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CATHOLIC CHRONICLE.

VOL. IV.

MONTREAL, FRIDAY, MARCH 31, 1854.

NO. 33.

REV. DR. CAHILL, THE RAMBLER AND THE CLERGY OF THE DIOCESE OF BEVERLEY.

ADDRESS PRESENTED TO DR. CAHILL.

To the Very Reverend D. W. Cahill, D.D.
Leeds, Feb. 27th, 1854.

We, the undersigned members of the Clergy of the diocese of Beverley, hasten to avail ourselves of the opportunity which your second visit to this neighborhood affords us of testifying our regard for your person, our admiration of your distinguished attainments, and our gratitude for the services you have rendered to religion.

That you have met with opposition in your meritorious career, is not surprising; that the enemies of the Faith should have selected you as the object of their frequent attacks is but a compliment to your eminent position; but that men calling themselves the children of the Church should have stood forth to misrepresent your arguments, to deny your rights, to be considered as an exponent of Catholic faith, to stigmatise you as a retailer of "much that is pernicious or untrue," is one of those acts which justify calls for our indignation. However sincere and well-intentioned we may, in charity, believe its authors to be, we only regard such a proceeding as the result of extravagant egotism in them, of which we have had to lament unfortunately too many instances.—We have only to turn over a page or two from that in which we have read the unchristian attack on yourself, and we find our venerated Bishops and Clergy portrayed as the abettors of "gross irreverence," and "enormity of mockery" in the services of the Church, and much more in a similar strain.

For yourself, it can hardly be matter of regret to have been associated with the most dignified that Catholic England can boast in such unmeasured and unchristian misrepresentation, while it gives us an occasion of which we gladly avail ourselves of assuring you once more of our gratitude for your past labors, and of our heartfelt wishes and prayers that you may be long spared to continue your untiring exertions in the cause of God and His holy Church.

(Here follow the signatures.)

REPLY.

Very Rev. and Rev. Gentlemen.—The regard, the affection, and the kind condescension which breathe through every line of your most valued address, render it impossible for me to make a suitable reply in any form of words at my command. This public document is, under the existing circumstances, a most necessary rebuke to persons who, from being treated with courtesy, and perhaps flattered, seem to have lost sight of all prudence by putting forth their crude knowledge without sense, their blind zeal without charity, and their offensive criticism without learning. They appear to have conceived the possibility of converting their old friends by praising Protestantism and by abusing Catholicity; they seem to think that they can reduce their present position to a happy mean between our Gospel and the Book of Common Prayer, and it would strike any penetrating observer that these gentlemen have joined us more because they try to escape from the contradictions of Protestantism, than to embrace the convictions of Catholicity. This liberal compromise will never succeed; "no one can serve two masters."

But it is fortunate they have been checked in this early stage of their tractarianism; no one could volunteer to give the public correction, which they compelled me, most reluctantly, to administer; and if proofs were wanted to show the untamed tone of their minds, it can be found in every sentence they write in reference to me, where, in place of making an apology for their gross mis-statements, they are still struggling to defend their foolish conduct in the face of the indignant public.

Gentlemen, just read that sentence in their article where they say that the word "transubstantiation" was created by Catholic theology to express "the annihilation of one substance, and the substitution of another." Here they identify the questionable opinions of some few theologians with the unquestionable dogmas of faith, and if they read Bellarmine and St. Thomas, instead of Vasquez and Perrone, they would pause before they exposed themselves to the just criticism of the scholars of the Church.

Again, hear them while they tell the Faithful, in page 173, that the "accidents in the Eucharist (the only portions of matter which, as far as we know, are cognisable by the senses) remain unaltered." Here we are informed, firstly, that our sensations are "portions of matter;" and secondly, that although the Council of Trent declares that there is a "total conversion of the substance of bread," yet here it is stated that "portions of matter" remain unaltered after the consecration. Read the absurd wording of these sentences.

I might regret having taken so much notice of

these imprudent persons if I had not received this address; but now I am pleased that any circumstance has occurred which has placed before me a precious document which makes my heart so happy, and which I shall bind up with my choicest and warmest feelings as long as I live.—I am Very Rev. and Rev gentlemen, your for ever attached friend,
D. W. CAHILL, D.D.

P. S.—The third letter, which I promised on next Saturday, I shall reserve, and I shall, if necessary, publish it on some future occasion.

We trust that we have now had the last of this very painful controversy, and that the voice of authority may be heard saying to all the belligerents, "*Pax Vobiscum.*"

A VISIT TO THE CATACOMBS.

(From the N. Y. Freeman.)

The Catholic traveller, whom the Faith leads to Rome, cannot comprehend the full significance of the holy city, if he contents himself with an inspection of the Pagan ruins, and the magnificent churches of the centre of Christendom. Between the monuments of vanquished error and those of triumphant Faith, there exists so strong a contrast—these have been built for vice, and those for virtue—that the conversion of Rome would be incomprehensible, were it not that the solution of the problem is discoverable in the subterranean city. But when we search the depths of the catacombs; when we reflect that sixty of these cemeteries surround the seven-hilled city of Romulus, with their mysterious circumvallation; when we remember that, for the first four centuries, the Christians came hither to draw from the sepulchres of the martyrs a courage which should enable them also to die for the Faith, then we can understand how the victim's heroism triumphed over the executioner's rage, how the cross, long hidden below the surface of the earth, blazed glorious at last, on the sacred banner of Constantine.

The catacombs were the first churches, and the first tombs of the Christians; they exhibit by their paintings, their inscriptions, their altars, their monuments exhaustless treasures of proofs attesting the antiquity of our ceremonies, our dogmas and our sacraments; they form the links of a chain of tradition which unites our own days with the days of the Apostles. They form a book, august and solemn, wherein the finger of God hath written, in ineffaceable characters, the divinity of His Church; and we firmly believe that no honest man could, in good faith, study the catacombs without becoming a Catholic.

But just as the Bible presents numerous obscurities, of which even genius cannot fathom the meaning without the aid of an authority emanating from on high, so do the catacombs exhibit a problem resolvable only by science and theology. In our days two men in particular have consecrated their labors to a study of these venerable excavations; the one a Jesuit, Rev. Father Marchi, the learned conservator of the Musée Kircher, at the Roman College; the other, the Chevalier de Rossi, Father Marchi's most eminent scholar, who is now able to discuss and complete the ideas of his illustrious master.

The Sovereign Pontiff has assigned to each of these gentlemen a certain number of catacombs; no search can be made without their orders; no object is extracted until they have perfectly studied its characteristics, and their assiduous vigilance will henceforward preserve these subterranean labyrinths from the dilapidations of idle curiosity and sacrilegious violence. During the summer the catacombs remain closed on account of their unhealthfulness; but every winter excursions are organised and guided by the Chevalier de Rossi himself. The stranger in Rome eagerly seeks admission into the exploring party, and we were so fortunate as to receive an invitation from the Chevalier to accompany him on his visit to the catacomb of St. Calixtus. The presence of M. de Rossi redoubles the value of the pilgrimage, and the visit becomes a course of sacred archaeology.

We met at St. Joseph's Church, which stands at the foot of the Capitol, over the Mamertine prison where Jugurtha perished of cold and hunger, and out of which St. Peter and St. Paul were led on the same day to martyrdom. There were twelve of us in all; a French prelate, an Armenian priest, officers, ladies, &c., but all were Catholics, and therefore disposed to show all reverence to the tombs of our ancestors in the faith. After praying by the brink of the fountain which the Apostle caused to spring in his dungeon for the baptism of his gaoler, we got into our carriages and rode towards the country, passing through the ancient form. We passed beneath the arches of Titus and of Constantine, the one commemorating Jerusalem's Fall, the other Christianity's Triumph. In contemplating the gigantic proportions of the Coliseum, we thought how it had been the scene of their martyrdom whose tombs we were about to visit. Outside the city walls, we still ad-

vanced a few miles into the country, until we reached the little Church of *Domine quo Vadis*, so called in memory of a tradition of the first centuries, which says, that Peter, flying from Rome, met on this spot the Lord bearing his Cross, and said "*Domine quo Vadis?*"—Lord, whither goest Thou?" And that the Holy One replied: "*Venio iterum crucifigi*—I come to be crucified anew." The Apostle understood, turned back, and, Vicar of Christ as he was, soon suffered crucifixion.

A little further on, in the middle of a vineyard, is a pit which is the entrance to the catacomb, and there, after lighting our candles, we descended almost perpendicular steps cut in the soil. At a depth of about forty feet, open horizontal galleries running in all directions and occasionally meeting to separate anew. The galleries are very narrow and permit only a single person to pass at a time; indeed it is impossible to advance without continually brushing against the walls on either side. The walls are pierced with niches of six feet in length by two in depth, arranged horizontally for the reception of bodies. They form thus double or triple tiers of sepulchres in general, but sometimes seven or eight tiers, or even twelve are found in one single gallery. The Abbé Gerbert likens them to the divisions of a library where Death has ranged his works. When a corpse had been placed in one of these *loculi*, it was closed with brick, stones, or a slab of marble. Many of these niches are open and empty; others preserve intact the precious deposit committed to their keeping, and others again exhibit the white bones that fill them. In any other place, this thick gloom, this silence, these blanched skeletons would cause a feeling of involuntary terror. But here, we feel that we breathe amid the relics of the Saints, and while we are softened we are re-assured. Furthermore we recognize without horror the nothingness of human life, and this thought inspired the Abbé Gerbert, now Bishop of Perpignan, to write one of the most beautiful pages existing in the French language, by the transcription of which we are sure to win the thanks of our readers.

"The cemeteries which conceal what passes in the sepulchre; the Egyptian Necropoli, which hide by their embalment the inevitable decomposition of human matter; the Sicilian grottos which have the property of preserving the body; the modern subterranea of Paris, where walls of human bones exhibit in mass what each man has seen in detail, do not, like the catacombs, permit us to observe the work, I do not say of Death, but of what comes after death.—In going through there, we pass in review the phases of destruction, as in a botanic garden we remark the phases of vegetable development from the almost imperceptible blossom to the tall tree, full of sap and crowned with flowers. In a certain number of sepulchral niches opened at various epochs, we can follow, in some sort, step by step, the successive forms each more and more receding from vitality by which that which is now therein has reached almost to nothingness. Look at this skeleton, if it has been preserved through so many centuries, it is probably because the earth in which it was laid is not dry. Humidity which destroys so many other forms of matter, has given these bones a longer power of resistance by covering them with something which has lent them more consistency than they possessed as members of a living body. Yet even this consistency is part of the progress of destruction; these human bones are turned into stone. Further on, yonder tomb has been the scene of a strife between the power that petrifies and the power that reduces to dust. The first fails, the second wins, but slowly. The combat that in you and me goes on between life and death, will be ended long before that struggle between two kinds of death shall cease. In the neighboring sepulchre nothing of that which once formed a human body now exists, save where the semblance of a head is visible, covered by a white veil of dust, like the folds of the burial clothes. Look, lastly, into that other niche. There, nothing is left but simplest dust, the very color of which is no longer classifiable, owing to a visible tinge of redness. There you see the work of destruction has been thoroughly accomplished. Not yet. Look well and you can yet recognise in that dust the outlines of a human form. That little heap which touches one extremity of the niche was once a human head; those other smaller heaps lying down lower, one at the right, the other at the left, have been the shoulders; those others were the knees; those tracks of dust with slight irregularities, were once the longer limbs. This mere last outline of a man, this form so vague, so effaced, scarce visible in its almost unpalpable dust, volatile, nearly transparent, pale grey in color, gives us the best idea of what the ancients called a shade. If you put your head inside of this sepulchre in order to see the better, you must be careful you may not move, nor speak, nor scarcely breathe. That form is frailer than the wing of the

butterfly; more ready to vanish than the drops of dew which hang from the grass blade. The agitation of the air which a motion of your hand would produce, a breath, a sound would be powerful agents for the instant annihilation of that which seventeen centuries have not been able to destroy. Behold, you have breathed! The form is gone. Such is the earthly history of man."

As you proceed, the galleries become larger, and form large chambers capable of containing a hundred persons. In the centre of the ceiling is a hole communicating with the surface, and admitting a little light and air. The rays cast into this darkness served as a line of separation for the sexes, who sat apart. During three centuries of persecution these subterranean halls were the only churches of the Christians, the only palaces of the early Popes. There came the faithful to be prepared for martyrdom, by the fervent exhortations of their pastors and the reception of the sacraments.

At the end of these halls rises the stone altar covering the tomb of a saint. The walls are adorned with fresco paintings, frequently well preserved; many of them being pictures of saints with their hands lifted in prayer, to show forth the doctrine of the Church, that the saints pray God for the mortals who invoke them. Around these figures are such legends as these: "Blessed Peter, pray for us," "Blessed John, intercede for us." The blessed Virgin, holding the infant Redeemer, is frequently represented upon the altars amid praying figures.—And these monuments remount uncontestedly to the very first ages of Christianity, and yet cannot convince a Protestant that the Catholic's prayers to the saints are divinely inspired. Stone seats, ranged round the altar, served for the priests, or for the Sovereign Pontiff; others in more retired spots appear to be designed for confessionals.

Not less than six millions of bodies are supposed to have found their final resting place in these catacombs; and yet out of the sixty which exist, only twenty have been explored. So that from age to age new discoveries will be made to edify the faith, interest the science, and strengthen the arguments of Theologians on the conformity of our belief with that of the Christians converted by the Apostles. In order to shake the reasoning supported by these venerable monuments, Protestants unanimously affirm that the catacombs were quarries, worked by the Romans before the coming of Christ. They also declare that these subterranean served as places of inhumation for the pagans, in order to cast doubt upon the authenticity of the relics taken hence. But Father Marchi has proved in his *Monuments de Rome Chrétienne des cinq premiers Siècles*, that the faithful were really the architects of these prodigious excavations as well as the only persons who received sepulture in them. The first proposition is indubitably proved by a simple examination of the localities. The quarries of the ancient Romans present vast galleries of easy access to cars or beasts of burden; but the galleries of the catacombs are so narrow that two persons cannot walk abreast. It is evident that they were not excavated for the quarrying purposes, for the galleries, deeply sunk and ramifying, are dug one under the other, to the number of four or five, and never presenting a corridor of more than two or three feet wide. All follow a uniform horizontal plan, without regard to the veins of stone which they meet with, and which would of course be followed if stone were the object of the excavations. In quarries, also, the materials nearest the surface are first extracted, and nothing is left save the slender pillars for the support of the superincumbent soil. But the catacombs suggest that their makers had, as principal idea, the wish to escape observation, without the slightest regard to the material which they were piercing. Furthermore, Roman quarries were only made to procure *pauzzolana*, a sort of sand, or the volcanic stone, of which all the buildings are constructed, while the Christian catacombs are all dug in the granular tufa which retains its hardness only beneath the soil, and crumbles on being exposed to air and light, so as to be utterly useless for building purposes. Why, then, should the Pagans have taken such needless pains to obtain a useless material?

As to the question whether these catacombs were used as places of Pagan sepulture, it is to be remarked that of the thousands of tombs which have been examined in the last three centuries, not one exhibits a characteristic or a date anterior to Christianity; and it is well known that the Christians did make excavations with the sole and express motive of avoiding sepulture among the Pagans. Many tombs are without inscriptions, but a great number have characters and emblems which have been carefully copied, and which are singularly and purely Christian.

* *Esquisse de Rome Chrétienne*, par l'Abbé Ph. Gerbert, Vol. I., page 173.

The loculi nearest the chapels wherein were celebrated the holy martyrs, were usually occupied by the bodies of the martyrs. This place of honor was reserved for them, that the living might be near their models, and the dead near their God. But in the narrow galleries also have been found the remains of many victims of the Cæsarian persecutions, recognizable by the phial of blood in the mortar which sealed the stone portal of their sepulchres, or by the triumphal palm branch engraved upon the stone.

We have said that during the centuries of persecution the Christians had no other churches, no other tombs, no other places of meeting than the catacombs. When Constantine at last erected the Church of St. John Lateran to the religion of the Cross, the living were restored to light; but still, for several centuries the Christians continued to bury in catacombs, that they might sleep there among their martyrs. These mysterious cradles of Catholicism were the objects of devotion and the goals of pilgrimage, until the invasion of the northern hordes, especially the Lombards, brought devastation even to the catacombs, the protection of which was rendered less easy by reason of their distance from the city. In 607, Pope Boniface IV. caused to be removed to the Pantheon a quantity of martyrs' bones, which the dilapidated condition of the catacombs would otherwise have exposed to outrage, and his successors imitated his example. The churches of Rome were thus peopled with the heroes of Christ's army. And the same faith which had induced Christians to desire burial in the catacombs, made them now wish for interment in the churches, always with the same thought of awaiting the resurrection in the company of the martyrs.

But many catacombs remained unnoticed and not exposed to destruction, reserved by Providence as treasure houses of holy relics, when the pretended reformers of the sixteenth century reduced to ashes so many venerated houses of Apostles and Confessors. Luther and his fellows exhibited a stupid fury against the precious remains enclosed in the Cathedral altars: they cast that sacred dust to the wind, and then God re-opened the catacombs to give back to the people the intercessors they had lost, and to restore patrons and protectors to the young Christianity which was to commence in America. The Church lost children in Germany, in Switzerland and in England, but she recovered them in Japan and in Paraguay. Even while Luther was pursuing his work of revolt, St. Philip Neri and St. Charles Borromeo selected the catacombs for their meditations, and by their prayers in these august cemeteries obtained especial grace to fortify their people against the seductions of heresy.

Thus from the commencement of Christianity the faithful have honored the remains of their dead and venerated the relics of their martyrs. Where the living met to pray, there the dead were buried, for the Christians never thought themselves too near the bodies of their Saints. The Church triumphant, suffering and militant, was all united in one community of prayer; and the deposit of their bodies in consecrated earth gave hope of solace to the souls of the departed. Afterwards, when the relics of the martyrs were placed in the Basilica, the faithful sought interment within the same walls; and when the churches could no longer contain the dust of successive generations, religion still kept for them the ground about her shrines. And when, at length, increase of population rendered it essential to choose a burial place outside the city, even there the earth was consecrated and it was an honor for the faithful to sleep thus in the communion of their brethren and in participation of the merits of the Saints. How, is it, then, that in many great American cities Catholics misunderstand this great prerogative and regret that their Bishops will not permit them to be buried amidst Protestants and Jews? They think of a picturesque cemetery, and not of the efficacy of prayer, as though fresh foliage, lakes, fair sites and monuments of marble could take one moment from the sufferings of the life to come. For me, I ask but a wooden cross and a drop of holy water—or rather, still more I prefer to await the call to Judgment in those obscure and humble loculi of the catacomb of St. Calixtus, amid the relics of the martyrs spared by the Lictor's axe or the teeth of the lions in the Coliseum.

RELIGIOUS SECTS IN RUSSIA.

Translated from the Univers for the Catholic Citizen.

The Grecian (orthodox?) religion is generally represented in Europe as having hitherto preserved an imposing aspect of unity. It is believed that the authority of the Czars and the Patriarchs has confirmed the Greek Russians in traditional faith. This is an error. Not one schismatical branch has escaped from disunion and division.

Notwithstanding the piety, the obedience, and the spirit of association, for which the Russian people are so highly remarkable, nevertheless their National Church is sapped by innumerable sects. The absolutism of the Czars and their severity to sectarians is not sufficient to prevent the dismemberment of this Church. They petrify it, they degrade it, they crush it, but it is not in their power to preserve its unity. The Greco-Russian schism suffers the same fate as Protestantism.

Fanatics, sceptics and proud rationalists whine in Russia, as they do elsewhere, and often with the aid of the Bible, create or sustain every imaginable form of worship.

Many Russian sects bear a very great analogy to the Protestant sects. This resemblance will be immediately perceived in perusing the following exposition of the state of religion in that country, as given to us by a most impartial traveller, who has lately investigated, honestly and carefully, the private life of the Russian people. This writer is M. Haxthausen, a German. He was formerly attached to the Russian army, travelled under the auspices of the government and as he is a sincere lover of the Muscovite people, he may be relied on as a guide who offers evident

guarantee of veracity. His narrations are moreover supported by the evidence of other travellers.

Scarcely had Russia escaped from idolatry when she suffered herself to be gained over to the Ptolemaic schism. The light of Catholicity was never perfectly and completely established in her territory; the consequence was, that the darkest heresies, those which most nearly approach to savage paganism, spread abroad and penetrated into the masses of the people, and are still perpetuated among them. The most ancient of these sects—those whose establishment is prior to the seventeenth century—form a primary category and approach somewhat to the ideas of gnosticism and oriental paganism. Their character is generally sinister and ferocious. Our readers may judge so from the following examples. In different parts of the empire, and especially in the Northern countries, the most shocking practices is spoken of, which are repeated almost every year.—“In some secluded place, these sectarians dig a deep ditch, accompanying their labor with the strangest ceremonies. This ditch they surround with wood, straw and other materials. When completed, these fanatics, whose numbers vary from twenty to a hundred individuals, proceed in procession to place themselves in the ditch, where having set fire to the funeral pile, and exciting one another by their death songs, they allow themselves to be burned to death, with a courage and stoicism that no words can pourtray. Or again; some of them assembled together in a house already surrounded with straw, to which they set fire. Large numbers of people ranged round the house, look on at the frightful spectacle, but no one dare interrupt them in the accomplishment of their pious work, for they are then regarded as Saints receiving what is called in their terrible language the baptism of fire. These sectarians who thus immolate themselves are the Morelschiki.”

Their atrocious suicides are repeated every day in defiance of the police, in places very remote from one another. The following travellers, namely, Pallas, Gmlin, Georgi, and Lepauehin make mention of these horrible facts as well as M. de Haxthausen. Some years since, on an estate belonging to M. de Gaurieff fifty Morelschiki resolved to cut each other's throats. Thirty-six of these fanatics had already fallen under the knives of their brethren, when a young woman of the sect fled from them. When those who hastened to the field of carnage arrived, they found but two murders in the midst of forty-seven dead bodies. These assassins died under the lash of the knout, considering themselves as holy martyrs. The number of Morelschiki is unknown. They keep their affiliations and their doctrines a profound secret. Let but the principles of socialism take root among them and the Czars will find themselves exposed to the daggers of a legion of assassins.

Another sect somewhat similar to the Morelschiki are the Sceptzi; they are eunuch. It is not understood what connexion this unnatural practice, even after marriage, can have with their religious doctrines. They believe only in the eternity of God the Father.—Christ the son of the Father is not God; he is not dead, nor will he ever die. They believe that during eighteen hundred years he has been travelling over the earth in the form of a being proper to no sex, and that at the present time he is represented by Peter the III. The death of Peter the III. is a falsehood. He fled to Irkoutsk, and it is for this reason that all good and all grace shall henceforward come from the East. He shall come back and cause the Sceptzi to reign. Such are the grounds of their faith. They do not believe in the resurrection of the body, nor do they observe the Lord's day. They imagine that the Holy Ghost reveals himself through the Sceptzi. In their assemblies they sometimes sing in unison a kind of recitative melody. “Not knowing their language and being one day present at one of their reunions, says M. de Haxthausen, I was not able to understand the meaning of their words, but the loud sharpness of their voices, the hidden fire that darted from their eyes, the maddened exaltation visible in every feature of their countenances, produced on me a painful and ineffaceable impression. This sect is very numerous. Many of the merchants who sell objects of gold and silver, and especially the money brokers of St. Petersburg, Moscow, Odessa and Riga are Sceptzi. They are generally very much given to proselytism. They particularly apply themselves to the conversion of soldiers, and to attain this object they will not scruple to give them very large sums of money, which sometimes amount to several thousand rubles. As they are all generally very rich, the police find it much easier to seize their wealth than their persons. This sect evidently took its rise in the middle ages. The people who loved Peter the third refused for a long time to believe in his death, and from this sprung the Messiah of the Sceptzi personified in this prince. The Sceptzi have brethren whom they consider as inferior to themselves; they are the Chilsti or Flagellators. Having assembled together in an apartment in which no picture or image is allowed to remain, they leap and dance around, flagellating themselves until, borne down by lassitude, they fall to the ground. Many of these sectarians wear cilices; and others hang pieces of metal from their flesh. They abhor dogs, who are, according to them, possessed of the demon. The Tsvakenesnoirs (insects) they believe to be protecting spirits, and for this reason it is thought to be a great crime to kill them. They say that, though Christ is the founder of their sect, still that Neophite who for the first time assists at their divine service, is obliged to outrage the image of the Saviour and to spit upon it. They do not recognise marriage as a sacrament, and permit a community of wives. During the night preceding the first day of Easter, the Sceptzi and the Chilsti assemble to assist, in common, at a divine service in honor of the Virgin. During the service, a young girl of fifteen or sixteen years of age, who is persuaded into compliance by false promises, is placed in a tub or bath of warm water. As soon as she is seated, some old women approach her, and after having made a deep incision in her bosom, they cut off the left breast, and then stop the flow of blood with marvellous dexterity. Whilst this dreadful torture is going on, they place in her hand the image of the Holy Ghost. When the breast is thus cut off it is placed on a plate, cut into small pieces and distributed to those present, who eat it. When this act of hideous cannibalism is terminated, the young girl is placed on an altar, which is raised for the purpose, and the congregation dance around it singing.—“Let us dance and leap on the mountain of Zion.” In a little time the dance becomes more animated; it changes to complete madness. The wildness of frenzy is at its height, when suddenly the lights are extinguished, and then commences a scene

a parallel to which we would look for in vain in pagan antiquity. However strange this monstrous sect may be, there exists another perhaps still more extraordinary. It is that of the Bezslowestnie, or mutes. He who accepts their belief must remain a mute for the rest of his life. The authorities have in vain endeavored to obtain from them some knowledge of their doctrines. The emissaries of the administration have even treated these unfortunate wretches with the greatest cruelty, but always with little success. During the reign of Catherine the II., a governor of Siberia made some of them undergo the anguish of martyrdom. He caused the soles of their feet to be tickled, had drops of burning wax poured on their bodies, and tormented them in all imaginable forms. They supported all with the sublimest stoicism, without making the slightest complaint, or uttering a single word.

Another singular sect is that of the Sabatniki, so called from their observance of the Sabat. Karamzine says that it was founded at Novgorod in 1470 by a Jew named Zachariou, who persuaded many that the only true and divine belief is the law of Moses. Since then this sect has largely multiplied, and notwithstanding the efforts of the government, the number of these sectarians is still very considerable. They do not know Hebrew, and make use only of the translations of the old testament into the Slavonic language. They also await the coming of the Messiah, and, like the Saducees, they do not believe in the resurrection of the dead. A great many other strange and savage sects date back to the early days of Russia. A bishop of Rostoff counted in his country 200 different sects at the commencement of the 18th century.—Since that period many have disappeared, but many new ones have also sprung into being. Among those that are anterior to the attempt at reform in the 17th century, are many very important in their power, that will wield an immense influence on the destiny of the Russian nation. We shall examine them in some future articles.

IRISH INTELLIGENCE.

THE CATHOLIC UNIVERSITY.

(From the Dublin Nation, March 4th.)

The Very Reverend the Rector of the Catholic University has been for the last fortnight in Ireland, and busily engaged, it is said, in laying his foundations. The Funds now hold some £50,000 to the credit of the Trustees, and an ample annual income has been guaranteed. The splendid saloons of Jerusalem Whalley are about to be clipped into class-rooms. And the first session of the University will have been entered upon before the close of the present year.

For two years we have waited with impatience for this announcement, and watched with satisfaction the zeal with which our race at home and in every clime have responded to the appeal of the National Synod. How deep in the Irish heart is the love of learning—how strong the ambition to see re-edified on our soil one of those great seats of science which of old made the island world-famous—is splendidly told in those magnificent contributions which from furthest America and India have continuously flowed towards the Exchequer of the University. And this in a nation that has been literally drifting away from its own soil! The exile laid down his last farthing for the holy work ere he took shipping; and sent back the first dollar he earned in the new world.

We never hesitated for a second to tender our frank and loyal support to the Institution; and, with every desire to see it thoroughly national, we hailed the appointment of the Oxford Fellow, Dr. Newman, to the first Chair in it, because we believed him to be gifted in a pre-eminent degree for the conduct of such an undertaking. The subtle and massive intellect, which possesses in a rare degree the power of mastering the scope and spirit of institutions—versed in the learning of all the schools and trained by the hardy action of academic exercises—seems to have been expressly called to this task. The fine ideal of a University, developed in his Lectures, has satisfied us all that his plans are laid well and wide, and that the work which he ambitions to rear is not a mere grammar Lyceum or Academy of rudiments, but a great seat of learning, and a University in all the old and true significance of the name.

On the eve of its initiation we find one of the most favored arguments of the adversaries of the University extensively circulated. It is our intention to proceed to discuss seriately such topics connected with the subject as are suitable to be publicly canvassed. This one, however, had better be dismissed in the first instance. It is said that the English Government will never grant a Charter to such an institution; therefore it must fail. All the other conditions of success are admitted to be forthcoming or attainable—but here, they say, is an insuperable difficulty. How will you surmount it?

We answer, very easily. The English Government shall give a Charter, if the Charter be necessary—it will be very glad to give it before the University is a year in operation. In spite of premiums and patronage, the Queen's Colleges are, so far as the Catholics of Ireland are concerned, a notorious failure. The establishment of the University will complete their decay; and its halls will fast be filled with young men who would never, before or after the Synod, have frequented the College. Will it be maintained, then, that to a great educational community—wealthy, enlightened, enlisting the sympathies of the entire Irish people, frequented by Catholics speaking the English tongue from every clime, commanding the respect of the whole world—the English Government would presume to refuse its Charter. We do not suspect them of such impolicy. The only ground upon which they could refuse might be their disinclination to encourage what they would denominate a sectarian body. For centuries they have been chartering none but sectarian bodies, and on the express terms of remaining for ever sectarian; and now, forsooth, all this sectarianism has been wrong, and the Catholics, having long paid the penalty of exclusion, are to be denied the right of associating upon their own account. A recent precedent may, however, save some argument upon this score. Within the last three months, the Queen, acting upon the advice of her Ministers, has chartered a Catholic University—“the Catholic University of Laval,” in Canada. We have yet to learn that there is such a difference between the circumstances of Canada and those of Ireland as would make a Catholic University right in the one place and wrong in the other.

Let us suppose, however, that the Government, against precedent and policy, refuse the Charter—say we have already provided you with a University—if

you do not avail yourselves of it, you shall have our countenance for none other. Then, we presume, the University can do without a Charter, or can get one elsewhere. The use of a Charter is the enabling to grant degrees. But the value of the degrees notoriously does not depend upon the Charter, but upon the esteem in which public opinion holds the conferring body. This University has been founded at the instance of His Holiness, the Pope. Now, for our part, we should prefer a Papal Foundation to a Royal one. We think it would render the degrees far more respectable. We have not the least doubt that among the people of Ireland, and in foreign countries, the degrees of a Catholic University, founded and maintained in all respects upon such uncompromising Catholic grounds, would command the highest literary rank. Or, if this were impracticable or impolitic, there could be no difficulty to the Irish Bishops in negotiating through the Holy See, an affiliation with any of the highest Catholic Universities in Europe—with Paris, Pavia, or Salamanca.

But the law would not recognise degrees so obtained? Certainly not. Is it necessary that the law should recognise them? With one single exception, the profession of medicine, the law attaches no powers or immunities to the possessor of degrees. A man may be a doctor of Laws, but that won't entitle him to plead—a Doctor of Divinity, and it will not quicken his way to a benefice—a Master of Arts; now what particular protection does the law assign to a Master of Arts? The truth is, that the value of a degree does not in the least, depend upon law or charter. Society respects the degree as the badge of a certain literary distinction; and gives its respect precisely in proportion to the character of the University from which the degree emanates. A Bachelor of Arts in Aberdeen, is, according to the law, as learned a person as a Bachelor of Arts in Oxford—but it is likely the public would prefer the graduate of Oxford, even if he were not called Bachelor at all, and even if that ancient seat of learning had no charter whatever; we believe it has one from a Pope.

In none of the Professions, except medicine, do the Universities grant faculties. The Lawyer must resort to Henrietta-street for his wig, and all that a University degree can do for him there, is to shorten his terms by a year. The attorney must go through his regular apprenticeship, degree or no degree. The physician can take out a medical qualification in his University; but if he wishes to become a Surgeon or an Accoucheur, or an Apothecary, he must go elsewhere; and a dozen degrees would not save him in Mary street, if he could not tell the proper way to compound Dover's Powder. Over any man's professional or personal progress, it can hardly be said to exercise any real influence. This influence it does exercise. In the public estimation, a degree from a known seat of learning is, we repeat it, the symbol of a certain literary proficiency. It is a certificate that the possessor of it has the education of a gentleman.

This, not the Degree, nor the Charter, nor the Law, gives or can take away, but public opinion, and her fruits, by which Mater Alma shall be known. If the Chairs of the Catholic University of Ireland be worthily filled—if its curriculum lead boldly and safely through the wide expanse of human knowledge—if its examinations be such as to test every faculty and acquirement, an ordeal to fit its alumni for the strong struggle of life—if its aims be the honor of Ireland and the Glory of God—then a charter is so much value to it, and all the Degrees of the universe merely so many letters of the Alphabet.

RELEASE OF SMITH O'BRIEN.

God be thanked, Smith O'Brien will soon be a free man. The English Government have consented to release him from his penal banishment, and restore him to his family, and, we trust, to his country.

Never did happier news come across the channel. Never, never. Nobody, we believe, in all Ireland will hear it without pleasure; but to a wide circle it will be like tidings of an honored father, or a dear brother, snatched from the grave.

Those who gloried in his unshaken fortitude, in his dignity, in his heroic courage, in that generous heart and resolute manhood which constitute him to the ideal of an Irish gentleman, may triumph to know that his reward awaits him; the highest that earth can bestow. How inexpressibly sweet will be the meeting with the dear ones who bear his name; how cordial the embrace, how sincere the reverence of his friends. Proudly, bravely, without spot, or stain, he has gone through his unparalleled trials; and now what man in Europe holds so honored a position as he, or will share transports so unmitigated by a reproach or a regret? When centuries have passed away, when the loud-sounding titles of the generation are buried in almanacs or lost in Lethe, we profoundly believe Smith O'Brien will be a name in Ireland to typify the highest patriotism and honor, as his great ancestor still typifies national courage after eight hundred years.

Let it tipify, besides, that unallenable reliance on God's justice and mercy, which constitutes the highest fortitude. A reliance that all will inevitably come right, if we are faithful to the Truth, however little we can see the way or the hour. Over the chimney piece in Richmond Prison there used to hang these lines from Wordsworth, copied by his own hand—

“One adequate support
For the calamities of mortal life
Exists—one only; an assured belief
That the procession of our fate, howe'er
Sad or disturbed, is ordered by a Being
Of infinite benevolence and power,
Whose everlasting purposes embrace
All accidents converting them to good.”

This was the light by which the Christian gentleman walked alike in prosperity and adversity; and it has led him where Kings might envy.

It is still uncertain whether his release will enable him to return to Ireland. It would be a poor and feeble policy to qualify such a boon by conditions that robbed it of its chief value. It is a bid for the gratitude of the Irish people; let it be a liberal bid.—O'Brien is now nearly fifty years of age; his family and his property alike require his personal superintendence. America is no home for him; France would be a painful exile. In Clare, among his hereditary woods, among the people who have loved him since boyhood, in the bosom of his family from whom his separation has been so long and so complete, he would find both the repose and the duties for which he longs. To give him this is to give him life; but if he must hover painfully about the island which contains all that is dear to him, without touching its shores, it will scarce be a spectacle to move the gratitude of his friends. English Statesmen are proud

of the courage displayed by Hampden and the fortitude of Russell; they know in their souls that O'Brien is what these men were; a patriot who staked his life for the sake of his country.

We have been frequently asked, why his friends in the present Parliament made no motion for his release? Hitherto it was not convenient to explain why, but we may do so now.

There are still two prisoners in Van Dieman's Land to whom a similar boon cannot be denied—O'Doherty and Martin. It would be monstrous to retain them in penal exile while O'Brien and all their comrades were free.

"BRATING UP FOR RECRUITS."

"A bold peasantry—a country's pride When once destroyed, can never be supply'd."

During the week the soldiers of the 40th regiment, stationed in this city have been "beating up" through the town for recruits.

Zozimus writes to "General John Bull" as follows, through the columns of the Nation, on "Recruiting in Ireland."

In one word, General, the recruiting business is done up. The red coat and "bounty" have lost all their charm.

I assure you, General, there is not the least enthusiasm for any arm of the service amongst us. And for my own part, I'm inclined to suspect that if you press me or "ballot" me, I'll take a shot at your side instead of the enemy.

There is no use in mincing the matter with you. We have a policy of our own. And we do look forward to this war as full of hope and promise to Ireland.

Ah, General, you begin to see the necessity of propitiating your colony of Celtic savages. Try it. Let us do what our fathers did seventy-three years ago.

You want an Irish Militia to supply the place of the troops you must withdraw from our shores. Call it out; call it out under the flag of Ireland, and the Irish Volunteers will spring up, all-armed from the soil.

We are ready to make a new 'Eighty Two. This is the price of our help. We cannot fight by your side with chains upon our hands, and we will not forfeit the chance of Independence which your difficulties afford us.

There is not an enslaved nation in Europe which does not bless this hour, and hope and plan her deliverance. Poland, Hungary, Lombardy, Sicily, France—all fair and bleeding victims on the rack of despotism—all hail the dawn of liberty; and Ireland, too, is a panting conspirator.

But, I say, old cove, don't be humbugged any longer by the Times or such like Imperial liars. Except a few dissolute scamps here and there—there are no men in Ireland willing to list.

Never in our generation till now came the occasion to realise the adage—"England's difficulty is Ireland's opportunity"—and you know well that, however your martial accoutrements may set off your personal appearance, you shall get well drubbed by land and sea unless you can fill your battalions, and man your fleets, with Irish soldiers and sailors.

Ah, General, you do want us at last, Papists and Rebels though we be. Even if we were Thugs

and Cannibals, as the Times has politely and ethnologically designated us, we would make capital soldiers, if we would only listen to Soap, and accept the "bounty." But, General, "things isn't now as they used to be."

I'll trouble you, when you are prisoner of war in the hands of Scailders, to give him my compliments, and say, that I'll be particularly obliged to him if he'll hand you over to me. You shall have your choice of the Irish Poor-houses for the rest of your days.

Yours, General, as you demean yourself.

PROTESTANT POOR LAWS.—Mr. Maguire has called the attention of the House of Commons to the inhuman conduct pursued by the English parochial authorities towards destitute Irish; he mentioned several cases as illustrative of the barbarous manner in which Irish Papists were treated.

ORANGE MEETING IN THE ROTUNDO.—A meeting of Protestant operatives was held in the Round-room of the Rotundo on Tuesday evening, for the purpose of adopting three petitions—one to her Majesty, and the others to the Houses of Lords and Commons—protesting against the measures now brought before Parliament, and embodied in the new Reform Bill.

The Galway Packet says that "recruiting parties have been located in Galway for some time past, but have not been successful in their endeavors to increase the number of the rank and file from the young men of the old city."

UNITED STATES.

BISHOP OF CHICAGO.—Our readers will regret to learn that the Very Rev. Mr. O'Regan has refused the appointment of Bishop of Chicago, and has sent back the Bulls to Rome.

SPECIAL MESSENGER TO SPAIN.—It is stated that a special messenger has left Washington for Madrid, via England, bearing important despatches to Mr. Soule, the American Minister, and that the American government demands immediate satisfaction of Spain for the seizure of the steamer Black Warrior.

The Havana, (Cuba,) correspondence of the New York Express contains the following paragraph:—"The French Admiral, the Count Duchesne, is expected here very shortly. It is certain that he has pledged himself to the Captain General to render him the aid of his entire fleet, in the event of difficulty with the United States."

THE ERICSSON.—The machinery of the Caloric ship Ericsson was put in motion last week, producing nine and ten revolutions per minute with only one engine, equal to the same number of miles per hour.

The Rochester Daily Republic contains a long report of the proceedings of the Irish in that city, who have lately held a numerous attended meeting for the purpose of making an appeal to their brethren in their native land against taking any part in the war now on the point of breaking out.

The American Celt giving an account of the festivities at New York on the 17th says:—"There was not, we are assured, a single arrest for drunkenness or disorderly conduct, nor a single police case growing out of the celebration."

The editor of the N. Y. Freeman has the following on the same subject:—"We were standing in the Bowery as the Quartermen and the Operative Masons marched past. A lank looking Yankee happened to be next us, without knowing who we were, when the following conversation occurred:—"YANKEE.—Them's a mighty powerful looking set of men! They look fit to work at anything a'most."

This last remark was so pointedly addressed to us that we had to speak. So we said, putting on a touch of the Yankee twang:—"Well, neighbor, I calculate an Irishman will fight about any time that it's neither unmanly nor wicked to do it. If you doubt about it, what suppose you go in and poke one of those fellows in the ribs?"

"I'de rayther not," said the Yankee, and we moved off to get rid of him."

THE MAINE LIQUOR LAW.—The New York Herald states that the prohibitory liquor law is now openly violated throughout the State of Maine. In Boston the principal clause of the bill, giving the power of seizure, has been declared unconstitutional by the Supreme Court.

DRINKING IN MAINE, VERMONT, MASSACHUSETTS, &c.—We have often seen statements to the effect that intoxicating liquors could be had in all prohibiting States with the greatest ease, but we regarded them as mere refuges of the enemy. Now, however, we have the personal evidence of a gentleman who, although opposed to the Maine Law, is, nevertheless, entitled to the most unqualified confidence.

THE ROMAN SLAB.—The National Intelligencer gives further particulars.—The block destroyed originally stood in the Temple of Concord at Rome, was of beautiful texture, and had for its dimensions a length of three feet, height of eighteen inches, and thickness of ten.

In the New York Legislature, on Friday last, the Hon. M. Clinton offered the following resolutions:—Resolved, (if the Senate concur,) That our Senators and Representatives in Congress be requested to urge the passage of a resolution requiring the President of the United States to offer a suitable reward for the detection and conviction of the person or persons who were engaged in the destruction of the block of marble which was presented by Pious IX., to the Washington Monument Association.

LYNCH LAW IN WISCONSIN.—The Wisconsin Argus says:—Our readers will remember the case of Carter, arrested in Waushara County, last fall, for shooting a man who had "jumped" his claim to a tract of land in that county.

SECRET SOCIETIES IN THE UNITED STATES.—The Boston Mail says that a majority of the Protestant portion of the population of the United States "stand at this instant bound, by secret oaths and allegiance" to these infamous societies. Our neighbors are beginning to open their eyes to the dangers which menace their institutions from these confederated scoundrels; and in many instances the secular press of the United States is loud in their condemnation.

The Boston Pilot in an able article on the attempts, made by the Protestant rabble of the United States, against the life of His Excellency Mgr. Bedini, traces their origin to the intrigues of the revolutionary clubs in Europe:—"The whole affair was an after thought of the London revolutionary committee, of which Mazzini, Rollin, Kossuth and Co. are the leaders, and of which Ned Buntline, and our radicals are the tail."

FROM EDITORIAL CORRESPONDENCE OF THE C. E.—CINCINNATI.—"Order reigns" in the Queen City of the West, once more. The last of the trials of the Police for doing their duty in the late riots, has resulted in the acquittal of Captain Lukens, who, I am sorry to say, had resigned his office, when indicted for acting up to it.

PROTESTANT MARRIAGES.—A correspondent writes from a village in Indiana, that in said village lives a mother who had a husband whose name she does not bear, who has two daughters, each of them divorced wives, one of whom obtained her bill while her husband lay on his death-bed; while in the same village resides a man who has two wives living, (one of them divorced,) and that these wives are mother and daughter!—Pittsburgh Catholic.

tion that it was distinctly sworn by one of the witnesses for prosecuting the Police, that a man was engaged against them, (and on these oaths "a true bill" was found), when it was discovered that this man had been already fourteen months dead! Some other things almost equally unfounded, were as positively sworn to. All the defendants as you are aware were acquitted, and such is the general desire for amnesty that none of the witnesses guilty of false swearing will be prosecuted for perjury.

The Yankee ministers in New England, have met with a smart rebuke for their blasphemous impudence from the Senate at Washington. It seems that the parsons, not content with laying down the law, each from his own tub and to his particular conventicle, have had the blasphemous impudence to address the Legislature "in the name of Almighty God."

Do the clergymen of different religious denominations in New England possess the exclusive right to protest "in the name of Almighty God"? Do they continue "His presence" in Boston, and the time to the First of March? If God has spoken through these men, we demand the proofs from the Bible, and the marks by which we may recognise the authority of these three thousand New England clergymen.

The prices of breadstuffs will probably be at lower figures in a few weeks. All the Western farmers have pressed their grain to the points for exportation as soon as the Spring shall open, and ever before were the storehouses so full. A few warm days to clear the lakes, rivers and canals, and the abundance of the West will pour upon us.—American Paper.

A committee has been raised in each House of the Ohio Legislature, to consider the subject of women's rights, as connected with the elective franchise and other matters.

AFFECTING SCENE.—We witnessed a scene a few days ago in the cars of the Watertown and Rome Railroad, which forcibly illustrated the strength of parental affection, and which would have convinced Dr. Franklin himself, who once had doubts of the existence of such a feeling, of his error. A family of Irish emigrants, consisting of a husband and wife, with four children some of them grown nearly to manhood and womanhood, took the cars at Rome for Watertown. They had purchased tickets in New York for this road, which proved to be worthless, having been imposed upon by some one of the vagabond runners who prowl around newly arrived emigrants on their arrival in New York.

A REMARKABLE BOY.—As the train was about to leave for Lockport this morning, a boy was discovered under the platform of one of the cars, hanging to the break-rod. He was taken out, and gave the following account of himself and his adventures:—His name is John King—his age fourteen years; he is a native of Galway, Ireland. He concealed himself to New York without means. At New York he secreted himself under the platform of a car on the Hudson River Railroad, and came to Albany.

REMITTANCES TO ENGLAND, IRELAND,
AND SCOTLAND,
SHORT SIGHT BILLS from One Pound upwards, negoti-
able in any part of the United Kingdom, are drawn on the—
Union Bank of London, London.
Bank of Ireland, Dublin.
National Bank of Scotland, Edinburgh.
By HENRY CHAPMAN & Co.,
St. Sacrament Street.
Montreal, February 9, 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. \$2½ do.
Payable Half-Yearly in Advance.

THE TRUE WITNESS
AND
CATHOLIC CHRONICLE.
MONTREAL, FRIDAY, MARCH 31, 1854.

On account of some changes in the Programme of
the St. Patrick's Society's Grand Soirée announced
for the 18th next—we did not receive the Society's
advertisement in sufficient time for publication in this
week's issue. It shall appear in our next.

NEWS OF THE WEEK.

The Africa brings dates up to the 11th instant.—
Little had been done in Parliament. The Committee
to inquire into the alleged corruption of Irish Mem-
bers, was still engaged in the examination of witness-
es, but had elicited nothing of great importance.—
Mr. Bowyer had given notice of a motion—that the
order for Mr. Chambers' Nunery Committee be dis-
charged; and every opposition to the proceedings of
the Committee will be offered in every stage of its
proceedings. We are happy to say that a general,
and intense feeling of disgust and indignation has
been excited throughout the Catholic population of
Great Britain and Ireland, at this fresh outrage upon
the religious liberties of Catholics. A public meet-
ing of the Catholics of England had been summoned
for the 21st of the month, and another in Dublin of
the Irish Catholics.

The Baltic fleet was ready for sea, and was expect-
ed to sail on the 12th; on the previous Saturday,
Her Majesty intended to review the fleet at Spit-
head. The embarkation of troops still continues;
and everything indicates the determination of the
Government to prosecute the war vigorously.

To meet the expenses of the war the Chancellor
of the Exchequer proposes to double the Income Tax;
a proposition which will not prove very acceptable
to the Irish. The French Legislature has agreed to
a Loan of £10,000,000 for the same purpose; and
Louis Napoleon declares his intention of making Rus-
sia pay all the expenses of the war. This seems the
better system of finance.

From the Continent, we have little of importance.
The report of the fall of Kalafat is formally contra-
dicted, but an attack was daily expected. In France,
the warlike enthusiasm of the people responds heartily
to the appeals of the Emperor, and but one spirit
seems to animate the whole nation. Austria has pub-
lished a Manifesto, which is looked upon as satisfac-
tory by the Western Powers, who have guaranteed
the tranquillity of Austria's Italian possessions. Prus-
sia still wavers, but will most likely ultimately side
with the West. In Greece, the insurrection still con-
tinues, but is not so formidable as was at first anti-
cipated. There are rumors of a misunderstanding be-
tween the British and Spanish Governments.

We may expect to hear of warm work in the Bal-
tic ere long. The Russian fleet is said to be pushing
out of the ice, and making every exertion to get to sea.
Sir Charles Napier will, no doubt, give a good ac-
count of them, if he have the good luck to come
across them. We have no intelligence of any im-
portant naval operations in the Black Sea.

In calling the attention of the Irish Catholics of
Montreal, to the unfinished state of the St. Patrick's
church, and whilst impressing on them the necessity
for the application of a prompt and efficacious reme-
dy, the Rev. Mr. Connolly took occasion to observe,
that the Irish of Montreal had done a good deal for
others, but not much for themselves; and that, whilst
it was far from his intention to blame them for so
doing, or to withhold from them the praise due to
their liberality towards strangers, still, it was his duty
to tell them that charily, properly understood, should
begin at home; and that, therefore, he would advise
them, until the more pressing wants of their own
church were provided for, to devote their subscrip-
tions to purposes immediately connected with the
interests of that church, of which they were strictly
speaking, the congregation; and which, in its unfin-
ished and neglected state, had so many legitimate
demands upon their sympathies, both as Irish Catholics,
and as citizens of Montreal. This advice from the
reverend pastor of St. Patrick's is worthy of serious
attention; and as it is in contemplation to appeal to
all the Catholic citizens of Montreal, for the purpose
of carrying out another project, which intimately
concerns both the pecuniary and religious interests of
Catholics of all origins, it will not be out of place to
say a few words upon the subject to which we shortly
alluded last week, when treating of the new burial
ground, and of the different schemes that have been
propounded for enabling the Fabrique to comply with
the requisitions of the municipal laws respecting in-
terments.

And in so doing, it is necessary to advert to the
relative positions of the Seminary, and Fabrique, of

Montreal; as these are the two parties most directly
concerned in the projected arrangements; the first,
as charged with the spiritual, the other, as guardian
of the pecuniary, interests of the parish of Montreal;
and both being, we are well aware, actuated by a
laudable desire to promote the interests, spiritual and
material, of their parishioners and fellow-citizens.
Still, we see every day, that men, having but one ob-
ject, and honestly intent upon carrying it into exe-
cution, differ as to the means to be employed. It is
so in this instance; some of our citizens being in favor
of one, some inclined to adopt the other, of the two
plans to which we alluded last week.

Now the Fabrique is at this moment deeply in-
debted. Its liabilities amount to something like the
sum of £84,000, upon £60,000, of which interest is
charged. This interest is defrayed by the rents ac-
cruing from the lease of pews in the Parish, and St.
Patrick's, churches, and some other sources of re-
venue, which, however, are barely sufficient for the
purpose; so that it sometimes happens that the Semi-
nary—a perfectly distinct Corporation—is obliged to
come forward to enable the Fabrique to meet its en-
gagements. We may add that the Fabrique is in-
debted to the Seminary in the sum of £50,000, or
thereabouts.

Under these circumstances it is evident that it is
the interest of both parties—of the Seminary the
creditor, and of the Fabrique, the debtor—to avoid
as much as possible the contracting of any additional
debts. Should it be asked—how have these debts
been contracted?—it is sufficient to point to the Par-
ish and St. Patrick's churches, both of which have
been, for the most part, built at the cost of the Fab-
rique. It is no reproach to that body that it is in
debt; for its debts have been contracted in the in-
terests of all classes of the parishioners—of the
Irish, as well as of the French Canadians.

Such being the relative positions of the Seminary
and the Fabrique, and both being thus interested in
avoiding all unnecessary expenditure, the former, as
soon as it became evident that it was indispensably
necessary to make arrangements for obtaining a new
burial ground for the Catholic citizens of Montreal—
made the following very liberal, and to the citi-
zens, highly advantageous proposal.

The Seminary offered a piece of ground of about
20 acres, situated at the Coteau St. Luc, in the
immediate vicinity of their newly finished church,
for a burying ground for ever; the Fabrique were to
have the use of it gratuitously; and as it is already
fenced in, no expenses whatever are required for
fitting it for its destination. This lot of 20 acres
would serve the citizens of the western portion of
the city; but would perhaps be inconveniently re-
mote, for that portion of the population which is
contained within the Quebec suburbs. To obviate
this inconvenience, it was proposed by the Seminary
to give within a short distance of the Quebec toll
gate, another piece of ground for the purpose of
interments; so that in all, by accepting the proposal
of the Seminary, the Fabrique would acquire, gra-
tuitously, about 30 acres of ground; a quantity,
amply sufficient, as experience has shown us, to meet
the wants of the citizens of Montreal for upwards
of a century at least; besides placing a burial ground
within easy access of the inhabitants of both ex-
tremes of the city; and, at the same time, imposing
upon them no additional expenses for the burial of
their dead. This was the proposal of the Seminary;
to which, if the Fabrique be willing to accept it, it
still adheres.

A majority of the Fabrique, and many of our
citizens however, seemed inclined to think that the
ground offered by the Seminary was too limited in
extent, for our numerous, and rapidly increasing
population; and that it would therefore be more
advisable to purchase, at once, a piece of ground,
of the requisite dimensions, and which, from its size,
would guarantee the Catholics of Montreal against
the inconvenience of having, at any subsequent period,
to change their cemetery, or disturb the ashes of
their dead. These were the motives which induced
the Fabrique to hesitate about accepting the Semi-
nary's offer; and to adopt the resolution of purchas-
ing a piece of land of adequate dimensions.

The Seminary replied—that they had no wish to
thwart the Fabrique—that they had no desire to op-
pose any obstacles to the wishes of their fellow-citi-
zens—and that therefore they would accede to the
proposal of the Fabrique upon two conditions:—

First—that the site selected should be adapted for
the end proposed—that of furnishing the Catholics of
Montreal with a suitable place of interment.

Secondly—that, since the Seminary could neither
furnish the funds required for this purchase, nor con-
sent to the Fabrique incurring additional debt, the
purchase money, and the sums requisite for putting
the site when purchased, in proper order, should be
raised by the Fabrique, by means of voluntary con-
tributions from amongst the citizens. A sum, we
have been informed, not far short of £10,000 will
be required for this purpose; and already a subscrip-
tion list has been opened, in which many wealthy
gentlemen have enrolled their names for considerable
amounts. Still, but a small portion of the required
sum has, as yet, been obtained; and as the Irish of
Montreal form a very considerable portion of the Cath-
olic population, it is naturally to be expected that
they also will be asked for their contributions.

Candidly, we do not think that the Fabrique will
get much from the St. Patrick's congregation. They
have many and heavy demands upon them; they are,
generally, averse to any unnecessary expenditure;
and at the present moment have something else to do
with their money—in providing for their own imme-
diate wants—besides laying it out in an attempt to
compete with the Protestant cemetery. Besides, Paddy
is at heart a Papist; he likes to lay the bones of his
departed friends and relatives, beneath the shadow of
the Church, where he can meekly offer up his prayer

for the repose of the departed soul, and over which
comes stealing the hallowed sounds of the church-
going bell, summoning the living to assist at that
adorable sacrifice at which, by the living, commemo-
ration is still made of the dead. This no doubt may
appear but idle superstition to men of liberal and pro-
gressive views; but still it is a superstition coeval
with Christianity; a superstition which as Catholics
we should be loth to see dispelled.

It may be proper to remark here, that, at a late
meeting of the Fabrique, it was determined to pur-
chase a lot of land of about 120 acres, known as Dr.
Beaubien's farm, near the Cote des Neiges, for a
Catholic burial ground—that His Lordship the Bishop
of Montreal, always desirous of acceding to the rea-
sonable wishes of his flock, signified his acquiescence;
and that the Superior of the Seminary—as a member
of the Fabrique—offered no opposition to what he
conceived to be the decided opinion of the majority
of the citizens, speaking through their representatives.
The treaty was accordingly entered into with Dr.
Beaubien, and the purchase deeds signed; the sum
demanded for the land being about £3,000—to which
must also be added another very large sum, for laying
out the grounds, fencing, and other unavoidable ex-
pences, ere it can be fitted for its proposed destina-
tion. As we said before, it has been calculated that
the whole cost will not be much under £10,000; all
of which must be raised by voluntary contributions
from amongst the people.

But though the consent of His Lordship, and of
the Seminary, has been obtained to the scheme of the
Fabrique—and though the contract with Dr. Beau-
bien has been signed, it does not follow that the lot
of land so purchased must inevitably be devoted to
the purposes of a cemetery; or that the proposal of
the Seminary, should be rejected as unworthy of fur-
ther consideration. No doubt, if ultimately the Fab-
rique should feel inclined to close with that proposal,
it could easily find means to dispose of its purchase,
certainly without loss, perhaps at a profit. And in
the mean time, it is but proper that the opinions of
the Irish of Montreal should be consulted on a mat-
ter so nearly affecting their interests, as citizens and
as Catholics. Surely the Irish, forming nearly one
third of the Catholic population, are well entitled to
have a voice in the question of how to dispose of the
remains of their dead. It is for the purpose of call-
ing their serious attention to this important question,
that we have entered into the above somewhat prosy
details.

The question of the site for the new burying
ground, may therefore be considered as yet undecid-
ed: for, in the first place, the sum required has not
been, and we do not think will be easily, raised; in
the second place, Dr. Beaubien's farm, though it has
much to recommend it, is not, in many respects,
suited for a decent burial ground. It has several
very serious draw-backs: amongst which we may
mention—1st, the rocky nature of the soil, rendering
it difficult, if not impossible, in many places, to dig
down to the requisite depth—2nd, the number of
springs bursting out in every direction, as soon as
the soil is opened. We speak not from any personal
knowledge, and therefore with diffidence. But we
have been informed by persons of the highest respect-
ability, and possessed of considerable local knowl-
edge, that, in consequence of these two defects, a
great part of the 120 acres in Dr. Beaubien's farm,
is perfectly useless for the purpose of a burying
ground. These objections might indeed be overcome
by blasting, and, by a system of thorough draining;
but this would of course entail another very heavy
outlay. The site is also of difficult access during
the winter months.

Upon the whole, then, it would seem that the
Catholics of Montreal would do well by accepting
the liberal offer of the Seminary; and this without
any prejudice to the Fabrique, whose arguments in
favor of Dr. Beaubien's picturesque farm, are cer-
tainly not destitute of weight. The advantages in
favor of the plan proposed by the Seminary are
these:—

First—By accepting it, the Catholics of Montreal
would acquire *free of expense*, two burial grounds;
both together, amply sufficient for all their wants, for
many, many generations.—Whereas, the plan of
the Fabrique necessitates a very large expenditure,
both for the original purchase of the land, and for
the putting of it in proper order.

Secondly—By adopting the Seminary's plan—and
this we think the more important consideration—
Catholics will have the satisfaction of laying their
departed friends—and of knowing that their own
bodies will one day be laid to sleep their last sleep—
within the precincts of the Churchyard; where,
weekly, thousands will gather as they go up to the
House of God to worship, to shed the tear of affec-
tion, and to offer up the fervent prayer, over the
grave, and for the repose, of those who sleep in Christ,
in hopes of the glorious resurrection of the bodies
now mouldering in the dust. Trees and flowers, and
spruce gravel walks—disconsolate Niobes, weeping
Nymphs, Winged Victories in stucco, and quaint al-
legories in plaster of Paris—are no doubt very pretty,
and may be quite in keeping with Pagan or Protest-
ant cemeteries; but are hardly to be considered as
the necessary decorations of an old fashioned, Chris-
tian burial-ground. We confess it—for we are Pa-
pists, and therefore superstitious—we would rather
have a plain wooden cross at the head of our grave,
or a stone with the simple inscription—“Here lies—
pray for me”—than all the pompous, and semi-hea-
then embellishments of a modern cemetery. These
may attract the wondering gaze of the idle pleasure
seeker; the other will call forth the Christian's prayer—
the “Hail Mary”—and the heart felt ejaculation—
“may his soul through the mercy of God repose in
peace.” These are the sights we wish to see, these
the sounds we still wish to hear, in those hallowed
enclosures, where lie the remains of our departed

friends; and these we may be sure will be more fre-
quent, in the Catholic “Churchyard,” and beneath
the shade of the Church's walls. Will not too, that
sacred pile, by its solemn associations, protect our bur-
ying grounds from these profanations to which re-
mote cemeteries are too often exposed?—profanations
to which decency forbids us more particularly to
allude.

The desire to outlive our separated brethren, in
the taste and elegance of our cemetery, is no doubt,
in many respects, very laudable; but why should we
depart from the customs, prejudices—superstitions if
you will—of our Catholic ancestors? Let our separ-
ated brethren bury their dead as they list; we force
not our opinions on them, and we see not why we
should be expected to adopt theirs. We are Chris-
tians—Catholic Christians—and have therefore very
different ideas respecting the duties which the living
owe to the dead; that therefore which may be well
adapted to the ideas of Protestantism, will almost al-
ways be sadly at variance with the promptings of the
Catholic heart, and the requirements of the Catholic
religion. Let the Protestants bury their dead after
their fashion, and Catholics, after the fashion of Cath-
olics. Let there be no rivalry betwixt us; and if
Protestants can boast that their's is the more beau-
tiful and costly cemetery, let it be enough for us to
thank God that our's is the more Christian.

It is intended to hold a meeting of the members
of St. Patrick's church after Mass on Sunday next,
to take into consideration the unfinished state of the
church, and to concert the necessary measures for
applying a remedy. Amongst the other improve-
ments recommended by the Rev. Mr. Connolly, to
his congregation, is the taking immediate steps for
purchasing a new organ, the one at present in use
being much too small for such a large building as the
St. Patrick's church. Good music is, if not an
essential, yet of considerable importance, in religious
worship, both as an aid to devotion, and as giving ad-
ditional interest and beauty to the solemn offices of
the Church. Thus, from the earliest ages of Chris-
tianity, we see that the attention of Popes and Bish-
ops has been directed to the subject of Church mu-
sic: whilst the genius of her children has been de-
voted to the same laudable ends. It is a principle
of Catholicity that, with every faculty with which
God has endowed us, we should serve Him; that
with our lips and our bodies, as well as in our hearts,
we should worship Him: and that the noblest use to
which the artist, the sculptor, the painter, the archi-
tect, the poet, or the musician, can dedicate the
talents which God has been pleased to bestow on
him, is, the service of his Creator, the adornment of
His holy temples, and the worship of His Most Holy
Name. Thus, in the Church, the Arts and Sciences
have each their allotted place: each in turn becomes
the handmaid of religion.

And if we have music in our religious services, at
all, we should have it of the best. But to have good
music, we must have good instruments, good voices,
and a well drilled, and well appointed body of singers.
Now, what we stand in need of at St. Patrick's
church at the present moment, is, a good organ,
without which we need never expect an effective choir.
The first expense will be heavy no doubt: but it is
confidently expected that, when this want is fairly
represented to them, the St. Patrick's congrega-
tion—which has ever shown itself prompt to respond
to the demands for assistance from the Bishops, the
Clergy, and people of other dioceses, and which has
so often taxed itself for the erecting of churches,
and asylums, in all parts of Canada and the United
States—will prove itself as ready to incur the ex-
pences necessary for making the temple dedicated to
their Patron Saint, worthy of their city, and of them-
selves: a church, in fact, of which the Irish Cath-
olics of Montreal may feel proud, and which they may
hand down to their posterity, as a proof of their at-
tachment to the land, and to the religion, of St.
Patrick.

The Montreal Witness contests the truth of our
assertion that, in their Pastoral Letters upon the sub-
ject of “Fable Turning” and “Spiritual Rappings,”
the Catholic Prelates of Canada had not undertaken
to pronounce authoritatively as to the nature and
causes of the phenomena; contenting themselves with
condemning the mischiefs, and superstitious practices
which accrue from these experiments. Our contem-
porary thinks to confound us by a garbled extract from
the Pastoral of the Archbishop of Quebec; had he
read the contents attentively, he would have seen
that the TRUE WITNESS was perfectly correct in
its statements.

After showing that the phenomena in question
were not attributable to the spirits in bliss, nor yet
to the souls of the faithful detained in Purgatory;
His Grace concluded that, if spiritual, the demonstra-
tions in question could only be diabolically, spiritual.
He recognised the fact, taught by the Church in her
Offices for Exorcism, that there have been, and may
be again, diabolical influences at work amongst the
children of men; that, if the Holy Scriptures be true,
there have been, and may be again, cases of diabolical
possession; but, added His Grace, since the victo-
ry of the Cross, the power of the Evil one has been
much curtailed; rarely is it in his power to exercise
it, and then, only over the wicked, who willingly yield
to his assaults, and by consenting to do his work put
themselves in his power. Though asserting the rarity,
His Grace still admits the possibility, of diabolical
possession.

Then adds His Grace—we must conclude that the
various phenomena alluded to, and produced—“by us
know not what agent,” proceed, “not from the souls
of the departed, the angels of God, nor even proba-
bly—*ni neme probabement*—from the angels of
of Tartarus; but are only the products of your heated

fancies, the echoes, or reflections of your own thoughts? Here, again, in the passage quoted by the *Montreal Witness*, His Grace pronounces no positive opinion. "We know not what agents"—"nor even probably"—are the guarded expressions of the Archbishop; who, whilst he knew that many of the wonderful things told of the "spiritual manifestations" were gross cheats practised upon gaping dupes, did not deem it necessary to pronounce a decided opinion as to whether some of the phenomena might not be referred to diabolical agencies. In the same strain, and with the same reserve, spoke his Lordship the Bishop of Montreal.

In the United States, where the phenomena have been more frequent, and more easily observed, some of the Bishops may, for aught we know, incline to the opinion that the "supernatural," and therefore the diabolical, is concerned in their production. But that opinion has not yet been authoritatively pronounced to the faithful. Bishops are but men, and in many respects have no more opportunity of forming a right judgment than have other men. They tell us with infallible certainty—"we know that the "Spiritual Rapping" experiments are dangerous; often lead to unchristian practices; and therefore we forbid them"—and this is enough for them to tell us. But as most of them know of these phenomena, only through the report of others, and by their effects upon those who addict themselves to the practice of "Table Turning" and "Spiritual questioning"—as they do not pretend to have had any special revelation from on High, upon the causes of these phenomena—and as the Church, by her Sovereign Pontiff, has as yet, pronounced no decided opinion thereupon—whatever they may think, whatever may be their private opinions, they have not yet pronounced them to the faithful, as invested with any semblance of authority. They tell us that there have been, and may be, again, cases of diabolical possession; and warn us against laying ourselves open to the assaults of the Evil one. But, they also warn us that, as we are still ignorant of many of the laws which regulate this material world, we must not immediately conclude that every phenomenon, whose cause is unascertainable in our present state of knowledge, must therefore, be of supernatural origin. Here we are content to let the matter drop. Our Bishops have done their duty, by telling us all that it is at all necessary for us to know; it is for us to do our duty, by faithfully obeying their injunctions. If we do this we shall infallibly do right.

We are told that the "Clergy Reserves" question is essentially an Upper Canada question, with which the Lower Province is in no wise concerned, beyond voting with the majority of the Western section of the Province. The *Toronto Leader*, a ministerial organ, and in favor of secularisation, combats this notion; contending truly, that the Lower Canadians are interested in the settlement of this question; and are bound to do something more than merely record a silent vote, in accordance with the wishes of their Upper Canadian colleagues.

"It is a great mistake"—says the *Leader*, "to suppose that they"—the Lower Canadians, "are not interested in its decision. So far as the pecuniary aspect of the question is concerned they are equally interested with ourselves. Even if about one-third of the whole lands did not lie in Lower Canada, if every acre lay in Upper Canada, Lower Canada would be equally interested with this section of the Province in the question. The revenue of United Canada forms a common fund; whether it be derived from timber dues on the Ottawa, or Crown lands in Bruce and Grey. In every fiscal aspect of the question, therefore, has Lower Canada a deep interest in the question. It is simply impossible that one section of United Canada can be otherwise than deeply interested in a property which, on a reasonable estimate, will ultimately yield a revenue of a quarter of a million currency per annum."

We think the *Leader* is somewhat inclined to over-estimate the value of the "Reserves." About £25,000 is the sum that they now annually yield.

The case of the Queen v. O'Neil, for an assault on Mr. Atwater at the late civic elections, came off on Monday last, before the Court of Queen's Bench; and resulted in the immediate acquittal of the prisoner—there being, as the Judge well observed, not only "no case against him;" but rather a good case having been made out against Mr. Atwater, for his illegal conduct. The particulars are shortly these:—

At the late elections, Mr. Atwater, a bustling impudent Jack-in-Office, who seems to fancy himself a great man, ordered Mr. O'Neil to be arrested for want of due respect to him—the said Mr. Atwater; making use at the same time of very insolent language, and, as attested by Mr. Coroner Coursoll, slapping his hand violently, two or three times, upon Mr. O'Neil's shoulders; which impertinence Mr. O'Neil very properly resented by, there and then, boxing Mr. Atwater's ears. Mr. Atwater, who, it seems, is a J.P.—more's the pity, for the credit of the bench—committed Mr. O'Neil to prison; from whence however he was immediately liberated, on a writ of *habeas corpus*. We wonder that Mr. O'Neil has not thought fit to prosecute Mr. Atwater for illegal imprisonment.

It is certainly to be regretted that an election at Montreal can never take place without some fracas or other; but we fancy that much of what is put down to the lawless spirit of the people, should in reality be attributed to the incompetency of the persons to whom is committed the care of the peace of the city. How, for instance, can it be expected that the majesty of the law should be respected, when represented by persons like Mr. Atwater, who, though

very respectable men in their own line of life, are ridiculously out of place, when attempting to administer justice to British subjects? Disturbances must inevitably occur when such important trusts are confided to men so eminently unfitted, by habits, and education, for the due fulfillment of the duties so absurdly thrust upon them. In this case, it is lucky, after all, for Mr. Atwater, that he has got off so easily.—For the future we would recommend him, to be less impudently obtrusive, and to keep a civil tongue in his head, lest a worse thing befall him.

The case of Narcisse Filiou—whom some of our readers may remember as the man who, standing on the property of the Fabrique of the church at Beauport near Quebec, whilst the procession of the Blessed Sacrament was coming out of the door, refused to take off his hat, and thereby caused a disturbance for which he was fined—has been brought up in the House of Commons. In answer to a question put to him, Mr. Peel stated, and stated truly, that he knew of no Canadian law making it obligatory to render respect to Catholic processions; and promised that enquiries should be made into the truth of the allegations respecting the conduct of the magistrate who sentenced the man Filiou. It is a pity that Mr. Peel had not been put in possession of the circumstances of the case as they actually occurred. There is no law in Canada, compelling Non-Catholics to pay any outward marks of respect to Catholic religious processions: we do not believe that Catholics desire to impose any such burthens upon their Non-Catholic brethren; and we freely admit that, if Narcisse Filiou had been fined for merely refusing to take off his hat whilst the Host was passing, they would have a very good cause of complaint. But such was not the case. Narcisse Filiou was fined, not because he did not uncover to the Host, but because, being within the precincts of the Church property—where he had no right to be if he did not intend to conform to the religious usages of the body upon whose private property he obtruded himself—he persisted, in spite of the request of the proper authorities, in behaving himself in a conspicuously indecorous manner. For this he was fined, and justly; had he remained on the Queen's highway, or any of the public thoroughfares, he might have kept his hat on his head as long as he liked, and no one would have meddled with him.

All that Catholics demand from their Non-Catholic brethren, is, that the latter shall abstain from insulting or obstructing their religious celebrations; this Catholics have the right to ask; more, in a mixed community like ours, it would be folly to expect, unjust to demand. But, just as Catholics are bound, if they, of their own free will, think fit to go into Protestant places of worship, or the yards belonging to such places of worship, to behave themselves decorously, and to conform themselves to all the usages of the religious body to whom that property belongs, so also do we contend, that Protestants—if they will thrust themselves into our Churches or Church yards—shall conduct themselves civilly, and submit to all such regulations as we may see fit to impose. If these regulations appear hard, or shock the religious feelings of Protestants, the remedy is simple, and in their own hands; they have but to keep away altogether from places where their presence is neither expected, nor desired.

Since writing the above, we see that the decision of the magistrate has been set aside, on the grounds of informality, by the Judges of the Supreme Court at Quebec. In pronouncing judgment, however, one of the Judges intimated that, had the case for the magistrate been conducted by an able professional man, the conviction against the appellant, Narcisse Filiou, might have been sustained. So we should imagine. Whilst we have no desire to enforce any religious observances upon our separated brethren, we feel certain that the law is able to compel them—if they will poke themselves into our churches, and sacred enclosures—to behave themselves with common decency.

PROTESTANT LOGIC.—A late number of the *Christian Guardian* contains a very fair specimen of this style of reasoning, which really is unanswerable. The writer of course disposes of the question, so that no more remains to be said. Who, for instance, can resist the force of such a piece of close, logical argument against the Papacy as the following?—

"A blind, irresponsible, and infallible despotism, issuing its decrees from behind a veil which mortal dare not lift, sat enthroned upon the rights and liberties, the conscience and the intellect, the souls and bodies of men. Such was the papacy! A monstrous compound of spiritual and temporal power—of old idolatries and christian forms—of secret fraud and open force—of roguery and simplicity—of perfidies, hypocrisies, and villainies of all sorts and degrees—of priests and soldiers—of knaves and fools—of monks, friars, cardinals, kings and popes—of mountebanks of every kind—hypocrites of every class, and villains of every grade—all banded together in one fearful conspiracy to defy God and man."

The same writer also informs his readers that "the Church of Rome teaches the lawfulness of murder, of falsehood, of infanticide, of homicide, of fratricide, of parricide, of matricide, of regicide," &c., &c. Powerful controversialists these howling Methodists are, to be sure! what can be said in defence of a Church which teaches the lawfulness of "fratricide?"

We see by the *Montreal Freeman* that Mr. B. Devlin has given up his connection with that journal, which, since its first appearance, he has ably, and spiritedly conducted. The *Freeman* will for the future be published by, and for Messrs. W. & F. Dalton. We wish our cotemporary all manner of luck under its new management.

Our Kingston's correspondent account of the festivities of the 17th did not, we are sorry to say, reach us until we were going to press. Though dated the 23rd, it bears the Kingston post-mark of the 25th; and, so, owing to this unaccountable delay, we have been compelled to omit the publication of a very interesting communication.

We have received an anonymous communication from "Mara," dated March 20th, with the request that, if not published in the *True Witness*, it may be returned to the author. If our correspondent will send us his address, we will return him his communication, which is too lengthy for a weekly journal.

To the Editor of the *True Witness*.

MY DEAR SIR,—Having learned that some remarks in a lecture which I read last week before the Montreal History Society, on Ethnology, were understood in an offensive sense by a portion of the audience, I beg leave, through the columns of your journal, to make a few remarks, by way of explanation.

Having briefly sketched the history, and migrations of the three great branches into which the human race may be divided, I proceeded to defend the Mosaic doctrine of the Unity of the Race, which asserts, that all men have sprang from one pair, against those who maintain that the different varieties of men have arisen from different pairs, and distinct creations. To account for the changes which, from one primal stock, have produced nations so different, I endeavored to show that causes now in operation, such as change of climate and mode of life, are sufficient, in the course of several generations, to produce great alterations, not only in the lower animals, but in man himself. Among other illustrations, I cited the natives of New England, the offspring of the English colonists who peopled that country 200 years ago; and asserted that the peculiar characteristics which distinguished them so widely from the English of to-day, are to be regarded as the marks of a physical deterioration of the race, which is slowly, but surely, approximating it to the type of the American Indian. The remarks which follow, I copy from my lecture as they were read.

"A writer in the *Dublin University Magazine*, has given a striking picture of the effects of want and suffering upon a portion of the Irish nation; who in their normal condition furnish the most perfect specimen of the Celtic Race. In the cruel war which Cromwell waged in Ireland, and again in that which followed the usurpation of William Prince of Orange, thousands of the Irish were driven from Armagh, and the south of Down, into the mountainous tract extending from the barony of Fews, eastward to the sea; on the other side of the kingdom they were driven into Leitric, Sligo and Mayo. Here is a race, upon which two centuries of persecution and destitution have done their worst; and the writer describes them as, of an average stature of five feet two inches, with unshapely bodies, bow-legs, open mouths with prominent and exposed teeth, projecting cheek bones, and flattened nostrils, 'bearing barbarism on their very front.'—The above causes have thus, in 200 years, made from a noble and comely race, a class whose descendants, unless their condition shall be remedied, may in another century take a place, physically speaking, among the Hottentots."

I gave this painful picture as an apt illustration of the effects which may be expected to follow the state of wretchedness, to which large portions of the Irish people were then reduced—a state in which nothing but the influence of that Faith, for which they have suffered so much, could have preserved them from barbarism. At the same time, the language of which I made use, expresses, both my sympathy with the people, and my lively sense of their wrongs. The statements which I made may be called in question; but I am persuaded that no one who heard me could have ascribed to me an ungenerous motive. I regret, however, that I cannot say the same, of some persons present; whose bad taste, and worse feeling, displayed in applauding a description which should cause us at once to weep and to blush for humanity, must have been as painful to the Irish portion of the audience, as it was offensive to the lecturer.—I remain, my Dear Sir, very sincerely yours,

T. STERRY HUNT.

Montreal, March 28, 1854.

ST. PATRICK'S DAY IN KINGSTON.

Yesterday the 17th was a great day, a proud day, aye, a glorious day for the Irishmen of Kingston and its vicinity. Such a day is an era, an epoch in the life of the Irish Exile in Canada. Irishmen are complimented with the charge of being an imaginative race; but imagination droops its wings before the realities of yesterday. A grand procession was expected, but not such an one as was marshalled through the streets of the city yesterday. Not at any time previous was exhibited in so much manly pride and patriotic glory, such a brave body of men as yesterday marched to the inspiring music of the loved green Isle. Standing, at the head of Princess Street a *coup d'œil* was presented that warmed the heart of every one fortunate enough to witness it. The day was gloriously fine, and there rustled in its light breeze those silken banners that ever and anon called up into vividness and saddened joy the memories of Ireland's history. Proud should Irishmen feel of the manner in which yesterday was celebrated. At the lowest calculation, fully one thousand men turned out, while certainly not less than twice that number occupied the sidewalks, and attended the procession. There were three Bands in the procession. The place of the military Band was nobly supplied by the Watertown Saxo-horn Band, who came to the rescue, when Col. Moore, of the 54th Regiment, gallantly and honorably broke his word with the Society—of this, though, another time. The Watertown, Murdock's Saxo-horn and the St. Patrick's Bands did their duty

well. Murdock and Farrell, the Marshalls, divided the honors between them—Murdock was the Marshall par excellence; Farrell a capitulant. The men looked to Murdock, the ladies to Farrell; not that they loved the former less, but that they loved the latter more. The scene in the Cathedral was splendid—that magnificent building was literally jammed. There was not an inch left uncovered. Many, very many of our most respectable and influential citizens, not Irishmen, attended to hear the Bishop's sermon, which was an excellent one. Through the solid discourse there ran counter veins of golden patriotism and christian charity. At times His Lordship rose to thrilling eloquence. The ceremony at High Mass was celebrated with all the gorgeousness and impressive solemnity characteristic of his ceremonies of the Catholic Church. The collection was a large one—Ninety-three pounds. During the services several pieces of music were beautifully played and sung, and after listening to the Anthem—"God Save the Queen," the immense multitude retired to reform in procession. Having gone through the programme, it brought up at the City Hall, and never before were the echoes of that Hall waked up by the tread of so many brave men. Looking over that assemblage, and seeing spear and battle-axe and silken flags and banners, one would almost fancy himself in Tara's Halls, when of old, its echoing pavements rung under the tramp of martial men, while its walls hung back and around the mellow strains of the glorious harp, and that the day Irishmen were then celebrating was the anniversary of their country's independence. But, alas! recollection was at hand, and woke the bright dream. On the platform we noticed—The President of the Society, John Patterson, Esq.; the V. P. James Harty, Esq.; the Marshall and Assistant Marshall, the ex-President, James O'Reilly, Esq., and a few others. Ours restored Mr. Patterson, addressed the meeting. His speech was admirably suited to the occasion. He spoke warmly and pointedly and ably and was well cheered. Mr. O'Reilly spoke next, and made the best speech we ever heard from him. His eloquence was of that stirring nature that warms a man and makes him proud of his country. He expressed himself very warmly on the treatment the Society received from her Majesty's military officers of this city, and cordially thanked the fine fellows from Watertown, for kindly and at much sacrifice, coming to the assistance of the society, and doing for Irishmen what the Commanding Officer of Her Majesty's 54th refused to do, by violating his honor and his word. Mr. Murdock spoke next and made a most capital speech. Mr. Murdock was loudly cheered. After the bands playing St. Patrick's Day, Yankee Doodle, Hail Columbia, and God save the Queen,—the Hall was cleared.

In the Procession, the Children of the Christian Brothers School, to the number of 300 marched. This was probably the most cheering sight of the day.—They were clean, happy looking and orderly, and reflected the highest credit on their parents and teachers. —*Kingston Herald 18th.*

ST. PATRICK'S DAY AT TORONTO.

Our national Festival may possibly have been celebrated with greater display of pomp in other cities on this Continent, where the Irish population exceeds ours in numbers and wealth; but we are convinced that no body of Irishmen abroad have excelled us in demonstrating that when not checked by the demoralizing effect of party legislation, the Celtic race will assume a position in the ranks of social society second to none, not even to that of the hitherto more prosperous Anglo-Saxon. The proceedings in Toronto on last St. Patrick's Day confer undying honor on our body, and we trust it may be our happy lot when a year has rolled away, again to chronicle just such another day's proceedings. According to the programme, the Toronto Total Abstinence Society, the Children of the different Schools in the City under the charge of the C. Brothers, and Irishmen in general, assembled at 8 o'clock, a.m., on the grounds adjacent to St. Paul's Church, when being duly marshalled by the proper officers, the procession moved along the designated route, and on arriving at the Cathedral, which had been previously appropriately decorated in honor of Ireland's apostle, pontifical High Mass was then celebrated by His Lordship the Bishop, assisted by the Rev. Messrs. Malloney, MacNulty, Bruyer, and Vincent. The Sermon of the day was preached by the Rev. W. Flannery.

The Banners displayed in the procession attracted universal attention for their elegance. They were painted by Mr. Mathew O'Connor, of Church Street. The day's celebration was concluded by a brilliant Soiree in the St. Lawrence Hall, under the auspices of the Temperance Society. Several very eloquent addresses were delivered on the occasion.—The proceedings were opened by the Rev. President, Father Fitzhenry, who forcibly laid before the assembly the blessings which had attended the operations of the Society. He was followed by W. Murphy, Esq., of Brantford, who delivered one of the most brilliant and telling speeches that it has ever been our good fortune to hear. We regret that it is impossible for us to attempt to give even an outline of his eloquent address.—*Catholic Citizen.*

ST. PATRICK'S DAY IN HAMILTON.

The Sons of St. Patrick celebrated their annual day with the usual *eclat*. At eight o'clock in the morning the members and friends of the St. Patrick's Society assembled at Mr. Beatty's Inn, Court House Square, where they formed a procession, and, headed by St. Mary's Temperance Band, walked to St. Mary's Church, where they attended divine services, after which a very handsome collection was made in aid of the charitable fund of the Society. The procession then returned in the same order to Mr. Beatty's, where they separated, to meet again at the Grand Soiree which was given in the evening in the City Hall. In the evening about four hundred ladies and gentlemen sat down to tea in the City Hall and during the entertainment the St. Mary's Band played some beautiful, enlivening, and national airs. It was announced that the entertainment was to be conducted on "strictly temperance principles," and so it was, for during the whole evening there was not an instance of even one individual overstepping the bounds of perfect sobriety, but a goodly number of champagne bottles were emptied, nevertheless.

Died.

In this city, on the 25th inst., Jane Alice, infant daughter of Mr. Patrick White, aged 3 months and 18 days. At Chicago, Ill., on the 25th inst.—Mr. William F. Lesto, formerly of this city, aged 41 years.

FOREIGN INTELLIGENCE.

FRANCE.

The *Moniteur* has at length published the Czar's reply to the autograph letter of the French Emperor; its tone is such as to preclude all idea of an amicable arrangement. The following passage is significant:—

"Whatever your Majesty may decide, menaces will not induce me to recede. My confidence is in God, and my right; and Russia will prove herself in 1854, what she was in 1812. My conditions are known at Vienna; that is the only basis upon which I can allow discussion."

M. Drouyn de L'Huys, the French Minister of Foreign Affairs, has issued a circular, in which the pretensions of Russia to the exercise of a Protectorate over the Greek subjects of the Turkish empire, and in the interests of Christianity, are ably disposed of.

"Russia is too oblivious," says this document, "in the reproaches she makes against others, that she is far from exercising in her own empire, in reference to the sects not professing the dominant faith, a tolerance equal to that to which the Sublime Porte has a good right to lay honorable claim; and that were she to display less apparent zeal for the Greek religion beyond her frontiers, and more charity towards Catholics at home, she would better obey the laws of Christ, which she now so pompously invokes."

By the end of March upwards of 40,000 men will have left the different French ports for the seat of war. The choice of the Commander-in-Chief has not yet been made. The government has abandoned the idea, once entertained, of appointing Prince Napoleon as a sort of honorary Commander-in-Chief, with a strong staff of experienced officers under him. Prince Napoleon will command the reserve, which, though not precisely the place nearest to the enemy, is a very important position.

The prospects of war seem much to have increased the popularity of Louis Napoleon, and the proposal for a new loan of 250,000,000 francs has been favorably entertained.

SWEDEN.

Some movements of the Russian marine having led to an apprehension that a *coup de main* was intended against the island of Gotland, the Swedish government has sent a considerable detachment to the defence of that important position. Sweden still proclaims its intentions of perfect neutrality much to the displeasure of the Czar who, it is said, is determined not to acknowledge such a neutrality. The Northern Powers may therefore soon be compelled to join the Western Alliance.

RUSSIA.

The authorities of St. Petersburg are indefatigable in their exertions to inflame the warlike passions of the people. The aid of religion is invoked, and the clergy loudly call upon the faithful to take up arms in defence of the orthodox faith. The Russian government has prohibited the exportation of grain from the Black Sea ports.

The Czar has published the following Manifesto: "We, Nicholas I., &c.

"We have already informed our beloved and faithful subjects of the progress of our disagreements with the Ottoman Porte.

"Since then, although hostilities have commenced, we have not ceased sincerely to wish, as we still wish, the cessation of bloodshed. We even entertained the hope that reflection and time would convince the Turkish Government of its misconceptions, engendered by treacherous instigators, in which our just demands, founded on treaties, have been represented as attempts on its independence, and veiling intentions of aggrandizement. Vain, however, have been our expectations, so far.

"The English and French Governments have sided with Turkey, and the appearance of the combined fleets at Constantinople served as a further incentive to its obstinacy; and now both the Western Powers, without previously declaring war, have sent their fleets into the Black Sea, proclaiming their intention to protect the Turks, and to impede the free navigation of our vessels of war for the defence of our coasts. After so unheard-of a course among civilized nations, we recalled our embassies from England and France, and have broken off all political intercourse with those Powers.

"Thus England and France have sided with the enemies of Christianity against Russia, who is combating for the orthodox faith.

"But Russia will not betray her holy calling; and if enemies infringe our frontiers, we are ready to meet them with the firmness bequeathed to us by our forefathers. Are we not the same Russian nation of whose exploits the memorable events of 1812 bear witness?

"May the Almighty assist us to prove this by deeds. With this hope, combating for our persecuted brethren, followers of the faith of Christ, with one accord let all Russia exclaim—'O, Lord, our Redeemer! whom shall we fear? May God be glorified and his enemies be scattered.'"

ALLIANCE BETWEEN RUSSIA AND DOST MAHOMED.—The intelligence of the establishment of a Russian army on the Oxus is confirmed; also, that an alliance, offensive and defensive, has been concluded between the Russians and Dost Mahomed, the Khan of Khiva, and the Khan of Bokhara.

RUSSIAN TOLERANCE.—The kind of tolerance that prevails in the Russian empire, the government of which has now drawn the sword on behalf of the privileges of the "Orthodox Church" in the East, may be judged from the fact that the Catholic Missionaries in Transcaucasia have only recently been

most peremptorily again commanded to make no proselytes. Only a short time ago a large number of Suanetes and Abchases, nearly all of which tribes are still heathens, applied to the Prior of the Convent in Kutais requesting to be baptised. The Prior was obliged to decline and to send them away, for transportation to Siberia awaits any Priest that dares to convert a worshipper of idols into a Roman Catholic Christian.—*Daily News.*

TURKEY.

We have nothing authentic from the Danube.—The report of the fall of Kalafat, and the massacre of its garrison by the Russians, has not been confirmed; but from the concentrations of troops, an attack from the Russian army was expected, and Kalafat is not supposed to be impregnable. The rumor had caused much painful excitement in political circles.

Amongst the fighting intelligence, we read the following, which does not say much for Russian military discipline.

For several days a Turkish corps of 4000 strong had been posted in front of the village of Cupercent, a mile distant from Kalafat. On this corps the Russians determined to make an onslaught during the night of the 16th. For this purpose two Russian columns were brought up, each 4000 to 5000 strong, one by the road which leads to Kalafat, from the village of Scribezi, and the other from Poison, to advance unexpectedly on the Turks, surprise and cut them to pieces. The Russian column reached this position by 4 o'clock, A.M., from whence they were only half an hour's march from the Turkish pickets. The second column seems to have missed the direction by missing the road, or to have come to this point long after its time. At any rate, the columns, led in the obscurity of the foggy night, each concluded the other to be a body of Turks and instantly opened a fire with the most deadly effect, pressing on towards each other, it came soon to a close. This ill conducted combat lasted for an hour and a half when day dawned, showing the combatants the error they had committed. The loss is reckoned by the Russians themselves at several hundreds. The Turkish corps soon started to arms, ready for action at any moment, but did not advance being unable to account for what was going on in their neighborhood. The Russians drew off as speedily as possible, carrying off their wounded.

THE WAR.

From his sick chamber in St. Petersburg, the Czar has despatched a reply to the overtures of Napoleon III. He peremptorily rejects the conditions, and declares the acceptance of Prince Menschikoff's ultimatum indispensable.

The German Powers still hesitate; but circumstances appear to be insensibly drifting them into the whirlpool. Prussia speaks indignantly of "the late proceedings of the Czar;" Austria dreads that if she separates from France on the Danube, she will have to cope single-handed with the revolutionary spirit beyond the Alps. England and France continue their military preparations on a scale which anticipates one of the bloodiest struggles in history. The British contingent is said, will be increased to twenty-five thousand men; for which regiment after regiment is daily drafted from Ireland; while that of France will amount to eighty-thousand of her best soldiers.

In the meantime, defensive operations have been resumed on the Danube. The Russians have met a signal defeat near Roshonok; and a later despatch announces the commencement of another battle at the celebrated fortress of Oltenitz. But, on the other hand, the intrigues of Russian emissaries have at last excited a formidable insurrection throughout Greece. Upwards of four thousand men, it is affirmed, have banded together for "the promotion of the Orthodox faith;" and the Government seems to be utterly paralysed. And so the movement marches. *Ca ira.*

From their dream of security the ambition of one colossal despot bids the Kings to awaken and fight for crown and life. And this is not the sole argument of strife. Eating into the very heart of the menaced kingdoms is the popular disaffection which long misrule has provoked and intensified. Once the sword is drawn in the quarrel of the Princes, revolution will raise its hundred armed bands and threaten the life of the Sovereigns who have so long made the people their footstools. For Russia, for France, for Prussia, is the danger of domestic revolution added to the tremendous peril of general war.

"My soldiers," says the Czar, "will do now as they did in 1812." They then penetrated beyond the Alps, and discredited Napoleon, the Master of Europe. It seems the boast of a maniac to threaten the world in arms. But it proclaims and forebodes gigantic efforts and incalculable issues. It is spoken in all the arrogance and confidence of giant ambition and giant resources.

Who can tell how the dominions of the Jailors of the People may be shrunken? Who can tell whose shall be the Sovereignty of India—or how soon the allied Monarchs may find cause of quarrel in the incidents and issues of the tremendous battle?

Mark it—the world has never seen a war so immense and fierce as this of which the year Fifty-four shall witness the first campaigns. Russia has been in earnest from the beginning. She is only realising the policy mapped out to her by the founders of her huge and insatiable power; and no dozen battles will drive back the legions nursed upon the milk of the Hyperborean Bear, once they have gazed upon the dazzling beauty of the East.

And who may tell what England shall achieve, or what she may suffer? Here lies our interest in the case. She has cleared Ireland of two millions of people in seven years. She has, with blind impolicy, depopulated the island which bred her soldiers, rooted them out like vermin, and to the plague which came from God adding the famine fostered and organised by her own hand. And now she expects that we will bear the real weight of the contest by furnishing the men who are to fight. But she expects it in vain. Her work is on her head.

If she be wise, she will give to this Island yet a national interest in the war. If we be wise and brave she shall.—*Nation.*

PENANCE.

PRINCIPLES OF LUTHER CONCERNING PENANCE.—PRINCIPLES OF THE CATHOLIC CHURCH.—CONTRITION. (From the Western Tablet.)

Nothing sounds so ill in the ears of the world as the word Penance. Why has not an attempt been made to efface from the Gospel this unfortunate expression? But certainly this is not an easy thing to do. What do we find in Scripture, if not the obligation to resist the impure tendencies of the heart, and to crucify it with its immoderate desires? Of the seven thousand and six hundred verses of the New Testament, there are three thousand, at least, which make penance and mortification the indispensable conditions of salvation for the sinner.

If the law of toilsome expiation were not so frequently and clearly laid down in Scripture, would not the life of Jesus itself, which was only a protracted martyrdom, impose on the Christian the obligation to chastise himself, and follow the footsteps of the *Man of Sorrow*? How could he hope to share the glory of his chief, if he remained a stranger to his sufferings? Yet, it is upon the sufferings of the Mediator that the authors of the Reformation rely, to free sinners from the obligation of sufferings. Christ, according to them, has given satisfaction for our iniquities; why should we afflict our minds and hearts by penances, which would add nothing to the merits of the Redeemer, and would even be injurious to them?

If it was objected, on the other hand, that the object of Christian penance was not alone to expiate sin committed, but to prevent the recurrence of it, and that there is a certain demon, according to the words of Jesus Christ, which can be conquered only by "fasting and prayer." "Leave these fine recipes," answered Luther, "to the stupid Papists; and if you wish to put the devil to flight, always do more than he suggests to you." Let us listen to the Apostle of Wittenberg instructing his followers in his admirable asceticism:—

"Poor Jerome Weller," he writes to a friend who asks him for arms against the devil, "thou hast temptations; they must be overcome. When the devil comes to tempt thee, drink, my friend, drink freely; make merry, sport and sin, in hatred of the evil spirit and to torment him. If he says to thee: Will you not stop drinking? answer him: I will drink glasses full, because you forbid it; I will drink great draughts in honor of Jesus Christ. Imitate me; I never drink so well, I never eat so much, I never enjoy myself so much at table, as when I am vexing Satan. I should really like to find some good new sin, that he may learn, to his cost, that I ridicule everything that is sin, and that my conscience is never oppressed by it. Away with the Decalogue, when the devil comes to torment us! When he breathes into our ear: Thou sinnest; thou art worthy of death and hell! Ah! my God! yes, I know it only too well; what would you tell me? But you will be condemned in the other life. It is not true; I know some one who has suffered and given satisfaction for me; he is called Jesus Christ, Son of God; where he is, there I shall be." The remaining words are too vulgar and indecent to translate.

Let us compare with the vile prescriptions of the apostle of taverns, the salutary remedy which the Catholic Church offers to the Christian who has had the misfortune to violate seriously the engagements contracted in baptism. To free him from the chains of sin, she prescribes for him three things, contrition, confession, satisfaction; of which we shall speak next week.

GREAT BRITAIN.

The following extract from the "Lenten Indult" from His Excellency the Cardinal Primate of England, shews that the rumors of his not intending to return to England, are without foundation. Some time however might yet elapse before his return:—

NICHOLAS, by the Divine Mercy of the Holy Roman Church of the Title of St. Peter and St. Paul, Cardinal Priest, and Archbishop of Westminster: To our Dearly Beloved Brethren and Children in Christ, the Clergy Secular and Regular, and the Faithful of the said Diocese:

Health and Benediction in the Lord. Although absent in body, Dearly Beloved in Christ, we are ever present with you in spirit, daily entreating God, at His Holy Altar, for your welfare, and the prosperity of His Holy Church in our diocese and country. But still more especially do we unite ourselves to you, at those periods, when we should be more actively engaged among you in the exercise of our episcopal duties. Such beyond any other is the coming season of Lent, wherein we have been accustomed to take part in your religious occupations, when we have gladly joined you in adoring our beloved Saviour unceasingly exposed upon our Altars: when we "have not spared to declare unto you all the counsel of God" (Acts xx. 27) by preaching His Word; when we have administered, usually to our largest congregations, the Holy Sacrament of Confirmation; and when we have endeavored to celebrate, with all the dignity which our confined limits permit, the mournful and joyful festivities of this time of Grace. To be removed from you at such a period is to us a cause of grief; nor did we contemplate it, when we took our departure from among you. But although we consider it our duty, and it will be great joy to us to return to the exercise of our ecclesiastical functions at home, and labor to the utmost for the spiritual good of the flock committed to us, still we fear that at least a considerable portion of this penitential season will have elapsed, before it is in our power to obtain the parting benediction of the Holy Father, for our journey.

The "Protestant Reformation Society" in a letter signed by its secretary, laments that "its funds are entirely exhausted." A clergyman of the Church of England, the Rev. Mr. Roberts disgusted with the proceedings of the society, recommends it to adopt the following plan for replenishing its exhausted coffers:—

"If the Committee of the Protestant Reformation Society will act according to my suggestion, they will get plenty of funds to meet what they call in their circular 'many urgent appeals.' My suggestion is this: Let the Committee take a room, and let their actors—Dr. Cumming, Mr. Clemenson, and Mr. Miller—exhibit to the public view twenty converts that they have made with many thousands of pounds which have been expended in converting the Romanists. Let the tickets for admission be 5s. each. Let them exhibit these very fortunate converts from Popish idolatry in a similar manner as Mr. Catlin exhibited those fortunate North American Indians whom

he rescued from the barbarism found amidst the American woods. Let them allow me, and seven other clergymen of the Church of England, to put twenty questions to the converts relative to their conversion, growth in knowledge since their conversion, their conduct towards their neighbours, their landlords, the tradesmen with whom they have dealt since—such as their grocers, bakers, butchers, shoemakers, &c.; and when they have proved themselves to be persons who answer the description given, in 2 Peter, i., of a true convert to Christ, and when they prove themselves to be possessors of the fruits of the spirit spoken of in Galatians, v., I will take certain steps in order to secure for the Society £1 upon an average from every parish in England and Wales—that will bring in to their treasury at once £10,000."

The Secretaries know Mr. Robert's address.

It is gratifying to see that at last the brutal treatment to which the emigrant is exposed from the sordid brutality of ship owners and masters—a treatment which can be compared to nothing save the horrors of the "middle passage"—is attracting general attention on both sides the Atlantic. A late number of the *London Times* has a powerful leader on the subject:—"The state of emigrant vessels to North America remains in spite of laws and inspectors, in spite of the best measures and best intentions, a disgrace to the civilization of our age and the humanity of our country. Certainly, the figure at which the article in question—a passage to the New World—is offered for sale is not unreasonable. To be carried three thousand miles for £2 10s. or even £3, is not an instance of expensive locomotion, even though the fortunate passenger be required to find his own bedding, and something towards his stock of provisions. But, if the passage be cheap in general possesses that concomitant which a vulgar proverb ascribes to cheapness. We have lying before us at this moment a large number of extracts from a New York paper, in which the newly arrived emigrants, with such skill of penmanship as they may command, display the miseries—we should not exaggerate, if we said the horrors—of their passage. There is a disgusting and repulsive uniformity in the process by which sordid avarice extracts its booty from helpless poverty and ignorance. The emigrant is shown a berth, a shelf of coarse pine-wood, situated in a noisome dungeon, airless and lightless, in which several hundred persons of both sexes, and all ages, are stowed away on shelves two feet one inch above the other, three feet wide, and six feet long, still reeking from the ineradicable stench left by the emigrants of the last voyage, which no fumigation can remove, no perfume overcome. Still he dreams that this plank, which he has bought and paid for, is his own, and only finds when the anchor is up, and complaint unavailing, that he must share his six feet by three with an unwelcome but fellow. He finds that cleanliness is impossible, that no attempt is made to purify the reeking den into which he has been thrust, and that the thirty days' voyage which he was promised will not, from the rottenness of the rigging and the unsoundness of the hull, be completed in less than sixty. He is lucky indeed if the provisions correspond to sample, if the water be served out according to contract, or if he can prevail upon the cook, selected from among the emigrants, to dress his meals in such a shape that he can eat them without mortal loathing. A system of favoritism, based on corruption, seems to prevail, and the emigrant who cannot satisfy the cupidity of these culinary harpies is often condemned to wait weary hours, or to go without altogether.—Thus it is found that many of the emigrants on landing in America are worn down by abstinence, even if they have escaped the more violent and pressing danger of disease. But lucky indeed are those who do escape? A ship may leave the land without any indications of disease, having satisfied the vigilance of the inspectors under the *Passengers' Act*, and complied literally with the stunted and niggardly provisions of that most narrow and paltry measure; but after a few days have been spent in the pestilential atmosphere created by the festering mass of squalid humanity imprisoned between her damp and steaming decks, the scourge that every day more and more constantly waits upon the uncleanness of crowded, unwashed, and unventilated dwellings, bursts out, and to the miseries of filth, of foul air, of crowding, of darkness, and ceaseless din is added the dreaded presence of cholera. Amid hundreds of men, women, and children dressing, undressing, washing, quarrelling, fighting, cooking, and drinking, are heard the groans and screams of a patient in the last agonies of this plague. This is no imaginary picture: so constant a concomitant has this disease become of the voyage of an emigrant ship to America—so uniformly does it break out after the first three or four days at sea, and so relentless are its ravages, that it has come to be a received theory among persons who feel the necessity of accounting for the fact in a manner as little disgraceful as possible to the proprietors of these floating chambers of death, that the cholera is domesticated in certain degrees of latitude and longitude, that the atmosphere which broods over the waters of the Atlantic is loaded with death, and that between us and America is raised a barrier more formidable than dreaded winds or stormy waves—a barrier of pestilence and infection. It is no time to make theories for the facts multiply fast upon our hands, and demand an explanation of some sort. We have before us a list of twenty-eight ships which reached New York in the month of November last past, all of which on their arrival had cholera on board, and several of which had lost one-ninth of their passengers on the voyage. On board these ships embarked for America 13,762 passengers. Of these 1,141 perished on the voyage, and between four and five thousand were attacked by the cholera, but recovered. No doubt many more would have fallen victims to the scourge had it not been for the enlightened humanity of the American Government, which receives the emigrants on their landing in a building, which, though rude and homely, is a palace compared with the pestilential prison from which they have emerged, refreshing those for whom such treatment is proper with abundance of wholesome food, and transferring those with whom the system has more effectually done its work to a hospital where their constitution may recover from the treatment of a British or American shipowner."

Lord John Russell has postponed the second reading of the Reform Bill to the end of April, and the ministerial papers openly declare that he has shelved it altogether for this session. A curious fact, indeed, since at the beginning of the session the Cabinet was fully prepared, notwithstanding the threatening political aspects, to go on with the Reform.

CANADA.

Mrs. Queneau, Treasurer of the Catholic Orphan Asylum, acknowledges, with thanks, having received from the managers of the "Soirees Danzantes," the sum of £3 16s. 7d., being one half of their surplus.

We are happy to announce that His Lordship Dr. De Charbonnel, Bishop of Toronto, arrived in this city on Wednesday evening, in excellent health and spirits. We understand his visit to the Western portions of his extensive Diocese has been attended with the most happy results. His Lordship's life is spent in action; there is no time allowed for indulgence and repose, and notwithstanding the long and arduous labors of his recent visitation, he is prepared to resume his apostolic mission, with renewed zeal, and untiring zeal, and untiring energy, in the course of a few days.—*Toronto Mirror*.

SAINTE PATRICK'S HALL.—It affords us sincere pleasure to state that the "Young Men's Saint Patrick's Association" have determined upon erecting a Saint Patrick's Hall. We need scarcely say, that we approve highly of their intention and that we entertain no doubt of the practicability of the scheme. It is time that the Irish inhabitants of this city should have such a building for situated as they now are, and always have been, they are entirely dependant upon the will of others for a place of meeting which occasion requires, and not seldom subjected to very great inconvenience, in consequence of this very dependence. The building which "The Young Men's Saint Patrick's Association" contemplate, will obviate this difficulty, and we feel confident will be built upon such a large and comprehensive scale as to afford every accommodation that can possibly be required.—*Montreal Freeman*.

LORD ELGIN.—We understand that advices were received in this city, by the Arabia, that His Excellency the Governor General will return to Canada next month.—*Quebec Mercury*.

THE NEW BISHOPRIC.—The controversy about the selection of a Protestant Bishop for the contemplated Diocese of Kingston is not yet closed, but it is pretty well understood that the Rev. Dr. Hinks, Rector, we believe, of Killala, Ireland, and a brother of the Inspector General, is to receive the appointment.—*Herald*.

Alanson Cooke, Esq., of Petite Nation, is now before the County of Ottawa as a candidate for the approaching election.

John Paupore, Esq., is spoken of as a candidate for the new county of Pontiac, on the Ottawa.—*Ottawa Citizen*.

VALUE OF THE EASTERN TOWNSHIPS.—It is confidently asserted that upwards of £7,000,000 will be realised out of the standing timber in the Eastern Townships for the next ten years.

RETURNED FROM AUSTRALIA.—Four Quebecers returned home from the gold diggings in our antipodes, on Saturday evening, Messrs. Murphy, H. & T. Pentland, Waterson, and King, of St. Antoine. They made a rapid passage of only ten weeks, in the *Aura*.

The *Commercial Advertiser* says that there are in Canada 35,000 fugitive slaves, most of whom are engaged on the lines of Railway now building in the Province. In the new abolition town of Buxton, there are 130 families—escaped slaves—who own a tract of 9,000 acres of land. The whole amount of land in Canada West, owned by the fugitives, is said to be 25,000 acres.

MAINE LAW IN PELHAM.—The Municipal Council of Pelham township has published a By-law prohibiting the sale of any wine, brandy, or other spirituous liquors, or ale or beer within the limits of that Municipality, under a penalty of not more than five pounds or less than one pound, for each offence.

The body of the young man, McIntyre, whose mysterious disappearance at Pembroke was noticed last week, has been found near the place of his murder with two bullets in it. A person had been examined on suspicion of having made away with him previously to the discovery, but as there were not sufficient evidence against him he was discharged. Since the discovery of the body, this person has left the country.—*Ottawa Citizen*.

The following "General Order," with reference to the behavior of the 26th regiment, on the 9th of June, has been published by the Commander of Her Majesty's Forces in Canada:—

Montreal, 10th March, 1854.

GENERAL ORDERS.

No 5. The officers who were employed on duty with the detachment of the 26th Regiment, on the evening of the 9th June last, having very properly requested that a general Court Martial might be assembled to investigate their conduct on that occasion, it has not been considered advisable to revive the inquiry into that unhappy business.

No 6. The Lieutenant General has to express his deep regret that, in consequence of a total disregard to Her Majesty's regulations for the guidance of officers commanding detachments proceeding to suppress riots and disturbances, gross breach of military discipline occurred on the 9th of June last, which has not only tended to impair the unanimity and good understanding which should subsist between officers and soldiers of a corps; but has brought discredit on the previous high character of the 26th Regiment for discipline and subordination:

(Signed,) W. J. D'Urban, Lt. Col. Dept. Qr. Master Gen.

"Manifesto"—professedly emanating from the various Protestant denominations of Toronto, and inquiring strongly upon the immediate secularisation of the "Reserves" without waiting for another appeal to the people—lately appeared at Toronto, graced with the signatures of most of the reverend ministers of that city. This document the *Leader* pronounces to be an imposition on the public; the signatures having been fraudulently obtained. The *Leader* says:—"The manifesto being concocted, when or where we preferred not to say, the next thing was to procure signatures. And how, does the reader imagine, was this end compassed? The document was hawked round the city, and by fraudulent representations of its contents, signatures were obtained. As one instance, we may mention that Mr. Yates was induced to sign the document on a representation that its object was 'to put down popery.' Mr. Samuel Shaw signed it under an impression that it was not to be published; and his first resolution, on seeing it paraded in print, was to have his name erased." From this we should conclude that, even in Upper Canada, "secularisation" is not looked upon as a sure card; and that at the approaching general election its advocates are not certain of a majority. Much will depend on the Irish Catholic vote.

Mr. J. R. Spaulding, one of the editors of the *N. Y. Courier and Enquirer*, publishes a letter on the condition and resources of Canada; we copy the following ecclesiastical statistics:—

The proportion of clergymen to the whole population in upper Canada, is as one to 870, whereas in Lower Canada it is only one to 1,190. The Church of England is rapidly losing ground relatively. From 1842 to 1851 it increased 73.13 per cent., while the Church of Rome increased 114.61; the Baptists 131; the Presbyterians 572.38, and the Methodists 600 per cent. The religious statistics of Lower Canada during the seven years, between 1844 and 1851, show a somewhat similar result. The Church of England increased 4.31 per cent., while the Church of Rome increased 30.42; the Church of Scotland—85 other Presbyterians 565.55; Wesleyan Methodists 58—other Methodists 816 per cent. The latter disparities are the more striking, in view of the fact that most of the increase of population in Lower Canada has been of native birth. The increase of born English and Welsh, was but 5.59, of Scotch 8.81, of Americans 4.59, while the increase of Canadians of British origin was 46.6, and of French origin 27.60.

TELEGRAPH FROM NEWFOUNDLAND TO IRELAND.—An official document, addressed to the Secretary of the Navy by Lieut. Maury, giving the results of the deep sea soundings effected by Lieut. Berryman from the shores of Newfoundland to those of Ireland, has been published. These seem to be decisive of the question as to the practicability of a sub-marine telegraph across the Atlantic Ocean in that region, the distance between the nearest points of the two countries being one thousand six hundred miles and the bottom of the sea being a plateau the whole distance, singularly adapted to the purpose of holding a line of magnetic telegraph wire. The depth of the plateau is quite regular, gradually increasing from the shores of Newfoundland, where it is fifteen hundred fathoms, until it reaches two thousand fathoms when approaching the other side. This is just suited to the purpose the depth being such as to secure the wires against all the perils of ice-bergs, anchors, &c., and yet not too deep to be useless. Most remarkable than this is the fact that, upon the admirable plateau, "the waters of the sea appear as quiet and as completely at rest as they are at the bottom of a mill-pond;" that there are no perceptible currents and abrading agents at work at the bottom of the sea upon this telegraphic plateau; "consequently a telegraph wire once lodged there, there it would remain, as completely beyond the reach of the accidents of drift as it would be if buried in air-tight cases." Lieut. Maury suggests that a national prize be offered to the Telegraph Company through whose telegraphic wire the first telegraphic message should be passed across the Atlantic.

In his lecture lately delivered upon "Burns, the Poet and the Man," Mr. Mack told the following amusing anecdote of the last century, as illustrative of the drinking habits of all classes of Scotch society—clergy as well as laity:—

It was so with all classes of persons,—with the Ministers and the laity. An old friend recollected that Presbyter night used to be the wettest night at all. The practice was to sit round the bottle and lock the door, the key being thrown out of the window.—One could not be born without having one's health drunk. A gude wife scolded her drunken husband for coming home late. "I rose as sunne as the minister," he replied. "Out wi ye; did I not tell ye that ye could na drink wi the minister."

HOWLING METHODISTS.—A writer in the *Christian Guardian* lays down certain rules for "shouting" or howling—a practice in which a sect of Methodists much indulge, when they "get happy," and from whence they derive their name of "howling or shouting" Methodists. Brother B. F. Cravy thus lays down the law anent "shouting":—"Don't you offer to shout or get happy another time till you are willing to open your souls to the affecting appeals of millions of souls in bondage. I don't allow any poor stunted, miserly Methodists to shout on my whole district." But he adds:—"I do love to hear liberal, whole-souled men and women praise God in loud shouts."

THE WIDOW AND THE PUMP.—A gentleman riding in an eastern railroad car, which was rather sparsely supplied with passengers, observed on the seat before him, a lean, slab-sided Yankee, every feature of whose face seemed to ask a question. Before him occupying the entire seat, sat a lady, dressed in deep black—and after shifting his position several times, "manoeuvring to get an opportunity to look in her face, he at length "caught her eye." He nodded familiarly to her, and asked, with a nasal twang utterly incapable of imitation: "In affliction?" "Yes, sir," replied the lady. "Parents?—father or mother?" "No sir," replied the lady. "Child, perhaps?" "A boy or gal?" "No sir, not a child," was the response; "I have no children." "Husband then, 'xpect?" "Yes," was the curt answer. "Hum:—cholery?—a tradin'-man meb-be?" "My husband was a sea-faring man—the captain of a vessel; he didn't die of cholera; he was drowned." "Eh?" pursued the inquisitor, hesitating for a brief instant. "Save his chist?" he asked, "Yes: the vessel was saved, and my husband's effects," said the widow. "Was they?" asked the yankee, his eyes brightening up: "Pious man?" he continued. "He was a member of the Methodist church." The next question was a little delayed, but it came; "Don't you think you have great cause to be thankful that he was a pious man, and save his chist?" "I do," said the widow, abruptly, and turned her head to look out of the car-window. The indefatigable "pump" changed his position, held the widow by his "glittering eye" once more, and propounded one more query, in a lower tone, with his head slightly inclined forward over the back of his seat:—"Was 'you calc'latin to get married ag'in?" Sir, said the widow, indignantly, you are impertinent! And she left her seat and took another on the other side of the car. "Pears to be a little 'buffy," said the ineffable bore, turning to our narrator, behind him: "she needn't be mad; I didn't want to hurt her feelin's. What did they make you pay for the umbrella you got in your hand! It's a real pooty one!"

The *N. Y. Times* in an article on the state of "scriptural" knowledge amongst the black population of the United States, tells the following, of a "nigger Baptist," who was always ready to "give a reason for the faith that was in him:—"Master," says he to me once, "you can read?" "Yes," says I. "Well,

you've read the Bible, I suppose?" "Yes," says I. "Well, you've read it of one John the Baptist, hasn't you?" "Yes." "Well, you never saw nothing about no John the Methodist, did you?" "No." "Well, den you see dere's Baptists in the Bible, but dere ain't no Methodists, and de Bible is on my side, as I always tell 'em—dat ere's a great happiness—wish all of you knew what dat happiness was." That's a clincher against Methodism.

LIVER COMPLAINT.

The only remedy ever offered to the public that has never failed to cure, when directions are followed, is M'Lane's Liver Pill. It has been several years before the public, and has been introduced in all sections of the Union. Where it has been used, it has had the most triumphant success, and has actually driven out of use all other medicines. It has been tried under all the different phases of Hepatitis, and has been found equally efficacious in all.

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

CITY AND DISTRICT SAVINGS BANK.

NOTICE is hereby given, that the ANNUAL GENERAL MEETING of the Directors of this Institution will be held at the office of the Bank, Great St. James Street, on MONDAY, the THIRD day of APRIL next, at THREE o'clock, when a statement of the affairs of the Bank will be submitted.

By order, JOHN COLLINS, Actuary.

YOUNG MEN'S ST. PATRICK'S ASSOCIATION



THE REGULAR MONTHLY MEETING of the above Association will be held at the MUSIC HALL, Notre Dame Street, on TUESDAY EVENING next, 4th April, at EIGHT o'clock precisely.

By Order, F. DALTON, Secretary.

ST. PATRICK'S SOCIETY.



THE ANNUAL MEETING of the ST. PATRICK'S SOCIETY, will be held at St. PATRICK'S HALL, on MONDAY EVENING, the 3rd of APRIL, at SEVEN o'clock precisely.

N.B.—A full and punctual attendance is requested.

By Order, H. J. CLARKE, Sec.

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March 9, 1854.

TEACHER WANTED.

WANTED, a person competent to Teach the French and English languages, for the Parish of Ste. Brigitte de Monnoir. Address, W. MURRAY, Esq., President S. Commissioners.

JUST PUBLISHED, THE METROPOLITAN, FOR MARCH,

CONTENTS, ALL ORIGINAL, Embellished with Fine Illustrations.

This number contains the commencement of the PRIZE ESSAY ON CATHOLIC LITERATURE—contributions from the Most Rev. Archbishop Kenrick—A REVIEW of BROWNSON on the Power of the Popes, by one of the most eminent Catholic writers in the United States—a continuation of the popular and highly interesting LETTERS from a CLEVER GYMAN ABOARD—IRISH EXCURSIONS, No. 2, embellished with 4 beautiful illustrations—KATE O'CONNOR, &c.

THE METROPOLITAN,

EDITED BY J. V. HUNTINGTON.

Is a Monthly Magazine, devoted to Literature, Practical Philosophy, and the interests of the Catholic Religion. Tales, Poetry, Essays and Criticism will comprise its Literary Department. Space will be found for the discussion of the great questions of Society and Government, especially in their practical and popular aspects, with a view to expose the errors and fallacies of the day. In short, to mingle the useful and the attractive; and to direct back by the highest rule of life towards its ultimate end, will be the aim of the Magazine.

Each number of the Metropolitan will contain sixty-four pages royal octavo, printed on good paper, from a clear, bold type, forming at the end of the year a handsome volume of nearly 800 pages of the choicest Catholic Literature. Every number will be embellished with Pictorial Illustrations, which it is intended shall become more numerous and of a higher character from month to month, until the magazine in that respect shall equal any monthly in its country. It is already the CHEAPEST CATHOLIC PERIODICAL published in the English language, and the publishers are determined to spare no expense to make it the BEST, and to render it indispensable in every Catholic Family.

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20 copies (and one extra to the person getting up the club,) \$30, to the Club paying the postage.

The American Postage will be pre-paid on copies for Canada and the British Provinces, on the receipt of \$2. Such of our friends in Canada and the British Provinces as may wish to avail themselves of the club system, will have to add twenty-four cents in addition to the club rates for each copy ordered.

PUBLISHERS' NOTICE—THE NEW VOLUME.

The general favor with which the first number of the new Volume has been received by the Rev. Clergy, the Press and the Catholic public, is a source of great pleasure and gratification to the publishers. It will be their constant aim to leave nothing undone within the reach of liberal enterprise, to render the work still more worthy of the continued and substantial evidences of approval which have been so cordially extended.

Such as may desire to secure the Metropolitan, complete for this year, will do well to make early application, as but a limited number have been issued. Agents and others are respectfully invited to send early orders.

The Metropolitan for 1853 may be had neatly bound in cloth for \$2 50, or in half calf for \$3. Such as may desire to secure the work complete from the commencement, will do well to make early application, as but a limited number remain on hand.

Several active Canvassers wanted for the Metropolitan, and other popular works, in various sections of the country. Competent men of character and energy, with a small capital, can make this a profitable business. Satisfactory references will be required in all cases.

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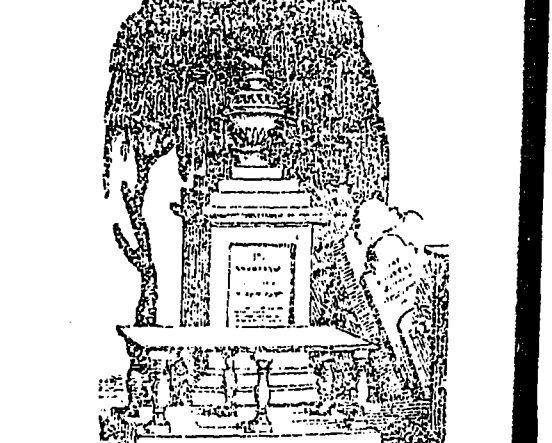
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