, as the fortified camp can withstand any attacking force three weeks, and certainly half as long as Sebastopol itself."

Prince Menschikoff's carriage and coachman were taken, and have been sent to Constantinople; the former is publicly exposed at Tophane. In the carriage were found the full particulars of the English army, their strength, &c., showing how well the spies in the English camp must have done their treacherous work. The scene after the battle is described as most harrowing. The Russian dead and

wounded far outnumbered ours, but no difference was made between friends and enemies by those who had the disagreeable duty of burying the dead, and removing the wounded. Men who went through the Peninsula campaign say that they never saw more dead in so small a space except on the night after Talavera.

The Light Division, led the English attack. In their advance the troops had to pass through some vineyards, and "here," says one writer, "the men gave one of those surprising examples of coolness and contempt of danger which forms one of our national characteristics. In the midst of the most tremendous fire which an army has ever encountered, with comrades falling around them, the men commenced seeking for and plucking the half-ripe grapes, which were hanging temptingly on the low vines."

When the river was passed the fire from the enemy became hot, and here Sir George Brown, seeing the men falling fast around him, cried out to the men, "Deploy into line and charge with the bayonet, and I will lead you myself." Gallantly spoken, and more gallantly done, by a man of 66. Hundreds fell on both sides, but the steadiness and deadly fire of our men told fearfully in the enemy's ranks.

One of our Riflemen, it is said, knocked over successively 32 Russians; and, after a fierce struggle, the Light Division succeeded in carrying the redoubt, and an officer of the 33rd inscribed his name on a 32-pounder which had caused fearful ravages in the British ranks.

The following act of courageous daring on both sides is related by a French correspondent:—"An Englishman had just planted a camp flag under the fire of the enemy, in order to mark out the position to be taken by a division which was advancing. A Russian left his ranks, ran up to the Englishman, killed him, and took the flag. Another English non-commissioned officer, observing the movement of the Russian, ran in pursuit of him, and shot him with his revolver, recovered the flag, and ran as fast as he could back to his ranks, on reaching which he dropped down dead, having received no less than seven balls in his body before he fell."

The following account is given by one writer of the check experienced by the Light Division, by which it sustained so heavy a loss. After the capture of the redoubt the Light Division followed up the hill, pouring in volley after volley after the retreating Russians. At this moment a compact column descended one of the hills. This was mistaken for a French division, and the firing on the part of the British ceased. When within musket range, this supposed French column deployed in line, and, before the error could be discovered, poured a fearful volley into the British ranks. Our loss here was frightful—the 23rd Regiment was nearly annihilated, and six officers fell on the spot. The 7th Fusiliers were equally unfortunate. The Light Division was forced to give way, and the redoubt fell into the hands of the Russians once more.

The Russians pursued, and it was at this point that the great charge of the Guards and the Highland Brigade was made. Sir Colin Campbell was at the head of the latter, far ahead of his men, shouting "We'll hae none but Highland bonnets here;" but the Guards pressed on abreast, and claimed with the 33rd Regiment the honor of capturing a cannon—an honorable rivalry, and flattering to both corps.

The Highlanders, says an eyewitness, behaved with distinguished courage. They never fired a shot until close upon the Russian regiments, when they gave them a volley and charged. The enemy fell back, but at a little distance rallied, and, lowering their bayonets, advanced a few feet, as if to charge. With a cheer of joy, the Scots accepted the challenge, and charged at them, but the mere aspect of the Highlanders was enough, and, throwing off their packs, the Russians fled. Their appearance, it is said, was so imposing that they seem to have been taken for cavalry, and a large square was formed to resist them. All our men had Minie rifles, and the Russians, in column, opposed to our Guards in line, were mowed down by our volleys; 600 out of 1,000 in one battalion fell.

A COINCIDENCE.—We may mention, as a curious coincidence, that the late Sir Neil Douglas led the 79th Regiment at Waterloo; and the same regiment was led by his son in storming the heights of Alma.

Our correspondent states, that the 55th actually crossed bayonets with the Russian, but at one point it would appear as though neither musket nor bayonet did their work quick enough. The blood of the British was up; they clubbed their muskets, and brained the enemy. The Muscovites fled in disorder. The officers who were taken prisoners said they could not stand the tremendous onslaught of our people; they always knew we were excellent soldiers, but had no idea we were such "devils."

Before rushing to the attack, the whole division lay down in one of the Russian trenches to load and close up. While here, the Hon. Major Macdonald, the Duke's Aide-de-Camp, with the greatest courage and coolness scrambled out of the trench on horseback to reconnoitre the enemy's position. The instant he showed himself a shower of balls and musket bullets was directed against him. One of the former struck his charger full in the chest, and hurled both horse and rider to the ground. Fortunately, Major Macdonald was only slightly hurt by the fall, and some officers who saw the occurrence rushed to his assistance and extricated him from his mangled steed. With great coolness, the major mounted a horse which was offered him, and rode back to the trench uninjured, though the bullets were whistling around him in all directions.

The colors of the Scots Fusilier Guards had 26 bullets through them. The staff of the colors was broken; but Mr. Lindsay held fast, and escaped without a wound.

A corporal of the 23rd found himself alone in the enemy's battery, and actually bayoneted three men before assistance came to him; he was at once promoted to be a sergeant, which we hope, is only a step to further advancement.

The artillery behaved with their usual gallant and indomitable courage; one of the first of the artillery guns that attempted to cross the river Alma had one of the wheels of the gun carriage completely destroyed by the shot from the Russian guns, while the officers and men were up to their middles in the water. Nothing daunted by their position, and the heavy fire kept up on them, they promptly set to work, and in an incredibly short space of time attached another wheel to the gun carriage, and marched forward to the scene of action almost as soon as the others.

One of the officers of the Royal Artillery killed in action was serving the gun as No. 3 gunner at the time he was killed.

A *mot* is attributed to Lord Raglan at Alma. When the armies were drawn up, the French officer, who was in attendance on his lordship for the purpose of communicating with the Marshal (and who was taken by the Russians), made some observation upon the appearance of the French wing, to the right of the English. "Yes," said Lord Raglan, glancing at his empty sleeve, "France owed me an arm, and she has paid me."

THE 'BRICKS' OF THE FIRST DIVISION.—A corporal in the 42d Highlanders, in the Duke of Cambridge's division, writes home—"After the battle, the Duke himself came up, the same as if he was one of our chums, and at the same time up comes a colonel on horseback. "I have to thank your Royal Highness for saving us to-day." "Oh," says the Duke, "you must not thank me, for these are the gentlemen that won the day, and saved you." The colonel replied, "And, Sir Colin, too." "Ah," says the Duke, "Sir Colin is a brick." "Ay," says a sergeant of ours, "and you are a brick yourself," and so we gave them three times three."

Two Russian Generals have been taken among the wounded. One of them is now on board the *Agamemnon*. He is very sulky, and says he thought he "was to have fought against men, not against devils dressed in red." The other General was found underneath a soldier's coat, with his son, both wounded, on the 21st. He says he was glad to be wounded by one of the Queen's Guards, adding that he should not have liked to be wounded "by any of those people in petticoats" (Highlanders).

Another Russian General was captured at the camp. He had heard the firing, and perfectly confident that the action must have resulted in our repulse, came with a single attendant to the heights to congratulate, as he believed, Prince Menschikoff upon his victory. To his intense surprise he was made prisoner.

It is observed by several correspondents that the superiority of the Minie rifle and bullet over the common musket which the Russian soldiers carried was shown by the fact that in some cases the Minie ball, after passing through a man's body in the closely-packed ranks, killed or wounded the man immediately behind him; and the wounds they inflicted were of the most dangerous character. All the Russian soldiers wore long boots, which our blue jackets prize, and each man took a pair. The mode of measuring was somewhat novel. The sailors sat down, and placed the soles of their shoes in opposition with those of the dead, when, if the length corresponded, the Muscovite was speedily unbooted. The Turkish troops were very busy pillaging the dead; an occupation which most of us were employed in, more or less.

When the news of the glorious issue of the battle of Alma reached Constantinople the people prepared themselves to *féte* the victory with becoming solemnity. The Sultan ordered a salute of 21 guns to be fired five times at the respective hours of prayer. During the night all the houses on the banks of the Bosphorus were illuminated, and the Turks, by bonfires and discharges of musketry, paid a compliment in honor of the allies. The lower classes, who are not used to such manifestations, went to full lengths, and their Tumbéleks, Caraguzes, and storytellers were engaged in the coffeehouses until daylight. The latter invented extraordinary tales relating to the Franks. An Englishman was supposed to have taken up a Russian three-decker and put it into his pocket, according to their present notions. The Moskoos are no longer warriors, or their Emperor a dangerous character. Sebastopol is a pinch of snuff, and the Crimea one of their provinces. In fine, it is impossible to depict the enthusiasm of our friends the Turks.

RUSSIAN ACCOUNTS FROM THE ALMA.—ST. PETERSBURG, Oct. 3.—I have just received two letters, one from a marine officer and the other from an infantry officer, both of whom fought at the Alma against the English, and I hasten to send you the following extracts from them. The infantry officer writes:—"The battle (of the Alma) was discontinued on our side solely because our battalions would have been exposed to the fire of the English and French ship guns, which have a long range. The battle had for us no disadvantageous result, for the enemy required just as much time as we did to rally. The English, whom we had on our right wing, fought brilliantly; we could not deny them our admiration. The fire of the Minie rifles, with their long range, did us a good deal of mischief, and would have done us much more if the enemy had had better shots among them. Our antagonist has not as yet obtained the smallest advantage over us. The Prince (Menschikoff) is quite well, and the state of the troops very satisfactory. The Cossacks are constantly bringing in French marauders as prisoners, but it is a fact that we have not as yet taken a single English marauder. The old British Excellency (Lord Raglan) who commands up there must be keeping up good discipline."

IRISH INTELLIGENCE.

THE CATHOLIC UNIVERSITY.—The *University Gazette* contains the following:—"In consequence of an earnest wish which has been expressed in Dublin and in the country, that the expenses of the university course should be reduced below the calculation on which they were originally determined, it is proposed to limit them, including extras, to 40 guineas for 38 weeks of a student's residence during the ensuing session; of which sum one half will be paid on his coming into residence, and the other half by the Feast of St. Matthias (February 24,) 1855.

The sum of £300 was collected on Sunday, at the chapels in Cork for the Catholic University.

From the Rev. Dr. Donnelly, at Boston, U.S., £600 was received in Dublin last week, for the Catholic University.

By the exertions of the Rev. Dr. Beausang, of Skibbereen, 300 children have been released from the fate of the workhouse, and enabled to support themselves by their own industry.

The Catholic Church of Rostrevor was consecrated on Sabbath last. The collection, including donations received, amounted to £396.

THE CHRISTIAN BROTHERS.—The schools of the Christian Brothers are rapidly extending their branches throughout Ireland. An establishment has been taken for them in Ennis, for which two of the Brothers and a serving assistant are to remove early next week.—The Rt. Rev. Dr. Moriarty has invited the Brothers to Trálee, where his Lordship is fitting up a large and commodious house for their reception. In Trim a sum of about six thousand pounds is being expended by the Right Rev. Dr. Cantwell, Bishop of Meath, for the brothers, who are expected to be able to go there by Christmas. In other places the brothers have also been invited. It is thus that the apostles of Catholic education are extending themselves all over Ireland.—*Limerick Reporter*.

THE EXILES.—John Martin has reached Paris as little affected in any possible respect by his six years of exile, as if they had all gone by in a good night's rest at Loughorrie, and as if the Bush of Bothwell and the blue Bay of Macquarie had only skirted the horizon of a dream. Smith O'Brien is in Italy, but wending his way towards Paris also, and expected there in the course of another month.

Mr. Duffy is on his way home from the Continent, completely restored to health.—*Nation*.

THE WAR.—The *Freeman's Journal* announces that during the past week great exertions have been made by the various recruiting parties in Dublin to enlist young men. Nor have those efforts been unsuccessful, as from the beginning of the month until yesterday about 100 recruits were attested in the divisional police-offices. The victory at Alma has had a most inspiring effect upon the population, and there is no doubt that the Irish metropolis will, as of old, supply its full contingent towards the filling up of whatever casualties may take place in the ranks of the British army.

The demand for men has been cheerfully responded to in the capital of Ulster. There are no less than eight recruiting parties from different regiments stationed in Belfast, and it is mentioned that each day the recruits sworn in, average about six; consequently, as the enlistment for the past two months has been nearly at the same rate, it may be calculated that Belfast has already contributed upwards of 1,000 men to the ranks of Her Majesty's troops.

PRIVY COUNCIL.—Their Excellencies the Lords Justices—the Chancellor and the Lieutenant-General commanding—held a Privy Council yesterday, at which an order was agreed to for raising and enrolling the Irish militia. It is still apprehended that there will be considerable difficulty in procuring the requisite number of able bodied men in the bulk of the agricultural districts. In the large towns, however, there is, perhaps a sufficiency of unemployed hands to supply the vacancies in such regiments as may fall short of their required complement.

Prayers were offered up yesterday in all the Catholic chapels in Dublin for the repose of the souls of the soldiers who fell at the glorious victory of the Alma.—*Freeman*, Oct. 9.

THE PATRIOTIC FUND.—The employees of Messrs. A. Guinness, Son, and Co., brewers, have subscribed a day's pay each to the Patriotic Fund for the benefit of the widows and orphans of our brave soldiers who have fallen in the East.

"We regret to hear that out of the six hundred persons who entered their names as naval coast volunteers in the southern districts with Captain Jeringham, R.N., and who received 10s each enrolment money, a very considerable number have emigrated to America and Australia, and several others have gone to seek employment about the country." So reports a loyal Limerick journal. What enthusiasm these "volunteers" exhibit for her Majesty's service!—*Nation*.

THE FRANCHISE IN LEITRIM.—The result of the registry revision in Leitrim, has been, so far, most favorable. The Liberal constituency has been considerably strengthened, and the Tory-Whig interest has not only been relatively but actually weakened.—Should there not be a dissolution of Parliament during the ensuing year, a little more previous preparation, and the more practical knowledge of the means of doing the work which experience will have given, will enable the club at the revision of October, 1855, to create a Liberal constituency of a strength and power to insure the independence of Leitrim.

The extensive Kerry estates of Mr. Daniel Cronin, were set up for sale yesterday in Cork, pursuant to an order from the commissioners. The total profit rental was £1,328, and the amount realised by the sale was £20,852, or about 15 years' purchase, being £650 over the sum which was offered for the property when it was put up for sale in Dublin.

We are glad to see a real movement made to clear the Union Boards of Dublin of the pestiferous fanatics of the Protestant Association, who have been creating so much disturbance and rancour in the city of late. We trust the Catholics of Dublin have no disposition to thrust their religion officiously upon their neighbors; but it is time for them to see that, in this Catholic city, institutions in which they could command the controlling influence, shall not be made means of proselytism and platforms for denouncing the Pope.—*Nation*.

The weather during the past week was all that could be desired. The oat and wheat crops have been most productive, and fully two-thirds of the potato are safe.—*Sligo Chronicle*.

SMITH O'BRIEN AND THE *American Celt*.—The last number of the *Celt* has some remarks on the policy of the above named gallant gentleman, and the future prospects of Ireland, which we commend to the attention of our Irish readers. Of Smith O'Brien he says:—"Next to O'Connell, no man in Ireland for the last ten years, had the same influence on the national sentiment, and the same witchery over the national heart. For five years his course as a public man was unimpeachable, open, manly, and just.—During that time he earned a name which may not be forgotten, and placed his mark on the politics of the people. In '48 his naturally ardent temperament overcame his better reason, and the famine goaded him into that school of political Atheism which was bred in disaffection, sustained by opposition, and pledged to socialistic views, through the over-heated patriotism, feigned or real, which marked its leaders. In the solitude of his retreat, and with the lesson of his failure before him, he purchased new politics by the bitter wages of defeat and exile, re-read the past of his race, reviewed the foundations upon which he purposed forming a national structure, detected the missing corner-stone, and, while abstaining from a direct disavowal of the '48 policy, adopted the only platform left for the Irish political leader who seeks success, and not discomfiture. That platform is, that Ireland's cause is a Catholic cause, in origin and essence; that its political phase is only an adjunct to its greater and equally national religious character: that hence Ireland's political renovation can only be produced by acts and theories in accordance with the essentially Catholic character of the people; and that, therefore, all theories of action which run antagonistic to this religious bias of the people are not only evil of themselves, but futile and absurd. If we have not been misled, this is the doctrine which Mr. O'Brien subscribes to; if the histories of all countries that have ever been situated in regard to any power, as Ireland has been situated in regard to England, are not a conglomeration of inconsistencies, this is the only doctrine that, as a sane public man, having the interest of Ireland at heart, he can ever hold or enunciate, with profit to the people."

COMMERCIAL EMBARRASSMENT.—The commercial intelligence for the week just closed is of an extremely unfavorable nature. The Liverpool failure have told with disastrous effect upon some of the leading corn and provision merchants of Dublin, and several firms are spoken of as likely to be sufferers in an equal degree from the turn which affairs have taken in the case of Messrs. Oliver and Millenry. It is also more than probable that the blow thus struck will fall heavily upon several of the leading provision houses in Cork and Limerick. Since the fatal railway panic of 1845 trade in Dublin has not received so complete a derangement as it has sustained by this unexpected shock, occurring, as it did, at a juncture which might fairly be regarded as the prosperous point for all parties engaged in this (to Ireland) peculiar, if not sole, branch of commerce.

PROTESTANT WORKHOUSE CHAPLAINS.—It having been ascertained that there was but one Protestant parson—an infirm old woman—in the Swinford poorhouse during the last year, the commissioners have, by letter, dispensed with the services of the Protestant Chaplain, the Rev. B. W. Eames, vicar of Kilmacduff. The Rev. gentleman, in reply, states that the reason assigned for his dismissal is the very strongest argument that could be urged for the continuance of his services. However, as the commissioners think £10 a year too much to pay for the spiritual wants of one Protestant parson, Mr. Eames undertakes to visit her without receiving any emolument.

ORANGE ANIMS IN NEWTOWNLIMAVADY.—An interesting example of the spirit of Orangeism was given at the recent investigation at the Newtownlimavady Petty Sessions. The court, we need hardly observe, was crowded with an Orange mob. A witness on giving evidence swore that, on the occasion of the assault on the Catholics, he heard a woman named Gorman cry—"Lay on 'em and tear the Papist blind out of their bodies." As these words were uttered, the orange rabble in the court gave a loud and deafening cheer, with as much apparent delight, as if they were then "tearing the Papist blood" out of the Catholics' bodies. Such was a scene at Newtownlimavady petty sessions. Yet the Lord Lieutenant says there is no need of any step being taken to secure the administration of justice in this town of Orange magistrates and blood thirsty Orange mobs.—*Ulsterman*.

GREAT BRITAIN.

Five Nuns of the Convent of the Holy Trinity, Bermondsey, are about to proceed to the East, to attend our wounded soldiers and sailors. Even the correspondents of the *Times*, and other equally Protestant papers, have drawn attention to the advantages which are possessed by the French army in the services of the Sisters of Charity; and it is a source of great satisfaction that the want, which our soldiers have so severely felt, is about to be in some measure supplied. Many of our Clergy are much impressed with the duty of offering prayers and sacrifices for those who have fallen in the late engagement, and a Requiem Mass was celebrated in their behalf by the Bishop of the diocese at Southwark Cathedral yesterday, when a collection was made for their wives and families. Every exertion is now being used to assist the latter, and to provide the necessary means for the recovery of our wounded soldiers. But no one suggests the importance of performing spiritual works of mercy towards those who need them and the popular systems of religion have no place for such duties, nor do they provide any means of performing them. Catholics, however, who have retained the ancient belief in this respect, and possess the means of acting upon it, cannot do otherwise than use them in behalf of those who have so willingly sacrificed their lives for the public benefit; and while praying, especially for their brethren in the Faith, they will not exclude from their charitable remembrances those who have died without the pale of the visible Church, but will cherish the hope (as they are allowed to do) that many of them have occupied a disadvantageous position through their misfortune rather than their fault, and that they may meet with a merciful judgment from their Creator and Redeemer.—*Catholic Standard*.

Two more Catholic chaplains have just been despatched to the war, namely—the Rev. John Butt, and the Rev. John Bagshawe, hitherto attached to the chapel of Bermondsey. They left Liverpool; and thus we have a total of seven Catholic priests sent out.

PROVOCATION OF PARLIAMENT.—Parliament was on Wednesday prorogued from October 19th to November 16th.

ANTICIPATED ARRIVAL OF THE FRENCH EMPEROR.—Rumor has at length assumed a more definite shape respecting the arrival of our honorable ally. From information obtained through various channels, we think we may, without fear of contradiction, consider the matter as *un fait accompli*. Though no time has yet been fixed, circumstances—such as the refitting and decorating apartments on a magnificent scale at Windsor Castle, and instructions received by the proprietors of an eminent shawl and cloak emporium in Regent street, London, for the preparation of some of the best specimens of India and English manufacture, intended as presents for his graceful and accomplished consort—imply that his Imperial Majesty may be expected at no distant date.—*Court Journal*.

It is understood that Lord Raglan will be raised to the rank of Field-Marshal after the operations at Sebastopol. The committee of the House of Commons reported in favor of additional field-marshalships of repute being made. We believe it is decided to give his lordship £50,000 in lieu of pension; his private fortune was merely £10,000.—*Herald*.

FLOATING BATTERIES.—Messrs. Green, of Blackwall, Messrs. Wigram and Co., and Messrs. Smith have each received orders from the government to build several new war vessels of a peculiar construction. The new floating batteries are to be flat-bottomed and to have three keels. The vessels must be of sufficient tonnage to carry a small description of fort constructed of iron and wood. It is stated that three hundred and fifty tons of iron will be used in the construction of each fort, and that its iron walls will be everywhere nine inches in thickness. The forts are to be mounted with cannon. The destination of the new floating batteries is believed to be the Baltic.

Sergeant William Carne, 1st Company Royal Sappers and Miners, having under his command three privates of the same company, and two civilians, selected by government—men well known for their ability in the duties of submarine explosions—has gone out to the Crimea for the purpose of removing the five ships of war that are sunk by the Russians at the mouth of the harbor of Sebastopol. They take with them four sets of diving apparatus and all other necessary implements, and 20 galvanic batteries, with five miles of copper wire. The charges to be used will be from one ton and a half, to two tons of gunpowder, fired at a distance of about two miles. Sergeant Carne left head quarters at Chatham in full confidence of his success, not only in completing the destruction of the ships, but also in removing and recovering the guns.

Her Majesty has been advised to appoint a commission to collect or receive funds for the widows and orphans of the dead, to be called the Patriotic Fund. These commissioners are forty in number, beginning with Prince Albert and ending with Mr. John Ball.—The only Catholics on the list, we believe, are Sir R. Throckmorton and the said Mr. Ball. Of course we most heartily approve of this collection for the widows and orphans of those who have laid down their lives for the country, and we do most heartily recommend our readers to form local committees and to subscribe to the funds that will be collected. But we mention the absence of Catholic commissioners from this list, because in the present temper of the times—with the new War-Office scale of five shillings a son!—with the Earl of Shrewsbury or some one else called on to pay the cost of Priest's necessary for the service of the Catholic soldiers in the field—with the all but universal experience that we have of the infamous treatment of the Catholic poor and destitute of every grade and condition in anything that can be called a public establishment—we have no reason to do otherwise than anticipate that the sums so collected will be applied unfairly as regards Catholic widows and orphans, and used for purposes of proselytism. There are upon the Commission many men unto whose minds the thought of such injustice is not likely to enter; but when we remember that the head of this Commission, the Consort of the Queen, is a public reviler of the faith and character of her Catholic subjects, and that shocking and shameless injustice of this kind is the rule of almost every public establishment, perpetrated by the hands of almost every class and degree of Protestants, we have a right to express strongly our alarms and apprehensions upon this matter.—*Tablet*.

THE NEW BISHOP OF CORNWALL A REPUDIATOR OF THE ROYAL SUPREMACY.—The Cornwall papers state that the Rev. Dr. Walker, rector of St. Columb, who has offered to endow the proposed bishopric of Cornwall, and who it is generally supposed, will be the first incumbent of the new see, refused to read the prayer issued by royal authority for the late day of thanksgiving, inasmuch as he denies the Queen's supremacy in ecclesiastical matters, one of the points upon which Archbishop Wilberforce has just thought it necessary to resign his preferment in the church.

ARCHDEACON WILBERFORCE.—Some days since it was announced that Mr. Robert Wilberforce had intimated to the Archbishop of York his intention of resigning the archdeaconry of the East Riding, and the vicarage of Burton-Agnes, in the same diocese.—When the archdeacon gave notice of his intention to the archbishop, he merely mentioned that doubts on the subject of the Royal supremacy had led him to that step, and promised that he would, with as little delay as possible, give a more detailed explanation. That explanation he has now completed, and it will henceforth be given to the public. He states that, although he has for a long time determined to resign, he delayed adopting that course because he understood that a prosecution was to be commenced against his work on the Holy Eucharist, and he thought it very desirable that a decision should be obtained respecting the doctrine of the "real presence." The archbishop, however, after a correspondence with the archdeacon, determined upon not going on with the prosecution, and the resignation was then formally completed. Archdeacon Wilberforce commences with an elaborate inquiry into the nature of the church, which he holds not to be a mere combination of individuals, but an institution possessing an organic life from union with its head, and as having sole authority in controversies of faith. The collective episcopate he holds to be the medium of church authority, and he maintains that one should be at their head as metropolitan, at St. Peter evidently was in the time of the apostles. He holds that the Bishop of Rome is St. Peter's successor; and to the church of Rome the faith-

ful everywhere must resort. "The Pope's supremacy," he says, "consists of three principal particulars which either include or involve the most important rights which have been claimed by his supporters.—First, the right of deciding ecclesiastical causes; secondly, the right of presiding over councils; thirdly, the right of interfering in ecclesiastical appointments;" and he contends that, for the settlement of religious questions, we must look within, and not without, the church. The next point which Archdeacon Wilberforce proceeds to consider is, how far the popular principle of subscription to the English formularies is compatible with the rule of church authority. The system he believes to be altogether bad, while it has not even the merit of being able to settle the differences which exist among individual Churchmen. Subscription to the English formularies, he says, was originally imposed, and is still rendered by High Churchmen, on the principle that the church's judgment should guide her members; but the Gorham case showed that the Church of England has transferred the decision respecting doctrines to the civil power, and that the most opposite statements respecting matters of faith are taught under her sanction.—*Times*.

SCENE AT ST. PAUL'S, KNIGHTSBRIDGE.—Some months since, the re-election of Mr. Westerton as Churchwarden having expressed, in the most unqualified manner, the disapproval of the great majority of the parishioners of the practices recently introduced at the above church, the Bishop of London advised the Hon. and Rev. R. Liddell, the incumbent, to discontinue, among other practices, that of intoning or chanting the prayers, and to read them instead. Mr. Liddell determined to follow this advice, and gave notice, some three months, that such was his intention. It will be remembered that on the following day two of the curates, Messrs. Nuzee and Parry, resigned. From this period St. Paul's has been beset by a number of persons, principally youths and girls from the parishes of St. Barnabas, and members of that and other Tractarian congregations, who, under the leadership of a youth named Fitzroy (said to be a member of the Collegiate School at Durham), have persisted in chanting or intoning the Litany in defiance of the expressed wish of the incumbent, the orders and advice of the bishop, and the rubrics and practices of the church of England. Their mode of action is as follows. They assemble before the church doors are open and rush into the church, occupy the most prominent places of the free seats, which, from their proximity to the choir, afford them the best chances of most effectually impeding the latter in the discharge of their duty. When the curate commences reading the Litany, which he does in a monotone, and the choir attempts to respond, these self-styled chorists burst in by chanting, and thus overwhelm the choir, causing confusion, dismay, and disorder. To prevent this, Mr. Liddell ordered the choir, when so interrupted, to discontinue the responses, and thus the perpetrators of these disgraceful acts have had it all their own way.—*Times*.

"We are surprised," says the *Weekly Dispatch*, a Protestant paper, "at the stolid hardness of Exeter Hall. An ass of the name of Collis has actually ventured to denounce the absence of Cardinal Wiseman from Golden-square, London, during the cholera, and to 'crack up' the devotion of the clergy of the establishment during the visitation. Why, it is notorious that our parsons—especially our church dignitaries—sneak from their duty in time of pestilence with scandalous cowardice, and that the Catholic clergy sacrifice money, health and life, without stint or hesitation, whenever their flocks are in peril. Who does not remember the death of the Archbishop of Paris—the mortality of the Irish priests at the time of the famine—the almost extinction of the Catholic clergy in our West India Islands during the yellow fever and cholera—the devotion of our Sisters of Charity at Hammernsmith? He will have to scour his lantern and search diligently before he can match these cases among the fat woods of our episcopacy. When Dr. Johnson was shown through a splendid house fitted with furniture, he growled, 'These are the things that make a death-bed terrible.' Our parsonry are too snug, well off, and comfortable to be very courageous in facing their duty. The blacking-maker's wife, on being asked who composed the verses of their advertisements, answered, 'We keeps a poet as does them their things.' Our clergy keep home missionaries, Bible-readers, and, perhaps, some starved curates (by voluntary contributions of their parishioners) to do the fever and cholera work for them. We presume it was by trusting to the bigotry of Non-Popery that the woman 'tried on' the speculation of accusing Priest Stapleton of incontinence with her, and of alleging that he had confessed to her that he had committed the crime of bestiality! Luckily the dose was too strong for even the stout Protestant stomachs of the quorum, and so the case was dismissed. There will be no want of Titus Oates, if gullibility can offer a market for them."

A HINT TO THE MAINE-ACS.—In Yarmouth, Lynn, and Ipswich, petitions have been adopted praying for the repeal of the new Beer Act, and there appears to be little difference of opinion as to its utter inutility. Certainly it has not had the effect of diminishing drunkenness in the district, or of improving the character of the public-houses, the proprietors of filth of which are about to be prosecuted by the authorities.

"It would seem (remarks the *Leader*) that the Ex-Chancellor of the Exchequer is strengthening himself for the ensuing parliament. For Protestantism he has decidedly declared himself, and it is said that he is on the eve of a visit to Ireland with the view of being formally installed as parliamentary leader of the Irish Orangemen." In the meanwhile another great question has been brought before his attention in the West, to which he at least inclined his ear. A deputation from the licensed victuallers of South Devon had an interview with Sir J. Yarde Buller, and Mr. Lawrence Polk at Torquay, a few days ago, with reference to their particular grievances in their trade, and especially complaining of the new Beer Act.—Mr. Disraeli was at Torquay, and was present at the interview, and addressed the deputation expressing his satisfaction at hearing the arguments brought forward; admitted that the licensed victuallers trade was in a critical position, advised them to petition parliament, and declared that he would give the question his most careful consideration. "Protestantism and Beer" is perhaps not sufficiently alliterative for a cry. Would "Protestantism and Pale Ale" do?

Numbers of deluded Protestants are still leaving comfortable homes in the counties of Carmarthen and Glamorgan, to join the Mormons at Salt Lake.

'TO-NIGHT.—LAST APPEARANCE OF GAVAZZI.'—Such is the literal announcement of the farewell engagement of this incomparable artist, as it appears in some of our contemporaries of yesterday. Does not this even confirm the position in which we regard the Signor, when we declined his advertisement, the other day? We knew then, and many of the public knew also, that he had complained bitterly of having been *chiselled*—to use an expressive, although perhaps inelegant term—on his first engagement here; that, although he drew the houses and the money, yet he did not receive a fair or just share of the needful. We believe the spectator who brought him round for exhibition (humiliating enough in a patriot—degrading in a priest!) stated that he paid him his stipulated hire, or salary, or share of profits. Whether this was so or not, we remember the indignant protests then made against the showman who engaged him. Doubtless, the performer would take care to make better terms this time, and he ought to get them; for see how accommodating he is to his audiences. He announced himself, at first, but as zealous for the political regeneration of his country, and said little or nothing of its religion. By and bye, finding his audiences becoming small by degrees, and beautifully less, he threw into his harangues a spice of invective against the tyranny of ecclesiastics generally, and of the Italian priesthood in particular. Then was added denunciations of the Inquisition, and its usual imaginary horrors. Thus gradually did he progress, till—still habited in the robe of the Order wherein he had made the most solemn vows to God, and called the Saints of Heaven to witness his sincerity—he exclaimed on a Glasgow platform, "No more Invocation of Saints; no more Virgin Mary." Then the evangelic organs, doubting before whether they could confide in one who came in such a questionable shape, contrasted his earlier with his later appearances, and pronounced him acceptable; and then he was of the chosen of Exeter Hall, and of the winning bigots of the country. One would have thought that the blood which his hateful presence caused to flow in Canada, and which all the fulsome laudation with which he has been since besprinkled cannot wash away, would deter the sane and intelligent from encouraging his nameless displays. But it seems not. He still makes last appearances before fanatic crowds, and lies before them, fooling them to the top of their bent. We know not whether he still disgraces the habit of which he has been long unworthy; but if he wear it still, we bid him to doff it for shame, and wear a calf-skin on his recreant limbs. A party-colored suit, and cap and bells, would better fit him now.—"Muley" should be "his only wear." We could not help smiling at one allusion made by the wily Signor in the City Hall the other night, as reported in a short notice now before us. He knows full well, that in an assembly congregated to listen to or join in abuse of Popery, he will find every variety of that clamor-like animal, Protestantism. Instead of desiring to see anything like unity—which he must know and believe to be altogether impossible in so contradictory a system, the professors whereof chiefly divert themselves from attacks on Popery by railing against each other—he told them that he "delighted to see the religious differences that obtained in Scotland; they were like the lovely variety of shade and color in a flower garden, destroying monotony and uniformity." Very pretty, truly; but very sarcastic, if regarded rightly. A pretty Christian indeed must he be, who so delighted in religious differences. On one point only—to one great end, at least—would he have them agreed: "let all unite," he said. "Established, Free Church, United Presbyterian, Episcopalian, Independents and Baptists, for the one great good and glorious end of expelling the vile weed of Jesuitism from their beloved Britain." There is a holy motive for religious union! With such a guide as the pervert Padre, (by the way, in what 'lovely variety of shade and color' does he present himself now?) the victory is certain. Up (black)-guards and at them!—*Glasgow Free Press*.

UNITED STATES.

During this year twenty homicides have been committed in the city of New York.

Murders are among the most frequent of the local items we are called upon to record. Within a month past, there have been not less than seven cases of violent assaults; several of them terminating in death. There was a time when the process of murder was carried on in-doors, by the silent means of poisons and strangling. These days are past, and stabbing and shooting are in vogue in the public streets. Of all the cases which have occurred since September, but one or two have been reported as taking place within walls. There is a general proclivity of assaults to perform their deeds, under cover of the darkness, in the streets, and they are frequently able to escape detection. One of the worst instances was that of the fellow who created a disturbance at a porter-house in Anthony-street, at the unseasonable hour of 4 o'clock in the morning. The proprietor complaining of him, the rioter was pursued by the Police, and in the chase turned to fire upon those who began to press him hotly. The shot missed the Policeman and struck the keeper of the grocery in the head. The wound will probably prove fatal, while the assailant escaped up a by-street and has not since been heard of. Not long ago a policeman was killed by a shot fired by a burglar whom he detected and pursued. A few days since, the assailant boasted too openly of the act, and was betrayed by a confederate. The assault also was committed in the street, and at night. A man, passing along a river street, last week, was struck on the head as he reached the door of a retail liquor store, and received serious injury. A Southern "blood," two nights ago, saw fit to resent the insolence of a hack-driver, by stabbing him in the face and head; and the affair was compromised by money. Two Italians fell out, and one shot the other. The knife and the ball are doing their work as it has never been done before, in the same length of time.—*N. Y. Times*.

MORTALITY ON BOARD EMIGRANT SHIPS.—Disease has reappeared upon the emigrant ships which are daily arriving at the port of New York and according to the *Herald*, quite a large fleet of ships were lying off Staten Island during the past week with the yellow flag flying at half mast. Among them were the ships Westmoreland, which left Havre with 478 passengers, of whom twelve died; the Minnesota, which sailed from Liverpool with 330 passengers, of whom 30 were swept off with cholera in 22 days; the Metropolitan from Havre, which had 31 deaths; the Edgar from Havre, from which 26 people died; and the bark Robert, from the same port, from which 5 persons were lost. The emigrants were mostly from Ireland and Germany.—*Montreal Herald*.

In consequence of the oyster panic, these favorite bivalves have become a drug in New York. It is said the dealers' hire men to stand at their counters and devour oysters during the hours when customers usually frequent their establishments.

An American citizen, named Phillips, was recently arrested at Basle, Switzerland, on the supposition that he was Mazzini. Mr. Phillips was treated very harshly, and confined in jail for several days. He asks 25,000 francs as damages, and an apology from the Swiss Central Government. This has been refused, and Mr. Phillips comes home to get the Federal Government to interfere in his behalf.—*Boston Pilot*.

An affray between two parties, Irish and Germans, took place in Buffalo on Sunday, in which Stephen O'Brien was killed with a shot gun, and another man was wounded.

The number of passengers who arrived at Boston by sea for the quarter ending Sept., 30, was 12,424, of whom between 10 and 11,000 were from Europe, principally from Ireland, Germany and Sweden.

Facts and figures tell us that drunkenness obtains privately in Maine more than where liquor is vended publicly. To the interference of Legislation and the Prohibitory Law in operation in that State this private debauchery is, we are convinced, attributable. The Rev. Mr. O'Donnell, Catholic Pastor of Portland, has written that in that city the amount of private excess, and its consequent debauchery in families, is frightful. He says that a private smuggled bottle of poisonous gin or whiskey is to be found not only in many houses, but in every room of these houses;—and that the wretched indulgence is not confined to the male portion of the family, but extends to the women and children! This is a sad and dismal state of things; and if in moral Maine, the penal statute against the sale of ardent liquors has produced this result, what better have we to expect in this or any other State in which this question has assumed a political character?—*Irish American*.

FACTS WORTH KNOWING.—At Chicago, during the recent ravages of the cholera, while the Board of Health fled the city, the Sisters of Mercy were untiring in their attendance on the sick, and four of them fell victims to that dreadful scourge. In Barbadoes, during its prevalence, while the Catholic Priests paid unceasing attention to the Catholic portion of the colored population of the island, the Protestant part of them were allowed to die like dogs; their ministers never troubling the poor creatures. This fact proves that the Catholic Church respects alike, and regards the spiritual interests of, all her children, without distinction of position, race, or color. While the Protestant chaplains of the army in the East show great apathy in attending the soldiers at their dying moments the Sisters of Charity attached to the hospitals in Constantinople, upon hearing of the frightful ravages of the cholera among the troops, immediately went to the camps to nurse and wait on the sick, "being received everywhere as guardian angels." One of those Sisters is a lady of high rank, and was attached to the court of the late Louis Philippe. She did not mind her social grade.—*Halifax Catholic*.

The last Society spoken of in California is the "Pay Nothing." It is said to be alarmingly prosperous. The password is "Lend me a dollar"—the response, "Broke."

THE END OF THE WORLD.—A Yankee preacher told his hearers the other day, that according to the "strict reading of prophecy," the second advent of Christ must take place on some early day in November, 1854. He told them this was in all probability the last time he would address them in this world; and he wound up his discourse by bidding his hearers an affectionate farewell.

From a Yankee exchange we cut the following:—**"Clerical Strike.**—At Urbana, Ohio, recently, on a Sabbath, the bell of the Presbyterian church rang the second time—the congregation sat waiting and waiting, but no minister came. After the lapse of about half an hour, a note was handed to one of the elders, who arose and read it to the congregation. It was from the minister, who said he would not preach for them any more till his salary was paid up."—Right, old chap—no pay no work.

MODEL ADVERTISEMENT.—The *New Jersey Standard* of the 4th inst., contains the following advertisement:—**Wanted.—A Hostler.**—The subscriber wishes to employ at his place at Gowanus, Long Island, a first-rate hostler, who has good experience in managing runaway horses. No one need apply who has never been in the State Prison or a member of the New Jersey Legislature.

Gowanus, Long Island, Oct. 4, 1851.

The product of the silver mines of Mexico for the year 1850, exceeded that of the rest of the world by one million of dollars, the total yield being thirty-three millions.

THE CAMPAIGN OF THE CHOLERA.—Those ghastly heaps of killed and wounded on the heights of the Alma can scarcely have been a more shocking spectacle than the number of the Allies who are daily perishing in the livid agonies of the cholera. "Cholera sadly ravages our army," says a recent despatch, "and seems to have increased in virulence." There are two hospitals established at Balaklava; one of them alone contains 216 cholera patients. Several valuable officers have fallen victims. Cholera seems to be the true Conqueror of the Crimea! From almost every European capital we have appalling narratives of the career of this terrible scourge. In St. Petersburg, up to the 1st of September, the mortality had amounted to nearly 9,000; and of course the number of deaths has been considerably augmented in the interval. In Paris the disease seems to have suddenly acquired additional virulence—the number of victims amounting to nearly 300 in a week; in Toulouse from 60 to 70 are carried off in a single day. Scotland also still writhes in its terrible grasp, particularly Glasgow, Edinburgh, and Aberdeen. In Aberdeen alone there were 26 fatal cases during the past week; and there were nearly 700 deaths in Glasgow during September. In London it is announced that the mortality last week amounted to only 247! Even our own city now rests under the fatal shadow of the plague. There were eight deaths in the Church-street hospital in a single night this week—and scarcely any day has passed without one or more victims. Upwards of 100 fatal cases we believe, have occurred in the same hospital since it was opened on the 29th of September. On the south side of the city, the medical statistics are rather more encouraging.—*Nation*.

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

THE TRUE WITNESS
 AND
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, NOV. 10, 1854.

THE RESERVES' BILL.

This Bill has elicited much warm debate in Committee. Amendments have been proposed, both in a Conservative and anti-Conservative sense, which have always been lost by large majorities. Of these, one of the most important, as affecting the very principle of the measure, to the effect:—"That it be an instruction to the Committee to leave out the words 'all semblance of connection between Church and State' in the third section of the Bill"—was made by the Hon. Mr. Cameron in a powerful speech; but was, of course, rejected by the House; by the radical and democratic party, because it sees in the recognition of the "desirableness of the removal of all semblance even of connection between Church and State," a guarantee for the speedy overthrow of all ecclesiastical institutions; by the Ministerial party,—not because in their hearts they approved of it, not because they themselves believed in the desirableness of that which they declared to be "desirable"—but simply because they have not courage to do what they know to be right; and because in their ears the bellowing of a brute majority overpowers the still small voice of conscience. Alas, that bearded men should be so weak!

Nothing indeed could be more miserable than the *niaiserie* with which the Ministerial supporters of the Bill attempted to meet the keen logic of their adversaries. "If, indeed," argued the latter, "you really do believe it to be 'desirable' to remove all semblance even of connection between Church and State—as by your votes you pretend that you do—why do you not honestly and consistently carry out your principles to their last consequences, and apply them to Lower, as well as to Upper, Canada? Why not at once blot out from the Statute Book, all laws, all enactments, by which Christianity is recognised, or the duties of religion enforced? Why maintain tithes—why make, from the funds of the State, grants to ecclesiastical bodies—why enforce the observance of Sundays and other Holydays—if you believe that betwixt Church and State there should be no connection? Why not declare Matrimony to be only a civil contract? You cannot shelter yourself under the plea, that your principle is meant to have merely a particular, and local application, for you put it forth in general terms; and it is not the melancholy necessity, but the desirableness, of doing away with all connection between Church and State that you so prominently assert. Had you indeed contented yourselves with saying, that—seeing the numbers of hostile religious denominations into which the Protestant population of Upper Canada is broken up, and the consequent impossibility of making such a division of the public property as should be just and satisfactory to all—it was necessary that, in Upper Canada, all pecuniary State assistance to the Church should be abolished—you might have saved your character for consistency: you might still have continued to defend the intimate connection which at present exists between Church and State in Lower Canada, without making yourselves ridiculous. But this your masters—the Browns, and others whose puppets you are, doing as they bid you, voting, and moving as they pull the strings—would not tolerate; and therefore have they compelled you to vote black, white, and to drink the cup of degradation to the very dregs."

Such in substance was the argument with which the unhappy Ministerialists were assailed, whilst no man pitied them—for weakness, tergiversation, and inconsistency, are contemptible and deserve no pity. Everything may be forgiven unto a man that is a Minister, except want of pluck. Weakness and indecision of character, venial offences in the individual, constitute the one unpardonable sin of the statesman, for which neither the highest talents nor the virtues of private life, can in any degree atone. We say it with regret, not from any hostile feelings towards the Ministry. Alas! why should they render it absolutely impossible for us to respect them?

We need not go into the miserable twaddle by which it was attempted to be shown that "it was desirable," and "that it was not desirable," to abolish the semblance even of connection between Church and State. We need not recall how low men fall, how abject they appear, when they act contrary to the dictates of conscience. The sorry figure cut by too many of our French Canadian Catholics during the late debates is a subject, not for reproach, or recrimination, but rather for sorrow. Who, indeed—that honors the French Canadian character, and would fain see it honored by others—but what must hang the head for shame when he reads their speeches, and counts their votes on the Clergy Reserves' Bill? The subject is an unpleasant one, and we willingly drop it: but we cannot allow one statement made by Sir Allan McNab to pass uncontradicted. He assigned as his reason for voting against his conscience—for declaring white black, and black white—"that the verdict of the country had been given in favor of secularisation." This is not true. The verdict of the country, that is of the population entitled to vote, has not been given at all; and it is because it is with good reason feared, that that verdict, if pronounced, would not be in favor of secularisation, that the Clergy

Reserves' Bill has been most indecently and dishonestly forced through a House which in no sense is a fair or full representation of the people of Canada; and which is therefore, according to its own showing, utterly unqualified to legislate upon the great interests of the community. Legislation by a body so constituted, is a mockery of justice, a grievous wrong to that large body of citizens, declared entitled to the exercise of the Franchise, and who nevertheless have been most unjustly deprived of the power of exercising that right, on the most important questions that ever have been, or will be, presented to the people of Canada.

We have noticed too, with much regret, though with little surprise—for we know what promises and pledges made on the hustings are worth—that, during the debates in Committee, not one amendment has been proposed, having for its object to secure the right of the Catholic supporters of separate schools in Upper Canada, by making it obligatory upon the County Municipalities—to whom the Funds accruing from the secularisation of the Reserves are to be handed over—to give to separate schools established in accordance with the provisions of the law, a share of the funds thence derived and devoted to educational purposes, in proportion to the attendance on such separate schools. This was in substance the prayer of a petition presented on the 21st September, to the House of Assembly, by the Bishop of Toronto, and the Catholic Institute of that City, in accordance with a Resolution agreed to at a meeting of the Institute to the effect—"That:—"

"Any Legislation on the subject of the Clergy Reserves, which may either apply the whole or any part thereof to the support, or for the advantage of Public Common Schools—or which may allow of their application for that purpose—without expressly providing that in such case all Public Separate Schools, shall be entitled to participate equally with Common Schools, would, by depriving a large proportion of the population of advantages enjoyed by the remainder, be unjust in principle, and most oppressive in practice; and will therefore be opposed by the Toronto Catholic Institute by every constitutional means at its command."

Now, the Bill as it stands, does allow the application of the Reserves' Funds to educational purposes; because it makes them over to the Municipalities, with power to apply them to all purposes to which their Funds are generally applicable; but it makes no provision for securing to separate schools any share in the advantages which will be enjoyed by the common schools, in consequence of this application of public property to general municipal purposes. The consequences were ably pointed out by one of the speakers at the meeting of the Toronto Catholic Institute already referred to. He showed how the revenue derived from the Reserves would be sufficient for the support of the common schools in the Municipalities, thus doing away with the necessity of school rates upon the supporters of common schools; and perhaps enabling them to dispense altogether with the Legislative School Grant—the only assistance given by the State, in which separate schools are allowed to share.

"In this case" continued the speaker, "what would be the position of Separate schools, isolated from all benefits conferred upon the others? They could only be sustained by a direct tax on their supporters, from which all other classes would be exempt—one of the most unjust and aggravating instances of class legislation which it is possible to inflict."

And yet this is the injustice which men, who on the hustings, pledged themselves to exert their influence to procure justice for Catholic separate schools in Upper Canada, are doing their best to inflict on their betrayed and injured Catholic supporters: a more glaring and aggravated instance of dishonesty, and violation of pledged faith it is difficult to conceive.

The claims of the Catholic schools of Upper Canada are so evidently just, that it is only necessary to state them, in order to convince any unprejudiced mind. The Legislature has recognised the right of these schools to share in all Legislative School Grants, or Grants made from the public funds, for educational purposes. But if the Reserves are secularised they form part of the public funds; and in so far as any part thereof is made applicable to common school purposes, it is a Legislative Grant, and a Legislative School Grant—in which the right of separate schools to share is already recognised. We want then no new law: we assert no new principle; we demand only that the principle embodied in the existing laws be fully carried out; and that—in all Legislative Grants, whether from the Reserves or General Revenue, whether made to County Municipalities or other bodies, and which are made applicable to school purposes—Catholic separate schools be entitled to share, in accordance with the provisions of the 16th Vic., c. 185, Sec. iv. Is there no independent member in the Legislature who will move an amendment to the Clergy Reserves Bill, to this effect? Is there not one, who is prepared to redeem in the House, the solemn pledges, made on the hustings, and to which he owes his election?

"WHY HAVE WE NO SISTERS OF CHARITY?"

A strange question this in the mouth of a Protestant, and an Englishman; yet one that has been asked more than once of late, and will be asked many a time by our maimed and suffering soldiers. War has its dark, as well as its bright side: and the dark side is now forcibly presenting itself to that nation which, but a few weeks ago, was furiously applauding the filthy Drummond and his beloved colleague, the prosy Spooner, for their foul attacks and revolting obscenities against those same "Sisters of Charity," the want of whose kindly services in our military hospitals is now most bitterly deplored. As a nation, Great Britain is perhaps unsurpassed for her resources. She can equip fleets bristling with all the appliances of

war; and for courage and dexterity, her soldiers and sailors have no superiors. With her enormous wealth she can control all the Cabinets of Europe, and subsidize all the nations of the earth; but one thing she cannot command—those services which are given, not for money, but for love, and which look for their reward, not on earth, but in Heaven. "We have not Sisters of Charity"—complains one writer in the London Times, agitated at the horrors of the bloody field of Alma, and the still more tragic spectacle of the hospital and troop ship—"we have not Sisters of Charity—at least, not such as will do as the French Sisters do; but the wealth of Great Britain can purchase, what she cannot get for charity and love."—Englishmen, who believe as firmly as does our cousin Jonathan, in the Omnipotence of the Dollar, will find themselves for once out in their calculations. The services of "love" will not be procured for an annual stipend, neither will high wages convert the hireling into a Sister of Charity. The hireling will be still a hireling, "at least she will not do as the French Sisters do."

"Why have we no Sisters of Charity?" is now the Englishman's cry. Sobered by suffering, and convinced by bitter experience that in the hour of need Exeter Hall cannot help him, he begins to whine, and cry out for the assistance of those whom, but a few short months ago, it was his highest pleasure to insult and persecute. "Sweet are the uses of adversity;" and we trust that the cry which has been raised on the shores of the Euxine, and on the green slopes of the Bosphorus, may be heard and responded to in England; and that it may have the effect of teaching Protestants, that, in spite of all their vaunted progress in the *matériel* of civilisation, they lack one thing which Catholicity only can supply, and which they can only hope to obtain by welcoming home again the long discarded faith. We have the more confidence in the effect upon the English Protestant mind of the harrowing disclosures from the East as to the miserably insufficient and utterly hopeless condition of our hospital establishments, and of the inestimable services of Popish Nuns, because, as will be seen from the following extract from the London Times, the body, as well as the soul, suffers from the want of those essentially Popish institutions which Protestants have hitherto been accustomed to abuse as "Marks of the Beast," and as repugnant to the great commandment "increase and multiply."

Let us see how our poor soldiers, wounded at Alma in their country's service, are provided for by that great and wealthy nation in whose cause their blood has been spilt. We copy from the Times' correspondent.

"It is impossible for any one to see the melancholy sights of the last few days without feelings of surprise and indignation at the deficiencies of our medical system. The manner in which the sick and wounded have been treated is worthy only of the savages of Dahomey"—[Not of sound British Protestants]. "The sufferings on board the *Vulcan* were bad enough. There were 800 wounded and 170 cholera patients, and these were attended by four surgeons. The scene is described as terrible. The wounded seized the surgeons by the skirts as they picked their way through the heaps of dying and dead; but the surgeons shook them off."

"Numbers arrived at Scutari without having been touched by a surgeon since they fell pierced by Russian bullets on the slopes of Alma. Their wounds were stiff, and their strength exhausted as they were lifted out of the boats to be carried to the hospital." "But all other horrors sink into insignificance compared to the state of the unfortunate passengers by the *Colombo*. This vessel left the Crimea on the morning of the 24th. Wounded men were being placed on board, for two days before she sailed; and when she weighed anchor, she carried the following numbers—27 wounded officers—422 wounded soldiers, and 104 Russian prisoners—in all 553 souls. About half of the wounded had received surgical assistance before they were put on board. To supply the wants of this mass of misery, were four medical men, one of whom was the surgeon of the ship—sufficiently employed in looking after the crew, who at this place and season are seldom free from sickness. The ship was literally covered with prostrate forms so as to be almost unmanageable." "The worst cases were placed on the upper deck, which in a day or two became a mass of putridity. The neglected gun-shot wounds bred maggots, which crawled in every direction, infecting the food of the unhappy beings on board.—The putrid animal matter caused such a stench that the officers and crew were nearly overcome, and the captain is now ill from the effects of the five days' misery. All the blankets, to the number of 1,500, have been thrown overboard as useless." "The vessel is quite putrid, but a large number of men will be immediately employed to clean and fumigate her."

Even in the hospitals, the condition of these poor mutilated creatures—alive, yet crawling with maggots putrid ere death—is not much better: for the same authority informs us:—

"The worn out pensioners who were brought out as an ambulance corps are totally useless, and not only are surgeons not to be had, but there are no dressers and nurses to carry out the surgeon's directions and to attend on the sick during the intervals between his visits."

Nor let it be said that these horrors and sufferings are inseparable from war. They are caused, partly by the want of surgeons, but mainly by the want of dressers and nurses to wash the wounds of the patients, and to minister to their necessities during the intervals between the surgeon's visits. Now it is just this want that the "Sisters of Charity"—the "she devils," "corruptors of youth," as the great Protestant champion Gavazzi styled them, amidst the deafening cheers of an enlightened Protestant audience—are so admirably fitted to supply. These we have not; and hence the long agonies which our poor fellows are doomed to endure, ere kind death steps in to put an end to their tortures. But not so it is with our Catholic Allies. Better soldiers never carried a musket, and their care for their sick and wounded is no less admirable than their desperate valor in the field.

It is still from the Times, the Popery abominating Times, that we quote.

"Here the French are greatly our superiors. Their medical arrangements are extremely good, their surgeons more numerous, and they have also the help of the 'Sisters of Charity' who have accompanied the expedition in incredible numbers. These devoted women are excellent nurses, and perform for the sick and wounded all the offices, which could be rendered in the most complete hospitals. We have nothing. The men must attend on each other, or receive no relief at all."

If it be asked—whence this difference?—the answer is—not because, naturally the English are less humane than the French, or that the former are indifferent to the sufferings of their gallant countrymen;—but that the former are a Protestant, the latter a Catholic, nation. Our wounded soldiers are left to die like dogs on the field which their valor has won, or to rot away neglected, maggot eaten and putrid, because there is none to tend them—because there are no "Sisters of Charity" to pour wine and oil into their wounds. The sufferings of our soldiers abroad—as the loathsomeness of pauperism at home—are but parts of the price which we must pay for the blessings of Protestantism, and the indulgence of our evangelical hatred of conventual establishments. The groans from the hospitals at Scutari, are a fitting accompaniment to the ravings of Exeter Hall, and furnish a eloquent commentary upon the wisdom, forethought and Christian charity of the leaders of the late anti-Nunnery crusade in the British Legislature.

"Why have we no Sisters of Charity?" asks "A sufferer by the present war," in the columns of the London Times—as if the reason was not obvious.

"It is a reproach to us," he says, "to have made so little provision for our gallant and loved countrymen, while the Priests and Convent Sisters are doing much good among the French. It would be well if we could learn from the Roman Catholics the art of making the comforts of religion, and the ministry of charity, more accessible to all. Why have we no Sisters of Charity?"

Because you are Protestants, and "Sisters of Charity" are an abomination to Protestantism. For the last three hundred years you have insulted and persecuted them, whenever you dared, whenever you had it in your power. Even now, you are doing your best, by your iniquitous legislation, by your beastly insults, and unmanly treatment, to drive them from the land. You denounce them, and encourage every impure apostate whose sins have driven him to seek a refuge in your midst from the punishment due to his crimes, to denounce and revile them: you behave to them, you speak of them, as if they were rogues and prostitutes, and their asylums, brothels. You indulge habitually, in language towards them, which, if any foul mouthed ruffian were to use it towards your sisters and daughters, would provoke you, if you had a spark of manhood in your bosom, to fell the blackguard to the ground. Aye! and even whilst receiving at their hands, favors unpurchasable, unpayable with gold, you turn upon your benefactors, and like curs, fly at those who do you kindness; but in your hour of suffering, you whine out, "Why have we no Sisters of Charity?"

In the meantime the British hospitals are without, and are likely to be long without, the "Sisters of Charity." Yet let it not be thought that fanaticism is lulled to sleep, or that Exeter Hall will fail to "improve the occasion." The sad condition of our Popish Allies has excited the sympathy of our amiable Protestant brethren; and encouraged no doubt by the success of their "Hundred Missionaries" scheme in Ireland, they have determined to despatch forthwith a brigade of pedlars laden with Protestant Bibles to the benighted French soldiery. Who, then, can deny the vitality of Protestantism? It leaves its gallant soldiers to die like dogs, putrid and maggot eaten, but sends out Bible-readers and corrupt versions of the Scriptures to Popish strangers. We fancy that General Canrobert will know how to deal with these gentry if they get inside his lines.

THE "PRIEST," AND THE "MILLER OF GLENGARRY."

We have received from an esteemed correspondent the particulars of certain occurrences, which have lately excited no little interest amongst the brave Scotch Catholics of Glengarry, and which may perhaps prove interesting to our readers.

On Easter Sunday last, the Rev. Mr. McLachlan, the deservedly esteemed Catholic Priest of Alexandria, read to his flock a Pastoral Letter from the Bishop, exhorting the laity to assert their claims for perfect "Freedom of Education," and warning them against the dangers to which the faith and morals of their children were exposed in Non-Catholic schools. The preacher therefore called upon his people to take the steps necessary for establishing a separate school; assigning as a reason, that the teacher of the common school was a Protestant, and certainly not a person to whom Catholics could safely entrust the training of their children. Amongst the congregation was a certain Mr. D. A. Macdonald, to whose name is commonly affixed the somewhat aristocratic appendage, "of Glengarry," a title to which he has about as much right as he has to that of Bishop of Montreal. The thing is not, in itself, of much consequence; but still, as "of Glengarry" is a time-honored name amongst Scotchmen, and has been long borne by a race of loyal and gallant gentlemen at home, it is a little annoying to see it so misapplied in Canada.

Well then, divine service being over, this gentleman—by way, we suppose, of showing his gratitude towards the pastors of the Church, by whom he was fed and educated, and to whose charity he owes all he has in the world, the power of insulting his benefactors included—placed himself in a conspicuous position in the vicinity of the Church, and, with the air of an old feudal chieftain, summoning his vassals and clansmen around him warned them in the most impressive manner against being guided by their pastor; denounced separate schools, and graciously pro-

used his countenance, and duty, to all such of his loving subjects as should duly respect and follow his instructions. So having, as he hoped, counteracted the teachings of the Priest, the illustrious potentate "of Glengarry," dismissed his hearers to meditate upon and practise what they had heard from his royal lips. But the play was not yet played out.

On the following Sunday, the Rev. Mr. MacLachlan again addressed his flock upon the subject of separate schools; and alluded, with excusable warmth, to the disgraceful scene which had been enacted the previous week. He bade them bear in mind that he spoke to them as their legitimate pastor, actuated by no personal motives, but solely from regard to their spiritual and eternal interests. As Christ's minister he spoke to them; as one who had the right, and the exclusive right, so to speak to them; and whose duty it was to put them on their guard against all false doctrines and preachings from whatsoever quarter they might proceed. He denounced Mr. Macdonald's ungentlemanly interference with the legitimate exercise of his functions; and encouraged them not to submit to the impertinent pretensions of a man who had nothing but his wealth to recommend him, and who, however well skilled he might be as a miller, or as a retail dealer in groceries and dry-goods, was most certainly not entitled, either by birth or education, to dictate to the men of Glengarry how they should bring up their children, or to whose care they should commit them. Feeling warmly the insult that in his person had been offered to the sacred character which he bore, it is not to be wondered at if one expression—that of "petty miller"—escaped the Reverend gentleman's lips in the heat of the moment. On reflection, however, he retracted it, and expressed his regret at having been betrayed into an unseemly—though all the circumstances of the case considered—a very natural and pardonable exhibition of warmth.

The matter however was not allowed to rest here. The blood of the Macdonald was up, and he "felt ugly;" he heard the voices of his ancestors, from the eternal mists in which their spirits wander, calling upon him to avenge the slight cast upon an illustrious name; he heard too, in anticipation, the sweet chink of the dollars, as they passed from the pockets of the presumptuous Priest, into the well filled cash box of the outraged Chief of Glengarry. Forthwith he instituted legal proceedings against the offender, for defamation of character, whereby his peace of mind as a man had been destroyed, his honor as a Macdonald tarnished, and his profits as a miller seriously affected. Declarations were filed, witnesses got together, and the Priest of Alexandria was to be made an example of to all coming generations. Little did the good Father however heed these menacing preparations—little did he reck the threats of his blustering adversary. Secure in the goodness of his cause, and supported by the warm sympathies of his parishioners—who showed themselves on the occasion, to be made of the true stuff, the worthy descendants of the gallant and loyal Highlanders who fought for the right at Culloden—the Priest calmly awaited the result of the combat with the ireful Miller of Glengarry.

The trial came off on the 1st inst., before His Honor Judge Maclean, and a special jury, from which great pains had been taken to exclude every Catholic. Two Catholics only presented themselves, and they were immediately challenged by the plaintiff—whose case therefore was heard before a jury exclusively Protestant, and one therefore favorably disposed towards the victim of priestly arrogance. The first count—for defamation of character—was read; but lo! instead of exciting the commiseration of the Court, it served but to provoke its mirth. So utterly absurd and groundless was it, that the Macdonald was fain to drop it, and to see what could be made out of the second count. But here our hero fared no better. Witnesses were called, but they could testify to nothing; they were not aware of any injury done to the plaintiff's business as a miller; and as to his feelings, character, &c., &c., as a gentleman, the damage was so slight as to be inappreciable. Some four witnesses having been examined, the Judge informed the Counsel for the defendant, that it was not necessary for them to enter upon the defence, as there was really no case to go before a jury. The latter retired, and in a few minutes returned into Court with a verdict for the defendant on all the counts, thus saddling the discomfited miller with all the costs of the proceeding. And so terminated the famous case of the "Priest and the Miller of Glengarry," in the signal discomfiture of the latter, and to the great delight of all the good Catholics of the district, and of the Rev. Mr. MacLachlan's parishioners in particular; who had, however made up their minds that, whatever the issue, their pastor should not suffer any loss through the persecution so unjustifiably instituted against him by Mr. D. A. Macdonald "of Glengarry."

Our object in entering into these details is not merely to celebrate a barren triumph of right over wrong—though even in the contemplation of such a victory there is much to give pleasure to every well regulated mind—but rather in the hope of effecting some useful purpose. We know not if it be true that a certain gentleman makes it his boast "that he has got the Scotch Catholics of Glengarry under his thumb"—and a "miller's thumb" since the days of old Chaucer has been proverbial for its weight;

And yet he had a *thumb of gold parlo*.—Chaucer. But whether true or false, the men of Glengarry should see to it, that they give no just cause for such boasting for the future. They owe it no less to themselves, than to their Church, to take care that in the next Parliament they be not misrepresented by a person who employs the influence with which he is invested against the interests of Catholicity, and to maintain an infamous, and oppressive system of State-Schoolism, in opposition to the reiterated injunctions of the Church, and hostile to the best interests of the people. The stout Highlanders of Glengarry will, we

confidently expect, show by their conduct at the next election that they are "under no man's thumb," though that "thumb be of gold."

The following document has excited much interest in, and out of Parliament:—

RETURN TO AN ADDRESS OF THE LEGISLATIVE ASSEMBLY, DATED THE 22ND OCTOBER, FOR COPIES OF THE CORRESPONDENCE BETWEEN THE BISHOPS OF CANADA AND THE PROVINCIAL GOVERNMENT, ON THE SUBJECT OF THE CLERGY RESERVES.

To His Excellency the Earl of Elgin, Governor General, &c., &c.

"We, the Archbishop and Bishops of the Ecclesiastical Province of Quebec, assembled in this City to discuss the interests of our respective dioceses, gladly hail your Excellency's return to our midst. The skill and impartiality which, during eight years administration of the affairs of Canada, you have exhibited, assures us that the destinies of our country could not be entrusted to hands more able to maintain peace, and promote its prosperity. In using this language, we believe that we do but give expression to the feelings of the Catholic population of the country, which participates in the feelings of respect and confidence which we entertain towards your Excellency. Thus persuaded that your Excellency has nothing more deeply at heart than to promote the welfare of all classes of the community, we make it our duty to profit by the present occasion to call your attention to two objects which, in our opinion, deeply interest the Upper section of the Province. We allude to 'Separate Schools' and the 'Clergy Reserves.'

Your Excellency will not be surprised that the Bishops, who behold with the profoundest grief the evils which ordinarily result from 'Mixed Schools,' request your help and protection to procure a just and equitable law in favor of separate schools. They ask no exclusive privileges, but simply that the law which governs the school system, in favor of Protestants in Lower Canada, may be applied in favor of Catholics in the Upper Province. It is a right, which they feel assured, they will not seek in vain from the hands of your Excellency.

The question of the Clergy Reserves, though of less consequence in their eyes, has nevertheless not failed to arouse their solicitude. They deem it then their duty to lay before your Excellency their convictions upon this subject.

It cannot be disguised that the secularisation of the Reserves—should it take place—is destined to breed much serious dissatisfaction amongst many honorable persons. It will be attended with many disorders and divisions amongst different classes of society, whilst it will stimulate the cupidity of others for whom the most sacred rights possess no inviolability. As lovers of peace, and as obliged in virtue of our Ministry to cherish it amongst the people, we are desirous, as far as it is in our power, to prevent those dangerous agitations which might imperil it.—But we fear greatly that the secularisation of the Reserves is a measure of such a nature as seriously to threaten that peace, the maintenance of which is so necessary to the progress and prosperity of the people. We venture then to lay before you our prayers, that the destination of the Reserves be not changed, or that, at least, and in order to satisfy all reasonable demands, the funds be divided amongst the different religious denominations in proportion to the number of their members.

In conclusion, we trust that it will be permitted to us to assure your Excellency that, in laying before you this legal expression of our opinions upon the above questions, we are far from desiring to embarrass your administration, which deserves the respect and confidence of the Province. Our sole object is to discharge a sacred duty, both towards the Government, and towards the faithful entrusted to our care.

We have the honor to be your Excellency's Most humble and obedient servants,

- (Signed)
 † P. J., Archbishop of Quebec,
 † G., Bishop of Montreal,
 † PATRIUS, Bishop of Carthensis,
 † J. EUGENIUS, Bishop of Byopolis,
 † ARMANDUS, Bishop of Toronto,
 † J. C., Bishop of St. Hyacinthe,
 † C. F., Bishop of Tloa,
 † Jos., Bishop of Cydonia.

Archbishopric of Quebec, 4th June, 1854.

To the above the following reply was given:—

Provincial Secretary's Office,
 Quebec, 16th June, 1854.

"My Lord—I have been commanded by His Excellency the Governor General to acknowledge the receipt of the Address, in which your Grace, and the other Catholic Bishops of the Ecclesiastical Province of Quebec, welcome the return of His Excellency amongst you, and in which you offer several reflections upon matters of great political importance. I am further charged by His Excellency to thank you for the flattering expressions towards himself personally.

I have the honor to be, my Lord,
 Your Grace's most obedient servant,
 P. J. O. CHAUVEAU,
 Secretary,
 To His Grace, the Archbishop of Quebec."

THE MASSACRE ON THE GREAT WESTERN RAILROAD.—Government has appointed a special commission to inquire into the circumstances connected with the fearful destruction of life, on the morning of the 27th ult. An inquest before the Coroner has been held at Chatham; but the Jury were unable to agree. From the evidence elicited, it is clear that the catastrophe was brought about by the grossest negligence somewhere. The guilty parties will, we trust, be detected, and receive the reward due to their culpability. What kind of precautions are taken on the G. W. Railroad to avoid collisions, may be estimated by the following extract from the evidence given before the Coroner's Jury by G. F. Nutter, Conductor of the "Mail Express Train." "After the collision had occurred," he says:—

"I asked Kettleworth"—the engineer of the gravel train—"if they had a watchman whose duty it was to look out when the trains passed. Kettleworth said, 'we have a wiper who wipes our engines, and probably looks out for the trains, if he does not go to sleep after he gets his engine wiped.'"—Paris Star, (quoted by Montreal Herald of Tuesday.)

There is no mystery whatever about the affair.—A gravel train turns on to the main rails, and runs East at about 12 to 15 miles an hour; whilst the Mail train, having been delayed beyond its usual time, is running West at the rate of some 25 miles an hour. Naturally a collision takes place, and—the most natural thing in the world—some fifty persons are killed outright, whilst about as many more are bruised, gashed, mangled and mutilated in every conceivable manner. But then they are all poor persons—poor men and poor women—poor men's and women's children—that suffered; and they—like the eels, to the process of flaying alive—are used to these kind of things. There were no rich Directors, no sons or daughters, or relatives of opulent shareholders injured, and so—still the most natural thing in the world—no blame can be attached anywhere, or to anybody.

The public however will not be so satisfied; they feel, and naturally enough too—that—if there had been regular watchmen on the road, to report the passing up and down of all trains—that, if the gravel cars had received proper orders, never, under any circumstances, to venture on the rails until the passage of the other trains had been duly reported and recorded—and that—if the Company had had proper and trustworthy officers at every station to see their instructions properly carried out—the accident would not have occurred. It is too much the custom to cast all the blame and responsibility on the subordinates; but it is a sound maxim, approved by law and common sense, that the employer is to be held responsible for every act of his employees, and must be brought to book for their negligence. That it will be the duty of the Company to reimburse, even to the last penny of their capital, the relatives of the deceased, and the other sufferers by this terrible catastrophe, is, we think, indisputable. We still incline, however, to our opinion, that the occasional hanging of a Director or Shareholder would have a wonderfully beneficial effect in making these gentry keep a better look out for the future.

We are happy to learn that the citizens of Chatham have done all in their power to succor the unfortunate victims who yet survive. The Town Hall has been converted into a hospital, into which 23 of the wounded have been removed, and where they are attended by the best medical skill, and nursed by the Sisters of Charity, six of whom have volunteered their services. The remainder of the wounded are distributed through the town, in the hotels, and in private families, where their wants meet with every attention from the kind-hearted citizens. By looking over a list of the killed and wounded, it will be seen that the casualties have been confined principally to the second class cars, which were crammed with Irish and German immigrants. Had a prize ox, or a boar pig, stupendous in fat, and on its way to some "Agricultural Exhibition," been injured, the horror of the community would have been so intense at the bad management of the Railroad, that we might have anticipated great things from the pending investigation. But as the sufferers are only poor immigrants, why, it is most probable that the "Company" will be white-washed, and the whole affair end in a bottle of smoke.

Mr. D'Arcy McGee will arrive in town next week, to lecture on Friday, the 17th, before the "Young Men's St. Patrick's Association," at the Odd Fellow's Hall. It is probable that our talented friend will pay Quebec a visit.—See advertisement.

To the Editor of the True Witness.

Montreal, October 31st, 1854.

DEAR SIR—Although we have the best authority for saying that there is nothing new under the sun, and that we ourselves are accustomed to the vagaries of this age of "humbing" and of "progress," still there are things from time to time that we cannot help noticing. Such, for instance, is the *baby-show*, lately held in Ohio; a thing so utterly un-Christian, so utterly pagan in its conception, that these latter ages have seen nothing like it. Such an exhibition would have been "quite the thing" in the days of Leonidas; and I have no doubt but the Spartan mothers would have had reason to glory in the physical strength and beauty of their offspring. It was quite natural and even commendable for the worshippers of Venus and Adonis, and Hercules the strong, to set a high value on these qualities, which were held up for their adoration in the person of those divinities; but for those who profess to worship Jesus, the meek and humble Jesus—the man of sorrows, "in whom there was no beauty or comeliness," who became for us, as it were, "a worm, and no man"—is altogether unaccountable.—What a strange infatuation must blind the eyes of Christian men and women, when they can thus degrade their children—"the little ones" of God—to the rank of brute beasts! When the New Zealand cannibal, in his unnatural repast, distinguishes man as "long pig," and the real swine as "short pig," he goes only one step further than our Ohio exhibitors; they exhibit their "long pig" side by side with the "short pig"—they do not eat human flesh, it is true; but the insult offered to humanity is pretty much the same in both cases. Man, as the lord of the brute creation—the most perfect work of Omnipotent power—can never be likened to the inferior animals, or treated as they, without insulting the Great God, who "made man to His own image and likeness." It will be long before a "baby-show" takes place in any Catholic country; for wherever the Catholic Church has dominion, men are respected as "the brethren of Christ," the "co-heirs of eternal salvation," not as specimens of zoology, or natural history, nor as gladiators, destined to staine in the arena!

Another good item of modern "progress," which lately came under my notice, was the letter of a certain Mr. Chance, read at a meeting of the "Church Society" in Toronto some weeks ago. This worthy gentleman is the most perfect specimen of a Protestant missionary that you could possibly imagine. You would take him at first for a "minister of the Gospel"—an authorised "preacher of the Word," but you find out as you read his egotistical narrative, that he is simply a "Scripture-reader," licensed to read

"our incomparable Liturgy" for the benefit of the Indians, at Garden River. Well! Mr. Chance being arrived at Garden River, finds the place in an uninhabitable condition for him; the Indians were in a state of joy and thankfulness, delighted to see him, and to have an opportunity of getting "further instructions in that holy religion" which Mr. Chance brought with him. Great, then, was their grief and disappointment when Mr. Chance informed them that he could not remain with them, because he "found no place whatever to remain at, except an Indian wigwam, or shanty." Poor man! after going so far to convert souls with his "beautiful service"—his "incomparable liturgy"—to find no place fit for his reception—nothing better than an Indian wigwam! But Mr. Chance's heart yearned over them, (the Indians) and his soul "longed for their salvation." True, most of his expected flock had fallen into the hands of Papists and Methodists; but he was "agreeably surprised to see 50 persons assemble before him one fine summer morning, 'devoutly joining in the incomparable liturgy, and worshipping the Lord their God.'" But alas! there is nothing fixed or certain in this nether world. "Last Sunday," says Mr. Chance, "the attendance was not quite so satisfactory. There was some great attraction at the Popish place; some of those silly priests were firing guns, and ringing their provoking bell, nearly all the afternoon." Whereunto, he adds, "I am very jealous lest the priests should get hold of these dear Indian children."—(Of course he was!) A little farther on, Mr. Chance tells with admirable simplicity how he got into a wigwam just in time to escape a fearful thunder-storm, and "felt thankful that he was not exposed to it."—Very likely! There was present, it seems, at the service held in the wigwam on this occasion, a woman, who was "very anxious to have her child baptised." This, of course, Mr. Chance could not do; but he hoped some one who could would visit them shortly, lest the priest of the Church of Rome should, and lay claim to it. Just so, Mr. Chance!—just so—let the child remain in its heathen and reprobate condition as long as it might; so that the Priest of the Church of Rome did not make a Christian of it!—Commendable candor!—evangelical simplicity!—how admirable are ye in this pious Catechist of Garden River! But the best of all is to come: "One most important part of the necessary arrangements was to procure a suitable help-mate, which would, in that part of the country, have been no easy matter, had it not been for the good Providence of God." Mr. Chance felt persuaded that a devoted partner would not only increase his own comfort, but, by her own goodly example and pious exertions, would be able to accomplish more for the temporal and spiritual good of her sex than he could; and thus the glory of his God and Saviour, and "his own comfort" would be more extensively promoted. It appears that "the good Providence of God" out-did itself on this occasion; for Mr. Chance's help-mate (by it provided) turns out to be, "in every sense, a real help-mate, in the work of faith and labor of love; having the advantage of a three years' experience amongst the Indians at Mahnetoohning, (let us hope she is also skilled in pronunciation); and, possessing a CANTERBURY ZEAL for the salvation of souls, is eminently calculated to assist Mr. Chance in evangelising the Indians. Then does good Mr. Chance go on to state how he took some time "in putting up a closet for Mrs. Chance's grocery," &c. Having provided for his own comfort, and that of the highly-gifted Mrs. Chance, he proceeds to examine into the state of his own and the enemies' forces. First, he had been told that the Methodists boasted of 40 converts from Romanism; but that he finds to be without foundation, at which he was "more grieved than surprised."—Then he goes on to bewail the subtle and insidious advance of Popery; and is "deeply grieved that this work of Satan has been carried on subtly, yet so effectually in that place." Ah! Mr. Chance, the cat comes out of the bag, do what you will. It is at Garden River like every where else: the Church that is commissioned to "teach all nations," must and will prevail. Her ministers go forth, possessing only their breviary and their crucifix, prepared for all the hardships they may have to encounter, and as willing to lodge in the Indian wigwam as in the noble's palace; aye, and far more willing, for they profess to follow a Master who had not where to lay His head; whose whole life was one of toil and suffering, hardship and humiliation. Little do they trouble themselves about closets for groceries, or their "own comfort," so long as there is a chance of saving immortal souls. But then they are only "silly priests," Mr. Chance says. Oh nothing more, Mr. Chance—nothing more;—they are only the ambassadors of God, bearing the Cross to the poor heathen, and so given up to "the folly" of that Cross, that they are ready at any moment to be hewn in pieces, as their brethren have often been, rather than deny or disgrace it;—they are only "silly priests," Mr. Chance! nothing more, I assure you; for the wisdom of the world is not their wisdom; and it is their pride and pleasure to become like unto those little ones of whom the Kingdom of Heaven is composed.

Craving your pardon, and that of your readers, Mr. Editor, for this long letter,
 I am, Dear Sir, &c., &c.,
 ANTI-HUMBUC.

Sir Edmund Head, family, and suite, passed through town on Wednesday last, on their way to Quebec.

The *Oltava* steamer, which sailed from Quebec on the 5th ult. with troops from Canada on board, arrived at Liverpool on the 15th. The troop ship *Resistance*, with the 16th regiment, arrived at Quebec on Monday last.

FATAL ACCIDENT NEAR LACHINE.—On the morning of the 28th ult., Mr. Owen Hennigan, who left his residence at Lachine for the purpose of conveying home some straw, met his death by the horse running away, and throwing him off the cart. He was so severely injured by the fall that he died the following day. Mr. Hennigan was a native of Elphin, County Roscommon, Ireland; and was a young man, only 36 years of age.

Died.

In this city, on Wednesday, the 8th inst., Jessie Waterspoon, wife of Mr. James Potts, one of the proprietors of the *Herald*, aged 41 years, immediately after giving birth to two healthy infants, a boy and a girl.

FOREIGN INTELLIGENCE.

FRANCE.

FUNERAL OF MARSHAL DE ST. ARNAUD.—The obsequies of Marshal de St. Arnaud were solemnised on Tuesday in the Chapel of the Invalides. An imposing array of troops attended the ceremony.

The Pays gives the following memoir of the Marshal:—The Marshal was born in Paris on the 20th of August, 1801. At the age of 15 he entered the Gardes du Corps, and was soon a sub-lieutenant in the infantry of the line; but he quitted the army, and did not return to the service until 1831, when he entered the 64th Regiment of the line as sub-lieutenant, and a month afterwards was raised to the grade of lieutenant. He took an active part in the war of La Vendée, and, on the pacification of that province, was attached as orderly officer to Marshal Bugeaud. At this time he was charged with a mission to the Duchess de Berry, which he executed in such a way as to acquire her esteem. In 1836 M. de St. Arnaud went to Algiers, and was there rapidly promoted to the rank of captain. At the siege of Constantine M. de St. Arnaud distinguished himself greatly; and received the decoration of the Legion of Honor. In 1840, after having displayed great courage in a series of battles, he was raised to the rank of Commandant of the 18th Regiment of infantry, which he quitted for the Zouaves. In 1842 M. de St. Arnaud attained the grade of lieutenant-colonel, and as such joined the 15th Regiment of infantry. His services obtained for him the warm approbation of Marshal Bugeaud, and in 1844 he was made colonel of the 32d Regiment. When the country had become more tranquil, Colonel de St. Arnaud devoted himself to the task of colonization, and succeeded so well that in 1847 he was raised to the rank of major-general. He had previously been promoted successively to the rank of officer and commander in the Legion of Honor. The country becoming again the theatre of war, M. de St. Arnaud acquired a high reputation by his bravery and talent. In 1850 he was appointed to the command of the province of Constantina, and in that post obtained great distinction by his proceedings against the enemy. Having by a brilliant campaign against the Kabyles raised his reputation to the highest point, M. de St. Arnaud returned to France, and, as general of division, was appointed by the President of the Republic to the command of the 2d Division of the Army of Paris, and soon afterwards was appointed Minister of War. In 1852 the general was made a Marshal of France, named Senator, and received the grand cross of the Legion of Honor. The Marshal left the Ministry of War to command the Army of the East, and died, as already stated, on the 29th September.

There is a rumor in Paris in the court circles, that the Emperor has resolved to confer the Grand Cordon of the Legion of Honor on Lord Raglan.

MEDAL FOR THE BATTLE OF THE ALMA.—A medal has already been struck in honor of the battle of the Alma. On one side it has the portrait of the Emperor, and on the other the following inscription:—'Victoire d'Alma, remportée sur les Russes par les Armées Alliées de France, d'Angleterre, et de Turquie, Septembre 20, 1854.'

The Paris correspondent of the Times writes:—The idea that we are destined to have a campaign this winter on the Rhine, that is, against Prussia, is becoming more general and more credited every day in some of the highest political circles. It is considered impossible that the tergiversations of that power can much longer be tolerated, and the object for the establishment of the camp of the north, as indicated when it was first formed, appears to be the real one after all. What effect the fall of Sebastopol before the winter season sets in, would produce on the policy of that dishonest government, it is difficult to say. It would, perhaps, force it to declare itself frankly on the side of the allies, but it is better to be prepared for all emergencies. The notes that have recently passed between France and Prussia are, it appears very strong and very decided. They are, indeed, of that kind which precede at no great interval a suspension of all friendly relations whatever, if not a declaration of hostilities. The probability too of an alliance, defensive and offensive, between England, France, and Austria, with a view of such an eventuality as a war with Prussia, is spoken of, and the bases of such a treaty are said to have been already discussed and agreed upon. Nevertheless it is believed by some that the policy of Prussia would be considerably modified in the event of another serious check to Russia. In the meantime reinforcements continue to be sent to the Crimea from various places, and the camp of the south will alone furnish over 10,000.

GERMAN POWERS.

The European Times says:—The feud between the Emperors of Austria and Russia widens daily; and to all appearance Francis Joseph has made up his mind to "cut" his royal brother. The belief gains ground that the respective ambassadors at St. Petersburg and Vienna are on the point of withdrawing. This has been long foreshadowed, and it is now clear that Austria was only waiting the success of the Western Powers in the Crimea to declare herself. As the rupture approaches its decisive point, the misunderstanding between Prussia and Austria naturally increases and the end will probably be that Prussia will throw herself into the arms of the Northern Bear—the sooner the better. A secret offensive and defensive alliance is spoken of as having been perfected between the King of Prussia and the Czar, which is not improbable, for the conduct of the first-named power during the last few months gives an air of truth to the statement. England and France must be as tired of Prussian dissimulation as Austria is, and it is rumored that the Emperor of France has intimated pretty clearly to the Prussian monarch that

his pleas of evasion will not much longer be endured.

A letter from Augsburg says:—The last communication from Austria to Prussia has been very favorably received in Germany, and this reception sufficiently attests the support which the Cabinet of Vienna finds from public opinion for all its energetic decisions.

TOO KNOWING BY HALF.—The following story, for which we are indebted to a Frankfort paper shrewdly suspected of being in the pay of Russia, is, if true, an amusing illustration of the manner in which deceivers are sometimes misled by assuming all the world to be as mendacious as themselves:—Russia has closely watched the armaments prepared by the allies for the invasion of the Crimea; it was informed by correspondents at Varua of every step and measure taken by them. There was one thing, however, which the Russian Government could not be brought to believe—and that because no mystery was made of it—the destination of the expedition. The Russian Government did not believe that Sebastopol, so openly spoken of, was really to be attacked; but persuaded itself that the admirals and generals of the allies had sealed orders, not to be opened till they were at sea, which when opened would be found to direct them to attack some other port. We have here a corroboration of a favorite maxim of Talleyrand (and we believe of Lord Malmesbury before him) that the wildest diplomatists may be effectually deceived by frankly telling them the plain and simple truth.

THE MEETING OF AMERICAN AMBASSADORS.—The Cologne Gazette says:—The conference of the most influential American diplomatists at present in Europe, which was to have been held at Basle, is to take place now at Ostend. It is at the desire of the Washington Cabinet itself that they are to meet and discuss what line of policy it is desirable for the United States to follow with regard to Europe. The result of the discussion is then to be taken to the Cabinet in question by one of its members, who happens to be at this moment staying in Paris.

ITALY.

THE APPROACHING SYNOD IN ROME.—The Catholic world is just now occupied with the great event which is about to be accomplished at Rome.

The Bishops who have been summoned are proceeding from all parts of the earth towards the Eternal City at the voice of the visible head of the Church.

From France his Eminence Cardinal Gousset has already departed for Rome via Switzerland. Mgr. the Bishop of Mans has just arrived at Paris; his Grace is also proceeding to the Holy City, and is obliged to leave Paris in the course of this week. The arrival at Paris of his Eminence the Cardinal Archbishop of Malines is also announced.

Along with the two French Prelates, several Prelates of Ireland, amongst others, Mgr. Dixon, Archbishop of Armagh, and Mgr. Cullin, Archbishop of Dublin, are also at this moment in Paris preparing to depart for Rome.

Ireland is the only country of the Catholic world from which more than two Prelates have been particularly invited.

But our letters from Rome state that a great number of Bishops are expected there, and the greatest satisfaction will be felt at the arrival of those Prelates whose devotion will lead them thither, as well as that of those officially invited. Both will take part, according to their rank, in the great general assembly of the Consistory.

That general assembly will be prepared by private meetings, which will be composed of those only who are specially invited.

Mgr. Antici Mattei has been named Secretary of the Consistorial Congregation.

Amongst the French Prelates who are to repair to Rome to assist at this great event are named the Archbishop of Paris and the Bishops of Marseilles and Agen.—L'Année de la Religion of 17th October.

[Amongst the Irish Prelates specially invited, and not named in the foregoing article, are his Grace the Archbishop of Tuam, who passed through Dublin last Monday on his way to Rome, and the Archbishop of Cashel, the state of whose health, we understand, will prevent his attendance. The Right Rev. Dr. Murphy, Bishop of Cloyne, accompanies the Primate, the Most Rev. Dr. Dixon.—Ed. Tablet.]

A CARDINAL'S BEQUEST.—The illustrious scholar—one of the greatest, if not the greatest, scholar that ever lived—Cardinal Mai—has left behind a library, the collection of which is one of the labors of his unceasing life of mental toil. This library he has ordered to be sold under two conditions; the first is, that it be offered for sale to the Pontifical Government so that it may be preserved in its entirety in the city of Rome. If the Pontifical Government become the purchasers they are to have the library at half its estimated value; but in case this option is declined, then the library is to be sold to the highest bidder. The second condition is, that, whatever the amount of the purchase money, it is to be distributed, to the last farthing amongst the poor of the Cardinal's native city. Protestantism is now three centuries in existence. It has had, during that time, thousands of Bishops, some of them in Ireland and England, dying worth hundreds of thousands of pounds; but who ever yet heard of a Protestant archbishop or bishop bequeathing all his wealth—and Cardinal Mai's library was his entire wealth—to the poor?—Dublin Telegraph.

RUSSIA.

The fury of the Emperor may be imagined when he heard of Menschikoff's defeat on the Alma; it is said to have been something awful, and he has loaded him, report states, with the bitterest reproaches.

THE EMPEROR OF RUSSIA'S VERSION OF THE AFFAIR.—The Emperor of Russia is resolved to spare his subjects the keenest pangs of unsuccessful war—for although his army has been defeated, his

fortress invested, and a great portion of his fleet destroyed, the St. Petersburg Journal continues with unshaken confidence and complacency to record the gratifying progress of the campaign, and to prepare the nation for the eventful triumph of the imperial arms. Such is the boldness of the Russian generals in telling lies—such is the ability of the Russian government in suppressing truth; that the most calamitous and humiliating events of the war assume a cheerful and encouraging aspect in their hands—for, although Prince Menschikoff has not yet done much towards gaining a victory, no man appears to be more competent to embellish a dreary tale of blunders and defeat. The despatch of this commander to his Imperial Majesty of the 30th ult., which has been officially published in the Journal of St. Petersburg, surpasses all the previous achievements of this kind which we have met with. All mention of the battle of the Alma and the march on Balaklava is suppressed; but the Russian general informs his Sovereign that having executed his flank movement on Bakhshiserai (which he appears in reality not to have made at all), he was ready to assume the offensive, and that the allies had divided their forces, the English having betaken themselves to Balaklava by sea, while the French approached the north of Sebastopol, until Prince Menschikoff made a movement in advance, when they abandoned that position, declined the combat, and at last effected a junction with their allies on the south.—Times.

Great impatience is naturally felt at St. Petersburg for news from the Crimea. A telegraphic communication has been established between Perekop and Simpheropol, and couriers are ready at every station. The Czar has ordered that a report shall be made to him every day of the events passing in the Crimea.

THE BALTIC.

The campaign of 1854 is at an end. Most of the French ships have returned home; and the ships of their allies are about to do the same. Great discontent prevails on board the British squadron, on account of the want of energy displayed by their Admiral. A writer in the Times says:—

"Nor is the prolonged inactivity of a fleet solely productive of discontent at home and of increased confidence among our enemies abroad. Our sailors become listless, their officers disgusted; and who can blame them? With the opportunity before them which they have, perhaps, longed for during a lifetime—prize-money and promotion almost within their grasp—day after day and month after month their time and strength are wasted in empty manoeuvres. 'They'd whip her round fast enough,' said an officer to me at Ledsund last month, after rating the men for slowness in working a heavy gun, 'if we had anything to do, but they are sick of this humbug.' 'How can we tell, Sir, afore we tries?' is Jack's gallant answer to those who inform him of the impregnability of Cronstadt.

"These, are the rude and simple expressions of the feeling which pervades the whole Baltic Fleet from the highest below the rank of Admiral to the junior powder monkey."

The Times endeavors to allay the irritation, which generally prevails:—

"Under an impression that there is yet ample time for carrying out further successful enterprises, much surprise has been created at the probability that at an early period the whole fleet will return to the English coast. But such a step is absolutely necessary now that the boisterous weather has set in, the more especially so with respect to the large ships, to conduct which at the present time to the vicinity of Cronstadt would endanger their safety, and might possibly result in great damage to many, if not in the loss of some of them.

"But, admitting that Cronstadt were reached by the fleet without having sustained any injury, it could not be successfully attacked without the co-operation of a large body of troops. To approach within 500 yards of the forts would be no easy task, and, ere our ships could get sufficiently near to produce by their broadsides any effect on the granite batteries, the chances are that they would be severely crippled by the cross fire of the large number of guns that would be brought to bear upon them as they proceeded one by one up the narrow channel which leads to the harbor. Hence it has been deemed advisable to defer until the ensuing year the bombardment either of Helsingfors or Cronstadt. By that time a sufficient number of land forces will be at hand to assist in the demolition of these two strongholds of the enemy, to be followed by the capture of the whole of the ships now lying in their harbors. The main body of the fleet will not leave the Baltic before the possibility of the Russian ships coming out into the open sea is precluded by natural causes. At Sweaborg the ice is beginning to form in-shore, at Cronstadt it will do so in the course of another fortnight, and, before the end of the month it will have accumulated sufficiently to prevent the egress, from either of those ports, of the naval forces of the Russians.

"During the present campaign much has, in reality, been accomplished. The Czar has been deeply humiliated, by the fall of Bomarsund, the fortifications of which occupied several years in their construction, at an expense of six millions of money; he has caused the forts at Hango, to be razed to the ground in order, it would appear, to spare the allies the trouble of doing so. The coasting trade in the Baltic has been completely stopped by the efficient blockade of the various ports. These are the results of the first year's campaign, to be followed up in the ensuing season by operations on a much greater scale."

The following story is going the rounds of the press; if true, it is very discreditably to Sir C. Napier:—

"A scandal has been current in Paris during the

week relative to the allied squadrons in the Baltic, which, if it have any foundation in fact, compromises the ingenuities of Sir C. Napier. It is now clear that the ships are returning home without attempting anything more this year—a resolve to which Sir C. Napier is said to have agreed at a general meeting of the officers of both fleets; but he is accused of having sent a despatch to the Admiralty, denying that he had agreed to this view, and stating that his own private opinion was opposed to it. In consequence the French Government telegraphed to their Admiral to remain, and that officer, in justice to himself, was obliged to send home a detailed narrative of the whole affair, establishing the truth of the original statement."

WAR IN THE EAST.

The Allies have 252 guns in position, and the bombardment of Sebastopol would commence on the 9th ult. It was expected that, by the 16th, the Russian stronghold would be captured. The English occupy the right of the besieging army, covered by a strong position; the French are on the left with their communications open with the numerous excellent bays and creeks, which indent the South East of the Crimea. Prince Menschikoff is on the North of the fortress, and rumor gives him some 70,000 men; but his presence does not occasion much anxiety to the Allied Army. The Turks will, it is expected, take a prominent part in the assault, as will also the seamen and marines of the Fleet, whose services will not be required aboard their ships, since, by the sinking of their men-of-war at the entrance of the harbor, the Russians have put an end to all naval operations against Sebastopol or the fleet therein cooped up.

AUSTRALIA.

The Times correspondent gives a gloomy account of the modern El-Dorado:—

"The intelligence from the gold fields is quite devoid of interest. On the diggings in New South Wales the population remains stationary or decreases, but it is believed those who are there make the occupation pay. It is certain more gold finds its way to Sydney than is brought by escort; the better and more expensive methods of working are also being introduced.

In Victoria, the fact that agriculture makes no progress is even more severely felt than in this province; and it is fortunate for both that South Australia, having escaped the incubus of the squatting system, is becoming the colonial granary. In Melbourne the want of milk and vegetables tells visibly on the health of children; beef and brandy and water, on which the adult population chiefly exist, not being fit diet for their babes and sucklings. Some days since the Melbourne Orphan Asylum published an earnest appeal to the public for contributions of vegetables. But, in addition to the scarcity of vegetable there is an actual alarm in another direction. The supply of meat is running short, if rising prices can be taken as an indication. In the western district of Victoria the scab is ravaging the flocks of sheep. It has appeared, also, in the district of Moreton Bay, in this province. It does not seem possible to arrest this disease by any individual effort, and combined action is alleged to be impracticable. Thus, while mutton is at a higher retail price in Sydney and Melbourne than in London and Paris, in the distant districts, where the sheep are healthy, they are killed and boiled down for tallow; where the scab rages, they are killed, piled in heaps, and burnt by the hundred, to destroy every trace of them. In neither case do they add a pound to the supply of human food. Australia is called a "great grazing and pastoral country," and yet mutton and milk are scarce and dear; both are growing scarcer, and meat of all kinds, according to colonial authorities, is fast deteriorating in quality. Australia is not a pastoral or grazing country in the true sense of the words; its surface is devoted to the production of wool and tallow for exportation—the last may even be termed a manufacture; but the supply of wholesome and abundant food for the inhabitants is not the chief object of the so-called pastoral interest; it is secondary to the exports, to obtain one of which the cattle must be totally destroyed as food. Thus, with 1,500,000 of horned cattle and 8,000,000 of sheep in this province alone, less than 300,000 people pay more dearly for meat than the inhabitants of the densely crowded cities of Europe; and milk, that most pastoral article, can scarcely be obtained pure, even for money.

THE PROTESTANT MINISTERS ON THE ELLSWORTH OUTRAGE.

We have taken the trouble the last week to look over the whole number of the Protestant religious papers that come to our office or that we have fallen in with, for the purpose of seeing with what spirit they would treat the savage doings of the mob whom the laws of their State forbid to taste alcoholic drinks, but who make up for it by drinking to intoxication of the anti-Popery teachings of the pulpit, the rostrum, and the press. Some of them make no allusion to the affair; others simply insert without comment the first vague telegraphic despatch that came to the papers, with but one exception, there is not a line of condemnation in any of them of an act so atrocious, and which yet they had certainly some reason to disclaim, if they would not be supposed to approve the deed.—The exception we have noted is the New York Churchman, and it suggests, perhaps, the most charitable reason for the silence of its Protestant fellow-laborers. We are glad to impute their silence to a consciousness of culpable shame, rather than to the fiendish spirit that could take delight in boasting of such a deed.—The (Protestant) Churchman says:—

"We briefly record, under the proper head, the particulars of a most atrocious outrage upon a Roman Catholic Priest in a neighboring State. The victim had dared, it seems, to give expression to opinions on the subject of popular education, in strict accordance, no doubt, with his own religious obligations, but opposed, of course, to the godless system which unhappily finds such favor in the public mind; and its furious

advocates avenged their cause by an act of personal violence and indignity which may terminate in death.

One of the local papers says, 'this flagrant violation of the rights of free speech was in pursuance of a vote taken in a regular town-meeting at Ellsworth!'

It was not, therefore, the populace that did the savage deed. It may be traced, no doubt, to a higher source than even a regular town-meeting.

The Ministers of too many of the ultra-Protestant sects incite their people to such acts—nay, some of the Ministers of our own Church are not altogether free from a similar acrimonious and revengeful spirit, in their zeal for what they so ignorantly, often so fanatically, call 'Our common Protestantism.'

Protestants and State-Common-School advocates may share the glory of their achievement at Ellsworth among them as they like. As Americans we repudiate it as one of the foulest deeds of un-American bigotry that has ever polluted our soil.

One of our friends has kindly communicated to us the following letter from a Rev. gentleman of the Diocese of Portland, which will be read with interest:—

N. Y. Freeman.

NORTH WHITEFIELD, Me., Oct. 27, 1854. Dear Sir,—I have just returned from a visit to Father Bapst, and suppose that you will be interested to learn the particulars of the sad affair which has marked this country with the darkest stain it has ever yet endured.

Some months since, i.e., last spring, Father Bapst requested the school-teachers to exempt the Catholic children from reading the Bible, and presented his request in so mild a manner that they consented; but the School Committee interfered and compelled them to require the Catholics to read the Bible or leave the school.

The Catholics then carried the case to court, pending which the enclosed resolutions were passed, as you will see by the following extracts:—

THE ELLSWORTH OUTRAGE A TOWN AFFAIR DULY AUTHORISED.—The proof that the diabolical outrage is chargeable to the town in its corporate capacity is substantiated by the following record of a Town Meeting, held at Ellsworth, July 5th, 1854, in relation to the school controversy, at which Captain Jesse Dutton was chosen Moderator.

After the passage of resolutions to sustain the School Committee in the controversy pending at Law, the following resolution was offered by G. W. Maddox (Esq.) We copy from the report of the meeting published in The Eastern Freeman of July 14th, as taken from the Town Records:

Whereas, We have good reason to believe that we are indebted to one John Bapst, S. J., Catholic Priest, for the luxury of the present lawsuit now enjoyed by the School Committee of Ellsworth, therefore

Resolved, That should the said Bapst be found again on Ellsworth soil, we manifest our gratitude for his kindly interference with our free schools, and attempts to banish the Bible therefrom, by procuring for him, and trying on, an entire suit of new clothes such as cannot be found at the shops of any tailor; and that when thus apparelled, he be presented with a free ticket to leave Ellsworth upon the first railroad operation that may go into effect.

The reading of this resolution was received with shouts of applause, and it was unanimously adopted. Voted, That the Resolutions adopted by this meeting be published in the Ellsworth Herald and Eastern Freeman. Ellsworth, therefore, stands upon her own records, an organized band of Ruffians. The low and brutal instincts of human nature have triumphed.—

There are, we believe, some highly respectable people there who feel poignantly the disgrace which the rampant lawlessness of the baser sort have entailed upon the town. Whether they are in number as many as would have saved Sodom, we are not informed.— Bangor Journal.

EXTRAORDINARY CONFESSIONS. The following is published as a speech delivered by P. T. Barnum, Esq., at the late Agricultural Fair at Stamford:—

It seems to be a most unfortunate circumstance that I should be selected to speak on Humbug; as looking on the ladies, whose profession it peculiarly is, I find it hard to express myself in their presence. Everything is humbug; the whole State is humbug, except our Agricultural Society—that alone is not.

'Humbug is generally defined, 'deceit or imposition.' A burglar who breaks into your house, a forger who cheats you of your property, or a rascal, is not a humbug. A humbug is an impostor; but in my opinion the true meaning of humbug is management—tact—to take an old truth and put it in an attractive form.

'But no humbug is great without truth at the bottom. The woolly horse was a reality; he was really born with a woolly coat. I bought him in Cincinnati for \$500, and sent him on to Connecticut, but for a long time I doubted what I should do with him, and feared that he would die on my hands. Just at this time, in 1849, Colonel Fremont and his party were reported to have been lost among the Rocky Mountains; the public were greatly excited, but shortly news came that he was safe. Now came the chance for the woolly horse.

It was duly announced that, after three days' chase upon the borders of the River Gila, an animal had been captured by the quartermaster of Col. Fremont's party, who partook in a singular degree of the nature of the buffalo, antelope and camel. This story was so far true that I was myself the quartermaster who captured him, and I charged a quarter for the sight. The picture outside the exhibition depicted the animal as jumping over a ledge of rocks. Now, if the animal had really leaped, as shown in the picture, he must have passed over a space of five miles. To have believed that he could have survived such a leap, would have been the grossest humbug.

But Col. Benton, who understands no humbug but his own, arrested my scheme, and prosecuted me for obtaining money under false pretences, as the horse was not what I professed to be; but I think wrongly, as the people who saw it were satisfied, and they got the worth of their money.

Now the scientific humbug should know the precise moment to act, as I did, or the world would never have been blessed with a sight of the woolly horse. When the woolly horse arrived from Connecticut, he was put in a stable near Lovejoy's Hotel. One of the boarders who came to see him—recognized him as an animal he had seen at Bridgeport. 'Good heavens!' he cried, 'I have seen that animal before; it is really an extraordinary humbug.' He took up a friend from the same hotel, and after he had seen the animal let him into the secret, and in succession, thirty-seven persons were carried up, all of whom took the humbugging in good humor except the last man.

I have not the vanity to call myself a real scientific humbug, I am only an humble member of the profession.

My ambition to be the Prince of Humbugs I will resign, but I hope the public will take the will for the deed; I can assure them that if I had been able to give them all the humbugs I have thought of, they would have been amply satisfied.

Before I went to England with Tom Thumb, I had a skeleton prepared from various bones. It was to have been 18 feet high. It was to have been buried a year or so in Ohio, and then dug up by accident, so that the public might learn that there were giants of old. The price I was to pay the person who proposed to put the skeleton together was to have been \$225.

But finding Tom Thumb more successful than I thought, I sent word not to proceed with the skeleton. My manager, who never thought as highly of the scheme as it deserved, sold the skeleton for \$50 or \$75.

Seven years afterwards, I received from the South an account of a gigantic skeleton that had been found. Accompanying it, were the certificates of scientific and medical men as to the genuineness. The owner asked \$20,000, or \$1,000 a month; I wrote him if he brought it on, I would take it, if I found it as represented, or would pay his expenses if not; I found it was my own old original humbug come back to me again; of course, I refused it, and I never heard of it afterwards.

HOW TO GET RID OF WORMS. THE SIMPLEST THING IN THE WORLD.

You have only to purchase a bottle of M'LANE'S Celebrated Vermifuge, and administer it according to the directions accompanying each vial. It never fails to give immediate relief, and is perfectly safe for young or old. The following testimony, in favor of M'LANE'S Celebrated Vermifuge, was handed us a short time ago.

New York, November 16, 1852.

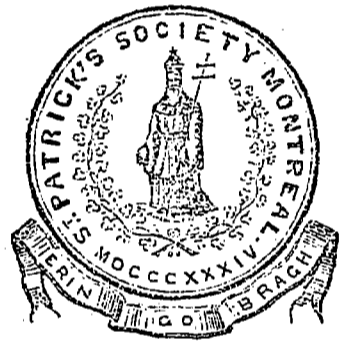
A friend of mine purchased and administered one bottle of M'LANE'S CELEBRATED VERMIFUGE to a child of her's, four years old, which brought away between three hundred and four hundred worms—many of them large. The child is now well, and living in Remington place. For farther particulars, inquire of Mrs. Hardie, No. 3 Manhattan place.

P. S. Dr. M'LANE'S celebrated Vermifuge, also his Liver Pills can now be had at all respectable Drug Stores in this city.

Purchasers will please be careful to ask for, and take none but DR. M'LANE'S VERMIFUGE. All others, in comparison, are worthless.

WM. LYMAN & Co., St. Paul Street, Wholesale Agents for Montreal. 11

ST. PATRICK'S SOCIETY.



AN ADJOURNED MEETING of the ST. PATRICK'S SOCIETY, will be held at St. PATRICK'S HALL, on MONDAY EVENING next, the 13th instant, at EIGHT o'clock precisely.

A full and punctual attendance of Members is particularly requested, as business of great importance will be submitted for their consideration. By Order, W. F. SMYTH, Rec. Sec.

November 9, 1854.

HEARSE.

THE undersigned has just procured a most splendid HEARSE (Funeral Car). He will be prepared to convey Corpses, at very moderate prices, on and after the 15th November next. The Hearse is for Sale.

XAVIER CUSSON, Chabollez Square, opposite the depot of the Lachine Railway. Montreal, Oct. 24th, 1854.

RE-OPENED!!!

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M-Gill Street, Corner of St. Joseph Street, MONTREAL.

NOW is the opportunity of buying WINTER CLOTHING CHEAP—CHEAPER than ever. Several thousand COATS, VESTS and PANTS, being the Stock saved from the late fire, in a perfect state, will be SOLD for Cash, in some instances at less than half the usual prices, and in all cases EXTREMELY CHEAP!

Persons wanting to purchase Winter Clothing ought to call very soon, as, no doubt, this Stock will be sold very quickly.

Upper Canada Merchants, buying for Cash, will make a Profitable Investment, by purchasing at CHEAPSIDE. Terms—Cash; and One Price!

CHEAPSIDE! As the system of Selling Cheap will be strictly adhered to, and the prices marked in Plain Figures, the most inexperienced may buy with perfect confidence.

The Proprietor begs leave to call the attention of his Friends and numerous Customers (who have so constantly patronised his Establishment) to his Fall importations, purchased at the CHEAPEST Markets in Europe and the United States, COMPRISING:

West of England Broad Cloths, Beavers, Reversibles and Pilots; Whiteys, Petershams, Cassimeres, Doeskins, and Tweeds; Trousings and Vestings, (newest styles); Fancy Black & Fancy Satins, Neck Ties, Shirts, and Gloves; Pocket Handkerchiefs, Braces, &c., &c.

To those who have not as yet called at CHEAPSIDE, he would say try it once and your custom is secured. The inducements are, Good Materials, Fashionably Cut, Well Made and at prices almost incredibly low.

First Rate Cutters & Experienced Workmen are employed. Another Cutter wanted. P. RONAYNE. October, 1854.

DR. MACKEON, 89, St. Lawrence Main Street.

BOOKS FOR SALE BY THE SUBSCRIBERS.

- DEVOTIONAL. Anima Devota, 1 10/12; Challoner's Meditations, 2 vols., complete, 7 6; Do 1 vols., abridged, 3 9; Christian Directory, by the Rev. Robert Parsons, 6 3; Christian Perfection, by Rodriguez, 3 vols., 12 6; Do 1 vol., abridged, 3 9; Confessions of St. Augustin, 2 6; Devotion to the Sacred Heart of Jesus, 2 6; Devout Christian, by Rev. G. Hay, 2 vols., 6 3; Sincere Christian, by do 1 vol., 7 6; Devout Communicant, 1 10/12; Devout Life, by St. Francis of Sales, 1 10/12; Duty of a Christian towards God. Translated from the French, by Mrs. J. Sadlier; half bound, 2 6; Is 10/12; full bound, 2 6; Elevation of the Soul to God, 2 6; Flowers of Heaven, by Orsini, 3 11; Glories of Mary, 1 3; Do do large edition, 3 9; Golden Treatise on Mental Prayer, 1 10/12; Following of Christ, (new Translation) with Prayers and Reflections, at prices from 1s 10/12 to 10 0; Imitation of the Blessed Virgin, 2 6; Instruction of Youth in Christian Piety, by Gobinett, 3 9; Lenten Monitor, 2 6; Holy Week (a book containing all the services for that week), 2 6; Memorial of a Christian Life, 3 11; Month of Mary, 2 6; Moral Entertainments, by Manning, 5 0; Man's only affair, 1 3; Piety Exemplified, 3 9; Rules of a Christian Life, 2 vols., 7 6; Rules of the Rosary and Scapular, 1 3; Sinner's Guide, by the Rev. F. Lewis of Granada, 3 9; Sinner's Conversation reduced to Principles, Temporal and Eternal, 1 6; Ligouri's Way of Salvation, 1 10/12; Do Visits to Blessed Sacrament, 1 10/12; Do Love of Christ, 1 10/12; Do Spirit of, 1 10/12; Do Preparation for Death, 2 6; Manual of the Devotion to the Sacred Heart of Jesus, Christian Instructed, by Father Quadrupia; with selections from the works of St. Francis de Sales, 1 3; Glories of Jesus, 1 10/12; Glories of St. Joseph, 1 10/12; Glories of the Holy Angels, 1 10/12; The Golden Book of the Confraternities, 1 10/12; Oratory of the Faithful Soul, 1 10/12; Practical Piety, by St. Francis de Sales, 2 6; BOOKS OF INSTRUCTION, SERMONS, &c. Cochin on the Mass, 3 9; Catechism of the Council of Trent, 5 0; Catechism of the History of Ireland, 1 3; Do of the Christian Religion, by Keenan, 3 9; Do of Perseverance, by Abbe Gaume, 1 10/12; Poor Man's Catechism, 1 10/12; Catholic Pulpit, &c., 11 3; Archer's Sermons, 2 vols., (second series), 15 0; Galan's Sermons, 11 3; McCarthy's do 11 3; Gallagher's do 2 6; Gill's do 2 6; Collet's Doctrinal Catechism. Translated from the French by Mrs. J. Sadlier. 12 mo., 420 pages, half bound, 1s 10/12; muslin, 2 6; Dr. Dixon on the Sacred Scriptures, 2 vols., Dublin Edition, 21 3; Appleton's Sermons, 11 3; Do Familiar Explanation of the Gospels, 11 3; Ligouri's Sermons, 11 3; Newman's Lectures on Anglicanism, 3 9; Do Discourses to Mixed Congregations, 2 3; Wiseman on Science and Revealed Religion, 2 vols., 12 6; Wiseman's Lectures on the Church, 5 0; Do do on Holy Week, 5 0; Do do on the Real Presence, 5 0; Do Four Sermons on Devotion to the Holy Massillon's Sermons, 11 3; Hay on Miracles, 2 vols. in one, 3 9; Butler's Feasts and Fasts of the Catholic Church, 3 9; Ligouri on the Commandments and Sacraments, 1 10/12; Catechism of Perseverance, 1 10/12; Hornhold's Real Principles of Catholics, 5 0; Hornhold on the Commandments and Sacraments, 6 3; MISCELLANEOUS. The Green Book, 2 6; The Songs of the "Nation,"—2 parts bound in one, 1 3; Moore's Poetical Works, 12 6; Lover's Songs and Ballads, 2 6; Life of Emmet, 1 3; Phillips, Curran, Grattan, and Emmett's speeches, 7 6; Life of Edmund Burke, by Peter Burke, 3 9; Shiel's Sketches of the Irish Bar, 2 vols., 10 0; Personal Sketches of his own Times, by Barrington, 6 3; Outlines of History, by Grace, 1 10/12; Rollin's Ancient History, 4 vols., 15 0; Michaud's History of the Crusades, 3 vols., 18 9; Napoleon in Exile, or a Voice from St. Helena, by Barry Omeara, 2 vols., 10 0; Napoleon and His Army, 5 0;

PRAYER BOOKS.

- Published with the approbation of His Grace the Archbishop of New York, The Golden Manual, 18 mo., of 1041 pages, 3s 9d to 60 0; The Way of Heaven, (a new Prayer Book), 5s to 30 0; The Key of Heaven, 1s 10/12 to 25 0; The Path to Paradise, 1s to 25 0; The Pocket Manual, 7/12 to 1 10/12; The above Prayer Books are all of our own manufacture—they are put up in various bindings, and we are prepared to sell them, Wholesale and Retail, cheaper than any house in America.

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Published with the approbation of His Grace the Archbishop of New York. HOLY BIBLE, (superb new edition); to which is added Ward's Errata of the Protestant Bible. Imperial quarto, illustrated with 26 engravings,— s. d. Extra Morocco, beveled, 50 0; Do do beveled clasp, 60 0; Extra Mor., beveled clasp and painted Medallion, £5 HOLY BIBLE, illustrated with 16 engravings; to which is added Ward's Errata of the Protestant Bible— Turkey, super extra, richly gilt, and embellished with clasps, gilt edges, &c., 50 0; Turkey, super extra, richly gilt and embellished, 40 0; The same, imitation morocco, gilt edges, richly embellished, 35 0; Imitation Morocco, marble edges, 27 6; Do Calif, do do 25 0; Extraordinary Cheap Edition of the Holy Bible. Small 4to large print— Bound in Sheep, 10 0; Imit. Calif, marble edges, 15 0; Imit. Mor. gilt edge, 20 0; The Holy Bible, 12 mo, Sheep, 5 0

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WILLIAM MILLER & Co., 196 St. Paul, and 54 Commissioner Streets. Montreal, September 13, 1854.

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in the Municipality of LaCorne, County of Terrebonne, C.E. Application to be made to the undersigned, at New Glasgow, C. E. WM. CAMPBELL, Sec. & Treas. to Commissioners. New Glasgow, 27th July, 1854.

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NOTICE.

The Undersigned takes this opportunity of returning thanks to his numerous Friends, for the patronage bestowed on him during the past three years, and he hopes, by diligent attention to business, to merit a continuance of the same. Montreal, May 6, 1852. M. P. RYAN.

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MONTREAL MARKET PRICES.

Table of market prices for various goods like wheat, barley, and butter, with columns for item name, unit, and price.

LIST OF BOOKS SUITABLE FOR A CATHOLIC LIBRARY.

Extensive list of books for sale, including titles like 'History of the Church', 'The First Book of Reading Lessons', and 'The Duty of a Christian towards God'.

SCHOOL BOOKS.

Text describing school books available for purchase, including 'The First Book of Reading Lessons' and 'Walker's Pronouncing Dictionary'.

THE GREATEST MEDICAL DISCOVERY OF THE AGE.

Advertisement for 'MR. KENNEDY, OF ROXBURY' medical discovery, featuring testimonials and descriptions of the medicine's benefits for various ailments.



Announcement for the Young Men's St. Patrick's Association, mentioning a lecture by Thomas D'Arcy M'Gee on 'THE FUTURE OF THE UNITED STATES'.

ST. MARY'S COLLEGE, WILMINGTON, DEL.

Advertisement for St. Mary's College, detailing its Catholic education, faculty, and terms for students.

GROCERIES FOR THE MILLION!

- List of grocery items for sale, including muscovado sugar, black teas, green teas, and coffee.

MONTREAL STEAM DYE-WORKS!

Advertisement for Montreal Steam Dye-Works, listing services for dyeing and cleaning various fabrics.

SOMETHING NEW!!

Advertisement for Patton & Co., proprietors of the 'North American Clothes Warehouse', offering various clothing items.

WHY WEAR BOOTS AND SHOES THAT DON'T FIT!

Advertisement for Edward Fegan's boots and shoes, emphasizing quality and fit.

GLOBE FIRE AND LIFE INSURANCE COMPANY OF LONDON

Advertisement for the Globe Fire and Life Insurance Company, detailing its capital and services.