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CATHOLIC CHRONICLE.

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NO. 38.

AMERICAN SLAVERY AND AMERICAN PROTESTANTISM.

(From the Rambler.)

We are told by competent Protestant authority that the most powerful Ecclesiastical body in the slave states of America is the General Assembly of the Presbyterian Church. We need hardly remind our readers that slavery was introduced into America whilst that country was yet under English rule.—After the revolution, when the constitution of the new people was being agitated, the subject of slavery naturally entered, as a not unimportant question, into the debates. It was generally believed—at least in half the states—that the evil would not be of long duration. Accordingly, when the discussion reached the Church, the Presbyterian Synods of New York and Philadelphia published a declaration, “highly approving of the principles in favor of universal liberty which prevail in America;” exhorted the slaveholders in their own communion to prepare their slaves for the enjoyment of freedom by means of a good education; and, finally, recommended them to use the most prudent measures, consistent with the interest and state of civil society, in the countries where they live, to procure eventually the final abolition of slavery in America. This language was both humane and temperate; and it was published in 1793, as the decision of the General Assembly of the Presbyterian Church. In the following year they spoke still more strongly. In a note to the 142nd question of their Larger Catechism, on the Eighth Commandment, they refer to the text (1 Tim. i., 10), which speaks of “men-stealers;” and they say that “this word, in its original import, comprehends all who are concerned in bringing any of the human race into slavery, or in retaining them in it; and that the Apostle here classes them with sinners of the first rank. ‘To steal a free man is the highest kind of theft. In other instances we only steal human property; but when we steal or retain men in slavery, we seize those who, in common with ourselves, are constituted by the original grant lords of the earth.’”

Let us next turn to the Methodists. The language of John Wesley, the father and founder of Methodism, fell not an iota short of that of the Presbyterian teachers of Christianity. He even made the very same confusion between slaveholders and slavemasters. “What I have said to slavetraders,” he writes, “equally concerns all slaveholders, of whatever rank and degree—seeing that men-buyers are exactly on a level with men-stealers.” In 1780 the whole community declared slavery to be both hurtful to society, and “contrary to the laws of God;” in 1784 it refused to admit slaveholders to its communion, passing a vote to exclude all such. In the Methodist Book of Doctrines and Discipline it is laid down as the “only one condition previously required of those who desire admission into their society, a desire to flee from the wrath to come and to be saved from their sins; that this desire must be evidenced by certain fruits—by avoiding evil of every kind, especially that which is most generally practised, such as the buying and selling of men, women, and children with an intention to enslave them.”

Example is ever more efficacious than precept; and the example of American Protestantism directly countenances the “degrading theory” that the white man and the black are not equal in the sight of God.—“In the United States,” says the intelligent and trustworthy French traveller, M. Beaumont, “the churches of the Catholics are the only ones which do not admit of any privileges or exclusions; the black population can enter them just as freely as the white. In the churches of Protestants the blacks are either banished into some obscure corner, or altogether excluded.” And in another place the same gentleman observes—“Protestant congregations in this country are select societies as it were, their members belonging, for the most part, to the same rank and social position; the Catholic churches, on the other hand, receive persons of all classes and conditions of life, without any distinction whatever. Here the poor man is placed on an equality with the rich, the slave with the master, the black man with the white.”—And lest the testimony of a Catholic should be suspected of error or partiality in this matter, let us add the testimony of an English Protestant gentleman, Col. Hamilton, which is unimpeachable—

“Both Catholics and Protestants,” he says, “agree in the tenet that all men are equal in the sight of God; but the former alone gives practical exemplification of his creed. In a Catholic Church the prince and the peasant, the slave and his master, kneel before the same altar, in temporary oblivion of all worldly distinctions.

The stamp of degradation is obliterated from the forehead of the slave, when he beholds himself admitted to community of worship with the highest and noblest in the land. But in Protestant churches a different rule prevails. People of color are either

excluded altogether, or are mewed up in some remote corner, separated by barriers from the body of the church. It is impossible to forget their degraded condition even for a moment. It is brought home to their feelings in a thousand ways. No white Protestant would kneel at the same altar with a black one. He asserts his superiority every where; and the very hue of his religion is affected by the color of his skin.

Can it be wondered, therefore, that the slaves in Louisiana are all Catholics; that while the congregation of the Protestant Church consists of a few ladies, arranged in well-cushioned pews, the whole floor of the extensive cathedral should be crowded with worshippers of all colors and classes? The Catholic Priests never forget that the most degraded of human forms is animated by a soul as precious in the eye of religion as that of the Sovereign Pontiff. The arms of the Church are never closed against the meanest outcast of society. Divesting themselves of all pride of caste, they mingle with the slaves, and certainly understand their character far better than any other body of religious teachers. I am not a Catholic, but I cannot suffer prejudice of any sort to prevent my doing justice to a body of Christian Ministers, whose humble lives are passed in communicating to the meanest and most despised of mankind the blessed comforts of religion.”

And, if still further testimony were wanting we might quote the acknowledgments of the Presbyterian Synod of South Carolina and Georgia, in 1833, (quoted by W. Jay in his “Slavery in America,” p. 129, London, 1835) who report that the negroes in those states have no regular and efficient ministry and no churches; “neither is there sufficient room in white churches for their accommodation. We know of but five churches in the slaveholding states built expressly for their use.” White churches and black! We shall expect to hear next that these American students of the Protestant Bible have discovered that there are white mansions and black in the kingdom of Heaven. Indeed, they have already learnt how to carry this Christian and charitable distinction between the white man and the black beyond the narrow limits of the span of human life.

“The aristocracy of color,” says Judge Jay, himself a member of the Protestant Episcopal Church in the United States, “is maintained, not only in God’s temples, but even in that last abode, where all distinctions have been supposed to disappear. In the very graveyard, where death reigns as conqueror, and worms revel on the mouldering remains of manliness and beauty. . . . prejudice has his dwelling; and caste, under the sanction of the church, rears his hideous and revolting form. How many similar instances there may be, I know not; the following has come under immediate notice. The vestry and wardens of an Episcopal church in the diocese of New York, a few years since accepted a deed for a cemetery which was demised to them upon the express condition, embodied in the indenture, that they should never suffer any colored person to be buried in any part of the same; and all the subsequent conveyances, on the part of the church, of vaults and burying places are subject to the same condition.”

Such is the eloquent commentary supplied by Protestant practice on the other side of the Atlantic upon those texts of Holy Writ which speak of the abolition, under the Christian dispensation, of the distinction between bond and freemen, and of the equality of all mankind in the presence of their Creator.

In 1816 the Presbyterians erased from the statutes of their church the note on manstealing and slaveholding, which they had adopted in 1794, and which has been already commented upon; and in 1843 they resolved that “the Assembly do not think it for the edification of the Church for this body to take any action on the subject of slavery.” In like manner the Methodists, who, in 1801, decreed the excommunication of every buyer, seller, or holder of slaves, resolved in 1836 that they “wholly disclaim any wish, right, or intention, to interfere in the civil and political relation between master and slave, as it exists in the slaveholding states of this Union;” and later still, the general conference has declared that American slavery “is not a moral evil.”

It has been already mentioned as an important feature in the action of the early Church towards the abolition of slavery, that she “facilitated emancipation, by admitting slaves into monasteries and the Ecclesiastical state.” In Protestant America, on the contrary, we find “the religious organs” of the south insisting upon the necessity of “committing the instruction of the blacks wholly to white men;” and they go on to advise that “they should be southern men in whom masters have confidence. If the preacher is himself a slaveholder he will command the greater confidence, and have access to the larger number of plantations.” Moreover, it appears that the Episcopalians, always the most aristocratic of Protestant

sects, object to having “colored Clergymen” at all in the ranks of their Ministry. There have been instances of such a phenomenon; but the unhappy individuals thus promoted, so far from being thereby raised to a position of equality and independence, have only found themselves exposed to insults and injuries, of which the superior education they had necessarily received had made them more keenly sensitive.

The Rev. Peter Williams, for many years a respectable Clergyman of New York (Judge Jay, himself an Episcopalian, is still our authority), was never allowed to sit as a member of the diocesan convention. In the diocese of Pennsylvania an express canon debarred the African Church from being represented in the convention, and excluded the Rector from a seat. The Rev. Mr. De Grasse, a colored Clergyman of the Episcopal Church, of fine talents, excellent acquirements, and amiable disposition, sought in the West Indies the respectful treatment and sympathy he could not find at home. He once said to the writer, with tears in his eyes, ‘I feel that the Bishop and many of the Clergy are against us; that they do not want any colored Clergymen in the Church. I have struggled against the conviction, but it is impossible to resist it; the proofs are too strong; I experience it daily; I know it is so.’”

The same author tells us that, in 1839, a negro candidate for Holy Orders presented himself for admission into the General Theological Seminary at New York. His Diocesan, Dr. Onderdonk, assures the trustees that “if they should think it right and proper to admit a colored man into the seminary, he considered the applicant before them one in whose case it might with great safety and propriety be done.” However, spite of this cautiously-worded testimonial from the Father (?) of the flock, the application was refused, the true and only cause being (it is stated) the color of the candidate’s skin. Other Protestant sects appear to have been not so exclusive yet these too have entirely failed to present that union of charity and prudence which was so marked a characteristic of the early Church in her treatment of this delicate matter. She did not refuse, on the one hand, to the despised race of slaves an entrance into the sacred ranks of the Ministry; whilst, on the other hand, her high sense of the dignity of that holy office caused her to require as an essential condition of ordination, that the candidate should first have been set at liberty; and history shows us that the number of slaves who were thus freed was very considerable.

The following question was proposed to a Baptist Association, which met at Gourdvine, Va., in the month of September, 1846, by one of the churches or congregations in connection with that body:—

“Is a servant, whose husband or wife has been sold by his or her master into a distant country, to be permitted to marry again?”

The query was referred to a committee, and this committee made a report which, after discussion, was adopted. It ran thus:—“That in view of the circumstances in which servants in this country are placed, the committee are unanimous in the opinion that it is better to permit servants thus circumstanced to take another husband or wife.” The Baptist Church (so to call it) in the United States contained at this time about 100,000 slaves, whose matrimonial rights were thus cruelly violated, or rather declared to be null. The Savannah River Presbyterian Association, in reply to the same question—“Whether in a case of involuntary separation, of such a character as to preclude all prospect of future intercourse, the parties ought to be allowed to marry again?”

gave answer—“That such a separation, among persons situated as our slaves are, is civilly a separation by death; and they believe that, in the sight of God, it would be so viewed. To forbid such marriages in such cases would be to expose the parties, not only to stronger hardships and stronger temptations, but to Church censure, for acting in obedience to their masters, who cannot be expected to acquiesce in a regulation at variance with justice to the slaves, and to the spirit of that command which regulates marriage among Christians (!). The slaves are not free agents, and a dissolution by death is not more entirely without their consent and beyond their control than by such separation.” In other words, this answer might have been briefly stated thus:—“Neither law nor custom gives any protection to the slave in his conjugal relations; therefore neither ought religion to give him any such protection. The law of the land—i. e., the law of men, or American law, gives authority to the master to dissolve the conjugal connections existing between any of his slaves; according to this law the parties may, at any moment, be torn asunder and separated for ever; therefore the law of God must be made to succumb to this law of man; and although we declare that the written Word of God is our only rule of faith, and although that Word distinctly says, that ‘if a woman

be married to another man while her husband liveth, she shall be called an adulteress;’ and that ‘the woman who hath an husband is bound by the law to her husband so long as he liveth;’ nevertheless, in consideration of the peculiar circumstances of slaves in this country, we are of opinion that a female slave should not be called an adulteress, even though she be married to another man while her husband liveth; moreover, that the woman is bound to her husband only so long as her husband is able to live with her.”

The reader will observe that the Baptist authorities gave no reasons for their decision, but contented themselves with a simple solution of the question proposed. The Presbyterians, on the other hand—while it may be worth while to mention, while thus condemning to a life of adultery and prostitution thousands and thousands of slaves in their communion, expelled one of their Ministers both from the ministry and from the Church for marrying a sister of his deceased wife—enter into details, and assign two reasons for their religious sanction of bigamy; first, that to forbid second marriages in such cases would expose the parties concerned to strong temptations; and of this reason it is obvious to remark, that it applies to a thousand other cases of daily occurrence, besides those which arise from the particular cause here contemplated—viz., compulsory separation of husband and wife by the relentless hand of a slave master; and secondly, that inasmuch as the masters would certainly not acquiesce in any strict interpretation of the marriage vow, and a consequent prohibition of bigamy and such like irregularities of practice, it would be very cruel for the Ecclesiastical authorities to expose the slaves to church censure for acting in obedience to their masters. They take it for granted that the slaves would obey their masters rather than the church, and so they think it best that the church should range herself at once on the side of the masters, even though by so doing she deliberately sanction sin. They do not for a moment contemplate the possibility of martyrdom on the part of the slaves, such as we read of in the annals of the early church, under circumstances not altogether dissimilar; and they are contented to shape their code of morality according to the opinions and practice of the world around them, rather than, by enforcing a stricter code of Divine authority, to endanger their own popularity, and diminish the number of their followers. This is far from being a new feature in the history of Protestantism; but it is not the less striking and important on this account. On the contrary, it is most interesting and instructive to note how this same feature of a disregard of the marriage vow is perpetually reappearing here and there, both in ancient and modern history, in connection with various phases of Protestantism. The example of Luther, Melancthon, Bucer, and other leading lights of the Reformation, allowing the Landgrave of Hesse to have two wives at once, will at once occur to every reader; so also in our own country, the example of the wretched Cranmer marrying, divorcing, and remarrying his royal tyrant master as often as that monster willed.

Father Newman has somewhere hinted in one of his lectures at a secret invisible connection between Protestantism and polygamy, and we have heard the insinuation attacked with the utmost indignation, and denounced as a most wanton insult and calumny.—Yet these examples, and the decrees which we have been now considering with reference to the marriage of slaves, abundantly establish its truth. Moreover, American Protestantism can furnish us with yet another example of the same thing from the history of its missions, which, though in some degree foreign to our present subject, is too important to be omitted. One of the little works before us, to which we have been indebted for many of the facts in this article, speaks of a certain “American Board of Commissioners for Foreign Missions,” which the writer says is “next in importance to the General Assembly of the Presbyterian Church; indeed in many respects it undoubtedly should take precedence, not only of the General Assembly, but of any other Ecclesiastical association in the country.” This board was memorialised some six or seven years since, on occasion of its anniversary meeting, as to “whether polygamists should be admitted to the mission churches.” “The subject was referred to an august committee, Chancellor Walworth, of New York, chairman.—Expectation was everywhere alive. To the astonishment of some, the grief of many, and the horror of all but the board, the committee reported in favor of polygamy, or at least against instructing the Missionaries to exclude polygamists; and the report, after long discussion, was adopted without a dissenting voice; those opposing, if such there were, not choosing to register their testimony against it.”

We have no space to enter fully into all the details of this history; a few particulars, however, will interest all our readers. It appears that previously to

this public-discussion of the question, and the authoritative decision thereupon, the question had been privately asked of the Prudential Committee of this Christian Board; a committee whose name is most singularly ominous and significant, and whose duties, we presume, are to solve difficult and delicate questions of conscience, to grant dispensations, and the like. In two several cases, Missionaries in heathen lands, wrote home to this committee to ask advice in this matter, whether or no polygamists were to be admitted into the mission churches; and the Board refused to give advice.

"This venerable body were utterly unable to decide the question whether a sin, which in all Christian nations consigns a man to a felon's infamy and prison, should by the American Protestant Missionaries be admitted into the Christian Church. And so little interest did they take in the case, that the secretary declares he was profoundly ignorant of the subsequent disposal of the matter. In two other cases polygamists were certainly admitted into the mission churches; and not a hint of disapprobation was dropped by the Prudential Committee; and, for aught he knows, these two also came into the Church. He also states, that at a meeting of Missionaries in India the question was discussed, whether converted heathen polygamists should be admitted into the Church, and the majority were in favor of so doing." Another gentleman who took part in the debate announced that concubinage was allowed in the West Indian Moravian missions; and a third read extracts from a letter of a Rev. Mr. Griffin, who went out as an independent Missionary, sustained by certain churches in Litchfield county, Connecticut. Mr. Griffin declared that he found church members living in open fornication, that is, without marriage, that he at first hoped privately to persuade them to be married; but not succeeding, was forced to preach openly upon adultery. This raised a storm, and the people were sustained in their opposition by every Protestant Missionary whom they consulted. These Missionaries declared that the time had not come to make a stand against adultery!!

"We must yet make room for the arguments of two or three more of these Protestant theologians upon this subject. Dr. Tyler said:—The question is, shall we legislate for extreme cases? Discuss this question in any Ecclesiastical body, and they wouldn't agree. I wouldn't say that in all cases it is wrong. Let the Missionaries decide such cases.—We too have weak consciences, as has been said on the other side. We have as good a right to ask the board to say that polygamy, in extreme cases, is right, as they have to ask the board to say it is wrong."

"Chancellor Walworth referred to the opening of Turkey to the Gospel, where polygamy is common, and said the case might arise there. In his state polygamy was felony; there it is lawful. We couldn't decide it; the circumstances of the case must decide it."

In other words, this Protestant gentleman, professing, no doubt, to draw his religion from the Bible and the bible only, and upbraiding his Catholic neighbors on the ground that they "teach for doctrines the commandments of men," yet deliberately proclaims it as the duty of Christian Missionaries, proceeding to preach the Gospel to a heathen country, that they should consult the existing state of things, the customs and laws of the people, and shape religion accordingly. The Christian religion is to be made to tolerate a plurality of wives, or to denounce it as a grievous sin and scandal, according to the habits of the country in which it is being preached! The Divine law is to be regulated according to the human.

CATHOLIC INTELLIGENCE.

THE PASSIONISTS IN ENGLAND—FATHER O'LOUGHLIN AND FATHER IGNATIUS.—The zeal and labors of the Passionists (of which Order Father Ignatius is a well-known member) amongst the Irish poor, who, in these hard times, flock to every part of England, are generally understood and appreciated. In the time of famine their charity was exemplary, and when—as is too often the case—they had no money, they sold the very vessels from the altar to raise alms for the distressed and famishing districts of this island. In the cholera times their labors were equally indefatigable and heroic; and indeed at all times their acts, not merely of spiritual, but of corporal mercy to the houseless wanderer of Irish birth, are innumerable. It is, we believe, a moderate calculation that alms are distributed by them yearly, on an average, to not less than fifteen or twenty thousand poor, of whom, of course, the immense majority are Irish. The Rev. Mr. O'Loughlin is at present in this city collecting alms for one of the struggling missions of this useful Order. Their only means of subsistence is by questing, and the mission for which this special call is made, and in which to the glory of God and the good of souls, numerous converts are being continually received into the Church, is so poor that the weekly collection amounts to not more than from four to six shillings. Father O'Loughlin's mission is warmly approved of and seconded by his Grace the Archbishop of this diocese.—*Tablet*.

We are enabled to state that the Archbishop of Tuam has received a few days ago the munificent sum of £80 from the central committee of the Association for the Propagation of the Faith for the relief of the distressed poor of his diocese.

The consecration of the Right Rev. Dr. Fallon, as Bishop of Kilmacduagh and Kilsenora, is fixed to take place in Gort on Sunday the 1st of May. The Archbishop of Tuam will be the consecrating Prelate.—*Galway Packet*.

M. Rauscher, Archbishop of Gratz, has been definitively appointed Archbishop of Vienna. His en-

thronisation was shortly to take place by the Apostolic Nuncio, Monsignor Viale Prèla.

IRISH INTELLIGENCE.

THE IRISH BRIGADE AND THE "TRAITORS."—A report is current to the effect that a member for one of the midland counties made an application this week to the Catholic Bishop of the diocese for leave to retire from parliamentary life, and thus to create a vacancy for Mr. John Sadleir, the Irish Lord of the Treasury and the rejected of Carlow. The application was peremptorily refused.

THE MAYO PETITION.—The Clergymen of the deanery of Castlebar met on the 2nd of April, and have subscribed very liberally for the purpose of sustaining our excellent county member, George H. Moore, Esq., in the event of his being put to the harassing and expensive inconvenience of defending his seat in parliament; and it is gratifying to find that still more practical work was done at the meeting, for a committee has been appointed and authorised to communicate with the friends of this champion of civil and religious liberty, in order to obtain their subscriptions towards this most laudable purpose. From the determination manifested at the meeting, and from the well-known feelings of the Clergy and people of the county, it is most certain that the labors of the committee will be attended with the most signal success. It would be a disgrace to have such a man as Mr. Moore sacrificed at such a crisis as the present; and we confidently hope that the enemies of the freedom of Ireland will have cause to lament their vexatious and spiteful opposition to a man who is most deservedly the idol of his constituents, as well as the pride of his countrymen.—*Correspondent of the Freeman*.

The Athlone election petition has been abandoned. In the House of Commons on the 14th, Mr. Hamilton moved the following resolution respecting the national education system in Ireland:—"That a select committee be appointed to inquire into the working of the national system of education in Ireland, with a view of ascertaining how far the instructions contained in the letter of Secretary Stanley, in 1830, have been followed out or departed from by the commissioners, or to the practical operation of the system; and whether, and to what extent, a united or combined system of education has been attained under the national system; and also to inquire whether, by any extension or modification of the rules framed by the commissioners or otherwise, the conscientious objections which many of the people of Ireland entertain to the system as at present it is in operation can be obviated, so as to enable them to partake of the public grants and render the system more comprehensive and national."

POOR LAW RELIEF IN IRELAND.—According to a return to Parliament, just published, there has been a decrease of pauperism in Ireland on the quarter ended the 31st December last, compared with the corresponding quarter of the preceding year. There has been a decrease in the numbers for the last five years ending at the same quarter. In the four provinces of Ireland the ordinary expenses as poor relief in the quarter ended the 31st December last were £187,090, while in the same period of 1851 they were £200,428. In the last quarter of 1848 there were as many as 585,106 in the relief lists; in the like period of 1849 the number was reduced to 290,015; in 1850 to 200,533; in 1851, to 166,225; and in 1852, to 141,822. The weekly mortality per 1,000 inmates of workhouses in the December quarter last was 2.4; in the like period of 1848 it was 6.6.

DEATH OF THE REV. JAMES VAILE, P.P., KILL AND NEWTON.—We deeply regret to announce the death of the Rev. James Vaile, for many years the beloved Pastor of the united parishes of Kill and Newton, county Waterford.

FRIGHTFUL DEATH OF A CATHOLIC CLERGYMAN.—The *Limerick Chronicle* contains the following account of a frightful and fatal accident which befel the Rev. Mr. Conway, Curate of Cahircionlish, on his way to attend at the bedside of a dying parishioner:—"The Rev. Michael Conway, Catholic Curate of Cahircionlish, encountered a terrible death on Thursday night near that village, where he fell, it is supposed, upon the spikes of a gate, and was impaled by the neck until the police patrol came up and extricated him, but the immortal spirit had been forced from its earthly tenement before their arrival at the fatal spot. The account in town is that the Rev. gentleman was suddenly called out on a very urgent sick message, and in his anxiety to respond to the summons, neglected ordinary precaution, striving in a dark stormy night to make his way to the bedside of a dying parishioner by the shortest route, and against all obstacles. With this view, struggling to surmount an iron gate, he sunk exhausted upon the spikes, and there expired."

DEATH OF JAMES ROCHE, ESQ., J.P.—We record with regret the death of one of our most distinguished citizens, James Roche. His death was unexpected, but not premature—for he had far outlived the ordinary span of human life, having reached his eighty-third year. No later than last week he presided at a meeting of the governors of the Eglinton Lunatic Asylum, when he displayed all the vigilance and readiness which could be expected from a person in the prime of life. And as an instance of his mental activity, it is only necessary to refer to a work of great research and critical ability, which he published one or two years since—"Essays of an Octogenarian." Under the signature of "J. R." he has been one of the ablest contributors to the *Gentleman's Magazine*.—*Cork Examiner*.

A new Orange organisation under the title of the "Central Conservative Society of Ireland," has issued a manifesto this week, calling upon all the Irish Tory Members to be strict in their attendance in the House of Commons. It seems that Lord Derby has at length formed a junction with the Irish Orange leaders, who are the sworn opponents of the policy of the present Government, especially on the land question. The *Evening Mail* declares that "the Great Conservative party in Ireland is re-organising itself and preparing for the battle; and the committee of the Central Society, though working in comparative privacy—(of course they are)—has received the adhesion and cordial support of the largest and most influential body of the Conservative party that has ever been brought into community of purpose and action since 1845."

PRIVY COUNCIL.—A Privy Council assembled on the 5th inst. at Dublin Castle, when a proclamation was issued declaring that the Act for the Better Prevention of crime in Ireland should be enforced in certain parishes in the barony of Raphoe and county of Donegal.

A ROW IN THE "GODLESS."—Dissensions, which have been for some time smouldering between the President and the Council of the Queen's College, Cork, have at length broken out in an open rupture. The causes of this quarrel are set forth in a memorial to the Queen, unanimously adopted by the Vice-President (Dr. Ryall) and Council, which has been forwarded to Lord Palmerston for presentation to Her Majesty. In this document the President is charged with attempting to raise himself into a position of despotic authority, which the memorialists allege to be dangerous to the institution, and to the system of education of which it forms a part. He will not, say his accusers, attend the deliberations of the Council, nor listen to arguments used in the course of them, and yet he claims "an arbitrary and unqualified veto on their resolutions," draws his pen through their minutes, and insists that he alone is authorized to conduct the correspondence of the college authorities and he draws it up without any communication with them, whence "many inconveniences have already arisen injurious to the peace and welfare of the college." The memorial concludes in the following emphatic words:—"We have been compelled to bring these matters under your Majesty's notice from the serious apprehensions we entertain that, unless some remedy be speedily provided, the prosperity of the college and the success of the system of education are in imminent danger. We also feel that the influence of the Queen's Colleges on the education and intellectual advancement of this country is now at stake, as it cannot be expected that our fellow-subjects will intrust their children to the instruction of men whom your Majesty will thus declare incapable of governing themselves and unfit to be intrusted with the charge of their own interests."

FRIGHTFUL AND LAMENTABLE ACCIDENT AT THE GREAT EXHIBITION BUILDING.—We are deeply concerned to announce that an accident of a most distressing nature occurred in the Great Exhibition Building, on the grounds of the Royal Dublin Society. The following is an official account of this deplorable event, furnished by Mr. Inspector Stokes, of the Metropolitan Police Force:—"Between ten and eleven o'clock on Thursday morning a gang of painters, fifteen in number were engaged in painting the arch of the machinery court of the Great Exhibition Building, when suddenly the scaffolding on which they stood gave way, and thirteen of the party were precipitated to the flooring—two having clung to the ropes by which the scaffolding had been suspended, and these only were saved uninjured. The injured sufferers were instantly conveyed in cars to Baggot-street Hospital, and placed immediately under medical and surgical treatment; but, we lament to say, that skill was unavailing in some cases, for death speedily put a period to the sufferings of three. The following are the names of the men who fell with the scaffolding:—Wm. Higginson, dead; James Malone, do.; Nathaniel Booker, do.; Walter Anderson, not expected to recover; Benjamin Beamish, severely injured; Charles Killeen, slightly injured; James Carr, do.; John Nolan, do.; William Clarke, do.; Edward Taylor, do.; Philip Hancock, do.; William Cardiff, do.; Peter Leary, thigh-bone broken. The foregoing is the state of the case at 12½ o'clock, and at half-past two Mr. Davis, one of the city coroners, held an inquest on the bodies at the hospital, and the inquiry was proceeding when we went to press.—*Tablet*.

MELANCHOLY CATASTROPHE AT SEA.—We regret to have to record a most melancholy catastrophe—one which, in its principal features, possesses a sad resemblance to the loss of the ill-fated steamer Victoria, with its yet unknown and unnumbered complement of human beings. The accident to which we allude took place on Tuesday night, in the Irish sea, some miles north of the Calf of Man, during the voyage of the steamer Minerva from Liverpool to Belfast; and the facts, as we have collected them from the most authentic sources, are as follows:—"The Minerva left Liverpool on Tuesday afternoon, and had proceeded on her voyage to Belfast to about midway between the Calf of Man and the South Rock Lighthouse, when a vessel was observed right under her bows, and so close that to escape collision seemed impossible. The hour was about 10 o'clock, the weather had been very hazy, and the ill-fated vessel had, it is stated, shown no light till the steamer's bowsprit was almost over her bulwarks. Then a lantern was raised up from her deck, but previous to that, we are informed, the helm of the Minerva was put "hard-a-port," the engines were reversed, and every effort made to avoid the collision, but without avail. The vessels came in contact with each other, and in the space of a second the ill-fated vessel and her crew were engulfed. No trace of either could be seen, notwithstanding the most diligent search. The chances that one out of all on board escaped to tell the tale are slight indeed, and it is probable that the name, even, of the vessel will be unknown for months, perhaps years, to come. The facts of the melancholy catastrophe are stated as follows by Captain Lyall, of the Minerva:—"I regret having to report an accident which has occurred, with, I presume, the loss of life. On Tuesday the 29th inst., the Minerva left Liverpool at 2.45 p.m., on her voyage to Belfast. At 10.45 p.m., being then half way between the Calf of Man and the South Rock Lighthouse, a vessel was reported at the head of the steamer, when every exertion was made to prevent a collision, but unfortunately without effect—neither vessel nor crew could be rendered any assistance. She instantly disappeared. All I could observe was that she had two masts, and that no light was shone until immediately before the accident took place. As soon as the light was observed, the helm was put hard-a-port and the engines stopped and backed, but not with the desired effect. One of our boats was, as soon as practicable, lowered, and every effort made, but no vestiges were to be found. The Minerva has not sustained the slightest damage. Arrived in Belfast at 4.50 a.m. on Wednesday."

SCARCITY OF LABORERS.—As the spring advances complaints of the scarcity of laborers are becoming more frequent in some districts, although in general there appears to be a sufficiency of hands when a small advance on the old and very low rate of wages is offered. But the oxodus proceeds with such accelerated force, carrying off such large numbers of the strongest and healthiest of the peasantry, that there must be a deficiency of labor which may lead to very serious inconvenience even during the next harvest. A Galway journal states that, in various parts of the counties of Galway and Clare, "it is so difficult to procure laborers that they are often sought for to a distance of several miles, and even then cannot be had." Fears are expressed that the public works on Lough Corrib may be impeded, as a large number of

men is required for the heavy operations of the coming season; and the same journal speculates upon such a marvellous change as the introduction of laborers into this county from England. In Mayo, where the laborers are combining for an advance of wages, the boards of guardians are refusing to admit to the work-houses able-bodied pauper boys, in consequence of the scarcity of hands for spring work. From the northern counties of Down, Armagh, and Louth, the emigration continues to an enormous extent.

A Writer in the *Tratee Chronicle* thus describes the condition of the county of Kerry, as effected by the general thinning of the peasant class:—"On the condition of the laboring class, we have been taught by bitter experience, hang all our fortunes. That class has been purged of most of its dross; the lazy, the idle, the dissolute, and infirm, have been either absorbed by the Poor-law and disposed of or sent for from America. And although along with the bad we have lost many and too many good men, still the average of the remainder is improved in quality, and being encouraged by seeing the labor market nowhere overstocked, our laborers can look forward to and demand a higher rate of wages. There are higher wages being paid to-day in Kerry than have been paid within our memory. This has its effect on the farmer, who used to be more of an overseer than a working man, and induces an increased activity to meet this increasing demand on him, and hence of course a great increase of industry with its sure reward, additional produce. So the wave roll on from class to class, swelling the merchant's trade, the Banker's discounts, the shopman's sales, and last, not least, the landlord's rents, enabling him to "tide over" his difficulties in many cases. This is the mainspring of our improvement. Whoever takes this view of our present state of things must feel no small alarm at the incessant emigration of that class on which we so completely depend for our ultimate recovery from starvation. The laborers are going away as fast as they can; already we can spare no more, and the further the drain goes on the nearer we shall be approaching to the paralysed condition of those countries where the demand for labor greatly exceeds the supply. Who are most interested in this consideration? Certainly, the owners of land. As the difficulty or expenses of cultivation increases for want of hands, so must the rents come down, and so must the improvement of the land be stayed or stopped entirely."

The rage for emigration from this port continues, not only to Australia, but also to the United States and Canada. Every steamer that leaves for Liverpool—whence ships are leaving daily for every distant port—takes her full complement of emigrants. On Thursday the *Messenger* sailed from Queenstown for Boston with emigrants, having her regulated number on board. The same day there was a rush of emigrants to the *Princess*, river steamer, to carry them to the St. Petersburg, lying at Passage West, for Boston. Three hundred emigrants had engaged their passage, and not a few of them were sons of respectable gentlemen connected with this county. The emigrants were all comfortably clad, and the majority appeared to be of the farming class, strangers to this part of Ireland.—The emigration from the United Kingdom, which is progressing with increased activity, has, during the last five years, been going on at the rate of 300,000 per annum.—*Cork Constitution*.

The moment at which Mr. Smith O'Brien's letter is published we conceive to be peculiarly auspicious; for it will either force the self-styled English Humanitarians and Liberals to take, in their own despite, an active part in seeking for the liberation of Mr. Smith O'Brien, or it will force them, by their own act, to brand themselves before the world, as being (that which we believe them to be) the basest hypocrites that move on this earth.

Look how these Humanitarians and Liberals in England have, of late years, been employing themselves. Under the pretence of sympathising with "the aspirants for freedom," in Italy and in Hungary, they have been fomenting rebellion, and inciting to assassinations. Under the pretence of "abhorring slavery," they who work to death white female slaves in London dress-makers' dens, have been seeking to stir up all the horrors of a social servile war in the United States. Under the pretence of protesting against any invasion of "religious liberty," they have been propagating the most scandalous falsehoods about the Madiais, declaring that those persons were "imprisoned for reading the Bible," when, in their hearts, they well knew the Madiais were convicted of carrying on a system of proselytism, by insulting, outraging, and lampooning the Catholic religion, its most sacred rites, and its most awful of all Sacraments. These hypocrites—these malignant and malevolent hypocrites—who made a purse for Mazzini, built an Aphrodite temple for Achilli, and prepared an ovation for Kossuth, but who never gave utterance to a single word of sorrow for Smith O'Brien—who closed their ears to the dying shrieks of the starving millions in Ireland, or would alone give them food in exchange for their souls—these hypocrites are now crying out against the harshness of Austria in expelling the Ticinese, from Lombardy, or in sequestering the estates of rebellious nobles—these malignant hypocrites, who say and do these things, well know that they themselves—the highest, noblest, and greatest amongst them—are high, and noble, and great, because they are the possessors of property,—of confiscated property—of property confiscated, because its rightful owners were true to their God, and faithful to their King.

Let us see—let us see how those who are decking their halls, to receive in all the pomp of their wealth and pride, the writer of a Swadler's romance—let us see how those who weep over the well written woes of the Negro, will treat the truthful and manly appeal of the Irishman who is in exile, and who did sympathise with those worse treated for centuries by England than the Negro by the American slave master. There is no instance on record of the American slave master permitting his slave to die of hunger. Let *Shaftesbury* and the *Exeter Hall Humanitarians*, and the *Stafford House Duchesses* and *Countesses*, the next time they call for a *jur owny Negro*, remember that fact.

Let us see—let us see what agitation will take place, what speeches will be made, what profound sympathy expressed for the Irish exile, Mr. Smith O'Brien, by Lord Dudley Stuart, and all the London Liberals, who do so admire! Governor Kossuth, and Consul Mazzini, and dictator Mannin, and Mr. Ancona Murray, and every other rebel, and reprobate, and renegade who in times past or times present has distinguished himself by his hatred to the Church of Rome and the sanctified Society of Jesus.

No, no; not one word will they say. They have oppressed and tortured the Irish worse than the wret-

ched slaves in America have ever been tortured by the worst of task-masters; but then the slaves in America are Pagans, or they sing Methodist hymns, while the Irish go to Mass; they are Christians, and they and theirs have suffered martyrdom after martyrdom for the sake of their religion—the martyrdom of the sword, the martyrdom of famine, the martyrdom of the law—and they still suffer, and they still defy, persecution. Humanity and philanthropy in England, embedded in the granite of heresy, cannot exude a single tear for them—the Irish—the mere Irish!—the Papal attached Irish!—*Dublin Telegraph.*

CORK QUARTER SESSIONS.

NOVEL MODE OF ADMINISTERING RELIEF IN THE MITCHELSTOWN UNION.

Hannah Brophy v. James O'Brien.

Mr. Exham informed his worship that this was an action of some importance, and was for the purpose chiefly of checking a system that had been in existence for some time in the Mitchelstown Union. The defendant, James O'Brien, filled the office of relieving officer in the town of Mitchelstown, and the present action was brought against him for the false imprisonment of the plaintiff under the following circumstances:—Hannah Brophy had been a native of another part of this county, and about two years ago left it for some part of England; on her return from England she went to Mitchelstown, about the month of May last, and resided in lodgings, where she supported herself by working at her needle; she had also a young child with her. In the month of December following her necessities compelled her to apply for relief to the defendant, and the relief she got from this compassionate officer was to be handed over by him to the tender mercies of Mr. Neal Browne, the stipendiary magistrate there, a gentleman who entertained rather peculiar notions of the act of parliament, commonly called "the Vagrant Act," and this gentleman committed the poor girl to the goal of this county for five weeks at hard labor. I am glad this action against the relieving officer has been brought; but there is another person also against whom, I venture to say, the action can be maintained.

Court—That is the difficulty that presents itself in this case. This woman has been imprisoned on the conviction before a magistrate, and how can you bring this action against the present defendant for false imprisonment? I am most anxious to investigate and punish, if I have the power, any conduct of this kind for some of the most afflicting and atrocious proceedings of this kind by relieving officers, in many cases at the instance, I believe, of their superiors, have come under my notice on my visits to the goal, and I fully determined to punish to the utmost of my power any relieving officer convicted of any such conduct before me. In one melancholy instance I found committed to the goal, to be contaminated by the confined thieves and prostitutes already there, a poor woman with three most interesting children. She had left Fermoy to go to Hammersmith to her husband; when arriving there her little means were expended, and one of the poor children having asked for alms, they were all sent back, and sentenced to imprisonment. How the magistrate, on seeing them, could have the heart to do so, I can't tell. I am happy to say they are safe in Hammersmith with their father at present. I will hear the evidence in this case, however, and at least tell my opinion of the relieving officer's conduct at the conclusion.

The evidence having been heard the Court pronounced its opinion.

Court—I have no hesitation in saying that the opportunities of the act of Parliament have been most shamefully exercised in this case. I think that, though the present defendant may not have considered he was acting wrong, he has done what he had no right to have done. If I can get over the legal objections in this case, I will give substantial damages to this woman; if not I will dismiss the case on the merits without costs.—*Cork Examiner.*

KIDNAPPING CATHOLIC CHILDREN.

The *Dublin Telegraph* says—A kind and intelligent correspondent in Liverpool sends us the following extract from the *Bradford Observer*, in reference to a traffic in Irish Catholic children, carried on by a landlord of Tipperary—so far famed for the kindness of its "gentry" to the poor. Our correspondent writes: "As well as I can recollect, these parties were carrying on the same game about two years since, when a number of poor Irish Catholic children, whom they had kidnapped, and were rearing up as Protestants, were rescued from their clutches by that untiring and zealous clergyman, the Rev. Mr. Collins, of New Mills. Would you kindly sound the alarm, and apprise the people of the Nenagh Union of the proceedings in question?" The following is the extract from the *Bradford paper*, which heads it, "British Slavery":

"In the workhouses of Ireland are large numbers of orphan children, of children abandoned by their parents, and of children whose parents are but too ready to deliver them over to any species of legal slavery, which may obviate the cost or the care of parental responsibility. That a number of poor children should be so situated is, though distressing, not surprising; but we confess that we are surprised to find in this country, and, at our own doors, parties moving in respectable society, who are willing to cooperate with the 'guardians' of these poor little ones, in order to reduce their childhood to a species of assigned slavery. On the evening of Sunday fortnight, an Irish woman named Bridget Wilde, having arrived by the six o'clock train, with a party of ten children, proceeded straightway to the police-station. They had come from Ireland, and were quite destitute both of money and of food. They reported themselves as being consigned to a Mr. Leach, who was at first supposed to be a gentleman of that name in this town, but who was eventually ascertained to be Mr. T. Leach, of Wilsden. It is said that Mr. Leach had resorted to this method of importing juvenile labor from Ireland, in order to supply his factory at a cheaper rate than could be done with English hands. The woman in charge of the ten children was the mother of three of them, and had in her possession the following open letter, addressed to Mr. Leach:—'Prin Park, Nenagh.—Dear Sir—I stated this day ten children about the age of twelve years, and I hope you will be satisfied with them. I sent a woman to take care of them, Mrs. Wilde. She is the mother of three of them, and I trust there will be no mistake, and that they will all arrive right. I have written to persons in both Dublin and Liverpool to look after them, and forward them to you. If you wish me to send any more I can do so, as many as you please. On this occasion, I was confined to select them from the electoral divisions,

not being able to get other guardians to join, these being sent out by private subscription. If you wish me to get more, and give me a little time, I shall bring the matter before the entire Board, and make no doubt I will be authorised to select out of some hundred children, and that they will be sent over at the expense of the Union.—I am yours, very truly, WILLIAM WALLER. To Thomas Leach, Esq., Wilsden, near Bradford, Yorkshire." When the woman, with her train of little ones, arrived at the police-station, an officer went in charge of them to Mr. Leach first mentioned, but, on the mistake being discovered, they were conducted by the police to the vagrant ward.—Information of the circumstances was immediately communicated to the Chairman of the Board of Guardians, and, at the next meeting of that body, the circumstances of the case were fully discussed, and a resolution adopted to lay the whole affair before the Central Board in London. We have felt it a duty thus prominently to advert to a matter which, however viewed is humiliating and indefensible. We have no hesitation in affirming that the entire system—for it is, indeed, a system—merits the severest condemnation. Mrs. Julia G. Tyler, would give one year's proceeds of her tobacco plantations for such a case against the 'Britishers.' Considering that that lady was driven to rake up our old 'press' law (now rendered obsolete by the neglect of forty years) in order to find a set-off to the 'domestic institution' of the south, it is not difficult to see the use she would have made of such a letter as was subscribed at Nenagh, with the courtly name of Waller."

GREAT BRITAIN.

A POLITE REQUEST TO MR. DISRAELI.—The ultra-Protectionist party in Buckinghamshire are getting up a memorial to the ex-Chancellor of the Exchequer, calling upon him to resign his post as one of the members of the county, in order that the electors may have an opportunity of ascertaining whether he is still favorable to the principle of protection to British agriculture, or whether he intends, as has been somewhat freely stated in political circles, to lend his aid to the Liberal party in the House of Commons.—*Sunday Times.*

Mr. Thomas Chambers, the new member for Hertford, has the following notice on the paper:—"Bill to provide for the registration and inspection of convents and other religious houses of women now existing, or hereafter to be established, within the limits of the United Kingdom, and to make better provision in relation thereto."

On Monday night, the 6th inst., the House of Commons resumed its sittings after the recess. Lord John Russell occupied a considerable part of the evening with a statement of the intentions of the Government with regard to education in England. His statement was long, confused, and feeble to the last degree, and indicated very clearly, as many of his hearers judged, a divided and distracted Cabinet. What he proposes is to do a little good and not much harm. He is to maintain in Great Britain the separate system of education. The estimates under these heads have just been printed; for Great Britain the vote for public education, which, in 1851, was £150,000, and, in 1852, £160,000, is to be raised, in 1853, to £260,000—or an increase of a hundred thousand pounds. The vote for national education in Ireland, which, in 1851, was £134,560, in 1852, £164,577, is, in 1853, to be £192,073, or an increase of £17,496. Lord John proposes to continue and increase the grant through the Committee of Privy Council, and to distribute the amount among the schools of various religious denominations. He proposes also to enable municipal corporations, by vote of a majority of two-thirds, to raise local funds for the same purpose, but all under the control of the Privy Council. The same power, under certain conditions not yet made known, is to be given to parishes in some unexplained manner. He also proposes to sweep together a number of small charities, the purposes of which he deems useless or objectionable, and apply them in the aggregate to educational purposes; and to provide, in connection with the Privy Council, a cheaper and more summary mode of correcting abuses in the administration of charities specially devoted to education. Another subject on which the Government, of which Lord John is the mouthpiece, showed lack of union and strength this week is India. Mr. Disraeli inquired when there was to be a declaration of the Ministerial intentions on that subject. Lord John answered, amidst some tittering, that when the Cabinet had made up their minds, they would lay their plan before the House. Unless some accident, or extreme good management, gives a turn to this important subject of consideration, it seems clear that India will be the great bone of dispute for the end of the session. The Land Committee will not resume its sittings till next Tuesday, 12th inst.—*Tablet.*

There is an immense number of private motions on the notice lists—enough, with the government business, to occupy a long session. Amongst the subjects which will excite some warm discussions, and perhaps cause some awkward questions, is that of election petitions. A Whig county member, one who has already upset a Whig government, Mr. Locke King, has a motion for "an inquiry into all cases in which election petitions have been withdrawn." More than one ex-minister have motions for suspension of writs—a species of temporary disfranchisement—and several private members are for stronger measures. Meanwhile, one is for having up Cop-pock to the bar and eliciting disclosures as to that worthy's public declaration that all the boroughs of England are in the same plight as St. Alban's. From a pretty extensive acquaintance with borough elections the last fifteen years, I am satisfied he speaks the truth, and that it is hypocrisy and humbug to select any particular place for example. From Carlisle to Ipswich—from Cambridge to Hertford—it is all one. The fact is, the ten-pound householders in this country, as a class, have not morality enough to resist bribery, and the representative system giving to these people really the political power of the country is a "mockery, a delusion, and a snare." It is absolutely absurd. My cheesemonger, my cobbler, and my baker and butcher have votes—I have not. Yet I know something of the history and laws of my country, and am at least as able to exercise the franchise, but don't happen to live in a ten-pound borough constituency, nor to have a county vote, so I am disfranchised; and this is the position of the majority of the more educated portion of the middle classes, who usually "live out of town," as it is called, and have no fifty-pound leases, so as to vote for counties. And the government is in the hands of the most bigoted, most

besotted, and most easily bribed class in this country—the common jury class, the small shopkeepers, who hate Catholicity and Irishmen with all the hatred of ignorance and prejudice. And we are told to be proud of the British constitution!—*Correspondent of Tablet.*

There is a very general impression that the conduct of the government on the Canada Clergy Reserves Bill, as to the clause guaranteeing the endowments of the Protestant Clergy out of the consolidated fund, was a symptom of elements of disunion in the cabinet.—It has been called, in familiar phrase, "Gladstone's first kick over the traces," and there can be small doubt that he was concerned in the insertion of the clause. It was observable that, when in speaking on the subject, he declared himself, in his solemn and sonorous tone, "not indifferent to the welfare of the Church of England," there was a general burst of laughter. This certainly was the first time during the many years he has been in parliament, in which such a declaration from him provoked sarcastic laughter, and it indicates a feeling towards him upon the part of the Tories as regards the Church of England, very much resembling that which they entertained towards Sir R. Peel at the era of Emancipation, or, rather more recently, as respected the repeal of the corn laws.—*London Cor. of Tablet.*

CAMPS OF INSTRUCTIONS.—Stores and equipments for the formation of an extensive encampment have been forwarded from the Tower of London to Chatham, on the race ground of which place troops are to assemble for the purpose of forming a camp of instruction. Ascot-heath, and some ground near Sandhurst have also, we hear, been selected for the summer camps of instruction. Other sites suggested themselves, but a difficulty existed in the absence of suitable supplies of water.

FEARGUS O'CONNOR.—A gradual paralysis is said to be stealing over the frame of poor Feargus O'Connor. He is treated as one of the family, and spends his time at billiards, in playing with the children of Dr. Tuke, arranging books, &c. He told a late visitor that he knew he was in a lunatic asylum, but he was under no constraint, and all the people were mad there but himself. He could go away if he choose, and did not know why he did not. Reference being made to the Chartists, he asked, "How are you going on?" and sang his old stave of "The Lion of Freedom," asking with exultation, "Do you know how I thrashed the blue lambs in Nottingham Market Place?"

PROGRESS OF CATHOLICISM.—The Rev. W. Pollock, of St. Mark's, London, in the course of a recent lecture to the members of the Church of England Institution, let out some truths displeasing to his hearers, which he endeavored to render somewhat more palatable by malignant misrepresentation. He said he was not one who believed that Rome's sway was at an end. He was a man who walked about with his eyes open, and did not believe it. He might see that in Ireland her ancient sway was being largely shaken (which he could only see through the delusive spectacles clapped on John Bull's nose by the Irish Proselytising Societies); he might see, too, that in other localities—perhaps in France and Belgium—she was here and there receiving a local defeat (another erroneous vision); but upon the whole, he firmly believed that Romanism was progressing and would progress. He saw Rome rising up on all sides in new strength and power. He could not shut his eyes to the fact that in Liverpool Rome was multiplying her institutions, her priests, friars, black, white and grey, Sisters of Charity, Sisters of Notre Dame. He could see them multiplying their institutions every year—he had almost said every month—which was passing over us. He could see a large school opened in Mount Pleasant for the Sisters of Notre Dame—an immense building; and he was told that the next house to it, occupied as a boarding-school by Miss Errington, a Protestant lady, had fallen into Rome's hands. They had just purchased it, as it was adjoining the other. Then he understood that they were gradually getting a great deal of land in that place; and they had got in Hope Street, the new Catholic Institute, a large house that lately belonged to a member of his own congregation, with extensive garden-ground behind, and offices; and, from the moment that they got possession of it, he had seen people working night and day—for he often passed that way at night on sick or other calls—that "or" is deftly introduced, for Mr. Pollock is not famous for always attending night-calls on the sick, and once excused himself from a morning one on the plea that he had been "up all night with baby"—to get those offices ready as a school. Afterwards he saw a large placard stuck up, stating that the Catholic Institute would be re-opened, although the fact was it had never been opened before (Mr. Pollock's "fact" is a fiction. The Institute had been opened; it was closed, like other schools, during the holidays, and then re-opened.) This was the deceit the Romish priests practised. He dared say that by addition to this, there were educational establishments which did not come before the public; and there were those who were doing the work of God, and preparing, by means of a Catholic education, persons to stand in that position of society who would hereafter confer benefits on the whole Catholic body. He might also mention the religious houses of ladies dotted throughout the town, and crowded with young ladies receiving a truly Catholic education. During the last three years, four establishments, of this kind had sprung up, and at these four establishments, at the present moment, not fewer than 300 children, whom he might call those of the middle and higher classes, were receiving a truly Catholic education, which would prepare them to be an ornament to the Catholic body in this town. He hoped that, with the blessing of God, they would in a short time, have an equally efficient system for young men, giving them a sound commercial and classical education, and selecting those whom God, by giving them greater talents, seemed to have destined for a higher vocation. They were doing a great and a glorious work (great applause). They were looking after young men, beset by temptation on every side.

STATISTICS OF DRUNKENNESS.—"We don't care to plunge into the details—we are willing, in the meanwhile, to take the Edinburgh return as aggravated by our Lord Provost; only we must also, on the grounds already stated, take the Glasgow return in its corrected form. The figures then assume this very ugly form:—Edinburgh, 9,318 cases in 186,000 of population, or 1 in 18; Glasgow, 26,000 cases in 333,657 of population, or 1 in 13. This is what our Glasgow friends have to thank our Lord Provost for. His lordship's attempt was not to raise Glasgow, but to lower Edinburgh—and there we are, Edinburgh low, but Glasgow lower still."—*Scotsman.*

NORTH WALES CIRCUIT.—CHESTER.—The calendar is heavier than for several years past, not only as to numbers, but also as to the serious nature of the crimes charged against the parties in custody. It contains a list of 97 names, of whom no less than 10 are charged with murder, 4 with manslaughter, 9 with wounding with intent to murder, 8 with cutting and maiming, 21 with burglary, 3 with arson by setting fire to farm produce or farm buildings, 16 with house-breaking, and the remainder for bigamy, cattle stealing, conspiracy, concealment of birth, embezzlement, forgery, night poaching, highway robbery, stealing in a dwelling-house, robbing the post-office, unnatural crime, rape. Of the last-named offence there are five persons charged.—*Times.*

CENTRAL CRIMINAL COURT, LONDON.—The number of prisoners already on the books of the goal for trial at this session is 102, and there are no less than four cases of murder and several charges of manslaughter to be disposed of, in addition to other cases of a serious character. The Recorder in his charge to the Grand Jury regretted he could not congratulate them, for he perceived that the calendar contained far above the average number of cases, and the offences charged were of an unusually serious character.—*Id.*

EASTER FUN AT EXETER HALL.

Easter is always a merry season, and all classes of the people very properly look for fun and entertainment during the holidays. The theatres bring out attractive new pieces; exhibitions are everywhere open; the show-men at the fairs look for a harvest; crowds flock to Greenwich and the out-of-town places of enjoyment; everywhere people put on their Sunday dresses, and, forgetting the gloomy winter upon which they have just turned their backs, look forward with cheerfulness and joy to the near prospect of sunny days and pleasant weather. Even parliament suspends legislation, and the members rush into the country to enjoy the holidays. This being so, why should not the religious world also have its holiday fun and enjoyment? The thought is a happy one; Drury-lane has its man walking on the ceiling to crowded houses; why should not Exeter Hall furnish an attractive Easter novelty to catch the stray crowds and shillings of the dull religious world? Undoubtedly, it is proper that the folks of Exeter Hall should be merry as well as all other people. But what should be the precise kind of entertainment, so as not to outrage the solemn character of the place, seemed to be a difficulty. Two Rev. gentlemen, one the notorious Mr. McGhee, and the other the well-known Dr. Cumming, have surmounted this apparent obstacle, by announcing a grand spiritual contest, or "set-to," between themselves and Cardinal Wiseman, on the stage of Exeter Hall. Here is the advertisement, which has been placarded over the town, of this expected surprising contest:—"Challenge to Cardinal Wiseman.—Four great meetings will be held in the large room, Exeter Hall, on Wednesday evenings, March 30th, April 6th, 20th, and 27th, at each of which Cardinal Wiseman is invited to preside. A chair will be provided for his convenience, and half the platform raised off for the use of the Cardinal, and as many of the Bishops and Priests of his Church as he may be pleased to bring. The Rev. R. J. McGhee and the Rev. Dr. Cumming will attend the meetings. First Meeting.—The Rev. R. J. McGhee will propose to Cardinal Wiseman that he (the Rev. R. J. McGhee) and a large number of the Clergy and laity will subscribe to his creed, and join his Church, provided the Cardinal proves that the creed proposed as a test of communion, and sworn to by benefited Priests, and presented to all converts to the Romish Church, was ever heard of or known as a creed previous to A. D., 1564. Dr. Cumming will show at the same time, the utter falsehood and deception of the second article of the Cardinal's creed, from the fact that the Church of Rome never has given his sense and interpretation of any chapter of the Bible, and that she is unable, in answer to the above invitation, to give the sense which the Church holds, and has held, on any one chapter of the Bible. The chair will be taken at seven o'clock each evening. A ticket, admitting to the four meetings, price—side gallery, 7s; reserved seats, 2s 6d; platform, 2s 6d; raised seats, gallery, and back of platform, 1s; may be had at the British Reformation Society's Office, Exeter Hall, Strand." This flaming announcement drew, as might be expected, a great crowd of persons to Exeter Hall on Wednesday evening, who willingly paid the admission money, in the expectation of witnessing an earnest spiritual contest between the Cardinal and his well-known opponents. Although there is little probability that the Cardinal would be present, yet the throng of simple-minded people who crowded the hall really believed that they should see an actual contest.

The Cardinal was not there, nor was there a single Priest to take up the gloves against the Protestant Parsons. The chair, covered with scarlet cloth, intended for his Eminence, stood empty on one half of the vacant platform. The Cardinal did not even condescend to return one word of answer to the challenge, but treated it with the contempt it deserved. Here was a great triumph for Messrs. McGhee and Cumming—Cardinal Wiseman dared not meet them. But if the Cardinal's non-appearance was seized hold of to raise a shout of triumph, it was still a great disappointment to the people who paid their money to see the real Cardinal. Clearly, the Cardinal not appearing, the admission-money ought to be returned, or the people were duped. The showman in Drury-lane, who advertises the sea elephant, will either exhibit that animal alive, or return the money. He feels himself bound to keep faith with the public. Now, let us say plainly that if Dr. Cumming and Mr. McGhee do not return the admission money, to those persons who went to Exeter Hall in the belief that Cardinal Wiseman would be present, then they will have duped and cheated their auditors. And they have, in reality, done so. They know beforehand, as well as we know, that Cardinal Wiseman would neither accept nor notice their challenge. England is a country where men uphold the dignity of their order. A gentleman does not fight with a chimney sweep. A challenge to Cardinal Wiseman, unless it came from a Bishop, would have no valid claim to notice. If the Clergy of our well-paid church are desirous to witness a great discussion upon matters of doctrine, let them put forward the Bishop of London as their champion, and no doubt Cardinal Wiseman will pick up the glove. We would walk a mile or two to see a genuine fight between the Bishops of rival churches. If Dr. Cumming and Mr. McGhee do not return the admission-money to those who were drawn to Exeter Hall to see Cardinal Wiseman, they will have been the authors of a pickpocket exhibition.—*Weekly Dispatch.*

REMITTANCES TO ENGLAND, IRELAND, SCOTLAND AND WALES.

DRAFTS from £1 upwards, payable at sight, free of charge, at the Bank of Ireland, Dublin, and all its branches; Messrs. Glyn, Mills & Co., Bankers, Lombard-street, London; the National Bank of Scotland, Glasgow; Messrs. Bowman, Gilman & Co., Liverpool.

HENRY CHAPMAN & Co.,
St. Sacramento Street.

Montreal, March 1853.

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, APRIL 29, 1853.

NEWS OF THE WEEK.

Since the reassembling of Parliament the debates have been of little general interest. The new Budget was anxiously expected, and will probably give rise to a very animated contest; but it is generally felt that the India question will be the great question of the present session. During the recess Ministers went about, as usual, eating and drinking, and making semi-official declarations of their future policy; none the less trustworthy, because delivered under the influence of a good glass of wine. Sir W. Molesworth, at a public dinner given by the electors of Southwark, laid before his hearers a programme of the colonial policy of his colleagues, and insisted especially upon the necessity of an early and definitive settlement of the Canada "Clergy Reserves" question. "It was the first duty," he observed, "of the present government to apply to Canada the great, true, and all-important rule of Colonial policy—namely, that all questions which affect exclusively the local interests of a colony possessing representative institutions, should be dealt with by the Local Legislature. That rule should form the basis of our system of Colonial Government." The *Times* has brought to light some very ugly stories respecting the distribution of patronage in the naval arsenals, by the late Derby administration. It shows how, for electioneering purposes, the late Admiralty Board set aside the instructions contained in a circular, dated February 27, 1847, and employed the patronage at its disposal as a means for corrupting the "free and independent" constituencies. One case, which it particularises, and which will probably become the subject of future Parliamentary investigation, is very glaring. In September of last year, at the recommendation of Sir B. W. Walker, Surveyor of the Navy, a Mr. Wells was promoted to the situation of master smith of Portsmouth Dockyard. On the 1st of October, without any cause assigned, or complaint having been made against him, Mr. Wells was summarily dismissed, to make way for a Mr. Costell, an elector of Chatham, and who, by his promotion to the Portsmouth Yard, made a vacancy for another Chatham elector in the Woolwich Dockyard. Mr. Wells memorialised in vain; and to no purpose did the Surveyor of the Navy remonstrate. The Secretary of the Admiralty even condescended to falsehood, and denied that Wells had received any appointment from the Commissioners of the Admiralty; "although," says the *Times*, "on the 1st of October they had cancelled the very order, the existence of which they deny." On the committee to try the validity of Sir Frederick Smith's election, it turned out, that this very man Costell, who displaced Mr. Wells at Portsmouth, was promoted as a reward for his criminal complaisance to the Derby candidate; it was in fact, the price for which he sold his vote. This affair, coming close upon that of Major Beresford, and the revelations of the secrets of the little back room down stairs in the Carlton Club, has much damaged the late Derby administration in public estimation.

It appears that the address lately presented by the merchants of London to the Emperor of the French, was nothing but a dirty commercial dodge—something in the King Hudson line—got up with the intention of enhancing the value of shares in a French Railway speculation. Many of the signers regret having lent the sanction of their names to such a document, and indignantly denounce the artifice by which those signatures were procured. They regret that the address was intended for publication in the English journals; but the mission to Paris, and the solemn presentation at the foot of the French throne, were never so much as alluded to. One of these "victims of gammon," as Sam Weller would call them, writes to the *Times* a full account of the motives by which the principals in this discreditable affair were actuated. From this it seems that Messrs. Masterman, Powles, and Gladstone, are Directors of a projected French railway, called the "South Eastern of France." For this line the above-mentioned gentlemen have lately got, or soon expect to get, a concession from His Imperial Majesty; they were therefore anxious that the shares should command a good premium. To effect this was the object of the address which they got up, and caused to be hawked about from house to house, with a variety of false pretences, in order to obtain signatures thereunto. Of the signers, few, if any, were aware that a deputation of nine gentlemen, lovers of concord, but still more lovers of a "good premium," intended in humble guise, to lay it at the feet of Louis Napoleon, as the address of the English people; the subscribers are therefore very indignant at the "smart" trick that has been played upon them, and have exposed the humbug in the columns of the *Times*.

Though the difficulties of the Eastern question have been, for the moment, surmounted, the danger of war is by no means past. Fresh troubles are brewing in the South of Europe betwixt Austria, and Sardinia, and Switzerland,—troubles of which the other great powers cannot long remain indifferent spectators.—The Sardinian government demands from Austria

compensation for the property of its subjects, confiscated in virtue of a recent decree issued by the latter, against refugees. To these demands of the Sardinian government, Austria replies by counter-complaints of harbor and countenance, given to political refugees, and the agents of Mazzini. In consequence of this refusal, Sardinia appeals to the treaties of 1815, and claims the assistance of the other great contracting parties. It is to these threatened troubles, and to the suspicious attitude of the French government, that is attributed the refusal of the Sovereign Pontiff to visit Paris, in order to assist at the coronation of the Emperor. The lately detected conspiracy at Berlin, seems now to have been far more serious, and wide-spread, than at first was imagined. "It is firmly believed," says the correspondent of the *Times*, "that it is part and parcel of the great combination which was rendered abortive by the outbreak at Milan." The revolutionary plans of Kossuth and Mazzini seem to have been laid with consummate skill, and to have comprehended a universal and simultaneous rising all over Europe. Dependent however for success upon simultaneousness of action, this Milan affair has deranged all their schemes, and the discovery of the Berlin plot will suffice to put all the European governments on their guard.

The Legislature of Massachusetts has finally refused to indemnify the sufferers for the loss sustained by the destruction of the Ursuline Convent at Charlestown several years ago. This convent was, it may be remembered, destroyed, and its inmates grossly abused, by a Protestant mob; and from that day to this, the Legislature of Massachusetts has formally sanctioned the acts of the rabble, by refusing any indemnity to the sufferers. From time to time, with the ordinary Puritan duplicity, more odious, if possible, than the brutality of the Protestant *canaille*, motions for indemnifying the sufferers have been introduced into the Legislature of Massachusetts, but have as constantly been defeated. This last failure is but another proof, that Catholics may look in vain for honor or justice from the hands of Puritans, or the descendants of Puritans.

The *Humboldt* brings London dates to the 13th inst. The third reading of the Canada Clergy Reserves Bill was carried on the 11th inst., by a majority of 80. The intrigues of Russia in the East still excite considerable apprehension.

THE MONTREAL PROVIDENT AND SAVINGS' BANK.

(Continued from our last.)

Negligence, and violation of their own rules and regulations, are not the only faults with which the Directors of the Montreal Provident and Savings' Bank are chargeable. We enumerated amongst the causes that led to the disastrous suspension of its payments, "the reckless dishonesty of its Directors, who made use of the funds for their own private ends, employing them for the advancement of their friends and families, and the furtherance of their own peculiar objects."

We might rest this part of our case upon the fact proved upon oath, that for years the Directors were in the habit of making up false annual statements of the affairs of the Bank—"FORGING A BALANCE"—in the words of Mr. C. Freeland. A tradesman guilty of such conduct, and whose books should be kept in the manner that the books of the Bank were kept, would be at once condemned as a fraudulent bankrupt. But the Report contains charges against several of the Directors—(for all are not implicated)—of a far more serious nature. They not only mismanaged, but they appropriated the funds of the poor man entrusted to their care, to their own private uses. At p. 40, we find the following singular exposure of the manner in which the funds of the Savings' Bank were invested:—

A Director holds stock in the "St. Lawrence and Atlantic Railroad Company,"—a Company which, in the words of the Report, "was in anything rather than a prosperous condition"—p. 42. Dissatisfied with his bargain, the said Director palms it off upon the Bank, without any authority from the Board of Directors, and without any consultation with any of the brokers, or any other persons, as to the value of the stock in the market at the time. The result of this transaction was, in the words of the Report, that "THE WHOLE SUM HAS, SINCE THE SUSPENSION OF THE BANK, BEEN WRITTEN OFF AS A TOTAL LOSS."—p. 42.

The following is an abstract of the evidence given at p. 40-42.

Mr. Eadie says, in reply to the question:—
"As a purchase of St. Lawrence and Atlantic Railroad Stock made from the Hon. James Ferrier in April, 1847?"

A. "There was a purchase of twenty shares made from the Hon. James Ferrier in 1847."

Q. "By whose authority was the purchase of this stock made?"

A. "There was no authority given for the purchase by the Directors. Mr. Lunn allowed himself to be forced into it by Mr. Ferrier."

Q. "Was the stock sold at the fair current market value at the time of the sale?"

A. "I believe the market value could not be ascertained at that time. Mr. Lunn himself thought it was high."

Mr. Lunn being examined admits, in answer to an interrogatory, that, upon the occasion of this purchase into which he was forced by his brother Director, "something unpleasant passed between us; but I cannot now recollect what it was." The examination of Mr. Lunn elicited the following facts:—

Q. "Did you, on the first occasion at which Mr. Ferrier offered this Railroad stock, refuse to buy it?"

A. "I did decline the purchase."

Q. "Are you aware what was the value of the Portland Railroad stock in the market at the time you made the purchase?"

A. "I was not aware."

Q. "Did you consult any of the brokers, or any other persons, as to the value of the stock in the market at the time you made the purchase?"

A. "I did not."

Q. "Has the purchase of this Railroad stock entailed a heavy loss on the Bank?"

A. "It has resulted in a loss, but I do not know the amount."

Comment upon the above transaction is quite unnecessary. We will turn to another, in which the same gentleman again figures. It seems that he had a debtor, who owed him a sum of money. As Director of the Savings' Bank, but without bringing the matter before the Board, he authorised a loan of £100 to his debtor, receiving as a reward for his complaisance one-half, or £50, of the loan. We give again some extracts from the evidence upon this—"new way of paying old debts."

Mr. A. Perry, Mr. Ferrier's debtor, had previously received from the Bank a loan of £200, upon security which Mr. Eadie, the witness, considered very insufficient, and subject to "some radical defect, which made it unavailable for the purpose of liquidating the debt." This first loan was made in Oct. 1844; in November 1845, Mr. Perry was accommodated with a second loan of £100. On his examination, Mr. Eadie says, in answer to the question—"Did A. Perry receive further sums of money from the Savings' Bank, subsequently to the loan in Oct. 1844?"

"He did,—viz., on the 28th November 1845, as appears by the following entry in the cash book:—By Arthur Perry, Montreal, paid him on account of loan, as arranged with Mr. Ferrier, and Mr. Murray."

Q. "Was this loan of £100 sanctioned by the Bank?"

A. "I have no recollection of its being so, and there is no record of it in the minutes."

Q. "What security did Mr. Perry give for this loan of £100?"

A. "I cannot say positively, but my impression is that he gave no security. I have no recollection of his giving even a note for that amount; but there may be some security which I do not recollect."

Q. "Can you recollect any conversation between yourself and Mr. Ferrier, or Mr. Murray, on the subject of the loan of £100 to A. Perry?"

A. "I recollect distinctly that Mr. Ferrier mentioned to me, at the time I paid him the £50, that A. Perry owed him that sum for rent of premises belonging to Mr. Ferrier, occupied by Perry."

Q. "Was the loan to A. Perry a matter of special favor, or of ordinary business?"

A. "My impression always has been that it was more of a special favor than of ordinary business."—p. 69.

Mr. Director Ferrier in answer to the question—"Did you yourself receive a portion of this loan of £100 to A. Perry?" answers—

"Yes. I received £50 as it stands recorded in the books of the Savings' Bank. Arthur Perry was indebted to me for that sum."—p. 70.

Mr. Director Murray being asked if he knows anything about this loan which "resulted in a total loss to the Bank?" says—"I am not aware whether it was formally brought before the Board of Directors or not."—p. 70.

"Elect vessels," as we all know, have their special privileges, and the conduct of saints must not be too rudely criticised by ordinary mortals. To be "twistical man-wards" is very often the lot of "professors" who are quite "upright God-wards"; and our interesting friends seem to be no exception to the rule.—Not that we would insinuate anything against a "vessel," and such a "vessel," whose zeal for the conversion of the poor Papists, and horror at the dangers of Romanism, are so well attested at the annual meetings of the F. C. M. Society—Bible Society—and Tract Distribution Society. No doubt the "vessel" had "freedom" in all he did; and our only object in these remarks is, to call attention to the blessed privileges of the saints. Truly they inherit the earth, and the fatness thereof; that is, if they are of the right Methodistical breed.

Our readers may now form some slight idea of the manner in which the Directors played "ducks and drakes" with the funds of the Bank. They helped themselves to these funds, the savings of the poor depositors, and generously distributed them amongst their friends, and relatives. At p. 259-260, for instance, we see how convenient it was to be the son of a Director. John Matthewson was a Director of the Bank, and was present in Feb., 1843, when it was unanimously resolved that no bills or notes should be discounted without ample security. As interpreted by themselves, this Resolution seems not to have been considered as intended to restrict the privileges of the Directors; for in his evidence it comes out that Mr. Director Matthewson used to loan to his "son John" of the firm of "Matthewson & Sinclair" (the funds of the depositors, without so much as going through any of those tedious formalities, which less complaisant Directors of monetary institutions exact. He scorned such illiberality when his "son John" was concerned, and required no security beyond his own *bons*, or promissory notes. Nay, so pleasantly did he view these transactions that, by his own testimony—p. 259—he was "not aware that any of the other Directors knew of the loan, but himself." So hundreds, and hundreds of pounds—the deposits of the poor man—were loaned to "my son John," and were repaid—how?—the reader will naturally ask—Entirely in deposit books, bought up after the suspension of payments, from the unfortunate depositors. But this brings us to our second proposition:—

"That the losses were greatly aggravated by the gross partiality of the Trustees, to whom was entrusted the charge of winding up the affairs of the said Bank; and by the refusal of the Directors to repay the sums which they had abstracted from its coffers."

At the date when the Savings' Bank stopped payment, a considerable proportion—about one-third—of the amounts due to the Bank, were owing, either as principals, or as securities, by the Directors themselves. Their duty was clear: to repay these sums,

in good hard cash; and thus, in some measure, make amends to the depositors for the injury inflicted by their incapacity, negligence, and knavery. Instead of compelling them to do this, the only objects of the Trustees seem to have been, to preserve the Directors from loss, and to screen them from the consequences of their previous misconduct. With these objects in view, the wealthy debtors to the Bank, *being Directors*, were allowed to repay the sums, which they had abstracted from its coffers—and which they, above all men, should have been compelled to repay in cash—in the depreciated account books of the poor depositors. The transaction is easily explained. A wealthy Director, one perhaps who, upon his mere *bons*, had loaned some large sums to his needy relatives, is called upon to refund. Instead of paying his debts, he employs brokers to go out amongst the poor depositors—thunderstruck, and disheartened at the catastrophe—and buy up their claims for from 10s to 12s 6d, in the pound. With these books our honest Director goes to the Bank, and paying them in at 18s in the pound, discharges his liabilities, very satisfactorily to himself no doubt, but at a ruinous sacrifice to the depositors—the industrious tradesman, and hard working mechanic—whom he had helped to defraud. Mr. Redpath, himself one of the Trustees, and who sanctioned this nefarious transaction, thus describes its effects, upon the debtors to, and creditors of, the Bank; the former being, for the most part, be it remembered, the Directors of the Bank. In answer to the question—"Did not debtors to the Bank by these purchases of books, realize a profit of fifty to sixty per cent. on the amount of their purchases?" Mr. Redpath answers:—

"They did—in some cases I should rather say they were saved from so much loss—it enabled them to pay eighteen shillings, with eleven and three-pence to twelve shillings."—p. 81.

The profit to the indebted Directors is pretty evident. The result to the depositors is thus described. Mr. Redpath being asked the question—"From whom were these profits derived?" makes answer:—

"They were derived, no doubt, from those who sold the books."—*Ibid.*

Mr. Director Lunn's testimony is to the same effect. In reply to the question—"Is the effect of the sale of bank books to benefit the debtors of the Bank, at the expense of the creditors, who sell their books?"—the witness replies:—

A. "That has been the result."

That is, having by their knavery caused the stoppage of the Bank, and the consequent depreciation of the depositors' books, the Directors profited by their own villainy to the tune of some "fifty or sixty per cent.;" whilst the unfortunate depositors were swindled out of their money, in the same proportion. It was by means of these transactions that the Directors—with the exception of Mr. Redpath—discharged their liabilities to the Savings' Bank. To make use of a favorite formula of the Report, comment upon it is quite unnecessary. "The parties," says our authority:—

"Who profited by this arrangement in favor of some of the debtors at the expense of the creditors, were, several of them, Directors of the Bank; and nearly all of them in affluent circumstances. For four Directors alone, it is admitted, that purchases were made to the extent of nearly five thousand pounds, and the profit these gentlemen derived thereby cannot have been less than from twelve to fifteen hundred pounds."—pp. 108-109.

But whilst thus indulgent to the wealthy Directors, the Trustees rigorously compelled the smaller fry of debtors to pay their debts in good hard cash, of which evidence sufficient may be found in the pages of the Report. For instance, when a debtor, *not being a Director, or a personal friend of a Director*, of the Bank, endeavors to discharge his liabilities by handing in account books, at 18s in the pound, the Trustees get quite virtuous; and we find Mr. Redpath—his eyes suddenly opened to the impropriety of the proceeding—writing in the following strain—p. 291:—

"Montreal, 22nd Jan., 1850.
"Sir—In reply to your communication of the 21st, I beg leave to inform you that the Trustees of the Montreal Provident and Savings Bank do not feel warranted in taking payment in other than the same kind of currency with which they paid you, or deposits, at their present market value, whatever that may be.—I am, Sir, your most obedient servant,
"J. REDPATH."

We trust that we have made good our second proposition—that the losses to the depositors were aggravated, by the partiality of the Trustees, and the refusal of the Directors to replace in the coffers of the Bank, the sums which they had been the means of abstracting therefrom. We conclude this part of our subject by the following extract from the Report—p. 110:—

"It is perfectly manifest that the whole of these transactions benefitted a fraction of the creditors at the expense of the remainder, and that the Directors in sanctioning them, did gross injustices to those who were made the victims of the arrangement.

"With this narrative of these transactions in deposit books, we close that portion of our report which refers to the management of the Bank, since its declared inability to meet its engagements. It will be observed that in the epoch subsequent to the suspension of the Bank, as in the epoch before it, we consider the proceedings of the Directors to be liable to the gravest censure. As nearly all the losses prior to the failure are directly traced to the negligence and mismanagement of the Directors; so, the heavy losses on transfers of deposit books, sustained since that time, by many of the creditors of the Bank, are attributable to the Directors also."

Our last proposition is:—

"That the Montreal Provident and Savings' Bank has not paid to its depositors a dividend of eighteen shillings in the pound." The consideration of this we must defer until next week.

(To be continued.)

"THE MISSION OF THE IRISH RACE."

On Monday evening, the lecture room of the Odd Fellows' Hall was thronged with a numerous audience, anxious to hear Dr. Brownson upon this interesting topic. After a few preliminary observations, Dr. Brownson said, that the subject of his lecture would be the Mission of the Irish Race. Before proceeding to its direct discussion, he would remark that he was far from attaching so much importance to the difference of races, as many are accustomed to do at the present day. Whatever difference may be discovered among the people of the different countries of the world, it must be remembered that God has made of one blood all the nations of men; all have human nature, and that nature is essentially the same in all; no one race monopolizes all the virtues of humanity, and no one is so degraded as to be incapable of attaining to the highest human virtue. Differences no doubt there are, but they are accidental. One race, at certain times, seems to take the lead in some things—another race in others. In some respects the English, or the so-called Anglo-Saxon race, is at the present day at the head of the civilised world. It takes the lead in industry, in commerce, and manufactures, and is pre-eminent in all that concerns the human animal; and if man were a mere animal, with only animal wants, created for this world alone, to be satisfied with purely material goods, it would stand at the head of all the civilised races. But if we suppose man to be created for God, for heaven, to find good here only by promise, and to realise it only hereafter, as Christianity teaches, it stands, not at the head, but at the foot.

Yet even the Anglo-Saxon race, whether in Great Britain, or in the United States, is not incapable of rising above the material world. England was once called the Island of Saints, and individual Englishmen, or Americans, by God's grace, may aspire to the highest spiritual excellence. So of others—the French, the Irish, the German, the Slavonian. Even the Negro, all inferior as he is in the state in which we now find him, is a man, a human soul, for whom Christ died, kindred by nature to the white man, who by grace may aspire and attain to the highest Christian virtues, and perhaps may hereafter stand in heaven, far above his white faced master.

The Irish, said Dr. Brownson, are, it must be confessed, a remarkable people. They have performed their full share in the work of converting heathen nations, and restoring letters and science in Continental Europe, during the sixth, seventh, and eighth centuries, and are entitled to a large share of the glory. Their history is a remarkable one, though he did not profess to have mastered it, and had no intention of dwelling on it, even since the conversion of the nation to Christianity, far less on it, prior to the Christian Era. Some might smile at the Irish traditional history, and count it extravagant. But the Irish were more modest in their claims to antiquity, than the Welsh or Armorians. All primitive tribes, or people, who have occupied the same homestead from time immemorial, have primitive traditions, and the reason why the English and their descendant Americans have them not is, because they do not occupy their original homesteads, but have emigrated from them, and are comparatively a new people. In emigrating from their early homes, they lost their primitive traditions, and if they laugh at the Irish antiquary, it is because they have lost the memory of their own infancy. For his own part, said Dr. B., he was disposed to treat the traditions of every primitive race with great respect. Oral tradition is often as reliable as written history.

The lecturer then touched lightly on the Irish history, during the period from the invasion of Ireland by England, under Henry II, to the so-called Reformation in the sixteenth century, and then proceeded to speak more particularly of it for the last three hundred years. England apostatised from the faith; but Ireland still fondly clung to the religion of Saint Patrick. Hence the sufferings of the Irish nation for the last three centuries, for Ireland has been, truly, a martyr for the Catholic Faith. England has persecuted Ireland, because Catholic Ireland: England hates Irishmen, not for their nationality, but for their religion: Irishmen have suffered all that the malice of England could inflict, simply because they would not apostatize. The apostate Irishman, the Protestant Irishman—"if I may be permitted" said the lecturer, "to couple the words Irishman and Protestant together"—the apostate Irishman has never been an object of suspicion or dislike to his Anglo-Saxon neighbor; on the contrary, he has ever been viewed with special favor. Thus, it is clear, that it is not the nationality but the Faith, of the Irishman, that has provoked, for so many centuries, the unremitting hostility of Protestant England. Man has exhausted his malice in devising new Penal Laws, in inflicting strange and unheard of cruelties, upon the Catholics of Ireland—but in vain. In Ireland, as elsewhere, persecution has failed, as persecution always must fail, when levelled against the truth. Error, may be, always has been, suppressed by rigorous measures; but truth—never. The very means that Protestant England has employed against Ireland, for the destruction of Catholicity, have been, by the overruling Providence of God, made the means of spreading the knowledge of His Gospel amongst the heathen, and of extending the limits of the Catholic Church. Thus has it ever been; thus has God ever shown Himself to be stronger than the devil; and the latter, in spite of all his boasting, has approved himself to be, after all, the greatest fool in the universe.

The heathen persecuted God's chosen people of old, and, by Divine permission, the Jews were scattered amongst all the most highly cultivated nations of antiquity. Driven by persecution from their native land, the Jew carried his theism to the Gentiles, and engrafted his peculiar theosophic system upon the Platonism of the Greek; and thus was his dispersion—

the result of a heathen persecution—the means by which the nations of antiquity were weaned from their gross sensuous idolatry, and prepared to receive favorably the saving doctrines of the Gospel preached by St. Paul.

Thus too did the persecutions of the first Christians tend to the more to diffuse that religion which the persecutors sought to destroy. Persecuted in one city—the faithful fled to another. Being for the most part of Jewish origin, they not only formed the nuclei of Christian congregations, but became to their brethren, missionaries, bearing with them the words of eternal life. Thus too was it with the persecutions set on foot by the Roman Emperors. At the very moment when they thought that, Christianity was extirpated, and Paganism triumphant, the earth broke away from under their feet. Emerging from their retreats, from the catacombs, the caves, and dens, in which they had long sought refuge from the wrath of the spoiler, the Christians came forth, not as trembling fugitives, but as a host, and planted the Cross on the capital of the world. Thus did God make the malice of the persecutor redound to His glory; and thus did the Devil, thinking to crush the Church, overreach himself—and prove himself an arrant fool.

As it was ages ago, so it is now. Still the enemies of God and His Christ devise how to overthrow the Church; and still does the Holy One laugh their impotent malice to scorn, making even their wrath to praise Him. Great is the mission which God has given to the Irish race. He has destined them to be the agents for carrying the knowledge of His truth to every country where the English language is spoken; to them has He committed the task of reclaiming the Anglo-Saxon race, in so far as it may be reclaimed—from the heathenism, and gross materialism, in which it has long wallowed. The Irishman is in fact the pioneer of Catholicity in all those extensive regions whose material capabilities, the sturdy, enterprising, money-loving, but irreligious, Non-Catholic Anglo-Saxon race is opening up. But how was this to be accomplished? The Celt, and above all the Irish Celt, is notorious for his love to his home, to his native glens, his mountains, and to his father-land. To move such a man from the home to which he clings with such a desperation of affection seems no easy task. Yet was it necessary for the accomplishment of the designs of God—that this home-loving Celt, should go forth, over the face of the earth, as a wanderer in order that he might become the Missionary of the XIX Century. For this purpose a force was necessary to drive him from that land which he would never quit voluntarily.— This force the Devil himself has supplied, in the cruel persecutions which, for so many centuries, he has excited against the Catholic Irishman. The malice of Protestantism has been the cause of the dispersion of the Irish race; it has been the means by which that race has been driven from its birth place, to carry with it the seeds of the Gospel, to every region where the English language is spoken, and to become the nuclei round which may collect and form, new Catholic churches, destined to shed a ray of light upon the moral, and spiritual darkness, which surrounds it. In America, in Australia—throughout the islands of the Pacific—from the cities of our Atlantic border, to the valley of the Mississippi, and the farthest West—from Maine, to Texas, to Oregon, and to California, has the influence of this Irish dispersion been felt. Bringing with it little save the Faith, the Irish race, exiled from its native country, has peopled all those regions; and where it has settled, there also has the Catholic priest followed it, and there also have sprung up around it the temples dedicated to the worship of the living God.

The lecturer proceeded to point out how necessary was this immigration of Catholic Irish, in order that the Catholic Priest upon his arrival on this Continent, abandoned as it long has been to heathen ignorance and prejudice, might find, not only shelter from the savage fury of the rabble, but a hearty welcome. He alluded to the cruel laws, still on the Statute books of many of the States; and though now but a dead letter, thanks to the strength of the Catholic population, yet rigorously enforced but a few years ago. A price was set on the head of the humble Jesuit Missionary laboring amongst the Indians of the State of Maine; and until lately, a Catholic Priest could not show himself in any of the large cities of New England without exposing himself to insult and violence. These days have passed away; and it is to the vast influx of the Irish Catholics that this happy change is owing; and thus has the cruel persecution of Catholicity, in Ireland, been the means of raising up, on this side of the Atlantic, the altars which Protestant malice had overthrown on the other side. Thus, again, has the devil been outwitted, and foiled with his own weapons.

Something analogous has occurred in Canada.—When, deserted by the French government of Louis XV., Canada was given over to a Protestant power, who, judging humanly, would not have concluded that a severe blow had been dealt to the cause of the Catholic Church in North America? And yet, unwittingly, against her will, the Government of Great Britain has been made use of by Almighty God as an instrument for the protection of His Church, and the propagation of Catholicity. As a French colony, Canada would in all human probability have been deluged with French Atheism at the end of the last century; her churches and altars would have been overthrown—her convents and colleges pillaged, and her priesthood exiled and massacred as they were in Paris. It was by being a British colony that Canada was delivered from these horrors; it was under the shelter of an Anti-Catholic power that have flourished, and developed themselves, those mighty Catholic institutions which he saw around him, and whose influences were being felt, from the St. Lawrence to the Gulf of Mexico, from the Coast of Labrador to

the shores of the distant Pacific Ocean. Thus again, in Canada as in Ireland, have the weapons forged by Satan against the Church, been, by the over-ruling providence of God, turned into a shield to protect her.

To go forth as Missionaries and to carry the Cross unto the heathen—this is the mission of the Irish race. To prepare the way for the return of the nations to the Church of Christ—is the task that has been assigned to it: it is as the pioneers of Catholicity that the Irish race excites the warmest sympathies of the whole Catholic world. As a Catholic, not as an Irishman—because of his religion, and not because of his nationality—is the name of Irishman dear to every Catholic. "For the Protestant Irishman,"—said the lecturer—"I feel no especial sympathy; to me he is but as the Moslem, as the Hindoo, or as any other alien from God's Church: I pray for him on Good Friday; but in other respects, he is no more to me than any other member of the great human family."

The learned gentleman concluded by exhorting his hearers, above all things, to preserve their Faith.—It was this that distinguished the Irishman from the heathen by whom he was surrounded, and often outnumbered: it was this that preserved to the Irish their distinctive nationality. So long as they remained Catholic Irishmen, they remained Irishmen: but as apostates, their nationality was at once merged in that of the Non-Catholic races amongst whom they dwelt. To preserve his Catholic religion should therefore be the dearest object of the true-hearted Irishman. To him the Faith preached by St. Patrick should be a jewel beyond all price, to be preserved at all hazards. It would prove his best consolation, his truest glory in this world, and it would be his exceeding great reward in the next. Dr. Brownson then sat down amidst long continued, and oft reiterated, shouts of applause.

We see that the *Semi-Weekly Leader* of Toronto, a ministerial organ, defends the proposed modifications in the School Law upon the plea, that a majority of the people of Upper Canada are, in favor of these modifications, and opposed to the system which the minority are inclined to support. Godless education, or education without religion, is as unacceptable to most of the Anglican Protestants, as it is to Catholics; and, united, Catholics and Anglicans would form a majority of the population of the Western section of the Province. "We who hold to the secular view of the question"—that is, who are in favor of secular education, or education without religion, says the *Leader*,—"are in a clear minority;"—and therefore we should submit to the will of the majority, is the conclusion drawn by our cotemporary. Upon these grounds we hope that no Catholic, no freeman, no lover of "Freedom of Education," will consent to take his stand. The Catholic demands "Freedom of Education"—that is, complete exemption from all State control, or interference in the matter of education—not because it is acceptable to a majority, but because it is his right, his inalienable right; a right which no majority has conferred upon him, and which no majority can take away. If he demands separate schools, it is not as a favor, not as a concession to the votes of a majority; but as a right to which, as a freeman, he is entitled, and because the Church of Christ has pronounced "altogether dangerous" those schools which a certain portion of his Protestant fellow-citizens of Upper Canada seem desirous of compelling him to support. The Catholic, in fine, demands "Freedom of Education;" not as a concession to the clamors of a multitude, but as the practical recognition of the claims of immutable justice.

If, as the *Leader* seems to assert, public opinion be in favor of yielding to the just demands of the Catholics of Upper Canada, we are happy to hear it, and heartily coincide with "public opinion;" not because it is "public opinion," but because it is right. To public opinion, as mere public opinion, the true Catholic must ever be profoundly indifferent. The question he asks, is, not, "What does public opinion say?" but—"What is right?" Now, public opinion can not make right, wrong—or wrong, right; nor in any way alter the essential nature of things. "What is right?"—the Catholic learns from the Church—the only authority competent to decide; he will not therefore rest his case upon "public opinion." Nor on the will of majorities. There is no virtue inherent in majorities that he should submit to the decision of a majority, simply because it is the decision of a majority. It is certainly sometimes a convenient, but always quite an irrational, and an arbitrary, mode of settling disputes, to submit them to the decision of majorities. There is no more reason why the will of a majority should constitute law, than why the will of all the red-haired men, or of all the pot-bellied men, in the community should constitute law. If a minority be in the right, if the expression of it will be in accordance with right reason, and the will of God, then is it the duty of the majority to submit itself to the decision of the minority, no matter how numerous the one, or how small the other. We are therefore not content to accept the reason, put forward by the *Leader* for according "Freedom of Education" to Catholics, as a valid plea. By recognising to-day, the principle therein involved, Catholics would be recognising a principle which might, to-morrow, be urged with fatal effect against themselves: We ask for separate schools—in those localities in which the Church deems separate schools requisite—because it is just and right, irrespective of the will, caprices, or passions, of the majority, that, if we be taxed for school purposes, we should have the value of our money given to us in schools of which we may make use without doing violence to our religious convictions; because it is unjust, and always unjust—no matter what may be the opinion of the majority, no matter how clamorous, or how numerous, that majority may

be—that Catholics should be taxed for Non-Catholic school purposes.

We beg leave to assure our cotemporary *Le Canadien*, that we judge of the intentions of men, whether office-holders, or office-seekers, or what is much the same thing, whether Canadian placemen, or Canadian patriots, solely by their acts: and that if we have judged harshly, of the intentions of the present ministry towards the Catholics of Upper Canada upon the School question, it is because their conduct has not been so bold, and straightforward, as to inspire us with any very lively confidence. Nothing is more easy than for the ministers themselves to inspire that confidence. They know, perfectly well, what are the complaints of the Catholics of Upper Canada: they know that most of those complaints have sprung from the peculiar interpretation which, at the instigation of Mr. Ryerson—a man whose sole object is to convert the Common Schools of Upper Canada into instruments of Protestant propagandism—has been placed upon the words "School Fund." They well know that the Catholics of the Upper Province have long complained that, though supporting their own separate schools, they are, by that interpretation, liable to be assessed over and above the sum required for obtaining the Legislative School grant: and that they can obtain no share of the sums so raised, which are devoted to the procuring of School sites, and the building of School houses, of which Catholics can make no use. To remedy this grievance required either, a simple clause, declaratory, that, by the words—"School Fund"—the Fund in which the separate school was entitled to share—were intended the whole amount raised by assessment, as well as the Legislative grant: or, the simple enactment that, all supporters of separate schools shall, for the future, be exempt from all taxation for other than separate school purposes. If it be the intention of the framers of the "Act Supplementary," to do this justice to Catholics, why, would we ask, the studied ambiguity of their language in the VI clause? Why did they not clearly state their meaning? Why leave room for future litigation, to be attended—as it must be in all cases in which Mr. Ryerson has any influence—with a decision adverse to Catholic interests? If, on the other hand, it be the intention of ministers to perpetuate the injustice of which Catholics complain, why should we have confidence in them? What cause have Catholics to be thankful? Whether, in such and such a district, or under such and such circumstances, there should be separate schools for Catholic children, is a question, not for the laity, but for the Ecclesiastical authorities of the district, to decide. But Catholics have the right to insist that, when they do demand separate schools, not only shall separate schools be accorded them, supported by a fair share of the public funds to which they contribute, but that they shall be exempt from all assessments imposed for any other school purposes, whatsoever. Until this be granted, nothing is granted; so long as the Protestant Trustee shall have the power to compel the Catholic supporter of a separate school to pay one cent for the building of a Protestant school-house, we shall treat all "Acts Supplementary" as mere acts of barefaced hypocrisy, as a mockery of justice, and as the acts of men who know, but are afraid to do, what is right.

The City Council has named a committee, composed of His Honor the Mayor, and several of the City Councillors, to make suitable preparations for welcoming the first Canadian Ocean Steamer upon its arrival at this port.

On the 1st of May we shall move our printing establishment to No. 4, Place d'Armes.

Subscribers changing their residence about the 1st of May, are requested to inform us of their new abode.

THE ROSARY OF THE BLESSED VIRGIN MARY. Sold by W. Halley, Toronto.

That this neat and useful little manual comes from the establishment of Murphy & Co., Baltimore, with the approbation of the Most Rev. Dr. Keurick, is a sufficient recommendation. Containing, as it does, devotions to, and the Rosary of, the Blessed Virgin Mary, with Litanies and the Little Office of the Immaculate Conception, it will be found a useful assistant during the coming month, so appropriately set apart for devotions to the mother of God. It contains wood-cut illustrations of the Divine Mysteries, and a (copper-plate) portrait of the Blessed Virgin, worth the whole price of the book.

The ball given by the St. Patrick's Society took place at Russell's Hotel, on Tuesday evening last, and was attended by a large number of our most respectable citizens, of all origins. The decorations of the ball-room, the music, the luxuries of the supper table, the speeches in response to the toasts, all were said to have been exquisite in their kind, and these along with the assiduous attentions of the managers, combined to render the entertainment one of the most harmonious ever witnessed in Quebec. Lord Elgin, we regret to learn, was prevented by personal indisposition from attending, but was represented by a brilliant staff. Family affliction, we are sorry to learn, likewise prevented the President of the Society, C. Alley, Esq., whose duties, however, were ably discharged by M. Connolly, Esq., one of the Vice-Presidents.—*Quebec Gazette*.

The Toronto city election has resulted in the return of Mr. Sherwood, by a majority of 410 over his opponent Mr. R. Ogle Gowan.

Births.

In this city, on Friday the 22nd instant, the wife of G. E. Clerk, Esq., of a daughter.
On Sunday, the 17th instant, the lady of Joseph Cauchon, Esq., M.P.P., of a son.

Died.

At Quebec, on the 21st instant, Mr. Daniel McGowan, aged 37 years.

FOREIGN INTELLIGENCE.

FRANCE.

To the part taken by the French Government in the Lombard and Swiss question is attributed the refusal of the Pope to visit Paris, for it is now positively stated that such refusal has been given, and consequently the preparations ordered at Notre Dame, which were to commence to-morrow, have been, it is said, countermanded. It is pretended that His Holiness' visit is merely postponed to the month of August, but private letters from Rome of a recent date express no doubt that the postponement is indefinite. Austrian and, I presume, Russian influence has been again at work, and the Emperor of the French will lose the benefit of the Pupal consecration, from his having pleaded the cause of the Lombards and the Swiss. So, at any rate, it is alleged, and there is nothing surprising in the fact of Austria regarding as her bitterest foes those who, directly or indirectly, thwart her action at this moment in her Italian possessions. In the present instance the College of Cardinals has been found so adverse that the Pope has been unable to follow his own inclination. Between this and the month of August many things may, however, occur; the Emperor's tenacity of character is too well known to suppose that he will easily be discouraged, or that he will relinquish an object he has set his heart on so much as his coronation by the Pope. If this fail, however, he has the venerable Cathedral of Rheims and a prelate who may not refuse him.

The *Independence Belge* was stopped on Sunday at the Paris Post Office, in consequence of its containing a letter of the Comte de Montalembert, in which he explained his reasons for not subscribing to the bill given by the Legislative Corps to the Emperor.

Letters from Venice state that the Comte de Chambord was to leave that city about the 20th of April, after having had an interview with the Emperor of Austria, who was expected to arrive at Venice on the 10th.

BELGIUM.

The Belgian ministry is laboring at the education question and laying snares for the Prelates. They propose to allow the Clergy to teach and to superintend the teaching in the state-schools. The Cardinal Archbishop of Mechlin refuses to become the mere colleague of the state professors; he requires absolute authority over the religious and moral education of the people; and less than this he will not accept. The government offers what is in appearance fair terms, but the Bishops are not to be deceived, and until they shall have a guarantee that their authority shall not be tampered with, they will have nothing to do with the state-schools. They have their own schools, so that the well-disposed are always sure of a good Catholic education. On Sunday last, the 3rd inst., all the Bishops of Belgium assembled at the Archbishop's palace at Mechlin to consult in common; and the Minister of Public Instruction came to them and had an interview with them. The whole Prelacy and Clergy of Belgium are united, and the government is therefore obliged to consult them, and to ask for an audience. The place of that audience is not Downing street, or Dublin Castle, but the house of a Bishop whose revenues are only £800 a-year.

AUSTRIA.

A great number of persons have recently been arrested in Hungary, but the majority were soon discharged for want of evidence against them.

The refugee question is settled. The British Government has promised to keep a strict guard on the refugees, and to visit them with the full severity of the law whenever it should be proved that they have taken part in revolutionary intrigues; but this has produced little change in the feeling towards England; indeed, it is probable that if the fugitives were dismissed to-morrow, some real or imaginary grievance would at once be found. The dislike to the foreign policy of England is sincere and of long standing, but the hostility now shown to individuals is altogether a spurious affair.

SWITZERLAND.

The *Lausanne Gazette* quotes a letter from Berne, mentioning a rumor to the effect that the Neapolitan Government has sent in a note to the Federal Council, demanding that the military capitulations that have not yet expired shall be respected, and that the prohibition against any new recruiting for the Neapolitan army shall be recinded; otherwise the Swiss now residing in the kingdom of Sicily will be turned out of the country.

PRUSSIA.

THE CONSPIRACY AT BERLIN.—The *Cologne Gazette* contains a detailed account of the conspiracy which was discovered at Berlin on the 29th ult. In consequence of information which the police authorities had received about eighty houses were surrounded and searched on Saturday last, and about forty persons were immediately arrested. On the two following days a great number of arrests took place, and there are now not less than eighty-six persons suspected of high treason in the prisons of Berlin; some of the prisoners have for a long time been suspected of revolutionary designs. A large quantity of congre rockets and grenades was discovered under the floors of the working rooms over which Geisler presided. A hundred weight of gunpowder, a great many conical balls, and small rockets fit to be fired from muskets, were found in the house of Dr. Falkenthal. Weapons of all kinds, revolutionary pamphlets, Mazzinian proclamations, and letters disclosing the details of the conspiracy, have been found in the houses of some of the other prisoners. The police have seized papers of (it is said) importance, and

containing details of the plans of the revolutionary party. It is alleged that the plot has extended throughout a great portion of the Berlin population, particularly among the lower classes. No name of any note, however, has as yet been spoken of in connexion with it; but the conviction is expressed that, had it not been discovered in time, it would have assumed formidable proportions; and though the explosion might not have had the effect of overthrowing the Government, it would not have taken place without being attended with deplorable consequences. It is further stated, that the papers which have been discovered show that the Berlin plot was connected with the Italian, of which the outbreak at Milan was the abortive manifestation. The origin would appear to be the same, and the means for executing it similar; and if we may believe what is stated, the German refugees have operated in the north of Germany, and particularly at Berlin, precisely as Kossuth and Mazzini are charged with doing in the Italian provinces of Austria and in Hungary.

One of the first consequences of this, of which there are already some indications, will be the closer alliance of the three great Northern Courts of Europe; and an increased coolness and distrust towards those Governments which, in the eyes of the Northern Powers, have a revolutionary origin. The Cabinet of Berlin, which was supposed not to have approved the measures Austria adopted with reference to the Lombardo-Venetian territory and the Lombard refugees, or which, at all events, kept itself on the reserve, is now, there is reason to fear, decided on making common cause with Austria; and both will probably adopt similar measures, which will be executed with equal vigilance and equal energy. The Cabinet of St. Petersburg will not fail to second them by every means in its power; and the Emperor Nicholas will no longer find in the Prussian Government the hesitations he has complained of as occasioning much embarrassment to him.

RUSSIA.

It appears that a body of 17,000 men has been detached from the fourth division of the Russian army, and added to the fifth division, now stationed on the frontier of Bessarabia; and that the Russian armaments were continued with great activity. The Russian fleet at Sebastopol was fully equipped, and ready to put to sea at the shortest notice, and the magazines of Odessa were fully provided with provisions and military stores for an army of 150,000 men. It was considered certain that the question of Montenegro was one of the objects of the mission of Prince Menschikoff.

TURKEY.

The *Constitutionnel* says that the Prince Menschikoff told the Sultan that he was sent to him to regulate the grave differences which had too long existed between the two countries, and to remove the difficulties which had troubled the good harmony his Sovereign had at heart to see re-established as in the past; that in consequence he called the serious attention of his Majesty to the contents of the letter of the Emperor, and he begged him to be kind enough to order his ministers to occupy themselves actively with the negotiations referred to, in which, on his part, he would display the strongest spirit of conciliation. It is believed that the prince desired to add something, and to prolong the discussion, but he was prevented by the presence of the Dragoman of the Porte, whom the Sultan did not think right to send away.

After having seen the Sultan, according to the *Debats*, Prince Menschikoff entered into the negotiations which he is charged to conduct with the Divan. On this point great secrecy was observed on both sides. However, we believe that, without being so extensive and so menacing as was at first said, the demands of the Prince go much further than the English journals believe, and than the *Times* recently announced with the appearance of semi-official authority. The questions at stake are not only that of the Holy Places, and the revocation of the firm accorded last year to the Latin Church, but Russia also demands the recognition in her of an undefined but certain protectorship of the Greek Church.

ITALY.

The accounts from Milan of the 20th ult. are of a satisfactory nature. The meeting of the five archdukes, sons of the late archduke Regnier, with Queen Marie Adelaide, their sister, at Bassano, in Tyrol, last February, had been attended with a good result. A letter from Vienna, received at Milan, states that a council of the imperial family was held, at which the following resolutions, relative to the Lombardo-Venetian kingdom, were adopted:—1. The substitution of the civil authority for the military power.—2. A complete amnesty in favor of the refugees, on the express condition of their return. 3. The recall of Marshal Radetzky, who is to receive the title of Prince of the Blood, in recompense of his long and loyal services. The writer adds that the Emperor, wishing to relieve himself from the burthen of the government, was disposed to share his power with his brother the Archduke William.

Lord Erskine, who directed *ad interim* the English legation at Florence, in the absence of Sir Lytton Bulwer, passed through Genoa, on his way to England, with Mr. Scarlett, the Secretary of Legation, a circumstance from which it was inferred that diplomatic relations had been suspended with Tuscany, in consequence of the expulsion of Mr. Crawford.

A letter from Florence of the 28th ult. states that the Grand Duke had received Mr. Campbell Scarlett as Chargé d'Affaires, in the absence of Sir Henry Lytton Bulwer.

A singular report is, that 400 armed Hungarians and Italians, who had been put on shore by an English vessel, near Palermo, had made a fruitless attempt to get up a revolution in that city. The streets, which the bold adventurers had entered, were blocked

up by the troops, and one and all of the foreigners were captured. These persons who profess to be best informed on the subject affirm that several of the prisoners were immediately hanged. A telegraphic despatch on the same subject from Genoa simply says:—"An insurrection which took place at Palermo (no date is given) was promptly and easily put down. 300 persons were arrested, five of whom were hanged."

SARDINIA.

The *Paris Presse* of Sunday states that the King of Sardinia has sent instructions to his Minister at Vienna, to demand the removal of the sequestration from the property of all those persons in Lombardy who have become his (the King of Sardinia's) subjects; and, if this demand be not immediately complied with, to apply for his passports.

The Chamber of Deputies has adopted the bill on the slave trade, by 70 against 33 votes.

AUSTRALIA.

The success of the various passengers by the Great Britain was very curious. One man had made £20,000 in ten months by keeping a public-house in Melbourne; another upwards of £30,000 by a circus, in a short space of time. A sailor who had deserted from a ship had £2,000 with him, and a common carter rather above that amount. One passenger displayed a lump of pure gold weighing 5lb., and valued at £400, which he had picked up with his own hand.

LETTERS FROM THE DIGGINGS.—Mr. Softly, who held a remarkably confidential and pleasant situation as cashier to the great house of Blouse and Broadbrim, and who used to live at Islington—where his musical wife gave pleasant parties, and he was thought rather a neat hand at a speech after supper—having been smitten with a wild notion, compounded of a villa at Richmond and a mine of gold in his back garden, to be found in the neighborhood of Geelong after a fortnight's experience, gives a most lamentable and strictly true account of his present position. He and Mrs. S. are paying four guineas a week for a hut little better than a pig-sty. He has not been able to find out any suitable occupation. He has lost a Wellington boot in the mud on each of the two occasions that he has been down to look after his baggage. The quarter loaf costs two shillings and sixpence; and, the night before writing, a party of gold diggers on the spree insisted on treating him, poured first a bottle of Champagne down his throat, and then, by a mistake, a bottle of blacking. The letter of little Dick Ralleigh, who ran away from school, is not more encouraging, although he writes in the highest spirits, having succeeded, in consequence of the death of his master, to a half share in a dray which, with a partner, he drives to and from the diggings. Dick describes the state of society as "most jolly—something like a fair and an election at the same time." The more we read the more we grow confounded. One husband sends money for his wife, his father, his stepmother, and all his brothers and sisters. Another writes his better half that he is starving, so she must not think of coming to this dreadful place.—*Dickens's "Household Words."*

UNITED STATES.

COMMON SCHOOLS.—Our readers are aware that in Maryland, Ohio, and Michigan, the Catholic citizens have lately endeavored to obtain from the legislatures such amendments of the school laws as would enable Catholic children to attend the schools without a sacrifice of the rights of conscience. Pennsylvania, New York, and other States will probably agitate the same question. In Maryland, the dispute is now pending, but we do not look for success in that quarter, or in any other just now. In Michigan and in Ohio the petitions of the Catholics have been denied. The Protestant press is, of course, hostile to all amendment of the school system. We are firmly persuaded that the Catholic view of this school question will, before many years, commend itself to the good sense of the American people. Bigoted Protestants will continue to oppose it, and so will atheists, but these do not compose the strength of the country. Sensible Americans are already beginning to see that the fundamental proposition upon which Catholic action in this matter is based and which is, that the education of the child belongs to the parent, is a true proposition. They are also beginning to agree with us that the State, in this thing, does not well supply the place of the parent, and that the State has no right, natural or acquired, to push the parent aside,—to take from him the child, and say how it shall be educated. The conduct, too, of the great majority of children educated by the State is such as to make sensible Protestants doubt whether the common school is, after all, a nursery for good citizens. This doubt is growing stronger every year, and we have only to wait with patience to see intelligent Protestants look around for a remedy. We will be in condition to offer them one—it is religious education. Their godless system is bringing forth its natural fruits, and these are of a nature to startle the thinking Protestant. It is not to be forgotten that, in the State system, the practical management of the schools will fall inevitably into the hands of atheists, and the education fostered by them will become more and more atheistical. The crop of young atheists which the schools will turn out must, from its magnitude, arrest the attention of sensible men. Catholics will be, as they are now, in the position to propose a remedy. Their remedy is voted down now, because, although the evil is apparent, it is not so great as to strike the Protestant eye, and because pride, old habits, and other causes combine to make our remedy seem distasteful. The country will soon be in such need of good citizens that it will be glad to have them furnished even by Catholicity. Meanwhile our Catholic schools should be encouraged in every possible way. One popular objection against our plan is, that it is said to foster ignorance. When our Catholic schools are seen to compare favorably with the best common-schools of the same grade, that objection will cease to be urged seriously. And this will be the more certain in places where Catholics, besides paying the school tax, support their own schools. A vocation to the schoolmaster's desk is now almost as important as vocation to the altar. Upon the whole, we

think that our friends who are engaged in the controversy as to who shall have the child need not be disheartened. The State system has been for some time regarded as the most potent engine for proselytism left at the disposal of our enemies. Hence it is not to be expected that they will easily give it up.—*Boston Pilot.*

THE URSULINE CONVENT.—The gentlemen in whose hands the honor of Massachusetts is placed have not finished their discussions upon the subject. Of course our legislators, who are ready to spend thousands upon foreign anarchists, like Kossuth, will again refuse to pay for the damage done by a crowd of brave rioters who made a midnight attack upon a female seminary, drove out the women and children, and fired the establishment. We do not expect that our legislature will do any thing, this session, in way of paying for the damage done. We are a little surprised to find that the bill for remunerating the sufferers by the riot passed to a third reading. We were quite prepared to see our legislators vote to re-consider their tardy act of justice. And we are quite prepared to hear the prayer of the sufferers, for payment spurned on Wednesday. Indeed, we were a little surprised to hear that it had been for a moment entertained.—*Ibid.*

\$5,068 were collected in the Catholic Churches in New York, on Easter Sunday, for the Asylums in that city.

Simon O. Keeler, of Decatur, Michigan, a short time since, shot his wife, and then put an end to his own life by taking a large dose of opium.

A spiritual rapping exhibition was given lately at Columbus, Missouri, and the people conceiving themselves to be humbugged, compelled the exhibitors to give back the charge for admittance, which was fifty cents a head.

THE PROPOSED LAW OF DIVORCE.

(From the *Tablet*.)

The English Government having thrown off the authority of the Holy See, has remained ever since content with that general rebellion without descending to every particular question which it involves. It left untouched the principles of the canon law in many points, and administered it in Doctors' Commons, with an ultimate appeal to the reigning Sovereign, who is the Pope of England. At the great schism the doctrine of marriage was left untouched, and Queen Elizabeth allowed an Act of Parliament to pass, which permitted an appeal from the Court of Arches to Rome, then being prosecuted, to be finally determined by the Holy See. In the reign of her inglorious and obscene successor, James I., the Protestant morals had become scandalously lax, and the filthy monarch allowed divorces among the nobles. Subsequently better principles prevailed, and it became clear to all lawyers that by the law of England divorces could not be granted.

Unprincipled men are pretty sure to find a way open for their carriages, and it was discovered that, though every legal court in the kingdom was without jurisdiction over the bond of marriage, Parliament could pass a law dissolving marriages. Hence the practice now pursued. After a time it was discovered that these statutable dissolutions were acts of grace to the criminals, who, immediately after the passing of the act, married each other, and mocked at the law. This gave scandal, and some years ago one of the Protestant Bishops moved in the House of Lords that no divorce bill be allowed without a clause prohibiting the intermarriage of the guilty parties—that is, the wife divorced and her seducer. The peers consented to this rule, and ever afterwards such a clause has been inserted in every divorce bill. But, as the House of Lords alone is not competent to pass such a sentence as that of divorce, the consent of the Commons is necessary. The Bill is therefore sent to that assembly, and there, upon the motion of some friend of the seducer or seduced, the prohibitory clause is struck out. The Lords afterwards consent to the change, Bishops and all; they had satisfied their scruples and the letter of their standing order by inserting the clause in the Bill before it left their House. This is the present condition of public hypocrisy on this most serious question. And in truth this is necessary as things go, for there are those sitting among the Peers who would never have been there at all if the Parliament of England had not ventured to repeal the Divine Law, and authorise the contracting of marriage contrary to the express provisions of Christianity.

The report of the Commissioners is signed, among others, by Lord Beaumont, who, in the public estimation, is supposed to be a Catholic. If he be one, it confirms the common observation, that no notable damage is ever inflicted upon Catholicism but by Catholics. So has it been from the beginning. The first assault was made by Judas. If Lord Beaumont be a Catholic even by profession, it is time people knew that he has now committed an overt act, by which his Catholicism is completely denied. He has dared to recommend the violation of Christian morals, and to set aside the law and practice of the Church, in a question which the Popes have always thought of so much importance as to risk all sorts of temporal convulsions rather than sanction what Lord Beaumont has taken upon himself to recommend. If the Holy See had been of Lord Beaumont's opinion the Sovereign Pontiffs might have had a much easier life, and saved themselves a great deal of trouble and wearisome annoyance. Even Henry VIII might have continued a Catholic, and Cranmer would have been punished for marrying Oslander's niece.

It is surely suggestive of grave reflections to all thoughtful Catholics that at this moment the same questions should be under discussion in so many countries. The Devil has a universal Church, and the ministers of seduction spread themselves everywhere. The education question is running through the whole civilized world, under the same conditions. The secular power attempts to unseat the supernatural, and to manage the moral world as it does the material, by the exhibition of brute force. So also the question of marriage is coming forward, the same combatants and the same principles. England has been stirring it for some time, under the aspect of marrying two sisters. Piedmont labors to secularise a sacrament. In France, the old Jansenist Dupin has just awoken from his political slumbers, and comes forward to defend the Code Napoleon at the first moment of attack. Thus it appears to be a general stirring up of evil principles, and nothing peculiar to England. A victory in one country will encourage those in another who are fighting on the same side, and proportionately discourage the allies of the vanquished.

It is with great pleasure that we recognise the conduct of Lord Redesdale on this question. Though he, like all persons professing heresy, blindly denounces

the Church of Rome, without seeing that in her alone is to be found any security against the evils she foresees and laments, yet it is consoling to find that she takes the right side. It is to his credit, and to the infinite discredit of the other Commissioners, that he alone ventures to maintain the old law.

BISHOP IYES NOT THE FIRST EPISCOPAL CONVERT.

TO THE EDITOR OF THE GLASGOW FREE PRESS. Sir—As it has gone round of both Catholic and Protestant papers, that Dr. Ives is the first Protestant bishop who returned to the Catholic Church, it seems full time to correct this misconception.

Archbishop Leighton, of Glasgow. A descendant of Bishop Edgar, of Fife, is at present a Passionist in England.

WELLINGTON AND NAPOLEON.

After the battle of Waterloo, it is well known that Blucher made a proposition to the Duke of Wellington to the effect that, should the Emperor fall into the hands of the Allies, he should be shot as an outlaw.

1. To the Royal Major-General Von Muffling, Grand Cross, &c.

"The French general De Tromelin is at Nyons with the intention of proceeding to the headquarters of the Duke of Wellington to treat for the delivering up of Bonaparte.

2. To the Royal Major-General Baron Von Muffling, &c.

"I am directed by the Field-Marshal to request your Excellency to communicate to the Duke of Wellington that it had been his intention to execute Bonaparte on the spot where the Duc d'Enghien was shot;

3. To the Royal Major-General Baron Von Muffling, &c.

"When the Duke of Wellington declares himself against the execution of Bonaparte, he thinks and acts in the matter as a Briton. Great Britain is under weightier obligation to no mortal man than to this very villain;

High-Ferloating.—A friend of, progress, and enlarged views, indignantly asks the editor of the Durham Advertiser:—'I should like to know how far your advocacy of literature and scientific institutions is intended to embody the development of those mighty principles which make mankind what it is, and serve to illustrate the facts which attend upon the advances which civilisation is daily making in regard to the progress of public order and morality, which is inseparable from the idea of the rightly-constituted mind upon subjects of vast importance to the welfare of the community which enforces their influence.'

21, Main Street, St. Lawrence Suburbs.

MRS. COPPY begs leave to inform her Friends and the Public in general, that in consequence of intending to REMOVE to No. 148 NOTRE DAME STREET, on the 1st of MAY, she is desirous to dispose of her present Stock of Goods at COST PRICE; therefore she solicits an early call.

BRANDY, GIN, WINES. FOR SALE. Martell's Brandy, in Bond Do Free DeKuyper's Gin, in Bond Do Free, and in cases Wines, in Wood and Bottle Teas, a few good samples Tobacco, &c. &c. &c. G. D. STUART. 1544, St. Paul Street. Opposite the Hotel-Dieu Church. Montreal, December 16.

GROCERIES, SUGAR, &c. &c. FRESH TEAS, very Superior JAVA COFFEE, PICKLES, SAUCES, HAMS, BACON, and a good assortment of other Articles, for sale at No. 10, St. Paul Street. JOHN PHELAN. Montreal, August 20, 1852.

WILLIAM CUNNINGHAM'S MARBLE FACTORY, BLEURY STREET, (NEAR HANOVER TERRACE.)



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

DR. HALSEY'S GUM-COATED FOREST PILLS.

SUPERFLUITY of Bile may always be known by some unfavorable symptom which it produces, such as sick stomach, headache, loss of appetite, bitter taste in the mouth, yellow tint of the skin, languidness, costiveness, or other symptoms of a similar nature.

NOTICE TO THE PUBLIC. In 1845, Dr. Halsey's Pills were first made known to the public, under the denomination of "Halsey's Sugar-coated Pills."

GUM ARABIC. An article which, in every respect, supersedes Sugar, both on account of its leading virtues, and its durability.

If you would have the most concentrated, as well as the best compound Sarsaparilla Extract in the world, for purifying the blood, obtain Dr. HALSEY'S PILLS.

Parents, if you wish your families to continue in good health, keep a box of HALSEY'S PILLS in your house.

Wholesale and Retail Agents:—In Montreal, WILLIAM LYMAN & Co., J. B. BUCKS, and ALFRED SAVAGE & Co.; Three Rivers, JOHN KENNAN; Quebec, JOHN MURSON; St. John's, BISSETT & TILTON; Sherbrooke, Dr. BROOKS; Melbourne, T. TATE; St. Hyacinthe, J. B. ST. DENIS. July 2nd, 1852.

MONTREAL MODEL SCHOOL, 45 ST. JOSEPH STREET. WANTED, an ASSISTANT TEACHER in this School.—None need apply except those whose character and abilities will bear the strictest investigation. Apply to W. DORAN, Principal. April 12, 1853.

WILLIAM HALLEY, TORONTO, C. W., GENERAL AGENT FOR CATHOLIC LITERATURE, Including Newspapers, Periodicals, New Publications, &c. W. H. is Agent in Canada for the Metropolitan Magazine, which can be forwarded by mail to any part of Canada.

EDWARD FEGAN Has constantly on hand, a large assortment of BOOTS AND SHOES, WHOLESALE AND RETAIL, CHEAP FOR CASH. ALSO, A quantity of good SOLE LEATHER for Sale, 232 St. Paul Street, Montreal.

Mrs. REILLY, MIDWIFE. The Ladies of Montreal are respectfully informed that, in consequence of the late fire, MRS. REILLY has REMOVED to the house occupied by Mr. JOHN LOUGHRAN, as a Paint and Colour Store, opposite the HOTEL DIEU Nunnery Church, No. 154, St. PAUL STREET. Montreal, July 3, 1852.

P. MUNRO, M. D., Chief Physician of the Hotel-Dieu Hospital, and Professor in the School of M. of M., MOSS' BUILDINGS, 2ND HOUSE BLEURY STREET. Medicine and Advice to the Poor (gratis) from 8 to 9 A. M. 1 to 2, and 6 to 7 P. M.

H. J. LARKIN, ADVOCATE, No. 27 Little Saint James Street, Montreal.

JOHN O'FARRELL, ADVOCATE, Office, — Garden Street, next door to the Ursuline Convent, near the Court-House. Quebec, May 1, 1851.

DEVLIN & DOHERTY, ADVOCATES, No. 5, Little St. James Street, Montreal.

THOMAS PATTON, Dealer in Second-hand Clothes, Books, &c. &c. BONSECOURS MARKET, MONTREAL.

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

THE FURNITURE Is entirely new, and of superior quality. THE TABLE Will be at all times supplied with the choicest Delicacies the markets can afford.

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

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

FLYNN'S CIRCULATING LIBRARY, REGISTRY OFFICE, AND FEMALE SERVANTS' HOME, 13 ALEXANDER STREET.

MR. FLYNN respectfully informs the Public, that he has OPENED a CIRCULATING LIBRARY, containing a collection of Books from the best Catholic Authors, on History, Voyages, Travels, Religion, Biography, and Tales.

REMOVAL. DYEING BY STEAM!!! JOHN M'CLOSKEY, Silk and Woolen Dyer, and Scourer, (FROM BELFAST.)

HAS REMOVED to No. 38, Sanguinet Street, north corner of the Champ de Mars, and a little off Craig Street, begs to return his best thanks to the Public of Montreal, and the surrounding country, for the kind manner in which he has been patronized for the last eight years, and now craves a continuance of the same. He wishes to state that he has now purchased his present place, where he has built a large Dye House, and as he has fitted it up by Steam on the best American Plan, he is now ready to do anything in his way, at moderate charges, and with despatch. He will dye all kinds of Silks, Satins, Velvets, Crapes, Woolens, &c.; as also, Scouring all kinds of Silk and Woolen Shawls, Moreen Window Curtains, Bed Hangings, Silks, &c., Dyed and Watered. All kinds of Stains, such as Tar, Paint, Oil, Grease, Iron Mould, Wine Stains, &c., carefully extracted. N. B. Goods kept subject to the claim of the owner twelve months, and no longer. Montreal, July 21.

MONTREAL MARKET PRICES.

April 26, 1853.

Table of market prices for various commodities including Wheat, Oats, Barley, Buckwheat, Rye, Peas, Potatoes, Beans, Ham, Butter, Eggs, Flour, and Oatmeal.

ST. PATRICK'S SOCIETY.



THE MONTHLY MEETING OF THE SOCIETY, will be held at St. PATRICK'S HALL, on MONDAY EVENING next, the 2nd of May, at EIGHT o'clock precisely.

Montreal, April 26, 1853.

YOUNG MEN'S ST. PATRICK'S ASSOCIATION



THE USUAL MONTHLY MEETING of the above Association will be held at the MUSIC HALL, Notre Dame Street, on TUESDAY EVENING next, the 3rd of May, at EIGHT o'clock.

April 1, 1853.

REMOVAL.

THE Subscriber having Leased those large and commodious Brick Buildings, Nos. 185 and 187, corner of Craig and St. Antoine Streets, he will carry on his business in a more extensive manner, as the place affords every advantage necessary for his Line of Business; and grateful for past favors, he hopes, by strict attention and punctual attendance to orders, to reserve a continuance of the same.

Montreal, April 21, 1853.

THE METROPOLITAN.

A Monthly Magazine, devoted to Religion, Literature, and General Information. CONTENTS OF THE APRIL NUMBER: ART. I. READING OF THE SCRIPTURES IN THE VULGAR TONGUE. II. THE MADIAI AFFAIR. III. SHORT ANSWERS TO POPULAR OBJECTIONS AGAINST RELIGION.

CLIPS SUPPLIED ON THE FOLLOWING TERMS: 3 copies will be sent by mail, (to one address,) free of postage, for one year, for \$5 20. 6 copies for \$10 13 copies for \$20.

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SADLER & Co's CHEAP BOOK STORE.

CORNER OF NOTRE DAME AND ST. FRANCIS XAVIER STS. D. & J. SADLER & Co. would call the attention of the Catholics of America to their valuable list of publications, which, for cheapness, and the manner in which they are got up, will compare favorably with any books published.

BENJAMIN, or, the Pupil of the Christian Brothers. Translated from the French, by Mrs. J. Sadler. 32mo., muslin, 1s 3d. THE CATHOLIC CHURCH MUSIC. THE CATHOLIC CHOR BOOK; or, the Morning and Evening Service of the Catholic Church.

NEW BOOKS, IN PRESS: Will be ready, on the 1st of May: AN ORIGINAL TALE: NEW LIGHTS; or, Life in Galway. A Tale of the New Reformation. By Mrs. J. Sadler. THE main object of this story is to bring under the notice of Catholics in America, and of Irish Catholics in particular, the nefarious system of proselytism going on from day to day and from year to year in the remote and famine stricken districts of Ireland.