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# CATHOLIC CHRONICLE.

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## THE "RAMBLER" ON IRISH CATHOLIC POLITICS.

It cannot be concealed that the affairs of British and Irish Catholicism, so far as they have any connection with political parties, and with the government of the day, and with the state in general, are in a condition eminently unsatisfactory. That they are better than they used to be only proves in what a miserable state they were in former times. It is difficult to conceive anything politically more baneful than our former position, which was simply a hand-and-foot bondage, not to the state, but to a party in the state; and that the party most radically opposed in its own principles to every thing that constitutes the essence of Catholicism. Disastrous and has often proved the legalised alliance between this or that national branch of the Catholic Church and the secular government, it was at any rate recognised, open, honorable; and the alliance was between the Church and that which ought ever to be the friend and the minister of the Church: But in this country, the accidents of political change had produced a traditional but unrecognised league between the natural secular leaders of Catholics and the Whigs—a party which of all others is most alien in its feelings to those which Catholicism creates. Guided by such leaders, temptations of the very worst kind were held out to us; and it was only by serving our haughty patrons with the abject servility of Oriental slaves, that we could expect a relief from the tyranny which Protestants exercised over us. With rare exceptions, every Catholic of rank, fortune, or education, was pledged to the Whigs. By intriguing with the Whigs, or through the Whigs, we were to be allowed to pick up the crumbs vouchsafed to us from the table of our masters. On condition of bartering our independence for the wretched wages, we were to be permitted toleration up to the point which our owners (for such they counted themselves) might think it expedient for their own purposes. In a word, the lordly and dainty-fingered Whigs found us useful in doing their dirty work against the Tories in conjunction with the Dis-senters, Radicals, and other lean and hungry expectants.

At length the times changed. With all the devotedness to political party, as distinct from that respect to the laws which is truly Catholic, that still lingers in many quarters amongst us, there can be no question that we are now comparatively a free-spirited, manly, and self-relying body. In 1851 a crisis came, and for a moment we were in terrible peril; but our most formidable nominal friends (though real enemies) lost their temper, forgot their own traditions, and vigorously drove us into freedom from their snares. If the Queen and Lord John Russell could have swallowed their mortification at the establishment of the Hierarchy, and resolutely devoted themselves to undermine us by intrigue, no eye could foresee the mischief they might have done us; but it was the old story once more: *Quem Deus vult perdere prius dementat.* And the only result of Protestant wrath has been the fostering of our independence, and the direction of our energies to the strengthening of ourselves from within.

Up to this time, nevertheless, the position of the Catholic cause in parliament has been anything but what it ought to have been. And what it is in parliament, that it is more or less, in all its relations with the state 'out of doors.' Whatever were the gains won by Emancipation in the House of Lords and Commons, we have been till very recently a nonentity. There has been no Catholic peer in the upper house both equal and willing to represent us in such a manner as to command the attention and respect of his audience. Something, either in the way of abilities or character, has always been wanting. The only man who has been listened to as a Catholic, and with a belief among the peers that he had Catholicism at heart above all things, was the late Lord Shrewsbury; but he was a Whig of that unhappy school which contrives to unite all sorts of virtues and defects in such a confused jumble as to neutralise the influence for good which their possessor might exercise. An earl, a wealthy man, and extremely liberal of his money, and in private unimpeachably moral and religious, his abilities were but moderate, and his notion of Catholic statesmanship was little better than a back-stairs intriguing. His power in the House of Lords was absolutely nothing; however much he might be personally respected, as a parliamentary advocate he never produced the smallest result, while in the secret ministerial chambers, both at home and abroad, he contrived to effect far more harm than good.

In the House of Commons, the only men of note that Emancipation introduced were O'Connell and Sheil. The latter was a brilliant, and almost a powerful speaker, but he was a mere political partisan; he was known to the world to be personally a Catholic, but Catholic influence he had none, even nominally. The former, though he undoubtedly exercised a cer-

tain amount of power in the House of Commons, was only accidentally, and in certain incidental circumstances, an exponent of the wishes of Catholics as such. He was the leader of a political party, among whose aims the advancement of the Catholic cause held a subordinate place, and which numbered in its ranks many persons who rather hated the Pope than otherwise. O'Connell's parliamentary tactics were moreover identical with those of the old Whig school; his system was to strike bargains with the ministry of the day, buying and selling favors and support, and working upon the fears of those whom he desired to influence. The practical result we all know to have been little indeed, so far as Catholicism is concerned.

The first member of parliament whom we have had of any distinction and influence as a Catholic has been Mr. Frederick Lucas. Of him, even those who dislike him the most admit that he has met with a success far from common in an assembly of so peculiar a character as the lower house. When he was first elected for Meath, speculation was alive as to the figure he would make in his new sphere. Long before the Catholic public as a journalist, and the object of vehement distaste from some, and as vehement admiration from others, it was usually supposed that he would carry into parliament the defects as well as the merits of his newspaper writings. Those who hoped most from him could hardly have avoided fearing that he would ruin himself before the house by the same passionate fondness of personalities, and the same tendency to the extravagant exaggeration of one side of every question, which have marked his career as a journalist. Everybody who knew the temper of the house was certain that it would not for an instant endure anything like an article from the *Tablet*, however cogent its reasonings or forcible its language.

For ourselves, as we have never been among either Mr. Lucas's partisans or his enemies, we do not scruple to say, that long before he entered parliament we regarded his style of speaking as eminently suited to the House of Commons. The gladiatorial cast of his writing represents only a portion of his character. Nor is he really at home when he assumes the demagogue, and sets a few thousand people stamping, and clapping, and shouting themselves hoarse. He has none of the rollicking recklessness of the true popular orator. Of that jovial good-humor and relish for a row simply for the fun of it, without a desire to do anybody any serious harm, which enabled O'Connell to go through life as a demagogue with so few personal enemies, Mr. Lucas has none. The blows he inflicts are too serious to be forgiven; and that very conscientiousness which restrains him within the limits of orthodoxy and truthfulness, drives him to resort to the very extremes of personal abuse in order to make the impression he desires on audiences incapable of deliberate reasoning. His proper sphere is the House of Commons, where he has deservedly extorted the admiration and respect even of those who most disagree with him. He speaks seldom; when he does so, he speaks like a man who knows what he is about, and is in earnest in wishing to bring about certain positive, practical results. He avoids clap-trap and exaggeration; he has never dealt in personalities; and he delivers himself with that plucky courage and determination which are as acceptable to the house as mere vulgar bravado is offensive and intolerable. Above all, he is recognised by the house as a Catholic, not in name, but in reality. He may be a Tenant Leaguer, an anti-Ministerialist, or anything else besides; but his distinctive character is that of a Catholic who loves his faith, who obeys its commands, and who would sacrifice every other consideration if he believed it to interfere with Catholic interests.

With all this, Mr. Lucas and his followers have fallen into that very political system which he has spent his life as a journalist in denouncing in the old Whig Catholics. He has set up a theory, and endeavored to reduce it to practice, which is neither more nor less than the old scheme of employing political combinations in order to force concessions to Catholicism from the government of the day. The sole distinction exists in the terms of the bargain. O'Connell and his party, and the English Catholic Whigs and their party, struck bargains with the people in power, in consideration of which they gave them their support in political measures of various kinds. This new party of 'independent opposition,' as they term themselves, have as yet effected no bargain, simply because the terms they offer are such as no government will agree to. The principle of mixing up political manœuvring with the advancement of the Catholic cause is common both to Mr. Lucas and his old antagonists; and both together do but copy the old Radical party (when Radicalism was alive), of which Grote, Molesworth, and Hume were the leaders. Give us 'tenant right' and abolish the Irish Church Establishment, says Mr. Lucas to Lord Aberdeen, and we are yours. And he adds, happily

not on the floor of the House of Commons, but in speeches and articles innumerable, that Messrs. Keogh, Sadler, and a host more; are scoundrels and traitors to Catholicism, because, having joined these 'independent oppositionists,' they left him in the lurch, and thought that, after all, there is nothing like the loaves and fishes.

Now this system, we are convinced, is as pernicious to Catholics in Mr. Lucas's hands as it was in Lord Shrewsbury's. No good can come of it; and we shall be strangely surprised if it does not bring forth quite as much harm as the intrigues of decayed old Whig cliques. Indeed, it has from the first borne no fruit but veritable 'apples of Sodom;' and as time goes on, and events take that natural course which no parliamentary leader on earth can arrest, not only will the good which Mr. Lucas and others like him might do be lamentably neutralised, but internal mischief will result amongst British and Irish Catholics themselves of the most serious and lasting kind. If a Catholic member is to work upon the Protestant House of Commons for the benefit of religion, he must neither be the head nor a joint of the tail of any political party, out of office or in it. Of course, we speak of affairs as they now stand, when it is impossible for a zealous, devoted, and able Catholic to take a lead, either in the cabinet or in the general opposition. Nor do we pretend that it is, strictly speaking, the duty of every Catholic member to take no office, and assume no position which may diminish his influence as a Catholic. All men are not bound to devote everything they possess, whether in or out of parliament, to the advancement of religion. A man who cannot live without the pay of office commits no sin in accepting an inferior position, which, though it may perfectly harmonise with his secular politics, may depress him into a nonentity as a Catholic member. Viewing, however, the question as a religious one, we see nothing but evil about to result from this scheme of mixing up the defence of Catholic interests with the success of certain political demands. Indeed, it has already done so much mischief that many eyes must have been opened to the dangerous principle on which it is based.

The very first practical necessity which springs from its adoption is enough to make every wise man and zealous Catholic pause before he stirs another step. The representation of the Catholic cause is committed to the charge of men whose character and speeches can do nothing but prejudice it in the minds of those whom it is our business to conciliate. Once admit any question not strictly religious into a companionship with the Catholic cause, and your supporters become your most fatal enemies. Our ranks are swelled with a host of men, some Catholics (nominally), some not, but who all agree in employing us and our demands as tools for accomplishing their selfish ends. Those ends may be, in some cases, mere personal display, the vulgar ambition of notoriety, to be gained by speechmaking, scribbling, or blowing any loud-roaring instrument in a 'brass band.' To anticipate any gain to Catholicism, in the present temper of the English people, from the advocacy of such men as these, shows an entire misconception of the means by which mankind are affected. There is but one word which expresses the character of a certain portion of the advocacy which it has been our misfortune to undergo, and which has solely resulted from this contamination of Catholic interests with political schemes—that word is 'blackguarding.' We do not, of course, mention names; but the fact is only too patent that Mr. Lucas has or has had, in or out of parliament, certain followers, or certain coadjutors, of whose character as public men and 'orators' this word gives the only true description. The alliance of such men we hold to be pernicious to the last degree. They prejudice every right-thinking man among Protestants against us. They give the worst coloring to our best acts, and foster the too common notion that we Catholics—Bishops, Priests, and laymen—are a mob of low, cunning, selfish intriguers whom anybody can buy, if only he will not stickle at the exorbitance of the purchase money. We put it to Mr. Lucas and the truly Catholic upholders of this 'independent opposition party,' whether the position which the member for Meath has attained in the House as a Catholic is in the slightest degree owing to the support and companionship of any one of the partisans who hang on by his skirts, or who submit to his leadership, and warm themselves in the sunshine of his respectability. Is it not certain that if he had stood alone—that is, as an independent member, pledged neither to nor against the ministry, and unhampered by the "friendship" of Mr. —, and Mr. —, and Mr. —, he would have commanded not less, but far more of the respect of the house; and would have been looked upon only as a representative of Catholic energy, Catholic views, and Catholic knowledge, instead of having this noble character dimmed by suspicious of agitatorship, party

spirit, jealousy, and intrigue? And what is true of the member for Meath is equally true of every other member who has at heart, not this or that political move, but the welfare of British and Irish Catholics, and the advance of the true religion.

From this unnatural alliance between gold and clay results further an internal scandal of the first magnitude. When men, aiming really at different ends, and animated by different principles, agree to act together for one professed purpose, in a very brief space circumstances inevitably arise which make them part company on the most unamiable terms. The forbearance and charity of the best men is, then, not a little tried; and as in such cases there are sure to be two sides to the questions on which they split, fresh divisions arise among the heartiest Catholics themselves, and a war of words and ill feeling begins, till we are sick to death of the miserable spectacle of disunion. We have had a specimen of this in the warfare between Messrs. Lucas, Moore, Duffly, &c., on the one side, and Messrs. Keogh, Sadler, &c., on the other, since Lord Aberdeen formed his government. The personal abuse which has been poured out in torrents on both sides—the recriminating parties being all Catholics—is as mischievous as it is wearying. The sole result is additional bitterness of feeling and heart-burnings; while the Protestant world is edified with the spectacle of Catholic Clergymen as well as laymen espousing with all the ardor of personal partisanship the opposite sides in electioneering contests. If any of our readers wish to know the kind of blessings we derive from the introduction of those fiery personalities, we recommend them to read a Dublin newspaper, called the *Weekly Telegraph*, a journal which is sold at a very cheap price, and has a large circulation. This paper, vehemently Catholic in profession, and, for all we know, sincerely so, has literally no aim but the personal abuse of Mr. Lucas. He is to it what the Pope is to a certain class of Protestants; without him their vocation is gone. And these scurrilities are calculated weekly by thousands among the Catholics of Ireland and England. Its conductors and proprietors have been so maddened by the attacks of Mr. Lucas and his party, that they seem to think no one can ever be tired with repetitions of what they think the infamous conduct of which he has been guilty. And this delectable dish is served up, if what they tell us is true, to nearly twenty thousand subscribers. A truly edifying relaxation for a pious Catholic on a Sunday after hearing Mass!

But, again, if these party tactics surround us with highly undesirable adherents, they as certainly prevent any cordial action of the entire body, or even of a large majority of those who are Catholics, and Catholics above everything else. As to getting all good Catholics to agree in the political measures thus tacked on the promotion of Catholic interests, it is a mere dream. We differ in our politics, and we always shall differ as long as we are good for anything. Here is this "tenant right" question, for instance.—The defence of the Catholic poor in the House of Commons is to be entangled, forsooth, with one of the most complicated questions of political economy. A question, moreover, of so peculiar a kind that any general enthusiasm about it is simply impossible.—Whether "tenant right" is really desirable or not, has nothing to do with the question. It is a very difficult, a very local, and a very dry subject to anybody but landlords and farmers, and every attempt to "get up" popular interest in it has to be speeded strongly with abuse and violence of language. Be this, however, as it may, it is, lamenable that our best advocates in parliament should stand pledged to oppose every government which will not grant a demand that no government ever will grant, and which throws an air of unreality and shamming over everything they say or do. Say what people will, the question is theoretically very difficult; while practically five persons out of six will say, "If the Irish attorneys are so stupid that they cannot, or so dishonest that they will not, draw up proper agreements between landlords and tenants, acts of parliaments can do nothing in the matter." As to the idea that any parliament will ever grant a compensation for money spent on land in times past, we may just as reasonably expect some fine morning to hear of a note arriving in Golden-square from the Archbishop of Canterbury to the following effect:—"My dear Lord Cardinal—Pray do me the favor to accept two thousand pounds a year out of my Archiepiscopal revenues. The next time you communicate with the Pope, be so kind as to present his Holiness with my most dutiful respects."

But worse than all is the false position in which this recent revival of the old scheme is certain to place its adherents with respect to the highest authorities in the Church. The quarrels now agitating Ireland on the subject of priestly interference in politics are the natural consequence of this jumbling of

politics with religion. On the general question of such interference we offer no opinion; but we cannot help remarking that there are various ways in which a Catholic Priest may exercise his influence on votes, and that while some of these may be natural, harmless, and desirable, others may be most injurious to his character and influence as the Father of his flock. The giving of private advice to such poor voters as consult him is a very different thing from mounting a platform at a stormy political gathering, and taking part in proceedings in which, whatever else may be displayed, Christian charity certainly has no share.

On the undesirableness of any open dissensions between the Bishops and the parliamentary representatives of Catholic interests there surely can be but one opinion. Whatever may have been the desirableness of the appeal to the Pope against the Bishop of Ossory, in the peculiar circumstances of the case, surely no Catholic can doubt that it would be very much better if such circumstances never arose. We do not for an instant pretend that Bishops may not be wrong, or Priests and laymen right, when they disagree; nor do we question the indefeasible right of every Catholic to appeal from a subordinate authority to the Pope, and its practical expediency in some cases; but we do maintain that no Catholic member of parliament can carry any weight as a Catholic in the House of Commons or the country, who is believed not to enjoy the confidence of the Catholic Hierarchy as a body. If it is once supposed that the English and Irish Episcopate, as a whole, condemn many of Mr. Lucas's proceedings—if it is believed that what is termed a "soreness of feeling" exists between them—farewell all carrying out of those beginnings which he has so happily inaugurated in the House. If a member of parliament aspires to the work of breaking those fetters of legal and official tyranny which still produce such desolation in our army and navy, in schools, hospitals, and work-houses; and, to fight the good fight for Monks, Nuns, and Priests, he must be willing to merge his own opinions as to what is practically expedient in those of the Hierarchy. If he and they are known to be at issue, liberal government and Tory opposition will join in snapping their fingers at him.

If the Bishops are not agreed among themselves, this only makes matters worse. But we do say that any man, whatever he be, who pushes forward certain secular schemes, however harmless in themselves, which he knows must tend to produce disagreements between the Priesthood and the Episcopate, or between the members of the Episcopate themselves, undertakes a responsibility which ought to make the boldest tremble. We hold that no external gains can compensate for a diminution of internal strength. If we are not united; if we let the world imagine that half of us are pulling in one direction, and half in another, and that our internal discipline is not what our professions require; then we are at the mercy of our antagonists, and the best thing we can do is to hold our tongues, and learn to mend our ways. Surely we have had enough of the blessings to be hoped for from divisions of opinion in the Episcopate, to make us pause ere we ask for more. What would official intriguing have done in former days in Ireland, if it had not been known that half the Bishops were of one way of thinking, and half of the other?

As for the distinction which has been drawn between the internal discipline of the Clergy and the conduct of laymen in the settling-up these politico-religious combinations, they appear to us un-Catholic in the extreme. What right has any man to say, "It is no concern of mine what rules Bishops make in spiritual matters for their Clergy"—(as if the Priesthood were a species of private Episcopal property?)—"I shall go my way in politico-religious affairs, without troubling myself for an instant about their influence on the relations between the Hierarchy and the Priesthood?" We declare that no Catholic has a right to set up any such distinction. The harmonious action of Bishop and Priest ought to be as dear to the Catholic layman as if he were a Bishop or Priest himself. It is perfectly monstrous to pretend, that because it is not a layman's business to interfere between a Bishop and his Clergy, he therefore commits no faults if he is reckless of doing that which he knows must tend to pit them one against another.—We say that the discipline of the Clergy is every man's concern, and that no man has a right to do that which will needlessly interfere with that discipline. You may as rationally pretend, that because it is not my business to protect all the shop fronts as I walk along the streets, I am therefore at liberty to amuse myself with tossing stones in every direction, heedless of the windows that I am certain to smash.

We believe, then, that the advancement of Catholic interests with regard to the state and the world in general requires a perfect freedom from all party ties on the part of our Catholic representatives. A Catholic member may have his own personal politics, and as an individual representative freely act upon them, without the smallest damage to the great and good cause; but the moment he enters into an alliance with any man, no matter who they are, which necessitates a mixing up of party tactics with the carrying through of measures of religious interest, that moment the Catholic is more or less lost in the partisan.

Whatever has been Mr. Lucas's success, it would have been much greater had he not been notoriously the patron, or the ally, of persons of more than questionable Catholicism, and had he been content to forego the gratification of playing the executioner on the deserters from his camp. The function of arbiter of the destinies of Wigs and Tories, Ministers and Oppositionists, is one which cannot now really be filled by any Catholic as a Catholic. As parliament now is constituted, a devoted, able, and business-like Catholic may become a real power in the House; but if he stoops to the quarrels and in-

trigues of mere party, he is lost in the herd of place-hunters and place-holders; and what is worse than all for his influence, he is pretty certain in the end to sink down into the class of those whom the House of Commons looks upon as bores.

#### A NEW THEORY OF THE WAR.

(From the Tablet.)

In the present distress of the world only one fact seems to be certain, that war is going on in the Crimea, but why it has begun and why it is persevered in nobody seems to know, or, at any rate, nobody will tell us. At one time we were informed that we went into war to defend the Turks, the natural enemies of the Christian faith; we were afterwards told that we went to war in the general interests of Europe, for the preservation of the balance of power, and this view was modified into the more intelligible notion that the war was necessary because Russia must be brought low. The members of the late Cabinet, who inflicted this war upon England, have never yet told us what they meant by it; and as that Cabinet is no longer in "the nature of things," it is just possible that the present form of it may have utterly different notions about the final cause of an European calamity.

The Marquis of Lansdowne, a member of both the Cabinets, has given another theory of the war. According to him "the contest is one of representative government against despotism." This is certainly strange, for our allies are despotically and well governed; the Turks whom we defend are under a despot, and the Austrians, whose assistance we long for, are absolutely strangers to representative government. Yet the contest, according to the Marquis of Lansdowne, is one of representative government against despotism. This, we believe, is the latest and, perhaps, the strangest explanation given of the great war. Hitherto it has been imagined that representative government was so beautiful and attractive as to captivate all affections. It was the offspring of pure reason, and required no defence save that of argument and honest exposition. Now it seems war is necessary, and we are fighting in the East against a despot, with a despot, and in defence of another, to uphold representative government. This is the reason of a doubled income tax, of extravagant expenditure, of unroasted coffee, and gallant soldiers perishing for want of food. Is it worth while to risk so many lives for such an object as this? Are we quite sure that representative government is in danger, and that we have taken the right way to defend it? It is just possible that recent events may have gone far to shake people's confidence in the Anglo-Saxon creed. It may be worth the trouble for the Marquis of Lansdowne to consider whether he could have had the assistance of France if that country had still had an upper and a lower house, a limited monarchy, and responsible ministers. It is not a matter beyond all doubt that Louis Philippe or the Bourbons would have sided with us against Russia. Let people remember M. Guizot and the monarchy of July, and then tell us whether England and France could have ever fought side by side.

People not in the secret do not see any difference between a despot who is supposed to govern for his own interest, and the members of the late and present Cabinet. France is happier, more thriving, more united under Louis Napoleon than it has been since the old monarchy of the Bourbons was destroyed, and England, under a representative government, can scarcely furnish herself with a dozen men to carry on her affairs. Was Lord J. Russell more disinterested when he broke up the late Cabinet than Louis Napoleon when he seized on the chief power of the State?—Was it all patriotism in the former and greedy selfishness in the latter? No despotic state can show us ministers, convicted of incapacity, promoted to high places like Lord Palmerston and Mr. Sydney Herbert. Those admirable individuals contrive to save themselves while their country is perishing, and they waived no personal consideration whatever for the public good. Wherein do they differ from a despot? As for responsibility, none seems to exist; nobody is responsible for the avoidable ills of the war, and of course nobody is punished. A real government protects the subjects, and if it does not reward, punishes the wrong doer. But here is England fighting against despotism, and meanwhile suffering herself from the meanest form of despotism, clerks in the Government offices, who, irresponsible to anybody, kill their fellow-creatures with impunity through mere neglect, and a censured Cabinet resumes power in order to perpetuate calamities, which have no parallel in the history of the world.

#### AUGMENTATION OF THE ARMY.

(From the Same.)

The army of Britain is the laughing-stock of the military nations at present. The degradation of British arms dates since the Durham epistle. After this epistle the member for Hertford rose like some disastrous planet to disgust a nation of soldiers and to shed a baleful and hated glare upon British councils, and the armies of Britain have consequently withered into rags, contempt, and calamity. The Ministry now propose to swell the diminishing numbers of this withering army. But first they must augment the rural population, and recal from the grave the myriad victims of years of famine. "Ere long the Catholic peasantry," according to the *Edinburgh Review*, "will have passed away from the troubled land." It may be so, but with the Irish peasantry the British Empire will likewise pass away. In England the military spirit, according to Mr. Sidney Herbert, is dead. It is impossible, in a country which swarms with inhabitants, to get a soldier, the millions of the manufacturing towns reject military service. The Orange scoundrels of Ulster, so heroic at Newtownlimavady, shrink from the horrors

of real war. The veracity of Mr. Sidney Herbert is proved by swarming cities and vacant depots. On the other hand, German chivalry, we believe, refuses the ill-gotten money of the "traffickers in human flesh." As to the childish striplings who are inhumanly and uselessly lured into the army and shovelled into the Crimea, pestilence, swifter than cannon balls, sweep them into their shallow graves before the fiery breath of war reaches them. They only serve to manure the fields of Tartary, and will make future harvests grow for Russian colonists.

The blackened gables and roofless cottages—in short, the surface of Ireland strewn with ruins—tell with mute eloquence why soldiers cannot be had, and proclaim that the crimes of the landlords are the downfall of the empire. The Czar has a mission.—He is God's avenger of ruthless extermination. He is summoned from the pole to punish wholesale homicide. The Protestant landlords who destroyed the peasantry, and seized on their improvements, must be punished by the Righteous Ruler of the universe, and the Czar is God's instrument in this punishment.—When the Catholic peasantry had doubled the value of the landlord's property, extermination was their reward. The perpetration of this outrage proves that the injustice was possible, but the thunder of Russian war tells us that it is likewise punishable.—Backed, as they were, by British cannon, the Protestant landlords twelve months ago chuckled at the woe-begone faces, the ruin and rags of the Catholic tenantry. But God has silenced the cannon of Britain on the heights of Sebastopol, and the power on which the landlords relied has proved a broken reed. The industry of the Catholic farmers enriched the landlords, while their intrepidity defended and their valor widened the empire. Now, the Irish landlords and the British Sovereign equally deplore the decimation of a nation of soldiers. The artisans of Britain who have reached years of discretion—full grown men in the prime of life—will not enlist, because in them the military spirit is killed by drudgery. "It is certain," says Lord Bacon, "that sedentary and within-door acts," and "delicate manufacturers that require rather the finger than the arm, have in their nature a contrariety to a military disposition."

The cities of Britain swarm with these "delicate manufacturers," who swell the census and lessen the muster-roll, and constitute "great population" and "little strength." The army cannot be augmented by such men for this reason, that the medical authorities will reject them as unfit for service.

#### IRISH INTELLIGENCE.

##### THE POLICY OF IRELAND—SIGNS OF LIFE.

The year 1855 is destined beyond doubt or question to be a famous year, and richer than many of its predecessors in the record of events and revolutions which it will leave behind it. Every week brings news of a very interesting, and not un frequently of a most exciting character. The eyes of men all over Europe are turned to the battle-field whereon before the struggle shall have ended the sons of every race in the western world, and many from the East will be engaged. In this tremendous struggle the minds of men in every country are musing on the manner in which the interests and the honor of their own nation will be affected for better or for worse by the pressure of events so stupendous. Of these the Russians look for extended dominion and increased power—the Franks, if we mistake not, contend for kindred objects—but for the English, with whatever views they may have entered into the contest, it is clearly for them just now an effort of a conservative character—to maintain the position, the rank, and the influence they have for the last three-quarters of a century held among European States. Even here in Ireland, where the public mind, frozen by the coldest selfishness, has lain ice-bound for the last two years and a half, even here one can see abundant symptoms of returning life, and hope, and activity. For men are asking themselves—and whenever three men meet in the market-place, on the Queen's highroad, or at the chapel, they are asking one another: Will Ireland be no better when the war is over—no better after all the blood shed for England and the treasure expended, will she or her old religion be made no whit the better by the fine opportunities which we sighed for so long, and which the war brought to our doors so abundantly? By these questions, and the quick tones and the sage airs with which they are put, we know well that the pulse of Ireland is once more awake, and may soon again be in the full play of healthy energy and sanguine manhood. Sold, and bought, and gagged, and chained, as we have been by the very champions chosen to win us liberty and life, it is passing sweet to see the light of heaven once beaming in through the flaws, and chinks, and breaches in our dungeon. For two years we have not struck a single link from our fetters. We have aided and assisted in keeping Lords Aberdeen and Russell, and Keogh, and Monsell in office, and this is the work that two long years can show, and besides this nothing. In return, we have got, first, shame, dishonor, and disgrace, and then insult in silence, new wrongs inflicted, and old ones perpetuated, rivetted. Verily it is a maddening little history, and no wonder, when reflection awoke, that remorse has set violently in. When the thoughtful and the conscientious behold the shattered and feeble state of parties in the House of Commons glancing at the mute ranks of our venal and hireling representatives, how must they feel, comparing what is *with what ought to be?* How must they burn with mingled indignation and shame, looking on this debauched, degenerate herd of place-beggars and helots, useless and enervated, and without one generous throb in their hearts, one noble idea in their heads, and comparing them with all that they might now be, a party, omnipotent to achieve for Ireland, at the present moment, anything, and everything. That the country loathes the policy of the place-hunters, for the last two years, that it deplores and anathematizes the degrading con-  
 rection, by whomsoever accomplished, with the worthless Aberdeen party, is plain long since, and is every day growing plainer. What else has county after county been proclaiming for the last three months—Kilkenny, Tipperary, Wexford, Mayo, and this week Clare! What else is Louth, and Longford, and other counties we could name, preparing to proclaim? Who

thinks of upholding the policy of Keogh, Sadleir, and Monsell, now in Ireland? Why, hardly could a dozen men be got throughout the Island to subscribe publicly to that infamous and deadly policy—we mean of course a dozen men, and not so many self-seeking slaves. It is most satisfactory, and argues it well for the future, that many men of that party, their abettors, and supporters, have lost their reputation, either for common sense, or common honesty, and often for both. It is most satisfactory and cheering to find that those who have clung to the policy of Independent Opposition, have gradually grown dearer and dearer to the hearts of all the men of discerning patriotism and religious feeling in Ireland—that they are cheered and feted from province to province, and from county to county—that their name is a spell word to the men of Wexford as to the men of Meath—to the men of Mayo as to the men of Tipperary.

It is equally gratifying and still more significant that just in proportion as men grow deep in the persuasion that something great can now be done, and as they grow earnest in the purpose of really doing something, it is to the policy of independent opposition they turn their regards, hoping from it, and from it alone, the realisation of their hopes and wishes.

Last week the working men of Liverpool held a meeting for a purpose imposingly practical—to protect themselves and their children, from having their blood spilled by the sanguinary brutality of the Liverpool Orangemen, and to save their churches from the pillaging and burning publicly threatened by these same impious bigots. And it was the wish, and became the resolve—and a very wise and necessary one—of the meeting to have a strong representation made in the House of Commons to the Home Secretary on the subject of these atrocious threats and proceedings of the Orangemen. The poor Irish in Liverpool, may God help and defend them! On the part of Mr. Lucas we return them our best thanks for the very flattering, enthusiastic demonstration of confidence which the meeting gave him while committing their case into his hands. But in the present connection we wish merely to note the fact that such serious matters are not trusted by our shrewd discerning countrymen to any of the knaves, who used to sit, and, we suppose, may still sit, on the Treasury benches. Again, everybody knows how the great counties of Clare and Westmeath have been served by their immaculate representatives. Well, 'tis something that we have this week—reasons from both for supposing that they have not fallen in line with the backs of the Treasury benches. At the meeting in Clare a resolution was passed entrusting their petition for tenant right not to their own members but to the members for Meath.—Our readers will peruse for themselves the Lenten Pastoral of the Bishop of Meath. It speaks for itself—its significance just now, in all the circumstances of the present hour, is immense. The evils are there pointed clearly out, which weigh like a mountain on the soul of Ireland. The land laws, the Established Church, the army and navy, Chaplains and schools, the bigotry which, during the last administration, reigned and rioted in all the public institutions of the country, and all these crowned by the graduated scale of insulting religious ascendancy that came from under the hand of Mr. Sidney Herbert—one of the hopeful worthies of the benevolent Administration; and then comes the remedy—the only remedy—which Bishops, Priests, or people at all acquainted with our affairs, put any hope or trust in.—

We therefore earnestly exhort you, in the exercise of your constitutional rights, by county and parochial petitions, to urge on the Legislature the prompt and satisfactory redress of the monstrous grievances to which I have adverted. The peace, the happiness, and prosperity of the empire are all involved in their full and speedy removal. You will remind your representatives of their pledges at the hustings, and assure them that a constitutional opposition to every government, be it Whig, Tory, or Coalition, embarrassing the minister who will refuse to redress grievances so intolerable, will be the only evidence of the sincerity of former professions which you will accept when they next seek the renewal of your confidence.

This is a solemn appeal to the Clergy and people—we trust it will not be lost on either in Westmeath.—*Tablet.*

CATHOLICITY IN IRELAND.—In a late number of the *Gazette de Lyons*, which contains a magnificent description of the solemnities attendant upon the announcement made by His Holiness in St. Peter's Church of the Dogmatic Decree of the Immaculate Conception, a touching and truthful tribute of respect is paid in the following paragraph to the fidelity with which Ireland has clung to the ancient faith. The article is from the Roman correspondent of the *Gazette*:—

"I know not why none of the accounts given of this festive occasion make mention of the presence here of the Irish Bishops and Faithful. If for no other cause than the fact that so many of the children of Erin have come here at the voice of the Sovereign Pontiff, Ireland well merited this distinction. But she has a right better sustained and acquired. Does there exist a Church which has given to the world a more magnificent proof of perseverance and fidelity than the Church of Ireland in her resistance of persecutions of all sorts! For nearly four centuries Ireland has exhibited to the entire universe evidence of what a vivid and strong faith can do in a struggle with all the elements of violence which lay at the disposal of the most unscrupulous despotism. Mention has been made of the English and American Bishops present in Rome. This is just. But why forget a people to whom, in the midst of all their misfortunes, the Catholic Church of England and America owe, we may say, its very existence? To repair as far as possible, this involuntary omission, permit me to remark to you here that there have been present at Rome at the Feast of the Immaculate Conception three Irish Archbishops, and three Irish Bishops, viz:—The Archbishop of Tuam, senior of the Irish Bishops present; the Archbishop of Dublin, the Archbishop of Armagh, the Bishop of Clogher, the Bishop of Clonferri, and the Bishop of Cloyne."

From the Pastoral of the Bishop of Meath, just addressed to the clergy and faithful of his diocese we transcribe the following remarkable passages every word of which will be read with delight:—"In addressing you on the present occasion, we feel called on to express our sympathy and to exhort you to Christian patience and resignation under the many social and religious grievances which it is our sad lot still to endure. The un-Christian cruelties practiced under the oppressive and iniquitous laws which enforce the rights without compelling the duties of landlords—an evil which banished millions of our country-

man; and is now producing the weakness, perhaps the ruin, of this once powerful empire—the refusal to extend to the wounded and dying Catholic soldier and sailor those religious helps and consolations which his holy faith teaches him to value dearer than life itself; the exclusion and bigotry displayed in the army, navy, military schools; and all the public institutions of the country; the compulsory maintenance of a gorgeous, useless, and hateful church establishment; and lastly, the insulting graduated scale of religious ascendancy lately published by Mr. Sidney Herbert; these are evils well calculated to try the patience and excite the indignation of every human and enlightened Christian. Yet this is the policy so long and so unwisely pursued by England towards the Catholics of Ireland. How insane to persist in it at a moment when the loyalty and courage of Irish Catholics displayed a fidelity and heroism rivalling it not surpassing their former fame, in defending the standard of Great Britain? I refer to these grievances because I believe the present a most opportune and favourable moment to seek their mitigation or total removal. Adversity is the best School of wisdom. In the hour of her need and humiliation England may lend an attentive ear to appeals which she heretofore received with ridicule and scorn. Her alliance with Catholic France, the first daughter of the Church, may dispose her at length to grant the just claims of Catholic Ireland. We therefore earnestly exhort you, in the exercise of your constitutional rights, by county and parochial petitions, to urge on the legislature, the prompt and satisfactory redress of the monstrous grievances to which I have adverted. The peace, the happiness and prosperity of the empire are all involved in their full and speedy removal. You will remind your representatives of their pledges at the hustings, and assure them that a constitutional opposition to every government, be it Whig, Tory, or Coalition embarrassing the minister who will refuse to redress grievances so intolerable, will be only evidence of the sincerity of former professions which you will accept when they next seek the renewal of your confidence.

**ENGLISH TYRANNY IN CONNAUGHT.**—A "National Teacher" sends us, says the *Tipperary Leader*, some tolerable verses on the Connaught Rangers and their achievements before Sebastopol. We may as well state frankly, that we have little to say for those who fight for England. We may sympathise with their sufferings and admire their courage in the abstract; but Irish hearts can have no feeling for the glory of the British arms. If the 83th knew the history of English "heroes" in Connaught we doubt if the gallant Rangers would make much distinction between Russ and Saxon. It is well for England that while she has crushed our country, she has hushed our history. If the 83th knew the achievements of that British General, that Saxon savage, Sir Charles Coote, in Connaught—if they knew how he desolated that province and desecrated its altars—if they knew the countless massacres he perpetrated on helpless age, and tender infancy, on man and maiden, few of them would be found to range themselves under that British banner which is reddened with the blood of their forefathers. "Hell or Connaught" was the war-cry of the Saxon when he murdered flying women and tossed children into the air on the point of a gory spear. We have it on the authority of an English historian, Carte, that when Sir Charles Coote saw an infant writhing in the agonies of death on the top of a soldier's bayonet, the British hero shouted out laughingly that he liked suck frolics! Clarendon, another English historian, says, that all the Irish who were not transported to Virginia and the West Indies, were banished into the most barren, desolate, and mountainous parts of Connaught, in districts ravaged by a ten years' war, that there they might all be starved to death; and he further states that in these districts of Connaught the Irish, destitute of food or habitations, suffered calamities such as the wrath of God never inflicted on any other people. And if an Irishman left his abode of famine and death, it was lawful for any one to kill him.—These are some of the obligations of the 83th to England, but we cannot say there is much compliment in the way. If our correspondent will teach those around him with whom the future of Ireland rests—if he will teach the rising generation the history of their country—if he will teach them to love its name and its memories—he will be doing Ireland more service than by writing verses on the British banner.—*Nation*.

**DEATH OF LORD O'NEIL.**—This event took place on Monday at Shanes Castle, County Antrim. The deceased, who was in the 75th year of his age, had seen much active military service, and attained the rank of General in the brevet of last year.

Three Irish peerages being now extinct, Lord Palmerston has the power of conferring one. Mr. H. Herbert, of Muckross, is spoken of as likely to be the person selected for the honor.

It is stated that every arrangement was made for Mr. Keogh, the Solicitor-General, to go as judge on the western circuit at the approaching assizes, and that the commission was actually made out for the purpose, when it was discovered that by accepting even the temporary trust he would vacate his seat in parliament, and have to stand a new election for Athlone. The same difficulty will exist for Mr. Sergeant O'Brien, the new member for Limerick, who has hitherto gone circuit for one of the absent judges.

**MINES IN IRELAND.**—A bill is now before the House of Commons for the further encouragement of mines in Ireland. It repeals so much of the 1st and 2nd of Victoria, chap. 56, as relates to mines, except coal mines, and enacts that no mines in Ireland, shall hereafter be rateable for the relief of the poor. The bill is brought in by Mr. J. Fitzgerald, Mr. Napier, and Mr. F. W. Russell.

**FISHERY OF BELFAST BAY.**—The preservation of Belfast bay, as breeding ground for fish, has been formally secured, the commissioners having passed two by laws, which, if enforced, must be effectual. By the first, all trawling within a line drawn from Kiltroot Point to Grey Point is prohibited. By the second, the use of nets in the upper part of the harbor is rendered unlawful.

**ACTION FOR LIBEL.**—On Thursday week a trial for libel was decided in the Court of Exchequer, Dublin, which excited a good deal of interest. The plaintiff was Mr. Dycer, the proprietor of the most extensive horse repository in Ireland; the defendant, Mr. Henry Anderson, a dealer in horses, and likewise the proprietor of a similar establishment. There was a series of gross libels proved, and the jury returned a verdict of £300 damages, with costs. To the credit of Mr. Dycer, he has announced his intention of giving the whole amount of this verdict to the poor of Dublin.

**IRISH PEAT CHARCOAL.**—After six years, during which the subject was supposed by the public to have dropped, the question as to the possibility of the profitable extraction of oil and other commercial products from Irish peat is stated to have been solved. Ever since 1849, when Lord Ashley and Mr. O'Gorman Mahon surprised the House of Commons by a premature announcement that Irish peat might in this way be made a source of wealth, experiments have been carried on by the inventor of the process, Mr. Reece, and his co-patentee, Mr. W. D. Owen, from whom he first received encouragement, and for some time past an incorporated company has existed, by whom regular works have been established at a place about forty miles from Dublin. Many difficulties are said to have been encountered, but a regular supply of peat products has now been sent to market for several months, for which prices are realised giving apparently ample returns. According to a report from Dr. Sullivan, chemist to the Museum of Irish Industry, the total cost of obtaining the chemical products of one ton of average turf, exclusive of wear and tear of factory plant and management, is only 6s. 10d., and may be materially diminished, while the saleable value of the articles yielded—namely, ammonia, naphtha, oils of various kinds, and paraffine, is 14s. 7d. The manufacture of peat charcoal and the smelting of iron also are processes that remain to be added. Such, at least, are the particulars now announced by the directors to their shareholders; and, as they are all capable of immediate verification or otherwise, there is reason to hope that the assertion that the 3,000,000 acres of Irish bog would ultimately be regarded as among the most valuable resources of that country is actually capable of realisation.—*Times*.

The *United Service Journal* congratulates its "friends across the Channel" (save us from them!) on the fact that of all the Cavalry Regiments in the English Army, the 4th Royal Irish Dragoon Guards and the 8th Royal Irish Hussars are in the best condition and equipment, and count most men at reville. God be merciful to us! Is it not terrible to think of those thousand or so of gallant young Irishmen, of whom, in all human probability, not ten in the hundred shall live to see the snow on the ground again, or see it reddened with their blood. For the gulf of disaster only grows vaster and more awful before England, and now 2,500 of her men are now invalidated every week, while the reinforcements reach at the rate of 1,000 a week—and the supply grows daily more and more inadequate to the demand. Send those two Regiments to the Crimea, and ere a month you may look for their carcasses rotting under a few inches of steppe sand and snow—sent to their last account unhusbanded, unappointed, unannealed, with all their imperfections on their head—for let any Catholic only imagine one or two Catholic chaplains crying to attend those daily myriads of murdered men. Fortunately there is a little respite for the cavalry—there is nothing for them to do in the Crimea at present but act as beasts of burden; the two brigades which went out only count 160 chargers between them; and so those who are on for the next Balaklava or, worse by far, the next Scutari, have a little time to make their souls and their wills before hand.—*Nation*.

**THE SECTARIES.**—The *Banner of Ulster* has a good paragraph on religious sectaries. There are some valuable statistics, likewise, in the extract:—"According to the 'Congregational Year Book for 1855,' which has just made its appearance, there are at present 3,244 independent places of worship in England and Wales. According to the same authority they are only 1,941 independent ministers in England and Wales. The statistics, furnished by the Congregationalists themselves, establish a fact of which we have already heard from other quarters, that is, that there are hundreds of independent congregations in the sister island, without ministers. With all the boasted advantages of voluntarism, it cannot, even in rich England, provide itself with the first necessities of a Church, the Independents, with the redoubled Mr. Foster at their head, have a society for the liberation of religion from State patronage, but they are certainly in much greater need of a society for the liberation of religion from starvation. It appears that there are in England and Wales no less than 1,303 places of independent worship, without ministers."—[It must have been (observes the *Dublin Telegraph*) from those used up conventicles the cohort of vagabonds, one hundred strong, were subsidized last year by Exeter Hall, for the invasion of Ireland.]

**NOVEL MODE OF IMPRESSMENT.**—The following curious scene took place in the Cork Police Court, last month:—

Two young men, who gave their names as Jeremiah Leary and Thomas Hyde, the former being from Rye-court, and the latter from Blarney-lane, in that city, were brought before the bench for fighting in the streets the previous day.

Captain White—Well, as you are two fighting men would you not sooner go out to the Crimea, where you will have plenty of it? If you enlist with these two men [pointing to two soldiers who were in the court] I will discharge you, but if you do not I will inflict a heavy penalty on you. Take your choice. Well, what objection have you? Leary—I would not wish to leave my father, sir.

Captain White—Would you not sooner go out and fight the battles of your country?

Mr. Humphries—As the British army is composed of none but volunteers, perhaps it is better to leave him go.

Captain White—Go and fight for your country, and come home to your friends with laurels. Prisoners—We do not like it, sir.

Captain White—Are you willing to be attested for ten years in the 40th regiment of foot? Prisoners—We are not, sir.

Captain White—Well, you must therefore find bail for your good behavior during twelve months, or go to gaol.

The prisoners were accordingly put into the dock. *Nation*.

GREAT BRITAIN.

**ADMIRAL DUNDAS AND MR. LAYARD.**—The London correspondent of the *Freeman* writes:—"Admiral Dundas I am told, has instituted proceedings against Mr. Layard for libel, the notorious letters written by that gentleman from the 'main-top of the Agamemnon' containing the cause of complaint. I hear that Mr. Layard is to make an apology in the house; but of this you may be certain, that his appointment as Under Secretary for the War Department has been stopped until he clears either himself or Admiral Dundas before the world."

**THE COST OF WAR.**—The estimates for the English army and navy for the year 1855-'6 have just been published. The total amount required for the army is upwards of £11,500,000. The increase on the year 1854 is about £6,000,000. The total increase provided for is 50,819 men and 2,610 horses. The navy estimates for the same period, including transports, amount to something like fifteen millions of pounds sterling. Of this, about one-third—£5,181,456—is required for transport service and prisoners of war. These estimates are based on employing in the service 38,819 seamen, 10,000 boys, and 16,000 mariners, which, with their officers, will make an effective naval force of 70,000 of all ranks. Thus we find that the British Government contemplates having engaged in the war during the opening year no less than 263,594 men of all ranks in both the services, land and sea, and that the sum necessary to support and render efficient this body of men and the ships to be manned by them, for a single year, will be over £27,500,000. Such is the cost of war for a single year; or rather, such is the estimated cost, for the actual cost will, in the aggregate, doubtless, greatly exceed these estimates.—*Montreal Herald*.

A member of Parliament, with excellent means of information, assures us in a letter just received that the coming General Election will take place, before Easter. We think it right to lay this information before the country, though our own opinion is that it will not happen so early, if the embarrassment of Mr. Roebuck's Committee be got over either by greatly restricting his operations, or otherwise, a crisis can hardly arise within the next couple months; and no minister would feel justified in dissolving Parliament in a time of war, except after a serious defeat. We believe the dissolution will take place in July or Aug., when the ordinary business of the session is terminated. Our correspondent, however, is confident it will be during the next month.—*Nation*.

The *Press* says that "Lord Palmerston is far advanced in years, as old, in fact, as Lord Aberdeen. He is overwhelmed with physical infirmities, very deaf, and nearly blind."

**LORD J. RUSSELL'S PARLIAMENTARY ANTECEDENTS.**—Let the past career of Lord John Russell be looked to; and it will be seen that in none did he exhibit the capacity of a great man, or an enlightened Minister. He has been in everything a failure. For four years Paymaster of the Forces, he did nothing effectual but receive his own pay—for four years a Secretary for the Home Department, he left no trace of good domestic government behind him—for two years a Secretary for the Colonies, he was regarded with contempt—for six years a Prime Minister, he who professed to be a Catholic Emancipator, added, as a memorial of his Administration, a new penal law to the statute book, and finally fell from power through sheer incapacity—for three months a Secretary for Foreign Affairs, the only record of his holding such a position is a letter on the Madiai affair, containing so glaring an untruth, that the Minister at Florence had publicly to give a contradiction. And now a leader of the House of Commons for two years, he has signalled himself in that position—first, by observations upon the Catholic religion so insolent and so unbecoming, that the Prime Minister had to repudiate them, or else the Catholics connected with the government would have refused to retain their offices; and lastly, that act by which he will be immortalised in parliamentary history—an act of unparalleled political cowardice—a leader flying from a debate—a general abandoning his forces on the eve of battle. Oh! marvellous John Russell!—*Weekly Telegraph*.

The Thames about Richmond is completely frozen over, and no craft even of the smallest description, can pass either up or down the river. As low down as Blackfriars Bridge a large surface of the water was on Tuesday covered with ice (on the upper side) to the width of two of the centre arches, which extended many yards from the piers of the bridge. This prevented any description of vessels from passing under that part of the bridge. Nearly all the steam-boats plying above London Bridge have been compelled to be laid up for the present, and strong fears are entertained that, if the present severe weather should last another week, a fair will be held on the Thames, as was the case in the year 1814.

In the city of London—without any increase of population—the number of lunatic poor has doubled within the memory of some of the guardians and the cause his baffled their inquiries.

UNITED STATES.

**ST. PATRICK'S DAY.**—We notice with great pleasure that the collection in the Cathedral on St. Patrick's Day is to be for the benefit of the Society of St. Vincent de Paul, an association that has done so much, in the most quiet and unostentatious manner, for the good of the poor in this city.—*N. Y. Freeman*.

**CRIME IN THE CITY OF NEW YORK.**—The New York Chief of Police, in his semi-annual report, just presented, announces that there were 43 arrests for murder and 166 for assault with intent to kill, during the six months ending with December last!

To the Editor of the *New York Tribune*:

Sir,—An article appeared in the *Tribune* of last Wednesday, copied from the *Newark Mercury*, relative to the present situation of Dr. Ives, the late Protestant Bishop of North Carolina, calculated to deceive and cause pain to his numerous friends abroad, if not contradicted.

The statements of the *Mercury* are totally false. Dr. Ives, far from being in a state of external destitution &c., as the *Mercury* falsely states, is now, and has been almost since his return from Europe, occupying his beautiful cottage built by Henry F. Spalding, Esq., on the banks of the Hudson, in this village, where he devotes his time quietly to his literary avocations, and, with his excellent lady, is administering to the wants of the neighboring poor. The writer of this, whose happy privilege it is to enjoy frequently the society of Dr. Ives, was one of the first to welcome him to the neighborhood, and feels pleasure in being able to contradict the strange fiction of the *Mercury*. D.

Manhattanville, March 2d.  
The above absurd report may, from what we have heard, have arisen thus: There is a person around New York of the name of Ives, who says he was an Episcopalian minister, and says that he is a convert to the Catholic Church. This person has been in the habit of soliciting and receiving aid from a large number of Catholics on the plea of his personal poverty.—*N. Y. Freeman*.

The Irish emigration, says the *Journal of Commerce*, continues to set back towards the "Old Country" as strongly as ever, while the current hitherto has been in a great measure arrested. Almost every ship leaving New York for England takes out from thirty to fifty of these passengers. Some attribute the change to the influences of the know nothings; but in a majority of instances it results from the improved condition of Irish lands, under the operation of the "encumbered estates" bill, and to the increased demand for labor. Should the proposed law of parliament regulating passenger ships be sanctioned, Irish emigration to this country will be still more sensibly diminished. Germans, on the contrary, will continue to pour in upon us in large numbers.

More than thirty thousand persons returned from America to England during 1854.

**DOLLARS EXTRACTED FROM "FOREIGN EXTRACTION."**—The *Newburyport Herald*, in the course of some remarks on Mr. Chandler's comments on the Alien Commissioner report, says:—"It will doubtless surprise many, to find that the head money received from immigrants the last year, was more than all that was expended for alien paupers." In a subsequent paragraph, our *Newburyport* contemporary says:—"It is better to be a little too generous and fraternal in our treatment of brethren, than to incur any risk of dealing with them ungenerously and harshly."

The Mayor of Lowell, Ambrose Lawrence, and Adjutant Gen. Stone, have been sued by the Jackson Musketeers, of that place, for ransacking their armory, carrying off their arms, equipments, papers, &c., in their absence. The damages are laid at \$2,000.

Letters have been received in this city from Lexington, stating that the town of Warrenton, in this State, has just been the scene of one of the most wholesale murders ever perpetrated. The circumstances are detailed as follows:—Two Irish pedlars named John Kehahan and James Carrigan left Lexington about two weeks ago with a large quantity of dry goods and jewelry. They travelled to the town of Warrenton, about forty-five miles from Lexington, and stopped for one night. Kehahan retired to bed first, and about an hour afterwards was followed by Carrigan, who discovered that his companion was absent. On making a search, he found him under the bed dead, with his skull split open by an axe. He found the bed also full of blood. At this juncture, he heard footsteps approaching, and arming himself with a large bowie knife, he blew out his light and jumped behind the door. Immediately three men entered, one having an axe. Carrigan instantly attacked them with his knife, and after a short scuffle succeeded in killing all three of them.—*St. Louis News*, Feb. 21.

**RELIGIOUS TOLERATION IN MASSACHUSETTS.**—The *Boston Bee* of Thursday says:—"In the House, yesterday, on motion of Carey, of Ipswich, an order was passed instructing the Committee on Constitutional Amendments to report a bill to prevent Roman Catholics from holding any office under the government of the State of Massachusetts." How strangely this sounds side by side with the following extract from a letter written by George Washington: "If I could have entertained the slightest apprehension that the Constitution framed in the Convention where I had the honor to preside might possibly endanger the religious rights of any ecclesiastical society, certainly I would never have placed my signature to it."

A new divorce bill has passed the General Court of Massachusetts, and become a law.

A bill has been introduced in the senate of Indiana to break up the Know-Nothing Lodges in that state. It declares it a conspiracy for persons to band themselves under solemn oaths for the purpose of depriving any citizen of the state of political rights under the constitution.

**KNOW-NOTHING CHIVALRY.**—The *Bee* states that "two Sisters of Mercy were attacked by some rowdies in Providence, Thursday evening, while passing through the street." This is not the first time these good Sisters have been insulted.—*Boston Pilot*.

The *Providence Journal* thus notices the new *ism* in the land of Roger Williams:—"A correspondent, who sends us his name and address, says that two of the Sisters of Mercy, while returning from a visit to a sick person, were attacked by four or five women, who attempted to pull their cloaks and bonnets off, but were prevented by the approach of some persons whom their noise had attracted."—*Id.*

**PROTESTANTISM IN THE UNITED STATES.**—The Protestant sect called "Free Thinkers" have, it seems, a strange way of observing their Sabbaths:—"The room at 142 Chatham street, kept by Lewis Donckel, was last Sunday filled with tables and arm chairs, with the exception of a space in the rear portion of it, where is set a billiard table, which was covered over with a black cloth. On one end of this table was erected a kind of altar, by the side of which stood two wax candles. On this altar lay a large Bible, open. The shutters of the doors and windows were up, and the room lighted with gas. Mr. Donckel was dressed in a long black clerical robe, white neckerchief, and a black skull cap. "Shortly after 10 o'clock, Mr. D. arose and apologised to his audience for not having commenced the exercises, and gave as a reason therefor, that his two chaplains had not yet arrived, who, he said, he supposed had been drunk over Saturday night, the same as all other ministers. He would therefore wait a few minutes longer, in hopes that they would yet come. After waiting some time, he said that he could not wait any longer, and would therefore be obliged to select the bar keepers as his assistants on this occasion.—These last accordingly donned the clerical robes, but not having any neckerchief to suit, they took two of the table covers, tied them around their necks, and the services commenced. The officiating clergyman read a passage from the Bible, and then proceeded to exhort the audience, which was continually increasing. After speaking for a few minutes in the most violent manner against Mayor Wood and all reform measures, and exhorting those who heard him, as an independent society of "Free Thinkers," (by which name they are known) he would sit down and take a mug of beer. After resting for half an hour or so, he would again commence. In this manner he kept the meeting up until a late hour in the evening. During the continuance of his remarks, the officers estimate that the number of persons who visited the saloon and partook of beer could not have been less than four hundred. There are three or four other places in this city which carry on a similar business on the Sabbath, all of whom the Mayor intends to suppress, if possible, during the present week.—*American Paper*.

## REMITTANCES

ENGLAND, IRELAND, SCOTLAND &amp; WALES.

SIGHT DRAFTS from One Pound upwards, negotiable at any Town in the United Kingdom, are granted on  
The Union Bank of London, . . . . . London.  
The Bank of Ireland, . . . . . Dublin.  
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Montreal, December 14, 1854.

THE TRUE WITNESS  
AND  
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, MARCH 16, 1855.

## NEWS OF THE WEEK.

The *Pacific* with London dates down to the 27th ult., arrived at New York on Wednesday. The new Ministry had already broken up; partly from internal dissensions; partly also, on account of the success in the House of Commons, of Mr. Roebuck's motion for a Committee, to enquire into the causes of the disasters in the Crimea. Sir James Graham, Messrs. Gladstone, and S. Herbert, had resigned; Sir Chas. Wood was spoken of as First Lord of the Admiralty, and rumor assigned the Chancellorship of the Exchequer to Mr. Lewis; Lord John Russell is, for the moment, to do the duties of Colonial Secretary; and the Earl of Carlisle is to be Viceroy of Ireland. The arrangements however for the new Cabinet were not completed at the time of the *Pacific's* sailing.

There have been stormy debates in Parliament.—Mr. Roebuck talks gloomily of an impeachment of Lord Raglan, who is about to resign his command; Lord Lucan has already been recalled, but their successors had not been named. Government speaks hopefully of the prospects of peace, now rendered necessary to England, upon almost any terms however degrading—seeing that her army is destroyed, and that at home the distress of the working classes has become almost unbearable. Serious riots had, in consequence, occurred at London and Liverpool, but had been suppressed for the moment.

From the Continent we have rumors that the French Emperor, in spite of the admonitions of England and Austria, is about to proceed in person to the Crimea. The Vienna Conference was about to open; and no doubt every exertion will be made to patch up a dishonorable peace, as every peace must be, concluded, before the capture of Sebastopol by the Allies, and without exacting from Russia, material guarantees that she shall not, immediately on the withdrawal of the Allied forces, recommence her hereditary policy of aggression upon Turkey. War however had been declared between Russia and Sardinia; and war preparations were still being actively continued throughout Europe.

From the Crimea we have nothing new, with the exception of an indecisive engagement betwixt General Liprandi, and the Turks at Eupatoria. The former had retired with the loss of about 500 men. Before Sebastopol, everything remained unchanged. The weather was less severe indeed; but the miserable remnants of the British army were still melting away under the combined influences of fatigue and disease. Siege operations, of course, were said to be progressing; but from long repetition this official phrase has no longer any charms for the public.—Of course, also, an immediate assault was spoken of; but nobody now believes in assaults. The Baltic fleet is again preparing for sea; it looks formidable enough on paper, but will no doubt prove very harmless—as far as the Russians are concerned—in action.

Upon the whole, we feel inclined to conclude that the British nation is heartily sick of the war, and will be only too glad if the diplomatists and red-tapists shall be able to come to terms amongst themselves at Vienna. The people of England have learned that they are essentially a commercial, and not a military nation; that fighting is not their vocation, nor glory their legitimate pursuit; and that henceforward their best policy will be to eat humble pie, and deal largely in hardware, and dry goods.

The *Africa* has arrived, and announces the death of the Emperor of Russia.

## PROVINCIAL PARLIAMENT.

On Thursday, the 8th inst., Mr. G. Brown moved his long threatened resolution, to the effect that a humble address be presented to his Excellency the Governor, praying him not to exercise the power, conferred upon him in the 3d clause of the Clergy Reserves Bill, of commuting with the holders of stipends under the said act. The exercise of this power, Mr. Brown contended, would defeat the main object of the secularisers, viz.—the full establishment of the voluntary principle; and would serve to perpetuate jealousies and agitation in Upper Canada.

A long debate ensued. The Attorney General McDonald, reminded the mover of the Resolution that, if Government had decided to commute with individuals, it was on the condition that the consent of the religious bodies to which they belonged, was to be given to such commutation. Mr. Spence denied that there was any general feeling in the country in favor of Mr. Brown's motion; and contended that it was unwise to open again a question that had been settled last autumn.

Mr. Wilson contended that, if the commutation clause were acted upon, the pretended settlement would be but a delusion. Mr. Cameron, and Mr. Jackson deprecated any further agitation of the Clergy Reserves question. Mr. Foley supported Mr. G. Brown's motion, as did Mr. MacKenzie; who improved the occasion by a long rambling discussion on the dispute now pending betwixt the Bishop

of Buffalo, and a handful of German Protestants who have, in virtue of an iniquitous law, seized upon and retain possession of a Catholic Church. Mr. MacKenzie was called to order by the Speaker, with but little effect; for the Hon. Member went off on a new tack, and made a long prosy harangue about Judas Iscariot and the Know-Nothings of America. At last, much to the delight of the House, he sat down and held his peace. Messrs. Cayley, Aikens, Southwick, Roblin, and Flint then addressed the House; after which a division was called for, and Mr. Brown's motion was negatived by a majority of 63 to 42.

On Friday, the time of the House was taken up in hearing the case of the Reporting Officers accused of fraudulent registry of votes at the last election. Upon motion of Sir A. McNab, a whole batch of these gentlemen were sent to prison for ten days, upon the Speaker's warrant. One of them however, named Guy, managed to make his escape from the custody of the Sergeant at Arms. The prisoners have made application to be released on a writ of *habeas corpus*.

On Monday, Sir A. McNab, introduced his Bill for regulating the Provincial Militia; after which a discussion ensued on the delays incurred in bringing down the Legislative Council Bill. Long debates on the Corruption Committee, and its shortcomings, and proceedings upon contested election questions, have occupied the rest of the time of the House.

We accept as a good omen of the intentions of the present Ministry towards our Catholic institutions, the firm stand they made in the Legislature against M. Darche's insidious motion for subjecting all the educational establishments of the Province, receiving the slightest assistance from the public purse, to the control of the Government; for this, though not expressly set forth, was the design of the Bill which M. Darche introduced—and the second reading of which, upon the motion of the Hon. M. Cauchon, was ordered for "this day six months"—the usual way in which unpalatable measures are summarily dealt with.

No one, either Catholic or Protestant, will deny that, if the Government gives, of the public money to any private institution, the former is entitled to ask for, and the latter is bound to furnish, when called upon to do so, full details respecting the manner in which the said grant from the public funds, has been expended; but here the rights of the one, and the obligations of the other, cease. The Government has no right to demand, nor are the recipients of public funds bound to give, any account of the manner in which monies not derived from the public funds, have been expended: neither has the former any right to assume, in virtue of the trifling assistance by it given, the right to exercise an inquisitorial control over the general affairs of the institution receiving its assistance. It is enough if the latter accounts to the public for the manner in which it has employed the money, by it received from the public, without being called upon to account for the disposal of funds not received from that source.

This is the principle which dictated the opposition offered by the Hon. M. Cauchon, and his friends, to M. Darche's motion; which if passed into law would have had the effect of compelling all our Catholic educational institutions—either to renounce all share in the legislative grants, for educational purposes—or to submit all their affairs, and the entire control of their establishments, to the absolute dictatorship of the secular power. To the second alternative it was manifest that Catholic ecclesiastical institutions never would submit; to force upon them the former, would be most unjust, so long as Protestant, or Non-Catholic, educational establishments are allowed to remain recipients of the Government bounty.

This was well understood by M. Darche and his friends, both of Upper and Lower Canada. The former, headed by Mr. George Brown of the *Globe*, voted for M. Darche's motion, because they saw plainly the intention of the mover; and as Protestants heartily sympathized with a measure dictated by a spirit of bitter hostility against Catholic institutions. The latter, or "rouges" as they are called, supported the same motion; because, though not having the courage or honesty openly to avow their Protestant predilections, and hatred to Catholicity, they, no less than Mr. George Brown and his party, seek by every means in their power to destroy the influence of the Catholic Church over the people of Canada—knowing well, that so long as the French Canadians are moral and religious, so long as they are educated as Christians and Catholics, so long will they hold in abhorrence the principles which the democrats of the Province, whether called "rouges" or "Liberal Protestants" are endeavoring to disseminate; that, so long, there will be no hopes for the triumph in Canada of the miserable dregs of the vapid French philosophy of the XVII century, upon which, thank God, all honest and educated men now a-days look back with loathing and contempt. Let us not be misunderstood. We do not mean to liken M. Darche or any of his friends to Voltaire or Diderot; neither do we pretend to institute any comparison betwixt the *Avenir* and the famous *Encyclopedie*—and for this simple reason—that a bad heart does not necessarily imply a good head. Our French Canadian demagogues, the *demi-savans* of the *Avenir*, possess indeed all the hatred of Catholicity and of its sublime morality, which distinguished the "philosophes" of the reign of Louis Seize. But here all resemblance ends; for the latter were undeniably men of brilliant talents, and extraordinary abilities.

A clamor however has been raised against the Government, as if, because it did not chose to accept M. Darche's particular proposition, it therefore intended to stifle all enquiry into the manner in which the funds given by it to educational establishments, for educational purposes, are disposed of. To show how groundless is this clamor, it is sufficient to refer to

the speeches of the members of the Ministry, during the debate in question, who announced the intention of the Inspector-General to introduce a Bill, calling upon all recipients of public monies to account for the manner in which said sums had been by them expended. The Ministry opposed the motion of M. Darche, not because it demanded such accounts, but because, under the pretence of enforcing an equitable enquiry into the expenditure of public monies, it aimed a blow at the independence of the Catholic educational establishments of the Province. A Ministry pursuing such a bold and honorable policy deserves the support of the Catholic community; and will not, we trust, refuse to take into its early and serious consideration the demands of the Catholics of Upper Canada, for "Freedom of Education." Nor of Catholics alone; Protestants of the better sort join with Catholics in denouncing the tyrannical and essentially irreligious system that now obtains in Upper Canada—as we showed in our last, by extracts from Mr. Angus Dallas' pamphlet—upon which even the *British Canadian*, a Protestant journal of Toronto comments:—

"Of the many essays which have been written upon it"—the Common School system of Upper Canada—"there is not one which in our opinion has supplied more conclusive evidence of the failure of the Common School system in Canada."

Supported, then, by Catholics and Protestants, our Ministers need not fear. They have but to make up their minds to disregard the bellowings of George Brown and his *clique*; and thus, setting to work earnestly to redress the wrongs of which the Catholics of Canada have so long complained, and whose existence is now admitted by the organs of the most respectable and influential of the Protestant sects, they will soon earn for themselves a title to the gratitude and hearty support of the great majority of the Canadian people.

The *Montreal Witness* takes exception—most unjustly and unphilosophically it appears to us—against the use of the term Protestant, as applied to Voltaire, by the *TRUE WITNESS*; and for so employing it, our cotemporary accuses us of wilfully perverting the truth. We repeat however, and defy contradiction, that Voltaire was in his latter years a Protestant, and an Ultra Protestant to boot; in spite of his having been born and brought up as a Roman Catholic, and having received his education at a Jesuit College. Luther, Zuinglius, and Calvin were born and brought up Roman Catholics; they also received their education from Roman Catholic teachers; and yet it does not follow that Luther, Zuinglius and Calvin were not Protestants, in their advanced years. Let us however define; for in controversy, religious controversy especially, there is nothing so desirable as sharply drawn definitions.

A "Protestant" is any baptized person who is not a Roman Catholic; or, to adhere strictly to the literal meaning of the word, he is one who "Protests" against all, or any part of, the teaching of the Roman Catholic Church. But Voltaire, there is every reason to believe, had been baptized in his youth;—and as in his advanced years he Protested, both by his writings and his conduct, by word and deed, against the teaching of the Roman Catholic Church, Voltaire was, to all intents and purposes, a thorough Protestant. We do not say that he was a Christian, in any sense of the word; for a Protestant is not essentially a Christian, though he may be one by accident.

If our, not very intellectual, cotemporary would take the trouble to reflect on the meaning of words, he would perhaps at last perceive the truth of the definition, which we have often endeavored to impress on his dull brain, viz.—that a Protestant is not one who believes or asserts anything, but, simply one who denies or protests against something; and that—as it is not in virtue of believing anything, but of denying something, that a man is a Protestant—so also, no one is, or can be, a Christian merely in virtue of his Protestantism. For a man is a Christian, not in virtue of what he denies, but of what he believes.

We do not intend to withhold from Protestants the appellation of Christian. Protestants have, by virtue of baptism, been regenerated, and made members of the Catholic Church; and we know that, in spite of their subsequent Protestantism, they still retain the indelible character imprinted on their souls in baptism. But if Christians at all, Protestants are so, wholly and solely in virtue of that wherein they agree with Roman Catholics, or in so far as they are Non-Protestants. Wherein they differ from Papists—that is, in so far as they are Protestants—they agree with heathens and infidels, and therefore are not Christians. A moment's reflection will make this clear.

A Protestant—say a Unitarian for instance—a Milton, or a Channing—if a Christian at all, is so, not in virtue of his Protest against, or denial of, the divine personality of Christ—for the Jew, the Mahomedan, and the heathen deny this as well, and Jews Mahomedans and heathens are not Christians; but because he agrees with the Roman Catholic Church in so far as to admit, either that, in some sense, Christ was the Messiah promised from of old, or that He was a teacher sent from God. So with other Protestant denominations—Anglicans, Baptists, Methodists, Mormons, Presbyterians and Tunkers.—It is not in virtue of what they deny, or Protest against, but of what they admit or do not Protest against—in virtue of that wherein they agree with the Roman Catholic Church, and not of that wherein they differ from her—that they have the slightest claim to the title Christian. The Baptist is not a Christian because he rejects infant baptism; but because he does not Protest against all baptism. The

\* We do not call unbaptized persons "Protestants," as they are simply heathens.

Anglican or the Presbyterian is not a Christian because he denies Transubstantiation, and Protests against the "Immaculate Conception" of Mary; for infidels (who are certainly not Christians) as well as Anglicans and Presbyterians, deny Transubstantiation, and Protest against the "Immaculate Conception." But, if a Christian at all, the Anglican or Presbyterian is so solely because he has not Protested against all the dogmas of the Roman Catholic Church; it is solely in virtue of that wherein he agrees with Roman Catholics; that the Anglican or Presbyterian is, in any sense, a Christian. In so far as he differs from Papists—or Protestants—he does so, in company with Jews, Mahomedans, and infidels; and therefore, in so far as he Protestes—or in so far as he is a Protestant—the Anglican or Presbyterian is as little entitled to the appellation of Christian, as is the Jew, the Mahomedan, or the infidel. No man, therefore, can be a Christian because of, though he may be one in spite of, his Protestantism.

If the *Montreal Witness* objects to this definition of Protestantism, we call upon him to furnish us with another and a better—clear, comprehensive, and exhaustive; which shall exclude all Roman Catholics, that is, all who believe and practise what the Roman Catholic Church believes and teaches; but which shall include all who are commonly known and spoken of as Protestants—whether Anglicans, Mormons, Quakers, Swedenborgians, or Unitarians—from Luther and Zuinglius, through Laud and John Knox, down to Milton, Locke, Watts, Channing, Neander, Joe Smith, Theodore Parker, and the recognised leaders of the chief Protestant theological schools in Germany and the United States. Such a definition will be not only a theological, but a literary, curiosity; and we shall have much pleasure in laying it before our readers—when we get it.

"FABIOLA; OR, THE CHURCH OF THE CATACOMBS." By His Eminence the Cardinal Archbishop of Westminster. Messrs. Sadlers, New York and Montreal.

The originators of the plan of a "*Popular Catholic Library*" having submitted their design to the Archbishop of Westminster, His Eminence not only highly approved of it, but consented to furnish the first volume of the series; suggesting, at the same time, the propriety of publishing "a series of tales illustrative of the condition of the Church in different periods of her past existence. One for instance might be called 'The Church of the Catacombs'; a second, 'The Church of the Basilicas'; each comprising three hundred years; a third would be on 'The Church of the Cloister'; and then perhaps a fourth might be added, called 'The Church of the Schools.'" The work before us is the first fruits of the above suggestion; and, as its title indicates, is intended to illustrate the state of the Church, before the days of Constantine, and more particularly during the last great heathen persecution, known in history as the Dioclesian persecution, from the name of the Emperor under whose reign it was waged; and which is especially famous, not only as the last, but as the longest and most cruel persecution, to which the early Church was subjected by the heathen Emperors.—Since then indeed the Church has often been, and still is, the fruitful mother of martyrs; but her oppressors have for the most part been, and still are, her own unnatural children; for still, as in the days of the "Catacombs," the Catholic Church upon earth is the Church Militant, warring with error in all its forms, whether under the name of Paganism or Protestantism.

Christians in the beginning of the IV. century held, with respect to the corrupt heathen population amongst whom they dwelt, a position very similar to that which Catholics at the present day, in Great Britain and America, hold towards the Protestant world. They were exposed to the same calumnies, and were hated with as intense a hatred. The very charges brought against them were identical with those which are now urged against obnoxious Papists; the same arts were employed to arouse the fury of the rabble against them; and the same pretences as are now employed by a Spooner, a Drummond, or a Garazzi, for persecuting Papists, were then put forward as justifying the cruelties practised against the professors of a religion, unknown to the State, and which recognised an authority distinct from, and higher than, the authority of the Cæsars. The great charge against Christians, then, as now, was that they were disloyal to the Emperors, and subjects of a foreign prince. The author of *Fabiola* does but cite the very words of a Roman Emperor when he makes the savage Maximian deliver himself as follows:—

"For my part"—he said—"I have another and a stronger reason for my abhorrence of these Christians. They have dared to establish in the heart of the Empire, and in this very city, a supreme religious authority, unknown here before, independent of the government of the State, and equally powerful over their minds as this. Formerly, all acknowledged the emperor as supreme in religious, as in civil, rule. Hence he bears still the title of *Pontifex Maximus*. But these men have raised up a divided power, and consequently bear but a divided loyalty. I hate, therefore, as a usurpation in my dominions, this sacerdotal sway over my subjects. For I declare that I would rather hear of a new rival starting up to my throne, than of the election of one of these priests in Rome."

These were the very words of Decius, on the election of St. Cornelius to the See of Peter; and with scarce the alteration of a single letter, might they be quoted as the substance of every charge urged by Protestants of the present day against Pope and Papists; Lord John Russell, in one of his anti-Papal Aggression harangues could not have delivered himself in more appropriate terms. Indeed, it is impossible to get rid of the suspicion that, in describing the fury of the heathens of Rome in the fourth century, the author of "*Fabiola*" had an eye to the English Protestants of the nineteenth. What an admirable

description, for instance, is the following; of a Roman Dr. Cummings in the days of Dioclesian—"a heavy, thick-necked Roman sophist, or dealer in universal knowledge, named Calpurnius." The Emperor and his council are engaged preparing the edict against the hated Christians; Calpurnius—the Dr. Cummings of heathenism—is called upon for his opinion:

"Up rose the man who was considered to have most deeply studied the doctrines of the enemy, and beat to know their dangerous tactics. He was supposed to have read their own books, and to be drawing up a confutation of their errors, which would fairly crush them." Indeed, so great was his weight with his own side, that when he asserted that Christians held any monstrous principle, had their supreme pontiff in person contradicted it, every one would have laughed at the very idea of taking his word for his own belief, against the assertion of Calpurnius."

"He struck up in a different strain, and his learning quite astonished his fellow-sophists. He had read the original books, he said, not only of the Christians themselves, but of their forefathers the Jews; who, having come into Egypt in the reign of Ptolemy Philadelphus, to escape from a famine in their own country, though the arts of their leader Joseph, bought up all the corn there, and sent it home. Upon which Ptolemy imprisoned them, telling them, that as they had eaten up all the corn, they should live on the straw, by making bricks with it for building a great city. Then Demetrius Phalerus, hearing from them of a great many curious histories of their ancestors, shut up Moses and Aaron, their most learned men, in a tower; having shaved half their beards, till they should write in Greek all their records. These rare books Calpurnius had seen, and he would only mention a few facts from them. This race made war upon every king and people that came in their way, and destroyed them all. It was their principle, if they took a city to put every one to the sword; and this was all because they were under the government of their ambitious priests. So that when a certain king Saul—called also Paul—spared a poor captive monarch whose name was Agag, the priests ordered him to be brought out and hewed to pieces. Now, continued he, these Christians are still under the domination of the same priesthood, and are quite as ready to-day, under their direction, to overthrow the great Roman empire, burn us all in the Forum, and even sacrilegiously assail the sacred and venerable heads of our divine emperors."

"A thrill of horror ran through the assembly at this recital."

Equally correct and lucid is Calpurnius' explanation of the origin of Christianity:—

"The Christians are, said he, a foreign sect, the founder of which flourished many ages ago in Chaldea. His doctrines were brought to Rome at the time of Vespasian by two brothers, named Peter and Paul. Some maintain that these were the same twin brothers as the Jews call Moses and Aaron, the second of whom sold his birthright to his brother for a kid, the skin of which he wanted to make *chirotheca* of.—But this identity I do not admit, as it is recorded in the mystical books of the Jews that the second of these brothers, seeing the other's victims give better omens of birds than his own, slew him, as our Romulus did Remus, but with the jaw-bone of an ass; for which he was hung by King Mordochaeus of Macedon upon a gibbet fifty cubits high, at the suit of their sister Judith. However, Peter and Paul coming as I said to Rome, the former was discovered to be a fugitive slave of Pontius Pilate, and was crucified by his master's orders on the Janiculum. Their followers, of whom they had many, made the cross their symbol, and adore it."

Had we never read the writings of some of the most distinguished Protestant controversialists of the XIX century, we should almost be tempted to tax the author of "Fabiola" with exaggeration and caricature. Were we a believer in the Pythagorean doctrine, we should opine that the soul of Calpurnius animated, and spoke by the mouth of, Dr. Cummings and his brethren to day, so close is the resemblance. As it is, we can only remark that the heathen philosophers of the IV century were almost as ignorant, and made nearly as great fools of themselves when attempting to expound the doctrines and origin of Christianity, as are, and do, Protestant writers of the present day, when they rashly presume to criticise the teachings and discipline of the Catholic Church.—But it is time that we should give a few lines to the main object of the work under review.

"Fabiola" is the history of the trials of a great and noble soul in its researches after truth. The heroine, learned in all the learning of the Gentiles, proud, yet free from the gross licentiousness of the Pagan world, is first astonished by, then learns to admire, the patience and Christian virtues of her Syrian slave. From the lips of this once despised servant, the haughty Fabiola hears the precepts of a philosophy, far surpassing the wisdom of the Greeks and Romans, with whose literature she had been conversant from her childhood. Moved too by the scenes daily enacting around her, by the heroic fortitude with which the abhorred Christians endured the most cruel tortures, and braved death in its most hideous forms, the wonder of Fabiola is still further excited, and the mistress seeks counsel from the slave. As Syria unfolds the wondrous history of God's love to sinful man, the heart of the bearer is touched; and recognising the truth till then scorned, she passionately asks—"What hope?" for one like her—who had so long obstinately resisted the influences of divine grace; and who, in the pride of human philosophy, had sneered at the "Crucified." "Is there," she asks—"can there be, hope for such a one?" And Syria tells her how—in the days of our Lord:—

"there lived a woman, who bore the same name as His spotless mother. But she had sinned publicly, degradingly, as you Fabiola would abhor to sin. She became acquainted, we know not how, with the Redeemer; in the secrecy of her own heart, she contemplated earnestly till she came to love intensely. His gracious and transcending familiarity with sinners, and His singular indulgence and forgiveness to the fallen. She loved and loved still more: and forgetting herself, she only thought how she might manifest her love, so that it might bring honor, however slight, to Him, and shame, however great, on herself.

"She went into the house of a rich man, where the usual courtesies of hospitality had been withheld from its Divine guest—into the house of the naughty man who spurned, in the presumption of his heart, the public sinner; she supplied the attentions which had been neglected to Him whom she loved; and she was scorned, as she expected, for her obtrusive sorrow."

"How did she do this?" asks Fabiola.  
"She knelt at His feet as He sat at table; she poured out on them a flood of tears; she wiped them with her luxurious hair, she kissed them fervently, and she anointed them with rich perfume."

"And what was the result?"  
"She was defended by Jesus against the carping gibes of His host; she was told that she was forgiven on account of her love, and was dismissed with kindest comfort."

"And what became of her?"  
"When on Calvary He was crucified, two women were privileged to stand close to Him—Mary the sinless, and Mary the penitent; to show how unsullied and repentant love may walk hand in hand beside Him, Who said that He had 'come not to call the just, but sinners to repentance.'"

We would not deprive our readers of the pleasure, that is in store for them from the perusal of *Fabiola*; we will therefore refrain from any further extracts from this truly fascinating work. We know in fact no book which has, of late years, issued from the press, so worthy of the attention of the Catholic reader as *Fabiola*. It is a most charming Catholic story, most exquisitely told—and it is much more. It is a work indicative of deep research and patient investigation on the part of its author; it is the product of the ripe Christian scholar, and of the learned antiquarian; from whose study the reader will rise, we trust, not only a wiser, but a better, man. From its eloquent and touching details of the sufferings of the early martyrs—details drawn from contemporary and well authenticated records—he will learn to love virtue, and to endure suffering cheerfully for Christ's sake. He will find too, in the "Church of the Catacombs" many an answer to the sneers of the infidel, and the impudent assertions of Protestants against the antiquity of Catholicity. The distinctive dogmas of Popery are engraved in indelible and unmistakable characters, on the walls of the Catacombs, and over the tombs of the martyrs. After the lapse of many centuries, these Catacombs are now uncovered, and exposed to the public gaze—furnishing us with more ample particulars respecting the lives and deaths, the faith and practice, of the Christians of the first centuries, than do the long buried ruins of Pompeii and Herculaneum, of the manners and social customs of the old heathen world. And what is the story that they tell us? This: that they whose bodies still lie there waiting for the resurrection of the just, lived, and died, Papists—and that the faith for which they suffered in the second, third, and fourth centuries, was, in every respect, identical with that which exposes Catholics of the nineteenth century to the hostility of modern Protestantism. One hour in the Catacombs is better than a year spent in the study of works of controversy. If a man will not believe their silent, but most eloquent testimony, neither would he believe though one were to rise from the dead.

The Almoner of the Irish poor gratefully acknowledges the receipt of the sum of one hundred and thirty-two dollars, for the St. Patrick's Orphan Asylum, being the nett proceeds of the late Soirée of the Young Men's St. Patrick's Association.

We need not remind our readers that tomorrow is St. Patrick's Day; for where is the Irishman, or the son of an Irishman, whose heart does not warm within him as the Anniversary of Ireland's great Apostle draws near? We would however call their attention to the Programme of the Procession, which will be found in another column; and trust that the plans of the national societies may be carried out with that harmony, order, and decorum for which the St. Patrick's Day festivities in Canada have always been celebrated.

We have been requested to inform the Members of the Temperance Society who may require Temperance Rosetts, that they can be obtained from the Committee on St. Patrick's Morning at St. Patrick's Hall.

We have been requested to state that the St. Patrick's Society have resolved to forego the usual St. Patrick's dinner this year, as St. Patrick's Day falls on a day of abstinence from flesh meat, as well as on a fast day of obligation.

We beg to call the attention of our readers to the advertisement on our seventh page of the St. Patrick's Society's Course of Lectures; the fourth of which will be delivered on Thursday evening next, the 22nd inst., in St. Patrick's Hall, by Mr. E. Murphy. We are sure that a Lecture on a subject so important, and so full of interest and charm to all, as "The Microscope and the Microscopic World," will be well attended. We may observe that the Lecture will be illustrated by exhibitions made by the aid of the Lucernal Microscope.

Remittances are unavoidably left out this week they shall appear in our next.

CITY COUNCIL.—The first meeting of the City Council, after the elections took place on Monday last. Dr. Nelson was sworn in, and took his seat as Mayor of the City of Montreal for the second time. His Honor then addressed the Council upon the financial, sanitary, and moral condition of the city, pointing out the improvements which have been effected in the course of the last year, and calling the attention of his hearers to the improvements which are

still required. Upon the criminal statistics of Montreal the Mayor made some very important remarks, some of which we copy:—

"Our city abounds with admirable institutions, both of a religious and educational description, to which the children of all classes may repair for the most useful training. There is now no excuse for any child being brought up in ignorance, and the effect upon the rising generation is exceedingly pleasing. The incomparable school of the Christian Brothers has its thousands of pupils, and the Colonial School, an admirable institution, which, though not two years in existence, has already its hundreds of little attendants. These excellent establishments give gratuitous instruction, and from my personal observation, I can vouch for the fact, that the minds of the youngsters are most carefully cultivated, and brotherly, social and liberal sentiments are unceasingly inculcated. These institutions, together with the many other private and public schools, afford ample means for education; all of these have indisputable claims to the kindly and warm patronage of every benevolent and enlightened citizen, as well as of the general government itself.

"The hideous vice of drunkenness, I am most happy to say, seems to be on the decline. The diminishing of the number of licenses to retail spirituous liquors has mainly led to this gratifying result; but much is yet to be accomplished, and there is still room for weeding out many low groggeries, and other vile resorts of the vicious and depraved. This crying evil, it is to be hoped, will be remedied by the amendments made—suggestions rather—in our by-laws, as well as the other alterations that have been recommended by the Committee of the Council charged to codify our laws. These the Legislature will, no doubt, confirm; and then we shall possess the right of entering into every house, at all hours, where it is suspected that drinking, gambling, or other vicious practices prevail; on detection of which, the forfeiture of the license and a fine should be the consequence. By an active and intelligent supervision, many of the abuses with which our society has been so sorely afflicted, will disappear, and peace and industry reign in their stead. The License Committee will see the necessity of much discrimination in granting licenses. Lodging-houses for the wayfarer, boat-men, market-people, and others whose sojourn is transitory, are quite as indispensable as are taverns for the reception of people of small means; but cellar-lodgings, by-places, and other wretched retreats, should be ferreted out and prohibited forthwith.

"The Recorder's Court has been thronged with offenders—a good portion of whom were strangers—many banished from their own country, for 'their country's good'—they have become a pest to our society—our jail has been crowded with dissolute and depraved females. For the double purpose of endeavoring to amend their vicious habits, and to prevent their contaminating influence, they were transferred to that admirable institution, *Le Bon Pasteur*, where the cost of their keeping is much less than their repeated trials, convictions and lodgments in jail. The Council appropriated £100 to defray their board, under the conviction that this moderate sum would be refunded, either by the Emigrant Commission, (for they were old emigrants) or from some other source. A proper representation was made on the subject in the right quarter, but I regret to say, the reply was that 'there were no funds for such purposes;' the consequence is, that besides the other many hideous evils resulting from the imposing of such vicious characters upon us, we have to maintain a horde of idle, degraded creatures—a shame and scandal to human nature. The Council will see the necessity of making new representations on this very serious grievance. Another cause of the increase of offenders, is due to the high wages during summer, which drew members of strangers to this city; the combined effect of Cholera and the sudden reduction in the price of labor, and in several instances, its sudden suspension, have cast upon the community an extraordinary number of people, too many of whom are inebriates, and idle and improvident beings. It is wrong therefore to assert, that vice is on the increase among our own population—for the reverse is the fact.

Our district and community suffer sadly from the want of several public institutions indispensable to the protection, safety and morality of society. An Asylum for the insane cannot any longer be dispensed with, as there are scores of lunatics confined in our already thronged jail, besides numbers in the Grey Nunnery, and at *La Providence*, and there are still many in private houses, who cannot be transferred to the Beauport Asylum, the accommodation in that establishment being insufficient even for the number of its present occupants. In connection with this matter I am happy to say, that a building in excellent order and every way suited for that purpose, can be readily obtained from the Military authorities at little cost, and that is the Military Prison now vacated at Hochelaga. An Institution for the deaf, dumb, and blind, is also loudly called for. A retreat for juvenile offenders is equally demanded, and a place can also, with ease be had at Lapraire, for such subjects. The Barracks and Land there would answer admirably, and even serve as a Model Farm. As for a House of Industry, we have the means of constructing one within our reach, and it is a crying reproach that the munificent bequest of the late John Conrad Marsteller, Esq., has been allowed for forty seven years to remain far worse than idle; for a part of the funds have been squandered, and the building itself, with the exception of the lower flat, has been converted into a den of thieves and villains of every grade. Application will be made to the Legislature, to have the views of the benevolent testator carried out, by putting the whole property under the management of the City Council, whose action in all things relating to the well being of our city, should be closely watched, that it may be ascertained whether the members are faithful servants or not, and worthy the respect due to their high position in the community.

"Our jail, instead of being a terror to evil-doers, is daily sought for as a place of rest, shelter and board. It is so constructed, that it may without any exaggeration, be called a Seminary of Vice—where every kind of mischief is inculcated or taught, and this is the natural and necessary result of hording offenders of every grade and age, into one promiscuous mass;—the only 'classification' being the separating of the sexes! The poor little girl, incarcerated for protection or for some trivial offence, not yet in her teens, is made associate with the vilest of the sex; and it is a well known fact, that from the jail many have at once repaired to the brothel, from which, ere long, as a common prostitute, they are again and again re-manded to temporary imprisonment, only to become more and more wicked.



GRAND PROGRAMME OF THE PROCESSION OF THE ST. PATRICK'S SOCIETY, TOTAL ABSTINENCE SOCIETY, And the Congregation of St. Patrick's Church, ON THE ANNIVERSARY OF THE NATIONAL FESTIVAL OF IRELAND.

MICHAEL McINERNEY, (JOHN McDONALD, P. RYAN, Assistant Marshal, Grand Marshal, on Horseback, Assistant Marshal on Horseback.) BAND.

TWO DEPUTY MARSHALS. Supporter | BLUE BANNER OF THE CROSS | Supporter BOYS OF THE CHRISTIAN DOCTRINE SOCIETY. Two Stewards with Wands.

Supporter | ORIGINAL HARP BANNER | Supporter IRISHMEN OF ST. PATRICK'S CONGREGATION. (Not Members of the St. Patrick's Society, or the TOTAL ABSTINENCE SOCIETY.) FOUR ABREAST. Two Stewards with Wands.

Supporter | GREEN MEDAL BANNER | Supporter. Members Four Abreast. Two Stewards with Wands. BAND.

Sup. | FATHER MATHEW'S BANNER | Sup. MEMBERS OF THE TOTAL ABSTINENCE SOCIETY FOUR ABREAST. Two Stewards with Wands.

Sup. | TREE OF TEMPERANCE BANNER | Sup. Members Four Abreast. Two Stewards with Wands.

Supporter | BANNER OF ST. PATRICK, with Spear. | Supporter, with Spear. TWO DEPUTY MARSHALS. MEMBERS OF THE ST. PATRICK'S SOCIETY, Two and Two.

Supporter | LADIES' HARP BANNER | Supporter. Two Stewards with Wands. Members Two and Two.

Two and Two | COMMITTEES | Two and Two. HONORARY MEMBERS. PHYSICIANS.

SECRETARIES. TREASURERS. PAST PRESIDENTS AND VICE-PRESIDENTS. VICE-PRESIDENTS. PRESIDENTS.

CHAPLAINS AND CLERGY. Supporter | GRAND SUNBURST BANNER | Supporter. with Battle Axe. | with Battle Axe. OF IRELAND.

Five Stewards with Wands.

The Members of the ST. PATRICK'S SOCIETY and the TOTAL ABSTINENCE SOCIETY will ASSEMBLE at ST. PATRICK'S HALL, Place d'Armes, at EIGHT o'clock, A.M., whence they will proceed in Procession through Great St. James, Bleury, and Laguchetiere Streets, to ST. PATRICK'S CHURCH, where a Sermon, suitable to the occasion, will be preached at High Mass, and a Collection taken up for the benefit of the poor.

On arriving at the Church entrance, the Procession will halt, and form a double line, facing inwards, leaving an open space of at least eight feet, the Blue Banner of the Cross will fall to the right, and the Band to the left, which will (so soon as the Clergy and Presidents enter the door, followed by the other Office Bearers, the Banner of St. Patrick, and the Grand Sunburst Banner of Ireland) strike up the National Air—"St. Patrick's Day."

After Divine Service, the Procession, on being joined by the male portion of the congregation of St. Patrick's Church, who may not be Members of any of the Societies, will resume the same order in Alexander Street, and proceed by the Hay Market Square, McGill and Notre Dame Streets, to Jacques Cartier Square, and thence through St. Paul, McGill and Great St. James Streets, to ST. PATRICK'S HALL, where the Societies will disperse in order.

By Order, JOHN McDONALD, Grand Marshal.

YOUNG MEN'S ST. PATRICK'S ASSOCIATION.

THE MEMBERS of the above named body will ASSEMBLE at their ROOMS, adjoining the Recollet Church, St. Helen Street, on the MORNING of ST. PATRICK'S DAY, at SEVEN O'CLOCK, when the Roll will be called. After which the Members will form in Procession, proceeding by Lemoine, McGill, Great St. James and Bleury Streets, to ST. PATRICK'S CHURCH, in the following order:—

Deputy Marshal. | GRAND MARSHAL | Deputy Marshal. on Horseback. BAND.

Sup. with Battle Axe. | ST. PATRICK'S BANNER | Sup. with Battle Axe. Two Deputy Marshals. MEMBERS—TWO ABREAST. Four Deputy Marshals.

Sup. with Battle Axe. | NATIONAL GRAND BANNER | Sup. with Battle Axe. HONORARY MEMBERS. PAST PRESIDENTS AND VICE-PRESIDENTS. COMMITTEE OF MANAGEMENT. OFFICE-BEARERS.

First Vice-President | PRESIDENT | Second Vice-Pres. Assistant GRAND MARSHAL, on Horseback.

Upon the close of Divine Service, the Members will form in Alexander Street, in the order above designated; the Association taking its accustomed position in the Grand Procession.

After parting with our Brethren of the St. Patrick's Society, at their Hall, Place d'Armes, the Members of this Association will proceed by Notre Dame, McGill, Grey Nun, and Wellington Streets, to St. Ann's Church; thence returning by McGill and St. Joseph Streets, to the Rooms of the Association.

FRANCIS MAGUIRE, Grand Marshal. WILLIAM O'BRIEN, Assistant do.

YOUNG MEN'S ST. PATRICK'S ASSOCIATION.

AN ADJOURNED MEETING of the above named Association will be held THIS EVENING at EIGHT o'clock, in the Room adjoining the Recollet Church.

Members requiring BADGES will have to make application at the above meeting, as none will be delivered on the morning of St. Patrick's Day.

By Order, F. DALTON, Secretary.

## FOREIGN INTELLIGENCE.

## FRANCE.

**FOREIGN MERCENARIES.**—A correspondent of the *Times* sends the following gossip from Paris:—"I alluded in a previous letter to certain propositions made by a French company to raise in France a legion for the service of the English government. It appears that the company engages to supply from 10,000 to 25,000 men within the shortest possible time, half the number that may be agreed upon to be ready in fifteen days at the utmost. In order to effect that undertaking, it requires that it shall be permitted to recruit in France; or in neutral countries, men who have been liberated from military service, and on whom otherwise their governments have no special claim. It is stated that the English government is disposed to entertain the propositions of the company, and only awaits, to enter on its execution, the assent of the French government."

## HOLLAND.

A continental correspondent of the *Morning Advertiser* writes:—"A very unfortunate event has just occurred at the Hague; an event of so distressing a nature that I should hesitate to narrate it, but that it comes to me from unquestionable authority.—The King of Holland lately went to visit one of his mistresses, and found one of his aides-de-camp closeted with her. The King rushed upon the officer and stabbed him. The wound, it is said, has proved fatal, and great exertions are being made in high places to keep this horrible tragedy from the public."

## RUSSIA.

The *Christian Times* states that a most atrocious act of cruelty is alleged to have been perpetrated by the Russian authorities in the Crimea. For a long period a colony of Moravians have been established in that country, who first settled there when partial religious toleration was the law of Russia. These brethren have always acted upon principles, in respect to the unlawfulness of war, similar to those held by the Society of Friends, and, by the aid of some influential Quakers in this country, obtained, many years since, from the Russian government, the privilege of exemption from military service. Of late, however, they have been subjected to the most harassing persecutions for their refusal to carry arms, and still persisting in that refusal, 300 have been put to death!

## WAR IN THE EAST.

With that profound political foresight, and admirable military genius which have hitherto distinguished their conduct of the war, the British government have just withdrawn a section of their Indian army, at the moment when all Central Asia seems convulsed with Muscovite arms and intrigue. The same mail that announces the departure of two cavalry regiments from Bombay, to seek a bloody grave before Sebastopol, informs us that the people have revolted against the native rulers, to friendly England, in Cabul and Turkistan—and that the Candahar chiefs have acknowledged fealty to the King of Persia, demanding assistance against Dost Mahomed, the wily old Asiatic Prince, who had only just completed his alliance with Lord Dalhousie.

Added to this, the prospect of a new Burmese campaign has already become imminent. It appears that the Ambassador from the court of Ava, during his last interview with Lord Dalhousie, electrified that nobleman by announcing that his master insisted upon the restoration of all the Burmese territory which had been annexed by England.

*Blackwood* for February has a very clever article, on the disasters which have befallen our arms in the Crimea—from which we lay some extracts before our readers.—"Whence have come our dangers?" is the question which the writer discusses; and he answers—From the miserable economy adopted by the Government, in obedience to the mercenary demands of the Manchester school—unfortunately for England's welfare, and for England's honor the political party which has virtually ruled the country for the last quarter of a century:—

"Even in an economical point of view this wretched system of reduction, which has so often been adopted by the English during peace, is as short-sighted and pernicious as it is perilous. It inevitably leads to the recurrence, and multiplies tenfold the cost of war. Deprived of all consideration, and respect from the foreign powers by whom it is surrounded, a rich and renowned, but disarmed state speedily becomes the object only of envy and cupidity to its warlike and rapacious neighbors. Attack, attracted by riches, prompted by jealousy, suggested by ambition, is encouraged by the absence of defence, the prospect of helplessness. The prestige of former fame, the remembrance of past triumphs, may for a time protect it, and conceal present weakness by the halo of former renown; but that cannot be expected to last very long. The inevitable time will come, the hour of danger will arrive, when the passions of ambitious and penniless rapacity will be let loose on the wealthy and unprotected state—and how is it then to be defended? Enormous efforts, gigantic expenditure, will be required to avert disaster or subjugation. Even if they are made, success can in the end be attained only at the cost of immense sacrifices of blood and treasure, and after the sufferings of a long, hazardous, and burdensome war. Four-fifths of the debt which now oppresses the industry and weighs down the national strength of England, has been occasioned by the selfish parsimony of former times. Danger is averted by preparation; war is often avoided by the inspiring of dread; if begun, it is shortened by the exercise of strength. Had four millions a year additional been expended on the army between 1784 and 1793; Paris would have been taken in the first campaign, and nineteen years of subsequent most costly war, and the contraction of £600,000,000 of debt, would have been avoided. If we had had 100,000 infantry and 20,000 cavalry and artillery, and 80,000 militia in the British Islands in the beginning of 1854,

the Czar would never have ventured upon war; or if he did so, he might, with an able Government directing the attack, have lost Cronstadt and Sebastopol in the first campaign. It was the defenceless state of England which prompted the Emperor Nicholas to his invasion of Moldavia and Wallachia in July, 1853. Had we been even moderately prepared, we would never have crossed the Pruth. If we would discover the real authors of the war, we shall find them in those who counselled admiring and assenting multitudes at Manchester that the age of war was passed, that we should disband our troops and sell our ships of the line. Their names are Richard Cobden, John Bright, and Joseph Sturge.

"Xenophon says that, if Athens had been an insular state, it would have conquered Sparta in the Peloponnesian war, because it could, with its command of the sea, have ruined its adversary, while its adversary could not have reached it. That advantage which Athens wanted England possessed; but it has been all but thrown away by the infatuation of our people and the blind submission to popular dictation of our rulers. Wafted on board its powerful navy, its magnificent steamships, the army of England could in a fortnight have reached either Cronstadt or Sebastopol, while the forces of Russia were hermetically sealed within their granite bastions. If we had had such an army, what marvellous, what decisive success might, under able direction, have been attained in the first campaign! If 40,000 men had accompanied Sir C. Napier to the Baltic, where would now have been the fleets of Sweaborg and Cronstadt? Burnt in their harbors, or prizes at Spithead. If a reserve of 30,000 men had been at hand in Malta to reinforce the army which conquered at the Alma, Sebastopol would long ere this have been taken. A real investment would have been made; and while half of our army pressed the fortress alike on the north and south, the other half would have covered the siege, and, if attacked, renewed the triumphs with which the campaign opened. Decisive success was within our power, if we had possessed, when hostilities broke out, a force at all commensurate to our national strength or material resources. If we have not gained it, and have only achieved barren victories, these are owing to the glorious chivalry of our officers, the indomitable courage of our men, which have, in some degree, compensated, though at the expense of their own blood, the long-continued blindness and infatuation of the country, which rendered useless all the immense advantages that Providence had put into our hands.

"Two other particulars deserve especial notice.—The first is, that the department of the army in which the superiority of the Russians has been most apparent, is the very one in which the English, in the pride of intellect, expected the most decisive success. We boasted of our science, our mechanical skill, our arts; and the complacent admirers of existing things told us confidently our artillery would at once prove its superiority to the Russian, and that Sebastopol would be 'smashed' in three days. Where are these boasts now? We have defeated the enemy, but it was by the qualities which have descended to our officers and their soldiers from their Norman and Saxon forefathers, but from no aid which we have derived, either from the wisdom and forethought of our popular Government, or the skill or genius of our mechanical people. In both these respects we have been beat by our despotic enemy, outdone by his barbarian subjects. In number and weight of guns, the Russian artillery has shown itself as superior to ours as the Russian administration has, in the raising, feeding, and bringing up of large bodies of soldiers.—Whence this extraordinary difference, so exactly the reverse of everything which, in the pride of civilisation and intellect, we had expected? Simply in this, the one cost money, the other did not. The blood flowing in the veins of our officers, which recalled the chivalry of Richard Cœur-de-Lion, in those of our soldiers the constancy of Agincourt, cost Ministers nothing; but it would have cost them a great deal, and they must have faced a reformed House of Commons five years ago, to produce an artillery and siege equipage superior to what the Czar had collected at the very extremity of his dominions. Thence the victories of Alma and Inkermann won by our soldiers, and the siege of Sebastopol still protracted, amidst heroic constancy, from the long-continued faults of our Government.

"The next circumstance worthy of notice is, that the deficiencies which have appeared in our service have appeared chiefly in those departments where, according to the popular doctrines, we should least have expected them, and the success has been achieved in those where, if their principles were correct, deficiency and ruin were to be expected. There has been no failure in the Guards, headed by the flower of the aristocracy, at the Alma or Inkermann, or in the cavalry led by the chivalry of England in the immortal charges at Balaklava; but can the same be said of the commissariat department, the reserve medical staff, the harbor arrangements at Balaklava, the providing of draught-horses and passable roads at Sebastopol? In these departments, intrusted to the direction of the sons of the middle classes, the deficiencies we all deplore have chiefly appeared."

## INEFFICIENCY OF THE NEW MINISTRY.

(From the *London Times*.)

A noble Roman once received the thanks of the Senate because, at a disastrous crisis, he had not despaired of his country. Yet we confess that our faith in the star of Old England is now very much tried. It is very true that when England is thoroughly convinced that an opinion, or a party, or a Government, is false, or rotten, or unserviceable, it rises and shakes itself with considerable energy; but, that done, the sluggish nature of the animal returns, and it acquiesces without a murmur in some new infliction. So little has it mended itself sometimes by its most frantic efforts of self-vindication, that its last state seems worse than its first. In all seriousness, are we bound to be particularly hopeful, sanguine, exulting, and so forth, at our new Ministerial prospects? Certainly there is a change; the firm has appeared with a new head; and the faulty department has been simplified and invigorated. What has passed too, may operate as a caution for the future. But, dismissing all comparisons with the past, and leaving Lord Aberdeen and the Duke of Newcastle in that retirement which we doubt not they are ready to enjoy, let us count and con over our men. The real difficulty, as stated by Lord Grey, and as solved by all the Governments

of Europe except our own, is the position of the War Minister in the Cabinet. Shall we ever put all our strength into the war till the Premier and the War Minister are one? Will any War Minister ever throw himself fairly into the contest so long as he feels that he may be snubbed and checked, for little or for much—in fact, so long as he feels his hands tied, and his arms without their full swing?

But now for the War Department itself. Lord Panmure has always shown administrative power, in a certain routine, under the iron age of the Duke. Something more is wanted, for we have to make reforms and administer them at once. If any Minister starts with the feeling that there has been a great deal of nonsense talked about reform—about the faulty organization of the army—about aristocratic influence, and that it is safer just now to resist than to give way to such cries—in fact, that the British public is the enemy we have most to fear, and not the Czar—then we confidently predict, and most earnestly desire, a speedy and unpleasant termination to his reign—for every day of it will be so much loss to the honor and influence of his country. This may or may not be Lord Panmure's feeling, but, unfortunately, nobody can assure us that it is not. We must add, with a feeling of anxiety almost approaching to consternation as we think of, that his Lordship is liable to fits of the gout that entirely disable him from business for weeks together. As this disorder is well known to be brought on by hard work, or anxiety, it is too possible that, at the very time when a War Minister is most wanted, we shall find ourselves practically without one altogether,—nay, worse than without one, as the War Minister and his office may be in bed together, leaving the whole British world, but unfortunately, not the Russians, to wait till he is about again. With this casualty always in prospect, it becomes a very important question who is to be Under-Secretary of War? Mr. Layard had been designated by report for this office, but we believe he is thought rather too good a man for it—that is, too much of a reformer, and with too strong impressions of what ought to be done. It is with something like dismay that we find it stated by two respectable and generally well-informed contemporaries that Mr. Frederick Peel is to hold this most responsible office. With an illustrious name, and with every advantage, this gentleman has not yet shown a capacity for anything but the merest desk-work. Possibly an office which gave more scope for his powers would elicit hidden virtues; but England cannot afford experiments that cost thousands of men and millions of money to ascertain whether a man is more of a man than he has hitherto shown himself. At all events, "a war to the knife" with Russia is not the proper occasion for risking our all on the possible inspirations of a known mediocrity.

With this future before us let us look to the present. We are told "it is confidently hoped the First Lord of the Admiralty will be well enough to resume his Parliamentary duties by the end of the week." If we remember right this paragraph is periodical, and may be stereotyped for us. With two immense fleets sailing about in the presence of the enemy, and not in the best possible concert with the other arm of the service, besides smaller squadrons and odd frigates scattered about nobody knows where all over the world, and with the evident necessity of an entirely new class of ships, batteries and gunboats, it is far from reassuring to find that Sir James Graham may perhaps, be out of bed sometime before spring. But, proceeding to another appointment, we presume that the office of Commander-in-Chief in Ireland is not an absolute sinecure. It is true that the army in Ireland is left very low, but on that account it may require the better handling, and the man selected to succeed Sir Edward Blakeney, is Lord Scaton, now in his 80th year. The example, at least, of octogenarian appointments is bad. We proceed. One of the most serious disasters of this war has been officially ascribed to the "misconception" of an order, and nothing is so necessary to war as the full possession of the senses. Yet Lord Rokeby, lately sent out to command a division, is said to be "as deaf as a post." Admiral Boxer, having been found incompetent at Constantinople, has been appointed to command at Balaklava—that is to say, at the very port in the whole world where it is now of most importance for us to have a man of first rate ability. He made chaos out of order in the Bosphorus—he is appointed to make order out of chaos at Balaklava.

For our part, we will frankly confess ourselves rather alarmed at the perpetuation of this class of appointments. We are engaged in a death struggle with a Titan whose growth exceeds anything in history, and which, indeed, has sprung into a gigantic empire with the memory of living men. It is all youth and spirit, miles ahead of us, tied by no precedents, bound to no class, hampered by no constitution, scarcely even softened by the sentiment of nationality. It is a mere conspiracy on the largest possible scale for the conquest of the world, with a real autocrat at its head. Its discipline, its tactics, its artillery, its devices are all of the newest, and hitherto it seems to have got the advantage over us, and to have won even the substantial fruits of our very victories. Against this formidable Power, that threatens and impends over modern civilization and the liberties of the Old World, we summon to office octogenarians with one foot in the grave, valetudinarians, "martyrs to the gout," and various other terrible disorders—the blind, the deaf, and the lame; the sons of great men; and, in a word, everybody except men of undoubted ability, with no recommendation but their talents and services. There is no doubt that there exists exactly the same variety of materials in the British and Russian services; but, unfortunately, there is as little doubt that we select what the Russian Government rejects, and reject what they select. They put aside the officer who shows the

smallest unfitness, and degrade for what we should consider a very venial error. Everybody serves with the full knowledge that the Emperor's eye is upon him—and neither merit nor delinquency, achievement nor failure, will pass unnoticed or unremembered.—With such a system, we must not pretend to cope, so long as we refuse to employ the very best men we can find in the whole of the British Empire, in whatever service, under whatever name, and in whatever field of action they have won their reputation; and, we will add, whatever their origin, their politics, or their friends. Perhaps there are inconveniences in such a course. Be it so. But let us choose either one thing or another. Let us not expect to be conquerors in the field, and mere partizans, jobbers, or turf hunters at home.

## AGITATION IN THE FUTURE.

(From the *Toronto Colonist*.)

Have our readers flattered themselves, that with the settlement of the Clergy Reserve question, and the adoption of the elective Legislative Council and the Seigneurial Tenure Bills by the Conservative members of the coalition, there would be a probability of Canada enjoying a little needful quiet for some time to come? Have they imagined, that in giving up the rights of the National Churches, and sacrificing principle to expediency, they have made a friend of the spoiler, and secured a little remnant for the cause of religion and the instruction of the poor?—Have they supposed that, notwithstanding the paralyzing effect of an European war upon our commerce, and especially upon our great national works now in progress, that we may yet hope for so much internal prosperity as would enable us to escape entire ruin and decay?

They might as well have supposed, that the sated wolf would never become hungry again; or that the successful robber would restore his plunder; as to imagine that the man who makes his living by political agitation, will stop short until he is fairly gorged to repletion.

Let the Roman Catholics, whose votes robbed the Protestant Churches of their own, and whose countenance of Reform agitation was the chief cause of its success; let the members of the Churches of England and Scotland who elected secularisationists, from a desire to get rid of religious strife; let the Conservatives who have bestowed their money upon Anti-Clergy Reserve newspapers; read what sort of a political future our contemporary of the *Globe* has in store for them, and remember, that it is their assistance and patronage which have supplied the strength which is to be directed against themselves.

In the *Globe* of yesterday, we find the following pregnant sentences:—

"The recent accession of Mr. Cauchon alarmed the whole Protestant population of Upper Canada.—That movement was a distinct assertion by men in office that they intended to refuse to Upper Canada, Representation by population—to continue and increase in fullness the sectarian school system, to check the working of the voluntary principle in every way in their power; it was a pledge that the rights of the Roman Catholic Church should remain intact, although the property of Protestant bodies has been taken away; it was an assurance that French domination should be henceforth the recognised custom of the country. Is any one foolish enough to believe that Reformers or any other large class of Upper Canadians, are going to submit to all this quietly.

What Protestant, save one so high church in his views as to be hardly worthy of the name, will submit for a moment to the encroachments of popery, to its retention of all the privileges of which Protestantism has been stripped?"

As a key to the above declarations, we need only refer to the *Globe's* recent announcement, that even though he knew (which he did quite well) that the Rouges were annexationists at heart, he would still be prepared to accept them as political allies for his own purposes.

There can be no mistake as to the objects the *Globe* holds out. He speaks plainly enough. Having failed to command political power by all other means, Mr. Brown is resolved to make a last desperate throw for success, even though in so doing he hands Canada over to the United States. Having triumphed over the "rights" of Protestants—[what a boast for a man professing Christianity!]—his next point of attack is upon the "rights" of Roman Catholics.

It is not very difficult to perceive the result of such an agitation if successful. The French of Lower Canada are bound to the Empire by no ties of allegiance, or of patriotism. Assail their "rights," and you sever at once the single cable which binds them to England. And who could blame them for any step which they might take in self-defence? Who could charge them with inconsistency or dishonor, if to protect themselves from spoliation, or by way of revenge upon its perpetrators, they went over bodily to a nation where the rights of property at least are respected.

But is the *Globe* sincere? Does he really desire to trample upon the feelings and opinions of the majority of Lower Canada? Does he even hope to carry the Rouges with him, so as to have a chance of success? We believe we have no such expectation; but that his sole hope and aim is to arouse a fanatical spirit in the Upper Province, which will at least make his newspaper pay, if it does not land him snugly in some fat official berth!

Yes, we have no greater faith, no higher confidence in George Brown than this. Give him a Penitentiary Commissionership—give him the pause, and let him dip his hands deeply enough, and he will blow you hot or cold—advise, moral, "suasion," or threaten people's "rights"—do anything, provided it will but pay!

LIEUT.-GENERAL SCOTT BOMBARDS A FALSEHOOD. Hon. William S. Darnell, member of Congress from Massachusetts, having asserted, in his lectures in Cheshire County, that the Catholic vote was offered to Gen. Scott at the late Presidential election, several persons who heard him determined to get at the truth of the matter, and therefore addressed a letter to the distinguished veteran, who returned the following reply:

New York, March 1, 1855. Gentlemen: I have just received, through Hon. Mr. Hibbard, M.C., at Washington, your joint letter dated 24th ult., in which you say to me that, in some recent political address, delivered in your neighborhood and in your presence, the speaker declared substantially, that in the last Presidential canvass.

"Bishop Hughes, of New York, proposed to Gen. Scott to sell the Catholic vote, who hesitated to reply; when the proposition was made to General Pierce, and accepted, and a Jesuit was placed at the head of the Post-Office Department. "That Bishop Hughes' demands were assented to by the party to whom he first proposed, except that it demanded a Catholic officer, upon which you hesitated; and the proposition was made to Gen. Pierce, and he assented."

And your letter to me is thus concluded: "Believe the statement to be false and basely calumnious of the fair fame of yourself and the other distinguished gentlemen implicated thereby, we would respectfully request of you to inform us at your earliest convenience whether the statement of Mr. —, so far as it relates to you is true."

I hasten to say that the statement of statements I have quoted from your letter, as above, are, in respect to myself, ABSOLUTELY FALSE, and I have no doubt they are equally so in respect to my political friends and opponents in the canvass alluded to.—I remain, gentlemen, with great respect, your obedient servant, WINFIELD SCOTT.

THE FRANKLIN EXPEDITION.—An additional gleam of light has been cast over the probable fate of the Franklin expedition by an Esquimaux, named Mastukwin, who accompanied Dr Rae's party, and who has been for many years a member of the Wesleyan congregation at Rossville, in Hudson's Bay. Dr Rae has always considered this native highly efficient and trustworthy. On his return to Rossville, the Esquimaux stated that "he wintered with his party in a snow house, where they had six weeks' constant nights. In March last (1854) they started on the ice to the north, and were thirty-seven days on their northern journey. They were 100 miles beyond the region inhabited by the Esquimaux, but they still found the tracks of the musk ox. Sir John Franklin and his party are dead; but, perhaps, one or two of the men may still be alive, and amongst the Esquimaux. Sir John's watch, all in pieces, with his silver spoons, knives and forks, were found. The ship was a great gaud and to these people; and they now all have good sledges, spears, canoes, &c., of oak wood. Dr Rae and his party did not see any of the remains of Sir John and his party; but the Esquimaux informed him that Sir John was found dead, with his blanket over him, and his gun by his side. The probability is that it is not more than two or three years since the party perished by hunger." Such are the words of Mastukwin's narrative, as detailed to the Rev. T. Hurlbert of Rossville Mission, Hudson's Bay. They are entitled to credence because the narrator is a native of the country, acquainted with the language, and could have had no object in making a false statement. The various implements made of oak which were seen in the Esquimaux encampment, prove that they must have had access to at least one of the ships of the missing expedition.—Athens.

NO GOING TO CHURCH.—A young army officer, now in Constantinople, writes to his cousin in London, that the concluding line of Payne's popular ballad "there's no place like home," is decidedly more poetical than true. "Constantinople (he writes) is the place.—Here, for the paltry sum of £600 sterling a year, a man of moderate desires may live like a prince—commodious habitation—the best of wine—the most glorious tobacco—three beautiful wives—and no going to church."

DEATH FROM POISONOUS HAM.—One day last week, a party of seven Germans dined together, at their residence in New York, on ham and bread, drinking at the same time three quarts of lager beer. The party all drank beer, but only six eat of the ham. In five or six days afterwards, the six persons who eat the ham were taken sick, and one of them has died, and another will not survive. A coroner investigated the subject, and it was concluded that the poison was not contained in the beer, and must have proceeded from the ham.

DR. McLANE'S VERMIFUGE. During a practice of more than twenty years, Dr. McLane had attended innumerable patients afflicted with every form of worm disease, and was induced to apply all the energies of his mind to the discovery of a vermifuge, or worm destroyer, certain in its effects; the result of his labors is the American Worm Specific, now before the public, which is perfectly safe, and may be given alike to children of the most tender age, or to the aged adult; it purges mildly and subdues fever, and destroys worms with invariable success. It is easy of administration, and as it does not contain mercury in any form whatever, no restrictions are necessary with regard to drinking cold water, nor is it capable of doing the least injury to the tenderest infant. An incredible number of worms have been expelled by this great vermifuge.

Purchasers will please be careful to ask for DR. McLANE'S VERMIFUGE, and take none else. All others in comparison, are worthless. Dr. McLane's genuine vermifuge, also his Celebrated Liver Pills, can now be had at all respectable Drug-Stores in the United States and Canada.

WM. LYMAN & Co., St. Paul Street, Wholesale Agents for Montreal.

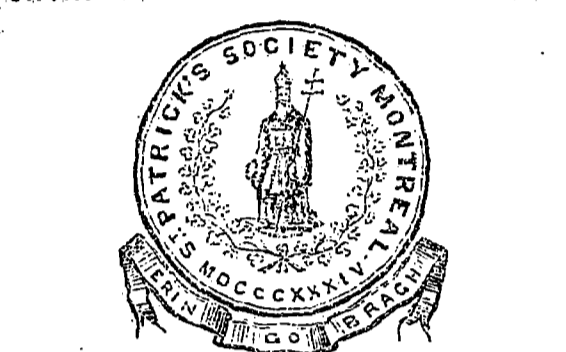
IRON-BEDSTEPS FOR SALE. The undersigned begs leave to inform his friends and the public, that he has constantly on hand a varied assortment of Wrought-IRON BEDSTEPS, neatly got up.—All orders punctually attended to. JOHN GRACE, 50, Great St. James Street, Montreal, March 15, 1855.



ANNUAL BANQUET OF THE YOUNG MEN'S ST. PATRICK'S ASSOCIATION.

THE ANNUAL BANQUET of the above-named Association, will take place on the EVENING of ST. PATRICK'S DAY, at SIX o'clock precisely, at O'MEARA'S RESTAURANT, Place d'Armes. Tickets—TEN SHILLINGS each; which may be obtained at O'Meara's. Irishmen, the descendants of Irishmen, and their Friends, are invited to attend. March 14.

ST. PATRICK'S SOCIETY'S COURSE OF LECTURES.



THE ST. PATRICK'S SOCIETY beg to announce that they have made arrangements for a Course of POPULAR LECTURES, the fourth of which will be delivered by MR. EDWARD MURPHY, AT ST. PATRICK'S HALL, On Thursday Evening, 22nd inst., Subject—"THE MICROSCOPE and the MICROSCOPIC WORLD." With illustrations. Admission—Gentlemen, 1s 3d; Ladies free. Door open at 7 o'clock; Lecture to commence at 8 o'clock precisely. Montreal, March 15.

GRAMMAR, COMMERCIAL, AND MATHEMATICAL SCHOOL, NO. 84, ST. DONAVENTURE STREET.

Mr. DANIEL DAVIS RESPECTFULLY begs leave to inform the inhabitants of Montreal and its vicinity, that he is ready to receive a limited number of PUPILS both at the DAY and EVENING SCHOOLS, where they will be taught (on moderate terms) Reading, Writing, English Grammar, Geography, Arithmetic, Book Keeping by Double and Single Entry, Algebra, including the investigations of its different forms, Geometry with appropriate exercises in each Book, Conic Sections, Plane and Spherical Trigonometry, Mensuration, Surveying, Navigation, Gauging, &c. The Evening School, from 7 to 9 o'clock, will be exclusively devoted to the teaching of Mercantile and Mathematical branches. N.B.—In order the more effectively to advance his Commercial and Mathematical Students, Mr. Davis intends keeping but few in his Junior Classes. Montreal, March 15, 1855.

NEW BOOKS JUST RECEIVED, By the Subscribers. NOW READY VOL. I. OF THE POPULAR LIBRARY: Fabiola; a Tale of the Catacombs. By His Eminence Cardinal Wiseman. 12mo. of 400 pages, muslin, 3 9 Life of St. Rose of Lima. By Rev. F. W. Faber, 2 6 Lingard's History of England. Abridged, 10 0 The United States Catholic Almanac, for 1855, 1 3

IN PRESS, AND WILL BE READY IN A FEW DAYS: CARDINAL LAMBRUSCHINI'S CELEBRATED WORK ON THE IMMACULATE CONCEPTION. A POLEMICAL TREATISE ON THE IMMACULATE CONCEPTION OF THE BLESSED VIRGIN. By Cardinal Lambruschini. To which is added, A HISTORY OF THE DOCTRINE, By Father Felix S.J., The French portion of the Work translated by Mrs. J. Sadlier, and the Latin extracts from the Holy Fathers, by a Clergyman of the Diocese of Montreal.

In order to render the work more complete, we have given the Latin extracts from the Fathers, in foot notes. We have also appended to the work—A DISCOURSE ON THE IMMACULATE CONCEPTION. By St. Alphonsus Marie de Liguori. New translation from the Italian. The Apostolic Letter of His Holiness Pope Pius IX. Cardinal Wiseman's Pastoral on the Declaration of the Dogma at Rome; and other accounts from the Giornale di Roma, Univers, &c., &c. 12mo., printed on very fine paper with an engraving. Price only, in cloth, 2s 6d. D. & J. SADLER & Co., Corner of Notre Dame and Francis Xavier Streets, Montreal, March 7, 1855.

W. F. SMYTH, ADVOCATE, Office, 2 1/2 St. Vincent Street, Montreal.

DISSOLUTION OF CO-PARTNERSHIP.

THE Partnership heretofore existing under the Style of THOMAS PATTON & Co., as MERCHANT TAILORS & CLOTHIERS, is this day dissolved by mutual consent. All debts due by and to the late FIRM, will be settled by THOMAS PATTON, who is authorized to settle the same. THOMAS PATTON, J. D. DRESSER, Montreal, 31st January, 1855.

THE Business of the above FIRM will, in future, be carried on by THOMAS PATTON & BROTHER, February 6.

HOUSES TO LET WEST OF THE WELLINGTON BRIDGE. ONE large BRICK DWELLING HOUSE, with every convenience attached. It is furnished with blinds and double windows, grates, &c. Also, a good Well of spring water, a Tank in the cellar for rain water, a Garden, Stables, Sheds, &c. It is pleasantly situated near the new Victoria Bridge, now in the course of erection, and near the public works on the Canal. Also, TWO good substantial new BRICK HOUSES, contiguous to the above. Apply to the proprietor on the premises. FRANCIS MULLINS, AND FOR SALE, Several BUILDING LOTS in the neighborhood. Feb. 22, 1855.

THE NEW CATHOLIC PAPER OF THE CITY OF ST. LOUIS, TO BE CALLED "THE LEADER," A Literary, Political and Family Newspaper; EDITED BY J. V. HUNTINGTON:

WILL be devoted to News, to Literature, and to the temperate discussion of every question that concerns us as free Citizens of this great Republic. "THE LEADER" will be handsomely got up, and folded sixteen pages to the sheet, a form equally convenient to read and to bind. The price is THREE DOLLARS, (delivered by the carriers); to Mail subscribers, TWO DOLLARS AND A HALF per annum, payable invariably in advance. To clubs: Five copies for \$10; Eleven for \$20; Seventeen for \$30; Twenty-three for \$40; Thirty for \$50. Single numbers to the trade, at the rate of \$3 33 per hundred, always in advance. The first number will be issued on Wednesday, the 7th of February. Orders, and the subscriptions of those who wish the work from the commencement, should be forwarded immediately. Advertisements (limited to four pages) will be neatly and effectively displayed. Publishers will find "THE LEADER" a desirable advertising medium. Address "THE LEADER," St. Louis, Mo.

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TO CATHOLIC TEACHERS. JUST PUBLISHED, THE FIRST BOOK OF HISTORY;

COMBINED with Geography and Chronology, for younger classes. By John G. Shea, author of the History and Discovery of the Mississippi, 12mo., illustrated with 40 engravings and 6 maps; price only 2s 6d; or 20s per dozen. The author of this work (Mr. Shea) has made History his particular study. He has produced a History which Catholics can safely place in the hands of their children without fear of meeting the usual lies against Catholics and their Religion, which form part of most of the School Histories published. We have spared no expense in the getting up of the work, and we have no hesitation in saying that it is the best as well as the cheapest elementary History for Catholic Schools published.

—ALSO— Just Published, The Practical Letter Writer, with various forms, &c., 1s. 3d. THE FRANKLIN GLOBES. The Celestial and Terrestrial Globes, 10 inch, at prices from £6 5s per pair to £9 10s, according to the mounting. SCHOOL BOOKS.

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EVERY one must admit that the above indispensable article, WELL MADE and SCIENTIFICALLY CUT, will wear longest and look the neatest.

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



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THIS INSTITUTION is Catholic; the Students are all carefully instructed in the principles of their faith, and required to comply with their religious duties.

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We will commence the publication of Griffin's Works about the 20th of March, and will continue to issue a volume every month until they are completed.

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"Gerald Griffin stands on the same pedestal with Bunim.—If weighed in opposite scales, a feather would turn the balance. Griffin's 'Collegians' is one of the greatest, if not the greatest, Irish novel that ever was written. Yet, our judgment stammers when we think of 'Crohoore of the Billhook.'—Griffin's poems are exquisitely beautiful, and flow with such tenderness as we can scarcely find in any other Irish poetry."

D. & J. SADLER & Co., Corner of Notre Dame and St. Francis Xavier Streets, Montreal, Feb. 12, 1855.

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

Greater Bargains than any House in Canada.

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

READY-MADE CLOTHING.

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

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

N.B.—Remember the "North American Clothes Warehouse," 42 McGill Street.

Give us a call. Examine Price and quality of Goods, as we intend to make it an object for Purchasers to buy.

Patton & Co. Montreal, May 10, 1854.

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FOR Churches, Academies, Factories, Steamboats, Plantations, etc., made, and a large assortment kept constantly on hand by the Subscribers, at their old established, and enlarged Foundry, which has been in operation for Thirty Years, and whose patterns and process of manufacture so perfected, that their Bells have a world wide celebrity for volume of sound and quality of tone.

The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to Bell Casting—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—Jan. 1854—the FIRST PREMIUM (A Silver Medal) of the WORLD'S FAIR in New York, over all others, several from this country and Europe being in competition; and which is the 18th Medal besides many Diplomas, that has been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order CHIMES of any number of Bells, or key, and can refer to several of their make throughout the States and Canada. Their Hangings, comprising many recent and valuable improvements, consist of Cast Iron Yoke, with moveable arms, and which may be turned upon the Bell; Spring acting on the Clapper, prolonging the sound; Iron Frame; Tolling Hammer; Counterpoise; Stop; etc. For Steamboats, Steamships, etc., their improved revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to rehang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange.

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JOHN McCLOSKEY,

Silk and Woollen Dyer, and Scourer, (FROM BELFAST,)

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

BEGS to return his best thanks to the Public of Montreal, and the surrounding country, for the liberal manner in which he has been patronized for the last nine years, and now craves a continuance of the same. He wishes to inform his customers that he has made extensive improvements in his Establishment to meet the wants of his numerous customers; and, as his place is fitted-up by Steam, on the best American Plan, he hopes to be able to attend to his engagements with punctuality.

He will dye all kinds of Silks, Satins, Velvets, Crapes, Woolens, &c.; as also; Scouring all kinds of Silk and Woollen Shawls, Moreen Window Curtains, Bed Hangings, Silks, &c., Dyed and Watered. Gentlemen's Clothes Cleaned and Renovated in the best style. All kinds of Stains, such as Tar, Paint, Oil, Grease, Iron Mould; Wine Stains, &c., carefully extracted.

N.B.—Goods kept subject to the claim of the owner twelve months, and no longer.

Montreal, June 21, 1855.

THE GREATEST MEDICAL DISCOVERY OF THE AGE.

MR. KENNEDY, OF ROXBURY,

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

Two bottles are warranted to cure a nursing-sore mouth.

One to three bottles will cure the worst kind of pimples on the face.

Two or three bottles will clear the system of bile.

Two bottles are warranted to cure the worst canker in the mouth and stomach.

Three to five bottles are warranted to cure the worst case of erysipelas.

One to two bottles are warranted to cure all humor in the eyes.

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

Four to six bottles are warranted to cure corrupt and running ulcers.

One bottle will cure scaly eruptions of the skin.

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

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

Three to four bottles are warranted to cure salt rheum.

Five to eight bottles will cure the worst case of scrofula.

A benefit is always experienced from the first bottle, and a perfect cure is warranted when the above quantity is taken.

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

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

"LANARK, C.W."

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

"DONALD M'RAE."

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

"St. John's."

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

"GEO. FRENCH."

"CORNWALL."

"I am Selling your Medical Discovery, and the demand for it increases every day."

"Send 12 dozen Medical Discovery, and 12 dozen Pulmonic Syrup."

"D. M'ILLAN."

"SOUTH BRANCH, April 13, 1854."

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

"ANGUS M'DONALD."

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

"Mr. Kennedy,—Dear Sir—I have been afflicted for upwards of ten years with a scaly eruption on my hands, the inside of which has at times been a source of great anguish and annoyance to me in my business. I tried everything that Physicians could prescribe, also all kinds of Patent Medicines, without any effect, until I took your valuable discovery.

"I can assure you when I bought the bottle, I said to myself, this will be like all the rest of quackery; but I have the satisfaction and gratification to inform you by using one bottle, it has, in a measure, entirely removed all the inflammation, and my hands have become as soft and smooth as they ever were before.

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

"L. J. LLOYD."

"DANVILLE, Oct. 1854."

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

"A. C. SUTHERLAND."

"MONTREAL, July 12, 1854."

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

"JOHN BIRKS & Co."

DIRECTIONS FOR USE.—Adults, one table spoonful per day; children for eight years, desert spoonful; from five to eight, tea spoonful. As no direction can be applicable to all constitutions, take enough to operate on the bowels twice a day.

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Quebec, May 1, 1851.

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