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CATHOLIC CHRONICLE.

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THE PHILOSOPHY OF THE RULE OF FAITH.

(From the Dublin Review.)

If people really believe that the Church is a mysterious union of contradictory enormities, the marvel is not that they should dislike her as much as they do, but that they should not abhor her yet more.—Yet, as the salvation of souls innumerable must depend on the truth or falsehood of such views—views often very hastily adopted—it may be well to point out the one fundamental error upon which they are all based, and the criterion by which they may all alike be refuted. Our object is to point out to such of our Protestant friends as have a real reverence for Truth, and a becoming sense of the gravity of the matters at issue between the Church and the Sects, that no conceivable multiplication of books, such as constitute the popular literature of Protestantism,—no accumulation of learning, such as that which Mr. Goode, by far the ablest and most erudite, as well as most recent, defenders of its fundamental dogma has brought together—can assist us in discriminating between Truth and Falsehood. It is in vain to go on perpetually deducing the same conclusions from the same premises, if the real question is, whether the premises themselves be sound. It is in vain to go on perpetually weighing and measuring the same objects, unless we have previously ascertained that the weights and measures are themselves correct. If the very watchword of Protestantism be a falsehood, no multiplication of echoes, no gifts of ventriloquism, can convert it into a truth.—The furious denunciation must take its leap in the dark, and perish like other blind and violent things. The ingenious theory must share the fate of theories, and melt into thin air. Even the deprecatory insinuation must die with the compliment in its mouth.—The most magniloquent protest of nations, as of individuals, is worth just so much, and no more, as the fundamental principle on which it is founded; and if the rule of Private Judgment be not the right method for arriving at religious truth, Protestantism, however long it may last, must end at last like a school-boy's "barring out." In the following pages we shall make some remarks, not of a learned, but of a popular character, on the Rule of Faith, with a view of proving that Private Judgment, in theological research, can derive no sanction whatever from common sense, practical judgment, or fact; and secondly, that through the Catholic rule alone is it possible to attain Christian truth in connection with those spiritual and vital effects of truth so ardently, and often so sincerely, sought by Protestants; but in the attainment of which, under purely Protestant circumstances, the enthusiast alone flatters himself that he is successful.

With some not very important differences of detail, the method originally adopted by Protestantism was that attributed to it as a great discovery, and known by the name of "private judgment." That was its Rule of Faith, put forward in opposition to the Rule of church authority. As the rule of faith is, so must the faith formed by that rule be. If the former be sound, it will lead us into truth just in proportion as we observe it; if it be unsound, it will lead us into error, and eventually so imprison us in a world of false associations, that truth itself, seen in a false perspective, must appear to us strange and uncomely. Accordingly, theologians, at both sides, affirm that the rule of faith is the true point at issue between Roman Catholics and Protestants. If this one point really determine all others, we can see at once how it is possible even for the simple to find a way amid the labyrinth of controversy. How comes it, then, that in place of keeping to a question confessedly conclusive, Protestants so commonly throw aside the consideration of it, on the avowed ground that this or that doctrine in detail is repugnant to them?

No candid man will deny that there are circumstances which at least throw suspicion on the method of private judgment. First—It was obviously the only method which could have been adopted by men who had set themselves the task on which the Reformers had embarked. In early times not only the Church, but the vast heretical bodies that contended with, or encamped outside it, commonly claimed to preserve from adulteration the faith they had received by inheritance. The point at issue was the authentic form of the tradition, as well as the authentic reading of Holy Scripture, and the decrees of councils. The Reformers, on the other hand, professed to rediscover a pure faith, which had been buried beneath the superstitions of a thousand years.—No existing tradition testified for them. They were thus compelled to adopt their rule of faith, even though it involved the notion that Christ's promise to His Church had failed in whole or in part. Necessity knows no law. Secondly. An opposite rule, that of authority and tradition, had always acknow-

ledged not only by the Roman Catholic Church, but by the eastern churches in separation. Thirdly—An opposite rule had been acknowledged in England and Germany ever since those countries had been Christian. Fourthly—So fundamental and radical a change ought, at least, not to have taken place, except after long deliberation; whereas the principle of private judgment, (on which all depended) was practically taken for granted, not adopted after investigation; and inquiries upon other points of theology were consequently based on a giant assumption. In principle, nothing short of a general council could have sanctioned a change in a matter so all-important as the rule of faith; in practice the action preceded the deliberation; nations and individuals isolated themselves first, and then found out texts to justify isolation. Possibly a spiritual revolution could not have been otherwise effected; but that a spiritual revolution was either necessary or lawful, rested itself on nothing but assumption. Fifthly—Private judgment, as any one living at the time of the Reformation must have perceived, might, at least, be no theological principle at all, and no real rule of faith, whether sound or unsound, but simply a technical term for a natural instinct, that of "doing every man what was right in his own eyes," and thus resolving religious society into anarchy.—Sixthly, That it actually amounted to no more than this was at least suggested by the fact that the work of destruction, spoliation, and sacrilege, was vehemently advancing at the same moment as the new opinions, the cry of "private judgment" finding its echoes in the falling roofs of monasteries, hospitals, and churches. Seventhly, And also by the circumstance that, while the new principle, if true at all, implied such a sending forth of the Holy Spirit as might well nigh have made every man a prophet, as a matter of fact no such glorious change accompanied the new order of things. The princes who supported the Reformation were, in many cases, its opprobrium; the nobles were too often marked by rapacity and profaneness, the chief clergy were not seldom found pandering to royal or popular passions, and the masses of the people were, by the confession of the Reforming leaders, more immoral and insubordinate than before the Reformation. Eighthly, The corruptions in the Church, when the Reformation broke out, were not as great as they had been at various preceding periods, when a real reform was achieved without involving either schism, a change of faith, or a new rule of faith. Such were the reforms brought about by Hildebrand, and by the Orders of St. Francis and St. Dominic. Corruption of morals and individual wickedness, moreover, must always exist in the Church, as we are repeatedly told by the apostles, and by our Lord, who, as if to preclude all error on this subject, chose a Judas to be one of His apostles. To meet such corruption the ordinary organization of the Church suffices: nor were its powers ever more vigorously put forth than by the great reforming Council of Trent. Ninthly, The corruptions in the church early in the sixteenth century were easily accounted for by the constant tendency of charity to wax cold, the overgrown wealth of religious bodies, the Erastianizing and secularizing influences consequent on the great western schism, the intoxication connected with the revival of pagan learning, &c., causes none of which had anything in common with the rule of faith. Tenthly, No Reformer was able to indicate when the (supposed) false rule (that of authority) had risen up. When the four first general councils passed their decrees, "anathematizing the doctrines they deemed false," and excommunicating all who maintained them, private judgment was as clearly repudiated as at the Council of Trent. Several of the chief Reformers, indeed, till they had committed themselves irrevocably, appealed to a future general council. What authority could its sentence have had, if private judgment was the rule of Faith? Eleventhly—If the church had been for centuries an impostor, arrogating to itself powers which blasphemy alone could claim, it must have been as much tempted to sophisticate the Bible as the creed, in which case, (as the Unitarians, and more lately the Neologians of Germany, have perceived), a very searching species of Biblical criticism must take place before private judgment could find a text on which to exercise itself. Such criticism can, from its very nature, attain but uncertain results, and consequently can afford a basis to nothing more than a "probable" theology. Twelfthly, The institution of a new rule of faith obviously involved the contradictory positions that the Church had become so corrupt, that to reform it schism itself must be boldly incurred, and the fundamental Law of belief changed; and yet that it had remained pure enough to train up men capable of an enterprise such as no one, since the feast of Pentecost, had ever carried out before. Such a paradox could only have been accounted for by the Reformers having possessed a supernatural mission. In this case miracles

would have seemed necessary to attest it. On the contrary, however, miracles, which had been ever claimed by the ancient Church, were commonly repudiated by the new bodies, and classed with impostures, lying wonders, &c. Thirteenthly—No Protestant State was disposed to recognize the claims of "private judgment," except so far as it involved a protest against Rome; yet no Protestant theologian could point out how states, disclaiming infallibility, and at variance with each other, could challenge a higher authority, as interpreters of divine revelation, than the vast ecclesiastical organization which for immemorial ages had included; (over and above its divine claims), the consent of races and nations.—Fourteenthly, The principle of private judgment in reality accorded to the individual no more than he possessed before, viz., the use of his own mental powers; while the method by which it instructed him to use them, involved a loss no less vast than that of the aid which the individual was to derive, (on the opposite rule of faith,) from the collective faculties of the baptized race brought together in the unity of the Church. St. Thomas Aquinas was confessedly a thinker, as well as Luther or Calvin, but the method which he pursued gave him as data the conclusions of the whole Christian world up to his time, and imparted to him thus, beside his own mind, another mind as large as that of Christendom. The use of this larger mind no more involved the suppression of the individual mind than the use of the telescope involves the loss of one's eyesight.

To establish "private judgment" as the rule of faith, must necessarily be to abolish the very idea of the Church as a divine mystery, and living power, the organ of Christianity. Conversely, to restore the idea of the Church, however faintly that idea has looked forth at first from ritual or ordinance, has ever eventually produced more or less a distrust in, or a contempt for, the high-sounding but barren fallacy of "private judgment." Considering, then, that this new rule of faith could not displace the old one without destroying also a vast deal more besides, nay, uprooting a whole system of doctrines hitherto believed in by nearly all Christendom, and attested by countless passages of Scripture, it must surely have seemed to us a duty, had we lived at the time of the revolt, to have tested pretty severely the fundamental norma on which it rested.

"Tempus non occurrit Ecclesie." As God can never change, so neither can His truth or His covenanted mode of revealing it to us. Consequently, what would have been our duty three centuries ago is equally our duty now; and whatever would, three centuries ago, have been our certainty or our uncertainty concerning divine things, until that duty had been faithfully performed, the same must be our certainty or our uncertainty now. That the worldly or the proud should not be disturbed by such uncertainty, is in nowise surprising; but few things attest more a delusion deep-rooted and pervading, than the circumstance that even the devout and the sincere are so often lulled in a fatal security concerning the very foundations of their faith. Environed and imprisoned by a false tradition, and blinded by cherished associations, multitudes, the cardinal principle of whose religion is enquiry, are contented practically to follow the authority of some sect which denounces authority, and to make no real enquiry as to that principle, (the rule of faith) on which, notwithstanding, by their own admission, the whole of our knowledge respecting the will and ways of God, as revealed in Christ, must depend. Accustomed to the absence of certainty, they do not feel its loss. Neither the differences between them and their Protestant friends, nor the secession of some of the most learned among their number, nor their own changes of opinion from day to day, awaken them to the fact that they have never honestly thought out the question of the rule of faith. Like her of old "whom the everlasting thunder lulls to sleep," they repose in a charmed rest; and the syren that subdues them is no spirit of harmony, but the storm of "public opinion," or the crash of systems crumbling ever back into chaos. They admit a purgatory or condemn prayers for the dead; assert the apostolic succession, or repudiate the priesthood; insist on the real presence, or deny baptismal regeneration, avowedly on the ground of special texts, frequently obscure or few; yet they never stay to determine in what relation the whole text of the Holy Scripture stands to the text of Scripture. Too often they play with the subject; or they are afraid of encountering it; deceived, no doubt, in part, by the circumstance that many precious portions of Catholic teaching, their possessions of which they erroneously attribute to private judgment, have descended to them by oral tradition—portions for their use of which they are accountable as for that of their other talents.

If a Protestant of a philosophic mind were once to place himself outside his inherited system, and direct

himself of prepossessions, what would be his mode of conducting religious enquiry? First, as a traveller begins with his map, he would map out the subject of inquiry, not taking now this road, and now that, as caprice or accident determined; but clearly ascertaining by what mode of access a subject otherwise beyond man could be approached. If he found that avenue to truth to be the "rule of faith," he would close his ears to all whispers calculated to check his progress up the heavenly mountain—all whispers about matters irrelevant, such as the corruptions of individual popes, or beyond his present powers of rightly estimating, such as indulgences. If he did not make the rule of faith the sum total of his enquiry, he would at least make it the initiatory and principal part. To that question he would address himself as he would to any new method proposed to him for the prosecution of scientific, historic, or moral enquiry. He would begin by ascertaining how far the proposed method corresponded with the subject-matter of inquiry. If the method was inductive, he would enquire whether the subject-matter admitted of experiment; if it consisted in introspection or analysis, of "what is deepest within us," he would enquire whether the subject-matter belonged to the region of intuitions, or included facts. Above all, he would endeavor to ascertain how far the proposed method was consistent with itself. If it involved self-contradictions he would be sure it could not be sound.

Confining our attention for the present to the last of these considerations, let us enquire how far the Protestant rule of faith is consistent with itself, and with the object which it proposes to itself.

For the investigation of this subject, the following tests would seem to be just and appropriate. The failure of that rule when tried by but one of them, would hardly be compatible with soundness in the rule.

1. If the rule of faith be the Bible only, as interpreted by the individual, then this rule must itself be clearly authenticated from Holy Scripture.

2. Protestant theology must itself be practically based on the observance of its own rule, not on the violation of it.

3. The rule must have been acted on in those primitive times when, as Protestantism affirms, Christianity was purest.

4. We must know from Scripture, not from Church authority, what books constitute the canon of inspired Scripture.

5. We must possess, independently of Church authority, a guarantee for the substantial authenticity of the original manuscripts, and a safe mode of ascertaining the true text.

6. The substantial fidelity of our translations must be also guaranteed to us with certainty, yet independently of Church authority.

7. Our rule must provide a means of interpreting Scripture truly.

8. It must enable us to reach the larger and deeper meaning of Holy Scripture, as well as the narrower and more superficial.

9. The rule must itself be a distinct and unequivocal one.

10. It must be one consistent with the propagation as well as the maintenance of Christianity.

11. It must secure us from the admixture of grave error with truth; and thus impart the faith in its purity as well as in its fulness.

12. It must guard us from all fatal errors in ritual as well as in doctrine.

13. Our rule of faith must consist with faith itself, and with the development of those virtues which have their root in faith; with a real belief in a supernatural world, in the objectivity of revelation, and in the hallowing influence of divine knowledge.

Let us now examine these tests in detail.

First, If the rule of faith be the Bible only, as interpreted by the individual, then this rule itself must be clearly authenticated from the Bible. The utter failure of all attempts to find there any such rule is admitted by the more learned and reflecting Protestants, those, namely, who belong to the High-Church school. They have, indeed, their own special difficulties to contend with. First, they have to decide whether they will denounce and reject all Protestant communities, except the Protestant Episcopalian, or whether they will recognize them as brethren; secondly, they have to show how private judgment, because it includes the Fathers as well as the Holy Scriptures as the subject-matter for investigation. However such questions may be answered, the Tractarian arguments against the rule under examination are as stringent as those of the Church. Almost all the texts so confidently relied on by the great mass of Protestants, are as they have often shown, either absolutely irrelevant, or imply a doctrine the opposite of that in defence of which they are pleaded. Invoked to utter malediction against the hosts of Israel, they cannot choose but bless. Thus we are presented with a catalogue of texts ex-

tolling the majesty of the Word of God; but on examination, it turns out that most of those texts do not refer to the written Word at all, but to the "Word of Faith which we preach," that is to the gospel message preached first by the Apostles, and ever since by the Apostolic Church... for "how shall they teach unless they be sent?" Another class of texts turns out, on investigation, to refer neither to the written Word, nor to the Word preached, but to the Eternal Word... who said to His Apostles, "He that heareth you heareth me." From the Old Testament, likewise, texts are quoted, exalting the "Law of God," as a subject for constant meditation, just as if that expression were equivalent to the Hebrew canon, or to the letter of the Pentateuch. On more careful inquiry, however, the illusion vanishes. The children of Israel were indeed commanded to bear in everlasting remembrance the great things which God had done for them; but that memorial was, as regards the many, transmitted orally, the parents recounting them to their children, not by the diffusion of written books. The people were expressly commanded to seek wisdom at the lips of the priests. Quite true it is that the most sacred canons of the Divine Law were to be kept "as frontlets between the eyes," and that to cherish them so closely was impossible. But all this is not to the question. No means whatsoever were ordained to make the Hebrews adopt the Protestant rule of faith. Such a course was rendered impossible by the circumstance that printing was unknown in those days; nor does it appear that MS. copies of the Pentateuch were ever multiplied with a zeal approaching to that with which the Holy Scriptures were diffused during the middle ages. On the other hand, a distinct mode was instituted for the determination of hard questions. If any man transgressed, by committing sin, disobeying the covenant, or lapsing into idolatrous worship, he was, after a due trial, to be stoned by the people; but in cases of difficulty a tribunal was expressly appointed, such as private judgment would hardly have sanctioned. "If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within thy gates; then shalt thou arise, and get thee up into the place which the Lord thy God shall choose; and thou shalt come unto the priests, the Levites, and unto the judge that shall be in those days and inquire; and they shall show thee the sentence of judgment. And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the Lord thy God, or unto the judge, even that man shall die; and thou shalt put away the evil from Israel."—Deut. xvii., 8—12.

With the priesthood was placed the rule of faith and the authority of judgment. Thus Moses, when blessing the tribes, says of Levi, "And of Levi he said, let thy Thummin and thy Urim be with thy Holy One, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah; who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children; for they have observed thy word, and kept thy covenant.—They shall teach Jacob thy judgments, and Israel thy Law."—Deut. xxxii. 8—10. To the priesthood, accordingly, Moses committed the Law. It was the book of the synagogue, just as the Bible is the book of the Church. No provision, however was made to circulate it for the purpose of private interpretation. A very different principle was adopted, much more like what prevails in the Church, though incomparably less expansive. "And Moses wrote this Law and delivered it to the priests, the sons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Israel: and Moses commanded them saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles, when all Israel is come to appear before the Lord thy God in the place which He shall choose, thou shalt read this law before all Israel in their hearing." This was the priesthood of whom so many centuries after our Lord said, "They sit in Moses' seat therefore all they command; but do not according to their works, for they say and do not." Even their corruption of morals could not affect their authority. Prophets were sent to the chosen people; but with the true rose false prophets, and to meet that case a special provision was made. "If thou shalt say in thy heart, 'How shall we know the word which the Lord hath not spoken?' when a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him."—Deut. xviii. 21, 22. Whether the promises of the early Reformers have met a fulfilment in such an increased solidity of Christian faith, propagation of the Gospel, overthrow of traditional authorities, and reverence for the Holy Scriptures, as was expected by those who, three centuries ago, proclaimed deliverance to a world in bondage, need not now be discussed. Thus much at least is plain, that though a prophet might be divinely commissioned to reprove priest or king, no claim to prophetic authority, least of all a claim unattested by miracles, could supersede either the priesthood which Moses had instituted, or the Law which he had committed to their charge.

Had the Pentateuch been circulated with any amount of zeal among the Jews, the rule of faith would have remained unchanged. A single consideration will illustrate this matter. Though the whole Law was contained in the books of Moses, yet to those five books others were successively added, till the canon of the Old Testament, as at present it exists, was the result. In those later portions a very great advance, both in depth and elevation of doctrine, is noticeable, such as might have been expect-

ed as the dispensation of the law approached to that dispensation of grace destined to supersede it. An Anglican writer speaks thus on the subject: "In the actual books of the Law the doctrine of a future state can scarcely be said to be laid down at all; and in any case it was afterwards brought forward a good deal more prominently by the prophets. Let it be remembered that the existence of angels, and of a Trinity in the Godhead, grew up from the same sources into belief among the Jews; that the doctrine of repentance, and of the just living by faith, was gradually unfolded; and that the prophecies respecting the Messiah assumed a distinctness and precision in them unknown to the Pentateuch." A corresponding change took place, as the same writer remarks, in the Jewish Ritual. "Old rites were enlarged upon, and new rites introduced. The Law had prescribed nothing for the admission of women and proselytes into the assembly; baptism sooner or later formed the appointed rite; innovations were made in the manner of killing and eating the Passover; in the dress and posture, and in the concomitants of the past; and these would seem to have been the natural result of dwelling in a land of corn and wine, and regarding it as an abiding inheritance. Tents were discarded for the same reason in the feast of Tabernacles; the drawing of water was appended. New rules were laid down for the observance of the Sabbath; the feasts of Purim and of the Dedication were of modern date. Were our accounts of Jewish mediævalism more copious, we might be able to pursue the details more contemporaneously." After adding to the additions made to the divine worship of the Jews by David and Solomon, he proceeds to speak of the writings of judges and prophets, which in time became part of the canon. "Now by what authority were those subsequent writings put so nearly on a level with the books of Moses, but by those who sat in his seat, as our Lord says, namely, by the authorities of the synagogue." Now the writings thus introduced were either authentic or not authentic:—without the previous determination of this question, private judgment could not even have discovered the subject-matter on which to exercise itself. Yet such a determination was obviously beyond the power of individual criticism. The prophets who had flattered the prejudices of the age in which they lived were eventually rejected. The prophets whose writings were ultimately recognised as inspired, were often those who had suffered death because they reprovèd the passions of kings, or the madness of the people. Error on such subjects was fatal. The sect of the Sadducees, who rose up at a later date, and rejected the authority of the later part of the canon, as the Protestants have rejected the authority of the Deutero-canonical books of the Old Testament, were obliged to abridge their faith in proportion, and discarded the belief in angels, spirits, the resurrection, &c., just as Protestants have discarded prayers for the dead, purgatory, and the invocation of saints. Doubtless they held the authority of the synagogue in as little respect as Protestants hold that of the Holy See. As a necessary consequence three results followed:—their sacred canon became a reduced and imperfect one; their creed shrank with it; and the faith with which they received that creed wore thinner and thinner, till it had given way to scepticism. So far, then, from the children of Israel having been commanded to make "private judgment" their rule of faith, on the ground that the "whole congregation was holy," a rule precisely the opposite was given to them contemporaneously with the very earliest portion of their sacred Scriptures; their canon of Scripture itself was one which admitted of perpetual additions, respecting which private judgment no more possessed a faculty of discrimination than each individual possessed the Urim and Thummin, the power of sacrificing, or the function of deciding on leprosy; and the providential circumstances under which their lot was cast, did not render possible to them an access to their sacred writings comparable to that which Catholics enjoy. The very slightest exercise of attention and candor will suffice to show that this statement is perfectly consistent with any number of texts celebrating the holiness of God's commandments, and the blessedness of those who delight in meditating His word, and whose feet are guided by His law into the paths of peace. Such expressions are to be found perpetually in Catholic writers also. They mean that the Gospel is our light, and also that the written Gospels are among our chief means of edification, especially when studied in the spirit of those monastic communities who read it daily on their knees, bending over it, not as over a scroll to be criticised, but as over a sacred and unfathomable well, in which humility may ever behold a divine reflection, and from which devotion may ever derive fresh health and nourishment. The real question at issue is not the dignity of the Bible, which the Protestant rule affects to exalt, but which it practically disparages, just as we should inferentially deny the depth of a river if we asserted that it was possible for a child to wade across it. The real question is not its sacredness, which surely cannot be denied by that church which has ever retained the whole canon, and asserted its plenary inspiration; but is one respecting its special office in the church. What God has given for one purpose cannot be made by the will of man to discharge a different one. If it be abused, the right use of it will be missed, and the blessing forfeited. The point in question is, what are the conditions which God has appointed for its profitable use? The Church replies to this question by referring to a large class of texts, distinctly asserting that as a guide has been given to lead her into all truth, so she is the guide appointed to lead her children into a right understanding of the Scriptures. It is plain that the Bible is the Bible only when rightly understood; and that if it be understood according to the mind of man, not to the mind of the Spirit, it

ceases to be a divine, and becomes a human, book. It is plain not less that that alone can be a sound exposition of Holy Scripture which includes at once a clear and honest interpretation of two classes of texts, those relating to the sacredness of the Bible, and those relating to its interpretation. What, then, are we to think of a system which either quietly ignores the latter class, or else explains them only by explaining them away? Is any compensation made for the loss thus sustained by the most emphatic assertion of truths contained in a different class of texts, which the Church has also ever maintained, and concerning which there is no dispute? Such are those which affirm that whatever contradicts Holy Scripture is false, and that the traditions which make it void are the traditions of men; that teachers ignorant of Holy Scripture will teach erroneously; that men who hear the word and keep it are blessed; that those who will not believe it, and its commissioned preachers and expounders, ("Moses and the prophets,") would not believe "though one rose from the dead." It is hard to understand how sincere thinkers can imagine that such passages bear on the "Rule of Faith" at all. A Protestant, indeed, will often naturally think that a Catholic does not read the Bible frequently enough, since he does not know that it is for edification, not in order to form his creed, (which he has never lost,) that a Catholic reads it; and since he does not know how large a portion of the Breviary, Missal, and most Catholic books of devotion, consists of Holy Scripture so arranged that the mere relative position of passage with passage diffuses over the sacred text a light such as proceeds from the countenance of her alone who ever looks on God. This is, however, a consideration beside the matter, even if it were sound. The reading of Scripture, like the frequentation of sacraments, will vary in the Church according to the devotion of persons and times; but the rule of faith, like the faith itself, must remain always the same. (To be continued.)

IRISH INTELLIGENCE.

DEATH OF THE REV. D. QUINLAN, C.C.—We regret being under the painful necessity of recording the death of this excellent clergyman, which took place at the residence of his brother-in-law, Mr. Nicholas Curran, in the Old Parish, on the morning of the 30th ult. He died in the 57th year of his age, and 29th of his sacred ministry, during which period he discharged the onerous duties of a priest with the greatest edification and zeal in the respective parishes wherein he was curate.—*Waterford Chronicle*.

We have to record the death of the Venerable Mother Mary Theresa Molony, at the Presentation Convent, Holy Cross, Waterford, on the 6th ult.—the feast of the Epiphany—in the 112th year of her age, and the 56th year of her religious profession. She was a contemporary of the illustrious Mrs. Nano Nagle—an original foundress of the Waterford Convent, which the second of the order established in Ireland—and upwards of 46 years ago was superioress of the community among whose members she breathed her last in the joyful hope of a glorious resurrection.—*Limerick Reporter*.

MAYNOOTH.—The Earl of Harrowby has arrived in Dublin from London, and the Commissioners for inquiring into the state and management of Maynooth College have resumed their labors, which must now, ere many days elapse, be brought to a finale. On Tuesday, it is said, witnesses under examination were selected from the members of the Priests' Protection Society, and included one person who has been for fifteen years a Catholic clergyman in the diocese of Limerick. It is reported that Lord Harrowby and his brother Commissioners have throughout the inquiry evinced a most laudable desire to elucidate the truth. In all likelihood the report of the commissioners will be ready for presentation to parliament soon after the Easter recess.—*Morning Chronicle*.

THE FALL OF SADDLER.—Mr. John Sadlier has committed political suicide. On Friday last, the *Evening Mail* announced that he had resigned. On Saturday, his own newspaper, the *Telegraph*, confirmed the tidings by its silence. On Sunday, a London government organ, the *Observer*, repeated the statement of the *Mail*. It has since floated, without contradiction, through the columns of the different ministerial journals in this country and in England. We assume it to be true, therefore, that having been at last publicly detected and disgraced, Mr. John Sadlier has been repudiated by his colleagues. And, as a military officer who has forfeited his commission is, sometimes, "allowed to sell out," Lord Aberdeen has thus authorised his unfortunate subordinate to anticipate dismissal.—*Nation*, Jan. 14.

In consequence of the retirement of Mr. John Sadlier from the Treasury, it is reported that the vacant Lordship will be offered to Mr. Chichester Fortescue, M.P. for Louth. A motion for the liberation of Mr. Dowling, the plaintiff in the late action which led to Mr. Sadlier's resignation, was refused in the Dublin Court on the first day of term, on the ground that a motion for a new trial is forthwith to be made.

BANQUET TO THE MEMBERS FOR KILKENNY.—The electors of the county and city of Kilkenny entertained their representatives, Sergeant Shee, Mr. John Greene, and Mr. Michael Sullivan, at a public banquet on Tuesday evening, the 10th ult., to mark their approbation of the upright and zealous conduct of those gentlemen as members of the Irish Party of Independent Opposition in Parliament. Nearly 250 of the leading clergy and most influential farmers of the county, and of the principal inhabitants of the city, testified, by their presence their conviction that the only policy by which the Irish representatives can hope to obtain any measure of justice for this country is that of thorough independence of all governments.—*Nation*.

A meeting is to be held in Drogheda on the 16th inst., to promote the formation of a harbor of refuge on the east coast.

There was a numerous and respectable meeting in Newry on Tuesday the 10th ult., to protest against the unprovoked aggression of Russia upon Turkey. Denis Maguire, Chairman of the Town Commissioners, presided.

The Irish Bank returns of the last month show a circulation of £75,000 in excess of previous month.

The committee of the proposed Dargan Institute met on Monday, the Marquis of Westmeath in the chair. It was resolved that a building should be erected in Dublin as a Public Gallery for the Exhibition of Works of Art.

DUBLIN.—Baron Pennefather has been attacked by very severe illness, and is not expected to survive. The death of the learned baron would create a vacancy on the Irish bench.

Revenue for the port of Dublin for the past four years:—1853, £942,750; 1852, £922,650; 1851, £904,260; 1850, £882,800.

The revenue return for the port of Limerick, for the year 1853, shows an increase of £7,634 as compared with the year preceding.

Fifteen hundred and fifty-two vessels entered the harbor of Waterford during 1853, being an increase of 126 upon the year preceding.—*Waterford Chronicle*.

THE WEATHER.—The London journals of Tuesday, (10th ult.), due that evening, had not arrived on Wednesday morning, owing to the express train being blocked up by snow at Conway, and unable to proceed to Holyhead. The weather continues dreadfully severe, not only in Dublin, but in every part of the kingdom.

FEARFUL STATE OF THE POOR.—A large body of young, active, healthy men, laborers out of employment, filled the hall of the city of Limerick courthouse, on Tuesday, 10th ult., desirous of an interview with the Mayor, stating they were out of employment—that they had no means of living—and that they should have bread or plunder.—*Limerick Reporter*.

At Carrick, riots were feared, and the military were under arms.

EXPORTATION OF POTATOES.—The potato "drain" had extended northwards. The *Newry Telegraph* states that large quantities of the esculent have been, and continue to be, shipped from that port for the English markets. For every week during the last month the shipments have amounted on an average to between 60 and 70 tons, chiefly to Liverpool. They are principally brought from Portadown, in the county of Armagh and the surrounding districts. From these iterated statements it is tolerably clear that the complaints at the close of the summer of a failure of the crop to anything like the extent alleged were grossly exaggerated.

The Galway guardians have received notice of the eviction of 42 families in the town of Galway, off the property of the Rev. R. H. Maunsell Eyre, of Castleview, county Cork.

We find this remarkable illustration of the reverses of fortune in the *Times*:—"The orphan child of one of the oldest of the Irish baronets was admitted a few days since into the Wanstead Infant Orphan Asylum."

Joseph M'Cauley, an old man, perished in a snow storm on Monday night near Parsonstown.

The *Victoria steamer of Wexford*, belonging to John T. Devereux, has been lost with all on board, within a few miles of Dublin bay.

The *Belfast Banner* of Saturday contains an account of the total loss of the new steamer, *Yorkshireman*, belonging to the Morecombe Bay Steam Packet Company, on her third trip from Morecombe to Belfast.

Captain Jerningham, R.N., Commanding the Royal Naval Coast Volunteers in Ireland, has arrived in Cork for the purpose of enrolling men under the New Act for the defence of the coasts of the United Kingdom.

THE MOUNTGARRET TITLES AND ESTATES.—A trial of Great interest and importance, involving the titles and estates of the Mountgarret family, will take place at the spring assizes of the county of Kilkenny. The plaintiff is Pierce Somerset Butler, late M.P. for the county, and the defendant is his cousin, Henry Viscount Mountgarret. The question to be tried will turn upon the legality of the marriage of the parents of the present possessor, which, if not fully established, will place the plaintiff in the position of heir at law, to the late lord, and consequently possessor of the estates.

The Rev. W. Brown, P.P., of Clonleigh, being applied to for a return of his income, gives the following reply:—

"Murlog, December 27th, 1853.
"SIR—I hereby return the form sent me to be filled up, in order to show my claim to be exempted from 'Income Tax.' All the income to which I have any legal claim is marked down in the form. I can assure you, that after looking through my accounts for the last three years, my annual average income, from all sources, not excepting personal donations, ranged considerably under One Hundred Pounds. But whilst I make this avowal to show my respect for the law, I cannot, for a moment admit that any Commissioner, or number of Commissioners, have any legal right to levy taxes on my income.

"It is not by any authority of Queen Victoria, nor by any Act of Parliament, nor by any Order in Council, that I am Parish Priest of Clonleigh and Camus. I have that title solely from the R. C. Bishop of Derry. From him alone do I receive the power of serving at the Altar and living by the Altar. His title and rights your wise laws ignore, and if his rights and title are illegal, so are mine. This point you must settle before I will feel myself called on to pay Income Tax, even should my income hereafter swell into the mighty dimensions of £100 per annum. I tell you, moreover, should it be ruled that the 'Voluntary Contributions' of my good people are to be taxed, my course is shaped.

"Should my income hereafter amount to £100 a year, (and from the present aspect of the country I think it will), I will appoint a Committee, to be called the Income Committee. I will give them power to receive contributions for my support, until the sum received amount to £99 19s., with strict orders to receive no more for me, but to hand over any sum that may come after, to some charitable purpose; for I can 'live passing rich on £90 a year.' The hard-earned shilling of the laboring man, with a family to support, or the still more hard-earned sixpence of the pale faced little shirt-maker, or factory girl, shall never be received by me, to be taxed for the support of bloated English or Irish officials. And should this step be illegal, I have another course. I will ask my illegal Bishop for another assistant. So that if the laws will not allow me a few pounds out of the contributions of my poor people, to be returned again to the poorest of them, I will, at all events, have the consolation of giving them more spiritual aid.—I am, Sir, yours truly,

"WILLIAM BROWN, P.P., Clonleigh, &c.
"S. Salvage, Esq."

NATIONAL EDUCATION.—The last report, issued this week, for the Commissioners of National Education in Ireland, for the year 1852, enumerates 4,870 schools in operation, and 544,604 pupils, showing an increase of 171 schools and 24,203 pupils over 1851. The building grants in 1852 amounted to £1,579. Number of schools in Ulster, 1,892; Munster, 1,167; Leinster, 1,176; Connaught, 640—total, 4,675. Patrons of each religious denomination;—Church of England—clerical 8, lay, 17; Presbyterian—clerical 16, lay 3; Catholic—clerical 141, lay 20. Total Protestants of all persuasions, clerical and lay, 44; total Catholic, clerical and lay, 161. Total amount of salaries, premiums, and gratuities paid in 1852 was £82,964, being an increase over that of the year 1851 of £6,853. Trained during the year, and supported at the public expense, 302 national teachers, of whom 213 were males, and 89 were females. Of the teachers 17 were of the Established Church, 43 Presbyterians, 240 Catholics, and two Dissenters.

THE CHRISTIAN BROTHERS IN DUBLIN.—It is not sufficiently known that a society which was founded by a Saint, sanctioned by a Pontiff, and blessed by the admiring gratitude of the Church—the Society of the Christian Brothers—has, amongst many other places, chosen the most squalid, decayed, and neglected quarter of Dublin as one of the scenes of its invaluable and untiring labors. The Schools of the Christian Brothers in Francis-street contain seven hundred pupils, who are educated in the higher branches of mathematics, in mechanics, book-keeping, geometry, but, above all, in religion. The surrounding districts swarm with the juvenile poor, the most prosperous once, but now the most pauperised and the most populous district in the whole metropolis. It is not sufficiently known that the population, since the famine, has prodigiously augmented in these humbler districts of Dublin. It is in these quarters that you will see the fruits of landlord cruelty. That the homes of our peasantry have been dismantled with ruthless atrocity, and that gables are all that remain of once populous villages, is well known to every one in Ireland. The ravages of Attila and the pelliti reges of old seem to have been copied in miniature by those "village-tyrants" who desolated the country, not with the fury of an enemy, but with the murderous cruelty of a drove of wolves. That rage of extermination which crushes, overwhelms, and sweeps away thousands of Irish hamlets, turned the open country into a howling wilderness—(strewn with ashes and bones) only to swarm the meaner lanes and streets of Dublin with throngs of gaunt and half-naked outcasts, who, as if they escaped from a shipwreck, crowd into this metropolis to appal the eyes of our citizens with their spectral appearances. We are persuaded that extermination has its motive and origin, not alone its pecuniary considerations, but also in the ferocious bigotry of a landed proprietary who are nearly all Protestants, as well as in the unshaken steadfastness with which the martyr-peasants cling to their religion. No one can for a moment fancy that this exterminating tempest would level whole hamlets with the ruinous fury of a tornado if the tenantry were Protestants! There is, we believe, a close understanding between the Protestant proprietors and the Souping Parsons. The two worthies have apposite parts to play. The part of the landlord is, by the crowbar, to subject the people to the horrors of hunger, and when this is accomplished the parson comes to the pining peasant, as Satan came to Our Redeemer in the desert, and tempts him with food. But let the cause of eyjtion be what it may, the effects are patent. When famine and the landlords huddle the villagers into the metropolis and swell the civic population by emptying the rural districts, it is not sufficiently known who suffer for all this. It is not sufficiently considered that the Christian Brothers must abide the sad results that wave after wave comes swelling and clamoring about them, in particular—as, indeed, about all our charities—and that on them the martyr fugitives call, if not for assistance for themselves, yet, assuredly, for instruction for their children; and that the Brothers, if they want funds, must endure the pain of refusing education to hundreds of children whom it afflicts them to see hourly exposed to the seductions of ravening and prowling tempters furnished with the soup-pot. For it must always be understood that Protestantism is not content to expel our people from their hamlets by the agency of its favorite missionaries—the landlords—it follows their track with the ferocity of a bloodhound, deep into the squalid lanes and mouldering byways of our decaying "Liberties," and founds its shops of seduction, plants its fair where it naturally expects that want and penury will scourge the poor fugitives and outcasts into its ghastly clutches. The proselytisers founded—on a most extensive scale—two soupshops in these impoverished districts near Francis-street—one in Mill-street, the other in Weavers' Hall—from which Bible-readers, with money and mealbags, issued out in every direction to tempt the poor to forfeit

The birthright of their hopes in Heaven for a mess of pottage and the mammon of iniquity. A swarm of hungry outcasts gathered round them, and they at one time boasted of having so many as five hundred wanderers and ruffians on their books; but, thanks to the exertions of the Christian Brothers of Francis-street, these proselytising cribs have yielded to decay and dwindled almost to nothing. The establishments are now empty, and their schools nearly, if not entirely deserted, while those of Francis street—owing, no doubt, to this desertion—are crowded to such an excess that the Brothers cannot find room for more than half of the claimants for instruction. In short it is not too much to say that these Brothers are the instruments of God's goodness with reference to the salvation of the poorest and most neglected children, whom they teach to know, to love, and to serve their creator and their country. God wills that all men should arrive at a knowledge of Him and His holy law; but how are the children of the poor to acquire this knowledge if there are no Christian schools to instruct them gratuitously? These Brothers are the substitutes of parents in the Christian education of the children. The poor, occupied as they are in laboring for their subsistence and that of their children, have neither the time, means, nor knowledge, necessary for the discharge of this important duty. It is Divine Providence who has given the children of the poor these fathers and parents according to grace, who supply the place of their natural parents by instructing them in those truths of which they would otherwise remain ignorant.

We sincerely trust that the obscure but sanctified labors of these benefactors of Ireland will receive the support which they are so justly and eminently entitled to.—*Tablet*.

THE SOUPER'S HYMN.

Soup and salvation—"without money and without price"—cheap and nasty.

(From the Nation.)

I.
Before we left the English strand,
John Bull within our circle stood,
And said "that wretched Ireland
Needs many things—but chiefly food:
Now they are pinched by want intense
And thinned by death and emigration,
They've had one course of Pestilence,
Give them another of Salvation,
And take advice before you go,
I searching through my spirit find
Want is the cause of all our woes,
The weak in stomach—weak in mind,
He winked and gave the word, our troop,
Marched forward sleek and steady,
Our baggage waggons filled with soup,
And Bibles cheap and ready.

II.
Arrived upon the Irish shore,
We took the starving districts first,
It seems so clear the very poor
Were naturally the very curs'd.
On Kells some Brothers brought to bear
Their Bibles, beet and mutton bones,—
But 'twas no go, for all the air
Grew dark around with paving stones.
Thence, plastered o'er, we hurried South,
And sought the tracts beyond the Shannon,
Intent to argue with the mouth,
And work conviction with colicannon.
Bravely thus our kitchen troop
Marched onward sleek and steady,
With cauldrons full of sacred soup,
And heaps of Bibles ready.

III.
At length our culinary crew
Found one sweet spot—the poorest den,
As yet, where things looked wondrous blue,
A place not far from Skibbereen:
Here ranged we every pot and tub
And Bible of the latest version,
And standing amid heaps of grub
Proclaimed our mission of Conversion;
Come, white cravated Saints and stand
Beside us on this Irish sod,
Come surpliced Ladies, lend a hand
Large boned, strong minded women of God,
In mother Luther's household troop
We march sleek and steady,
Pour in the oatmeal, stir the soup,
And keep the Bibles ready!

IV.
Come shivering poor, enrich your minds,
The work will warm the cold like fuel,
Come erring children, weak and blind,
And be baptised in saving meal:
Whoever eats the mission'd meal,
His stomach's filled, his sins forgiven,
Whoever drinks our soup must feel
Already on the road to heaven:
Whoever takes our holy mess
Will shine with full conviction's light;
Thus, in the mouth of witnesses,
Our truth shall be established, quite:
Come to mother Luther's troop
And eat your victuals steady;
We've oatmeal, Bibles, tracts, and soup—
All, all for you are ready.

V.
'Tis, to be sure, a sight to cheer,
When our fat converts come to Church,
Yet oft we fear from what we hear,
Even they will leave us in the lurch.
"Moll Reilly, tell us without cant,
What changed your faith, my honey—eh?"
Says Moll, "Sure I'm a Protestant,
On sugar, snuff, and lots of tay."
One asks Tim Doolan keen and sly,
"What turned you from eternal wrath?"
He cucks a caibeen on his eye,
And winking, mutters "mutton broth."
A hope forlorn our kitchen troop,
Work sadly and unsteady,
Though backed with British beef and soup,
And Bibles new and ready.

ARMAGH CATHEDRAL.—The work of completing the Cathedral of Armagh, which was undertaken by his Grace the Most Rev. Dr. Dixon, Catholic Primate of all Ireland, is now being energetically proceeded with.

DEATH OF A REBEL.—A donkey, the property of a farmer, died lately in this county. An accident, which he met early in life, spoiled his beauty, but added very much to his fame in the neighborhood. He was caught carrying provisions to the rebels in '98, and had his ears cut off by the English soldiers. This aged servant of his country was greatly esteemed by his owner.—*Cork Examiner*.

An Irish Sailor invites us to observe how completely the North West Passage is an Irish exploit. McClure, who made the discovery, is an Irishman—not the only Irishman, however, concerned. Captain Kellett, who next after McClure had made farthest way towards the Pole, is also an Irishman; and Commander Maguire, whose interesting despatches in another section of the same service have just been published, carries a name that tells his nativity. It is curious; this arduous and useless enterprise seems to have always had a fascination for Irish sailors. The number of places marked with Irish names in the chart of the Arctic sea, is singular.—*Nation*.

The Committee of the Dublin Protestant Association, in a memorial to Lord Palmerston on the subject of Roman Catholic jail chaplains, gravely represents that Mr. Lucas, M. P. for Meath, and Editor of the *Tablet*, Roman Catholic Journal, "has lately, in his newspaper, introduced to his readers, as a devoted Romanist, one Charles Edward Stuart, Comte d'Albanie, who has been represented as having a claim to the throne of England, superior to her Majesty; and that this pretender has been lauded by other Romanist newspapers in Ireland as a pious man and a good Catholic, and advised to bring his claims to the throne of England before the Emperor of France, through his Empress, as one of Scottish descent likely to sympathise in his pretensions."

John Mitchell is a man we ever regarded with distrust and suspicion. His *Irishman*, or *United Irishman* published under the nose of Lord Clarendon, breathing fresh invective against every system of Government, and recommending immediate civil war when active rebellion must have been extinguished in the blood of an exhausted people, by the overwhelming power of British bayonets, savored too much of the Paddy McKew to merit admiration even for its Dan-ton daring. We could not possibly imagine how in the freest State the Government could sanction the publication, with a stamp, and give circulation through the Post-office, to the Alcohol and vitriol doctrines propounded by the apostle of physical force, who went too far even for Mr. Duffy, who had not stomach for more than blowing up a bridge, the cutting off a detachment in detail, or the destruction of a railroad.—*Limerick Reporter*.

GREAT BRITAIN.

BRITISH MINISTER OF WAR.—We have reason to believe that the Government have it in contemplation to appoint a new functionary, under the designation of Minister of War, with extensive powers connected with the military departments, and even with the Horse Guards.—*Mercantile Advertiser*.

Among the rumors which foreshadow the incidents of the coming session, it is affirmed that the Tory party hitherto believed to be in a hopeless stage of decay, is about to be revived on a basis which will make it a really formidable opposition. At least 260 members of the Lower House, it is stated, have communicated with Mr. Disraeli and Lord Derby, promising effective co-operation upon general questions, but especially upon the adoption of a more energetic policy than that hitherto carried on in the East. Such a body, it may be reasonably presumed, with perhaps not less than 20 contingent auxiliaries, and Lord Palmerston intriguing for the Premiership, would restore that balance of parties which seldom failed to bring some benefit to Ireland. While the Tories are forecasting in this fashion, it is again rumored that the patch-work Cabinet is in a state of "virtual dissolution;" and that its *coup de grace* is only deferred till the re-opening of Parliament. It is memorable to perceive that, even for a tottering and distrustful Government, the reputation of Mr. John Sadleir had become too tainted at last; and thus the statesmanship of that ingenious gentleman, beginning with a violated pledge, has terminated in a disgraceful retreat.—*Nation*.

THE EARL OF DERBY.—The *Standard* of Thursday says—"We learn from a source which we have hitherto found well informed and cautious, but which we would by no means represent as infallible, that the Earl of Derby has been hastily summoned to town, as our informant believes, by the Court or the Cabinet, with a view to his Lordship's rendering assistance to the Aberdeen Government, or perhaps, undertaking the task of forming a new Government pursuing the same line of foreign policy as that which now exists. That Lord Derby will not be found compliant with either course suggested, none who appreciate his character can doubt. If he ever returns to office, it must be upon the summons of the people as represented in Parliament—not through the agency of a Court intrigue.

THE PRINCE CONSORT.—Never in our memory has public feeling undergone so great a change in regard to any public individual of distinction, in any walk of life, as has been produced by the alleged intermeddling of the Prince Consort in the political affairs of this country. At Sheffield, language of an unusually strong character—when Princes are concerned—was applied to his Royal Highness' alleged activity in favor of the Emperor of Russia; and at the Merchant Tailors' dinner, a few evenings ago—though that is the most Tory Company in the City—the party refused to drink Prince Albert's health. It is reported, and we believe with some truth, that on the meeting of Parliament, Mr. Roebuck is determined to bring the subject of the Prince's conduct with reference to the foreign policy of this country, before the House of Commons.

THE QUARTERS' REVENUE.—The Revenue Account for the year and quarter ended the 5th instant has been published, and is, on the whole, very satisfactory. On the year there is an increase of £702,808 on the ordinary revenue, which increase is swelled to £1,315,925 by the addition of the repayments of advances and the imprest monies. On the quarter, however, there is a falling off to the amount of £299,297.

THE NAVY OF ENGLAND.—We understand that it is the intention of government to raise the number of seamen and marines for the current year to 53,500 men, which is an increase of about 8,000 on the number voted for last year, and a further addition to the 5,000 men raised under the orders of Lord Derby's administration. The total increase in the navy since 1852 may therefore be stated at about 13,000. Of the force now to be raised for the service of the fleet 33,000 will be seamen and boys, and 15,500 marines. Setting aside the whole sailing fleet of England, we have at present about 11 steam line-of-battle ships, soon to be increased to 20; 5 guard-ships, with auxiliary steam power; and 7 frigates, fitted with screw-propellers, which may be considered, with one or two exceptions, the finest vessels ever launched of their class.—*Times*.

The difficulty of procuring hands for the navy is becoming a matter of serious alarm. During the last year (observes the *Times*) we have found some difficulty in enlisting five thousand seamen; for the present requirements of the country 8,000 more are wanted. We trust that not a moment will be wasted in raising this necessary force, by whatever means may be required for the purpose. If the present rate of wages be not found sufficient, by all means let a bounty be given to induce enlistment. We ought, by all means to guard against a conjuncture of circumstances which may force us either to have recourse to the dangerous and desperate expedient of impressment, or to engaging the enemy with ships unmanned, and crews not sufficiently exercised.

THE LONDON TIMES ON THE ANGLICAN "DIGNIFIED CLERGY."—"Let us hear no more of 'dignified clergymen,' when the term 'dignity' is employed as a blind to conceal the real nature of transactions which might be expected from a Jeremy Diddler or a Robert Macaire, not from a minister of religion, whose character, as well as his office, should give him a claim to our reverence and respect."

From the Ecclesiastical census published in the *London Times*, we learn that of all the Protestant sects, that of the lately spawned Mormons is the most rapidly increasing in England. We make the following extracts:—"Although, in origin, the Mormon movement is not English, but American, yet, as the new creed, by the missionary zeal of its disciples, has extended into England, and is making some not inconsiderable progress with the poorer classes of our countrymen, it seems desirable to give, as far as in the inadequate materials permit, some brief description of a sect, the history of whose opinions, sufferings, and achievements shows, perhaps, the most remarkable religious movement that has happened since the days of Mahomet. In England and Wales there were, in 1851, reported by the census officers as many as 222 places of worship belonging to this body—most of them, however, being merely rooms. The number of sittings in these places (making an allowance for 53, the accommodation in which was not returned) was 30,783. The attendance on the Census-Sunday (making an estimated addition for nine chapels from which no intelligence on this point was received) was—morning 7,517; afternoon, 11,481; evening, 16,

628. The preachers, it appears, are far from unsuccessful in their efforts to obtain disciples; the surprising confidence and zeal with which they promulgate their creed—the prominence they give to the exciting topics of the speedy coming of the Saviour and his personal millennial reign—and the attractiveness to many minds of the idea of an infallible church, relying for its evidences and its guidance upon revelations made perpetually to its rulers,—these, with other influences, have combined to give the Mormon movement a position and importance with the working classes which, perhaps, should draw to it much more than it has yet received of the attention of our public teachers.

LORD GUILDFORD AND HIS PLURALITIES.—This Rev. Earl resigned his rich livings of Arlesford, &c., worth about £4,000 a year, under the impression that his involuntary self-denial would procure him a reprieve from the attacks made upon him as Master of Saint Cross Hospital, but it appears from a letter addressed by Mr. Holloway, one of the churchwardens of St. Cross, to the *Times*—that the Rev. Peer's hope told a flattering tale, that peace would soon return. The suit against him for illegal appropriation, &c., of the Hospital funds is to be carried to its legal termination, unless he disgorge about £90,000! and this crumb of comfort is thrown in, that if his Lordship presume to set up the plea of quittance on account of his relinquishment of his rich benefices as a parson, he will be proceeded against for Simony. The benefices which he resigned are in the diocese of Winchester, and as his father, when Anglican Bishop of that see, conferred upon him, so the present Anglican incumbent of Winchester, Dr. Charles Bird Sumner, has it appears, bestowed the wealthy godsend upon his own son. The living is worth £4,000 a year.

PROTESTANT OUTRAGES—FOURTH ATTEMPT TO BURN A CONVENT.—There are in Bristol and its immediate vicinity four Catholic convents, one of which is situated in Dighton-street, not far from the centre of the city, which has been the scene of four very mysterious acts of incendiarism, two of which have already been reported in our columns. Two more of these incendiary attempts have occurred during the present week, and are as much involved in mystery as the preceding ones. Upon the first being discovered by the sisterhood, the alarm was given and the police authorities sent for; the inmates, however, succeeded in getting the flames under previous to their arrival; but having made a minute search, and instituted diligent inquiries, and finding that there had been no fire in the grate of the rooms, the constables were compelled once more to arrive at the conclusion that either an inmate of the convent, or some person who had surreptitiously entered from without, had wilfully set fire to the place. Connected with the convent there is a sort of servants' home, which is usually inhabited by persons in the inferior walks of life, and it having been deemed advisable to make a rigid inquiry into the circumstances the Catholic Bishop of Clifton assisted the lady superior in making the requisite investigation but no satisfactory result could be arrived at. Two days since two rooms were again set on fire. A woman who had been in the habit of assisting in the domestic work of the house was passing by the convent, when her attention was attracted by a strong light in two of the upstairs apartments; knowing that the hour was one at which the sisterhood would be engaged in prayer she at once suspected that there was something wrong, and she gave the alarm. It was then discovered that the bed furniture in two of the dormitories was in flames. The services of the police were again called in, but they could discover nothing to throw a light on the mystery.—*M. Chronicle*.

The body of a boy was found the other day in a ditch; and from its appearance it was evident that the lad had been brutally used, and foully murdered. The *Times* says—"It is expected that ere long some very startling disclosures will take place regarding the circumstances attending the murder of the lad at Acton, as it appears that several young persons of both sexes have been missed from the neighborhood, under rather similar circumstances, and it is believed that there exists in or near the metropolis a gang of ruffians banded together for the purpose of decoying young persons from their homes for some vile purpose, and afterwards making away with their victims. A few evenings ago a gentleman, residing at Hammer-smith, sent his female servant on a message, and she had not gone far when she was attacked by a fellow, who tried to drag her towards a cart which stood in the road. As she made a determined resistance the ruffian gagged her, by placing his fist in her mouth, at the same time calling to another man in the cart to assist him, which he was about to do, when fortunately some foot steps were heard that alarmed the miscreants, and they immediately jumped into the cart and drove off. The police have reason to believe that the men concerned in this affair belong to the gang by whom the Acton murder was committed. A reward of £100 has been offered by the government for the discovery of the parties concerned in that transaction.

It is now quite evident that the spirited and persevering struggle of the English artisans has produced its natural effect upon the peasantry; and that the two great sections of the people will probably unite in the Industrial Revolution at no distant day. Driven to desperation by the high price of provisions and the low rate of wages, the laborers of Devonshire have been in actual insurrection for several days. Topsham, Exeter, Crediton, and other towns have been stormed by organized mobs, who paraded the streets, and pillaged the provision shops despite the municipal authorities. A temporary truce has been secured thro' the co-operation of the military, but the occurrence of more serious disasters may be momentarily expected. The Preston operatives, hitherto content with merely passive agitation, only await, it is believed, the next meeting of their employers to adopt a more energetic policy. In Wigan a considerable number of the weavers have returned to work, on a tacit understanding that their demands will be conceded in a few weeks; but more than 1,000 operatives prefer remaining on strike till the employers specifically promise the ten per cent. advance. Meantime, the leaders of the movement in England and Scotland are adopting practical steps towards extending its operations to Ireland. A deputation from the cotton-spinners of Glasgow, has been enthusiastically received at a meeting of the trades of Belfast: and a committee has been appointed in that town, to collect funds for the sustenance of the agitation. "I hope," said one of the speakers at the Belfast demonstration, "that the workmen will not be forced by the tyranny of their employers to practice the useful accomplishment of rifle-shooting."—*Nation*.

REMITTANCES TO ENGLAND, IRELAND, AND SCOTLAND.

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 Union Bank of London, London.
 Bank of Ireland, Dublin.
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 By HENRY CHAPMAN & Co.,
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 Montreal, February 9, 1854.

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

PUBLISHED EVERY FRIDAY AFTERNOON,
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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTEAL, FRIDAY, FEB. 10, 1854.

NEWS OF THE WEEK.

The rumors against Prince Albert's conduct have culminated in the extravagant report that he had been committed to the Tower on a charge of treason; that such a report could find acceptance even amongst such a proverbially gullible race, as "intelligent Britons," is a proof how general and deep seated is the popular indignation against the Prince Consort. The Times gives an unqualified contradiction to these rumors; and Mr. Roebuck has disclaimed any intention of bringing them before the notice of the House of Commons. The reply of the Czar to the Note of the Four Powers, was anxiously expected in London; it was generally anticipated that that reply would be hostile, and the effect upon the Funds had been unfavorable. Bread riots still continue, and serious apprehensions are entertained in Ireland, where the sufferings of the poor are very great. In France all is quiet, whilst the utmost activity still prevails in the war department. The trial of the Hippodrome conspirators has terminated, and the parties convicted have been sentenced to fines and imprisonment. It is stated that the Government of Baden is disposed to yield to the rightful claims of the venerable Archbishop of Freiburg. From the seat of war we have nothing new; the allied squadrons are in the Black sea, and the Russian ships have returned to Sebastopol. We can scarcely expect to hear of any decisive events before the commencement of spring.

Arrangements have been made for holding the approaching session of Parliament at Quebec.

His Excellency Mgr. Bedini, Papal Nuncio, and Envoy Extraordinary to the Government of the United States, has at length taken his departure from that land of Civil and Religious Liberty, where even his sacred character, respected in the most savage times, and by the most savage nations, was hardly able to protect him from the Protestant rabble, stimulated to deeds of violence by the fiendish ravings of an unprincipled press. The manner in which the representative of a Foreign Court has been treated in the United States will not, we fancy, tend to diminish the annoyances to which American travellers on the Continent of Europe are occasionally exposed.

Though beyond the reach of the stilettoes of Cincinnati Protestants, and the bowie-knives of the New York rowdies, His Excellency is still pursued by the howlings and yelpings of the discomfited pack, whose holy Protestant thirst has not been able to slake itself in the blood of their victim; and where so many hounds are barking in chorus, we need not be surprised if the filthiest cur of the pack is amongst the most noisy; or that the Montreal Gazette, ever foremost in every dirty work, should take the lead in calumniating him, whom his friends, and co-religionists have ineffectually sought to murder. No natural is it, that we scarce know whether it be not doing the Gazette too much honor even to notice his rabid effusion of Wednesday last.

The Gazette does in fact but repeat, the old, and thrice refuted calumnies against His Excellency.—"That in his capacity of Civil Governor of Bologna he sanctioned the execution of the rebels who were tried, and put to death by the Austrian military authorities." Now were it true that Mgr. Bedini had sanctioned these executions, we should not dream of offering any apology for his conduct; because they were in every instance, fully warranted by the infamous crimes of the sufferers. In no country in Europe, under no Government that ever existed, and certainly not under the British Government, would rebels, their hands yet reeking with the blood of their murdered victims, and in arms against their sovereign, be allowed to go unpunished. Nor were the victims of the severe, but salutary justice of the Austrian military tribunals, mere ordinary criminals; men for whose conduct we can find some excuse in the excellence of their intentions. A more rascally band of cut throats than the Italian revolutionists, never disgraced the streets of Paris during the days of Danton and Robespierre: compared with them the authors of the massacres of September, and the *noyades* of the Loire, seem almost angels of mercy. Within a few months, and on a limited stage, these miscreants of the Roman Republic contrived to compress all the crimes, sacrileges, brutality, and cruelty of the "Reign of Terror." And it is for these monsters that our sympathies are evoked! and it is the just punishment of their crimes that is imputed as a reproach to Mgr. Bedini! Had he ordered every one of them to a drum head Court Martial

within five minutes after their capture, and had them paraded for execution in ten minutes after, he would have done no more than his duty. A short shrift, and a speedy deliverance, is the proper way of dealing with such scoundrels.

But as it happens, Mgr. Bedini had nothing to do with their execution, as has been recognised by all competent authorities, and publicly proclaimed by all impartial, disinterested parties. In the Senate at Washington, General Cass bore ample testimony to this; and in the face of the evidence to the contrary, the man who can assert that Mgr. Bedini had anything to do with the execution of Ugo Bassi, or his brother cut-throats, is an impudent liar. Not a title of evidence is there against the Civil Governor of Bologna; whose citizens, on the contrary, have, in their Addresses to His Excellency, acknowledged their lively gratitude for the paternal clemency which, on every occasion, distinguished his administration of affairs. The testimony of their "Address" is, at least, worth as much as that of the "Address" signed by the hand of refugee jail-birds at New York—fellows who have cheated the gallows and the hulks of their legitimate prey—who now seek to pass themselves off upon the public as "Italian Patriots." Patriots indeed! thousands of such patriots, braver and honest men, are to be found any day, in the Penitentiary, or working in chains at Botany Bay.

And upon what evidence do these "Patriots" rely, to establish Mgr. Bedini's complicity in the execution of Bassi and others?

1. "It is impossible to suppose that the Austrian Military Commissioner could dispose of the liberty and life, &c., of citizens, without your approbation."
2. "And even if that commission had been executed independent of your influence, yet your rank and titles would have left you sufficient influence to save their lives."
3. "At any rate, the Pontifical Government, represented by you, was the principal author of all the legal misdeeds."

And upon these two "suppositions," and one "assumption," we are to take for granted the word of these "Italian Patriots." What credit that word is entitled to, will be seen from the following circumstances:—

Amongst the signatures attached to this "Address," as it originally appeared, was that of General Giuseppe Avezzana; whose name, as that of a respectable person, would, it was thought, give weight to the calumnies to which it was appended. Now, what will be said, when it is shown that the name of the General was forged, by the "Italian Patriots," to the document in question?—what amount of credibility is due to its statements? That this signature was a forgery, and that the "Patriots" who appended it to their "Address" are therefore unworthy of belief in any particular, is evident from the following letter, addressed by General Avezzana to the editor of the *N. Y. Freeman's Journal*:—

"New York, Feb. 3, 1854.
 "I consider it due to the public and myself to state, that the 'Address to Archbishop Bedini,' appearing in the papers, HAS NOT MY SANCTION OR APPROVAL."

"I wish therefore, thus openly, to withdraw my name from among the signatures affixed to that document, as, in fact, I know nothing whatever against the public or private life of the Archbishop, except through the newspapers."

"GEN. GIUSEPPE AVEZZANA."
 Facts such as these are conclusive against the credibility of the "Address of the Italian Patriots of New York."

MR. DOW ON THE "MAINE LAW."

We must confess to a partiality for consistency, by whomsoever, or in whatsoever cause, manifested; and now-a-days, when it is the custom to shrink from the reproach implied by the expression "extreme views," it is really refreshing to find amongst Protestants a man who will stand up, and heedless of consequences, boldly proclaim that two and two are four. Even if such a one be amongst our opponents we cannot but respect him, for we cannot but feel that, arguing truly from false premises, he is nearer the truth than the miserable timid wretches around him, who adopting his conclusions, yet deny the premises from which alone they can be logically deduced; or who admitting the premises, reject, because they are afraid of, the inevitable logical conclusions—as "extreme," or pushing things too far—as if the truth could ever be in extreme, or sound principles pushed too far. A consistent man, even if he be but consistent in his error, is a jewel, doubly precious because of its rarity.

The Hon. Neal Dow, late Mayor of Portland, and father of the Maine Liquor Law, who has been lecturing our good citizens of Montreal on the beauties, and precocious excellences of his legislative bantling, is a consistent man. We believe him also, spite of our opposition to his principles, to be sincere in his advocacy of a measure, which he believes to be adequate, and alone adequate, to repress the loathsome demon intemperance; and alone, amidst the many advocates of this measure, does he openly assert the fundamental principle by which the justice of, or right of the State to enact, such a law can be logically defended. That principle is that the right of the State, or will of the majority, is absolute; and that, as against that will, "man has no personal rights." Mr. Dow is consistent; for it is only by denying all personal, or individual liberty, that the right of the State to enact the "Maine Liquor Law" can be defended; by the truth or falsity of that principle must the Law itself be judged.

As Catholics, bound as well to assert that the individual has personal rights, for the exercise of which he is responsible to God, and His Church, alone, and which he may not therefore renounce—as that the State has rights over the individual which the latter may not despise—we cannot but treat the proposition of Mr. Dow as false; looking upon it with disgust,

and abhorrence. Such a proposition is destructive of all liberty, of all morality, of all religion; it is a proposition so monstrous that it could never have proceeded but from the lips of one degraded by long subjection to democracy, the vilest and most degrading tyranny that ever crushed the soul of man—of one in whom long years of abject submission to its cruel despotism had stilled every sentiment of manhood, every noble aspiration—every quality of the intellect, which can either entitle man to liberty, or fit him to enjoy it. The individual, proclaims Mr. Dow, has no personal rights; nay, he scorns the very idea of personal liberty, when opposed to the will, as expressed by the most, sweet voices, of a brute majority. "JUST AS IF A MAN HAD ANY PERSONAL RIGHTS"—see *Herald*, 4th instant—and lest we should not fully seize his meaning, Mr. Dow adds, "that the application of his principle," viz., the negation to the individual of all personal rights—"is unlimited;" and that, acting upon it "we"—that is, American citizens—"have proceedings just as arbitrary, and despotic as are to be found in Russia, or Austria." True again, Mr. Dow, the despotism of America is as galling as the worst Oriental despotism that ever cursed, and degraded mankind. In America, where democratic despotism prevails, as in Russia, where a monocratic despotism obtains, the rights of the State are absolute as against the individual; in both, the individual has no "personal rights," or personal liberty; in both therefore he is a miserable abject slave; for it is the absence of personal, not political, rights, which distinguishes the slave from the freeman. "Thank God" must be the exclamation of every man, in whose bosom burns a spark of the divine fire of freedom. "Thank God, I am neither a Russian serf, nor yet an American citizen, the more abject slave of the two."

"The individual has no personal rights"—says the Protestant democrat; and revolting as the enunciation of such a slavish doctrine must be to every man, worthy of the name of man, it is the only principle upon which the "Maine Liquor Law" can be defended, logically and consistently. And it is not from any unwillingness to see the liquor traffic abolished, not from any indifference to the progress of temperance and the suppression of drunkenness, but because this principle is, essentially Heathen, subversive of Christianity, repugnant to Catholicity, and contrary to the teaching of the Church, that Catholics are generally to be found amongst the opponents of the "Maine Liquor Law;" as an opposite line of conduct would be tantamount to an admission upon their part—"that the individual has no personal rights;" and that the authority of the State is absolute.

"The individual has personal rights" as against the State, says the Church, or else he would not be morally responsible to God. He has rights—rights of which neither mob nor Czar can deprive him—rights which he is bound to assert, and, if necessary, for which he is bound to lay down his life—rights which he cannot abandon without treason to God and His Church; for man's rights are but his duties to his God, and to His Church, whose province it is, and who alone has the power, to define the limits of those rights, and to prescribe how they should be asserted.

For, in asserting the rights of the individual as against the State, we must be careful not to weaken the authority of the latter in its legitimate province. We do not accord to the individual the right of "private judgment" as against the State, because we deny to the latter absolute, and unlimited rights over the individual; for this would be to destroy all objective authority, and to organise anarchy. As little would we accord to the State the right of defining its own jurisdiction, and of limiting the rights of the individual; for that would be to establish the absolute and unlimited authority of the State, or despotism.—We must therefore have as umpire, a third party, superior to both, and prejudiced in favor of neither, to whom alone it belongs to define the limits of the legitimate jurisdiction of the State on the one hand, and of the "personal rights" of the individual, on the other. This third party, this impartial umpire, and competent judge, is, and can be none other than the Catholic Church; by whose authority, limiting the jurisdiction of the State, the liberty of the individual is preserved; and the Scylla of despotism is shunned, without falling into the Charybdis of "private judgment," or unlimited anarchy. We offer this explanation lest we should be accused of asserting the right of the individual to disobey the law of the State, on the promptings of his fallible, and therefore worthless "private judgment."

As Catholics then, we can without endangering authority, assert that man has "personal rights," good, against the State whether monocratic, or democratic, against King or people; rights which he is permitted, nay, is sometimes bound to maintain at all hazards, though he, of himself, is incompetent to define them. As Catholics then, we are bound to reject Mr. Dow's premises; as intelligent beings we are likewise bound to refuse our assent to his conclusions.

We oppose, in fact, the introduction of the "Maine Liquor Law" because of the monstrous anti-Catholic principle therein involved; and of the dangerous consequences to morality, to religion and education, which the tacit recognition of such a principle would sooner or later entail. For once admit the principle that "man has no personal rights," and all freedom, freedom of religion included, is at an end. If the authority of the State be absolute, if against it the individual "have no personal rights"—then has the State the right to prescribe to him, the religion that he shall profess—to command how, and what he shall worship, and in what manner he shall serve God. If the individual has the right to refuse obedience to the State in this matter, then he has rights—"personal rights"—the right to worship God, as God has commanded him to worship; and then is Mr. Dow's fun-

damental proposition false; and then must the consequences which he deduces from it, be false also; the ravings of a maniac, the idle dreams of a well meaning perhaps, but certainly a wrong headed, enthusiast.

"Man has no personal rights," says Mr. Dow.—What follows? The parent can have no "personal rights" over his child, against the will of the State. He must follow the line of education marked out by the State for its (not the parent's) children; he must send his child to schools approved of by the State, and to none other, no matter how reasonable, or how conscientious his objections to the education therein imparted. Adopt Mr. Dow's principle, and farewell to all Freedom of Religion, and Freedom of Education; to the liberty of the Church, and the "personal rights" of the father over his son.—The Protestant State, will have the right to seize upon its Catholic children, and to send them to its Protestant Schools, in which they shall be taught to blaspheme God's Holy Church, and to revile the religion of the mother who bore them. Do you reject this conclusion? Do you recoil from this application of your principle? Then must your principle be false; then must the individual have "personal rights;" and then must the argument which is based upon the assumption that "man has no personal rights," be utterly worthless.

Catholics, are you prepared to endorse, by your approval of the "Maine Liquor Law," Mr. Dow's monstrous, slavish, heathenish principle, that "man has no personal rights?" Are you prepared to renounce your dignity as men, and your duties as children, not of the State, but of the Church? Are you willing to do such foul dishonor to Him who bought you with His most precious blood? God forbid. Then testify your abhorrence of this principle, and record your opposition to it, in your votes. Assert your "personal rights," for only by asserting them can you fulfil your duties as Christians. The "Maine Law" is but a small matter, in itself considered; but beware of sanctioning a dangerous precedent. To-day you are called upon to authorise the State to prescribe what ye shall eat, and what ye shall drink; because the individual has "no personal rights." To-morrow, for the same reason, and upon the same plea, you may be called upon to allow the State to prescribe what ye shall believe, and what ye shall teach your children; because as individuals, "you have no personal rights," having signed them away the day before. And what answer will you then be able to make? None then, most assuredly; but a most excellent one is it in your power to make to-day. By your votes against the "Maine Liquor Law" then, make it; and thus assert that you are freemen and Catholics; that as owing duties to the Church, you have "personal rights" against the State, of which no man shall deprive you.

Mr. Dow had better go elsewhere to preach his "no personal rights" doctrine; it may go down amongst Russian serfs, and Yankee democrats, but it will find no admirers amongst freemen; it may be suit the atmosphere of the Slave States and form an excellent text whereon to defend the cowering of a "nigger" but it is altogether unfitted for these "diggins." By-the-bye, we wonder whether Mr. Dow is a supporter of the "institution" of black slavery, and of the Fugitive Slave Law. Of course if "man has no personal rights" there can be no injustice on the part of the State in consigning him to perpetual slavery; for where no "right" is violated, no wrong is done. Whether intentionally, or unintentionally, we cannot say; but Mr. Dow is certainly the boldest advocate of the peculiar "institutions" of the Southern States that we have yet met with; the planters should at least have a medal struck for him as a token of their gratitude—for the device they might take "Legree walloping his own nigger"—with the motto—"Just as if a man had any personal rights!"

The "Church," the Anglican organ of Toronto, asks the following question:—

"Is the TRUE WITNESS so really irreconcilably hostile to the principles of the Reformation, as to wish that not only what he conceives to be its schisms, and its heresies, should be done away, but that all that it has achieved or led to in human progress should be stricken, as it were, out of the history of mankind?"

The answer of the TRUE WITNESS will be best given by an examination of "the principles of the Reformation"—which were—1st, the negation of the authority of the Catholic Church, as the one, divinely appointed medium for the transmission, and perpetuation of God's Revelation to man, to all nations, and throughout all time—2d., the assertion of the right of "private judgment;" which is indeed but the other principle expressed in a different form; for the assertion of "private judgment" is the negation of all authority. Of course to such a principle we are irreconcilably hostile; and, for the honor of God, and for the happiness of mankind, we do most heartily wish that, not only all the schisms and heresies in religion to which it has given rise, but that all that it has achieved, might be blotted from the history of the world; because from its adoption nothing but unmitigated evil to man, and dishonor to God's Most Holy Name, has ever proceeded. Protestantism—that is, the negation of authority—is the source of all the moral and social evils which curse the XIX. century; in the spiritual order, it leads to Atheism; in the civil order, to anarchy; and in both, it is the greatest plague that hell ever vomited forth upon earth.

That it has not as yet produced all the evil consequences that might have been expected, is because its professors have always been far better than, and false to, its principles. In the first French Revolution, Protestant, or Denying, principles were, for the first time, consistently carried out; and the result was, as near an approach to a hell upon earth, as we well can conceive possible. That the horrors then enacted have not been oftener repeated, is because

Protestants have generally protested against the "principles of the Reformation;" and have, in self-defence, found themselves compelled to set limits to the right of "private judgment," by asserting the right of authority. But the moment a man asserts anything, he, *pro tanto*, ceases to protest, and therefore to be a Protestant—he cannot even recite the Apostles' Creed, he cannot say—"I believe"—without for the moment renouncing his Protestantism, or Denialism; and every act of submission to authority, is a formal renunciation, of the right of "private judgment," or the fundamental "principle of the Reformation."

We not deny that, since the Reformation, many good things have been achieved, which we should sincerely regret to see done away with; but we deny that the achievement of any one good thing has been owing to the adoption of the "principles of the Reformation." On the contrary, all the good that has, since the middle of the XVI. century, been accomplished, has been accomplished in spite of, and in opposition to, its principles. Triumphs in the material order, Protestantism may boast of; and may point to them as the results of the adoption of the "principles of the Reformation;" because one effect of their adoption has been to withdraw man's attention from things heavenly and spiritual, to things earthly and material. As *Punch* truly and wittily remarks:—

— "It knows no God but mammon,
And cent. per cent.'s its profit."

Still we deny that these material triumphs have contributed to the happiness, even in the lowest sense of the word, the material happiness, of mankind; and, without fear of contradiction, we assert that they have contributed to the augmentation of vice and misery—vice so filthy and abominable, that it never entered into the hearts of the men of the Middle Ages to conceive its possibility—vice unequalled in the worst ages of the rankest heathenism—of misery, so squalid, so abject, so utterly helpless and irremediable; that, with loathing, men turn away from its contemplation, and in their despair are almost driven to doubt whether there be indeed a God in heaven, who can permit such things upon earth. Pauperism, in the material order, is the crowning achievement of the adoption of the "principles of the Reformation."

But were there not evils in those ages which the TRUE WITNESS regrets, and whose spirit it would again recall—asks the Church? Were there not corrupt priests, and worldly Prelates?—were there not corruptions even then, over which godly men mourned, and a St. Bernard shed bitter tears?—There were; and just because, and just so far as, the "principles of the Reformation" had been adopted before the days of Luther. For it is a grievous mistake to suppose that the "principles of the Reformation" were first propounded in the XVI. century. They are old; old as sin; old as hell, and the rebellion of the angels, who kept not their first estate, because of their protest against the Lord their God; old as the prevarication of our first parents.—Never, since creation's dawn, have the "principles of the Reformation" ceased to influence the hearts and actions of men; never has the spirit of Protestantism, or negation of authority, been extinct upon earth. To the agency of that spirit—ever striving with the Church of God, in deadly hostility—ever active, ever blighting with its foul breath all that it approaches—ever scattering its noxious weeds where the Husbandman has sowed the good seed—can all the evils, with which our Protestant cotemporary reproaches the Church of the Middle Ages, be attributed.

Were Priests and Monks unchaste? It was not because they were obedient to the Church, and faithful to their vows of chastity; but because they protested against the authority of the one, and were false to the other; it was not because they were Catholics, but because, in their scandalous lives, they were Non-Catholics, or Protestants. Were there unworthy, sordid, corrupt and luxurious Prelates?—It was because the "principle of the Reformation"—that the spiritual should be subordinate to the temporal, that the Church should be subject to the State, that the earthly sovereign, or Civil Magistrate, was "supreme governor in all causes Ecclesiastical as well as Civil"—had already been proclaimed by rapacious and tyrannical monarchs; because the temporal power had laid its unhallowed hands upon the Ark of the Lord, thrusting, by brute force, its unworthy creatures into the Bishop's Chair. Erastianism had raised its foul head, and contended for mastery; hence carnal Prelates, boy Bishops, and mitred profligates—Not because the Medieval Church sanctioned, or approved of, these things—for, by the voice of Hildebrand, and by all the occupants of the Chair of Peter, were they constantly, and energetically condemned—but because right was too often overborne by might; because, amidst the clash of arms, and the shrill clangor of the trumpets, the voice of truth and justice, speaking by the mouth of the Sovereign Pontiff, could not always make itself heard; and because sordid knaves, sycophants, and time-serving Bishops—for such there were, before the archiepiscopal Chair of Canterbury was polluted by a Cranmer—sought to curry favor with their Sovereigns by persuading them that they were the only legitimate rulers over God's Church; and that it was their privilege to set at naught, and protest against the authority of Christ's Vicar upon earth. To this Protestant theory, older than the XVI. century, to this adoption of the "principles of the Reformation" was it owing, that in the words of our cotemporary—"holy orders were conferred on infants; and a child five years old might hold the Archbishopric of Rheims." Strange inconsistency of Protestants! inexplicable save upon the supposition of satanic possession! They declaim against the haughty and arbitrary pretensions of the Church—they denounce

the grasping ambition of Rome, in her contests with the Emperors for the right of investiture—and then tax her with the evils which followed, as the inevitable consequences of the rejection of those pretensions, and of the protest against the claims of Rome.—Yes, we admit it. The adoption by the lay Sovereigns of Europe, of the "principles of the Reformation," long prior to the XVI. century, had rendered a Reform in the Church inevitably necessary; a Reform, which before, as since the days of Luther, the Church has ever struggled to carry out; a Reform for which St. Thomas à Beckett died, and for which the Archbishop of Freiburg is now contending; a Reform which involves the destruction of the "principles" of Protestantism, and which may be summed up as consisting in the re-establishment of the supreme authority of the Church over all men; over princes as well as people, over nations as well as individuals; and whose "principle" is, that no earthly power has, of right, any legitimate jurisdiction in things spiritual, or ecclesiastical; that no Civil tribunal whatsoever, belongs of right, the slightest voice in the management of Christ's Holy Catholic Church. In defending the Supremacy of the Chair of Peter, consists the only Reform needed for the Church; for against that Chair, as against a rock, the gates of hell, the wrath of princes, and the malice of Protestantism, may beat violently, and expend their fury; but, thank God, they can never prevail.

If our Protestant cotemporary has any more questions to ask, the TRUE WITNESS will be happy to answer them, accurately, and with despatch; for we are always glad to find our Non-Catholic brethren in an inquisitive mood.

NEW JOINT-STOCK PROJECT.—We find the following statement, respecting a new religious brotherhood, in the *Toronto Catholic Citizen*.—

I. This Association has principally two ends in view: 1st. The abridgement of the pains of purgatory for each member as he departs this life. 2nd. The Grace of a happy death for each departing member. For this end, each associate engages to say every day Our Father and Hail Mary, for the last member who died, and the same to the first who is to die, as also the following invocation "Holy St. Joseph obtain for us a happy death."

II. The Holy Viaticum being the greatest consolation of the dying, the Association should be diligent in approaching frequently the Holy Eucharist during life, in order thus to prepare for receiving it well at death; for this end they are earnestly invited to approach the same once a month, and if convenient, on the third Sunday.

III. The Associates will remember that as all graces are dispensed through Mary, they are to honor her with a special devotion, by imitating her virtues and invoking her often with faith and confidence, particularly dwelling on those beautiful words "Holy Mary, Mother of God pray for us sinners now and at the hour of our death.—Amen."

IV. The Associates being in a particular manner under the protection of St. Joseph, whom they have chosen for their patron, will be careful to involve him in all their trials and temptations.

Can such project be seriously entertained and advocated, in this year of Our Lord, one thousand eight hundred and fifty-four, and on this continent of North America without our special wonder.—*Montreal Herald*.

And why your wonder, good *Herald*? Is it then so extraordinary a thing that men should associate with the view of mutually assisting one another with their prayers? Or is it because the Saints reigning with Christ, are also invited to assist by their prayers, in procuring for their brethren in the flesh those spiritual succors, of which the latter stand in need?—You wonder perhaps, because you did not imagine that there was still such faith in Israel. Having protested against the—"I believe in the Holy Catholic Church," you naturally enter your protest against the "Communion of Saints," which to you seems a "new" and monstrous "Joint-Stock project;" though were you a little more versed in Ecclesiastical history, you would learn that these "Spiritual Joint-Stock companies" are as old as Christianity, and were established by Christ Himself, if the Bible may be believed:—

"Iterum dico vobis, quia si duo ex vobis consenserint super terram de omni re quæcumque petierint, fiet illis a Patre meo, qui in cælis est. Ubi autem sunt duo, vel tres congregati in nomine meo, ibi sum in medio eorum."—*St. Matt. xviii., 19-20.*

If this be not a recommendation of "Associations" for the purpose of prayer, we must confess to be ignorant of the meaning of the plainest language.

It appears from the *Canadian Colonist* of Quebec that the credit of having rescued the greater portion of the contents of the Library, when the Parliament buildings perished in the flames, is due to the Rev. gentlemen of the Seminary, and their pupil boarders. The Rev. M. M. Drolet and Flanigan, followed by J. Charlton, were the first to rush into the burning building; where, subsequently joined by Dr. Sewell and some soldiers, they remained until the progress of the flames compelled them to retreat. This fact was carefully suppressed by the *Gazette*, from its hostility to Popery and *Romish* Priests.

It is a wonderful, yet withal a gratifying thing to see what an immense amount of latent patriotism this disastrous conflagration has elicited; we had no idea there was so much public feeling in the community. Scarce a town or village in the Province but what has nobly opened its arms to the poor homeless, houseless senators of Canada, and declared its willingness to make the forlorn ones welcome. Toronto offers them shelter; Montreal is ready to take them in; Kingston has a heart to feel for them, and a home where they will be truly welcome; even La Prairie is moved in its bowels of compassion, and invites them to seek solace, in its healthy site, and from its pure air; never was there such general sympathy, or such disinterested proffers of aid.

"A PROTESTANT'S APPEAL TO THE DOUAY BIBLE."

As the doctrines of the Church, at any particular epoch, can always be deduced from the public Liturgies, so where we can establish the identity of Liturgies, we may logically conclude to the identity of faith and practice; and on the other hand, as a change of Liturgy necessarily implies a change of faith, we may be sure that where the former has been abandoned, so also the latter has been renounced. There can be therefore no surer means of deciding upon the rival claims of Protestantism and Catholicity, to be the "OLD RELIGION," than by comparing the ancient Liturgies, in use—ere it may be said that the corruptions of the Church of Rome had commenced"—with the Liturgies of the Catholic Church at the present day; an identity of Liturgical forms and prayers, will of course be an infallible proof of the identity of faith and practice betwixt modern Catholicity, and ancient Christianity. To this test we shall appeal, as conclusive, as to whether the doctrine of a Purgatory—or intermediate state betwixt heaven and hell, and in which the souls confined might be assisted by the prayers of the living—were the doctrine of the ancient Church or a modern innovation; whether in fact, Catholicity which asserts the doctrine, or Protestantism which denies it, and therefore refuses to pray for the dead—be the "OLD RELIGION."

All the ancient Liturgies testify to the antiquity of the practice of praying for the dead; in all, whether in the East or in the West, do we find the commemoration of all the faithful departed, though not the same kind of commemoration of all. This commemoration is always divided into two distinct parts; thus showing the belief of the Church in two distinct states; in one whereof, the departed, of whom she made commemoration, could be assisted by the prayers of the living; whilst in the other they needed no such assistance. Thus the Church, whilst she only made commemoration in honor of, and invoked the prayers of the souls of the departed, who were in the latter state, prayed for the relief of the souls in the former. This distinction, which it is well to bear in mind, is clearly pointed out by St. Augustin, *Serm. clix. on Rom. viii., v. 30-31*, where he remarks that, according to the discipline of the Church, known to the faithful, or initiated—when, at the altar commemoration is made of the faithful departed—prayer is not offered up for the martyrs, *to whose* prayers, on the contrary, we should recommend ourselves; and he adds:—

"Pro cæteris autem commemoratis defunctis oratur."

The same distinction, or difference, in the manner of commemorating the dead, runs throughout all the Liturgies. After the general commemoration of all the faithful departed, the Church venerates the memory, and implores the intercession, of the glorified Saints reigning in heaven; and then proceeds to offer special prayer and supplication for the souls of the other departed—that they may obtain that place of light and refreshment, and that blessedness, which the others, of whom she made mention before, already enjoy. It is not then from the custom of prayers for all the departed in general, that we deduce the faith of the early Church in Purgatory; but from the marked difference betwixt the manner in which the Church made mention in her Liturgies of the Saints, Patriarchs and Martyrs, and that in which she offered up her supplications for the other departed. From this difference, we conclude to the belief of the Church in two different states after death; one of which was Heaven, but neither of which was Hell; and one of which therefore must have been an intermediate state betwixt Heaven and Hell, in which—the souls of the departed could be benefited by the prayers and sacrifices which the Church offered up for their repose.

It is from ignorance of this distinction in all the ancient Liturgies, that Mr. Jenkins confounds the commemoration made of the Saints in bliss—with the prayers for the repose of the faithful departed in Purgatory; and from thence argues that prayers for the dead do not necessarily imply a belief in Purgatory:—

"Our Roman Catholic friends believe that the Virgin Mary never entered purgatory, that the apostles too escaped this fiery ordeal, and that martyrs go immediately to heaven; if then this is their belief, I have at hand an incontrovertible proof that praying for the dead did not involve the Roman Catholic doctrine of purgatory." And quoting that portion of the Commemoration only, in which the names of the Blessed Virgin and Saints are recited, he continues—"Every one will immediately perceive the difference betwixt praying thus for ALL the righteous dead, and praying that some of the righteous dead may speedily be delivered from the pains and flames of purgatory. To the same effect are the liturgies of St. Basil and St. Chrysostom; in both of which the name of the Virgin Mary is introduced."—pp. 377-378.

Yes; but not in the same manner as, or in connection with, the names of those for whose repose the Church prayed. The commemoration of the one is quite distinct from the prayers for the others; as may be seen from the following extracts, which we copy from some of the Oriental Liturgies. The first is from the Alexandrian Liturgy, called of St. Basil. The first part of the commemoration contains—the name of the Blessed Virgin—"panagias despoines emon theotokou kai aeiiparthenou Marias"—of the prophet, precursor, baptist, and martyr, St. John—of the first deacon and proto-martyr, St. Stephen—of St. Mark, and St. Basil—and of the Saint whose special festival it may happen to be—and concludes with the prayer that, for the sake of their intercession, the Lord would have mercy upon the living.—But it contains no prayer for the repose, or happiness of the Saints therein enumerated. This is the part that Mr. Jenkins gives; but as he has not the honesty to continue with the remaining part of the commemoration, in which the souls of the other faithful departed, are prayed for, we will supply his deficiency.

Immediately after the passage above given—the Rubric marks—"the Deacon reads the Diptychs" and then comes the prayer for the departed, in the following words, read by the Priest in secret; the Rubric has it—"O iereus legei en eavto."

"Be mindful also O Lord of all those of the priestly and secular order, who have slept. Grant to the souls of all these, to rest in the bosom of our holy fathers, Abraham, Isaac and Jacob; lead them into fresh pastures, to the waters of refreshment, and paradise of delights, removed from sorrow, sadness and groaning, in the splendor of thy Saints."

And after the Diptychs, the Priest says:—

"To those whose souls Thou hast received O Lord, grant rest, and deign to bring them into the Kingdom of Heaven."

In the Coptic Liturgy, also attributed to St. Basil, the same difference obtains; but as in the form of the commemoration of the departed, this Liturgy agrees, almost word for word, with the one above quoted, we shall content ourselves with an extract from the Liturgy of St. Chrysostom, which though perhaps not the composition of, was certainly revised and used by, that distinguished teacher of the Church.

In this Liturgy again, the commemoration of the departed is divided into two parts; in the first of which, the prayers of the departed are invoked for the living, and in the second, the prayers of the living are offered for the spiritual repose of the faithful departed. As in the Liturgy of St. Basil, the commemoration commences with a memorial made of the departed in the faith:—

Especially for the most holy, immaculate, blessed above all, and most glorious Lady, the Mother of God . . . and all other Saints, for the sake of whose prayers, grant us O Lord Thy protection."

Then, having invoked the prayers of the Saints departed for the living, the priest offers the prayers of the living for the other departed:—

"For the rest and deliverance of the soul of thy servant N, that it may rest in a place of light, where there is no sorrow nor mourning."

Identical in spirit is the commemoration of the departed in the Roman Missal. First we have the commemoration of the Saints, whose prayers are invoked for the living:—

"In honor of the Blessed Mary ever a Virgin . . . and of all the Saints . . . that they may vouchsafe to intercede for us in heaven, whose memory we celebrate on earth."

Then of the other departed for whose repose the living pray:—

"Be mindful O Lord of thy servants who are gone before us, with the sign of faith. To these O Lord, and to all that sleep in Christ, grant, we beseech Thee, a place of refreshment, light and peace."

By contrasting the Liturgy of the Roman Church of the XIX century with the Liturgies of the IV and V centuries, it will not be a hard matter to decide, whether to Romanism or to Protestantism is rightly due the credit of being the "OLD RELIGION."

We would request our country subscribers to bear in mind that according to the new Postal regulations—in operation since the 1st instant—the postage on weekly publications is 1s. 4d. per annum, which the law requires to be paid quarterly, in advance.

This number of the TRUE WITNESS completes the first half year of the 4th Volume; and as there are many of our subscribers of whom we have not heard for some time, we would most emphatically beg to impress upon them the propriety of paying up their subscription at once. Amidst the general rise of every other vendible commodity the Newspaper stands at the old figure. This, subscribers should bear in mind, and not only pay up arrears, but renew their subscription also.

L'ORIGINAL.—The Rev. Mr. Coopman having removed from L'Original, his successor the Rev. T. Maloney, has kindly consented to act as our agent for that locality.

"Which fully accounts for the milk in the cocoa nut." The *Bathurst Courier* thus philosophically, and satisfactorily explains the phenomena of "Table Turning."

"That the phenomenon is more easily produced on tables than on other articles of furniture, is probably owing to the presence of a considerable quantity of resinous or negative electricity in the pine boards."

LOOK OUT.—A system of altering Bank notes and drafts has recently come into vogue. A few days ago we saw a note purporting to be for twenty dollars, which in all respects save the word twenty and the corner figures was genuine. The word *two* and several 2 figures had been obliterated, and the word *figures 20* had been substituted with such skill, as to deceive several of our most critical Exchange Brokers. The fraud was not discovered until the note had reached New York, whither it was sent with a parcel of others. In the same way small genuine drafts have been changed, from five dollars to five hundred. The utmost care will hereafter be requisite in taking American money, and it will be well if our own Canada notes and drafts are not similarly treated. All our shopkeepers should examine every American note they take with a critical eye, and moreover, should be provided with a good Bank note Reporter, where every alteration or other frauds is noted as soon as discovered.—*Sun*.

INUNDATION.—The Indian village of St. Regis, situated near the province line, has lately been inundated, in consequence of the formation of an ice-dam across the St. Lawrence near that place. Sixteen houses have been destroyed. Horses and cattle were drowned, but strange to say no lives were lost, although the shove took place at three o'clock in the morning. The Indians have suffered greatly, many of them having lost everything.—*Id.*

TWO SMART INTELLIGENT BOYS,
AS APPRENTICES,
WANTED AT THIS OFFICE.

FOREIGN INTELLIGENCE.

FRANCE.

A circular relating to the Eastern Question, dated December 30th, and addressed by the French Minister for Foreign Affairs to the Legations of the Emperor in foreign countries, has recently been published in the *Moniteur* :—

"This document, which is very moderate but very firm, after narrating the different phases of the question, declares that France, England, Austria, and Prussia, have recently, by their agreement, concerted at Vienna, solemnly recognising that the territorial integrity of the Ottoman Empire was one of the conditions of their political equilibrium. The affair at Sinope took place against all previous declarations, Russia having declared that she only desired a material guarantee for the fulfilment of what she demanded. To prevent the Ottoman territory or the Ottoman flag from being the object of an attack on the part of the naval forces of Russia, the French and English fleets have received orders to enter the Black Sea. The circular terminates by expressing the hope that Russia will not expose Europe to new convulsions."

The Paris correspondent of the *Morning Chronicle*, says:—"Perhaps the best commentary on the late circular of M. Drouyn de Lhuys, relative to the Eastern question, is the announcement in the *Moniteur* of this morning that the 40,000 men remaining from the class of 1852 are to be immediately called out. I am informed that the official journal will before long also give notice of the calling out of the contingent of 1853, and that, in this latter case, the whole 80,000 men will be summoned under arms. It is stated that an addition of 10,000 men will be made to the French navy, it is so little anticipated here that the reply of the Emperor will be favorable, that the Russian Ambassador has already made preparations to leave Paris on the received (expected) negative reply.

An ill effect has been produced by the receipt of intelligence that the Austrian Government has furnished arms and ammunition to the Russian troops. The explanation given by the Austrian Minister is that it was a mere commercial transaction, and that the Government merely imitated the example of the French Government in furnishing a certain quantity of arms to the Turks. It may be observed, however, that the cases are not precisely the same, and that Austria professes strict neutrality; while France, though not as yet at war with Russia, is anything but neutral in the quarrel.

The *Times*' Paris correspondent writes:—"The Count de Chambord, we are again assured, is positively going to England in the month of March next, and a meeting of the whole of the members of the Bourbon family, including the Duchess of Orleans, who by that time will be gained over, is intended to take place at Claremont, a complete reconciliation effected, and plans for the future arranged. Their hopes are founded, they say, on some of the many chances of a general war, and on the hope, not yet abandoned, of the separation of England, which would be of as immense service to them, as to the Emperor Nicholas. In the meantime, there are symptoms of considerable activity in the departments, where the scarcity and consequent dearness of provisions is a real cause of discontent."

The Archbishop of Rouen has given his opinion on the turning and rapping tables in the following terms:—

"I have read the different accounts which have been published relative to what are called turning and rapping tables. I have moreover, interrogated several Priests and other respectable persons who have either made experiments on the subject or were present at them; and from the whole of these writings and evidences, I feel a conviction that there is at least great imprudence in meddling with those things, since, if there is no mystification, it is placing one's self in a relation with an agent or an element yet uncertain, and which may be of the worst kind. In consequence, I highly disapprove of these practices, and I recommend all those who have a fear of God and a sensitive conscience to refrain from such things, as dangerous and tending to divination; and I earnestly exhort all pastors, confessors, priests, heads of families, masters and mistresses, and whoever may have any kind of authority, to cause those over whom they exercise it, also to refrain from them."

THE LONDON PRESS ON LOUIS NAPOLEON.—The Emperor of France has, it ought to be remembered, whatever we may think of his views regarding the administration of home affairs hitherto given every proof of the sincerity of his friendship for this country. So far as relates to the Eastern question, it is no secret in the Court of St. James's—it is no secret in any court of Europe—that every effort has been made which Russian ingenuity could suggest to detach the Emperor of France from this country. But he has resolutely resisted all the influences brought to bear upon him with the view of accomplishing that object. So far from having been even shaken in his resolution to continue his alliance with England, he has, within the last few weeks, afforded proofs not to be mistaken, that he has become more and more confirmed in his purpose to make common cause with this country in the resistance which must be offered, not for the sake of Turkey only, but for the integrity of the territorial possessions of the various countries of Europe—to the audacious aggressions of the Czar.

No doubt, the Chief Magistrate of France, in determining on his line of policy, has chosen the wisest course for himself. Had he formed an alliance with Nicholas, the latter would have betrayed him whenever a convenient season for the purpose had arrived. There never could have been any sincere friendship, on the part of the Cossack Emperor for the Emperor

of France. The Czar, and the other despotic Courts on the Continent, look on Louis Napoleon as a *parvenu* which he himself glories in being. There could not, therefore, be, on the part of the Czar, any cordiality of feeling between him and the Emperor of the French. Consequently, in refusing to listen to the urgent solicitations addressed to him to sever the connection with England, and identify himself with the cause of the Czar, he has consulted his own best interests.—But that consideration ought not to make us one with the less sensible of the value of the alliance as of vital importance, not only to France and England themselves, but to Europe generally; and, therefore, if the existence of the Aberdeen Cabinet, which is a Bourbon as well as Cossack Cabinet interposes an insuperable obstacle to a sincere friendship, and cordial operation, on the part of France and England, that Ministry must be got out of the way with all practicable expedition.—*London Morning Advertiser*.

SPAIN.

The Queen of Spain was safely delivered of a Princess on the 5th ult., which died on the 8th.

The French ambassador is very ill, and will, probably, not survive the consequences of the duel with Mr. Soulé. The family of the latter gentleman are invited nowhere, but have such a general current of antipathy against them as renders Soulé, of all men, the least adapted for the diplomatic object for which he came here.

ITALY.

There have been some serious disturbances in Piedmont connected with the food question; but the authority of the Government has been re-established, and order restored without loss of life. Italy is at present calm on the surface, but there are too many circumstances to forbid the hope that latent mischief is not smouldering underneath. The anarchists are not idle—the Devil never is—though their movements are more cautious; and it behoves the various governments not to relax one hour in their vigilant supervision of the Mazzinian agents.

BADEN.

FREIBURG, JAN. 2.—The Archbishop has suspended from their functions six curates, who had disobeyed his orders.

RUSSIA AND TURKEY.

The following victories have been officially announced to the Turkish, French, and British Ambassadors.

On the 6th January, 15,000 Turks marched out of Kalifat and attacked and stormed Citali. They resumed the conflict with the Russians on the 8th, which ended with the total discomfiture of the Russians, who confess having 1000 killed and 5000 wounded, including 3 Generals.

On the 9th, the Turks having remained over night in a field beyond Citala, attacked the reserve of the Russians and drove them back upon Reajova with loss of cannon. There was immense slaughter on both sides.

On the 10th, the Turks having razed the Russian fortifications returned to Kalifat. It appears that the Russians were concentrating their forces at Citala to attack Kalifat.

The Turkish Government is raising 30,000 Spahis for Omar Pacha's army in the spring. The Spahis have not been in arms since the destruction of the Jaissaries.

The Turkish Cossacks are being organized by Salic Pacha against the Russians. On their standard they bear a united Cross and Crescent.

On the 31st December, the Porte made the following modifications to the note of the Four Powers: First, the evacuation of the principalities as soon as possible, say within 15 or 20 days after acceptance by Russia.

2nd—The renewal of treaties to be with special reference to the integrity and independence of Turkey, the Porte to ameliorate his administrative system alone and spontaneously.

On the receipt at Vienna, of this note the English, French, Austrian and Prussian representatives met and drew up a protocol, stating that the terms of the Porte were good and satisfactory. They were immediately sent off by courier to St. Petersburg, where they would arrive on the 19th Jan.

The Porte demands that the note shall be definitely accepted or rejected within 40 days from January 2nd, and the principalities evacuated within 20 or 30 days after the Czar's latter of acceptance.—This demand was on way to St. Petersburg on the 12th Jan.

It was first intended to send only a portion of the fleet into the Black Sea, but the rumor reached them that the whole of the Russian fleet had sailed from Sebastopol, with the intention it was believed of intercepting a Turkish Convoy, which under the protection of the Allies carries 15,000 men.

On the 5th, while the allied fleets were in the Black Sea, two ships were sent with the following message to the Russian Governor of Sebastopol:—"Conformably with orders of our Governments, the British squadron, in concert with that of France, is on point of appearing in the Black Sea. The object of this movement is to protect Turkish territory from aggression or hostile acts. We apprise you therefore with the view to prevent all collision tending to disturb the amicable relations existing between our Governments, which we are desirous of preserving, and which you are no doubt equally anxious to maintain, and should feel happy to learn that you are animated by similar intentions. We have deemed it expedient to give instructions to the Admiral commanding the forces in the Black Sea so as to obviate any occurrence calculated to endanger peace."

The British and French Ministers at St. Petersburg also communicated to the Russian Minister of Foreign Affairs the entry of the allied fleets into the

Black Sea. The Czar's reply was not known when the "Arabia" sailed, all Europe is anxiously awaiting it, as indications had already transpired that he would at once withdraw his Ambassadors from France and England, and formally declare war. Nothing else is expected.

A coal depot for the French fleet is forming at Sinope.

AUSTRALIA.

Our advices from Melbourne and Sydney are to the middle of October. The news brought is alike satisfactory as regards the gold production, the import-markets, and the rapid rise going on in the value of all descriptions of established property. The number of persons going to England with realised fortunes is stated to be great, and several instances are mentioned where the amount possessed ranges from £100,000 to £200,000.

GREAT BRITAIN.

MASSACRE OF THE INNOCENTS.

The "Massacre of the Innocents" is indicated with great significance in the presentation made by the grand jury of Liverpool at the close of the last special commission. They say that the present system of money payments made by burial clubs is a direct incentive to murder! Good heaven! that a leaven so hideous should run through the body of a system whose intent springs out of a principle of good! We have before spoken of it. We speak now upon stronger impulses—if possible with a greater emphasis. It is not men who are merely "poisoned in jest." As much as is consistent with safety this is avoided, but not quite. It is not men who, in their agony and torture, would betray the deed, by signs and symptoms ending in a *post mortem* examination—all leading to detection; but babes, infants, the new-born, who perish. The honored name of "mother" in England, what is it becoming? What is the name of parent becoming synonymous with? It is left for this enlightened age to cap all the crimes of the past—crimes whose mere repite makes men stand mute and appalled before the matchless turpitude by which the actors acquit themselves of deeds known only to the savage and the cannibal! Can it be that a peasant woman, nurtured in village innocence, we may poetically imagine, begins to take her degrees in crime with an astuteness and aptitude for her work, which is positively frightful to contemplate? What an hallucination in this same village innocence after all! On the one side, to hide her shame, or a pretence for it, the doomed infant perishes; on the other, the mother becomes a deliberate murderer, incited by the horrible "blood-money," she will be able to handle, through her "prudential fore-sight" and her "providing instincts." See how, with these human devils, words that express some of the best and wisest qualities of human nature, become meaningless or distorted, the language of fiends. In this Massacre of the Innocents it is not a Herod dreading a Messiah, no king exterminating a future usurper. It is only an English mother poisoning her babe for the sake of the money she can get from the club fund, that's all. But it is not the peasant mother alone who does this; poisoning is not confined to rural localities alone; but besides, Rebecca Smith, that killed thus eight of her children, there is the English mother in the town and city engaged heart and soul in the trade of extermination. In great manufacturing towns, where, amid thousands, individualities are lost, the child poisoner can carry on her plans with even more impunity, with even more security. If by hap her neighbors know or guess at it, they hold their peace, for it is now an institution, one gloomy phase of their "manners and customs." Illustrating with a force which makes the considerate recoil, one of the modes of making money, which ingenuity, driven to remotest resources, can invent; we have the old trade of "Burke and Hare" outdone, and nestling as an element of depraved civilization, in the very centre of our densest throngs, is the startling novelty of child-murder for the lust of profit. You see a factory girl passing by you in the street, she may enjoy redundant health for the time; she may be going to spend the Saturday evening at the singing or the dancing saloon (they do spend such evenings in such places), but who, in that light gait, or smirking air, would think the weight of a murder was on the heart, and the price thereof in her pocket? She had a babe (married or unmarried makes no difference in this fact) a month or so ago.—"Where is it now?"

The "Patent safety burial club" does not know, though it may guess. There is an item in the books "Jenny's—baby's 'dead'—so much. These are portions of statistics we know little about. What we do know alarms us. What would a commission on this tremendous matter elicit? What figure would moral, literary, scientific, and civilized England cut among the nations of the earth then? The force of the "Almighty dollar" cannot go beyond what its equivalent achieves within the four seas of Britain. We have English women drunken and debauched. Look at our police reports—to the catalogue, and, in order to make it complete, is added the criminal dignity of child murder. What, then, is the remedy for this?—because a remedy, instant and efficacious, is demanded by the growth of the evil, and from its very nature. Lord Stanley, in a short letter to the *Times*, suggests that as the motive springs from avarice, tho' that avarice germinates in the direst necessity, the object of the burial club would be fully met by its paying all the expenses of sickness and interment through the hands of its own officers, and not by giving into the parent's hands one single coin, which may become accursed by an unholy traffic. This is a very simple thing to do. It seems to bear upon the face of it a principle that would disarm that hand grasping the lethal phial, or about to administer the deadly drug. The gallows can hardly be said to check, much less to put a stop to it. If people will not be virtuous for the love of heaven, they will hardly be so from the dread of perdition. Penalties act rather by the force of contrast—promising rewards—than by direct efficacy in themselves. Disarm and prevent, and the evil begun in a motive, when once the motive is destroyed, dies a quiet, natural death.—On this death one may look with complaisance.—*London Paper*.

It is satisfactory to find that the prices of Grain appear by the last advices to have reached the *maximum* and a general feeling exists that they have been run up by speculation to a height far beyond that warranted by natural causes. A considerable reaction is

looked for; not that the prices are likely to rule low—the increased demand and the comparatively light stocks forbids such an expectation—but that they will approximate more nearly to the cost of production. A Liverpool correspondent, writing to one of the papers thus describes the speculative feeling that has been manifested of late:—*Pilot*.

"You may not be aware of the extent to which the present wild speculation in food here is carried. Even boys and penniless adventurers of every description have managed, by degrees, to get large quantities of flour and corn, bought for them on a very small deposit—which (as soon as it becomes secure, as the arrival of each steamer from America fans the flame, and brings forward fresh buyers) is at once the medium of increased purchases—so that the "operator," who had only £10 to give the broker to buy him 100 barrels of flour, by degrees finds it increased so much that he figures for thousands. Be sure the telegraph all this while keeps up a little by-play of its own; and if a spice of war every now and then seasons its information, the most doleful misgivings are heard for the future, and another 2s. or 3s. a barrel is demanded and obtained from a fresh batch of speculators again. A glimmering of peace, or heavy receipts into the American ports (such as there will be very soon,) or in this port, would act like a bomb shell among this little army of speculators, who now laugh at 1847."

It is dangerous, sometimes, to be too communicative, as we learn from the following story. Some fifty years since sporting parsons were not such rarities as they happily are now. Black coated Nimrods and Ramrods abounded in all directions. One of these was the keenest fox-hunter in a neighboring county. On a certain occasion he said to his clerk in the vestry before church, "John, you must give notice that there will be no service next Sunday." Well would it have been had he added nothing more to Mr. Amen, but, in return to his inquisitive look, he imprudently continued, "I'm going down to—, to be ready for the hounds on Monday morning." Presently, when the proper time came, a thundering voice made the church echo again as it proclaimed, "This is to give notice that there will be no service next Sunday, as the parson is going down to—, to be ready for the hounds on Monday morning." The congregation were, of course, electrified and horrified at being told "the reason why," and the unhappy parson himself almost extinguished. Some fancied that the clerk had blabbed the thing carelessly, but others had a notion that it was done very carefully. He always confessed to either view of the case, according to the character of the customer who questioned him on the subject.—*Liverpool Albion*.

UNITED STATES.

ARCHBISHOP HUGHES IN HAVANNA.—It delights us to be able to announce by letters received again from our venerated and beloved Archbishop, that his health still improves, and that the cough has entirely left him. We are further indebted to friends in Havana for messages and papers, from which we learn that the most distinguished attentions are bestowed on his Grace by the principal people of Havana.—*N.Y. Freeman's Journal*.

THE NUNCIO AND THE AMERICAN GOVERNMENT.—A great reaction has already taken place in the public mind since the honest, bold and statesmanlike movement of General Cass, recorded in our last, calling on the Executive for any letters received by it from the Government at Rome relating to the visit of Monsignor Bedini.—The short speech of General Cass was worthy of that reputation which he acquired several years ago as an able and fearless statesman. His conduct pleases us, not so much because it was directed to the defence of an illustrious ecclesiastic, as because it was the honest and true expression of the sentiments of a man towards whom this country has many ancient obligations not fully, on her part, discharged. Senators Everett, Dawson, Mason, and Butler, did themselves honor, also, in that debate; and we have reason to know that one Southern Senator of a religion far removed from Catholic, was at the time absent from the Senate Chamber, or he would have taken pleasure in saying more on the subject than was said by any one that was present.—*ib*.

RELIGIOUS LIBERTY.—The Protestants of Baltimore have addressed a petition to the Senate and House of Delegates of Maryland, praying that honorable body to pass a law, totally abolishing all conventional establishments in the State, and erecting punishments against all persons who shall in future devote themselves, and their property, to the service of Almighty God.

THE HOOSIER LADIES.—Perry county, In., deserves to have a long chapter in the history of Women's Rights. Last week the Court was in session, and there were no less than twenty-two applications for divorce, seventeen of which were granted. We are told that one lady who desired to be divorced, among her other grievances, stated that her good-for-nothing lord always turned his back to her in bed. This was thought sufficient ground for a divorce.—*Boston Pilot*.

Eighty three divorce cases were before the Superior Court of New Hampshire at its late sitting in Concord. Thirty-three separations were decreed, seven applications were denied, and forty-three cases are under advisement. Here are some of the beauties of "Popular Protestantism" fully developed.

The *Journal of Commerce* has an article on the anti-Catholic tendency of the times, and regards as an ominous circumstance the formation of secret societies, the result of this tendency. The Journal says:—"Occasionally all the mechanics in manufacturing or other establishments join these organizations en masse. The most conspicuous societies of this character are the 'Guard of Liberty,' which is now said to number 5000 members, and the 'Know Nothings,' which probably number as many. The 'Order of United Americans' is reputed to number about 12,000 members, Co-operating with the above, or coinciding with them in all essential points, are many Germans, Orangemen, or Irish Protestants, and a number of Italians. The social incongruity here presented, of one portion of citizens arrayed against another with hostile intent, may be the precursor of untold evils. By no possibility can any good result from it. Better that a thousand lives were lost by casualty or disease than one in religious strife."

A MARE'S NEST.—The editor of the anti-Catholic "Crusader"—[what a name for one who deems it superstitious to make the sign of the cross?—] has produced a huge array of figures, to impose upon his readers the belief that the Clergy of the Roman States are in receipt of large sums of money, and that to this cause must be attributed the poverty of the peo-

ple. With this view he enumerates a long list of sources from which their revenues are derived, and thus sums up the whole:—"All these incomes, which amount to ten million, five hundred and ten thousand, seven hundred and fifty dollars, are realised and enjoyed by the secular and regular clergy, composed, in all, of sixty thousand individuals, including nuns, without mentioning the incomes allowed them from foreign countries, for the chancery and other cosmopolitan congregations." Now, if the writer of the above has not over-rated his estimates, [which we by no means admit,] and if, instead of \$10,510,750, we allow it for sake of analysis to reach the sum of twelve millions of dollars—well, what then? Divide it amongst 60,000, and you find that these enormously rich individuals receive on an average the immense sum of \$200 per year!—not much more than half the sum a porter receives in a respectable mercantile store. If the "Crusader" examines the pages of the last census, he will discover that the Church property of the several denominations of Protestantism in the union is valued at seventy eight millions, seventy two thousand, and forty-three dollars! This is exclusive of fees, donations or subscriptions. If he looks into the Parliamentary reports of the Established Church in Great Britain, he will find that the Clergy of this one Protestant sect receive a larger revenue than the Catholic Clergy of France and Great Britain together. Figures (except figures of speech) are dangerous things, for the "Crusader" to meddle with.—*Catholic Instructor.*

CANADA.

We are happy to learn that the Government is in treaty for Russell's Hotel and Concert Hall for temporary Parliament buildings.—*Quebec Gazette*, 3rd instant.

F. X. JULIEN SENTENCED TO DEATH.—The Court of Queen's Bench has been occupied since Saturday morning last with the trial of Francois Xavier Julien, for the murder of his father-in-law, who yesterday afternoon was found guilty and sentenced by Mr. Justice Panet, to be hanged. The facts are simply these: Julien, a quarrelsome fellow, had disagreed with his wife, who left him and went to the house of her father, Pierre Dion, to remain there. Julien was displeased at his wife's continued absence, and attributed such absence to Dion, threatened repeatedly to kill him. This threat he actually carried into execution on the 14th ult., in the house of Dion's brother-in-law, by stabbing Dion with a carpenter's chisel in the left breast while in a passion. The clearest evidence of the intention to murder was adduced, and the actual murder was confessed. An attempt to save the unfortunate man from the scaffold, on the plea of insanity, was ingeniously made by the prisoner's counsel, but the rascality of the prisoner being much more apparent than his insanity, the Jury properly brought in a verdict of guilty, and the Judge sentenced him to be hanged on the 17th of March.—*Id.*

We have again to record another elopement by a minister of the gospel with the wife of one of his flock. This extraordinary and aggravated case of elopement is said to have taken place in the village of Athens on Tuesday, the 15th Jan. The woman was the wife of a highly respectable citizen of that place. Suspicion of an improper intimacy had existed but a short time previous to the denouement of this disgraceful transaction. The guilty parties are both parents and have large families upon whom the conduct and shame of their parents fall with all the terrible consequences guilt incurs. This is the fifth time we have had to record elopement in less than two months, and we regret to have to add that four out of the five have been with ministers of the gospel.—The extraordinary confidence which is reposed in ministers, affords great facilities for this kind of conduct. Parents should recollect that ministers are but men, and until their godly conduct entitles them to unlimited confidence they should receive the same treatment which others under similar circumstances would.—*Hamilton Evening Journal.*

MYSTERIOUS OCCURRENCE.—A communication has been received at the Police Office here from the Mayor of Lancaster, Pennsylvania, stating that a man is at present in custody in that town, under the following circumstances:—It appears, some time ago, this person told parties in Lancaster that about five weeks since he was in Toronto, and there met a man whom he agreed to play cards with for very heavy stakes. The former then lost \$500. They played again the following night, when he won back from the other, not alone the sum he had lost, but \$400 besides. A scuffle then ensued, when the person now under arrest stabbed the other, and to use his own words, "laid the man cold." It has been noticed by the authorities here that Munroe disappeared on the 13th of December, and that that time about corresponds with the period mentioned relative to the scuffle having taken place. Still it is unlikely that he should have such a sum of money about his person, as it is known that he was not possessed of more than \$50 in cash, so that unless the amount stated above was borrowed by Munroe, a fact which does not appear, it is extremely improbable that he is the victim of this affair. The mystery, however, must shortly be cleared up, as the police here are now in communication with the authorities in Lancaster.—*Toronto Leader.*

The Transcript remarks as follows on Gavazzi and the late trials at Quebec:—

The man we detest. He is just like his countryman, Mazzini, or like Kossuth, one whose sole element is mischief. The destructive, not the reconstructive, is the element of this class of persons. No doubt, there was a perfect right in him to revile the religion and the hierarchy of nine-tenths of the population, and for those who were not content with his printed lectures, to listen to them orally. For instance not to mention the balanced functions of States and particular orders of legislature, where balanced functions alone prevent anarchy by their discriminate exercise, a man has, at common law, a right to beat his wife, or his apprentice; but decent people do not do such things. Rights ought to be used temperately and courteously; else, as the civilians have it, *summa jus summa injuria*. The extreme of right is the extreme of wrong.

But in Quebec, as we have observed, they did the matter more scientifically. A body was formed of persons naturally feeling themselves deeply aggrieved by an outrage fresh in the recollection of all our readers, called by our contemporary the "Vigilance Committee," who, under the circumstances of the

moment, recommended to the Government, of whom the Attorney General had shown a most praiseworthy and honorable spirit to repress violence, to indict the presumed guilty parties, for that they "did, feloniously, and unlawfully, and with force, begin to demolish a church."

It certainly was very clever in the Crown Prosecutors to frame an indictment for an offence which never was committed. Of the intention of burning the Church, not the slightest evidence was offered. The intention was riot—the action assault and battery. But the Officers of the Government most dexterously took the advice of certain persons of much zeal. The advice would have been most atrociously nonsensical if the persons giving it had had the charge of drawing the indictment. But, in the hands of the Crown Officers, or rather of their subordinates, the lesser count was omitted. There was not a shadow of evidence to show that there was any intention but common assault and battery. The evidence of the intention to demolish the church, merely amounted to this—that after a certain gas pipe had been cut, the church might have been burned if there had been anybody to put the fire out; or, if it did not, like the bright idea of Sir Abel Handy, "go out of itself," the whole premises might have been burned.

Such frivolous evidence and argument could not, for a moment, be received in a Court of Justice; and, accordingly, the Judges—Panet and Aylwin—charged the Jury that there was no evidence against the accused, and the Jury most properly found, in accordance with the direction of those learned personages, that the accused were not guilty. No conscientious Jury could have come to any other verdict; nor could any conscientious Judges have given other instruction.

To the Editor of the True Witness.

MR. EDITOR.—On Saturday, the 21st ult., the settlers in this part of the country turned out en masse, with sleighs and banners, to welcome his Lordship the Bishop of Bytown, who had arrived amongst them for the purpose of consecrating a new and beautiful church erected in this village.

His Lordship was accompanied by the Revs. Messrs. McDonough, Bouvion, McPheely and Strain. A procession was formed some miles from the village, and though the utmost enthusiasm was exhibited, yet good order prevailed in every instance.

On the following Sunday the church was dedicated to St. James the Minor, the Rev. Mr. McDonough of Bytown, preached an eloquent discourse appropriate to the occasion. He feelingly alluded to the constancy of the Irish, at home, in all ages, to the Religion of their Fathers, and to the sufferings they have undergone for its sake; and how the same Irish race in America had carried the symbols of that Religion far and near.

Indeed, Mr. Editor, no stronger proofs can be had than the present instance, and similar ones afford, of the rapid spread of Catholicity on this Continent. Seven years ago, the ground where our village and church stand was occupied by primeval forests.—And now behold the change!—A numerous Catholic population, and a bustling place of business. Great praise is due to the Rev. Mr. Strain (priest for this mission) for his unwearied exertions in superintending and projecting the erection of the church; as well as to the people who have so liberally seconded his efforts.

CATHOLICUS.

Egansville, February 2d, 1854.

Mr. Mitchell has suddenly become a great favorite with the evangelical world, from his opposition to Popery: the *Montreal Witness* is in raptures with his Protestant ally. Hark how this Apostle of the holy Protestant Faith speaks of our Lord and Saviour:—"I can imagine," he says, "an enlightened inductive Baconian standing by with scornful nose as he listens to the sermon on the mount, and then taking the preacher sternly to task:—What mean you by all this—bless them that curse you?—love your enemies?—be perfect as your Father in heaven is perfect? What mortal man ever attained these frames of mind? Why not turn your considerable talents, friend, to something useful, something within reach? Can you make anything—improve anything? You are, if I mistake not, a carpenter by trade, and have been working somewhere in Galilee," &c, &c.

AN IRISH WILL.

Charles Lever's story of Con. Cregan opens with a good joke. An old fellow named McCabe had two sons who were always fighting between themselves who should have the old man's money. Finally Mat cleared out, leaving his brother Peter in possession of the field. The old man died but refused to make a will, declaring that the property should be fairly divided between the two sons. This did not suit Peter, so as soon as the old man breathed his last Peter only being present, he remembered that the father of Con was very like the defunct. Off he goes, calls up the elder Cregan, and offers him five golden guineas if he will personate the dead man long enough to make a will bequeathing all to Peter. Cregan yields, is put into the dead man's bed, and shoes, the lawyer called, and the neighbors summoned. It is at night, and the rooms not well lighted. Nobody suspects the fraud, and Cregan proceeds to dictate the will.

"Where's Billy Scanlan? I want to make my will!"

"He's here, father!" said Peter, taking Billy by the hand, and leading him to the bed side.

"Write what I bid ye, Billy, and be quick, for I haven't a long time afore me here. I die a good Catholic, though Father O'Rafferty wont give me the rites!"

A general chorus of muttered "Oh, mnsa, mnsa," was now heard through the room; but whether in grief at the sad fate of the dying man, or the unflinching severity of the priest is hard to say.

"I die in peace with all my neighbors, and all mankind."

Another chorus of the company seemed to approve these charitable expressions.

"I bequeath unto my son, Peter; and never was there a better son or a decenter boy!—have you that down? I bequeath unto my son, Peter, the whole of my two farms of Killmudonery and Knooksheboora, with the fallow meadows behind Lynch's house; the forge and the right of turf on the Dooran bog.

I give him—and much good may it do him—Lantry Cassan's acre, and the Luary field with the lime-

kiln; and that reminds me that my mouth is just as dry; let me taste what ye have in the jug."

Here the dying man took a very hearty pull and seemed to be considerably refreshed by it.

"Where was I Billy Scanlan?" says he, "oh, I remember at the lime-kiln; I leave him—that's Peter, I mean—the two potato gardens at Noonan's Well; and sure it's the elegant fine crops grows there."

"Ain't you getting wake, father, darlin'?" says Peter, who began to be afraid of my father's loquaciousness; for, to say the truth, the punch got into his head, and he was greatly disposed to talk.

"I am, Peter, my son," says he: "I am getting wake; just touch my lips again with the jug. Ah, Peter, Peter, you watered the drink!"

"No, indeed, father, but it's the taste that is leaving you," said Peter, and again a low chorus of compassionate pity muttered through the cabin.

"Well, I'm nearly done now," says my father; "there's only one little plot of ground remaining; and I put it on you, Peter—as ye wish to live a good man, and die with the same easy heart as I do now—that ye mind my last words to ye here.—Are ye listening? Are the neighbors listening? Is Billy Scanlan listening?"

"Yes sir. Yes father. We're all minding," chorused the audience.

Well, then, it's my last will and testament and may—give me over the jug"—here he took a long drink—"and may this blessed liquor be poison to me, if I am not as eager about this as about every part of my will; I say, then, I bequeath the little plot at the cross roads to poor Con. Cregan; for he has a heavy charge and is as honest and hardworking a man as ever I knew. Be a friend to him Peter, dear; think of me whenever he asks ye for a thrifle. Is it down Billy Scanlan; the two acres at the cross to Con. Cregan, and his heirs, in secula seculorum? Ah, blessed be the Saints! but I feel my heart lighter after that!" says he; "a good work makes an easy conscience; and now I'll drink all the company's good health, and many happy returns—"

What he was going to add there's no saying, but Peter was now terribly frightened at the lively tone the sick man was assuming, hurried all the people away into another room, to let his father die in peace.

When they were all gone, Peter slipping back to my father who was putting on his brogues in a corner; "Con," said he, "ye did it all well; but sure that was a just about the two acres at the cross."

"Of course it was, Peter," says he, "sure it was all a joke, for the matter of that: wont I make the neighbors laugh hearty to-morrow when I tell them all about it."

"You wouldn't be mean enough to betray me?" says Peter trembling with fright.

"Sure ye wouldn't be mean enough to go against yer father's dying words!" says my father, and he gave a low wicked laugh, that made myself shake with fear.

"Very well, Con," says Peter, holding out his hand; "a bargain's a bargain; ye're a deep fellow, that's all!" and so it ended; and my father slipped quietly home over the bog, mightily well satisfied with the legacy he left himself.

The practical creed of many people, is to associate God with spiritual concerns solely. He is to reign over churches, prayers, meditations, and so forth; but outside this sphere "cleverness, talent, a sharp eye to shop perseverance," and approved modes of taking advantage of the neighbor as shall be within the laws of the country, are the powers which rule and are worshipped. Within this realm God is allowed little concern, unless, perhaps, to punish, for the special purposes of the injured party, some murder or injustice which is committed in the course of business. This is a purely pagan idea. It is stamped in Protestant countries as the number of the beast which marks social retrogression to the animal selfishness of the Pagan. In Catholic countries it is the influence of Protestant example and ascendancy, and at least, as far as it is found here, it is Protestant in origin, influence, and nature.—*Tablet.*

RATHER COMMERCIAL.—The best bit of 'trading' that came to our knowledge was this, and it may serve to fill a gap in Mrs. Stowe's next work, we give her the benefit of it. A man married a dark girl, and finding out shortly afterwards, that she pleaded guilty to maternity, and had in reality living evidence thereof he went to his lawyer to consult him as to what was best to be done. "Done!" said the lawyer, "why nothin' out 'arth easier; give me the proof, and I'll get you a divorce in no time." "Divorce be'd—d!" replied the client; "all I want to know is, if I can sell the little nigger!"—*A. Burn.*

WORMS! WORMS!!

A great many learned treatises have been written, explaining the origin of, and classifying the worms generated in the human system. Scarcely any topic of medical science has elicited more acute observation and profound research; and yet physicians are very much divided in opinion on the subject. It must be admitted, however, that, after all, a mode of expelling these worms, and purifying the body from their presence, is of more value than the wisest discussions as to the origin. The expelling agent has at length been found—Dr. M'Lane's Vermifuge is the much sought after specific, and has already superseded all other worm medicines, its efficacy being universally acknowledged by medical practitioners.

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December 23, 1853.

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MONTREAL MARKET PRICES.

February 7, 1854.

Table of market prices for various commodities like Wheat, Oats, Barley, Buckwheat, Rye, Peas, Potatoes, Beans, Mutton, Lamb, Veal, Beef, Pork, Cheese, Butter, Honey, Eggs, Flour, and Oatmeal.

NEW CANTON HOUSE, DALHOUSIE SQUARE.

GROCERIES FOR ONE MILLION

List of grocery items including SUGARS, TEAS, Rice, Flour, Oatmeal, and various oils and wines.

HONEY.

Advertisement for honey, mentioning 300 lbs. for sale at the New Canton House.

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Advertisement for fresh teas, coffee, pickles, and other grocery items.

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FIRE AND LIFE INSURANCE COMPANY OF LONDON

CAPITAL—£1,000,000 STERLING.

Advertisement for the Globe Insurance Company, mentioning capital and services.

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Advertisement for a store selling window glass, putty, glue, and various oils.

FRANKLIN HOUSE,

BY M. P. RYAN & Co.

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List of terms for the college, including tuition, board, and other expenses.

Rev. P. REILLY, President.

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Detailed list of foreign Catholic books with prices, including 'Lineard's History of England' and 'Barry's Songs of Ireland'.

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