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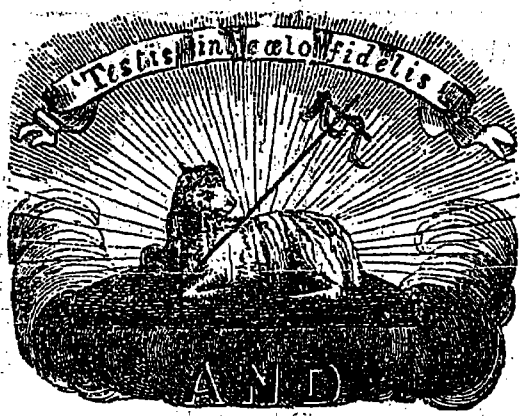
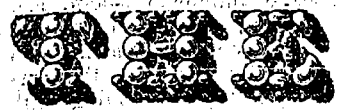
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CATHOLIC CHRONICLE.

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IRELAND AND AMERICA.

MR. M'GEE'S LECTURE IN LIMERICK.

On Thursday evening, March the 8th, Mr. M'Gee delivered a lecture in the Theatre, on behalf of the Young Men's Society, the Rev. Mr. O'Farrell in the chair.

The building was quite thronged with a most respectable audience, and very much interest seemed to be felt by all present in the subject, from the able and masterly style in which it was treated.

Mr. M'Gee, on being introduced by the Rev. Mr. O'Farrell, came forward to the front of the stage, amid renewed applause, and began by saying, it had been thought both courteous and just, that as the Limerick Young Men's Society was the first of its kind, his first lecture should be delivered here. It had also been thought advisable that the lecture should be on a practical subject, and therefore the few remarks and reflections he would offer, would be upon the social and religious results of the Irish emigration to America. It was a question of interest in any country to observe the movement of such an immense mass of population across a great ocean of three thousand miles. It was not only a movement from an old country to a new country, but from an old state of society to a new state of society, and therefore a subject to employ every thoughtful mind. But it was especially of interest in Ireland, the fatherland of the great majority of the emigrants.—Out of her own noble river, which no native could look upon without emotions of pride, had gone forth thousands, who had taken with them not only their thews and sinews, but who had also brought into that country, perhaps unconsciously to themselves, moral principles destined to exercise the greatest influence on the future affairs of the new world. One of the first social results of the Irish emigration had been to raise America from a second to a first rate power within a period of thirty years. In 1820 the United States would have ranked with the two Sicilies, with Holland, with Belgium, and after Prussia. In 1850 they ranked politically and commercially among the very first of the first-rate powers. This immense growth in so short a period of time was largely, perhaps mainly, to be attributed to emigration from abroad. A constant supply of cheap labor was the first necessity of a new country, the whole of whose resources were raw material, until human industry was let loose upon them. The native American and their natural increase, born in the country, could not supply the necessary amount of labor perhaps in a century, but it had been supplied by the emigration in twenty years. In twenty years American tonnage had doubled. In twenty years the number of States in the Union had doubled. In twenty years the total population had risen from ten to twenty-four millions. By the natural increase of population the country would now have had only twelve or fourteen millions, so that the remaining ten must have been derived from extrinsic sources. The consequent political and commercial importance of the country was proportionally increased, not only West of the Atlantic, but in the Courts and Councils of Europe.

West of the Atlantic, the civil results of the Republic becoming a first-rate power, were felt in Canada, to which the home government had given a constitution far more free than Grattan had secured for Ireland in '82—a constitution which left England but a nominal sovereignty over Canada, and gave to the Canadians a full and ample power over all the domestic interests and resources; and these concessions had been made by the mother country, as he (the lecturer) believed, not altogether voluntarily, but by reason of Canada lying so close to a great Republic, anxious to admit it into its own union, it was felt that every liberty should be readily conceded by England, which otherwise the Republic could both offer and guarantee to Canada. As long as Canada lay so close to a first-rate independent power, it would be neither the interest, nor would it be possible to repress its growth and freedom. Another civil result of the growth of the American Republic into a first-rate power was felt in Spanish America. It had annexed territories much greater in extent than the whole thirteen States of which Washington was President. It had incorporated Florida and Louisiana. It had taken Texas—as large as all Continental Europe—from the once illimitable empire of Mexico. It had secured California by arms, and the Spanish civilization had given way before the Anglican civilization of the North. It was said of old, "Empire comes from the North," and in this case the proof of the maxim might be every day witnessed in the New World. All these social results, both in relation to Canada, to Spanish America, and to the influence that America might exercise in European affairs, were to be attributed to the great emigration, and to the rapid development of the resources and increase of the population of the United States. One social result, he regretted to

say, the emigration had not produced, and that was, to institute a profitable commercial intercourse between Ireland and America. He regretted that there did not seem to be practical patriotism enough between the Irish in Ireland and the Irish in America as yet to make this island what it should be—the commercial entrepot between the old and the new country. The lecturer then proceeded to speak of the religious influences exercised by the Irish emigration on the United States. It was the fortune of the United States to be settled this side of the Reformation. All the sects were there at the foundation of all the colonies—Puritans, Quakers, Dutch Reformers, Huguenots—they were all at the beginning of the white population of the country. In the rest of Christendom there were Catholic traditions, memorials, and influences, which survived the Reformation, and were preserved to the present day—but America knew not Catholicity in the days when Christendom was a unit. It began with the sects, and Catholicity, which was the oldest in the rest of Christendom, had the appearance of being the latest comer into America—and the sects might, with some plausibility, take a tone of patronage towards it, and seem to treat it as a stranger and an intruder. Catholicity, therefore, had peculiar difficulties to contend with—on a new soil, on which there stood no saint, old and bitter traditions born after the Reformation, and not modified by intercourse with the rest of Christendom for three hundred years. British literature, which had been well said to be of late days a conspiracy against truth—material interests and the pride so natural to a Republic—with all these the infant Church in America had to contend, but the Irish emigration supplied its great element of strength—a ready-made laity—a laity who were faithful laborers in the cause of Catholicity—a laity who, when laying the foundation of edifices, and opening up roads and canals, were at the same time laying the foundation of Bishops, Sees, and Cathedral churches and religious institutions. The Puritan or the Quaker who employed the Irish emigrant saw in him a mere digger; but looking at him with the eye of philosophy, he was not only the pioneer of labor, but a lay missionary, who carried with him the seeds of a great system, and, unknown to himself, scattered them broadcast over the land, as in the ceremonies of the bodies that had been carried from the tombs of Egypt corn had been, and after four thousand years fructified when planted.

So the Irish emigrant had carried with him divine truths in his poverty and necessity.—and as assuredly as the corn of Egypt had grown again in the fields of the West, had the good seed of Catholicity been scattered through the American soil and produced fruit a hundred thousand fold. It was twelve years since he (the lecturer) first visited America, and at that time in the intelligent and orderly city of Boston, no one thought of celebrating the 25th of December. It was to the Irish servants, laborers and mechanics, the children of the Puritans were indebted for the recognition of the anniversary of the Saviour's birth. Gothic architecture, church music—emblems of philosophy purely Catholic, followed everywhere the organization of the infant Church, and if the old Puritans of Cromwell's time revisited again their colonies of New England, they would hardly recognise, through gothic arches, and through the dim light of stained glass-windows, their own descendants who listen in the pauses of their formal service, pieces of Mozart's music performed on deep-toned organs. It had been said, and it might be said, this Irish emigration was not intellectually and morally influencing America, but there were abundant proofs to the contrary, and those influences were but in their infancy. On the other hand, America had influenced the emigrants settled within her territories, especially in relation to the treatment and education of children. The Pagan theory of Ancient Sparta, revived in despotic Prussia, that children belonged to the State, and that the political Corporation or State ought to be the educator of the children, he regretted to admit, had been servilely copied in free America. Parental authority was superseded by political supervision, and each generation learned to look down with scorn or with pity upon the assumed inferiority of its own predecessor. The fourth commandment was practically reversed, and that the letter might conform to the spirit, it ought to read in America, "Parents, honor your children, that your days may be long in the land."

The Catholics had lately been aroused to a consciousness of their danger, and not content with building churches, they had also established nunneries, and opened separate schools for their own children. This had given a new edge to prejudice, and new virulence to calumny. The real cause of the present crusade in America, that had got the congenial title of Know-Nothingism, was not in the imprudence of individual emigrants, though he did not de-

ny that such imprudence had been exhibited, but it was principally to be found in the wonderful development of the Church of late years. So great an institution could not have sprung up so fast, and struck its roots so deep, and cast its shadow so well, without catching the angry minds and exciting the worst passions of men. Individual independence may, no doubt, have been an accessory cause, but the main cause was, that the world and the Devil could not see unmoved so vast a territory added to the patrimony of the Catholic Church. In conclusion, the lecturer said that he might be asked for practical advice by those who contemplated emigration in the present year. He had never advised emigration, nor was it a subject for dogmatizing on in public. All that he had to say upon it might be condensed into one generally—if you can live at home, stay at home, and he did believe that many of those who had emigrated to America, if they had worked as hard, and used as much energy in their native land, as they were obliged to do in the land of their adoption, would be quite as prosperous and far more happy, for no amount of mere pecuniary success could ever compensate for the sickness of heart and tantalizing memories which the unwilling absentee endures. The Ireland of the exile was like the Ireland of the poet—removed by distance of time and space, the sharp angularities of oppression vanish and disappear. The partial stains of suffering or of crime are no longer visible. He sees but the grand outline of the land of his birth. He views it through the medium of his own imagination. It is to him the Island of Saints—the Ireland which had beaten back the Baltic tribes—the Ireland the school and mistress of modern eloquence—the land of Burke and of Grattan and of O'Connell. He was proud of it—he rejoiced in it, but for him or his it could never be a home again. He (the lecturer) might be pardoned, if he said he did believe there were few hearts in Ireland that loved their country more devotedly than hearts three thousand miles away in the wilderness of the West. He could not advise any to emigrate, but if they must emigrate, then it was well they should know the state of society into which they were about to enter, and it was with that view chiefly he had chosen the subject of the social and religious influence of the Irish emigration to America.

The learned gentleman was loudly applauded at the conclusion of a most instructive and learned discourse, of which we have given only an outline, from the pressure of other matter on our space.—*Munster News*, March 10.

The following remarks from T. D. McGee, the well known Irish correspondent of the *American Celt*, upon the condition of Ireland and the state of public feeling towards England, will be read with interest at the present moment:—

Athlone, March 27th, 1855.

"I think that now, after taking all due pains to inform myself of the state of the three Provinces of which I knew least, I may venture to express my own opinion of the prospects of Ireland. Thus here, in the very heart of the land, by the side of the quiet yet strong river, which waters or drains no less than seventeen counties, I address myself to that duty, fully remembering the promise I made our readers in announcing my temporary absence from New York—to give them the truth, the whole truth, and nothing but the truth, whether it conflicted with my previously formed opinions or not.

"I feel safe in saying there is hope for Ireland: I see it in the general watchfulness of the war; in the all but unanimous popular saying that the late defeats are 'a judgment upon England'; in the curious speculations as to the future course of France; in the revival of the pseudo prophecies of Saint Columbkille; in many social signs, to me far more certain harbingers of hope, than the fitful evidences of any excitement springing out of the war.

"Public spirit, or public life, there is, strictly speaking, none. In Parliamentary efforts, or tenant-right, or other agitation, there is no general faith. In repeal, or separate nationality, less than none. Lucas and Duffy, though personally popular, are not politically strong, Mitchell and Meagher are remembered only as madmen, or regretted simply as suicides. There is neither man or spirit of a kind, to move, or lead, or order the balance left of this generation. And yet I see signs and evidences of hope for the future!

"The country has 'improved,' because the cottier and conacre class has been swept away; because encumbered estates have been broken up; because the fewer laborers have been able to insist, in spring time and harvest, on higher wages, (1s., 1s. 6d., and 2s. per day); and because the last three years have brought good harvests and high prices with them.

"Intellectually it has also changed. Four thousand male and female teachers—about half of each—

have not been teaching under the national system without fruit. A thousand Nuns and several hundreds of Christian Brothers, have not labored in vain. Maynooth sends forth her fifteen hundred clergy educated on one system; diocesan and foreign colleges supply as many more. The new University, though not yet felt as a power, is already felt as a necessity. And thus it is, that from several different sources, streams of knowledge, new and old, are being poured out into the stagnant pool of Irish society.

"Religiously, the spirit of true progress not only runs parallel to, but outruns, the simply social improvement. Exact discipline was renovated at Thurles; and Irish zeal has been signally aroused by the Ecclesiastical Titles Act, and the Inquiry into Nunneries Bill. New Gothic churches, dedicated to the old Saints, arise on every hand. In the midst of almost every village of thatched houses, springs up some fine ecclesiastical edifice, with buttress and clere-story, oriel and bellry. The Redemptorists, with their head quarters at Limerick, traverse half the kingdom; the Passionists from Dublin penetrated to the most out of the way glens of Connaught; the good Vincentians of Castleknock, in Ulster, and the midland counties, are equally irresistible. Many Fathers of the two former orders are Italians, Belgians, or Germans, yet, even with their imperfect English, they sway the Irish multitude wheresoever they will. Missionary crosses from which the ladder and the spear depend, are seen in almost every country and city churchyard, where all day long groups of pious passers-by may be found kneeling devoutly, with book or beads in hand. If I am not deceived by these signs, the great Catholic re-action of which Montalembert speaks, has practically reached this island. The upheaving of that wave which, in Spain, lung Balmez foremost, and in Germany, Schlegel, Stolberg, Hunter and Voight; which gave Holland, England and America, new, or restored Hierarchies, has in Ireland moved vast masses of inert and merely nominal Catholics, into the daily practise of the faith they profess, and thus has given new life to all the institutions and orders of the church.

"In all these signs, social, educational, or religious, I see grounds of hope. But as to mere politics—party, parliamentary, or 'national,' there is no such thing noticeable in Ireland at this date. Not but that many feel the want of some sort of public life, and blame this or that, or sigh for this or the other set or person, to revive public spirit. In my humble opinion no man nor men could, if they would, *revive* it before its time. Events must work for Ireland, or men will work in vain. Events alone will not, of course, suffice, but neither will any human efforts, without events. They are transpiring, and premature issues of an active kind would only distract, perchance defeat, certainly exasperate them. The great social change which is going forward might be checked or hindered by premature political issues, but otherwise forward it will go, creating a new Ireland within the old, gathering up from social sources, the true materials of political power.

"In addition to these hints, I should add, that I find great reluctance in all classes to discuss home politics. There is a 'what's the use?' sort of air about almost every person I meet, which, at first, struck me as very discouraging not to say slavish, but which I now really believe to be the natural reaction, against the too-great volubility of the last ten years. The events of '43 and '48 (the latter especially) have driven in the sanguine hopes of the Irish heart, and the war is only beginning to wake them again into life. I do not blame this shyness, or silence, or prudence; I rather respect it now that I have considered it closely, I even regard it with hope, as a proof that the credulity of this generation has been exhausted, and that they can be gulled no more by self-flattering follies.

"To sum up the present state of Irish mind;—it is full of changes, but also full of hope; it is in process of modernization, and all friends of this country ought to be willing to give it fair scope and full time, for so thorough and so desirable a change."

THE NUNNERY INQUIRY.

OPINIONS OF THE AMERICAN PROTESTANT PRESS.

The disgusting outrage of the Legislature of Massachusetts upon the Catholic ladies of Roxbury, has, we are happy to see, called forth the stern rebuke of the Protestant press, with one or two insignificant exceptions. We give some specimens below:—

(From the *Boston Atlas* of April 10.)

The Committee of Investigation continued its labors yesterday. Mr. Senator Carpenter, a volunteer visitor of the Roxbury school, and Chairman of the Investigating Committee, has had the grace to back out, for which considerable act we ought to be duly thankful. Mrs. Mary Aloysius, Superior of the school, appeared before the Committee, and put in a written statement verified by her oath. This, with

her oral testimony subsequently given, fully confirms the most important charges made against the Peeping Brigade. The details of this inquisition were correctly reported to us. The sink-lid was lifted, the cellar explored, the chapel invaded, the lady patted, the rosary handled, the worshipper disturbed at her devotions by loud talking. The peeping and the prying, the rudeness and rushing "up-stairs, down stairs, in a lady's chamber," are all fully confirmed by the affidavit of the Superior.

But Mr. Joseph Hiss, of Boston, figures as the Lothario of the scene. This venerable legislator's conduct was a queer compound of the official and the frisky. In the ardor of the investigation he forgot his own name, and called himself Evans. He professed to feel a call towards the Catholic church, the church of his childhood; he requested permission to visit the school at some future time, for pleasant conversation with the Superior. Mr. Joseph Hiss, we are grieved to say, received an awful snubbing, the visits of that youth, even in a penitent condition, not being very much desired in a school for young ladies. The simple language of the Superior settles Mr. Joseph Hiss for all time to come: "He shook hands with me twice, and appeared very familiar; I was much offended at his conduct, and feel more indignant every time I think of it." With this certificate of good conduct—this recommendation to good society—we leave Mr. Joseph Hiss to make his peace with the gentleman whose name he unwarrantably borrowed. We condole with Mr. Evans upon the spoliation of his patronymic, and hope he will not find that Mr. Hiss has taken a similar liberty upon other occasion.

April 11.—The Investigating Committee was yesterday again in session, and additional evidence was received. That of Sister Mary Joseph was particularly interesting, as it further developed the light and graceful eccentricities of Brother Joseph Hiss, who was again called upon to stand up, and again identified. The testimony of Caroline Crabb, the sick girl, whose room was invaded, was also explicit and conclusive. "Gentlemen," says Caroline, with a pardonable confusion in her idea of a gentleman, "came to my room and bent over me so that I smelt their breath." There is a sort of poetical justice in this fact. The smelling committee was also smelt.

"The rebutting testimony," as it has been called, rebutted very feebly. Really, if not technically, the witnesses are all on trial. It is perfectly natural for them to think and to say that everything was quietly and genteelly done. Mr. May, as a matter of course, "did not see anything improper in the least in the conduct of the Committee;" he did not see the praying nun rush from the chapel, but fortunately Mr. Stetson, another "rebutting witness," did see her "start from the chapel," and did see "Mr. Hiss approach her." Mr. Stetson thus corroborates the testimony of Mary Joseph.

Mr. Wholes, in "Bleak House," had a father in the role of Taunton, and Mr. May has a sister in the Nunnery of Emmetsburg, Md. Mr. May piteously alluded to his sister, in away well calculated to draw tears from Know-Nothing eyes. Mr. May has been told by some one "not connected with the institution," that he cannot see his sister, and he therefore testifies that he cannot see her. He has no reason to suppose that she has been restrained against her will, "except the common belief that such things are done." He has received letters from her, but having been told that his answers would be kept from her, he has never written any answer! So that, upon the strength of hearsay and common belief, Mr. May has contrived a very pretty story without a shadow of foundation. Such nonsense might be tolerable if stitched in yellow covers and sold for sixpence, but when it was paraded before a Legislative Committee, we think Mr. Griffin ought to have suppressed it with unfinching sternness.

(From the Boston Chronicle of the 10th of April.)

The evidence will be read with much interest, and we think there can be but one opinion among all fair and candid minds—that the charges as made against the Inspection Committee by the *Daily Advertiser* are fully sustained by the evidence, and that no whitewashing can gloss over the deep disgrace which the Committee have brought upon themselves—and we are sorry to say it, the State also.

(From the same of the 11th.)

The Nunnery investigation goes on, but the increased light does the Convent Committee no good, but still further harm. The President of the Senate, if we recollect aright, at the commencement of the session of the present Legislature, intimated that that body would be the load star and chief point of attraction to the world generally during its sittings. His prophecy is likely to be verified. As the investigation proceeds, it begins to be pretty manifest that the Convent Committee were involved in the particular dirty and uncomfortable "fix" in which they now find themselves by the salacity and goatish propensities of a particular member of the Committee, who had "fired up" a little too extensively at the Norfolk House to render it prudent for him to venture even amongst cloistered vestals in the midst of their devotions. The Satyr could not help gloating and leering, even at chaste matrons and maids while kneeling at the altar. The brutal passions would display themselves, even on consecrated ground. As the Committee was a most nasty affair, even in its inception, as no sensible and high-minded man would ever have consented to be part and parcel of such a movement for any consideration whatever, we are glad that the individual, whose name an angry goose pronounces when he levels his long neck and opens his bill to vent his displeasure upon an intruder—we are glad we say that this goatish individual was present to involve his brother Prys in as dirty a "fix" as possible. His conduct has brought down upon their heads a just retribution.

(From the same of the 13th.)

The secret is out. There was champagne on the dinner table at Roxbury. Divers members of the committee who were on the stand as witnesses owned up, on being sharply questioned by Mr. Hale, that the Commonwealth was made to stand treat by Mr. William B. May, who testifies that he ordered the dinner which was served up for the committee at the Norfolk House.

When it is stated that nearly all the members of this Convent Committee voted for the Maine Law in the House, and that Mr. William B. May, the member from Roxbury, has been noted for his fierce advocacy of that law, both in the Legislature and out, the public will be enabled to form some faint idea of the disgusting hypocrisy of this pious and abstemious Mr. May and his legislative dinner party at the Norfolk House, who made the Commonwealth a party to a breach of one of its own laws—for the wine was paid for out of the Commonwealth's treasury. Mr. W. May is now fairly entitled to take his place as hero Number Two of the Grand Legislative Inquest on Nunneries.

The *Lowell Courier*, of the 14th of April, thus concludes an article in reference to the Nuntery Committee at Lowell:—

"If a thorough investigation could be carried on here in Lowell, the affair merely hinted at in the evidence would be rather likely to prove one of the rarest bits of scandal that has recently leaked out; the 'gentlemen from Lowell,' alluded to, and the 'Mrs. Patterson' whom he seems to have forwarded to a member of the committee at the State's expense, and the preliminary night spent here before making the visit of perhaps half an hour at the school, are detached links in a curious chain, but their connection with the Nuntery Committee may yet transpire. The great questions of the day are: 'Has Mormonism been introduced among our legislative committees? Do our Maine law legislators always drink when the State foots the bill? Who is the 'gentleman from Lowell?' and who is 'Mrs. Patterson?' Is not the speaker right in calling this 'the reform Legislature?'"

The *New York Commercial Advertiser* says that the Massachusetts Nuntery Committee "merits, and will receive the condemnation of every Protestant citizen of the United States, inasmuch as it has, so far as any individual or body of men can do so, degraded Protestantism in the eyes of the world."

(From the New York Herald.)

The whole evidence has been published, and it now stands confessed to the world that a committee of the Legislature of Massachusetts have violated the highest laws of the land, by forcing their way into a private seminary at Roxbury, and trampled under foot the rules of decency by insulting the harmless, defenceless females whom they found there. The Legislature had no right to appoint a committee to enter any private dwelling house, whether used as a school or for any other purpose. Such an act was beyond their powers; and if the owner of the seminary they entered had shot them dead on the threshold, the law would have held him harmless. There was no danger of anything of the kind, the house being occupied by ladies, and the committee proceeded on their task fearlessly.

Having entered the building, they proceeded to acts of blackguardism and indecency which the worst mob could hardly have exceeded. Some scattered and searched the private rooms of the institution, leaving but one linen closet which happened to be locked unsearched. Others followed the Superior, questioning her in a rude indelicate manner, and behaving as they might have done had the building been an asylum for penitents instead of a private school. One brute forced himself into a bed-room where a poor sick girl lay in bed, and approached her so closely that "she felt his breath on her face." Another actually placed his hands on the person of a female teacher. Several of the party thrust themselves into the chapel, and by their rude irreverent language frightened away a lady who was in prayer at the time. And the men who did these things are members of the Massachusetts Legislature!

(From the Buffalo Express.)

We have already referred to the proceedings of the Nuntery Committee of the Massachusetts Legislature, and especially to the gallant performances of Mr. Hiss who figures conspicuously in his devotion to the other sex as well as to his legislative duties—keeping the two branches along parallel. The Boston Correspondent of the *New York Evening Post* says: "This champion of Protestantism, whose zeal and activity against the harlots of Rome is so conspicuous, in a tailor, a journeyman tailor, who when not employed in legislating for Massachusetts, or in reforming nunneries, occupies himself in cutting oil garments, to which particular branch of the art of tailoring he is devoted. He formerly lived in Barre in this State, which place he left suddenly to the grief of a large array of creditors. He is a great man among the Know Nothings, and their consternation at his improper conduct is inexpressible. He was secretary of their Great State Convention last fall, at which Governor Gardner was nominated. He is also Judge Advocate of the illustrious order for Massachusetts, or, as I believe they now call the office—he is State Marshal of the Supreme order of the Star Spangled Banner. His duty is to preside at the formation of lodges or councils, and to formally inaugurate them."

"The detection of the true character of such a dignitary is, of course, making a great row in the Protestant ranks, and startles not a little the weaker brethren among the pious deacons and clergymen, who have headed and stimulated the crusade against the Catholics. They begin to see that, after all, a man is not necessarily a good Christian because he is loud in denouncing the Papists, or active in orga-

nizing the Protestant movement. The shrewder members of the party seem to have made up their minds that, as Joseph has been caught, he may as well be used as a scape-goat. In the House, this morning a resolution was adopted, authorising a formal inquiry into Mr. Hiss's doings at Lowell, and there is much talk of expelling him from the Legislature."

The course pursued by the Massachusetts Legislature under the proscriptive promptings of Know Nothingism, has resulted, as might have been expected, in its own disgrace and discomfiture. While our sympathies are not with the Catholic faith and form of religion, not having been reared under its influence, we cannot but regard the consequences that have attended the recent investigation, as a just and merited retribution. This pursuing defenceless females, invading the sanctity of school-rooms and insulting virtue in its own habitations, on account of a bigoted hostility to the religious sentiments of the persons thus approached, insulted and persecuted, will only strengthen the bonds of Catholicism and cause its faith to strike deeper into the hearts of its believers. Proscription and persecution have in the history of the past revealed the fact that no form of religion was ever yet weakened or overcame by their active agency. The Catholic Church is stronger to-day in the United States than it would have been if the Crusade of Know Nothingism had not been pushed against it. This is the natural result of a bigoted and proscriptive pressure upon the outside of that religious sect. They cling to the crucifix with a more fervent and active faith—schisms are forgotten and heart blends with heart in a spirit of defence for their ancient religion. In this way the Church is made strong daily. It is irrigated and rendered more productive within itself by this effort of politicians who bear no respect for any religion, to oppress and harass its members. The policy is short sighted—inconsistent with the genius and spirit of our institutions—at war with freedom of religious opinion, and must fail, and ultimately recoil, as it has in the Boston affair, upon the heads of the crusaders.

THE MAINE LAW; OR THE MORALITY OF THE STICK.

(From the London Nonconformist.)

The more intently we reflect upon the matter, the more reason we do see for dissenting from the proposal to prohibit the sale of intoxicating drinks by force of law. Such a step, as it appears to us, would infallibly prove to be one of those short sighted expedients, by no means uncommon in the annals of society, which in too hasty a pursuit of admitted good, disregards some leading principle of God's moral government, and in the end, introduces greater confusion than it corrects. We are sensible, indeed, of the profound disadvantage under which men labor, when opposing an immediate practical benefit in deference to a general theoretical standard of right and wrong. We know how captivating to benevolent enthusiasts is the short method of putting an end to a present evil by stringent authority—and how tedious it must appear to eradicate a moral disease by moral remedies alone. But we have learnt, notwithstanding, to attach a higher importance to a strict observance of first principles, than to any temporary gain to be derived from a violation of them. Neither in surgery, nor in social economy, are we enamored of amputation, and, as in the first so in the last, violence is often a substitute resorted to by those who are short of faith and patience. Several of our correspondents have charged us with inconsistency, because we have encouraged the suppression of betting houses, but refuse to concur in prohibiting the sale of intoxicating drinks. One of them has furnished an amusing plea from our own works in favor of the Maine Liquor Law, by simply exchanging the words "betting" for "drunkenness." Now, the radical difference between betting and drunkenness may not be much—for vice is vice, however one may call it. But the proper parallelism between the two cases is concealed by a dexterous misapplication of terms. "Betting" should be put on a par with "taking alcoholic beverage," and "betting houses" should be paralleled "by places where beverage may be obtained." Betting is a vice—drinking beer, or wine, is not a vice, it often leads to it. A betting house is a place set up for making a profit by the indulgence of vice. A public house is established for the sale of malt liquors, wines, and spirits. We consent to attack the one because it is *per se*, and in its own nature evil.—We decline to attack the other, because it is not evil *per se*, but is only liable to be made an occasion of evil. Betting is not a vice arising out of an excess in what is itself to be condemned; drunkenness is purely a vice of excess arising from inadequate self-control. The moral state of society revolts from putting into the category of vices the mere act of taking a vinous or alcoholic stimulant, and until our correspondents learn to distinguish the difference between a lawful indulgence and an intemperate gratification we fear we shall not be much enlightened by their lucubrations. To return however, to the main position, from which the foregoing paragraph is a digression, we observe that providential law invariably proceeds upon the principle of improving men by self-discipline—that human law, in its design essentially and exclusively protective—and that the supercession of the former by the latter can only be justified, when society is threatened by a general breaking down of all the safeguards of restraint. At once, then, and without qualification, we reject all the arguments in behalf of the Maine Liquor Law, grounded upon the misery produced by drunkenness and the personal degradation, which when habitually indulged in, it invariably entails. Excesses of all kinds are appropriately punished. Violated nature avenges herself, God has inscribed upon all his gifts to man, what man's experience soon renders visible: "This far you may use them, but no further."

The loss of reason, of speech, and at last of sensibility—the heaving stomach—the aching head—the trembling hand—the collapse of animal spirits—to say nothing of the graver physical evils which follow a long course of intemperance, and all of divine teachings addressed to the conscience, and they impressively warn men to govern their appetites, and put a bridle upon their passions. And mark! the self-command which grows out of trial, is a higher result in all respects than the non-indulgence, which is the consequence of the absence of temptation. To

nourish us into strength in the government of ourselves is the only visible reason for leaving us exposed to such a multitude of evils. Not to cut off opportunity but to arm the man to meet it, is the method, so far as we can see, of infinite Wisdom, and our impatience with the present mixture of evil and good, argues nothing but our own distrust of his plan of administration. But again by attacking the outward occasions of mischief, instead of dealing with the internal cause of it, we do but alter the form of depravity, and seldom diminish its vicinity. It is easy to drive vice beneath the surface—not so easy to staunch the sources of it. We may prevent the sale of intoxicating drinks, but are we certain that we shall not drive men to the use of stupefying drugs?—But if not, if a Maine Liquor Law for Great Britain should prove a decided success, may we not reasonably fear the applications of so efficacious a remedy in many other directions? May we not see it right to regulate marriages, to compel literature under a censorship, and to ward off from society, all the evils which can overtake it by reason of the imprudent conduct of individuals? What would be the result? As a community, we should suffer less, and we should be less. We should escape some mischief, and we should lose more good. We should retreat towards a second childhood, and be for a second time put under tutors and governors. May it never be our lot to live among a people made virtuous by law—a people whose minds and morals are kept straight by the irons and pads of civil law—a people who have no falls because provided by Parliament with go-carts—a people of passive and negative worth of character only, kept orderly while the eye of a governor is upon them, but, when left to themselves, helpless as Russian serfs! Do not our friends know that "out of the nettle, danger, they must pluck the flowers, safety?" In truth, we are alarmed at the tendencies of the times in these respects. We see an increasing penchant for legislative preventatives of moral wrongs. Results are everything now-a-days, and processes nothing. Superficial cuttings and scarifications are quick nostrums for diseases bred in the constitution. Would it not be better, if possible, to put one-half of the community into prison, and employ the other half in watching over them? From what a world of license would such an arrangement as this save us!—Aye! But while men gather up the tares they would gather up the wheat also. On the whole perhaps the wisest method is that of letting "both grow together until the harvest." No preponderant good comes out of forcing humanity to be virtuous.

CATHOLIC AND PROTESTANT MISSIONS.

"The [Indian] tribes evangelised by the French and Spaniards subsist to this day, except where brought in contact with the colonists of England and their allies or descendants; while it is notorious that the tribes in the territory colonised by England have in many cases entirely disappeared."

"The Abnakis, Canjhnawagas and the new Mexican tribes remain, and number faithful Christians; but where are the Peguods, Narragansetts, the Mochegans, the Niattowat, the Lenappe, the Powhata?"

Hist. of Cath. Missions. By J. C. Shea.
As a commentary on the above we copy from the *Lake Superior Mining News* the following lament over the rapid destruction of the Indians—destroyed by a "moral canker," a "plague which the white man has communicated." How is it that it is the Protestant white man only who "communicates this plague?" How is it that Catholic colonisation has not exterminated the aborigines of the North American Continent?

Diminution of the Indian Tribes.—There is in the fate of these unfortunate beings much to awaken our sympathy, and much to disturb the sobriety of our judgment; much which may be urged to excuse their rude atrocities; much in their characters which betrays us into an involuntary admiration. What can be more melancholy than their history? By a law of their nature they seem destined to a slow but sure extinction. Everywhere at the approach of the white man they fade away. We hear the rustling of their footsteps like that of the withered leaves of autumn, and they are gone forever. They pass mournfully by us, and they return no more.

Two centuries ago the smoke of their wigwams and the fire of their councils rose in every valley from Hudsons Bay to the farthest Florida—from the ocean to the Mississippi and the Lakes. The shouts of victory and the war dance rung through the mountain and the glade. The thick arrows and the deadly tomahawk whistled through the forest; and the hunter's voice and the glowing encampments startled the wild beasts in their lairs. The warriors stood forth in their glory. The young listened to the songs of other days. The mothers played with their infants and gazed on the scene with warm hopes of the future. The aged sat down, but they wept not; they would soon be at rest in the fairer regions where the Great Spirit dwelt; in a home prepared for them beyond the western skies. Braver men never lived, truer men never drew the bow. They had courage, and fortitude, and sagacity, and perseverance beyond most of the human race.—They shrank from no dangers, and they feared no hardships. If they had the vices of savage life, they had the virtues also. They were true to their country, their friends, and their homes. If they forgave no injury, neither did they forget kindness. If their vengeance was terrible, their fidelity and generosity was unconquerable also. Their love, like their hate, stopped not on this side of the grave.

But where are they? Where are their villages, their warriors, and youth; their sachems and their tribes, their hunters and their families! They have perished—they are consumed. The wasting pestilence has not done the mighty work. No, nor famine nor war among themselves. There has been a mighty power, a moral canker, which has eaten into their very heart's core; a plague which the touch of the white man communicated; a poison which betrays them into a lingering ruin.

The winds of the Atlantic fan not a single region which they may call their own. Already the last feeble remnants of the race are preparing for their journey beyond the Mississippi. We can see them, leaving their miserable homes, the aged, the helpless, the woman and the warrior; few and faint, yet fearless still. The ashes are cold on their native hearths. The smoke no longer curls around their lonely cabins. They move on with slow and unsteady step. The white man is upon their heels for terror or dispatch; they heed him not. They turn to take a last fond look at their deserted villages. They cast a last glance upon the graves of their fathers. They shed no tears, they utter no cries, they heave no groans. There is something in their looks, not vengeance or submission, but

of hard necessity, which stifles both; which chokes all utterance, which has no aim or method—it is courage absorbed in despair. They linger but for a moment; their looks are onward. They have passed the fatal stream, it shall never be repassed by them; no, never. They know and feel that there is but one remove farther, not distant, but unseen—it is to the hunting grounds of the Great Spirit.

As was to have been expected, the Protestant press is furious at the "Report" of the Maynooth Committee. As it is now certain that nothing can be established against the moral and religious training of the College it must be put down by an appeal to the general Protestantism of the country. The London *Watchman* a violent anti-Catholic journal; of the 12th ult., says:—

"Our evangelical and Protestant Alliances and Associations have rendered worthy service by their influence upon public opinion, and their not unrequited representations to Government. But the more difficult and decisive point remains still to be fairly tried, whether Protestants can unite and organize for direct political action. If not, we shall again be defeated, time after time, first on one position, and then on another, until our eventual overthrow is signal and complete. The object to be obtained is not now, and never will be, an affront to our Romanist fellow-subjects, or any persecution of their religion. We do not desire to copy the example of States where their faith is dominant, or to proscribe all but our own. We would place them in the same circumstances which many of us willingly accept for ourselves. It is only sought that the State which protects alike them and us, which guarantees liberty of conscience, of worship and of proselytism to all, shall not be the direct patron of their ecclesiastical system. It would fill us with dismay to see a Legate from the Pope at the Court of St. James's; and it does violence now to our every sentiment of Patriotism,—it discourages every hope of religious freedom, of domestic security, of national progress—when we see the British people compelled against its will to support Popish priests, to conciliate at the sacrifice of principle and policy an inappreciable power which everywhere persecutes our brethren, burns our Bibles, and stones our Missionaries; which sets our laws at defiance, scorns our legislature, and openly asserts amongst us its indefensible right to depose our princes; which carries on the work of proselytism by dissimulation, intrigue, and intimidation; erects its bastilles in our midst, and entraps the young, the imaginative, and the weak, into cells where British law is not allowed to protect their persons or their property; which stirs up foreign enemies against us, seeks to alienate the sympathies of a great kindred race, and stores up in our colonies and dependencies the materials for a religious and political conflagration.

Everywhere, at home and abroad, Rome is the political, no less than the spiritual, antagonist of our faith and our empire. We cannot bribe her with concessions, which she accepts as a creditor takes an instalment from a debtor whom he accuses of defrauding him of the principal sum. We have tried this plan, and each additional payment has been taken but as an acknowledgement of the vast balance which is ever the more pertinaciously demanded. The time is now past for proceeding on a course of disappointing expediency, and as the simplest test of our Protestant union, it is proposed to cooperate politically for the disendowment of Maynooth. An aggregate meeting of Protestants from all parts of the country will be held on Tuesday, the 17th of next month, and without loss of time a Bill will be introduced into Parliament for the repeal of the Maynooth Act. This is the first object and test of the practicability of the new Protestant confederation. Other objects will present themselves, and, as indispensable for their attainment, it will be required of us to consider "what description of candidates Protestants ought to vote for at the next general election, together with suggestions for electoral action in each locality."

It is certainly curious to note how keen the "Protestant Alliance" is to detect the injustice of giving Protestant money for Catholic purposes; but how blind towards the injustice of taxing Catholics for the support of a Protestant Establishment. No doubt, if the State will but cease to compel Catholics to support Protestant clergymen, Catholics will willingly resign the paltry annual Grant to Maynooth.

THE SARDINIAN HERESY.—The London Protestant "Low Church" organs contain articles and correspondence on the squabble of the Separatists at Turin and Nice. From their statements and admissions we gather a few facts relative to the much vaunted Protestant movement in Sardinia.—1st. There have been "unfortunate divisions" between the "Vandois Table," and "The friends of the Gospel" in Piedmont. These are the appellations, it seems, distinctive of the two conflicting elements who have sworn the extinction of the ancient Catholic Church of Northern Italy. 2ndly. That the party of avowed friends to Evangelicalism contains many "whose hearts are more bent upon political and secular reformations, and whose aspirations are not so much inclined towards the spiritual kingdom in which dwelleth righteousness, as towards the establishment of that political system which would make 'Young Italy,' rather than Mount Zion, the praise of the whole earth; refugees whose enmity to Rome and favor for Evangelical movements are too often associated with hostility to existing despotism, far more than with a love for the Gospel." 3rdly. That two of the apostates, De Sanctis and Meille, who are characterized as "first-rate men," are at deadly feud with each other, De Sanctis having been "abruptly dismissed" by the "Table" from his "important post" at Turin, and had possessed influence enough to make a schism in the ranks of the Protestants.

IRELAND.

The diocese of Dublin has lost another of its young priests. A few days ago, the Rev. Henry O'Brien, of St. Laurence O'Toole's, resigned his soul to God in the twenty-eighth year of his age; and it is now our painful duty to announce the death of the Rev. Laurence Byrne, C.C., Castledermot, at the early age of thirty-two.

THE REV. MR. HOOKS.—To the discomfiture of the motley tribe of bigots and fanatics we may state that ere the lapse of the present week the rev. gentleman will inhale the free air. His imprisonment constitutes an awkward practical comment on ministerial professions of "good-will to man."—*Newry Examiner*.

BARON FERMOY.—A new member has been added to the Peerage of Ireland in the person of Edmund Burke Roche, of Trillick, under the style and title of Baron Fermoy. Considerable discussion was rife as to the nature of the title conferred on the late member for the county Cork, in consequence of its having been stated that it was "Viscount Fermoy"; and how this could have been the fact was the difficulty which suggested itself, as by the Act of Union it was provided that no Peerage extinguished by attainder could be revived. The old title in the family, and which was extinguished by attainder in the person of a valiant ancestor of the present Baron, was Viscount Fermoy and Baron Roche de Rupe. Its possessor held high command on the Irish side in the great Rebellion of 1641, and was one of the many gallant Irishmen who fell victims to their hatred of the oppressors of their country. The present title is an entirely new creation, and yet sufficiently similar to that formerly in the family to satisfy the very laudable pride of its present representative and head. Although Mr. Roche must have had a distinct intimation of the intention of conferring this honor on him still it was not until after he had left London in obedience to the urgent summons from home, upon his father's unexpected decease, that the pleasure of her Majesty was made known; and until he had received a formal announcement of the Royal pleasure, it was utterly impossible that any allusion could have been made to the expected distinction by the late member for the county.—*Cork Examiner*.

Several candidates are in the field for the representation of the county Cork. Lord Ennismore, son of the Earl of Listowel; Lord C. Pelham Clinton; Hon. Major Boyle, grandson of the Earl of Cork, and brother of Lord Dungarvan, M. P.; Major Roche, cousin of Lord Fermoy, and brother-in-law of the gallant Sir Joseph Thackwell; Mr. Alexander McCarthy, who represented the city of Cork for some time; Mr. Deasy, Q. C.; Captain Barry, of Ballycough; and Mr. McCarthy, Downing of Skibbereen.

THE MILITIA AND THE LINE.—The feeling between the sections of these two forces at present located in this city is by no means an amicable one. Frequent rows, we understand, take place, in which heads and noses are broken, and other injuries occasionally sustained. In these encounters the local force is generally victorious; but this, we imagine is owing to numbers and recklessness rather than to any physical superiority in the militia over the better disciplined soldiers of the line.—*Kilkenny Journal*.

MAGNIFICENT DONATION.—Captain O'Connell, M. P., County Dublin Militia, has subscribed 10s. to the fund for the sick returning from the Crimea.—*Munster News*.

THE POLICE COURTS.—A MODEL SCRIPTURE READER.—A man apparently, if we may judge from his accent, a native of some part of the south of Ireland, who gave his name as Thomas Slevin, and who, as we learned, has been for some time employed as scripture reader and tract distributor, under the auspices of a Bible Society in the neighborhood of Rathmines, was brought up in custody of Police-constable Kingsley, (130, E), charged with having been found the night previous loitering in the vicinity of Church-avenue, with the supposed object of committing a felony. Constable Kingsley deposed that being ordered on special duty with reference to the protection of a row of newly built houses, not yet finished, in Church-avenue, from which very recently a quantity of carpenters' tools and some valuable materials had been stolen, he watched the prisoner's movements closely, and saw him proceed down Church-avenue, and with great apparent caution approach the windows of one of the newly built houses. The prisoner, as if thinking himself unobserved, went to one of the windows, and attempted to raise it up from the outside. The constable at the moment rushed from his concealment and took him into custody. It was stated that the loss of building materials, and also of artisans' working implements, stolen of late from these buildings, has been very considerable. The Constable deposed to his belief that the prisoner was a party implicated in these robberies. Mr. Stronge decided on ordering the prisoner to find sufficient bail for his good conduct or to be imprisoned, in default of such security, for fourteen days. The recognizances demanded by the bench, on behalf of the prisoner, were tendered and entered into by the Rev. Mr. Shire, Protestant clergyman of Rathmines, whereupon the prisoner was released from custody.

GREAT BRITAIN.

TRIAL OF THE CARDINAL ARCHBISHOP OF WESTMINSTER.—Cardinal Wiseman has been again brought into Court by that exemplary Catholic clergyman, the Rev. Mr. Boyle, for having criticised his character in the *Univers*; and a "Protestant jury"—always miraculously indulgent to a discontented priest—has granted a verdict of £1000 against the defendant—Exeter Hall, of course, enjoying the scandalous spectacle in ecstasy. As the facts of this memorable trial are too notorious to be recapitulated in detail, we shall only just glance at its main features. A series of attacks upon Cardinal Wiseman appeared in the *Ami de la Religion*, during the *Anti-papal furor*, and the articles were generally attributed to the Rev. Mr. Boyle. At length it became necessary to neutralize these calumnies, and his Eminence endeavoured to do so by a letter in the *Univers* detailing some equivocal circumstances in the career of the supposed author. That meek minister of the Gospel at once retaliated by taking legal proceedings; and having been defeated on the first action, he obtained pecuniary assistance from some Protestant colleagues, and commenced the present suit.—*Nation*.

The *Times* of the 4th instant, says:—"As Parliament is not sitting and there is nobody else to put the question, we think we may ask Lord Panmure and his colleagues whether they are satisfied with the present state of things, with the prospect of April slipping away, as October slipped away last year, with the slow pace of our own preparations and the quick pace of the Russians or with the fact that all this time the Russians are actually gaining ground on the allies and pushing them into a corner, not here there only, but along the whole line, so that we can neither get our batteries up nearer nor even make a reconnaissance to see what the Russians are doing in our rear? There is not a single point on which we can look with satisfaction or hope unless it be that at the date of the vernal equinox the army was in better health than it had been at the summer solstice in Bulgaria, or at the winter solstice in the Crimea. For that, of course, we were entirely prepared and therefore see in it

small matter for congratulation. But, if look to what is out of the calendar, to what depends upon presence of mind, forethought, energy, and courage, and not on the ordinary operation of the elements, then we look in vain for anything to reassure us. We see only the greatest probability that this year will be as the last, and that before the end of the session we shall have our Ministers deprecating censure, on the ground that nobody expected a campaign, and that the summer had turned out rather hotter than the average of summers in the Crimea. What we want to know is this:—Supposing everything to be done that has been promised or promulgated hitherto, what more likelihood is there of taking Sebastopol before the Dog-days than there ever was? What more chance is there of our taking Sebastopol during the Dog-days than there was during the dead of last winter? What more chance is there of taking Sebastopol next October than there was last October? In fine, what chance is there of taking the place at all, under existing auspices, and as long as the present estimate of the odds of war prevails at head-quarters?"

WHY THE HIGHLANDERS DON'T LIST.—England seeks in vain the material of a new army throughout the Scottish Highlands, whose gallant and thrifty people, like their Celtic kinsmen are "gone, gone with a vengeance." After the recruiting officer left Sutherlandshire, the young men of the county appointed a committee to represent their views and opinions, and this committee has forwarded to the newspapers a long list of their grievances, and reasons for refusing to enlist. They say;—"There is a great call for volunteers and for recruits and people at a distance may wonder why we do not come forward. The reply is quite easy. We do not know what we are to come forward for. We have no country to fight for, as our glens and straths are laid desolate, and we have no wives nor children to defend, and we are forbidden to have them. We are not allowed to marry without the consent of the factor—that useful drudge, the ground officer, being always ready to report every case of marriage, and the result would be banishment from our country. For these wrongs and oppressions, as well as for others which we have long and patiently endured we are resolved that there shall be no volunteers or recruits from Sutherlandshire. Yet we assert that we are as willing as our forefathers were, to peril life and limb in defence of our Queen and country, were our wrongs and long-endured oppression redressed—wrong which will be remembered in Sutherlandshire by every true Highlander as long as grass grows and water runs.

PUNISHMENT OF FRAUDULENT DEBTORS IN ENGLAND.—In one of the English courts lately, a trader was tried on a charge of attempting to defraud his creditors. It appears that he went into bankruptcy, and, after the usual proceedings, received his discharge in due form. One night about a week afterwards, a police officer was attracted by an unusual light in the shop of the accused, and caught him in the act of removing to the shop a large quantity of goods, which during the period of bankruptcy he had concealed in a cave in his rear. The jury found him and also an accomplice guilty, recommending them to the mercy of the court, but the judge did not think it a proper case for clemency, and sentenced both prisoners to fifteen years transportation to Botany Bay.

UNITED STATES.

EFFECTS OF THE RECIPROCITY TREATY.—Large quantities of produce and lumber from Canada are constantly arriving at Oswego, showing the good effects of the reciprocity treaty. There has already arrived since the opening of the navigation 60,000 bbls. of flour, 110,000 bushels wheat, and nearly half a million feet of lumber, all of which immense freight trains are conveying forward as fast as possible.

REPUBLICANISM A FAILURE IN MASSACHUSETTS.—The Senate of Massachusetts have passed, in concurrence with the House, an order directing the committee on Constitutional Amendments, to report an amendment prohibiting Catholics from holding office in that Commonwealth. The order was amended by inserting *Roman before Catholic*. How it is proposed to get over that part of the Federal Constitution which expressly declares that no religious test shall be required for an office, we are not advised; yet we are not surprised that such a proposition should originate in Massachusetts. Bigotry of the narrowest kind, has always been the leading characteristic of that State. Pharisaism flourishes there now to a greater extent than ever before, and intolerance takes courage from the spirit of the new "movement" which has elected a score or two of Protestant clergymen to the Legislature of that State. Things are "progressing backwards," and will probably get back to the Hartford Convention standard ere long. No smoking; no going out on Sundays, except to church; no kissing your wife on the Sabbath, no chewing tobacco; no laughing "out loud," even in your own house, on Sunday; no smiling in public while the church bells ring. No Quakers allowed to preach; no Catholic allowed to hold office; *No Nohin*? that is not purely Puritanical. Of all soils for the growth of the Anti-Catholic part of Know-Nothingism, that of Massachusetts is probably the best.

WHAT INQUISITIONS COST.—The *Daily Advertiser* states that the expense of visiting three Catholic Schools, at Worcester, Lowell, and Roxbury, was about \$220. The committee consisted of seven, which makes the expenses of each Smellungus about \$31. We cannot estimate the cost of each particular snuff, until we know precisely the length of each particular nose.

WHAT IT COST.—In the New York Assembly, on Wednesday, Mr. Leigh, in speaking of the expenses of the Legislative visit to New York, read a few items. The cigars cost \$35, the champagne \$217, the brandy \$26.25 and the Astor House bill amounted to \$4486.73. The increasing partiality of our own legislators for banquets at the public expense, renders this information just at this time particularly useful. The eating and drinking system of legislation may be very patriotic and pleasant, but peculiarly considered it is rather expensive.—*Atlas*.

PROTESTANT OUTRAGES.—The Catholic Church (St. Mary's) on Third street, in the lower part of the city, was entered last night by burglars who forced open the back door, and entered the large congregation room. The robbers despoiled the altar of its jewelry and ornaments. The entire loss to the Church will amount to about \$1,000. This is a most dastardly outrage, and taken in connection with the fact that all the articles of value were not carried away by the robbers, it would appear that they were not influenced

so much by love of gain as a malicious desire to despoil the Church. It will be remembered that St. Joseph's Church, in Albany, was entered and robbed in a similar manner a short time since.—*Troy Times*.

Achilli was at St. Louis about a month ago. The Catholics, of course, neither attended his lectures nor sought to molest him, and, as a consequence, his mission failed. If such scamps were always treated with the same silent contempt, their occupation would soon be gone, for excitement is the food they feed upon. The Catholics understand this, but unfortunately those Catholics who, neglecting their religious duties, cannot live for the Church, hope to merit her favors by fighting for her, and thus bring down but contumely and injustice upon her. His first lecture was in the Baptist church, and a spectator present tells me that it was but a sorry affair. After Achilli had concluded, the minister, as if conscious of his shame, in a speech as much apologetic as exhortatory, sustained Achilli's appeal. His next and last public lecture was in the Mercantile Library Hall, on Sunday afternoon, for which he charged twenty-five cents admission, "to pay expenses." What will the sanctimonious Puritans of the North say to this desecration of the Sabbath?—*St. Louis correspondent of N. Y. Freeman*.

PROGRESS OF UNITARIANISM.—It is a curious fact, that a very large portion of the oldest churches in Massachusetts are of the Unitarian faith. For example: The First and Second Churches in Boston; First, Second and Third in Roxbury; First in Dorchester, Plymouth, Salem, Charlestown, Milton, Quincy, (formerly Braintree,) Hingham, Scituate, Brighton, Watertown, Cambridge, Beverly, Chelsea, Medford, Dedham, Concord, Lexington, Gloucester, and many others which might be named. These are all descendants of the Puritans or Independents. The First Church of Plymouth, (mentioned above,) is claimed to be the oldest in this country, excepting, perhaps, there may be one in Jamestown, Va., of which there appears no reliable account. The church of Geneva, in which John Calvin preached, who, in the sixteenth century, was the cause of Servetus being burned at the stake of his alleged Unitarian heresies, is now, and has been for many years, occupied by a Unitarian congregation. The English Unitarians have lately received three conspicuous accessions to their ranks, viz.: John Panton Hume, Wm. Forster and John Barling, all of them converts from "orthodox" dissenters.—*Evening Post*.

A correspondent of the *St. Louis Leader* writes:—Chicago is by no means an agreeable place for me to live in. Not that I have much objection to its flat streets, its wooden side-walks, or even its muddy aspect; but the people are not of the stamp that suit me exactly. There have migrated hither quite a swarm of your contemptible down-east, hair-splitting, money-shaving, speculating, guessing Yankees: that is, those from the New England States, who have but little principle, large materialistic propensities, and no religion, not even Puritanism;—men who would sell their soul any day for a "corner lot," and who would scruple as little about cutting up the graveyard of their ancestors into "divisions," "sub-divisions," "sections," and "quarter-sections," as a trapper does about equating on an Indian mound. This *piety-mish* character is very justly detestable to all real Westerners.

THE LIQUOR LAW—ITS EFFECTS.—The cauldron begins to bubble. The people are beginning to realize the kind of enactment which has been perpetrated at Albany, in the last moments of the defunct Legislature. The legacy they have left us, in the Prohibitory Liquor Bill, is one which, if the courts of law do not set it aside on the first appeal, will probably lead to turbulence and bloodshed; certainly to immense loss to the commerce and general prosperity of the city. The effects of the law, in this respect, are alarming; and it is no wonder that, night after night, meetings are held by persons having large fortunes embarked in a business of which the sale of liquor, in one shape or another, is a part. Hotel-keepers and retail dealers, and wholesale merchants and property owners, are all interested in the question. If the law is enforced, nearly 50,000 people in this city, who get their living directly and indirectly, by the sale of this kind of merchandise, will be thrown out of work. Over eight millions' worth of property, in houses and fixtures, now used as restaurants and bar-rooms, will be reduced to less than half that value. The profits of our hotels, which is derived mainly from their saloons and wine-cellars, and is estimated at nearly seven hundred thousand dollars annually, will be cut off. The business facilities of thousands of manufacturers who use alcohol—from the daguerreotypist who uses it for the preparations of his plates, to the largest consumer of that article—will be hampered by the difficulty of procuring it without a violation of the law. But these results, ruinous as they are, are as nothing compared to the infringement on the rights of three millions of citizens, to indulge the fanaticism of a minority.—The State of New York does not want such a law; nor will it accept it. The people declared against it before its enactment, by a large majority vote; and assuredly they will never submit to it, while they have a dollar to spend in combatting its iniquitous provisions in the courts of justice. Vigorous measures have been taken to test it under the advice of such lawyers as C. O'Connor, Judge Bronson, J. Whiting, Hiram Clark, George Wood, and Prescott Hall, and eight thousand dollars have been appropriated for that purpose. The first of May is rapidly approaching.—After that day no licenses can be issued, the present ones expire, and the battle will commence.—*N. Y. Citizen*.

THE NEWFOUNDLAND SUB-MARINE TELEGRAPH.—We learn that Mr. Fields the managing director of the company for laying down a submarine telegraph wire between London, Newfoundland and New York, has just returned from Europe, where he is said to have made a very favorable contract for the sub-marine cable to connect Newfoundland with Cape Breton. This cable is to be 70 miles in length, and is to be ready for shipment on the 1st of May. The company confidently expects to have telegraph communication established between New York and St. John's, Newfoundland, by the first of July next. It may not be generally known that when this telegraphic communication is completed, it is intended that the Collins steamers shall call at St. John's on both their outward and inward voyages. The enterprise is of the utmost importance, to the neglected, but extensive and important colony of Newfoundland.—*Boston Traveller*.

REMITTANCES

TO ENGLAND, IRELAND, SCOTLAND & WALES.
SIGHT DRAFTS from One Pound upwards, negotiable at any Town in the United Kingdom, are granted on The Union Bank of London, London. The Bank of Ireland, Dublin. The National Bank of Scotland, Edinburgh.
By HENRY CHAPMAN & Co., St. Sacrament Street.
Montreal, December 14, 1854.

THE TRUE WITNESS AND CATHOLIC CHRONICLE,
PUBLISHED EVERY FRIDAY AFTERNOON,
At the Office, No. 4, Place d'Armes.
TERMS:
To Town Subscribers. . . . \$3 per annum.
To Country do. . . . \$2 1/2 do.
Payable Half-Yearly in Advance.

THE TRUE WITNESS
AND
CATHOLIC CHRONICLE.
MONTREAL, FRIDAY, APRIL 27, 1855.

NEWS OF THE WEEK.

Although the Nashville arrived at New York by noon of the 22d, owing to the very singular postal arrangements between that city and Montreal, her mail was not delivered here until the afternoon of the 24th. On our fifth page we have given a continuation of the diary of the siege, from the correspondents of the London journals, down to the 23rd ult. It will be seen that the prospects of the Allies in the Crimea are far from agreeable; and that a successful issue to the campaign seems at the present moment more doubtful than ever. War is in general a series of mistakes, in the course of which victory remains with the party that has made the least blunders. It seems now however to be admitted on our side, that the Crimean expedition, in so far as the Allies are concerned, has been a blunder throughout—a blunder in the design, a blunder in the execution, and in all its details. On the other hand, the Russians have been quick to perceive, and profit by, the blunders of their adversaries. Whilst the Allies have been doing nothing, they have been incessantly pouring in fresh reinforcements, throwing up additional defences, and availing themselves with marvellous adroitness of all the advantages of their position. The result may be summed up in a few words. From assailants the Allies have been thrown entirely on the defensive; from being the besiegers, they have become the besieged; and whilst, before their eyes, Sebastopol is increasing daily in strength, they are slowly, but steadily, wasting away. The general opinion seems now to be, that the fortress which, if vigorously attacked when the Allies first appeared before it, must have fallen—which might have been taken in October, had their approaches been properly conducted, and their batteries properly constructed—is now impregnable, and cannot be taken in April or May by any force which the Allies can bring against it. After May, the hot weather sets in in the Crimea; and the general insalubrity of the climate will then be fearfully augmented by the action of a burning sun upon the vast heaps of half buried and decomposing corpses by which the Allied camp is surrounded. Intermittent fevers, will then be succeeded by pestilence; and the fearful plague of the East will carry off those whom the rigors of a Crimean winter have spared. In the meantime, to starve off this apparently inevitable calamity the British Government is doing nothing; and whilst Russian troops are pouring into the Crimea by thousands, hardly a detachment is leaving the coasts of England. The Times loudly denounces the apathy of the Government:—

"Now, at this moment we are in precisely the same situation as we were on the 4th of October last year, with the immaterial difference that then we had winter fast approaching, and now we have summer. Of the two it is hard to say which is the more formidable in the Crimea. We shall probably settle the question by suffering both. But that is our present prospect? By the 1st of May the sun will strike with terrible power on the moist soil of our camp, and on the vast area of half-buried corruption, and no mortal man can say what our armies will not suffer. There is, then, this month for work. We do not speak of the Russian reinforcements and supplies poured into the Crimea in one continuous stream; we are speaking only of times and seasons. By the end of this month, fever, thirst, prostration, and all the more violent or more insidious forms of disease will begin to attack our army, and it will be found quite as much as we can do to maintain our position and our numbers, which at this moment we do not believe to amount to more than 15,000 bayonets—perhaps 25,000 men in all—for the work before us."

Nothing is expected from the Vienna Peace Conference. The discussions had been postponed until the 9th inst., in order to give the Russian Minister time to receive additional instructions from St. Petersburg, on the third point—that which provides for the diminution of Russia's naval power in the Black Sea. That Russia will consent to such humiliating conditions is almost incredible; and it is certain that the Allies cannot abate one iota of their demands without thereby confessing themselves defeated before all Europe. There seems nothing for it, but to fight it out.

The Baltic fleet—and a splendid armament it appears on paper—under the command of Admiral Dundas, who did not do much in the Black Sea, and will most likely do still less where he is going, put to sea on the 4th inst. There was no shouting and speecifying, as when last year Sir C. Napier went forth to destroy the navies of Russia. One lesson the people of England have learned at all events—that of humility.

Parliament was to meet on the 16th inst.; when

the Spooners will make another lively demonstration against Maynooth. The case of the Rev. Mr. Boyle, against His Eminence, the Cardinal Archbishop of Westminster has terminated in a verdict for the plaintiff, as was of course to be expected from a Protestant jury. The facts of the case as elicited on the trial were these. Shortly after the reestablishment of the Catholic Hierarchy in England, the Archbishop of Westminster saw fit to remove Mr. Boyle, who had once joined the Jesuits, but subsequently ceased to be a member of that Society, from the parochial charge of Islington. Mr. Boyle seems to have considered himself harshly dealt with, and to have endeavored to extort a large sum of money from the Archbishop. At last, however, he became penitent, and in his own words, as given in evidence on the trial:—

"I wrote to him"—the Archbishop of Westminster—"two letters of apology, and I did so with the utmost sincerity. After these letters had been written, I saw the Cardinal at his palace in Golden Square.—I was shown into his room; and I went on my knees and asked for pardon and forgiveness."

This pardon seems to have been freely accorded to the penitent culprit by the Cardinal, and well would it have been if Mr. Boyle had always remained in the same contrite frame of mind. Unfortunately, however, he seems to have fallen into the hands of the "Apostate Priest's Society" of Exeter Hall; for in a short time after the Cardinal had forgiven him his previous bad conduct, a series of articles appeared in a French paper, violently assailing the reputation of the Archbishop. A reply to these appeared in the *Univers* over the signature of His Eminence, in which he alluded to Mr. Boyle's antecedents, in justification of the course which he, the Cardinal, had, to prevent scandal in the Church, been compelled to adopt. It was of this letter in the *Univers* that Mr. Boyle complained as a libel; and urged on, and supported with funds, by Exeter Hall, relying on the well-known partiality of Protestant juries in all cases where the interests of Catholics are concerned, he instituted proceedings against the Archbishop of Westminster.

The case was tried at Guilford at the last summer assizes, when a verdict was given for the defendant. An application was afterwards made for a new trial, and granted, on the grounds of misdirection by the Chief Baron; when a special, and exclusively Protestant jury having been secured, a verdict for the plaintiff was obtained. The result is that Exeter Hall gains another proselyte, and that the Catholic Church is rid of a bad priest. After all, the Church has not the worst of the bargain.

The *Africa* arrived at Halifax on the 25th; but brings nothing new. There have been a few more skirmishes in the Crimea, from whence we have dates to the 6th inst.; the proceedings of the Vienna Conference, which met on the 10th, have not been made public. *Consols* have slightly declined, which looks as if peace was as far off as ever.

NO POPERY RIOTS IN SCOTLAND—A PROTESTANT MINISTER SENT TO JAIL.

There have been serious riots at Greenock, in which the Rev. Mr. Orr, a Protestant Minister well known on this Continent for his vehement denunciations of Popery, in the Garazzi style—cuts a very prominent figure. On Sunday, the 1st inst., the reverent gentleman preached as usual to an excited mob; and for creating a disturbance in the streets, was, next morning summoned before the magistrates, and committed to jail for sixty days. Indignant at this—as they deemed it—persecution of their pastor and spiritual father, a Protestant mob proceeded to attack the Catholic chapel and school house. The *Greenock Herald* gives the following particulars:—

"Mere boys and lads were the agents of the mischief; the prime movers seemed to be adults, who encouraged them on, but took no active part in the proceedings. In a very short time all the windows of the chapel, the school-room, and dwelling house of the teacher were smashed in with stones and sticks; but as if this damage was far too trifling, a part of the mob proceeded to the Old Dry Dock, it is said, where they procured one or more large and massive pieces of timber, with which they returned to complete the work of destruction. The door leading to the court of the chapel was forced in; and on this occasion, the residence of the clergymen, adjoining, was attacked, with shouts of unthinking glee and savage fury. The whole of the windows and the lamp above the door were in an instant destroyed. A piece of timber was then brought to bear on the door, with the intention, it is believed, of reaching and maltreating the unoffending inmates.—A panel of the door speedily yielded to the vigorous blows of the rioters, but before further and more serious injury could be done, a body of police made their appearance, which at once directed the attention of the mob. The few policemen who had previously been drawn to the scene of destruction could not act against such a numerous rabble, except at the imminent hazard of life; and, indeed, with the assistance now arrived the miscreants had it nearly all their own way, wreaking their fury on men discharging their duty instead of on the church property of the Catholics."

The city authorities acted with vigor; and a large military force was at once procured, to put down the disgraceful proceedings. On Monday, however, the mob again collected, wrecked another Catholic school-house, and then proceeded to attack the house of the Magistrate who had sent the Rev. Mr. Orr to jail. Here at last the rioters were defeated, and peace was once more restored to the distracted city. According to Protestant journals, the Catholics of Greenock had neither by word nor deed given any cause of offence to their Protestant fellow citizens who thus shamefully used them; and in the words of the Scotch paper quoted above "their quiet and inoffensive conduct on this occasion has excited the sympathy of every right thinking man." It is but justice to add, that the acts of the rioters are most

emphatically condemned by all respectable Protestants; and that the evangelical, or ultra-anti-Catholic fanatics, are alone responsible for the outrages.

Were the Governments of some of the Catholic countries in Europe to enact that no Protestant should be allowed to dispose of his property for religious purposes except in such manner, and to such persons, as they the said Catholic governments thought fit to appoint—were they in fact to assume the right of indicating the persons by whom all property given for the support of a Protestant place of worship, or of Protestant ministers, should be held and managed—and to declare forfeited to themselves, all Protestant property, not held in accordance with those laws—what an outcry against Popish persecution and Popish tyranny should we not have from one end of Protestantism to the other! Yet this is precisely what has been done by the Protestant Legislature of the State of New York.

By a Bill just passed, it is enacted—that no Catholic layman shall give of his own private property to any Bishop or Catholic ecclesiastic, for religious purposes—that, if any Catholic shall presume so to dispose of his property, it shall be forfeited to the State—and finally it indicates the persons to whom alone, the individual shall be allowed to give or bequeath of his real or personal estate for religious purposes. But this being the act of a Protestant Legislature, and directed against Catholics, is pronounced to be a great triumph for the cause of civil and religious liberty. "This is a free country"—is the premise: "therefore you shall not dispose of your own property as you please," is the logical Protestant conclusion.

That such a law will disappoint the intention of its framers, we have every reason to believe; because it is a law which no one is bound to respect, and which will therefore be evaded. The right of every man to give of his own, for the support of religion, as much as, how, and to whom, he pleases, is so clear—and the iniquity of any attempt on the part of the State to interfere with, or restrict this natural and inalienable right, is so manifest—that it would be but a waste of words to dwell upon the injustice of a law which practically says to the Catholic—"You shall not support your clergy, nor make of your own private property any disposition for the maintenance of your religion, except in the manner which the Protestant majority of the State shall see fit to dictate." Such a law strikes at the very basis of all civil and personal liberty; and can only be defended upon the hypothesis that the individual has no personal rights, and that there is no such thing as private property—that all, in fact, is the property of the State. For, if the individual has private property—land, goods, and money—which are his own, and not the State's, then has he the absolute right, as against the State, to dispose of them how, and to whom he pleases; and as a corollary from this proposition, he to whom he disposes of them has the same right to hold and dispose of them, as had the original proprietor.

As an unjust law, therefore, no one is bound to obey it, and every one is at liberty to evade it. The State has no right, and as yet has not the power, to compel the Catholic layman, to give a farthing of his money, or a rood of his land, either to Bishop or lay trustees. Fortunately, also, the State has no power to compel any Catholic Bishop to consecrate or dedicate to religious worship, any building unless he, the said Bishop, sees fit to do so. Now, as no building can be used as a Catholic place of worship without the consent of the Bishop of the Diocese—as without his consent, no Catholic priest would venture to say Mass, or celebrate any of the offices of the Church, in any building whatsoever—the Bishops, by simply declining to consecrate any building as a Catholic church, of which building they are not the sole proprietors, have it always in their power to reduce Mr. Putnam's law to a dead letter. In this too, they will be seconded by all good Catholics—who will take care that not one penny of their property, shall ever pass under the hands of "lay trustees," or persons indicated by the State; and who have only to assert their inherent and inalienable right "to do what they will with their own," in order to frustrate the design of their hypocritical persecutors.

"You oppose the 'Maine Liquor Law.' What remedy then do you propose for the great evil of intemperance?"—is a question repeatedly put to those who, admitting the frightful ravages of drunkenness, are yet opposed to all salutary legislation on the subject. Our reply is short. The remedy we propose, is the same as that which we recommend for all other sins—adultery, fornication, impurity, and gluttony; sins whose existence we admit, and whose ravages we deplore—though we deprecate all legislation upon them, believing that Acts of Parliament cannot make men chaste or sober, and that all "Blue Laws" do more harm than good.

Our remedy has been in use for nigh two thousand years, and wherever employed it has been found effective against all evils; lust, drunkenness, and all the other scourges of humanity. It is called the "Grace of God," and is applied in the Sacraments of the Catholic Church. So effective is it, that we guarantee any man who will try it—who will devoutly and regularly approach the said Sacraments—against, not only intemperance, but all other sins which have their origin in our corrupt and inordinate appetites. It is true that this remedy is applicable to Catholics only; that it is of no use to Protestants, who possess not the means, or channels, for applying it. Hence is it that whilst, to their eternal disgrace, Protestant countries, and Protestant countries only, confess the impotence of moral and religious influences to reform the drunkard, and clamor therefore for Legislative enactments, in Catholic countries, such tyranni-

cal measures are never dreamt of; and would not be tolerated for one moment:—"Maine Liquor Laws" may perhaps be necessary, in communities deprived by Protestantism, or by coming in contact with Protestantism—amongst the Yankees, the Scotch, and English. But in Catholic countries—in France, Spain, or Portugal—in Italy or the Brazils—religious and moral influences have not lost their power over the people. Christianity is as powerful now to check drunkenness without legislative helps, as it was in the days of Nero and Eligabalus, to put down prostitution, and infamies unmentionable. To assert that moral influences are not sufficient to remedy the great evil of intemperance—an evil certainly not greater than many which afflicted the world eighteen hundred years ago, but which Christianity has eradicated without legal enactments—is tantamount to a confession, that in the community which clamors for "Maine Liquor Laws," Christianity has ceased to be; that, in short, it has been superseded by Protestantism, or Denialism.

"All we ask for Romanism, is—a clear stage and no favor."—*True Witness.*

"If all that the *True Witness* wants, is, a clear stage and no favor, will he join with us in asking for the repeal of the Tythe Law, of grants to Secular Colleges, of Corporations sole; and of all other religious Corporations with power to hold property for revenue purposes?"—*Montreal Witness.*

We (the *TRUE WITNESS*) will not join the other *Witness* in asking for the repeal of the Tythe Law—1st—because the Tythes are guaranteed to the Catholic Church in Canada by the Treaty which ceded that Province to Great Britain; and to repeal the Tythe Law, would be a violation of good faith. 2nd—Because Tythes are payable by the Catholic portion of the population only; and do not therefore impose any burden upon our Protestant fellow-citizens. When the Catholic Tythe payers demand to be released from the charge, it will be time enough for us to express an opinion upon the justice and prudence of their demand.

By "grants to sectarian colleges," we will suppose that our cotemporary means—grants to religious educational institutions, generally—and to Catholic educational institutions in particular. We will not at present demand the repeal of such grants—because, if the Government gives of the public funds to Non-Catholic educational institutions, it is bound in common justice to give an equal portion thereof to Catholic educational establishments. If the Government sees fit, it has no doubt the right to stop all grants of public funds for any educational purposes; and to recognise only the voluntary principle, in education, as in religion. But so long as Non-Catholic schools and colleges receive one penny of the public funds—to which Catholics, as well as Non-Catholics, are compelled to contribute—we will insist upon the right of the former, as citizens, to receive their fair share of the said funds for the support of such schools and colleges as they can conscientiously make use of. And of course, what we ask for Catholics, we desire to see accorded to all denominations of Non-Catholics.

Lastly, we will not join our cotemporary in asking for the repeal of—"Corporations sole, and all other religious Corporations with power to hold property for revenue purposes"—because we hold that every man has the right to dispose of his property as he pleases; that if he chooses to bequeath or give it to a Catholic Bishop, or to a Presbyterian minister, and their successors in office, he has an undoubted right so to do; and, as a necessary consequence, that the said Bishop, or Presbyterian minister, and his successors in office, have an equal right to receive and retain possession of the said legacy or gift, without hindrance from the State. Here again we ask "no favor" for Catholics; we only ask that we be allowed to do what we will with our own—that we be left free to manage our own private affairs without interference. In short, we merely assert our right to regulate and control the tenure upon which our own Church property shall be held; property which is—as regards the State—as strictly private, and as sacred, as the farm or merchandise of any citizen in the Province. For the same reason do we demand for religious Corporations the same right to hold property for all purposes, as is enjoyed by any non-religious Corporation; but we do not ask for Catholic religious Corporations any power or privilege which we are not willing to see accorded to Non-Catholic religious Corporations. All we ask for is—"a clear stage and no favor." Freedom to all to hold, manage and dispose of their property as they please—but restrictions upon none—Catholic or Non-Catholic.—We have no objections to constituting every Protestant minister in the Province a "Corporation Sole;" or to allow every Protestant church, and every Protestant congregation, to hold as much property for revenue purposes as it can honestly acquire, either by purchase, or the free gifts of its component members.

Our cotemporary also asks us, referring to our remarks upon the "Smelling Committee" of the Massachusetts Legislature:—

"Why this ferocious indignation against some trifling improprieties of Protestant gentlemen towards Nuns, and never a word of compassion for the thousands of fair and delicate victims who have been tortured and slaughtered in the cells of the inquisition, and for such as are yet suffering in the dungeons of the Pope! We pause for a reply."—*Montreal Witness.*

For our reply to the first portion of his question, we refer our cotemporary to the extracts from the United States' Protestant press, which he will find on our second page. It will be seen that these journals denounce the conduct of the "Protestant Smelling Committee" in language—to say the least—a strong as any employed by the *True Witness*. We must however take exception to the terms—"trifling improprieties," and "Protestant gentlemen," as applied by the *Witness* towards the members of the said

Committee, and their behaviour towards the Nuns.—They were not "gentlemen" in any sense of the word; for neither "Protestant gentlemen" nor "American gentlemen" would have so behaved themselves towards women, as it has been proved that the members of the "Smelling Committee" acted towards the Nuns at Roxbury. They were Yankees, and Yankees of the lowest, and most degraded or evangelical type; fellows such as one sees occasionally on platforms at the French Canadian Missionary Society's Anniversaries; who having, in their capacity of Directors of a swindling Bank, cheated poor Irish Papists out of their hard-earned savings, think to make matters "pleasant" by insulting the religion of their victims.

"Trifling improprieties" too, is an expression hardly applicable to the conduct of men who thrust themselves unbidden into a house occupied by ladies; pass themselves off under false names; ask obscene questions of the inmates; peep into their bedrooms; and take indecent liberties with their persons. We strongly advise our saintly cotemporary not to hazard any such "trifling improprieties" with, or to offer to touch even, any strange young lady whom he may happen to meet—if she has a father, brother, husband, or any "gentleman," whether Protestant or American, within reach; especially should the latter happen to have a horsewhip in his hand, or a heavy pair of boots on his feet. But our advice is unnecessary. The saintly crew to which our cotemporary belongs are prudent men; and take good care never to offer an insult, except to the weak and those who have none to help them.

To the second portion of his question, we reply—that we do not waste our compassion on evangelical myths; and that never having heard of any "fair and delicate victims" tortured and slaughtered in the cells of the inquisition, and yet suffering in the dungeons of the Pope, we cannot be expected to have any very lively sympathy with the sufferings of persons in whose existence, we do not believe, and of which there is no proof. If, however, the *Montreal Witness* will name any one of these "fair and delicate victims," and tell us where it is to be found the cell or Papal dungeon in which she is suffering or confined, we promise him, not "words of compassion" only, but our active services to procure her release. It seems to us, however, that our cotemporary is laboring under a delusion to which evangelical Protestants often fall victims; and which is an infallible symptom of the "Muria Monk" fever. That "fair and delicate" young creature however, if we are rightly informed, was immured, not in a Papal dungeon, but in one of the State prisons at N. York—to which, as a rogue and prostitute, this especial favorite, and tutelary Saint of the conventicle, had been committed by the Police; and where she ended her days employed in the "fair and delicate" task of picking oakum. Are we correct in our supposition? In the words of our cotemporary—"we pause for a reply."

The *Church Journal* of New York, of the 19th inst., in a notice of Dr. Forbes' sermon on the "Immaculate Conception," taxes the author with dishonesty, in his quotations; concluding with the hint that—"people who live in glass houses should not throw stones."

This reminds us that we have hitherto failed to do justice to the honesty and truthfulness, of our Anglican cotemporary, who writing on the same question of the "Immaculate Conception" of the Virgin, and professing to state the *Romish* doctrine, described it as—

"The false doctrine which would make her, equally with her son, to be pure by nature."—*Church Journal*.

We took the liberty at the time when this monstrous caricature of the Catholic dogma, as defined by the Pope, appeared in his columns, to call the attention of our cotemporary to the words of the Sovereign Pontiff himself—defining that—Mary was preserved pure from original sin, not "by nature," but "by grace"—

"By the special privilege and Grace of God, and in virtue of the merits of Jesus Christ."

The *Church Journal* cannot then pretend that he has not knowingly and willfully misrepresented the teachings of the *Romish* Church: he knows that the *Romish* Church teaches the very contrary of that which he attributes to it; and yet, when pointed out to him, he, like the generality of Protestants, has not the honesty to confess and retract his error. And this man presumes to criticise the accuracy of Mr. Forbes' quotations! Verily, "people who live in glass houses," &c.

At a meeting of the City Council, held on Friday evening last, Galbraith Ward, John Spier and Joseph Boulanger, were appointed Assessors for the City of Montreal for the ensuing year.

AN EXCELLENT PLAN.—Our worthy Mayor has just established a Register-book for the use of the citizens, in which they may enter any complaints they may have to make connected with the Police of the City, and which is kept in the City Clerk's Office. It is headed as follows:—

"His Worship the Mayor desires that the Officers at the head of each Department of the Corporation will daily examine this book, and have copies made from it of all complaints relating to their several Departments, for the purpose of immediately enquiring into them and causing them to be remedied, if necessary. He desires also that they will, without delay, report in brief terms on the margin of the book, opposite each complaint, what shall have been done in reference to it; and, in all cases, affix to their reports the dates on which they may be made."

"By order,
"J. P. SEXTON, City Clerk."
"Note.—In all entries to be made in this book the complainants will be required to append their names to the reports."—*Montreal Herald*.

We beg to direct the attention of our readers to the advertisement (which will be found on our seventh page) of the removal of Mr. Anderson's Classical and Commercial School from its present location to the commodious and extensive building, hitherto known as the "Servants' Home." Mr. Anderson's high qualifications as a teacher, his long experience in his arduous profession, and his strict attention and vigilance to the literary progress and moral training of the youths entrusted to his care—render this school a desirable institution for parents and guardians to place the children of whom they have charge, to acquire a useful, solid and extensive course of education.

MENEELY'S BELL FOUNDRY, WEST TROY.—We are pleased to know that this establishment is turning off, notwithstanding the "hard times," about as many Bells as ever. During the present week it has supplied Church Bells for villages and cities in five different States. The improvements made in the patterns employed, are such that any desired tone can be given. Not the least important improvement is the "Rotating Yoke," invented by the proprietors, which is acknowledged to be superior to any other in use. Any person or society requiring any thing in their line, can obtain full information, by sending by mail for a circular, which gives prices, dimensions, instructions for hanging, plates of different descriptions of Bells with their Hangings, &c.—*West Troy Advocate*.

The following article, which speaks volumes on the morality of Puritanism, and the purity and elasticity of Protestant Massachusetts, is from the *Medical Journal* of Boston. Comments are unnecessary:—

"The number of deaths in this city during the year 1854, was 4,441, being an increase of mortality over that of the preceding year of 157; while the increase of births during the same year was only 92, the average yearly increase during the last six years having been 124, and the increase in 1853, 288. In 1850 it was 1,612; in 1851 it was 1,483; in 1852 it was 1,572; in 1853 it has decreased to 1,312; and in 1854 it was reduced to 1,247. No causes are assigned for these facts in the City Registrar's Report, from which we obtain the above statistics; but a probable reason has been suggested to us in the large and increasing practice of procuring abortions with criminal intent. It is time that public attention should be called to the alarming extent which this practice has attained in our community. There is scarcely a physician in Boston who is not occasionally solicited to procure an abortion, either in order to conceal disgrace, or to avoid an increase of family. We need scarcely add, that no respectable member of the profession would listen to such a proposal, the trade being wholly confined to empirics, or to those few members of the faculty who are no better."—*Medical Journal*.

DIARY OF THE SIEGE.

THE "RIFLE PITS."—There has been severe fighting for possession of these works, which we find thus described by the correspondent of the *Times*:

"On looking at any plans of the position, an elevated mound will be observed to our right of Malakoff Tower (the Round Tower) but considerably in advance of it. This is now called the Mamelon, and the Russians occupy it every night, and throw up works upon it, intended for a large redoubt, which would be able to annoy us very materially. The left front of this they have covered with rifle pits. To the right of this Mamelon from our position, and somewhat in advance of it again, is the square redoubt, which the Russians have thrown up on the mound they seized by the bold movement of which you received information some time ago. As the possession of the rifle pits near these works is of great importance, and would assist the Allies materially in checking the fire of the guns which the enemy may mount in their batteries, the French (to whose extreme left front, overlapping our right, these pits are opposite) made an attempt, which was unsuccessful, on Friday night, to drive out the Russians. Again they attacked the place in force last night, and it is with deep regret that I have to state that they met with the same result. The shot of our batteries drove out the Russians during the day, but at night they came back and reoccupied them, supported by large bodies of infantry. In these encounters the enemy must have had many men killed and wounded. These rifle pits, which have cost both armies such a quantity of ammunition, and have led to so considerable a sacrifice on the part of our allies, are placed in front, and to the left and right of the tower of Malakoff, about six hundred yards from our works. They are simple excavations in the ground, faced round with sandbags, which are loop-holed for rifle, and banked round with the earth which has been thrown up from the pit. Each of these pits contains about ten men. They are, in fact, little forts or redoubts for offensive proceedings against the besiegers, armed with rifles instead of cannon. Practice has made the men placed in them expert, and it is likely they are picked shots, for their fire is exceedingly good, and if a man shows for a moment above the works in front of these pits, he has a small swarm of leaden hornets buzzing round his ears. At first there were only two of these pits in the particular spot of which I am speaking.—After the enemy recovered possession of them the first time they dug two more, and now they have increased the number to six, so that the force of riflemen which they hold is about 60 men."

March 17.—After the French were obliged to retire on Saturday morning the Russians re-occupied these pits, and kept up a continual fusillade against every object which appeared to have life in it towards the French right. They were so well covered and so admirably protected by the nature of the ground that our riflemen could do nothing with them, and the French sharpshooters were equally unsuccessful. It was determined to try a round shot or two at them from one of the English batteries. The first shot struck down a portion of the bank of one of the pits, the second went slap into the sand-bags, right through the parapet, and out at the other side; and the riflemen, ignorant of Sir John Burgoyne's advice to men similarly situated, to adhere the more obstinately to their work the more they are fired at by big guns, bolted, and ran across the opening to their works. The French sharpshooters, who were in readiness to take advantage of this moment, at once fired on the fugitives, but did not hit one of them. As it was made a

point of honor by General Bosquet that our allies should take these pits, a strong force of about five thousand men at least were marched up to the base of the hills in front of our position, close to the Second and Light Divisions ere dusk on Saturday evening, and shortly afterwards they were sent down to the advanced trenches on our right occupied by the French. At half-past six o'clock their skirmishers and riflemen were ordered out to occupy the pits.—The Zouaves advanced with their usual dash and intrepidity, but they found the Russians had anticipated them, and that the enemy were already in possession of the pits. A fierce conflict immediately commenced, but it was evident that the Russians were in great strength. The French could not drive them back from their position, notwithstanding the bravery of their repeated attempts to do so. It is stated that some misapprehension led the men in the trenches to fire two heavy volleys of musketry ere their comrades reached the pits, and that the enemy at once despatched a large force to the assistance of the troops already engaged with the French, so that the latter were at last forced back by the weight of the fire.—The contest was carried on by musketry, and the volume of the volleys which rang out incessantly for four hours and a-half roused up the whole camp.—From the almost ceaseless roll and flashing lines of light in front, one would have imagined that a general action between considerable armies was going on, and the character of the fight had something unusual about it owing to the absence of any fire of artillery. About half-past seven o'clock the 4th Division was turned out by the General, Sir John Campbell, and took up its position on the hill nearly in front of its tents, and Sir George Brown at the same time marched the Light Division a few hundred yards forward to the left and front of their encampment. These divisions remained under arms for nearly two hours, and were marched back when the French finally desisted from their assault on the pits. The Second and Third Divisions were also in readiness for immediate action.—Had our allies required our assistance they would have received it; but they are determined on taking and holding these pits, which in fact, are in front of their works, without any aid. I hear that the reserve, owing to some mistake, did not come into action, and was not where the advanced troops expected to have found it at the most critical moment. The Zouaves bore the brunt of the fight. Through the night air, in the hulls of the musketry, the voices of the officers could be distinctly heard cheering on the men, and encouraging them—"En avant, mes enfans!" "En avant, Zouaves!"—and the tramp of feet and the rush of men generally followed; then a roll of musketry was heard, diminishing in volume to rapid file firing—then a Russian cheer—then more musketry—a few dropping shots—and the voices of the officers once more. This work went on for about four hours, and the French, unassisted by their reserve, at length retired, with the loss, they say, of about 150 men killed and wounded, and a few taken prisoners.

March 18.—A reinforcement of 15,000 men entered Sebastopol to-day. To-day, also, another body of Russians, apparently about 15,000 strong, was observed to march towards Mackenzie's farm, and were reported to have crossed the Tchernaya, and advanced upon Baidar. At 4 p.m. of the 18th, General Canrobert, with a small escort, passed down the Woronsow Road, by the British right attack, and carefully examined the "pits." At nightfall a strong force of French, and six field-pieces, was moved down on the left of their extreme right, and another unsuccessful attempt was made to take the pits from the Russians. After some hours' heavy firing of artillery, and small arms, both parties withdrew. Three unsuccessful attacks were made by the French ere morning. Their loss was about 180. The British batteries, on the 18th, continued to throw shot and shell into the mamelon and new redoubt.

March 19.—It is easy to give an abstract of our proceedings since the date of our last mail. The Russians have armed their new battery, which the French failed to take some nights ago, and they have erected a strong work, which will soon be armed, on the "Mamelon," formerly known as Gordon's Hill. For three days the enemy have shut up their batteries, and have preserved the profoundest silence.—They have closed up about forty of their embrasures for some unknown purpose. Of course this is done in the first instance to screen the guns, but why they should be screened, or for what object the Russians have concealed these embrasures, no one pretends to say. By the preparations the Russians are making, they evidently believe we never can take the south of Sebastopol till we have invested the whole place round the Belbek. Every day adds fresh obstacles to the extension of our lines in that direction. Innumerable batteries, earthworks, redoubts, trenches are run up, from the ravines of Inkermann, to the sea-side south of the Belbek. Were we strong enough to extend our lines of investment thus far, we could only hope to do so after murderous conflicts with these batteries and defences, and we must always be on the watch against the operations of the army in our rear, and of the large force which lies between Sebastopol and Eupatoria, in case we ever should be enabled to make lines of circumvallation round both sides of the place.

March 22.—There was a smart affair to-day before the Malakoff Tower. The besieged attempted an assault on the Allied Lines in force, but were repulsed with loss. A despatch from General Canrobert gives the following details:—

March 23.—"Monsieur le Marechal.—We had last night a most hotly contested combat, one very glorious for our troops on our right attack, opposite the Malakoff Tower. About 11 o'clock at night the enemy attempted a general sortie on this side, in which he appears to have employed no less than fifteen battalions, stated by the Russian prisoners to be each one thousand strong. These troops, divided into two columns, advanced in a body and with savage howlings attacked the head of the roadway we have formed in front of our parallel for reaching the ambuscades previously occupied by the enemy, ambuscades which it is our intention to connect strongly one with another, so as to make of them a *place d'armes*. Repulsed three times and three times led them back by their officers, the Russians were compelled to abandon their plan of occupying this point, which was defended by some companies of the 3rd Regiment of Zouaves, under the command of Lieutenant Colonel Banon. The combat there was obstinate and has cost us dear, but has inflicted on the enemy losses far greater than ours, and proportioned to the masses he brought up. The Colonel of the trench, Janin, of the 1st Regiment of Zouaves, directed the efforts made at

this spot, and fought personally with rare energy.—He was covered with blood from two wounds which he received in the head, but which fortunately are not serious. The efforts of the enemy, who could only pull down the still empty gabions, at this spot, being without effect, were next directed against the left of our parallel, towards the ravine of Karabelnia, where he was warmly received by a fire of musketry, and was unable to penetrate. He then suddenly threw himself upon the right of the English parallel, contrived to cross the works, and found himself in the rear of our left, which for an instant was exposed to a murderous fire in reverse. General Autemarre, who commanded in the trench, made the necessary dispositions with his accustomed vigor and composure.—The 4th battalion of infantry chasseurs, coming up to assist, was sent into the ravine, where it threw itself valiantly upon the enemy, who being himself exposed suffered great loss, and was repulsed to return no more. Further to the left the English who had not been able to collect more forces than left them much inferior in number to the assailants, attacked the enemy with their wonted courage, and after a warm struggle, compelled him to retreat. Still further to the left, the English had been attacked by a sortie, having the appearance of a diversion, and which they were very soon reckoned with. This operation of the besieged has differed completely from all those which he has hitherto attempted against our works. In order to insure its success, and notwithstanding the strength of the garrison, considerable as that is, up he brought from without two regiments (eight battalions) of fresh troops, (those of Dneiper and Ouglitch). It was a species of general assault against our lines of communication, and the combination appeared uncommonly well devised for obtaining a great result. The importance of this failure on the part of the besieged ought to be estimated by the greatness of the object he had in view. The prisoners we have made, state that his loss has been enormous, and taking into account the masses he employed, we think that this combat, irregular as all nocturnal combats are, and the firing at which lasted several hours, must have cost him at least from 1000 to 1200 men. The ground in front of our parallels is strewn with the dead, and General Osten-Sacken has just demanded of us an armistice, which has been granted and fixed for tomorrow, in order that the last honors may be paid to the fallen. Our own loss, of which General Bosquet has only been able as yet to send me an appropriate estimate, is very sensible, and cannot be less than 300 or 320 killed and wounded. We have especially to regret the death of Chief de Bataillon of Engineers, Durmas, a superior officer of great merit and promise, who fell gloriously. He was killed by bayonet stabs, after being already wounded at the head of the works of attack. You, Marshal, knew and esteemed him; your regret will equal our own. The same fate has befallen the Chief de Bataillon Banon, of the 3rd Regiment of Zouaves, who has disappeared, and who it is supposed was killed.

THE PRICES OF FOOD.—It is very distressing to hear of the high prices now charged for provisions of all kinds in this city. Bread—the staff of life—was yesterday raised in price to one shilling and six pence the loaf, and other articles of food for common consumption are proportionably dear. What the poor are going to do, it is difficult to say. Wages, instead of getting higher, are being reduced, and trade is so dull, and money so scarce, that masters have been obliged to discharge many of their oldest and best hands. Then again, the prospects of the coming crop do not encourage the hopes of a surplus. The spring is very backward; indeed we can scarcely say it has yet come. The accounts from the United States are very unfavorable. Scarcity of food for man and beast, unpromising crops, and a backward season, is there, also, the prevailing cry. Too great an amount of capital and labor has been diverted to other pursuits, and it seems that there is actually too little land cultivated, and especially, that there is not enough beef cattle raised for the actual demand. The talk of war with Cuba increases the panic, for if supplies are needed for the troops how are the public to be fed? The farmers in Lower Canada, if they are wise, will look this in time. They must depend this year entirely upon themselves, and out of their own products be prepared to supply the consumption of the population. They have a good idea what war prices are; and they need not look for assistance from the Upper Province so long as these can be obtained. We would have them cultivate every available strip of ground, and cultivate it upon the most approved plan. They should neither be niggardly in grain or manure, but forestal, as far as they can, all accidents, and be prepared for all reverses. Forewarned is forearmed.—*Transcript*.

REMITTANCES RECEIVED.

Belle River, J. Martin, £1; Pakinham, R. Mantil, 6s 3d; Chatham, A. B. McIntosh, 15s; Kingsy Falls, R. Brosnan, 10s; Caledonia Springs, J. Butler, 10s; S. Monaghan, M. Cooney, 6s 3d; West Troy, N. Y., A. Meneely's Sons, £3.
Per T. McCabe, Peterboro—M. Walsh, 5s; J. Carrew, 5s; J. Haffy, 5s; J. Dunn, 5s; D. O'Brien, 5s; J. Clancy, 5s; J. Doras, 10s; M. Halgham, 5s; M. Clancy, 10s; J. Crowley, 5s; Jas. Crowley, 5s; D. Hayes, 5s; J. Murphy, 5s.
Per M. Heaphy, Kemptville—J. Fitzsimons, 5s.
Per Rev. G. A. Hay, St. Andrew's, C.W.—S. McIntosh, 6s 3d; J. Walsh, 6s 3d; A. M'Donald (Angus) 10s; A. Grant, 12s 6d; R. McGillis, 12s 6d; Martintown, G. M'Donald, 12s 6d; A. M'Donnell, 12s 6d.
Per M. O'Leary, Quebec—B. Bennet, 15s; T. McLaughlin, 15s; J. O'Leary, 15s; R. Gamble, 15s; J. Maguire, Esq., Magistrate, 15s; Rev. Mr. Bonneau, 15s; J. McKenzie, 7s 6d; M. Higgins, £1 5s; Rev. Mr. Lemoine, £1 5s; Stoneham, W. Corrigan, 6s 3d.

Birth.

On the 16th inst., Mrs. James Martin, Chenerville Street, of a daughter.

Died.

At the residence of her brother-in-law, T. F. Miller, Esq., on the 22nd inst., Catherine, daughter of the late M. Connolly, Esq., after a protracted illness, which she bore with patience and resignation to the divine will, deeply and sincerely regretted by a large number of relatives and friends, to whom her many amiable and truly christian qualities justly endeared her.
In this city, on the 20th inst., after a lingering illness, Mary, eldest daughter of Mr. James Seery, aged 4 years and nine months.

FOREIGN INTELLIGENCE.

FRANCE.

General Weddell's return to Paris as Prussian Envoy has been countermanded, and Colonel Oberg, an attaché, has also been recalled, indicating that the negotiations are closed.

In expectation of her Majesty Queen Victoria's visit to Paris, the Emperor has ordered the Elysee Imperial, to be magnificently fitted up for her reception. This palace, which used to be called the Elysee Bourbon, has lately been greatly enlarged and beautified. It was here Napoleon the First spent his last days in Paris. It became the first residence of his first nephew and heir, Louis Napoleon, after his election to the Presidency of the Republic. The Empress Eugenie and her mother occupied the palace for some days before the marriage ceremony was solemnized at Notre Dame. The advantage of a good-sized pleasure garden in the midst of a city is, besides, no slight recommendation to the Empress who is known to be exceedingly fond of flowers.

The *Journal des Debats* of Tuesday contends that the peace of Vienna will be honorable and satisfactory if it can be said that in less than six months France and England have destroyed the Russian preponderance in the Black Sea, forced her to evacuate her own territory, and have compelled her to accept the conditions proclaimed before the war as necessary to peace. If, as regards the future, they can so fortify Turkey and dispose their own forces so that Russia can never successfully attack Turkey without facing the fleets and armies of the west, the safety of the East will be permanently secured.

RUSSIA.

RUSSIAN PREPARATIONS FOR WAR.—A letter from Odessa of the 16th of March, appears in the *New Munich Gazette*. It says:—

"The cavalry corps concentrated around Odessa under the orders of General Schabelski, is exclusively composed of dragoons, to the number, it is said, of 12,000. It has received orders to proceed immediately to the Crimea, and a part of the corps left yesterday. The seventh army corps, stationed at present in Bessarabia, will be placed under the orders of General Luders, who will fix his headquarters at Bender.

"According to reports received at Vienna, and there held worthy of credit, Sebastopol is provisioned for three months. The garrison is only 12,000 strong, but may easily be reinforced, whilst the bulk of the army, under the immediate command of General Osten Sacken, numbers 40,000 men at the Belbec. The Russians have cut down all the trees in the district behind Inkerman, and behind the trees they have, during the winter, constructed entrenchments and batteries in excellent position. Prince Gortschikoff intends, it is said, to operate from Perekop and Simpheropol against Eupatoria at the head of 60,000 men."

Several North German papers in the enjoyment of Russian inspirations state that the arrival of Prince Gortschikoff in the Crimea is to be almost immediately followed by an enterprise of some magnitude to be executed against the allies under his personal leading. Jenikale and Kertch are being fortified on an extensive scale, the reconnaissances lately made by an English and a French vessel along the coast of the straits of Kertch having suggested the possibility of those places being speedily attacked. The general conviction of all persons acquainted with the localities and the nature of the troops stationed in the Crimea coincides in assuming that the activity of the Turks at Eupatoria will be confined to threatening the Russian communications, via Perekop, without their attempting anything like an advance against Simpheropol.

GERMAN POWERS.

A despatch from Berlin, Friday, states that the Russian party is predominant there, and that Prussia will likely throw herself into the arms of the Czar in case of an unfavorable result to the Conference.

The consideration of the third point would be the first subject before the Conference, and public opinion was pretty nearly equally divided as to the final result.

WAR IN THE EAST.

There had been a succession of sanguinary conflicts between the French and Russians before Sebastopol of rifle ambuscade parties, with varying success. The latest battle took place on the 23rd March, when 300 men were placed hors de combat.

In the north we learn that the approaches to Abo, Helsingfors, and every town on the coast from Wiborg up to Tornea, have been rendered impassable by the sinking of vessels in the sailing channel; in Abo and Bjorneborg and other towns the inhabitants have formed themselves into sharpshooter corps. On the southern coast of the Baltic the conviction is general, that Riga will be the first point attacked in the coming Baltic campaign. On the sea side vessels and large blocks of stone are being sunk at the entrance to the bay, so that the shallowest-going craft shall not be able to pass Dunamunde. At the further end of the bay there have been several heavy armed batteries erected, in a semi-circular form. On the land side a fortified camp is being formed, capable of containing two divisions of Russian troops. The Baltic army, that was understood to have been intended by the late Emperor to be brought up to 100,000 men, is now stated to be about to be raised to 140,000 men.

A letter in the *Courrier de Marseilles*, dated Kamiesch, 17th March, says:—

"The Russians are throwing up new works of defence opposite the Victoria redoubt, which is now occupied by the 9th French division. From this redoubt

rockets are every evening fired, into the town and must do considerable damage. During the last armistice for burying the dead a Russian officer said to one of our staff officers, 'You fire rockets; those fireworks amuse us.' 'Well,' replied the officer, 'it is an amusement we can procure often and gratis.' We keep our promise; the rockets we send differ certainly in some respects from those used as fireworks, as each rocket carries twenty pounds of powder with it, which explodes and sets fire to everything it comes in contact with.

"The army receives reinforcements every day. Since the commencement of the month more than 5,000 horses or mules have been landed. The artillery and baggage waggons are completely remounted.

"The English army is also in a much better condition; its light division consists of ten regiments, each of 500 effective men. Its naval brigade works at the redoubts. Its sanitary condition is excellent.

"This change must be attributed not to the weather alone, which is less severe, but to all the hygienic measures taken in their camp, as also in the Turkish camp. The carcasses of the horses which lined the road from Balaklava to the camp have disappeared. The dead are also buried with great care, and to prevent the danger from putrid miasma quicklime has been thrown over the bodies. This is an excellent measure and it is a pity it was not thought of before, as the ground is very rich in chalk.

"The enemy have not resumed their night sorties, which have never succeeded. They are making their defences bristle with cannon at all the vulnerable points, and fire immense masses of projectiles, which fly over our parapets and do us very little harm.—The day upon which the signal is given we shall reply to them with the music of 400 cannon, each provided with 900 rounds. All the echoes of the Black Sea will resound to it."

General Canrobert has sent a despatch to his Government, dated 29th March, in which he states that the French and English armies will assume the offensive on the 3rd April on all points. A pitched battle will most likely precede a general assault on Sebastopol.

MARSEILLES, APRIL 4.—Accounts from Constantinople of the 26th March, state that all the ships of the Allies in the Bosphorus had been ordered, and had sailed to the Crimea. All the troops encamped round the Bay of Kameisch had received directions to take up positions nearer to Sebastopol.

AUSTRALIA.

The Melbourne *Argus* of the 17th of January has the following relative to the late disturbances:—

"No further disturbance has occurred at Ballarat, nor has insubordination in an active form been exhibited at any of the other gold fields. Meetings have been held at Bendigo and elsewhere, for the purpose of expressing sympathy with the men of Ballarat (as they are called), and for agitating in favor of the prisoners arrested on a charge of high treason.—These meetings have passed off peaceably, a result due chiefly to the more prudent conduct of the authorities at Bendigo than at Ballarat.

The Paris correspondent of the *London Catholic Standard*, gives an interesting description of the *Maison des Missions Etrangères*, which yearly furnishes the Church with so many heroes and martyrs.

Among the various congregations which are authorized by the Holy Father to do God's work among the heathen, none is more important, or has been more successful than the congregation *Des Missions Etrangères*, which has its *Maison-mère* in this city, at No. 125, Rue de Bac. At the risk of noticing what may be well known to your readers, I would observe the great advantage which the authority, bestowed by Our Lord upon the successors of St. Peter, confers upon the missionary labors of the Church. Not only do the different Protestant sects labor to counteract one another, but the English National Church itself has rival societies, of which the main object is to exclude one another. The first object of the Home and Colonial Missionary Society is to counterbalance the Pusseyism of the Society for the Propagation of the Gospel; and there is little less jealousy between this last and the Church Missionary Society. But in the Catholic Church every congregation has its sphere appointed, and the dioceses which are in connection with one, are not intruded upon by another. I believe the actions of the Jesuits to be an exception, for as it is against the rule of St. Ignatius that his disciples should become Bishops, they are called in as auxiliaries into any diocese, without giving rise to jealousy. But with this exception, each Missionary Bishop is supported by the clergy of his own congregation. The congregation *Des Missions Etrangères* has in relation with it 20 Bishops, 417 Priests, of whom 184 are European, the rest taken from the Aborigines. The Christians, who constitute the Churches which it has formed, are in number 587,340; it has the care of 19 Missions, three of which are in India, the rest among the various nations which speak Chinese. Its managers have nothing to do with raising funds, this work is discharged by committees, which have their headquarters at Lyons and Paris to collect the sums, which are divided among the various missionary congregations. The collection is made in a very unostentatious manner, mainly through the officers of the Church; and a very small sum consequently is expended in the cost of collecting. I believe there are societies enough in England, in which the expense of collecting consumes one-tenth or one-twelfth of the gross receipts; whereas, according to the *compte rendu*, in the *Annales de la Propagation de la Foi*, it would seem that the sums expended in Catholic missions are collected at the expense of about one hundred and fortieth of the whole.

But I must come to the *Maison des Missions Etrangères*, where its missionaries are educated, which contains at present about eighty students. No difficulty is found in recruiting their ranks, though it is well known that they go out, never to return—though they have perpetually before them the prospect of a violent, cruel death. For the most remarkable feature in the institution is what is called *Salle des Martyres*, an apartment in which are preserved the relics of those glorious combatants who have furnished the last ac-

cession to "the noble army of Martyrs." I have seen nothing in this or any other city to compare in interest with this *Salle des Martyres*. When we visit the catacombs of the Eternal City, we feel too far separated from the illustrious dead to sympathize entirely with their circumstances. But who can look at the remains of Monsignor Borie, who was martyred in Cochinchina, the 24th November, 1838; or see the picture of the tortures inflicted on the Venerable Cornay, the year before, or on Marchand the year following, without remembering his own employments at the same period, and contrasting them with the heroic achievements of these, our more-favored fellow servants? It was just the time, said a convert, with whom I visited the place, when I was attending meetings at Exeter Hall, and hearing that the Papists lived without God in the world. And while this was going on, above 100 Catholics were martyred for confessing Christ in Corea, and 70 in China. Nor has Our Lord failed to witness their acceptance; already at this season of the year the apartment which contains their relics is decked with a bouquet of flowers, which has been sent by a lady, who publicly acknowledges that she owes her life to the intercession of the 70 martyrs. If what I write should fall into the hands of any Protestant reader, let him explain why their intercession is not as likely to be effectual as that of the 40 martyrs whose acts are recorded by St. Augustin. That which gives wonderful interest to this apartment are the pictures of scenes in the lives of these martyrs, which have been executed in China, and sent home by these native Christians. The very simplicity of delineations adds to the life and reality of the representations. There too you may see the instruments of torture which were employed. At one end of the room is a *cangue*, a wooden instrument, about six feet in length, and two feet in width, which is secured like a portable pair of stocks about the neck of a prisoner, and of which he is compelled to support the weight. The one which is to be seen was borne by Monsignor Borie; it was obtained by the Christians after his martyrdom, and sent over to Europe. In one of the cases is a red cloth, which a picture on the walls explains to be the identical cloth upon which Cornay was extended when he was hewn to pieces.

It may be thought that such sights are not fitted to encourage other missionaries, and that in Cochinchina at all events, *nolo episcopari* may become a truth. Such is not found to be the case here. On the contrary, it is the daily rule that the students visit the *Salle des Martyres* the last thing every evening, and make it the place of their final meditations and prayer. They are thus brought up in the feeling that they have to brave the same perils, and to die one after another on the field of battle. The return of a missionary is very rare, even though accounted for, as in the case of M. Huc, who had been a member of the Congregation of Lazarists, by bodily infirmities. The feeling is encouraged by the manner in which the missionaries are sent out, as I saw it last Sunday evening. After the offering of a lity, in the private chapel of the Institution, the three who were to leave next day were addressed by one of its directors, and reminded of the supports and difficulties of their work. They were then ranged before the altar. A psalm was chanted, and afterwards a French canticle of a very appropriate character. During the chanting, all the men went up, one after another, to the departing priests, and, after kneeling down and kissing their feet, in token of reverence to their exalted work, took leave of them with the kiss of peace. "How beautiful upon the mountains are the feet of them that preach the Gospel of peace, and make known glad tidings of good things."

THE PRISON OF SS. PETER AND PAUL.

(From Harper's Magazine.)

In the afternoon I strolled over to the Capitol. Near the foot of the hill, on the side toward the Forum, and nearly opposite to the remains of the Temple of Concord, there is a little church consecrated to St. Joseph and St. Peter. I had passed it a hundred times, but some how or other had never been in it before. But that afternoon there was a crowd about it, and a constant moving in and out, as if there were something more than usual to be seen. I joined the in-goers, and in a few moments found myself in the midst of a throng of men and women, chiefly peasants and people of the lower classes, who were kneeling before the altar. I was decidedly out of place, and was upon the point of stealing quietly out again, when I saw some of them rise, and crossing themselves, go down a stairway at the side. I followed them. A few steps brought us into a square chapel, with an altar richly decked and illuminated with immense wax tapers. Here, too, there were other worshippers praying, and some on the outside looking through a doorway that led directly into the Forum. I now remembered that there were two churches here, and that this was St. Peter's, built, as tradition said, directly over the prison where St. Peter and Paul had been confined just before their martyrdom. I was now determined to see it all. Through the open door I could see the first shadows of evening sinking gently upon the Forum. The music from the chapel above came down upon me in mellow strains, mingling with the whispered prayer of the suppliants at the altar. There was devotion in the atmosphere. I had merely come out for a quiet evening walk, and now found myself yielding for the first time to the Christian associations of Rome.

Another flight of steps brought me to the first prison, a square room, built of large blocks of tufa, vaulted, cold, and grave-like, as a Roman prison should be. On one side were the remains of a doorway that led to the "Steps of Groans," where the bodies of criminals used to be thrown after execution. In the middle of the floor was an opening just large enough for a body to pass through it. Through this prisoners were lowered down to the executioner, who stood ready to seize and strangle them in the dungeon beneath. I shuddered as I looked down into the darkness. Modern piety has cut through the floor, and made a narrow stairway to the lower prison. It is but a few steps and you stand in the chamber of death; a low vaulted room, square, and of the same massive blocks of tufa with the prison above, but smaller, colder, and with darkness and the silence of the grave on its walls. It was built by Servius Tullius, and is often mentioned in the annals of Rome.

Here Jugurtha was thrown. The fiery monarch knew his victors too well to hope for mercy. "How cold are thy baths, Apollo!" he was heard to say as the chill air of the dungeon struck upon his frame still glowing with the fiery sun of Africa, and he was left in darkness and alone to the slow torture of starvation.

Others followed, but who or why, we know not till one day the consul, Cicero himself, brought a band of criminals to the prison door. The executioner descended into the lower prison, all ready for his fatal office; and one by one Roman nobles, men of ancient descent and illustrious names, but whose dark minds had nourished horrid hopes of devastation and slaughter, were lowered through that narrow opening. Did they shrink from the deadly grasp, and writhe and struggle against their fate? or did they yield themselves calmly up, and die with Roman fortitude? It is hard to die in open day, with earth and heaven smiling around you, and life looking freshly upon you from hundreds of human eyes; but how easy must even that seem when compared with the silence and solitude of a death like this!

And after many years the gloomy door was opened for two other prisoners, who were lowered through this same narrow opening, not indeed to die, but to wait for death. When the jailer had performed his task, and turned to go away, he heard their voices mingling in tones unlike any that he had ever heard from that place till then. Threats and execrations he had been used to; but there was something in the tender and earnest fervor of these men which moved him strangely. At noon he returned with food, and was thanked for this simple performance of a daily duty. At evening the same voices were heard—first in the sweet notes of a hymn of praise, and then in the fervent outpourings of an imprisoned Christian's prayer. Through the night he could hear them still; the strain lingered in his ears, stealing into his soul with a calm and soothing freshness, and awaking thoughts and hopes that he had never known before.

At last he descended into the dungeon, for an irresistible impulse seemed to throw him toward these strange beings, who could speak and sing so cheerfully in a place that filled every other soul with horror. And when they saw him they made haste to meet him, greeting him with the Christian's salutation—"Peace be with you." The Lord has chosen you to be a witness with us, of the marvels of his grace. Hasten, then, and bring your fellow keeper, that we may expound to you the doctrines of salvation." And when the two were seated at the apostles' feet, they were told how Christ had come to redeem the world, and build up a kingdom more glorious than Rome or Babylon. And as they listened their eyes were opened, and they believed, and prayed that they might be baptized. Then Peter touched the floor with his right hand, and behold a fountain rose up from the rock, filling the dungeon with the light and music of its waters. And they knelt down and were baptized there; and when the day came in which their teachers were to die, they too acknowledged that they were Christians, and received, like them, the crown of martyrdom.

That fountain is still there, its waters welling forth as pure and limpid as if no taint of earth had ever mingled with their current. Their birth-place in the dark recesses of the hill is not darker than the spot in which they came out on their errand of mercy. The sun and moon have never shone upon them. They have never reflected the soft light of the stars, or felt the breath of the air of heaven. Rising and flowing in mystery, they still keep their course unchanged ever filling their fountain without overflowing it, and passing away again to depths as mysterious as those from whence they came.

THE MAGNET AND COLD.—History informs us that many of the countries of Europe which now possesses very mild winters, at one time experienced severe cold at this season of the year. The Tiber, at Rome, was often frozen over, and snow at one time lay for forty days in that city. The Euxine sea was frozen over every winter during the time of Ovid, and the rivers Rhine and Rhone used to be frozen so deep that the ice sustained loaded waggons. The waters of the Tiber, Rhine and Rhone, now flow freely every winter; ice is unknown in Rome, and the waves of the Euxine dash their wintry foam uncrystallized upon the rocks. Some have ascribed these climatic changes to agriculture; the cutting down of dense forests, the exposure of the upturned soil to the summer's sun, and the draining of great marshes. We do not believe that such great changes could have been produced on the climate of any country by agriculture, and we are certain that no such theory can account for the contrary change of climate—from warm to cold winters—which history tells us has taken place in other countries than those named. Greenland received its name from the emerald herbage which once clothed its valleys and mountains; and its east coast which is now inaccessible on account of perpetual ice heaped upon its shores, was in the eleventh century, the seat of flourishing Scandinavian colonies all trace of which is now lost. Cold Labrador was named Vinland by the Northmen who visited it in A.D. 1000, and were charmed with its then mild climate.

The cause of these changes is an important inquiry. A pamphlet by John Murray, civil engineer, has recently been published in London, in which he endeavors to attribute these changes of climate to the changeable position of the magnetic poles. The magnetic variation or declination of the needle is well known. At the present time it amounts in London to about 23° west north, while in 1659 the line of no variation passed through England, and then moved gradually west until 1816. In that year a great removal of ice took place on the coast of Greenland; hence it is inferred that the cold meridian, which now passes through Canada, and Siberia, may at one time have passed through Italy, and that if the magnetic meridian returns, as it is now doing, to its old lines in Europe, Rome may once more see her Tiber frozen over, and the merry Rhinelander drive his team on the ice of his classic river. Whether the changes of climate mentioned have been caused by the change of the magnetic meridian or not, we have but too few facts before us at present to decide conclusively; but the idea once spread abroad will soon lead to such investigations, as will no doubt remove every obscurity, and settle the question.—*Scientific American*.

* At Rome, which is one degree farther North than New York, years sometimes pass, without the mercury sinking to the freezing point; yet Juvenal and other writers speak of the Tiber being frozen over in their day.

THE NEW FAITH.—We extract the following pithy paragraphs from a correspondence:—A new faith has dawned upon America. Like the sun, it rises in the east and red and fiery—even out of Exeter Hall, the hot bed of bigotry. The constitution is to be remodeled after the pattern of "the mother country." Know-Nothing faith and affection are all centered in "the mother country." Henceforth, there must be a standing army, an exclusive body, and Anglo-Orange garrison. An army "with all modern improvement," as set forth in the programme. Improvements mean, that the soldier shall forget his faith, his race, and that he shall vote as the officer commands. That the soldier submit himself to the Know-Nothing, order body and soul. That there shall be no religion but the Bible of Exeter Hall, and no Americanism, but Anglo-Saxonism: and no foreign sympathy, unless for England, "the mother country." Henceforth, the nunneries shall be burnt, and the brothels shall be open. This is true "liberty!" Let the Catholic nations of Europe tremble. The stars and stripes, raised by the pure and free hands of Know-Nothing Popery, shall wither away. Let Canada and South America and Cuba, encircle themselves with a wall of steel; let them call on France for help, and England for "protection," because Know-Nothingism has arisen; Sam has unsheathed the sword, and he most and will prevail. Popery, and all that is foreign, shall be exterminated from this hemisphere. The day of judgment is at hand. The Angel Gabriel has sounded the trumpet, and Sam is the supreme judge. Let all the world tremble in the presence of Sam. "Have you seen Sam?" shall be asked in the paleness of horror, and weeping and wailing. And Papist Frenchmen and Irishmen shall call upon the hills to fall and hide them before they can "see Sam." Let the Red Men rejoice, for none but real true native, and original Americans shall possess the land. Sam has said it.—*Halifax Sun.*

SHAMEFUL IMPOSITION.—We regret to learn that a most shameful imposition has been practised on a number of poor Irishmen, who arrived in this city on yesterday morning from Boston, via Windsor. Some sixty of these people, under a promise of employment on the rail road at the rate of six and eight dollars per week, were induced to come to Halifax. On arriving at Windsor they were not a little surprised to hear that they were to form a portion of a Foreign Legion which it is sought to raise on this side of the Atlantic. We do not stop at present to enquire who were the authors of this imposition; but we put it, to every man of feeling, if this vile attempt to ensnare a number of unsuspecting people, in order to add to her Majesty's forces, is creditable to those who are engaged in it. Must recourse be had to fraud and falsehood in order to recruit the British army? and must people who have been driven from their homes by British misrule, be cajoled and treated as if they were an inferior race, in a foreign country and under the American flag. Without expressing an opinion on the justice of the present war, we think there is no people who have less reason to wish the success of England than the Irish, and there is none from whom they ought less to expect either sympathy or support. We do not desire to dwell upon this point just now; but we think the countrymen of these poor people have a right to ask who are the guilty parties. Who promised these men employment on the railroad? Who paid their passage to Windsor? Who defrayed their expenses along the road and at day's? These are questions to which the friends of these men have a right to demand an answer. It is positively stated by all of them that they never heard a word of their serving in the British Army until their arrival in Windsor, and when the offer was made, it was indignantly rejected. The Railway Commissioners have not sent for them—they know nothing about them. Is it not absurd to think that men who can earn a dollar a day will serve in the British Army for a shilling. It was painful to see these poor people wandering about the streets on Friday morning, without a penny, without a friend, and under torrents of rain, looking round for some place of shelter. Mr. M. Doran most kindly provided for about 30 of them. Mr. Hensworth also received a number of them. Mr. William Condon, Mr. B. Weir, and the officers of the Irish Society, with Mr. P. Kelly, Mr. Sullivan, and some others exerted themselves to have their immediate wants supplied. We trust that the authors of this vile fraud will be discovered and exposed.—*Halifax Catholic.*

PROTESTANT PROGRESS.—The *New York Journal of Commerce* deplores the results of the Protestant German immigration. "It is most earnestly to be deplored!"—he says—"that so few who are born in this land and love American traditions, are aware of the rapid hatred of Christianity and its comitants, which inspires the vast numbers who are yearly increasing our population from the continent of Europe. We do not speak of the convicts and paupers that are smuggled into our ports from Genoa, Hamburg, and Trieste; but of the tens of thousands of Germans who from year to year come from provinces of Europe completely pantheized; and with whom freedom is considered synonymous with the downfall of the Kingdom of the Redeemer. We called attention some months ago to the fact, that large numbers of Germans who have come of late years, to this country, are disciples of the anarchist school of Heine, according to whose creed, 'there can be no true freedom until Christianity is bloodily abolished;' i.e., until a persecution by infidels of Christians is instituted, with ends similar to those of Diocletian or Sapor. We showed that elections had been made to turn upon the single point, whether prayers should be offered in our Legislatures: whether Lord's day should be kept, and religious oaths be maintained. One of the most influential German papers in this city, published simultaneously, articles warning the better class of Germans, of whom there are so many in our city, against encouraging these excesses. Our remarks were republished in various parts of the United States, and we trusted that good result might be produced. Since then, however, another anniversary has recurred of the birthday of Thomas Paine, and it has filled our hearts with shame to learn how the natal day of that enemy of God, of his Saviour, and of his country, has been celebrated. The German language constitutes a barrier which prevents the most of our people from imagining what takes place behind the screen of that unknown tongue. The Teutonic dialect ensures the existence of the anti-Christian legends, whose large numbers are reinforced continually from abroad, as a vast secret society to whom none can have access who do not go through an arduous and pains-taking apprenticeship of study, which in the end leaves them

when initiated, only among the first class of novices. Yet its members are easily naturalized, become as speedily as possible citizens of these States; carrying Atheism to the polls, and receiving the homage of demagogue politicians to obtain a few miserable suffrages. A few of the 'reforms' demanded by the 'Freimänner,' so they call themselves, who have set up Thomas Paine as their apostle, and who strive to gain strength to revolutionize our free government by the establishment of the tyranny of anarchy, are—abolition of the laws for the observance of the Sabbath; abolition of oaths in Congress; abolition of oaths upon the Bible; no more prayers in our Legislature; abolition of the Christian systems of punishment; abolition of the Presidency, of all Senates, of all lawsuits, involving expense; the right of the people to change the Constitution when they like; a reduced term in acquiring citizenship, &c. These things are not sought after as mere shadows, nor are they the dreams with which visionaries amuse themselves, but which do no harm. They are seriously inculcated principles, earnestly instilled; for the propagation of which there exists several chief and many minor societies, to which hundreds of thousands of foreigners are affiliated, who are in constant communication with each other, and act in concert, and who are beginning to be felt in every corner of the land, but particularly in the West, where their efforts are greatly aided by the growing licentiousness of abolitionism.

"PROTESTANTS AS DESCRIBED BY PROTESTANTS."—Let rival Protestant sects alone for giving one another a character; by their own showing they are a queer set. Here for instance as a description of Joe Smith, the founder of the Mormons, as copied from the *New York Evangelist*. With the change of a name it would stand for a portrait of Luther, who, like Joe Smith, tolerated polygamy amongst his followers, and in private abandoned himself to the practice of the grossest sensuality. *Tea "Jable Talk."*

"The founder of Mormonism has as little to inspire respect as any pretender that ever appeared. Well do we remember the sturdy old impostor, as he stood before his door on a moonlight night, on an upland overlooking the Mississippi. He had on a white cravat, and affected the part of a dignified ecclesiastic, and pronounced his benediction upon us as we departed. And yet that very time we knew, from many who had been with him for days together, that underneath this sanctimonious air were concealed the most disgusting vices; that he was a dirty, crafty sneaking villain—vulgar and profane—foul in his language, and beastly in his habits—a notorious swearer, and drunkard, and libertine. Yet he ruled his dupes with absolute authority, simply by the power of unbounded impudence and unscrupulous lying. And from that day to this, the whole success of this miserable imposture seems to have been from the dexterous mingling of high religious pretensions with the basest sensuality.


REFORMATION PROGRESS.—One of the beautiful results predicted (and claimed) by the Protestant religious press of this country in the acquisition of California was the spread of the doctrines of the Reformation upon the soil which had been won from Paganism to Christianity by the early zeal of Catholic missionaries. Well, of late years the Reformed have had things pretty much their own way there, and doubtless the natives have been highly edified by the exemplary piety of the good gold-seekers, who have so effectually taken possession of the country. It seems, however, that the 'widest liberty' in religious matters is getting on almost too fast, for the collective wisdom of the California Legislature unwilling to make invidious distinctions between the reformed clergy, invited several of various denominations, including a *Mormon Elder*, to officiate as Chaplains to the assembly during its legislative sessions. The Sacramento Union, speaking of this recognition, on the part of the Assembly, of Mormonism as a branch of the Christian Church, says it admires "the boldness and skill of the Mormon elder (who offered to do all the praying free of charge), as well as the meek indifference of the Assembly. The elder has obtained the very position that would be coveted by any reformer, and more than likely he will have the field to himself for the remainder of the session. A *Mormon elder* Chaplain to the General Assembly of California; the thing is capital, the arrangement admirable."—*American paper.*

A HINT WORTH TAKING.—To those who scruple on the score of expense to buy a newspaper, which affords them substantial information and intelligent amusement, but yet who willingly pay for indulgences, which are unnecessary, or which yield but a transient pleasure, we recommend the following extract from a distant contemporary. It is a gentle aperient, but people of very weak constitutions may take the dose twice—"How strangely the volume of different things is estimated in some minds! A few grains of toasted barley wetted, and the juice squeezed into a little water, with the taste of the leaves of the hop plant—the value of both being too small to be calculated; and a very slight tax is laid upon the mixture, which costs also so little labor, as hardly to be reckoned at our coinage. A pint of this sells, retail, for fourpence; and if a good flavor, it is reckoned cheap, and well worth the money; and so it is gone. On the same table on which this was served lies a newspaper, the mere white sheet of which cost one penny farthing, and the duty thereon one penny, with no deduction for damaged or over-printed copies, made ready for sale, and charged too, with carriage from mills and stamp-office at a distance, it is covered with half a million of types, and at a cost of thirty pounds for itself, and other sheets printed at the same office the same day; and this sells for more than the pint of ale, the juice of a little malt and hops. And yet, after one person has enjoyed it, affording him news from all parts of the world, and useful thoughts on all that interests him, as a man and a citizen, it remains to be enjoyed by scores of others in the same town or elsewhere; and it promotes trade, and finds employment, markets, for goods; and cautions against frauds and accidents, and subjects for conversation; and there are some who think this article dear, though the swifly-gone barley-water is paid for cheerfully. How is this? Is the body a better pay-master than the mind and are things of the moment more prized than things of moment? Is the transient tickling of the stomach of more consequence than the improvement of the mind, and the information that is essential to rational beings? If things had their real value, would not the newspaper be worth many pints of ale?"

RELICS OF LAKE SUPERIOR.—In searching for brick-clay, the workmen had dug through the sand about two feet, and there found the remains of a stump which had grown long years since on the top of a stratum of clay, and on overturning the roots of this stump, were discovered many curious ancient implements of war and peace. Three spear heads were found as perfectly and accurately formed as any of modern manufacture. By the side of them lay two relics that all there supposed to be the adzes of the ancients, differing, however, in shape from the modern. With these were also found stone hammers. All these implements, except the hammers, were made of the purest copper, and tempered to a hardness almost to steel. There were also fragments of melted copper. The spear heads were made to fit on wooden handles, and the heads were twelve and fifteen inches long. The region is exceedingly interesting in these antiquarian specimens; nearly all the mineral region is full of ancient pits whence copper has been taken.—*Cor. of N. Y. Tribune.*

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Montreal, April 23, 1855.

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Life and Death of Rt. Rev. Dr. Plunkett, Primate of Ireland, 4 4 1/2
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Practical Piety, by do, 2 6
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Hornhold on the Commandments and Sacraments, 5 0
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A General Introduction to the Sacred Scriptures, 21 3
Besides the above we have a variety of other Catholic Works. New Works received immediately after their Publication.

CRUCIFIXES—HOLY WATER FONTS.
Just Received from Paris, a case of very beautiful Casts of the Crucifixion, Blessed Virgin, &c. &c. Also some very fine Holy Water Fountains.
D. & J. SALLIER & CO.,
Corner of Notre Dame
and St. Francois Xavier Street, Montreal.
February 7, 1855.

MRS. UNSWORTH,
HAVING made arrangements to reside in Montreal, from the 1st of May next, begs to inform her Friends and the Public generally, that she will be prepared to give LESSONS in ENGLISH, FRENCH, AND ITALIAN.
SINGING, WITH PIANOFORTE ACCOMPANIMENT.
Mrs. U. trusts that, from her long experience in her Profession, she will receive a share of the same kind and liberal patronage which she previously enjoyed in this city. Information as to Terms, &c., may be addressed to her at St. Hyacinthe, March 22.

MONTREAL MARKET PRICES.

Table listing market prices for various goods like Wheat, Oats, Beans, etc., with columns for item, unit, and price.

A CARD.

MR. J. D. DRESSER, having retired from the late Firm of THOMAS PATTON & Co., would respectfully inform his friends...

No. 72, M'GILL STREET, At present occupied by Messrs. Moss & Co. J. D. DRESSER. March 22, 1855.

NEW BOOKS IN PRESS.

THE SUBSCRIBERS take great pleasure in announcing to the Catholic Public, that they have made arrangements with Messrs. Burns & Lambert, the English Publishers...

THE POPULAR LIBRARY

Of History, Biography, Fiction, and Miscellaneous Literature, a series of works by some of the most eminent writers of the day...

The Popular Library is intended to supply a desideratum which has long been felt, by providing at a cheap rate a series of instructive and entertaining publications...

The following are some of the subjects which it is proposed to include in the Popular Library, though the volumes will not necessarily be issued in the order here given...

The following works are in immediate preparation, and will be completed in one volume:—

A Popular Modern History; by Mathew Bridges, Esq.—Christian Missions—Japan, &c.; by Miss Cadell.—St. Dominic and the Dominicans.—St. Francis and the Franciscans.—St. Alphonsus and the Redemptorists; by J. M. Capes.—Blessed Paul of the Cross and the Passionists.—St. Francis of Sales; by R. Ormsby.—St. Ignatius and the Jesuits—Eminent Men—Cardinal Ximenes, &c.—Bonneval; a Tale of Paris in 1648.—A Tale of the Charterhouse in the time of Henry VIII.—The Witch of Melton Hill; a Tale.—Reminiscences of my Mother; or Tales of the Reign of Terror, by Madame Woiltes, author of the Orphan of Moscow. Translated from the French by Mrs. J. Sadlier.—Picture of Christian Heroism; with preface by the Rev. Dr. Manning.

The greatest want of the present day is books combining instruction and amusement, which Catholic Parents can safely place in the hands of their children. It now rests with the Catholic public, whether that want shall be supplied or not. We intend to issue the first volume of the Popular Library on the 15th of February, and will continue to issue a volume every month, for one year at least, and if we are only seconded in our efforts, we will continue the Series for years to come. But it depends entirely on the encouragement we receive. One thing is certain, that it is the duty of Catholics to encourage a project like this; by doing so they will enable us to multiply useful and entertaining books at a moderate price.

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

January 30, 1855.



EMIGRATION.

PARTIES desirous of bringing out their friends from Europe, are hereby notified, that the Chief Agent for Emigration has received the sanction of the Provincial Government to a plan for facilitating the same, which will obviate all risks of loss or misapplication of the Money.

Upon payment of any sum of money to the Chief Agent, a Certificate will be issued at the rate of Five Dollars for the Pound Sterling, which Certificate on transmission will secure a passage from any Port in the United Kingdom by Vessels bound to Quebec.

These Certificates may be obtained on application to the Chief Agent at Quebec; A. B. Hawke, Esq., Chief Emigrant Agent, Toronto; or to

HENRY CHAPMAN & Co., Montreal.

Dec., 1854.

M. DOHERTY,

ADVOCATE,

No. 59, Little St. James Street, Montreal.

W. F. SMYTH,

ADVOCATE,

Office, 24 St. Vincent Street, Montreal.

DR. MACKEON,

89, St. Lawrence Main Street.

NOW IS THE TIME TO SUBSCRIBE

FLYNN'S CIRCULATING LIBRARY,

(Only Five Shillings a year, in advance.)

No. 55, ALEXANDER STREET, OPPOSITE ST. PATRICK'S CHURCH.

JAMES FLYNN, in returning thanks to his Subscribers, has the pleasure to inform them, that through their patronage, he has been enabled to increase his LIBRARY to

THIRTEEN HUNDRED VOLUMES,

to which he will continue to add the best Works as they come out, so as to please his Subscribers and merit public support. Montreal, December 6, 1854.

FRANKLIN HOUSE,

By M. P. RYAN & Co.

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 Termini, make it a desirable Residence for Men of Business, as well as of pleasure.

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Is entirely new, and of superior quality.

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Will be at all times supplied with the Choicest Delicacies the markets can afford.

HORSES and CARRIAGES will be in readiness at the Steamboats and Railway, to carry Passengers to and from the same, free of charge.

NOTICE.

The Undersigned takes this opportunity of returning thanks to his numerous Friends, for the patronage bestowed on him during the past three years, and he hopes, by diligent attention to business, to merit a continuance of the same. Montreal, May 6, 1855. M. P. RYAN.

WHY WEAR BOOTS AND SHOES

THAT DON'T FIT?



EVERY one must admit that the above indispensable article, WELL MADE and SCIENTIFICALLY CUT, will wear longest and look the neatest. To obtain the above, call at BRIT & CURRIE'S (Montreal Boot and Shoe Store), 154 Notre Dame Street, next door to D. & J. Sadlier, corner of Notre Dame and St. Francois Xavier Streets, where you will find a

SUPERIOR AND SPLENDID STOCK

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The entire work is manufactured on the premises, under careful supervision. Montreal, June 22, 1854.



EDWARD FEGAN

Has constantly on hand, a large assortment of

BOOTS AND SHOES,

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A quantity of good SOLE LEATHER for Sale, 308 and 310 St. Paul Street, Montreal.

S. T. MARY'S COLLEGE,

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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:

The annual pension for Board, Tuition, Washing, Mending Linen and Stockings, and use of bedding, half-yearly in advance, is \$150 For Students not learning Greek or Latin, 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.

WILLIAM CUNNINGHAM'S

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WM. CUNNINGHAM, Manufacturer of WHITE and all other kinds of MARBLE, MONUMENTS, TOMBS, and GRAVE STONES; CHIMNEY-PIECES, TABLE and BUREAU TOPS; PLATE MONUMENTS, BAPTISMAL FONTS, &c., wishes to inform the Citizens of Montreal and its vicinity, that any of the above-mentioned articles they may want will be furnished them of the best material and of the best workmanship, and on terms that will admit of no competition.

N.B.—W. C. manufactures the Montreal Stone, if any person prefers them.

A great assortment of White and Colored MARBLE just arrived for Mr. Cunningham, Marble Manufacturer, Bleury Street, near Hanover Terrace.

PATRICK DOYLE,

AGENT FOR

"BROWNSON'S REVIEW"

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"THE METROPOLITAN,"

TORONTO,

WILL furnish Subscribers with those two valuable Periodicals for \$5 per Annum, if paid in advance.

P. D. is also Agent for the TRUE WITNESS. Toronto, March 26, 1854.

NEW BOOKS JUST PUBLISHED,

By the Subscribers.

CARDINAL LAMBRUSCHINI'S CELEBRATED WORK

ON

THE IMMACULATE CONCEPTION.

A POLEMICAL TREATISE ON THE IMMACULATE CONCEPTION OF THE BLESSED VIRGIN. By Cardinal Lambruschini. To which is added,

A HISTORY OF THE DOCTRINE,

By Father Felix, S.J. The French portion of the Work translated by Mrs. J. Sadlier, and the Latin extracts from the Holy Fathers, by a Clergyman of the Diocese of Montreal.

In order to render the work more complete, we have given the Latin extracts from the Fathers, in foot notes.

We have also appended to the work—

A DISCOURSE ON THE IMMACULATE CONCEPTION. By St. Alphonsus Marie de Liguori. New translation from the Italian. The Apostolical Letter of His Holiness Pope Pius IX. Cardinal Wiseman's Pastoral on the Declaration of the Dogma at Rome; and other accounts from the Giornale di Roma, Univers, &c., &c. 12mo., printed on very fine paper with an engraving. Price only, in cloth, 2s 6d.

VOLUME II. OF THE POPULAR LIBRARY.

- List of books including Life of St. Frances of Rome, &c. By Lady Georgina Fullarton. 12mo. muslin, 2 6 The Christian Virtues, and the Means of obtaining them. By St. Ligouri, 3 1 1/2 Miscellanea; comprising Reviews, Essays, and Lectures. By Rt. Rev. Dr. Spalding, Bishop of Louisville. 8vo., 11 3 (This is a most valuable addition to Catholic Literature.) Letters and Speeches of Dr. Cahill, 3 9 Questions of the Soul. By Rev. T. T. Hecker, 3 9 Shea's History of the Catholic Missions Among the Indian Tribes of North America. Illustrated, 8 9 Fabiola; a Tale of the Catacombs. By His Eminence Cardinal Wiseman. 12mo. of 400 pages, muslin, 3 9 Life of St. Rose of Lima. By Rev. F. W. Faber, 2 6 Lingard's History of England. Abridged, 10 0 The United States Catholic Almanac, for 1855, 1 3

D. & J. SADLER & Co.,

Corner of Notre Dame and Francis Xavier Streets. Montreal, March 23, 1855.

SOMETHING NEW!!

PATTON & BROTHER, PROPRIETORS OF THE "NORTH AMERICAN CLOTHES WAREHOUSE,"

WHOLESALE AND RETAIL,

No. 42, M'Gill Street, nearly opposite St. Ann's Market,

WOULD most respectfully announce to their friends and the Public generally that they have LEASED and FITTED UP, in magnificent style, the above Establishment; and are now prepared to offer

Greater Bargains than any House in Canada. Their Purchases being made for CASH, they have determined to adopt the plan of LARGE SALES and SMALL PROFITS, thereby securing a Business that will enable them to sell MUCH LOWER than any other Establishment.

READY-MADE CLOTHING.

This Department is fully supplied with every article of READY-MADE CLOTHING, HATS, CAPS, Furnishing and Outfitting Goods.

CUSTOM DEPARTMENT.

This Department will be always supplied with the most fashionable as well as durable Foreign and Domestic BROAD-CLOTHS, Cassimeres, Doeskins, Vestings, Tweeds, Satinets, &c., of every style and fabric; and will be under the superintendence of Mr. DRESSER, (late Foreman to Mr. GEMMILL, of the Boston Clothing Store.) Mr. D. will give his undivided attention to the Orders of those favoring this Establishment with their patronage.

N.B.—Remember the "North American Clothes Warehouse," 42 M'Gill Street. Give us a call. Examine Price and quality of Goods, as we intend to make it an object for Purchasers to buy. PATTON & BROTHER. Montreal, May 10, 1854.

GRAMMAR, COMMERCIAL, AND MATHEMATICAL SCHOOL,

NO. 84, ST. BONAVENTURE STREET.

Mr. DANIEL DAVIS

RESPECTFULLY begs leave to inform the inhabitants of Montreal and its vicinity, that he is ready to receive a limited number of PUPILS both at the DAY and EVENING SCHOOLS, where they will be taught (on moderate terms) Reading, Writing, English Grammar, Geography, Arithmetic, Book Keeping by Double and Single Entry, Algebra, including the investigations of its different formulae, Geometry with appropriate exercises in each Book, Conic Sections, Plane and Spherical Trigonometry, Mensuration, Surveying, Navigation, Gauging, &c. The Evening School, from 7 to 9 o'clock, will be exclusively devoted to the teaching of Mercantile and Mathematical branches.

N.B.—In order the more effectively to advance his Commercial and Mathematical Students, Mr. Davis intends keeping but few in his Junior Classes. Montreal, March 15, 1855.

MONTREAL STEAM DYE-WORKS!

JOHN McCLOSKEY,

Silk and Woollen Dyer, and Scourer,

(FROM BELFAST,)

38, Sanguinet 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 Woollen Shawls, Moroccan 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.

THE GREATEST MEDICAL DISCOVERY OF THE AGE.

MR. KENNEDY, OF ROXBURY,

HAS discovered in one of our common pasture weeds a remedy that cures EVERY KIND OF HUMOR, from the worst Scrofula down to a common Pimple. He has tried it in over eleven hundred cases, and never failed except in two cases, (both under humor.) He has now in his possession over two hundred certificates of its value, all within twenty miles of Boston.

Two bottles are warranted to cure a nursing-sore mouth. One to three bottles will cure the worst kind of pimples on the face.

Two or three bottles will clear the system of biles. Two bottles are warranted to cure the worst canker in the mouth and stomach.

Three to five bottles are warranted to cure the worst case of erysipelas. One to two bottles are warranted to cure all humor in the eyes.

Two bottles are warranted to cure running of the ears and blotches among the hair.

Four to six bottles are warranted to cure corrupt and running ulcers. One bottle will cure scaly eruptions of the skin.

Two or three bottles are warranted to cure the worst case of ringworm. Two to three bottles are warranted to cure the most desperate case of rheumatism.

Three to four bottles are warranted to cure salt rheum. Five to eight bottles will cure the worst case of scrofula. A benefit is always experienced from the first bottle, and a perfect cure is warranted when the above quantity is taken.

Nothing looks so improbable to those who have in vain tried all the wonderful medicines of the day, as that a common weed growing on the pastures, and along old stone walls, should cure every humor in the system, yet it is now a fixed fact. If you have a humor it has to stir. There are no ifs nor ands, hums nor ha's about it suiting some cases but not yours. I peddled over a thousand bottles of it in the vicinity of Boston. I know the effects of it in every case. It has already done some of the greatest cures ever done in Massachusetts. I gave it to children a year old; to old people of sixty. I have seen poor, puny, worry looking children, whose flesh was soft and flabby, restored to a perfect state of health by one bottle.

To those who are subject to a sick headache, one bottle will always cure it. It gives a great relief to catarrh and dizziness. Some who have taken it have been costive for years, and have been regulated by it. Where the body is sound it works quite easy; but where there is any derangement of the functions of nature, it will cause very singular feelings, but you must not be alarmed; they always disappear from four days to a week. There is never a bad result from it; on the contrary, when that feeling is gone, you will feel yourself like a new person. I heard some of the most extravagant encomiums of it that ever man listened to.

"LANARK, C.W."

"During a visit to Glengary, I fell in with your Medical discovery, and used three bottles for the cure of Erysipelas, which had for years afflicted my face, nose and upper lip. I perceive that I experience great benefit from the use of it; but being obliged to return to this place in a hurry, I could not procure any more of the Medicine. I made diligent enquiry for it in this section of the country, but could find none of it. My object in writing is, to know if you have any Agents in Canada; if you have, you will write by return of mail where the Medicine is to be found.

"DONALD M'RAE."

Answer—It is now for Sale by the principal Druggists in Canada—from Quebec to Toronto.

"St. JOHN'S."

"If orders come forward as frequent as they have lately, I shall want large quantities of it."

"GEO. FRENCH."

"CORNWALL."

"I am Selling your Medical Discovery, and the demand for it increases every day. Send 12 dozen Medical Discovery, and 12 dozen Pulmonic Syrup."

"D. M'ILLAN."

"SOUTH BRANCH, April 13, 1854."

"I got some of your Medicine by chance; and you will not be a little surprised when I tell you, that I have been for the last seventeen years troubled with the Asthma, followed by a severe Cough. I had counsel from many Physicians, and tried all the kinds of Medicine recommended for my ailment, but found nothing to give relief excepting smoking Stramonium, which afforded only temporary relief; but I had the good luck of getting two bottles of your Pulmonic Syrup; and I can safely say that I experienced more benefit from them two bottles than all the medicine I ever took. There are several people in Glengary anxious to get it, after seeing the wonderful effects of it upon me.

"ANGUS M'DONALD."

"ALBANY, N.Y., Oct. 6, 1854."

"Mr. Kennedy,—Dear Sir—I have been afflicted for upwards of ten years with a scaly eruption on my hands, the inside of which has at times been a source of great anguish and annoyance to me in my business. I tried everything that Physicians could prescribe, also all kinds of Patent Medicines, without any effect, until I took your valuable discovery. I can assure you when I bought the bottle, I said to myself, this will be like all the rest of quackery; but I have the satisfaction and gratification to inform you by using one bottle, it has, in a measure, entirely removed all the inflammation, and my hands have become as soft and smooth as they ever were before.

"I do assure you I feel grateful for being relieved of this troublesome complaint; and if it cost 50 dollars a bottle it would be no object;—knowing what it has done for me; and I think the whole world ought to know your valuable discovery.

"L. J. LLOYD."

"DANVILLE, Oct., 1854."

"The first dozen I had from Mr. J. Birks, Montreal, did not last a day.

"A. C. SUTHERLAND."

"MONTREAL, July 12, 1854."

"I sold several dozen of the last to go to Canada West—I have not a single bottle left; for see the Medicine appears to be very popular, as I have enquiries for it from all parts of the colony.

"JOHN BIRKS & Co."

DIRECTIONS FOR USE.—Adults, one table spoonful per day; children for eight years, desert spoonful; from five to eight, tea spoonful. As no direction can be applicable to all constitutions, take enough to operate on the bowels twice a day. Manufactured and for sale by DONALD KENNEDY, 120 Warren street, Roxbury, (Mass.)

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Quebec—John Musson, Joseph Bowles, G. G. Ardouin, O'Groux.

Toronto—Lyman & Brothers; Francis Richardson.

JOHN O'FARRELL,

ADVOCATE,

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