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CATHOLIC CHRONICLE.

IRELAND BY AN AMERICAN.

I have crossed the Irish Sea, and set foot upon the land of sorrow, of merriment and tears, of hope and despair, of smothered fires and volcanoes.

Ireland is a problem which is yet to be solved.—Up to this hour she has continued in an embryo state, and yet she is an enigma. What resources, what gems she has locked up within her, none can tell.—Only an occasional lightning gleam shoots across her darkness.

Never was a more beautiful country spread out beneath the canopy of heaven, or one more prolific in the means of enjoyment; and never in any people was the human heart better attuned for enjoyment. Why then should they not live comfortably and happily upon this highly-favored portion of the globe?

Their neighbors over the channel say it is because they are so lazy. But who ever hears of their laziness when they get thousands of miles away? In our own country, where there are hundreds of thousands of them, who ever hears of their laziness? When did they ever refuse to do our hardest work for pay?

This then cannot be the reason—it is but the swagger of bloated idleness itself, to cover its own shame in treading them down. The Irish may be lazy here for aught I know, but if they are, how manifest is it that it comes of the lack of motive to exertion. Pray, tell me, who is not lazy when all such motive is removed? Who does not droop and languish, and become idle and vagrant, when all motive to try to be any thing is taken away?

Take this issue then, if you prefer it—why are the Irish lazy in their own beautiful country, and there alone? Why do their energies droop and languish under so genial a sky? Why does gaunt poverty meet you at every step? Why does anarchy utter her screams, and run riot through the land, and murder stalk forth at noonday?

These are grave questions, and should be gravely considered. And I undertake to say that these evils are all traceable directly to the landlord system, the failure of the potato crop serving only as a temporary aggravation.

Nor am I disposed to cast the reproach that some have upon the tything branch of this system—an adjunct by the way which I by no means regard with favor. The tything system comes in for its share of the blame, as part and parcel of the landlord system, and nothing more. For instance: here is a parish with not more than half a dozen members of the Established Church in it, and yet a clergyman is supported by the tythes collected for the most part from those who have their own clergyman to support besides, which seems, at first view, to be shockingly oppressive upon the tillers of the soil.

But the truth is, the tythes are paid by the tillers of the soil as part of their rent. Every cultivator of the soil pays rent to two landlords, one of which is the lord of the manor, who holds but a part of the proprietorship (the greater part to be sure) and the other is the Established church (or the person or persons to whom her interests have been transferred) which holds the remaining portion of the proprietorship, the tythes being the rent of it, fixed by law.

The tything system then is chargeable with blame no further than as it comes in as a component part of the general landlord system. Upon this subject I have taken special pains to inform myself. It is the landlord system as a whole which sheds down such blighting influences upon the working classes, sipping in the bud every noble aspiration, and spreading desolation over the whole field of rural industry.

The peasantry here are very differently situated, for the most part, from those of England. There are tenant farmers here who employ them as laborers, as in England; but the greater part of them live upon and work pieces of land rented directly from the landlord. Their leases generally extend through several generations; and each succeeding generation of children, have subdivided among themselves the lands they inherited by means of these long leases, until an Irish farm has come to be, in most instances, a rather diminutive affair, often consisting of no more than one, two, three, five, or ten acres in extent, surrounded and cut up by huge, unsightly open ditches, and set with mud hovels. But if fringed and bordered with gold, and set with jewels, it could not be dearer to the heart of the Irish peasant.

These people have always been put to all they could do to pay their rent; and of late years they have found it difficult to pay them at all—so difficult that they have to repair, in vast numbers, to England and Scotland, in harvest time, to raise a little money for the purpose. In both England and Scotland I have met troops of them, consisting of men, women and children, toiling the long summer day in the harvest field for so paltry a pittance as one shilling to one shilling and three pence a day to the men, and half price to the women. On one occasion, fifty of them sat by the road-side eating their dinners as

I past, which consisted only of sixteen ounces of poor bread each; and I learned from them that they were allowed nothing but oatmeal porridge for their breakfast, while they were left to provide their own suppers and lodging out of the above named pittance.—And yet I have heard their employers brand them as thieves because they made free with their turnips in the fields to satisfy their hunger.

On one occasion I was passing with a landlord over a portion of his premises, which brought us in view of some sixty or seventy of these poor Irish laborers consisting of men and women, boys and girls all bending to their task; and as we paused to admire the magnificent sweep they were making through the golden harvest-field, the grain falling before them to the breadth of half a quarter of a mile, he remarked to me with a jeer, "These are Irish farmers, who are working for money to pay their rent."

But what aggravated the evils of the landlord system far more than the failure of the potato crop, has been the non-residence of the landlords. Almost to a man, they have forsaken the country, to lead a dashing life in England swarming about the metropolis. Of course the entire land rent of the country has been drawn away from it, to be expended there upon their extravagances, and this has contributed to increase the general distress here.

But their enormous rags did not suffice—to meet their profligate expenditures they had to mortgage their lands, and to aggravate their distress thus entailed, just as far as the potato crop failed, their rents were not paid at all, and that brought on the crisis—a law had to be passed authorising the sale of the incumbered estates of the nobility and gentry of Ireland and they have been going off under the hammer ever since I have been in the country; and, in most instances, they have been sold for no more than was barely sufficient to pay incumbrances.

What will be the remoter consequences of the breaking up of an agricultural system whose sole dependence was upon "one single lazy root," remains to be seen; but the immediate consequences have been calamitous enough to these poor people. Everywhere they have been ousted from homes which they and their forefathers have occupied for many generations, only to perish by thousands. Even those who have fled to the workhouses seem not to have found a refuge from death. According to a parliamentary report, eighteen hundred of them died in two workhouses alone in the course of a few months; and the *Dublin News Letter* says that "a vast majority of all who have been ejected have perished."

I believe it will be found a principle of human nature, that the heart clings to its accustomed locality, and the few objects it embraces with a fondness of grasp about in proportion to the greatness of its remove from those refinements which we are apt to think make up the sum total of life's happiness. The wider the range of enjoyments, the more divided the affections seem to become, and the less intense.

The Irish peasant's home, though humble and lowly, and to our eye forbidding, and though his paternal domain be but a small spot, is all the world to him, and around it cluster all his earthly hopes. He dreads removal as he dreads death; as though, having vegetated there, he feared, as the effect of transplanting, that he would be certain to lie down and perish.

And it is almost enough to reconcile one to wretchedness and filth, to see Pat sitting upon the manure heap which looms up directly in front of his lowly hut, calmly smoking his pipe, as he looks abroad with ineffable self-complacency over a potato-patch; or as he sits at his frugal board, with the humble esculent before him, while the pig (the gintlegin that pays the rent) is domiciled in a recess of the same, and squeals out a craving desire for a participation in the banquet.

And I am almost prepared to say that were it not for the sad contingencies which so often overtake him, and subject him to suffering, starvation, and death, with his ideas of comfort, he would be a happier man than the lord, who, with his ideas of comfort, looks from the balcony of his palace over his broad domain, swarming with dependents, with discontent sitting personified upon his brow; or as he sits at his loaded tables, and fairly groans that he has but a single stomach to gratify—and upon whose ear the strains of the guitar pour less grateful melody than does the music of the sty upon that of his humble dependent.

Humble indeed is the lot of the Irish peasant, small are his wants, and modest and lowly aspirations—despised by the great ones and the little ones above him, are the objects around which his heart dances with delight, the chiefest among them all being the spot which he calls home.

Co-existent with this attachment to his humble home, there is in him a total want of versatility of character—an utter incapacity, for the time being, to

adapt himself to the necessities of change. Jostled out of the little sphere in which he is accustomed to move round and round, he becomes bewildered and lost, and knows not what to do, or which way to turn.—In the present emergency, those few who can, are crowding their way to our shores, and upon those who cannot, despair is fast doing its work.

"What shall be done with Ireland?" is the standing interrogatory on the other side, especially just before the meeting of parliament, and various measures have been set on foot for the "regeneration of Ireland," but all to no purpose, and for the good and sufficient reason, that they have no applicability to the case.

At this moment, it is gravely proposed to take advantage of the breaking up of the hitherto existing landlord system here, to substitute another on the English basis of large farms, on which the Irish peasantry may be employed as laborers at stated wages, and many English and Scotch farmers have already emigrated and taken farms; the favorable terms offered by the new proprietors (on account of the supposed insecurity of life and property here) holding out great inducements, and all the English and Scotch papers are cheering them on, and raising hal-lalujahs for Ireland, as though the time of her redemption were near.

And what is to be gained to the poor Irish by this importation of hated task-masters from over the channel? All that these devout friends of Ireland hope or expect from this measure, is that the Irish peasantry will be reduced to the condition of the English farm-laborer, such as I have described it, that thus, as they say, the poor creatures may be saved from liability to starvation, by an occasional failure of the potato crop.

Astonishing exhibition of philanthropy!—Dazzling orb of hope to rise upon benighted Ireland! Far rather would I be a wild Irishman among the bogs, with rags and independence, than to be such an embodiment of ignorance, stupidity, and brutality—nay, I would sooner turn up an untamed Indian in his native wilds, a Bedouin in the desert, a Hottentot, any thing, than such a shrivelled anomaly, such a deformed lump of humanity, such a reproach to christianity and civilisation, such a plague spot upon the creation of God.

If any think I am dealing in hyperbole, I have only to say, *come and see*. You have no data on which to form an opinion upon the other side of the Atlantic, nor upon this, unless you go out of the beaten track. There you see one side of the matter, in the tens of thousands of the Irish poor who are flocking to our shores, but you see not the other, for the English farm-laborer has hitherto neither had the manhood and spirit to think of such a thing as crossing the sea, to escape from his oppressions, nor the means to accomplish it. What sort of an estimate is to be put on a people who can be made to believe that a steeple, whose top has been blown off, will shoot up again upon being manured well at the root? Do you say the story must be false? Then, I ask what sort of an estimate is to be put upon a people, concerning whom such things are said, whether true or false?

With all their degradation, all their poverty and rags, and laziness, and crime even, there is a vivacity and spirit, and, in one direction or another, a degree of intelligence, which raise the Irish peasant many degrees above the English farm-laborer, in his mulishness, his stolidity, and his brutality.

And, as I said, their capabilities of improvement are demonstrated by what they have accomplished when set free upon our shores. The wonder is not that the Irish laborer accomplishes *no more* and makes *no larger* figure when he comes amongst us, but that he accomplishes *so much* and makes *so large* a figure, emerging as he does from beneath the chilly and paralyzing influence which makes him what he is here. And coming as he does, galled, chafed, bleeding and smarting, we have only to take him by the hand, speak words of kindness to him, and throw around him the plastic influence at our command, to make a man of him—and he is capable of it, he is.

There is an openness and warmth of temperament a galloping flow of the spirits, and an open-armed hospitality about the Irish which I like, and which shows off in repulsive contrast, the barricaded selfishness, the measured formality, and heartless show, which too often characterize their neighbors over the way. There is no truer heart than throbs in the bosom of an Irishman when everything is right within him and without him, and there are no nobler specimens of humanity than have risen up, from time to time, among the Irish people.

They have been accused of *duplicity*, and, for aught I know, the charge may be founded in truth. But if it be, think you, that they are sinners above all other men? Think you that the Irish peasant is born with a lie in his mouth, any more than the rest

of mankind? I tell you *no*, they are just what oppression makes every people under heaven. To hunt the world over, take the circuit of the globe, and explore it from pole to pole, and where will you find an oppressed people that are not both liars and thieves, in self-defence, and, I had almost said, by necessity? I have found quite as much duplicity and thievishness among the farm-laborers of England as among the peasantry of Ireland. I have found the same cause to produce the same effects everywhere, in England, Scotland, and Ireland, as well as among the Fellahs of Egypt, and other oppressed countries of the world. Everywhere oppression casts a blight upon every virtue, and quickens into life the seeds of vice which lie dormant in every heart.

How little is to be hoped from this plan of transporting English landlordism to Ireland, as a contrivance for letting down the Irish peasant to the level of the English farm-laborer!

But another response has been made by the government itself to the interrogatory, "What shall be done to regenerate Ireland?" and made too at an enormous expense, but it is of a piece with the bright attempt above recorded, and worthy its paternity, and of course it has proved barren of useful results—English landlordism and English brutalization of the working classes, forming the *beau idéal* after which the government always shapes its measures.

I refer to the establishment of what are called the Queen's Colleges, three enormous structures, located at Belfast, Galway, and Cork, built and endowed by the government at an enormous outlay, to furnish educational facilities for the higher orders, and thus to arm them with still greater power to trample down the people, who are left in ignorance at their feet. The same outlay would have extended the facilities of common school education to every mud hovel in the island, but that would never do, it would defeat the great ends of government here, and so they will tell you with great complacency what the *national schools*, with 500,000 pupils, are doing for the people; that is, the schools of a private society, embracing one in thirteen of the population, to which £120,000 are doled out by the government.

This is the way the government goes to work to "regenerate Ireland," and it is but another exemplification of the knavery which for ages has been so successfully played off upon the English working classes, to swindle them out of their earnings and their humanity alike.

The fact that these colleges have been laid under the ban by the Pope, so far as the Catholics are concerned, does not affect the question at all. It is better, far better, that they should stand empty, monuments of government folly, with their troop of professors feeding upon the government pab, without the footsteps of a student to break their solitude, if the people are to be left in ignorance.

There is a way to regenerate Ireland; nor is it necessary to empty its people upon some other portion of the globe to accomplish it. Hitherto they have received only insolence from their masters over the channel, and they have returned only undying hate. They cannot succumb to power as the English peasantry can, for they never were so enslaved and degraded in the feudal ages. They were bound to their feudal chiefs by the ties of kindred, and the authority exercised over them was paternal. And so it was in the highlands of Scotland, and hence the mistake that they can be cowed into submission with the same appliances which are so effectual in crushing the peasantry of England, who were slaves *de facto* in the feudal ages, and have *virtually* continued so to this day. (See Hallam, vol. ii. p. 90.)

There is a way to regenerate Ireland: give the Irish peasantry a chance to live, try the effect of kind and gentle treatment upon them, and see if they do not rise from their degradation. No people are more susceptible, more tractable and docile, or show a greater aptitude for improvement than the Irish, when approached in the right way.—One of the great woolen manufacturers of England, was formerly extensively engaged in manufacturing in Dublin, and he seemed to be well acquainted with the character and condition of the Irish people. I asked him if they were the intractable, remorseless, and savage beings the English generally represented them to be; to which he replied, that that they were very far from it, and that they only required suitable treatment to make them as tractable and docile a people as exists upon earth. Often, he said, when goaded to desperation by their oppressions, they had collected in mobs, he had rode into the midst of them, and, when vengeance breathed from every lip, and murder flashed from every eye, had laid the tempest in a moment, by calling out to them in tones of gentle rebuke, tempered with words of kindness, and soon they would drop away, one after another, quietly to their homes, until all were gone.

And what a spectacle we have here, in the mutual

ruin of landlords and tenants, ruin as deep and radical in the one case as in the other. Nay, I hesitate not to say, that desolation has done its work more fully upon the former than upon the latter.

But there is no such burden to be removed from the sinking landlord, no such elasticity to bring him up, no such dormant energies to be developed.

Such is the two-fold ruin which the landlord system has wrought out in this island, and which it is fast working out through the kingdom.

FRENCH STUDIES ON IRELAND.

BY FELIX BELLY.

(From the Weekly Telegraph.)

THE LANGUAGE AND MUSIC OF IRELAND.—All the world knows the poetic designations of Green Erin. She is the "Emerald of the Ocean," the "Island of Saints," the "Land of Song," the "Gem of the Sea," the "Island of Beautiful Women."

THE ASPECT OF IRELAND.—Nature, on the other hand, has done everything for Ireland. Her soil is rich, inexhaustible, suited to all kinds of cultivation.

How to see the Irish lions.—The chart laid down for the class of flying visitors who are to be met with in La Belle France, as elsewhere, cuts out the work as rapidly as if the lines were jotted by the author of "Rough Notes from the Pampas."

THE PROVINCIAL CITIES.—The writer here introduces the French reader to a bird's-eye view of Ireland's glance, we might say) of our provincial cities:— "Cork is the second city of Ireland, a true predestined city—with one of the finest harbors in the world—with a girdle of wooded mountains—with Italian villas, like an amphitheatre, around the roadstead—

with a population of one hundred thousand souls, which would very soon be doubled, if British jealousy permitted full play to its commerce. In other respects it is something remarkable—this happy situation of the greater portion of the old cities of Ireland.

THE DARK SIDE OF THE PICTURE.—The following view is, alas, no novelty to our readers; but as sympathy is an assuager of grief, so it is a comfort that the world should know the evils of Ireland have not been, as English writers would have it believed, almost altogether self-inflicted:—

"It must not be imagined, however, after this somewhat brief exposition, that the Emerald Isle is an El Dorado, an Eden, a maritime oasis. She has, like all other sublimity things, her uninviting side.

SCENES, SIGHTS, AND RESOURCES OF IRELAND.—With the following lively bit of word-painting we take leave, for the present, of M. Belly's sketches of Ireland:—

"Such as it is, however, I must fain say it, here is a most interesting field of discovery. Few countries possess so many ruins—none has preserved so many legends and traditions.

IRISH INTELLIGENCE.

DIOCESE OF FERNS.—The respected and patriotic Father Parle has, with the sincere regret of all who knew him, left the diocese to join the Lazarists at Castlenock.

A collection was made last Sunday, at the Cathedral of Enniscorthy, for the purpose of finishing the tower and steeple, when the large and munificent sum of £310 was received.—Wexford Guardian.

The Nation states, that recent reports from Wexford announce that, under a lately promulgated interpretation of certain statutes, the Catholic clergy of the diocese of Ferns have been forbidden to attend any public political banquet in future.

A pastoral letter has been issued by the estimable Bishop of Ossory, the Right Rev. Dr. Walsh, in which he calls upon the faithful of his diocese to aid in the completion of the truly magnificent Cathedral at present in course of erection in Kilkenny.

DUBLIN.—The Mayothon Commissioners are still pursuing their inquiry with unremitting activity, sitting from twelve to four o'clock each day, and examining witnesses, chiefly professors, or other officers connected with the college.

On last Saturday, the Rev. Mr. Cummins, P.P., received £21 18s from three Claddagh men who emigrated a short time since to Boston; and they now transmit this money to bring out their families.—Galway Mercury.

BANQUET TO MR. DARGAN.—At a numerous meeting of the exhibitors, held on Tuesday at the Music Hall, Abbey street, Dublin, it was unanimously agreed that, in order to record in a practical manner their sense of the valuable services rendered by Mr. Dargan to his native country, that gentleman should be invited to a public entertainment at the expense of the general body of exhibitors; and that a committee be appointed to carry out the requisite arrangements on the occasion.

NEEDLE INDUSTRY IN THE WEST.—We are gratified to learn that the class of work done by the embroiderers in the West of Ireland shows considerable improvement, and that the good (?) wages which numbers of the girls and women in that quarter are now able to earn have already created a desirable change among the laboring ranks in those remote districts.—Belfast Mercury.

The first stone of the new pier of the Boyne bridge was laid on Friday week, the solid foundation having been found a few days ago through the indefatigable exertions of Messrs. Barton and Pakenham, the resident engineers to the Junction Company.

A special meeting of the Dublin and Bray Railway Company will be held on 28th October, to confirm an agreement which has been entered into with the Dublin and Wicklow Company for the sale of the former line to the latter.

The Waterford Steam Company have started a line of steamers between Liverpool and Bordeaux, taking goods for Dublin at a through rate.

THE LATE FATAL RAILWAY ACCIDENT.

VERDICT OF MANSLAUGHTER.

After a minute and protracted inquiry into all the circumstances connected with the late deplorable accident, the verdict of the jury was given on Monday. At 25 minutes past 4 o'clock the jury retired to their room, and at 20 minutes past seven o'clock—that is to say, in two hours and 55 minutes after they had retired to consider their verdict, they returned into court.

Coroner.—Have you agreed to your verdict, gentlemen? We have.

The verdict of the jury was then handed in and read by the coroner. It stated that the jury upon their oaths said, "That the deceased Thomas Wm. Jelly died at Clonwings, in the parish of Whitechurch, on Wednesday, the 5th October, 1853, from injuries received by a collision on the Great Southern and Western Railway on that day. We find that the collision was caused by the negligence of James Gass, the engine-driver, and John O'Hara, the stoker, of the 'pick-up' train; we therefore find James Gass and John O'Hara guilty of the manslaughter of the said Thomas Wm. Jelly."

The Foreman then handed to the Coroner the following resolution to which he and his fellow jurors had agreed:—"The jury were about to draw the attention of the directors of the Great Southern and Western Railway to some matters which require amendment and alteration in the working of their line, but as they are aware that the government have sent over Lieutenant Tyler, the government inspector of railways, to make an inquiry on the subject, they are exercising a wise discretion in leaving the matter in his hands, satisfied that he will make such a report as will effect the necessary changes.

The Foreman said that the jury had lost a great deal of time in the investigation, and he hoped they would be compensated for it by the grand jury.

Mr. Fitzgibbon.—I presume that the guard Berry is discharged?

Coroner.—He is discharged. Mr. Curran applied to the coroner to admit the engine-driver and stoker to bail. Most solvent bail would be given, and there would not be the slightest fear of their not answering to their recognisances.

Coroner.—If I felt that I were legally entitled to take bail for them, I tell you candidly that I would do so; but I believe I would not be warranted by law in such a course, and I must, therefore, leave you to apply to the Queen's Bench.

Mr. Curran said that in the event of an application being made to that court he presumed he would be at liberty to state that the coroner would have willingly accepted bail had he felt himself authorised to do so.

The prisoners Gass and O'Hara were then ordered to be committed for trial at the next Kildare Assizes. Another name is to be added to the dreary list of victims of the late railway collision. As was anticipated from the first by the surgeons in attendance, the case of Miss Pack has terminated fatally, the ill-fated lady having expired on Tuesday morning at two o'clock. The Freeman's Journal of Wednesday says:—

"The reports to Monday afternoon were favorable, and strong hopes were entertained of the poor lady's recovery. Her brother in law, the Rev. Mr. Wood, a Protestant clergyman, and other friends, visited the hospital on that day, and so far as the patient's critical condition could justify hopes, they appeared to be entertained of her ultimate recovery. But on Monday afternoon a series of bad symptoms set in, and about six o'clock the house surgeon found the patient laboring under severe difficulty of breathing, with other dangerous symptoms, indicating that the chest was affected, and the poor lady expired, as we have stated at two o'clock yesterday morning. The coroner (Dr. Kirwan) was duly apprised of the event by Inspector Ebbett, of the Kilmalham police station, and an inquest, so far as the identification of the body, will be held this day, at the hospital, at twelve o'clock."

Miss Pack is the fifteenth fatal sufferer from the collision.

WARLIKE MOVEMENTS.—A considerable quantity of arms and military accoutrements, which had been stored in the Pigeon House Fort, near Dublin, have been shipped to England, for the purpose, it is supposed, of supplying the English militia, in case they should be called out on active service.—Globe.

THE CHANNEL STEAM FLEET.—The screw squadron under command of Commodore Martin, were lying off the harbor, south of the Old Head of Kinsale, on Saturday, awaiting directions to join the Channel fleet at Spithead; but dispatches forwarded from the Lords of the Admiralty by the Highflyer, it is said, countermanded those orders.

THE FRENCH CHANNEL SQUADRON.—Monday morning it was reported that the French Channel fleet had appeared outside the harbor, and were lying off the Lighthouse. It is now surmised that both fleets English and French, are to combine.—Ibid.

DUBLIN, Oct. 17.—We are enabled to assert, beyond doubt, that her Majesty's 17th Regiment of the line has received orders to hold themselves in readiness to proceed to the Mediterranean at a moment's notice. We understand also, and have no doubt of the fact, that five other regiments of the line are under similar orders, but we are not able at the moment to give their numbers.—Daily Express.

There is very little doubt that a large draft from the forces at present quartered in Ireland is contemplated, to take place immediately.—Tablet.

The Galway papers publish the prospectus of a joint-stock company, to be called—"The New York and Galway Steamship Company." The conductors of the new project intend that their vessels, constructed according to certain scientific principles, shall make the passage between New York and Galway in six days. The builders of these vessels are to be Messrs. Norris and Griffith, who engage to take stock to the amount of 25,000, so confident are they of the success of the improvements designed by them.

Vast consignments of eggs and butter have been made to England through Dublin this week. Huge droves of horned cattle have also been shipped for the same destination.

Mr. Alexander, well known as an attorney at Gort, County Galway, Petty and Quarter Sessions, has succeeded, we are informed, to the Earldom of Stirling, with a large estate, which produces abundance of sterling coin to support the dignity of the title.

THE GREAT EXHIBITION.—The visitor who enters the Central Hall, by the Central gateway, and proceeds along the magnificent hall to its extremity, will find on his right hand an outlet which leads to the least showy, but perhaps the most pregnant and promising of all the departments which crowd this wondrous world of useful and elegant productions—wool mean the rude fabrics, and substantial though clumsy tissues which have been manufactured by the hands of poor children in the poor law unions of Ireland.

The market is North America, and it is no exaggeration to state that a single farmer never comes down in America with Indian corn to the sea-board towns without purchasing, or desiring to purchase an article which, in his domestic management, he finds indispensable, and which even in his return home he knows to be advantageous. If he has, for instance, carried down his corn in a waggon, he must, of course, return home in the same vehicle, in which case, a bed-tickon stuffed with straw, and laid on the bottom of the waggon, mitigates the pain and irksomeness of jolting back over corduroy roads.

On Monday—the first sixpenny day at the Exhibition—the number of visitors was 10,690. Several groups of well-dressed peasantry arrived by the excursion trains. On Tuesday, the number was 9,719. All the men employed on the Dunkalk and Enniskillen Railway, and Dunkalk Harbor, were treated to the Exhibition by their employers. The number on Wednesday was 11,714. An immense concourse of children were among the visitors. Fry and Co. purchased tickets for all the men in their employ; and 100 females from the Semstresses' Society visited the Exhibition. The fine band of the 11th Hussars attended on Wednesday. For the last two days the attendance has been also most satisfactory in a social and financial view.

THE VALUE OF FEMALE INDUSTRY.—At a dinner at Limerick, on Wednesday, Mr. Dargan, in reference to female labor, said:—"I believe it is a source of more value than any other branch of industry practised in Ireland. When I was in Belfast the other day I was astonished to hear that two millions of money came to this country from the labor of these girls. There is no education of greater importance to females than the cultivation of habits of industry; in fact, there is not an act of their lives which is not improved by it; and if we needed corroboration upon the subject we would find it in the reply of Madame de Stael, when Napoleon Bonaparte asked her how he could make France a great nation. The reply was 'Educate the mothers.'"

MR. WALLACE, OF THE "ANGLO-CELT."—The long and wearisome imprisonment of Mr. Wallace, the proprietor of the *Anglo-Celt*, will terminate this day week. Not an hour of that imprisonment has been shorted. "The pound of flesh" has been exacted; but, there was in the severe sentence passed upon this gentleman "a penalty in the bond"—that penalty was no less a sum than fifty pounds. Fifty pounds upon the proprietor of a small provincial paper, in Ireland, is a much greater sum than fifty thousand pounds would be to one possessing the estates and fortunes of the Earl St. Germans.—*Telegraph*, Oct. 15.

THE IRISH MAGISTRACY.—Robert Edward King, Esq., grandson of General Viscount Lorton, has been appointed a magistrate for the county Roscommon. Mr. King has also been appointed a deputy lieutenant, in the room of E. Noghten, Esq., deceased.

Mr. Hercules McDonnell, barrister, son of the Provost of Trinity College, Dublin, has been appointed Registrar of the Court of Bankruptcy in Ireland.

The excise have required the several storekeepers to provide scales and weights for weighing whiskey, pursuant to the new act which came into force on the 10th October. A very considerable addition has been made in this and various other ways to the duties of the excise staff and more especially since the very large export to England has arisen.

A failure has taken place at the Dublin Stock Exchange on the part of a junior broker, whose liabilities are estimated at £10,000.

THE HARVEST.—The *Clomel Chronicle* remarks that all kinds of new grain are coming very slowly into market, the farmers continuing to hold back supplies, although the prices are extravagantly high as compared with those obtained at the corresponding period last year:—"This fact of itself (it is added) would seem to say that the farmer is beginning to experience 'better times'; for in many instances, to our own knowledge, the tenant farmer in this neighborhood has paid his rent without, as in former years, being required to dispose of his crops."

THE EXODUS.—A Galway paper says:—"There seems still to be no check to the fearful tide of emigration which is depopulating this unfortunate country. Day after day are they departing, and even the rigor and dangers of a winter voyage have no terrors for them. To-day the bark *Clarence*, J. B. Purdon, our respected townsman, owner, departs from the docks with 120 passengers. One comfort the poor people have is, that they will be well provided for by the owner, and every attention paid to their comfort."

THE WAGES MOVEMENT.—On Thursday a week a densely crowded meeting of the trades and laboring classes of Limerick was held for the purpose of adopting an address to the employers, soliciting an increase of wages in some degree commensurate with the present advanced prices of provisions, and resolutions in assertion of the hardships under which they feel themselves—first, from the high rate of provisions, while their wages remain as low as hitherto; and, secondly, from the exportation of potatoes, by which the quantity of provisions in the market is diminished, and prices consequently kept up or still further increased. Mr. M. O'Regan, President of the Congregational Trades, who presided, read an address to employers, embodying extracts from the reports of the speeches delivered by his Excellency the Lord Lieutenant, Lord Montague, and Mr. Dargan, at the late great banquet in Limerick, in which they expressed their opinion that an increase of wages to laborers was necessary to insure the prosperity of their employers as well as their own. The address also referred to the high prices of provisions at present as compared with the rates of "some years ago, when the markets were extremely low, and when labor was far and away better paid than at the present moment."

The address was adopted, as were also resolutions asserting the necessity of an increase of wages, and stating that the difficulties of the working classes were considerably increased owing to the exportation of potatoes. The *Limerick Reporter*, which contains a detailed report of the proceedings, says:—"The assembly separated with cries from the laboring class of 'Two shillings a day.' We are sorry to state that the appearance of raggedness and gaunt indications of want presented by a great portion of the laboring classes who were in attendance were, in an apparently thriving city like Limerick, equally astounding and afflicting. On the other hand, we feel bound to say to their credit that their conduct throughout was laudably decorous and orderly, and all their manifestations of feeling marked by the good humor which even their evident misery was not sufficient to destroy."

A lady in Tipperary, named Mrs. Ryan, saved many lives from death by hunger during the ravages of recent famine. She first procured a female to instruct the destitute children of her vicinity in the beautiful art of crochet work and general embroidery of muslin, in which they succeeded so well that the amiable lady was tempted to extend her venture. She had them taught to make shirts and stockings, and, in short, introduced every variety of female labor.—She next succeeded in obtaining from a gentleman named McCurtin, who was in the American trade, a cargo of New York for a small cargo of these beautiful articles. In America they were disposed of with the utmost ease, being bought up with avidity by the emigrants in that country, and affording sufficient profit, after covering all expenses, to encourage a repetition of this charitable and benevolent speculation.

There is a gentleman living at Inch, in the county of Tipperary, who, alarmed by the ravages of starvation, taught the victims of want to have recourse to industry in order to secure themselves from famine. This gentleman assured a friend of the writer's that the necessity and even the desire of emigration was removed from every rural family in which two of the daughters were sufficiently advanced to earn individually three shillings a week. This small sum enabled two young girls, accustomed to the cheap and humble fare of an Irish cottage, to pay their rent, assist their parents, and keep a roof over their heads. But the most extraordinary circumstance with relation to this gentleman was, that he succeeded, by means of his agent, Mr. Fitzgibbon, of Cork, in disposing of embroidered muslins and other articles in the manufacturing towns of Belgium. Owing to their cheapness these Irish articles were bought in Flanders when similar goods of native production remained unpurchased. The great advantage which arises from the examples we have cited consists in the fact that the individuals who are thus taught to earn their bread by their needle constitute the building materials—so to say—the stones and mortar, of which a flourishing

factory may be built up. Of this we have striking evidence in the case of the firm of Lambert and Co., of Limerick. When they found that the pauper children around them were capable of earning money and making saleable articles—or, in other words, when they saw the utility of the first industrial school in Limerick, this highly respectable firm drafted the trained females from the school, and established a flourishing factory in which not only embroidery of an ordinary nature, but works of a most artistic and delicate design were produced. But when a rival firm in Limerick, namely, Todd and Burns, of Williamstreet, in that town, saw the progress made by the establishment of Lambert and Co., they likewise founded a large establishment for embroidering muslin and making chemisettes, &c., an establishment in which that single firm gives employment at present, as we are informed, to a thousand females.

In the town of Birr, in Tipperary, there is also a prosperous factory, in which upwards of 800 females, who two or three years ago could not earn a shilling, are busily engaged at present in embroidery and shirt-making, &c.

In a word, all that seems to be necessary is to begin, the Irish have so many friends abroad. Our steadfastness in the Faith, and the sufferings of our peasantry—our Great Exhibition at home and our exiles in all other lands—have riveted the attention and moved the sympathy of South and North Americans and Europeans in general, and would open markets for Irish produce in all Catholic nations, which form, of course, the majority of nations. The exportation of these manufactures would give occupation and existence to Irish shipping, and thus lay the broad foundations of future national greatness and wealth.—*Tablet*.

IRISH COSTUME.—The *Galway Packet* has the following gratifying bit of intelligence:—"It is with peculiar pleasure we notice the improved appearance of the peasantry on Sundays and holidays, the surest signs of returning prosperity. Instead of the ragged coat, the old hat, and broken shoes which marked the period of the famine, and stamped upon poor Paddy an appearance far from gratifying to his pride, a new suit from head to foot now rewards his long-trying patience and hard struggle with adversity. No one could fail to observe the strong muster of country people in our streets on Sunday last, and the cheering and gratifying appearance which they presented; the boys wearing new and comfortable froeze and corduroy, while the girls displayed their red and blue mantles, nicely trimmed caps, and new shoes and stockings—articles of comfort which the poor people were long deprived of. From inquiries which we made in various quarters we received but one reply, that the country people were never in so prosperous a condition as they are at present; an assurance which is fully borne out by the cheering and comfortable appearance which they present in our streets when they come to town."

ORANGE LANDLORDS.—The most worthless aristocracy the world ever saw, they were. For two or three centuries they have had the most fruitful Island in the world in their hands, and see to what they have brought it—to one immense potato field, cornered by poor houses. They have not given one illustrious name to our history, they have not given a volume worth reading to our literature, they have not created one institution, worth preserving. But what better could be expected of them. Raised up by conquest, to a rank they did not win by honorable degrees of public service; foreign in blood and belief to the nation partitioned among them; agents of a jealous despotism, always used but never trusted; strangers alike to the crown and to the people. Happily they had one virtue—extravagance. By the liberal exercise of that, the great grandsons of those who received a kingdom for a patrimony, are to-day hopelessly insolvent. Thank God their reign, if wicked, has been short!—*American Celt*.

AN INTRUDER ON VICEROYALTY.—Yesterday Captain Winter, of the 17th Lancers, accompanied by several other aides-de-camp of the Lord Lieutenant, appeared before the magistrates of Capel street police office, and tendered informations against the reverend Henry Stannard (a clergyman of the Established church) under the following circumstances:—Captain Winter informed the bench that between eleven and twelve o'clock on the preceding night, while the Lord Lieutenant and the Countess of St. Germans were sitting in one of the apartments of the Viceroyal Lodge, a gentleman, to their great surprise, walked into the room from an adjoining chamber, and sat down upon a chair without the least ceremony in the world. His Excellency, perceiving him to be a stranger, inquired the object of his visit, to which he replied very coolly that he had effected an entrance by the front door, and wished for an interview with his Excellency. It soon became evident, however, that the intruder was a person of unsound mind, tho' not what is termed a dangerous lunatic, and accordingly an aide-de-camp was called in, and he was handed over to the custody of the police. On further inquiry it appeared that the name of the person who acted in this strange manner is the Rev. Henry Stannard, and he is a clergyman of the Established church. Captain Winter stated that his Excellency merely desired that measures should be taken to prevent the repetition of a similar intrusion in future. What makes this occurrence still more strange is, that the reverend gentleman contrived to enter the Viceroyal Lodge unnoticed by any of the domestics of the establishment, and without attracting the observation of the sentinels and police constables who are constantly in its immediate vicinity."

EXTRAORDINARY OUTRAGE.—The *Galway Packet* contains the following singular statement:—"We regret to state, that intelligence has reached Galway to the effect that Mr. James Hely Hynes, of New Quay, was shot yesterday by the police. Mr. Hynes was a man of great bodily strength—probably the most powerful man in Ireland, and was greatly esteemed by all who knew him; but being at times subject to eccentric fits, bordering on a species of insanity, his friends found it rather difficult to keep him under control. We have heard that he had been for some time in this state of mind, and that his mother and brother-in-law obtained a warrant for his arrest, in order that he might be placed under some restriction. Yesterday the policemen proceeded to arrest him, when he ordered them off, and told them that he would shoot them if they advanced. However, they took no heed of this warning, and were closing in upon him, when he fired, as it is said, a blank cartridge over their heads, and two of them immediately discharged their carbines at him, and both bullets took effect—one in the shoulder, and the other in the side. It is feared that the wounds are mortal."

EFFECTING THE NORTH-WEST PASSAGE.—We are delighted to hear that, as Ireland has had the honor of having given Great Britain a conqueror for Waterloo—one who has, perhaps, not unmeritedly been called the saviour of the British empire—the same once neglected island also affords a seaman intrepid enough to effect that great nautical problem, the North-West passage. Our gratification on this head is not lessened, but the reverse, by the statement that Commander McClure is an inhabitant of Ulster, the brother of a medical gentleman who, not long since, was resident amongst us. Commander McClure, was First Lieutenant of Sir James Ross's ship, *Enterprise*, in the first searching Expedition for Sir John Franklin, and was promoted for that service. He then volunteered for the second expedition, by way of Behring's Straits, and proceeded thither under Captain Collinson, of the *Enterprise*, at the beginning of 1850. Captain Collinson, however, parted company with Commander McClure, and bore up for Hong-Kong for the first winter; but Mr. McClure stood on towards the North-East for winter quarters, and the last heard of him was in Behring's Straits, where Captain Kellet (who, we have no small pleasure in stating, is also an Irishman, being from Cloumel, the chief town of the county Tipperary), in her Majesty's ship *Herald*, arrived just in time to see him dashing off towards the ice. Captain Kellet then deemed it advisable to recall the Commander, and made the signal accordingly; but McClure parted from his senior officer with the truly Nelson-like reply, sent also by signal, "Can't stay"—"Own responsibility." That was the last communication that took place with the Investigator on the Behring's Straits side of the North Pole; but most singular is it that, having parted with Captain Kellet in this manner, and in such a locality, this very Commander McClure and this very Captain Kellet (the two Irishmen), should meet on the next occasion on the other side of the Poles—in fact, that Captain Kellet should be the very man to rescue McClure and his brave fellows from starvation, and give him the helping hand to accomplish that almost superhuman enterprise which he forbade him from undertaking.—All honor, then, to McClure, and to the country that sent him forth.—*Northern Whig*.

GREAT BRITAIN.

THE CARDINAL PRIMATE IN PARIS.—His Eminence the Cardinal Archbishop of Westminster, after having assisted at the translation of the relics of St. Theodosia, went to Paris in order to pass a few days there, previous to a *sejour* on the Continent. On Tuesday last he paid a visit to the School of the Carmelites.—His Eminence was received with the highest marks of respect and admiration. A pious feeling, which all may easily comprehend who are acquainted with the life of the Cardinal and the persecutions to which he is incessantly exposed in England, inspired him with the desire of celebrating Mass in the chapel consecrated by the blood of the martyrs of 2nd of Dec.

THE CATHOLIC CHURCH IN ENGLAND.—The clergy of most English dioceses are now looking forward to the assembling of their diocesan synods, several of which will meet next month. All priests having ordinary faculties are summoned to attend, and the proceedings are expected to occupy several days. It is confidently stated that the decrees of the National Synod of last year have been approved at Rome, and their publication may therefore shortly be expected. One duty of the diocesan synods is to promulgate and apply the decrees of the Provincial Council, and any cases of exemption, rendered necessary by local or other accidental circumstances, will also be considered by them, and made the subject of petition to the Holy See.—*Tablet*.

THE TURN-OUT IN THE MANUFACTURING DISTRICTS.—The present posture of affairs is a very serious one. The employers very naturally object to be attacked in detail. They say, our men shall not be kept in work to enable them to subscribe to fight a battle against our neighbors. In fact, a battle is to be fought between the employers and the employed throughout the manufacturing districts; and both parties are in earnest. The masters say that they want to know who are to be masters. The men complain of high prices of food; and contend that, as their employers get better prices when the raw material is dear, they ought to be considered when food is high in price. The contest, at present, promises to be a hardly-fought one. The operatives throughout the manufacturing districts are pledged to support their fellow operatives who are on the strike. The masters are equally in earnest. They are careless just now about increasing stocks, and threaten, and seriously too, a general suspension if the men persist in maintaining their present attitude. It is fearful to contemplate what may be the result of a lengthened continuation of the struggle in the event of an early and severe winter; and there is one circumstance which favors the idea of an obstinate perseverance on the part of the men; namely, their ability on the resumption of work, even at existing wages, to earn much more than they have been doing, and thus to pull up their losses during the strike. For some time past it is not calculated they have been doing more than four days' work during the week, notwithstanding which they have earned the high wages mentioned above. It is hard to say at the present moment when this strike is to stop.

A glance at the great manufacturing districts of the north of England is full of interest just now. Dullness already commences to be seen, unwillingness to produce comes on the traces of a lengthened activity. The account from Manchester, Leeds, Bolton, and various other towns, show that dullness generally prevails, owing to those causes as well as to the apprehensions of war, which, if it were once commenced, might greatly interfere with a foreign trade, that has become enormous in extent. It appears that this check manufacturing enterprise—although it may prove a temporary one—has already had some effect on the operatives on "turn out." In one of the Manchester circulars it is mentioned that some of the operatives of the district, by whom a second advance of ten per cent was lately demanded, have offered to return to work; but that, under existing circumstances, their employers are not anxious to receive them, unless they will now give up the ten per cent they originally obtained.—There is little doubt that a war, however short, will exert an injurious influence on the manufacturing interests.

The Cholera gives decided indications of disposition to increase in London. There is, as yet, no report for last week; but the week before the deaths were 66, of which 29 occurred to males, and 37 to females. In the three previous weeks the fatal cases were 16, 29, 46. The majority of the deaths have

been amongst persons of middle age, and 42 occurred amongst the inhabitants of the north side of the Thames. In the north of England the epidemic is not nearly so fatal as it was two weeks since. It is stated that the Corporation of Newcastle have refused to avail themselves of the powers conferred by the Public Health Act against the repeated warnings by the Sanitary Association of the town; that they have refused to put in force the Common Lodging-Houses Act; and that they have wholly neglected to cleanse and regulate the town.

SIR JAMES COLQUHOUN AND THE STEAMER EMPEROR.—The action of suspension and interdict at the instance of Sir James Colquhoun against the owners of the steamer *Emperor*, to prevent that vessel carrying passengers on Sundays to the quays on Gareloch, came on on Friday last, before Lord Robertson. His Lordship, after hearing counsel on both sides, declined to grant any interdict; and in respect of the great general importance of the question at issue, reported the case to the Inner House, who will dispose of it at an early day after the sitting of the Court in November.

THE UNIFORM OF THE ARMY.—It is arranged that no change shall be made in the uniform of the army for the year commencing the first of April next.—*Naval and Military Gazette*.

TICKET OF LEAVE CONVICTS IN ENGLAND.—The first experiment under the new act passed for the abolition of transportation to penal settlements abroad commenced last week, four convicts having been liberated on Friday, and four on Saturday, from the *Warrior* convict ship, stationed off Woolwich Dock-yard. These convicts have each served between three and four years of the period named in their sentence, and return to their friends, or any other employment they may obtain unfettered by any restrictions, save those of avoiding the haunts of thieves and associating with bad characters, in which case they may be again apprehended, and sent to the hulks without any further trial. They will then be kept at the hulks until the full periods of their original sentence expires. Other convicts will be liberated during the week, and in subsequent weeks, upon the same terms, until room is made in the *Warrior* for a number of convicts recently sentenced to undergo penal servitude; and they in their turn, after three or four years' hard labor in the dockyards, will be afforded another opportunity of retrieving their character, and returning to the paths of honest industry. It is stated that Captain Denham is now in the South Seas, with the view of reporting upon some new and suitable place of transportation to which the Government may send convicts, if the experiment about to be made should not answer, and if this leniency of the Crown should be abused. At present the liberty which the convicts just set free have obtained will be equal in every respect to a free pardon, as they may now engage in any enterprise for their own benefit, and have every advantage which a free pardon could have given them.

The following letter has been addressed to the Secretary of the Peace Society by Mr. Henry Drummond, M.P., in reply to an invitation sent to him to attend its meetings about to be held in Edinburgh:—"Sir,—You have invited me to go down to Edinburgh to assist at a conference of persons calling themselves 'The Friends of Peace'; and you have desired me, if I cannot be present, to send you my written adhesion to the objects of the conference."

"All people want peace. If the Emperor of Russia be allowed to keep possession of Wallachia and Moldavia, and to detach the subjects of the Porte from their duty to their own Sovereign, no man will be more peaceable than Nicholas. The title, therefore, of the body is not very appropriate nor distinctive."

"In your address there are many trite truisms describing the evils of war, against which commonplaces nothing can be said. You consider it as a 'Utopian dream to bring about suddenly a miraculous transformation of human nature,' the indulgence of which you disclaim; but your whole address proves that the only part of the dream you differ from is the suddenness of the 'miraculous transformation,' and that you do propose to yourselves to be the means of ushering in a universal reign of peace by means of conferences. Of the first two men born into the world one killed the other; and in this way 'human nature' has manifested itself ever since that period, and ever will unless it undergoes a 'miraculous transformation.'"

"You endeavor to cast obliquity on the profession of arms, and are indignant at 'successful warriors occupying posts of distinction in Courts and Cabinets.' Take the army and the navy as a class, and take any other class of men in this country—merchants, tradesmen, manufacturers, savants, lawyers; compare them together for talents, patriotism, honor, virtue, disinterestedness, kindness, self-devotion—for, in short, every quality that ennobles man; and I assert that the military class is, beyond measure, superior to any other. You would prefer to see statues erected to those who have been most eminent in the money-making arts of peace; and, instead of statues to Marlborough, Wellington, Duncan, and Nelson, you would prefer to see statues to the inventors of spinning-jennies and railroads, or to Kant and Jeremy Bentham. You think a broadbrim in bronze more picturesque than a cocked hat. You are severe upon Mars and Mo'ach, and prefer Mammon to both. Idolatry, like statuary, is an affair of taste, but Milton, who seems to know as much about devils as you do, tells us that Mammon was the basest and meanest of all."

"You state that 'the flower and strength of European manhood is living in coerced idleness at the expense of the rest of the community, in order that they may be ready to fight;' it would be more true if you had said, in order that the rest of the community may be able to spin cotton and grow corn in quiet."

"Agreeably to the cant of the age, you try to mix up some fragments of Holy Writ to sanctify your folly; and, imagining that you are to be the means of introducing the millennium, you ask 'if there is nothing which Christian men can do towards that end?' You want a universal peace without the Prince of Peace; you want the world more quiet, that men may be left more undisturbed in the enjoyment of selfish gratification; and you think that no one can penetrate the darkness in which you have enveloped history, both sacred and profane. Yes; you can do something to bring in universal peace. Join together to beseech the Prince of Peace to come again, as He has promised to do, in the same way as that in which He was seen to go, and He will come and bring peace with Him; but without Him ye shall do nothing."

"I am, Sir, your obedient servant,
HENRY DRUMMOND.
"Rev. H. Richard, 19, New Broad-street."

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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, NOV. 11, 1853.

NEWS OF THE WEEK.

Though war has been declared, we have not as yet any account of actual hostilities having commenced. The 25th ult., was mentioned as the earliest date at which it was thought probable that the different forces would come into collision. That all hopes of an amicable adjustment are not yet abandoned, appears evident from the state of the Funds, which, in spite of the threatening aspect of affairs, have kept steady at 92 within a fraction. The advocates of peace will find a potent auxiliary in the lateness of the season, which renders it almost impossible, to commence, or carry on, military operations on a large scale, before the spring. Winter and rough weather will do more than all the diplomatists of Paris or Vienna. There is little of interest from the other parts of Europe: it was rumored that the French were about to augment considerably their force in the Levant; and that Austria was about making a considerable reduction in her army. The first report is probable; the second, no one looks upon as anything more than a ruse on the part of the Austrian government, to enable it to contract a loan, on easy terms.

THE LATE TRIALS.

To vengeance balked, and not to justice delayed, or withheld, are, we fancy, to be attributed the interminable diatribes of the Gazette, and the other members of the Canadian Protestant press, against the recent findings of the Grand Jury, upon the Bills laid before them, charging the Mayor, the Officers, and the men of the 26th regiment, with the murder of the unfortunate victims of the catastrophe of June. That either the Mayor, or the military, were actuated by any malice, or ill-will, towards the sufferers by the fire of the troops, scarce any sane person will contend; and had none but Irishmen, and Catholics, fallen by that fire, so far from attributing blame to the Civic and military authorities, it is pretty certain that they would have been very much applauded for what they had done; and the loss of life would have been looked upon as a "dispensation"—a "judgment"—a "vouchsafement"—a "crowning mercy;" and the "occasion" would have been duly "improved," with a more than ordinary outpouring of cant, and nasal eloquence. Great would have been the getting up of Ebenezers.

But the unintentional shooting of Protestants was a crime calling loudly for a victim. Nothing less than the sacrifice of a Mayor, and one Field-Officer—if innocent, all the better—could atone for such an offence, or appease the outraged manes of the departed. To gratify this passion, the majesty of the law has been incessantly invoked by our Protestant cotemporaries—and they have had law; perhaps more than they like, certainly more than they anticipated; and still their thirst is not slaked. The law having failed to minister to their vindictive spirit, "ulterior measures," that is—mob-law—must now be appealed to; and the angry passions, to which the sad events of the 9th June gave rise, must not, by any means, be allowed to subside. This is the only interpretation that can be put upon the language of the Montreal Gazette.

"We had not much faith in the results of an appeal to these tribunals"—the Courts of Law—"not much hope that justice would be done; but until they had been fairly tried; we could not advise a resort to any ulterior measures."

These tribunals have been tried—what the Gazette calls "justice," but what we call "vengeance," has not been obtained from them; the "until" has become "now;" the possibility alluded to, has become actual—and, therefore, if there be meaning in words, the Gazette "does advise a resort to some ulterior measures;" or in other words—to brute force, and mob-law.

We blame not our Protestant fellow-citizens for feeling acutely the loss of so many estimable persons, their co-religionists; we blame them not for appealing to the law, and demanding that, if there were a crime, the criminal should be punished; it was their duty so to act; it is to their credit that they so felt. But every honest citizen must blame them, in that, having appealed to the law, and their appeal having been answered, they are not content to accept the decision of the tribunals to which they appealed, as final.—The question submitted to those tribunals was—whether any crime had been committed—whether there was sufficient evidence against the Mayor, and military, to convict them, if unrefuted, of the crime of murder? The answer has been in the negative; and as, if it had been in the affirmative, we should have felt ourselves bound to abide by that decision, so also do we contend that the friends, and relatives, of the deceased, are bound to abide by the actual de-

cision, though contrary to their expectations, and perhaps, their inclinations.

We are not pretending to vindicate the conduct of the Grand Jury; that has been ably done by the Montreal Pilot, in his reply to the strictures of the Herald. We know not what evidence was laid before them; or what the facts, upon which they came to their decision; we cannot therefore presume to criticise their conduct: That they were not actuated by any improper motives, and honestly intended to do impartial justice, without regard to differences of religion, or nationality, we can readily believe from their conduct, in finding True Bills against both Catholics and Protestants—against French Canadians, Englishmen, and Irishmen, indiscriminately—when the evidence laid before them warranted them in so doing; we cannot therefore attribute their ignoring the Bills against the Mayor, and military, to any national, or sectarian antipathies. This result of the judicial investigation may be unsatisfactory to our Protestant fellow-citizens; but it is as unreasonable on their part to complain of this result, or to hint at "ulterior measures," as it would be unmanly, and un-Christian, on the part of Catholics, to find therein occasion of triumphing over, or trampling upon the feelings of, their fellow-citizens. In the whole proceedings connected with the Gavazzi riots, we can find abundant cause for mourning, for shame, for humiliation; but none, to either party, for boasting, rejoicing, or exultation. Better would it be, if, renouncing all "resort to the ulterior measures" recommended by the Gazette, we should mutually endeavor to efface, by our future behaviour towards one another, the memory of the untoward events of the 9th of June.

To clear the Juries, both Grand Jury and Petit, from the suspicion even of any bias towards the Irish, and Catholic interest, it is sufficient to state the fact—that the Panels were so arranged that, on the Grand Jury there was not a single Catholic—and on the Petit Jury, not more than three Catholics—of Irish origin, or speaking the English language. We mention this, not with the view of insinuating foul play—for in the propriety of the verdicts rendered by the Petit Juries, of which the majority were Protestants, we have already expressed our cordial acquiescence—but as a fact, which should not be overlooked by those who take upon themselves the task of criticising the proceedings at the late term of the Court of Queen's Bench.

"Since the acquittal by the jury, of Mr. Heward and Mr. Morrison, charged with the murder of Walsh on the 9th of June, the True Witness has completely altered its tone in regard to them. While, before, that organ of the priesthood was doing its best to excite prejudice and animosity against these gentlemen, now, having failed to procure their conviction, it turns round, exonerates them from all blame and dishonorable motives, and goes so far as to eulogize one of them. At the same time, that paper, which was wont to apologize for the brutal outrages of the Irish Catholics, and to exhort them to violence, and to the defiance of the law; now becomes all at once an apostle of peace, admits that the Catholic rioters were wrong, and proposes to sink in oblivion all the sad remembrances of that unfortunate day. Such a sudden change is easily accounted for by the altered circumstances of the case."—Montreal Witness.

There is one answer that we might give to our evangelical cotemporary; and that answer, respect for our readers, and for ourselves, withholds us from giving. Still, though it may appear a work of supererogation to defend ourselves from the imputations of the "organ of our Zion" we will give one or two extracts from the True Witness, from whence the reader may conclude how far the latter is liable to the reproach of having "done its best to excite prejudice, and animosity against the gentlemen," accused of having shot Walsh—or of having exhorted Irish Catholics to "violence and defiance of the law." Since the 9th of June, the True Witness has only once alluded to Messrs. Heward and Morrison, in connection with the tragic events of that evening; and that was upon the occasion of their arrest by the warrant of the Police Magistrate.

"As to the guilt of the accused parties themselves, we offer no opinion; we contend that they have the right to be considered, and treated, as innocent, until proved guilty. . . . To the accused we heartily wish a good deliverance from the odious imputations under which they now labor; and of our Irish friends, we would earnestly implore, to abstain most scrupulously, from every act, or word, calculated to annoy, or injure, men, who may be, and have the right to be considered, and treated, as innocent."—True Witness, Sept. 9th.

This is the only occasion upon which the True Witness ever alluded to the share, of either of the above named gentlemen, in the death of Walsh. How far it bears out the charge of endeavoring to excite prejudice, and animosity against them, we leave it to the intelligent reader to judge.

Neither is there any occasion, to look for the motives of our condemnation of the conduct of the rioters, both at Quebec and Montreal, in any "altered circumstances of the case." The language of the True Witness has—both before these riots and since—always been consistent; always has it condemned the conduct of the rioters; never has it failed to denounce all recourse to violence, except in self defence. Immediately before the row of the 9th of June, the True Witness spoke out plainly.

"Rioting and violence are always disgraceful, and, if attempted in Montreal, will, we hope, be speedily suppressed—by the civil force, aided by every good citizen of every denomination, if possible—but by means of the military, if necessary."

On the 5th of August last, speaking of the conduct of the rioters, the language of the True Witness was:—
"That the crowd who collected are blameable, we admit; we admit that the "30 to 50 persons" who resisted the Police with violence were rioters deserving of punishment: we fully admit that they had no busi-

ness, directly, or indirectly, to interfere with, or insult, Gavazzi, or any who chose to go and listen to him, much less to strike, or throw stones at, the Police in the execution of their duty."

If The Montreal Witness can produce one line from the True Witness, defending the conduct of the rioters, or a single passage, in which the case of Messrs. Heward and Morrison, with respect to the shooting of Walsh, is prejudged, we call upon him to do so: if he cannot, he can easily guess the epithet which he deserves to have applied to him, but with which we need not soil our paper.

The Montreal Witness asks—if the Irish Catholics "have met to reprobate those of their countrymen who inflicted that stain on their religion." If a trifling skirmish with the Police be a "stain on the Catholic Religion," because the majority of the actors therein were nominally Catholics—what, we would ask, must be the effect upon the Protestant religion, of the numerous brutal and cowardly assaults, by Protestants committed, on Catholic Priests, and Sisters of Charity? When the Protestants of Montreal, as a body, shall have met to reprobate the conduct of those of their countrymen and co-religionists, who have inflicted a stain upon their religion, by cruelly beating the Rev. Mr. Murphy, in May last, and savagely assaulting the Grey Nuns—it will be time enough for the Irish Catholics to think about calling a meeting to denounce the conduct of the rioters of the 9th of June. Protestants are fully as much accountable for the ruffianly acts of their fellow-Protestants in the one case, as are Catholics for the riotous and disorderly conduct of their co-religionists in the other: in the opinion of most sensible men however, it is the height of folly, or rather of dishonest prejudice, to hold either one, or the other, denomination generally responsible for the improper conduct of a few individuals—and therefore we do not desire to see, either Catholic or Protestant, move in the matter.

CITY MISSIONARIES.

We read in the Protestant press, that a "City Missionary" has recently arrived from England, whose labors are to include visiting "the jail, and hospital, and such individuals unconnected with churches, who may need the visits of a Christian teacher." Now, it is well known that the main object of a "City Missionary" is to undermine the faith of Catholics.

It is as well that the attention of Catholics should be called to this announcement; and that the public authorities should be asked—how far they intend to countenance this scheme for converting public institutions, into Protestant proselytising establishments? The jail, and the hospital, are both supported out of the public funds; no preference therefore should be manifested, in either of them, towards the members, or ministers of any religious denomination; all should be upon an equal footing; all attempts at proselytising should be at once denounced; and the ministrations of the visiting clergyman should be strictly confined, to the members of his own denomination, and to those who expressly demand his assistance; with all others, the clergyman should be prohibited from holding any intercourse.

The propriety of these rules, in a public establishment, supported by the pecuniary contributions of men of all denominations, and in the common jail especially, no one will contest; and no one, with a grain of common sense, will fail to observe that their observance is perfectly incompatible with the visits of a "City Missionary." Either he belongs to some particular religious denomination, or he does not. If he does, then his visits will merely supersede, or supplement, those of the minister of that denomination, who now visits the jail;—if he does not, he can have no right to hold intercourse, for religious purposes, with any inmates of the jail. In neither case, can the services of a Missionary, or proselytiser, be tolerated.

For if one Missionary be allowed to enter, why not another? why not a hundred? If a Methodist, a Presbyterian, or a Baptist Missionary, has the right to visit the jail—to address the inmates indiscriminately—and to distribute his tracts—the Unitarian—the Universalist—the Mormonist—the Socialist Missionaries, have just as good a right to demand entrance—to preach their doctrines—and to distribute their tracts. There is but one way to prevent the evils, and irregularities, to which such a state of things would inevitably give rise; and that is, by laying down, and firmly adhering to, the rule—that, whilst every facility shall be afforded to the ministers of all religions, to give religious instruction to the members of their own denomination, and to those who ask for their spiritual services—no Missionary visits, no proselytism of any kind shall be allowed within the walls of a public establishment. These rules are, we believe, in existence in so far as the jail is concerned; it is only requisite that they should be impartially, and constantly enforced.

The Methodist organ of Upper Canada, the Christian Guardian, evidently feels sore upon the defection of the Rev. Mr. Jenkins, late a minister of the Methodist sect; but who has been engaged by a large and wealthy Presbyterian sect, at Philadelphia, to do their praying and preaching for them. The Christian Guardian pretends to discredit the report of the back-sliding of Mr. Jenkins; but he will at last be compelled, reluctantly, to admit that it is true, though perfectly incomprehensible:—

It is well known that between Methodists and Presbyterians a wide diversity of belief exists on some points of doctrine, which both parties are equally sincere in regarding as vitally important; and, for a person holding the views which every Methodist minister, without exception, professes to believe most in accordance with the Word of God, to become the minister of a congregation in which a different creed

is the standard of the controverted points of doctrine, implies a change of views on the part of either the minister or the people—or, at least, an agreement to keep those differences in abeyance. The minister must modify his preaching to accord with the views of the people; or they must consent to hear doctrines at variance with their views of Scripture truth. To us, and to every person who knows the invariable conditions under which Wesleyan Ministers exercise their office, it is an incredible assertion. It is simply a thing out of the question. During the eighteen years that Mr. Jenkins has been a Wesleyan Minister, in the annual examinations of character, the inquiry has been as many times made, "Does he believe and preach our doctrines?" And this question must be satisfactorily answered, with respect to every minister; and any defection from Arminianism, so material as that which Calvinism involves, would invariably be detected. We are not aware that even the shadow of a suspicion has ever attached to Mr. Jenkins respecting the soundness of his faith and teaching in Wesleyan Theology; and to suppose that he has concealed his real sentiments on the points of difference, and taught doctrines contrary to his views of Scripture, is what no person who knows his Christian candor and integrity, will for a moment believe. But if the report be true that he has decided upon this change in his ecclesiastical relations, however we may deplore the loss, we cannot but think that his own circumstances will be most seriously affected by the transition. The breaking up of associations which it has taken the whole of a previous life-time to form, is not easily compensated by any, or all the imaginary advantages, which an untried situation may be capable of supplying.

We should not have referred to this subject at the length to which our remarks have extended, but for the source from which the report has been circulated, and for the statement it contains, prejudicial to the Christian honesty and consistency of Mr. Jenkins."—Toronto Christian Guardian.

We would call attention to the Meeting of the Catholic Institute, announced for Monday next. It is desirable that all members should be punctual in their attendance, and show a little energy in support of the only Catholic Literary Society in Montreal. The long winter evenings are coming fast upon us, during which it is of great advantage to the working classes, that they should have at their command the means of obtaining useful instruction, and innocent amusements. Furnish them with the latter, and they will rapidly abandon the taverns, and places of questionable resort.

We have to acknowledge the first appearance of a new cotemporary at Quebec, The Canadian Colonist, published by John Donohue, twice a week, during the winter months—and daily, during the summer: terms of subscription—\$4 per annum—payable half-yearly in advance. The following is the substance of its Prospectus:—

In politics the Colonist will advocate liberal and Reform principles, and will support—Separate Schools for the Catholics of Upper Canada—abolition of the Seigneurial tenure in Lower Canada—and enlargement of the elective franchise.

Whilst the Canadian Colonist will follow the maxim that political newspapers have no right to interfere with the religious belief of any portion of the community, unless the practice of such belief be dangerous to the State, it is but fair to observe that it will always defend (should occasion require) the doctrines and independence of the Catholic Church.

Our cotemporary, addresses himself more particularly to the Irish Catholic portion of the community; but disclaims any intention of endeavoring to isolate one portion thereof from another, but rather intends to "strive to unite reformers of all classes, and origins, by the strong bonds of similar interests, and a common country."

The Canadian Colonist is very neatly got up; and judging from the appearance of its first number, and the spirit of its editorial matter, will speedily obtain a fair share of public support.

We learn from the Montreal Witness that the Protestants of Montreal, with several of their ministers at their head, are organising a society for the maintenance of their liberties as British subjects.—We should like to know, by whom, and in what manner, these liberties are menaced. We are all British subjects, whether Catholic or Protestant; and an infringement upon the liberties of one, is an infringement upon the liberties of all.

The Canadian Colonist mentions, as currently reported at Quebec, and "by persons who ought to know something of the circumstances, that the man who shot Walsh resides at Quebec." We agree with him, and have little doubt but that the truth will come out some of these fine days.

ADMISSION TO THE BAR.—Eugene Bruneau, Esq., son of Judge Bruneau, has been admitted to the Bar.

We have received a copy of "Charlton's Exchange Tables," reducing Currency to Sterling, and Sterling into Currency, and into dollars and cents. The Tables contain also the relative value of all kinds of Lumber, free on Board at Quebec, with general information on the lumber trade of Canada, thus rendering the work as valuable to the Lumber Merchant as to the Banker, Broker, and Money Changers. So complete and elaborate a work of the kind has never before appeared in Canada, nor one, calculated to command so extensive a circulation. For sale at the Stores of J. & D. Sadlier, and B. Dawson.

We would direct the attention of our lady-readers to the splendid Millinery Establishment of Messrs. Scharz & Co., 131 Notre Dame Street, where every article in the Millinery line can be had, of the richest material, in the neatest style, and at a remarkably moderate price. Ladies' and children's dresses are made up at this establishment, in the latest fashion; and on moderate terms.—See advertisement.

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

"The One Sacrifice for sin," is the title which Mr. Jenkins gives to his fourth lecture, the object of which is to show that, the Mass is not a Sacrifice, and that, in the Sacrament of the Lord's Supper, the body of Our Lord is not really, and truly, present. The two subjects are indeed so intimately connected that they cannot be treated separately. To assert the "Mass a Sacrifice," is to assert the Real Presence—or Transubstantiation; and to deny the Sacrifice, is to deny the Real Presence. Mr. Jenkins has therefore, done well in treating of both these doctrines of the Catholic Church under the same head.

In all controversies, and especially in theological controversies, it is well for the disputants to have a certain knowledge of what they are disputing about; and to attain this, it is essentially requisite to have a clear understanding of the meaning of the terms employed; we will therefore commence our reply to Mr. Jenkins' objections, by defining Sacrifice; and we cannot do better than use the terms employed by Bellarmine in his treatise on the Mass—b. 1, c. 2.

"A Sacrifice is the oblation to God alone, by the legitimate minister, of some sensible thing; by the change, or destruction of which—man acknowledges the sovereign majesty of God—and, confessing his weakness, seeks to deprecate the Divine wrath, and to obtain mercy, and forgiveness of sin."

A Sacrifice may be either bloody, or unbloody; of both we have examples in the Jewish law; but it is or the latter only that we would speak, in treating of the Mass.

Now, the Catholic doctrine is this—That, in the Mass—of sensible objects—bread and wine—an oblation is made to God; that these sensible objects, do, by the power of Almighty God, undergo a change—and that the Mass is therefore a true and proper Sacrifice; through which, if with a right faith, and in a truly penitent spirit, we approach God, we obtain mercy, and find grace to help us in time of need.

"Doct. sacra Synodus sacrificium istud vere propitiatorium esse, per ipsamque fieri ut, si cum vero corde et recta fide, cum metu et reverentia, contriti ac penitentes ad Deum accedamus, misericordiam consequamur, et gratiam inveniamus in auxilio opportuno."—*Conc. Trid. Sess. xxii. c. 2.*

Against this doctrine of the Catholic Church, Mr. Jenkins protests, urging the ordinary Protestant objections:

1. That it detracts from the merits of Christ's Sacrifice, offered for us, once, upon the cross.
2. That it is repugnant to the words of Scripture—that is—as he—Mr. Jenkins—understands them.
3. That it implies the truth of the doctrine of Transubstantiation, which, of course, must be false.

The Catholic replies—1st—That the doctrine of the Church respecting the Mass, does not detract from the merits or value of the great Sacrifice offered for all—once—upon the cross. 2nd—That it is not repugnant to the words of Scripture, properly understood. And 3rd—that, though the assertion of a true and proper Sacrifice in the Mass, does most assuredly imply a real change of substance in the things offered—or Transubstantiation—that doctrine must be shown to be false, ere the validity of any argument against the Mass, based upon its falsity, can be admitted. We will first consider the first two objections—the third, involving the protest against the doctrine of Transubstantiation, or the Real Presence, we will notice separately.

The texts of Scripture upon which Mr. Jenkins relies, as containing the condemnation of the Catholic doctrine, are taken from the Epistle to the Hebrews—ninth and tenth chapters: in which we read that—"Christ was offered once to exhaust the sins of many;" that—"once at the end of ages, He hath appeared for the destruction of sin, by the sacrifice of Himself;" and—"Nor yet that He should offer Himself often." If to these we add—the texts from the tenth chapter of the same Epistle—"By the which will we are sanctified by the oblation of the body of Jesus Christ once;" "For by one oblation He hath perfected for ever them that are sanctified," and that—from St. Paul's Epistle to the Romans—"For in that He died to sin, He died once"—we shall have the sum of the scriptural arguments which our author adduces in support of his protest against the Catholic doctrine; it is to these that we propose to reply. All that can be required of us is, to show that these texts are susceptible of an interpretation compatible with the teaching of the Church, respecting the nature, and efficacy of the Sacrifice of the Mass. We do not intend, to attempt even, to establish the truth of that teaching from Scripture; but merely to show that, from the texts cited, nothing can be certainly concluded against it.

First, we contend that, from the above cited texts, it cannot be concluded that the Catholic doctrine detracts from the value, or the efficacy, of the Sacrifice offered, for all, and once, upon the Cross. That Sacrifice was indeed of infinite value, for the remission of the sins of the whole world; in it the price of man's redemption, or ransom for sin, was fully paid; but it does not thence follow, that, because offered fully for all, its merits are at once applied to all, without any act on their part. "Two things are necessary for the remission of sins"—says Bellarmine, in his answer to the same objection from the Protestants of his day, as that which we are now noticing—

"Unum, ut inveniantur precium liberationis, seu satisfactio iusta et debita divine justitiæ. Alterum, ut precium illud personarum applicetur hominibus."—*De Missa, l. 1, c. 25.*

As regards the first, the Sacrifices of the Cross remits all sins, past, present, and to come; and therefore, having been once offered, there can be need of any similar oblation—i.e., *pro acquirendo precium ad remissionem peccatorum*. In this sense, therefore, the Apostle says, and the Church teaches, that the Sacrifice of Christ can never be repeated. But, as regards the second, the sins of every particular individual have not as yet been remitted; it is requisite, therefore, that the price, paid by Christ,—that the merits of the One Sacrifice—should be applied to

every individual sinner; and therefore, in this sense, there is need of a continual Sacrifice for sin; which need is met by the propitiatory Sacrifice of the Mass.

In fact, the Catholic doctrine is this—That, by the Sacrifice of the Mass, the merits of the ONE Sacrifice of the Cross, paid for all, in general, are applied to each one of us, for the remission of our sins, in particular. Not indeed precisely in the same manner as in the Sacrament of Baptism, or Penance, or "immediate"—in the words of St. Thomas—"non sicut causa proxima, sed in quantum gratiam contributionis eis impetrat." But, if the Sacrament of Baptism, by which is applied in particular, the price of the redemption paid for all by Christ upon the Cross, detract not from the merits of that ONE Sacrifice; then neither can the application of the same price, though in a different manner, and by a different action—as in the Sacrifice of the Mass—detract from the merits of that ONE Sacrifice.

Secondly, we deny that the passages cited from the Epistles of St. Paul, are necessarily repugnant to the teaching of the Catholic Church respecting the Sacrifice of the Mass.

The Apostle is insisting upon the superiority—of the New, over the Old dispensation—of the Christian sacrifice, and Christian priesthood, over the Mosaic sacrifices, and priesthood. In proof of that superiority, he adduces the constant repetitions of the latter—thus showing their insufficiency, from the necessity of their constant repetition. But Christ has, by His ONE oblation, offered a sacrifice of infinite value, by which He has paid the ransom of all our sins; it remains only that that ransom, paid in general, should be applied to each, in particular; and for this purpose, it is not necessary that Christ should again die—should again suffer—or should again offer the bloody Sacrifice of the Cross. It required indeed a bloody sacrifice to pay that ransom—for "without shedding of blood there is no remission;" but to apply the ransom already paid, an unbloody sacrifice is sufficient. With that unbloody sacrifice we are furnished in the Mass, in which the same body that was broken for us on the Cross, is, by us, but in an unbloody manner, presented. All then that can be gathered from the words of the Apostle, is—that Christ should never again die—never again suffer—never again be sacrificed in a bloody manner—after the manner of the sacrifices of the Old Law. In this sense, we can admit the full force of the texts which Mr. Jenkins quotes; and can, nevertheless, recognise in the Mass a true, proper, and propitiatory Sacrifice; the oblation of the Lamb who was slain from the beginning of the world.

Although all that can be required of us is to show—that, betwixt the teaching of St. Paul, and the doctrines of the Catholic Church, there is no irreconcilable discrepancy—none greater in fact than there is between Mr. Jenkins' doctrine of the co-equality of Father and Son—and our Lord's express assertion of the superiority of the Father—we will undertake to show that the present doctrine of the Church—that, the Mass is a true and proper, though unbloody, Sacrifice—obtained prior to the end of the VI. century, an epoch, prior to which, according to Mr. Jenkins—it may be said that the corruptions of the Church of Rome had not commenced. We purposely abstain from employing the arguments from Scripture in favor of the Catholic doctrine, because, as we have said before, a Catholic should never chop Scripture with heretics, but content himself, with simply asserting the authority of the Church, as the only authority, in all matters of religion, given by God to man. Our thesis is, that in the first ages of Christianity, the belief in the Sacrifice of the Mass obtained, and that, therefore, Protestantism which rejects it, is not the "OLD RELIGION."

In support of our proposition, we have but to turn to the oldest liturgies extant; nothing can be clearer, nothing more explicit than their language; nothing, to the unprejudiced mind, more convincing than the universal consent, upon this one point, of so many schismatic sects, differing from one another, as well as from the Catholic Church, upon so many others.—In the East, and in the West, amongst the Greek schismatics, and the Monophysites of Syria, and Egypt, there always was but one doctrine respecting the Mass—that it was, indeed, a true, and proper Sacrifice.

In the liturgy of St. Chrysostom, certainly in use in the IV century, we have the following:—

"Receive, O God, our prayers; make us worthy to offer unto Thee prayers, and supplications, and unbloody Sacrifices—*thysian anaimaktous*—in behalf of all Thy people."

In the liturgy of St. Basil, the prayer of the Offertory contains the following supplication:—

"Receive us, O Lord, approaching to Thy holy altar, according to the multitude of Thy mercies, that we become worthy to offer unto Thee, this reasonable, and unbloody Sacrifice—*anaimaktion thysian*—in behalf of our own sins, and the errors of Thy people. Receive this Sacrifice upon Thy holy, and reasonable altar."

In the liturgy of St. Mark, we find the same doctrine of the "unbloody Sacrifice":—

"We offer up this reasonable, and unbloody Sacrifice—*anaimaktion latricion*—which all the nations offer up to Thee O Lord, from the rising of the sun, unto the going down thereof, from the North, and from the South; for Thy name is great among all the nations; and in every place, incense and sacrifice, and oblation, are put up to Thy Holy Name."

Here we have the unbloody Sacrifice of the New Law clearly identified with that spoken of by the prophet Malachi, under the name of "Minchah"—and which is defined by Gesenius as—"a gift offered to a divinity, a sacrifice, especially a sacrifice without blood, as opposed to *zebach*,—a bloody sacrifice."

Amongst the Jacobites, or Syrian Monophysites, the liturgy of St. James is in use; in this liturgy we still find the doctrine of the Mass,—an unbloody Sacrifice—distinctly recognised:—

"Offerimus tibi hoc sacrificium terribile et incruentum, ut non secundum peccata nostra agas nobiscum."

So explicit indeed is the testimony given by all the ancient liturgies to the Catholic doctrine, that Calvin, to evade its force, found himself compelled to

tax their authors with error, and with having corrupted the doctrine of Christ with Judaical practices.—*Inst. l. iv. c. 18.* But this is at variance with Mr. Jenkins' admission, that the corruptions of the Church of Rome may be said to have commenced about the end of the VI century; for even Protestants admit that the liturgies, from which we have quoted, were in use prior to that fatal epoch.

Another proof of the antiquity of the Catholic doctrine concerning the Mass may be found in the writings of the Fathers. We shall content ourselves with citing two only. St. Chrysostom in the East, and St. Augustin in the West.

Commenting upon Hebrews—10. c.—St. Chrysostom says:—

"What then, do we not offer—or make an oblation—every day? We offer up indeed, but with a remembrance of his death; and this oblation is one, not many. How is it one, and not many? he asks. "Because, as he that is offered many times, and in many places, is the same body, not many and different bodies, so is *one sacrifice*. Ho" (Christ) "is our high priest, who offered this sacrifice, by which we are cleansed: we now offer up the same."

Our second quotation is taken from St. Augustin, *Civ. Dei, l. 22. c. viii.*—and is the more valuable, because the writer is not directly treating, either of the Mass—or the Real Presence. Hesperius, a wealthy citizen, applied to one of St. Augustin's priests for deliverance from a demoniacal possession with which his servants had long been afflicted. The Bishop himself was absent; but one of his presbyters proceeded to the spot, and, in the words of St. Augustin, "offered there the sacrifice of the body of Christ, praying fervently, that the affliction might cease."

"Perrexit unus"—presbyter—"obtulit tibi sacrificium corporis Christi, orans quantum potuit, ut cessaret illa vexatio: Deo profuturus miserante cessavit."

Again, in the same book, St. Augustin thus insists upon the difference of the miracles obtained by the intercession of the martyrs, and those attributed to the pagan deities. After showing that the Christians did not build temples to their martyrs, as did the heathens to their false Gods, he adds:—

"Nec tibi erigimus altaria, in quibus sacrificemus martyribus, sed tibi Deo, et martyrum, et nostro; ad quod sacrificium, sicut homines Dei, qui mundum in eius confessione vicerunt, suo loco et ordine nominantur; non tamen a sacerdotibus, qui sacrificat, invocantur. Deo quippe, non ipsis sacrificat, quamvis in Memoria sacrificet eorum: quia Dei sacerdos est, non illorum. *Ipsam vero sacrificium corpus est Christi.*"—*l. 22, c. x.*

Here we have the fact of a sacrifice in the Christian Church—and of what that sacrifice consists—"Corpus Christi"—plainly set forth. The efficacy too, of that sacrifice, as in the case of the tormented Hesperius—is insisted upon in a manner which shows that St. Augustin was—in the matter of the Mass—a bigoted and most superstitious Papist.

Our last argument in proof of the antiquity of sacrificial worship in the Church, is deduced from the fact that, in the earliest ages of Christianity, the Christians used altars; though during the periods of persecution these altars were not permanent. The terms sacrifice and altar, are co-relative; where we can assert the one, we can surely predicate the other; and always from the nature of the altar—or the nature of the sacrifice, we may conclude to the nature of the altar on which sacrifice was offered. Sensible and material sacrifices require sensible and material altars, as sensible and material altars always imply a sensible and material sacrifice. Now, it is certain from history, from ecclesiastical monuments still remaining, that the Christians of the IV. century had sensible and material altars; it is therefore certain that they had a sensible, and material sacrifice to offer thereon. Figurative altars, such as those described by Mr. Jenkins, (p. 171), may do well enough for merely figurative sacrifices.

"We have an altar"—says Mr. Jenkins—"whose foundations are the glorious attributes of God cemented together by divine love." And this altar, "cemented by love," and "founded on attributes," Mr. Jenkins finds, sometimes on a "cragged rock," sometimes "on the top of an ocean wave"—a very unlikely place, it must be confessed—and sometimes "in the groves of a mantled forest." All this is no doubt highly poetical, and perfectly unintelligible—a profane person might deem it baldersdash—but it is very unlike the description given of the altars used by the Christians of the IV century. St. Gregory of Nyssa, in fact, appears quite prosaic, and commonplace alongside of Mr. Jenkins. He has one advantage however, which the modern has not—he speaks intelligibly, and his meaning is easily understood.—Here is St. Gregory's description of an old-fashioned Christian Altar, of the IV century.

"This holy altar is but of common stone, in no wise differing from other stones wherewith we build the walls of our houses. But since it has been dedicated to God, and received the benediction, we esteem it a holy and immaculate altar, which must no longer be approached by all, but to which the priests alone have access.—St. Gregori Nyssen. Or. De Sancto Christi Baptismate.

Mr. Jenkins' altar is exempt from one inconvenience, to which, it seems, the altars of the OLD RELIGION were occasionally exposed, when heretics got possession of their churches. The latter were liable to be broken, which the former from the very exposed situations in which it is sometimes found—in a mantled forest—on the top of a crag, or occasionally of an "ocean wave"—we should trust is not. St. Optatus, of Milevitanus, often complains of the violence of the Donatists in this respect—a violence, of which the Protestants of the XVI century were apt imitators; thus showing by their conduct, how incompatible were the old Catholic altar, with the new-fangled worship which the disciples of Luther, Calvin, and Zuinglius sought to foist upon the world, as the OLD RELIGION. From the simple fact then, that the early Christians had real, substantial, and material altars, we may safely conclude that they had also, a true, and proper, Sacrifice to offer thereon; something more substantial than Mr. Jenkins' airy nothings which he offers up on an altar which he finds on the top of an "ocean wave."

MEETING OF IRISH CATHOLICS.

We have been requested to insert the following Resolutions, agreed to at a meeting of the Irish Catholics of Frampton, and the adjacent Townships—held on the 1st inst., in the vicinity of St. Edward's Church, for the purpose of taking into consideration the present state of affairs in Quebec, consequent upon the disturbances growing out of the visit to that city, of the mountebank Gavazzi:—

James Butler, Esq., J. P., was unanimously called to the chair, and Mr. John Duff was requested to act as secretary.

"Resolved"—On motion of Captain Nelliger, seconded by Mr. William Sempie:—

"That, whilst we condemn any attack on the religious assemblies of our Protestant fellow-citizens, we cannot forget, that the loudest brawling against those who were unpremeditatedly, engaged in the trifling affair at Chalmers's Church, was raised by the descendants of the infamous Knox, whose Calvinistic fury was vented against everything, sacred in religion, and beautiful in art; and who hounded on his unhappy dupes, to the destruction of the beautiful Abbies, and splendid Churches, of once Catholic and moral Scotland."

On motion of Mr. Christopher Nugent, seconded by Mr. Thomas Fitzgerald:—

"That we have noticed with the deepest indignation and disgust, the course pursued by the miscalled organs of public opinion, published in the English language in Quebec; and which, instead of softening down the asperities, which have lately sprung up in that formerly peaceable city, have exerted all their malice to increase and perpetuate them."

On motion of Mr. James Coyle, seconded by Mr. Michael Brennan:—

"That, in consequence, we are determined to support, to the utmost of our ability, any liberal Journal which shall be established in Quebec, for the purpose of rebutting the slanders, that continually emanate from a bigoted and hostile press, against the home of our hearts, and the religion of our deepest convictions."

On motion of Mr. John Codd, seconded by Mr. Patrick Moran:—

"That the conduct of the Sheriff of Quebec, in deliberately falsifying the Jury Panels, was so outrageously corrupt, that we can place no reliance in any government, which still continues to retain in office, a man who has notoriously abused the all-important trust confided to his charge."

On motion of Mr. James Murphy, seconded by Mr. John Marigom:—

"That we perceive, that the concentrated malice, and virulent bigotry, of the rabid Protestantism of Quebec, are directed against the efficient and conscientious Inspector of Police, in that city, merely because he is an Irishman, and a Catholic; that his continuance in office will be regarded by us, as some proof, that the government have respect for the feelings of a people, who have manfully stood by them on former occasions; and that, were he a snivelling and spouting sectarian, and an anti-ministerialist, instead of an impartial and upright gentleman, his conduct would never have been called in question by his present unscrupulous assailants."

The Chairman having vacated the chair, Mr. William Millar was moved thereto, and the thanks of the numerous assemblage were voted to the former Chairman for his efficient conduct in the chair.

Our correspondent, to whom we are indebted for the above report, adds:—

"Such, Sir, are the resolutions adopted by this meeting. They are warmly worded, but each word leaps directly from the heart. When we see the namby-pambyism of the *Mercury*, the blue bigotry of the *Gazette*, and the continual verbal diarrhoea of the *Chronicle*, all coalesced to pander to the vile passions of a bitter, but ignorant faction, we have thought it high time to come forward and give expression to our feelings."

We are happy to see by the San Francisco papers that John Mitchell, and family, had arrived safely, on the 12th ult., from Tahiti.

COLONEL PRINCE.—A correspondent of the *Toronto Colonist*, writing from Sandwich, says:—"An unpleasant affair took place at the Sandwich Assizes, on Tuesday last, between Colonel Prince and Charles Baby, Esq. They were not on good terms for some time previous, in consequence of an Indian Land dispute. Colonel Prince in an address to the jury, spoke of Mr. Baby in very harsh language, saying he was a great scoundrel. This was in Baby's presence, in the Court, where the Counsel sat, and before the Chief Justice he being on the Bench. A short time afterwards, the Colonel had occasion to move, and came close to Mr. Baby, who told him that, if he repeated the obnoxious expression, it would be the last time he would do so. The Colonel said,—"I do repeat it, before these witnesses," pointing to the persons standing by. Mr. Baby immediately struck Colonel Prince with the back of his hand on the face, and the crack was heard all over the Court. Colonel Prince directly appealed to the Court. The Chief Justice took the affair in hands, and sentenced Mr. Baby to one month's imprisonment in the common gaol, and a fine of ten pounds. So the matter rests."

Died. At Quebec, on the 8th inst., F. X. Methot, Esq., aged 56 years.

CATHOLIC INSTITUTE.
NOTICE.
A MEETING of the MEMBERS of the CATHOLIC INSTITUTE, and of all disposed to become Members, will take place on MONDAY EVENING next, the 14th inst., in St. PATRICK'S HALL, Place d'Armes.
By Order of the Committee,
R. P. REDMOND,
Secretary.
November 9, 1853.

FOREIGN INTELLIGENCE.

PARIS, Oct. 20.—The *Moniteur* contains a decree granting to an extraordinary credit of 5,000,000 to the Minister of the Marine.

The *Constitutionnel* asserts that orders have been despatched to Toulon to prepare ships sufficient for the conveyance of troops to the Dardanelles.

ARREST OF M. GOUDCHAUX.—On Sunday morning M. Goudchaux, formerly Minister of Finance under the Provisional Government and under General Cavaignac, was arrested at his own residence. A perquisition which lasted two hours was made amongst his papers, but nothing whatever was found to implicate him in any illegal proceeding. He was, however, taken to the prefecture of police, where he was kept prisoner for upwards of two hours, and then set at liberty. Other arrests also took place that morning in several parts of Paris. The cause of M. Goudchaux's arrest is said to be a suspicion of his being engaged in a plot against the state, of being a member of secret associations, and of being engaged in illegal subscriptions. It is pretended that he has been the intermediate party in forwarding considerable sums from the Republicans of Paris to the French refugees in England, Belgium, and Switzerland.

IMPERIAL MAGNANIMITY.—The Emperor of France, during his late visit to Boulogne, presented the gendarme who arrested him in 1840 with a military medal, remarking, at the same time, 'I like men who obey their commanders.' His Majesty also sent 500*l.* to one of the coast guard, who had presented his piece at him when he landed.

The Table Oracles are at present universally consulted in Paris, and numberless researches are made into the realms of Pluto. M. Chavee, the friend and disciple of Lamennais and George Sand, has held communion with Alexander the Great, Caesar, Pontius Pilate, &c. Many more spirits of ancient renown have promised to attend on a future occasion.

AUSTRIA.

The Vienna correspondent of the *Times* writes on October 15th that "the resolve of this government to remain strictly neutral during the approaching conflict between Russia and the Porte has given extreme satisfaction, as no one was blind to the fact that, in the event of a war between the Porte and the Western Powers on the one side, and Russia and Austria on the other, the latter would be placed in a most perilous position."

Four of Mazzini's emissaries have been arrested at Inspruck. They betrayed themselves by their conduct. When a gendarme demanded their passports, one of them drew out a pistol from his pocket. There were found on them English passports, proclamations, and letters, which compromise many persons in Southern Tyrol. They had also 40,000 florins. A fifth emissary escaped.

Mr. Oflay, the United States Consul at Smyrna, refuses to consent to Kossta's liberation on the following grounds:—1. Mr. Oflay is not dependent on the legation at Constantinople, and must receive instructions from Washington. 2. He (Mr. O.) knows the American laws, and cannot consent to the conditions proposed. Kossta is either an Austrian or an American subject; and, if the former, he must be delivered over to the authorities of the country to which he belongs; if an American subject, he cannot be forced to sail to America.

ITALY.

A letter from Turin of the 13th ult., speaks of the arrest of several political refugees throughout the provinces.

ROME.—The *Moniteur* contradicts the statements of sundry Italian and German newspapers on the affairs of Rome. Those papers asserted that a Papal Delegate had been assassinated at Ravenna, that there had been an insurrection at Civita Vecchia, that 30,000 political prisoners were immured in the Pontifical dungeons, and that the Pope, accompanied by General d'Andre, had held a grand review of the French troops. "These various statements," says the *Moniteur*, "are altogether without foundation."

RUSSIA

A letter from St. Petersburg of the 10th ult., announces that the Emperor Nicholas had adopted warlike measures of the highest importance. The Russian army is formed into two divisions. The first army is intended for great operations in Europe; the second is reserved for local services.

Letters from St. Petersburg state that the news of the resolve of France and England to send their fleets to the Dardanelles had very much damped the militant ardor of the people. The Cronstadt fleet would be safe blocked in by the ice, but alarm was felt for that of the Black Sea. An Imperial ukase forbids any young men under twenty-one years of age to leave the dominions of the Czar under any pretence whatever. With regard to other persons, the facility of travelling in foreign countries is subject to new restrictions.

Letters from Warsaw of the 9th ult., confirm the news of Marshal Paskiewitch's appointment to the post of commander-in-chief of the Russian army in Turkey. He has, it is said, obtained permission to have under his orders 40,000 of the army in Poland, who pass for being as good troops as Russia possesses.

Immense barracks are being constructed on the banks of the Danube, where the Russians intend to pass the winter. General Gortschakoff has demanded of the Prince a heavy sum of money for the construction of these barracks, which has been paid. This expense will be included in the debt imposed on the country for the occupation of 1848 to 1851. The Wallachian government is obliged to contract a debt of six millions of piastres (about £60,000) to meet the demands of General Gortschakoff.

TURKEY.

The Sultan has demanded that not only shall the fleets of France and England pass the Dardanelles, but in addition, shall cruise in the Black Sea, in order to prevent the Russians drawing their provisions from Sebastopol. It is stated that this demand has been necessitated by the reduction of the Turkish fleet in the Bosphorus, many of which are employed in transporting the reinforcements to the army of Ali Pacha in Asia.

The warlike activity of the Turks seems to have reached its acmé. During the last month they have cast 100 cannon of various calibre, and the day before yesterday these cannon, with all their accoutrements complete, and the horses to drag them, were sent to Adrianople, where an army of reserve is being formed of 80,000 men. All the horses necessary were furnished by the Pashas of Constantinople. This army of reserve will be composed of 25,000 Redifs, who are now in Constantinople, chiefly small tradesmen; of 6,000 volunteers, who have inscribed their names at the Serasker within the last eight days; and of 25,000 Kurdish horsemen, all mounted and equipped at the expenses of the Beys of Kurdistan. These latter, of course, are irregular horsemen.

There are now under arms about 300,000 Muslims—viz., 120,000 between the Danube and the Balkan, 15,000 in Bosnia, 6,000 men near Pristina, on the Servian frontier, 50,000 men who will be mustered within 20 days at Adrianople, and from 80,000 to 100,000 men on the frontier of Asia.

INDIA AND CHINA.

The accounts from Burmah, are anything but satisfactory,—our newly acquired territories being suffering alike from scarcity, disease, and swarms of robbers. From China it is reported that Pekin has been taken by the insurgents,—a rumor which needs confirmation; but there can be little doubt that the insurgent army has arrived in the vicinity of the capital.

EMPIRE OF JAPAN.

We have very interesting news from Japan. Commodore Perry was received with great courtesy; two Princes of high rank were deputed to receive him; and he landed with four hundred men, and delivered, with due form and ceremony, the letters sent by the President of the United States to the Emperor of Japan. Commodore Perry stated to the Princes, that as the contents of the letter demanded due deliberation, he would leave Japan with his ships, and return for an answer in the spring.

The Governor of Urago went on board the *Susquehanna*, inspected a steam-engine for the first time, and made a short trip in the bay; he also exchanged presents with the Commodore. The American fleet had returned to China.

UNITED STATES.

MONSIGNOR BEDINI AND DOCTOR BROWNSON.—It will be gratifying to the Catholics to know that the Apostolic Nuncio called to visit Dr. Orestes A. Brownson, at his house in Chelsea. The Archbishop was accompanied by Reverend Messrs. Finotti and Roddan, and expressed to them his high esteem and admiration of the Doctor's talents and noble use of them. He remarked, that a champion like the Doctor ought to be made directly known to the Holy Father, and accordingly his Grace requested Mr. Brownson to have a copy of his Review ready by the time of his return to Rome, and he would present it himself to our illustrious and Blessed Supreme Pontiff.—*Boston Pilot*.

The Superintendent of Common Schools for the State of New York has decided that Catholic children cannot be compelled to attend prayers, to read the Protestant Bible, or to take any part in religious exercises, with Protestants. Hitherto it seems that it has been the custom to force Catholic children to attend at Protestant works of devotion; this decision, therefore, is an important step gained.

We find amongst the correspondence of the *Catholic Herald*, the following particulars of the late conspiracy of Gavazzi's partisans, to assassinate His Excellency Mgr. Bedini, the Papal Nuncio:—

Shortly after the arrival of the Nuncio in New York an Italian paper, the *Eco d'Italia* edited by one Scchi de Casali, began a series of the most scurrilous and calumniating attacks upon him and his mission here. He was warmly seconded by the mountebank and apostate Priest Gavazzi; their principal accusation against him, by which they sought to inflame the minds of natives and foreigners, being, that when Legate at Bologna, he had caused to be put to death Ugo Bassi, a fallen priest, who was taken prisoner by the Austrians while bearing arms among the followers of Garibaldi. They stated also, that he had previous to the death of the unhappy man, caused the crown of his head and the tips of his fingers to be flayed. As you may well suppose, the whole statement is an atrocious falsehood. The true state of the case, showing how Bassi came to suffer death, and how he met it, appeared in a Milwaukee paper one or two months ago, and was republished in several papers in our city.—But to resume the thread of my narrative; during the absence of the Nuncio from our city, (he was I believe in Washington) an Italian, who gave his name as Sassi, called on our Most Rev. Archbishop and stated to him that he was cognizant of a plot on foot to assassinate Monsignor Bedini, that the conspirators, whose names he said he was ready to give, were refugees that had arrived in the Sardinian frigate San Giovanni, that they were desperadoes who would endeavor to execute their purpose. He said that he had been intimate with them, but that when they had imparted to him their nefarious designs he was struck with horror and could not but warn the worthy Prelate of the danger which awaited him.—The Archbishop did not at first attach much importance to the tale; whether it was that he considered it a scheme to draw money by playing on his fears; or that he thought even if the plot were on foot that the conspirators were too great cowards to carry it out, I cannot say, but he told Sassi he might write the Nuncio and call upon him on his return. Sassi did so, and after calling several times, had an interview with the secretary of Mgr. Bedini and subsequently with the prelate himself. Both were struck

and convinced by the sincerity of the man's manner; he gave the names of the three parties implicated, stated that already they had lain in wait, one at the corner of Mulberry and Prince and another at the corner of Mulberry and Houston armed with stilettoes, to accomplish their dreadful purpose. He evinced the greatest apprehension lest his visits to the Archbishopal residence should be discovered by these villains, in which event he added that his death was certain. The chief of police was informed of all this, but nevertheless not long after, this same Sassi one night at about ten o'clock, while in the company of another Italian, on the corner of Frankfort and Gold streets, was stabbed by a person who passed rapidly by them. He was taken to the hospital where he died shortly afterwards, being attended in his last moments by the Rev. Mr. Cauvin, a Sardinian priest who has charge of a parish at Hoboken. With the admirable letter of the Nuncio to Mr. Cauvin your readers are no doubt already acquainted. I have only to add that it is a matter of great surprise to me that the chief of police of this city effected no arrests, for he was, as I have already mentioned, in possession of the names of the parties in the plot, before the tragic event of Sassi's assassination. One cannot help entertaining the idea of inefficiency somewhere, for I feel confident that had the same occurred in London or Paris, the murderer would not have escaped as it is rumored he has to England, though some assert that he is still concealed in this city, (New York).

THE BIBLE ONLY AND MORMONISM.

The principle of the "Bible only" is developing itself in a remarkable way among our enlightened cousins across the Atlantic. The first propounders of that rule of life could scarcely have been aware of all the propositions it involved. Now, however, they are becoming visible, and the only wonder is that they were so long undiscovered. They are certainly contained in the original formula, and it is impossible to deny the accuracy of the new logicians. We are at last gravely told that Mormonism is irrefutable, on the hypothesis that the whole Bible, and nothing but the Bible, is to be received.

A Mr. Henry J. Jarvis writes to the *Times* a voluminous letter, and therein expounds the benefits of Mormonism. He does not tell us whether he is or not himself a sectary of Joe Smith. Probably he is not; but being a lover of truth, and the defender of injured innocence, takes upon himself to vindicate the fair fame of the most obscene heresy now in the world. The individual in question suggests to the ordinary Protestant that he had better be silent on the subject of Mormonism if he cannot find it in his heart to profess it or refute it. Mr. Jarvis believes all good of President Brigham Young and his nine-and-twenty concubines. The community over which he rules is a society of virtuous men and women, and an example of perfect models to the rest of mankind. Europeans know nothing of them, and it is ignorance and malice to suppose that they are anything else than a most excellent and noble-hearted people.

Among the numerous errors of the Mormons there is one so salient as to strike the most careless observer: that is, their doctrine and practice of polygamy. All people who call themselves Christian revolt from this impiety, and whatever may be the habits of individuals here and there, few or none will venture to defend the monstrous life of the Mormons. Mr. Jarvis is, however, a man of unconfined intellect and untrammelled soul, and sees nothing very objectionable in this Mormonic institution. He calls on his fellow-Protestants to "prove from the Holy Scripture" that polygamy is forbidden. He is not content with this negative result, for he insinuates very clearly that the proof called for cannot be forthcoming. He dwells on the history of the patriarchs, and discovers therein a formal defence of the Mormonic rite in question. With the Bible in his hand he sets aside the Christian law and dispenses with the obligations of a pure life. The Mormons are a "calumnated people," and polygamy is a Scriptural form of living.

"Spirit-rapping" and "table-moving" are probably innocent recreations, if we have been told the whole story about them. Words formed by hazard cannot obtain credit except among the superstitious, and if Mr. Robert Owen believes in the "spheres" where the spirits dwell, he probably believes more about the supernatural world than he ever did before. These things cannot move vast multitudes of men, nor, in themselves, find credit for a length of time. Neither are they of necessity peculiar to Protestant, but we cannot say the same of this new religion in America. Mormonism recruits itself daily among the rural population of England and Wales, and is fed principally by the shrewd race of the Anglo-Saxon. The principles of the new sect cannot be practised in England, and therefore it is that men and women are obliged to go to America. In that country the Government tolerates polygamy, and sends its own officers to administer the territory where these enormities prevail. More than this, two delegates, Mormons, sit in the Congress of the States, to represent the interests of this detestable community.

Mr. Jarvis is in earnest, and in the right; for how is the Protestant to whom he addresses himself to refute the new errors? The moment that divorce is tolerated polygamy comes in. You cannot have the first without the latter. The British Parliament, when it dissolves a valid marriage and allows the parties to it to contract a fresh one, has admitted the Mormonic principle, and cannot consistently quarrel with President Brigham Young. If Mr. Young goes further than most Protestants, it is probably because he has more faith, and is not afraid of his principles. They carry him far certainly, but principles are not meant for half-hearted people, and moderate men in general have less of them than these whom they charge with being extreme in their views.

This is not the first time that polygamy has been advocated by the children of Luther, but it is the first time that a sect has appeared in which the doctrine has been consciously adopted. America has the high honor of showing the old world the way into a better condition, and we are obliged to cross the great Atlantic to learn, on a grand scale, what has been implicitly held in Europe. Luther and Henry VIII. saw but dimly into the grandeur of their religion, and it was reserved for Joe Smith, some three hundred years later, to proclaim the great doctrine of Protestantism that marriage is no sacrament, and polygamy no sin. If the Popes in the middle ages had received this revelation they might have saved themselves a great deal of anxiety and trouble. They would have found friends where they found enemies. But, as they were not so favored, they were obliged to submit to wars, to exile, and imprisonment, and many other

calamities which men are not in the habit of seeking for their own sakes.

It certainly is quite true that the Patriarchs were polygamists, and that this is recorded of them without note of blame. Mr. Jarvis has read his Bible, and the Protestant cannot very well answer his objections. This is a Protestant sect, though of American growth, but at the same time we must remember that the proselytes come from Bible-distributing England. This is one of the results of Bible-reading in America: and we really cannot wonder that the Grand Duke of Tuscany should be alarmed. The Tuscans are not yet polygamists, and the Grand Duke has no wish to see them reduced to barbarism. The Scotch Presbyterians may think otherwise, but as he, and not they, are responsible for the Tuscans, it is natural that he should strive to protect his subjects from the last development of the Protestant religion.—*Tablet*.

MILITARY ASPECT OF THE PRESENT SITUATION.

Let us examine the present situation. Russia, after having passed the Pruth, is established on the Lower Danube, and appears to be taking measures to enable it to cross the river, and assume a position altogether menacing for the Ottoman empire. An invasion, however, presents serious difficulties. The banks of the Danube are sometimes exceedingly steep, seldom presenting open downs of easy access, so that the points at which an army can cross are few. These points are fortified and guarded with care. The passage of so considerable a river in presence of an army provided with good artillery is an undertaking alike difficult and perilous. Once on the right bank, the nature of the ground causes all the roads to converge towards Schumla, a place surrounded by a fortified camp. After that position has been carried, it is indispensable to besiege, or at least blockade Varna, a strongly-fortified town, situated on the left near the sea, at the spot where the mountains come down. At Schumla, the road begins to penetrate into the Balkans. The ground becomes more and more rugged and abrupt, deep defiles incessantly presenting new obstacles. The Turks, whose bravery no one contests, but who are not well organized, are infinitely better calculated to defend themselves behind entrenchments than in the open field. For this defensive war, their artillery, which is said to be excellent, would be of great service. In fine, after the Balkans are to be found naked and arid steppes, in the centre of which Adrianople is situated. This place is the most important of the three or four towns which cover the capital and constitute the last line of defence. It would be indispensable to seize on it, and to leave there a large body of troops, in order to keep up the communications. To these obstacles must be added the difficulty of marching a numerous army through provinces where the roads are bad, and where food is to be provided from a great distance. These difficulties would be avoided if Russia, mistress of the sea, were to throw suddenly 30,000 or 40,000 men before Constantinople. From Sebastopol, aided by the winds and currents, only 48 hours are required for a fleet to make the passage across. All the forces of the Ottoman empire have been directed to the north of the Balkans, and the capital, unprovided with troops, could not make any serious resistance. Were the Russians once established in the Bosphorus, they would use their vessels to transport on this point a part of the army of the Danube, and would be able to take up still more important positions by coming on them from the rear. The Turkish army cut off from its base of operations, and caught between the two armies, would be dispersed and forced to take refuge in the mountains of Macedonia and Albania. Disorganisation would break out among these bands, who are not famous for discipline; the disorder and anarchy, which would be the result, would compel Austria to assemble troops, and even to interfere with an armed force. The presence of the allied fleets in the Bosphorus would prevent the Russians from executing this plan of campaign. That intervention would prolong the war, and render it more difficult and more expensive. During this time the arrangements of Europe might be modified. It would be difficult for Prussia and Austria to remain completely neutral in a question of such importance. Will circumstances permit France to send troops to the spot? Would England support and encourage local resistance, or form bands of partisans seeking to maintain the independence of their country? Or will long war again desolate Europe, and lead to new arrangements of territory? These questions must be set forth in order to allow the whole question to be understood. But there would be great presumption in any person attempting to decide on them.—*Univers*.

A VOICE FROM ST. HELENA ON THE EASTERN QUESTION.

Our attention has been drawn to some remarkable passages from conversations reported to have been held by Napoleon with Mr. Barry O'Meara, thirty-six years ago, and published by that person in his book on the captivity at St. Helena.

The conversation took place in May, 1817. "On the 22nd of May, says O'Meara, after leaving the bath, Napoleon spoke about Russia, and said that the European nations would yet find that he (Napoleon) had adopted the best possible policy, at the time when he intended to re-establish the kingdom of Poland. This, he observed, would have been the only effectual means of stopping the increasing power of Russia. It was putting a barrier, a dyke, to that formidable empire, which it was likely would yet overwhelm Europe. 'I do not think,' he added, 'that I shall live to see it, but you may.' You are in the flower of your age, and may expect to live thirty-five years longer. I think that you will see that the Russians will either invade and take India, or enter Europe with 400,000 Cossacks, and other inhabitants of the desert, and 200,000 Russians. When Paol was so violent against you, he sent to me for a plan to invade India. I sent him one with instructions in details."

"The conversation was resumed on the same day. 'If,' pursued Napoleon, 'Alexander succeeds in incorporating Poland with Russia—that is to say, in perfectly reconciling the Poles to the Russian Government, and not merely subtracting the country—he has gained the greatest step in subduing India. My opinion is, that he will attempt either one or the other of the projects I have mentioned, and I think the last the most probable.' Hereupon Mr. O'Meara observed that the distance was great, and that he had not the money necessary for such a grand undertaking. 'The distance is nothing,' returned Napoleon. 'Supplies can be carried upon camels, and the Cossacks will always insure a sufficiency of them. Money they

will find when they arrive there. The hope of conquest would immediately unite armies of Cossacks and Cdmlocks without expense.

"On a subsequent day, the 27th of the same month, Napoleon again started the subject, and made use of the singular and most impressive statements which follow:-

"In the course of a few years," said Napoleon, on this latter occasion, "Russia will have Constantinople, the greatest part of Turkey, and all Greece. This I hold to be as certain as it had already taken place.

Is THERE STILL HOPE FOR FRANKLIN.—It is quite possible that intelligence may yet arrive, from Sir E. Belcher or Captain Kellet, announcing either the discovery of our long-lost countrymen, or that of further tracks of their route and their possible whereabouts. We have yet to learn the result of the explanations of Captain Kellet's officers; and we must not forget that Captain Collinson, who entered the ice at Behring's Strait, in 1851, may, by keeping a high north latitude, strike their track. At the same time, although we have always leaned to the side of hope, bearing in mind the amazing quantity of animal life existing for the subsistence of the lost party in the Arctic Regions, we cannot lose sight of the fact that the head waters of Wellington Channel have been partly explored, without finding any vestige of Franklin or of his ships, and that the explorations of Captain McClure to the southward of Melville Island prove beyond a doubt that they cannot be entangled in the ice in that locality. Our heart begins to faint, we must avow, beneath the burden of hope deferred. Vast, however, as is the area which has now been swept by our searching ships, a much larger field yet remains unexamined. We cannot expect, after all that has been done, with the now faint chance of saving life if discovered, that the Admiralty will continue the search until the ground shall be exhausted; but we would fain have the promising route by Nova Zembla tried, and the Siberian coast explored. Then, if the result of Sir E. Belcher's deliberation at Beechy Island shall be his return to England, and consequent abandonment of the search for Sir John Franklin in the waters to the north of Wellington Channel, shall we be satisfied with the very imperfect search in that direction which still holds out the greatest promise? Surely when we are told of an open sea in May, and of a Polar basin free from ice, its navigation cannot be either difficult or tedious. Captain McClure has shown us that one north-west passage exists; but we are much mistaken if other and more open passages far to the north across the pole itself will not be found.

We may take this opportunity to state, that one of the bottles picked up near the mouth of the Obi, on the Siberian coast, has lately arrived at the Admiralty. In a former number we stated that several of these bottles had been found in the above locality; and that the Admiralty had requested the Russian Government to forward one to England. It was, of course, hoped that it might prove to have belonged to Franklin's ships; but, having personally examined it, we are sorry to say that they are evidently of foreign manufacture, and not at all likely to have been furnished to Franklin's expedition. It is about the length of a soda-water bottle, but more spherical; and is formed of very dark glass, nearly a quarter of an inch thick. We are glad to hear that commanders McClure and Ingfield have been promoted.

FACTORY LIFE IN RUSSIA.—I will begin with the masters. They are generally slave holders, and can buy or sell any number of slaves. They are obliged to feed them, but that is all. They can please themselves whether they give the slaves any wages, and if they ask for any, they can flog them for doing so; they have no alternative but to submit. Some of the slaveholders, who have no manufactories, will give their slaves a passport to work elsewhere, but they must pay him so much per year for that privilege, and he can call them at any moment he may think proper, and they are bound to obey. The food for the slaves is black bread and salt, with soup three times a day; but I have been told that the officials, or the men who are placed over them, will eat the beef, and skim the fat from the top of the soup, and the slaves dare not complain. If you go into a shop and ask the price of any article you may wish to purchase, they will ask you three times as much as they intend to take, and if you are a foreigner they will cheat you if they can. I come now to the workpeople. It is the custom here to work day and night. I have had an opportunity of seeing the French and Belgian workpeople, but I must say that one Russian will do as much work in the same time as any two of the above mentioned countries. They do their work most cheerfully and appear contented; but I do believe that if the people were free to-morrow, there would be nothing but bloodshed. They must first educate the people; most of them can neither read nor write. They are generally very badly clothed, having little more than a coat made of sheep-skins. Since I have been with them, they have been very civil and kind. It is customary here to have soldiers at the mills—some four or some six—their duty being to examine every one of the workpeople before they leave the mill. It is also their duty to flog any one with a birch rod. If a person has to be flogged there is a man to each leg and arm; he is laid on his belly upon the ground, and receives his quota on his bare flesh; and if the flogger does not do his duty, he gets the same number. —Letter from an Artizan.

TO THE EDITOR OF THE TIMES.—Sir,—I heartily concur with you in the remarks you have made in reference to the case of Miss Cunningham. It is truly surprising that ladies possessing so much laudable zeal for the cause of truth should go so far a-field for the objects of interest. Surely, Sir, it will be time enough to turn our thoughts to such a field of labor as that which Miss Cunningham has chosen for herself when we have done all that needs to be done in the "spiritual desert" at home. I would say to Miss Cunningham and to others like her, "Why not work at home? Why leave your own people? We cannot spare you yet, nor shall we be able to do so till we have no ignorance left in our country—no want of Ragged-school teachers—no need for district visitors—and none to whom the sound of the Gospel has never yet been proclaimed." This, Sir, would be to begin at the beginning, and all this may happily be done here at home without let or hindrance. If Miss Cunningham wishes to be employed in a truly useful sphere, let her come home at once (if she has not already done so), and apply to any clergyman in any parish in the metropolis, who

will, I venture to say, find her ample work enough among the poor and ignorant, sufficient to satisfy the most untiring zeal—only she must be prepared to expect in this way no greater honor than that which usually attend, a prophet at home.—I am, Sir, your obedient servant,—A RAGGED-SCHOOL TEACHER.

We find in the Catholic Telegraph the following notice of the death of a lewd priest, said to be poisoned by the Jesuits; a calumny which the Montreal Witness of course reproduces:—"A wretched priest, Bartolomeu Botarro, died lately in Genoa. He had written some 'Political Psalms,' which for their irreligious tendency, were justly condemned at Rome. He refused to submit; and his refusal made him a hero with the Mazzinian faction of Piedmont. It is said that he died of poison; and it is further said that he was poisoned by the Jesuits. Unfortunately for this bit of romance, there are no Jesuits in the whole kingdom, thanks to the justice and wisdom of the liberal government. We remember, too, that certain Italian converts of rather questionable character (the Madiai) were poisoned last year in prison by the Jesuits. Yet they came to life again, and are now rusticated near Geneva. So too, it may probably turn out that this bad priest was either not poisoned at all; or, if he was, that the dose was administered by some of his 'democrat' friends. It is not the first time that we have known infidel revolutionists to commit crimes with the express view of casting odium upon innocent persons." This story about the poisoning of Botarro is as rich as the lie which the Protestant ministers, especially in Montreal, an industriously circulated last winter about the death of that "noble man Francisco Madiai"—a great stress upon the "A?"—in prison; a full and particular account whereof was read to one of the Anniversary Meetings, whereat all the old-women groaned aloud. We are so used to Protestant lies however at the present day, that we scarcely deign to notice them. Truth from such a quarter would indeed surprise us.

PROTESTANT REVERENCE.—The Christian Guardian of the 15th ult. has an article, telling us how one Mister Carron, a famous Protestant minister in Ireland, prayed "long, simply, fervently, and like a man who had fast hold of God, and would not let him go, without a blessing." This Mister Carron puts us in mind of his reverend brother, the Scotch minister, who, praying for fine weather one very stormy autumn, but disheartened by the continual pelting of the storm upon the roof of the kirk, at last gave it up in despair. "Aye, aye—rain away, rain away, Good Lord!" he exclaimed—"rain away; and its muckle thanks ye'll get frae the puir folks then."

THE RESTRICTIVE LAWS OF THE OLDEN TIMES.

We were reading recently a history of Connecticut, from its first settlement under George Fenwick down to the Revolution. The volume was originally published in London, in 1781, and re-printed at New Haven in 1792; and we found some curious enactments therein. Here are some of the laws:—"Whoever wears cloths trimmed with gold, silver, or bone lace, above two shillings by the yard, shall be presented by the grand jurors, and the selectmen shall tax the offender at £300 estate."

"A debtor, in prison, swearing he hath no estate, shall be let out, and sold to make satisfaction."
"No one shall read the book of Common Prayer, keep Christmas or Saints' days, make minced pies, dance, play cards or play on any instrumental music, except the drum, trumpet, and Jewsharp."
"The Sabbath day shall begin at sunset on Saturday."
"No woman shall kiss her child on the Sabbath or fasting day."
"No one shall travel, cook victuals, make beds, sweep house, cut hair, or shave on the Sabbath day."
"No one shall run on the Sabbath day, or walk in his garden, or elsewhere, except reverently to and from meeting."
"No one to cross a river but with an authorized ferryman."
"No food or lodging shall be afforded to a Quaker, Adamite or other heretic."
"Every male shall have his hair cut round according to a cap," &c. &c.
We find the following account of a punishment inflicted for entertaining heretics, on one Deacon Potter, whom Cotton Mather says was verily guilty, and that he had a fair, legal and candid trial, and was convicted on good and scriptural evidence:—"Deacon Potter," says Mather, "was hanged for heresy and apostasy, which consisted in showing hospitalities to strangers who came to his house in the night, among whom were Quakers, Anabaptists and Adamites." His wife betrayed him for hiding the spies, and sending them away in peace. There was also a political offence, the remedy for which is worth noting.
"No man shall hold office who is not sound in the faith, and faithful to his dominion; and whosoever gives a vote to such person, shall pay a fine of one pound; for a second offence, he shall be disfranchised."
If the above were a history of Catholic times, instead of a picture of Protestant fanaticism and villainy it would not have been put forth under the mild head of "The Restrictive Laws of the Olden Times." We would have, in big black capitals, "Horror of Popery!"—"Persecutions of Rome!"—"The Pope's Emissions!"—and other startling headings, with an admonition to beware of Catholics, for what they were then they would be now. But, as the Saints who concocted the "laws of the olden times" were good Protestants, this code is merely quoted now to show the weaknesses of our forefathers.—Ed. Catholic Mirror.

THE HAPPY RESULTS FROM THE USE OF DR. McLANE'S CELEBRATED LIVER PILLS.

Are daily forcing themselves before the public. Our citizens will speak out. Read the following:— This is to certify that I was troubled with liver complaint for six months, and being advised by a friend to use Dr. McLane's Celebrated Liver Pills, I got two boxes, and by the time I had finished taking them the disease had entirely disappeared. I therefore cheerfully recommend them to all afflicted with liver complaint, or any other disease from excess of bile.
MRS. CARNES, No. 5 Clinton Street, New York.
P.S.—The above valuable preparation, also Dr. McLane's Celebrated Vermifuge, can now be had at all respectable Drug Stores in this city.
Purchasers will please be careful to ask for, and take none but DR. McLANE'S LIVER PILLS. There are other Pills, purporting to be Liver Pills, now before the public.
WM. LYMAN & Co., St. Paul Street, Wholesale Agents for Montreal.

NOTICE.

PURSUANT to Notice, a MEETING was held at Mack's Hotel, by the Master HORSE SHOERS of the City of Montreal, for the purpose of establishing a LIST OF PRICES for Horse Shoeing. The Meeting was opened, when Mr. JOSEPH SARGISON presided, and Mr. G. SWINBURNE acted as Secretary. The following Resolutions were put from the Chair, and carried unanimously:—

1. Resolved—That in consequence of the present high prices of all kinds of materials used for Horse Shoeing, in connexion with the high prices for all kinds of provisions, the present prices paid for Horse Shoeing are found to be entirely too low to pay the current expenses of the business.

2. Resolved—That, in order to make provision against this emergency, it becomes absolutely necessary to establish a new Tariff of Prices, which are proposed as follows for all Horses used for the carriage and saddle purposes:—

Table with 3 columns: Item description, Price per pair, Price per shoe. Items include Four New Shoes, Four Shoes Removed, Four New Shoes used as business work Horses, Four New Shoes, Four Shoes Removed.

3. Resolved—That a printed Tariff, in the French and English Languages, be furnished to every Master Horse Shoer doing business on those principles, and said Tariff to be kept in the most public place in his Establishment, as a reference to his Customers.

4. Resolved—That the foregoing Resolutions take effect from the First of November, One Thousand Eight Hundred and Fifty-Three.

(Signed)

JOHN GRACE, J. G. AINSLIE, WM. HILL, JAMES MALONEY, THOMAS LAUGHRAN, JOHN CANNON, JAMES SVALLEWELL, J. B. RATTELLE, ALEX. GRANT, JAMES MASON, JOHN THOMPSON, MICHEL BENOIT, MICHEL LAFRANCE, MICHAEL MURPHY, JOSEPH SARGISON, Chairman. GEO. SWINBURNE, Secretary.

November 5, 1853.

CHARLTON'S EXCHANGE TABLES, REDUCING CURRENCY INTO STERLING FROM A PENNY TO £5,000 CURRENCY,

IN A PROGRESSIVE SERIES OF ONE QUARTER PER CENTUM, From 5 per Cent. Premium to 14 1/2 per Cent. per Annum, and at the Old Par of Exchange; also a Series of Tables Reducing Sterling into Currency and into Dollars and Cents, from a Penny to £5,000 Sterling, and several other Tables useful to the Merchant, Accountant and Ship Master.

This highly useful Work is now for SALE at the Book Stores of D. & J. SADLER, Corner of Notre Dame & St. Francis Xavier Streets; and B. DAWSON, Place d'Armes. PRICE 7s 6d PER COPY.

EMPORIUM OF FASHION AND MAMMOTH MILLINERY ESTABLISHMENT.

SCHWARZ & CO.

WOULD beg leave to announce to the ladies of Montreal, that they have taken the Store, 131 Notre Dame Street, lately occupied by Wm. BENJAMIN & Co., next door to Mr. Sharpley, which they have fitted up, without regard to expense, in a superior manner, and where they are prepared to show to the Ladies of Montreal and Canada, the Handsomest, and Largest Assortment of

BONNETS, DRESS CAPS, HEAD DRESSES, CLOAKS, MANTILLAS, CHILDREN'S CLOTHING,

And other articles of Fashion, ever exhibited in this Market. All the Goods being made up by superior hands, expressly procured from Paris and New York at an enormous expense, they are enabled to assure the Public that every article sold in this Establishment will be of the latest and most Recherchee Style, fashion plates being monthly received, and that prices will be Lower than at any Store this side of New York.

P.S.—TWENTY GOOD MILLINERS and TWO APPRENTICES WANTED IMMEDIATELY—apply as above November 3.

THE METROPOLITAN, FOR NOVEMBER.

A Monthly Magazine, devoted to Religion, Literature, and General Information.

CONTENTS.—ART. I.—THE WORLD OF SPIRIT.—II. THE SOCIETY OF JESUS.—III.—TO MY GUARDIAN ANGEL. (Poetry). IV.—LAWRENCE, OR THE LITTLE SAILOR (with four fine Illustrations). V.—THE NEW YORK MARTYR. VI. MORALITY AND RELIGION OF ENGLAND. VII.—ROME SAVED BY POPE ST. LEO I. (Poetry). VIII.—ON CATHOLIC EDUCATION. IX.—JOURNEY IN TARTARY, THIBET AND CHINA (with three fine Illustrations). X.—THE MISSION OF WOMAN (THE MEANS TO ACCOMPLISH IT.—III. XI.—LITERARY NOTICES. XII.—RECORD OF EVENTS.

Each number of the METROPOLITAN contains forty-eight pages royal 8vo., printed on good paper, from a good, clear, bold type, forming at the end of the year a handsome volume of nearly 600 pages, of the most choice Catholic literature.

TERMS.—The Work will be delivered to subscribers in the principal Cities, or sent by mail, at \$2 per annum, payable invariably in advance.

CLUBS SUPPLIED ON THE FOLLOWING TERMS: 3 copies will be sent by mail, (to one address,) for one year, for \$10. 13 copies for \$20. No subscription will be received for less than 12 months, commencing in all cases, with the 1st number of the volume. A specimen number will be sent gratuitously to such as may wish to act as agents, or otherwise aid in disseminating the Work, on application to the Publishers personally, or by letter prepaid.

ENLARGEMENT OF THE METROPOLITAN.

Since the commencement of this publication, we have often had occasion to express our grateful acknowledgments to the Rev. Clergy and others, who have manifested an interest in its success, particularly by getting up clubs, and sending us lists of subscribers. That we fully appreciate their friendly co-operation, and are disposed to make a liberal return for the patronage we design to increase the contents of each number, commencing with the month of August, by adding SIXTEEN PAGES OF MATTER WITHOUT FURTHER CHARGE. This enlargement of the work will enable us also to diversify its contents in such way as to make it an interesting and instructive Magazine to the more numerous class of readers—to the clergy as well as laity, to the better educated as well as to the less enlightened. As this increase of matter, together with the introduction of original articles from able writers, will involve a considerable outlay, we appeal with confidence to the friends of Catholic literature in the United States, for their zealous co-operation in extending the circulation of the work.

We will supply Brownson's Review and the Metropolitan, for 1853, free of postage, on the receipt of \$5. JOHN MURPHY & CO., PUBLISHERS, 178, Market Street, Baltimore.

NEW AND ELEGANT ILLUSTRATED WORK.

PUBLISHED, with the approbation of the Most Rev. DR. HUGHES, Archbishop of New York.

Just ready, part 1, with two superb Engravings, price 1s 3d, THE LIFE OF THE BLESSED VIRGIN MARY, MOTHER OF GOD; with the History of the Devotion to Her—Completed by the Traditions of the East, the Writings of the Fathers, and the Private History of the Jews. Translated from the French of the Abbe Orsini, by Mrs. J. SADLER. To be completed in from fourteen to sixteen parts, with a very fine Steel engraving in each.

NOTICES OF THE PRESS:

"We intended this week a lengthy notice of the first number of this work, but in consequence of a pressure of news, not to be omitted, we must delay it for a future occasion. "We shall only say now that the original is a work of the very highest reputation; that it includes everything in record, or in tradition, about our gracious and blessed Lady, and that Mrs. Sadler is the translator of that original. Her name is praise enough.

"As to the typography and paper, the Sadler's seem to have considered their best work, and to have spared no expense in making it, what it is, the most perfect of its kind. The Life of our Blessed Lady, so produced, will surely have a place in every Catholic household in the New World."—American Celt.

"A SPLENDID NEW WORK.—We have received through Mr. Cunningham, No. 1, of the 'Life of the Blessed Virgin Mary,' a work which the Messrs. Sadler of New York, have just commenced to issue in numbers. This life of the B. V. has been translated from the French of the Abbe Orsini by Mrs. Sadler, and is issued with the recommendation of the Archbishop of New York. The publication will be completed in fourteen numbers. The specimen before us is a splendid exhibition of the typographical art, and gives promise of a volume of great richness. It is also illustrated with several charming engravings."—Philadelphia Catholic Herald.

D. & J. SADLER & Co., Corner of Notre Dame and St. Francis Xavier Streets.

NEW BOOKS JUST RECEIVED

BY THE SUBSCRIBERS,

Table with 3 columns: Book Title, Author, Price. Includes PRACTICAL PIETY, PERSONAL SKETCHES, THE RISE and FALL of the IRISH NATION, SHANDY McGUIRE, GAZETTEER of IRELAND, HOUSEHOLD SURGERY, PONTIFICALES ROMANUM, LIGOURIS MORAL THEOLOGY.

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ST. MARY'S COLLEGE, WILMINGTON, DEL.

THIS INSTITUTION is Catholic; the Students are all carefully instructed in the principles of their faith, and required to comply with their religious duties. It is situated in the north-western suburbs of this city, so proverbial for health; and from its retired and elevated position, it enjoys all the benefit of the country air.

The best Professors are engaged, and the Students are at all hours under their care, as well during hours of play as in time of class.

The Scholastic year commences on the 16th of August and ends on the last Thursday of June.

TERMS:

Table with 2 columns: Item, Price. Includes Annual pension for Board, Tuition, Washing, Mending Linen and Stockings, use of bedding, half-yearly in advance, \$150. For Students not learning Greek or Latin, \$125. Those who remain at the College during the vacation, will be charged extra, 15. French, Spanish, German, and Drawing, each, per annum, 20. Music, per annum, 40. Use of Piano, per annum, 8.

Books, Stationery, Clothes, if ordered, and in case of sickness, Medicines and Doctor's Fees will form extra charges. No uniform is required. Students should bring with them three suits, six shirts, six pairs of stockings, four towels, and three pairs of boots or shoes, brushes, &c.

REV. P. REILLY, President.

NOTICE.

WHEREAS that part of the Act of Incorporation of the College of L'Assomption, which provides, in case of death or resignation, for the election of four of the members of the Corporation of the said College (to replace the deceased or resigned) has become impracticable by the repeal of the Act for the appointing of Parish Officers; an Application will be made to the Legislature, during the next Session of the Provincial Parliament, by the members of the said Corporation, to have the said Act so amended as to provide for the election of the aforesaid members of the Corporation of the College of L'Assomption.

N. BARRET, Priest, Secretary.

L'Assomption, Oct. 10, 1853.

CARD.

MR. ROBERT McANDREW, No. 154, Notre Dame Street, in returning his grateful acknowledgments for the liberal support extended to him since his commencing business in this city, begs to say that he will keep on hand a choice assortment of DRY GOODS, both Staple and Fancy, Wholesale and Retail; and that his Goods will be placed on the most moderate scale of profits. He trusts he will be enabled, by strict attention, to give entire satisfaction to all who may favor him with their custom.

N.B.—For sale by the Subscriber, a choice assortment of STRAW BONNETS, of the latest BRITISH and NEW YORK FASHIONS, LOW FOR CASH.

ROBERT McANDREW.

Montreal, May 11.

MONTREAL STEAM DYE-WORKS.

JOHN McCLOSKEY, Silk and Woolen Dyer, and Scourer, (FROM BELFAST,)

38, Saugunet Street, north corner of the Champ de Mars, and a little off Craig Street,

BEGS to return his best thanks to the Public of Montreal, and the surrounding country, for the liberal manner in which he has been patronized for the last nine years, and now craves a continuance of the same. He wishes to inform his customers that he has made extensive improvements in his Establishment to meet the wants of his numerous customers; and, as his place is fitted up by Steam, on the best American Plan, he hopes to be able to attend to his engagements with punctuality. He will dye all kinds of Silks, Satins, Velvets, Crapes, Woollens, &c.; as also, Scouring all kinds of Silk and Woolen Shawls, Morean Window Curtains, Bed Hangings, Silks, &c., Dyed and Watered. Gentlemen's Clothes Cleaned and Renovated in the best style. All kinds of Stains, such as Tar, Paint, Oil, Grease, Iron Mould, Wine Stains, &c., carefully extracted.

N.B. Goods kept subject to the claim of the owner twelve months, and no longer. Montreal, June 21, 1853.

MONTREAL MARKET PRICES.

Table with market prices for various commodities like Wheat, Oats, Barley, Rye, Peas, Potatoes, Beans, Mutton, Lamb, Veal, Beef, Lard, Cheese, Pork, Butter, Honey, Eggs, Flour, and Oatmeal. Includes columns for item names and prices.

EDUCATION.

A TEACHER, of Thirteen Years' experience, would gladly accept of an ENGLISH SCHOOL, having obtained his theory of Teaching at the Model School, Dublin; and is capable of giving instructions in Reading, Writing, Arithmetic, Book-keeping, Algebra, Elements of Euclid, Plane and Spherical Trigonometry, Surveying, Conic Sections, and Gauging; together with a number of Geometrical Problems; and would have no objection to any part of Canada.

NEW CANTON HOUSE, DALHOUSIE SQUARE.

GROCERIES FOR ONE MILLION

SUGARS—Loaf, Crushed, and Bright Muscovado—TEAS—Gunpowder, Old Hyson, Young Hyson, Imperial, and Fine Twanky. Fine Flavored Black Teas—Suchong, Congou, and Oolong.

HONEY.

Also, 300 lbs. of HONEY for Sale at the New Canton House, Dalhousie Square.

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FRESH TEAS, very Superior JAVA COFFEE, PICKLES, SAUCES, HAMS, BACON, and a good assortment of other Articles, for sale at No. 10, St. Paul Street.

GLOBE FIRE AND LIFE INSURANCE COMPANY OF LONDON

CAPITAL—£1,000,000 STERLING. All paid up and invested, thereby affording to the Assured, an immediate available Fund for the payment of the most extensive Losses.



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Has constantly on hand, a large assortment of BOOTS AND SHOES, WHOLESALE AND RETAIL, CHEAP FOR CASH.

BRANDY, GIN, WINES.

FOR SALE. Martell's Brandy, in Bond Do Free DeKuyper's Gin, in Bond Do Free, and in cases Wines, in Wood and Bottle Teas, a few good samples Tobacco, &c. &c. &c.

FRANKLIN HOUSE,

THIS NEW AND MAGNIFICENT HOUSE, is situated on King and William Streets, and from its close proximity to the Banks, the Post Office and the Wharves, and its neighborhood to the different Railroad Terminals, make it a desirable Residence for Men of Business, as well as of pleasure.

NOTICE.

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

EUROPEAN IMMIGRATION

CANADAS AND WESTERN STATES, BY TRAIN & CO.'S LINE.

Table listing destinations and prices for immigration routes. Destinations include Albany, Buffalo, Kingston, Columbus, Montreal, Vermont, Toronto, Hamilton, Cleveland, Sandusky, Dunkirk, Toledo, Detroit, Cincinnati, Chicago, St. Louis, and Milwaukee.

Children under twelve years of age at the time of embarkation, five dollars less than the above; and infants under twelve months thirteen dollars less than the above-named prices.

The above priests embrace a steamer passage from Liverpool to Boston, by any of our splendid Line of Packets; provisions at sea according to the undermentioned dietary scale; doctor's attendance and medicine on board when required; port charges at Boston, and all expenses of transportation of passengers and baggage from the ship at Boston, to the destination agreed upon.

In addition to any provisions which the passengers may themselves bring, the following quantities, at least, of water and provisions will be supplied to each steamer passenger of twelve years of age and over, every week during the passage, commencing on the day of sailing, and at least three quarts of water per day.

Two oz. of Tea; 8 oz. of Sugar; 5 lbs. of Oatmeal; 2 1/2 lbs. Navy Bread; 1 lb. Wheat Flour; 2 lbs. Rice.

Children under twelve years of age (not including infants), are furnished with six pounds of bread stills per week, the usual allowance of water, and half allowance of Tea and Sugar.

As soon as our Liverpool House informs us per steamer of the names of pre-paid passengers embarked, we publish their names in the Boston Pilot, and also notify each purchaser of pre-paid Certificates, either directly or through our agents.

On the arrival of any of our ships in the outer harbor, we immediately dispatch an agent on board, to give pre-paid passengers the necessary instructions regarding their route westward.

Bedding and utensils for eating and drinking, must be provided by passengers; and those going to the Canadas, or Western States, must furnish their own provisions from Boston.

TRAIN & CO., of BOSTON, inform those who take an interest in the welfare of Immigrants, that as owners of the only Liverpool and Boston Line of Packets, they have determined, that their Immigration business shall be conducted in their own name, on their own responsibility, and by themselves or their immediate servants.

In calling public attention to the subjoined list of the Ships which comprise our Boston Line of Packets, we believe that its general reputation as the first of American Lines is sufficiently well known and established.

These magnificent Ships are all AMERICAN BUILT, and constructed expressly for Packets. They are all New and of the First Class, being built on the most improved principles, and of the best materials. They possess all modern improvements which conduce to health and comfort, as a superior system of lighting and ventilating, the very best Provisions, and a careful medical superintendence.

The Captains have been carefully selected as first rate sailors and men of humanity, and an experienced Surgeon is attached to each Ship, and no expense is spared to render this the best and the most popular conveyance to America.

As a proof that their Immigration business is conducted on principles uniformly honorable and humane, and that they have been distinguished for the most exact fulfillment of all their Engagements, we are permitted to refer to the Very Rev. THEOBOLD MATHEW, Cork, Ireland.

For further information, apply to ENOCH TRAIN & Co., Boston. Messrs. H. JONES & Co., Wellington Street, Montreal; or to Messrs. H. & S. JONES & Co., Brockville, C. W.

USEFUL & CHEAP CATHOLIC BOOKS FOR GENERAL CIRCULATION. Just Published and for Sale by the Subscribers, (SECOND EDITION.)

NEW LIGHTS, or LIFE IN GALWAY. A TALK OF THE NEW REFORMATION. By Mrs. J. SADLER. 18mo., 443 pages, muslin, 2s 6d.

EXTRACTS FROM NOTICES OF THE PRESS. "New Lights, or Life in Galway, is an original tale by Mrs. Sadler, and upon the whole the best and most finished of her powerful and most interesting tales in illustration of Irish history and Irish character."

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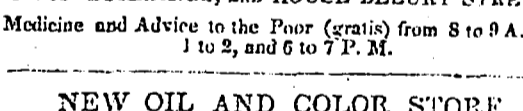
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