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VOL. V.

MONTREAL, FRIDAY, DECEMBER 15, 1854.

NO. 18.

PROTESTANT MORALITY. (From the Pittsburgh Catholic.)

The cry of superiority of Protestant nations over Catholic countries, as regards wealth and commer-

cial enterprise and property, has been continually rung in our ears, notwithstanding the charge has been victoriously refuted time and again, by the immortal Balmez, and hosts of Catholic writers. But even if the boast were as true as it is false, it would not make any thing for the cause of Protestantism. It would only show that Protestants, like the Jews, have wholly mistaken the mission of Jesus Christ.

As the unhappy Israelites vainly expected in the Messiah a rich, powerful, temporal prince and deliverer, so Protestants, by their vapid boasting of temporal prosperity and riches, act as if they believed that Jesus Christ came to make man wealthy in this world, and not wise unto salvation, as if he makers and not to teach them how to be good, " to grow rich towards God," and to gain heaven.

But we do not intend, at present, to dwell on this

Jewish carnal error of Protestantism, but we wish to examine just now, her pretensions as a promoter and guardian of morals in a community. This investigahigh crimes, and misdemeanors that fill the columns of the daily papers, and which have been perpetrated hy professed Protestants, and in high communion and estimation with the various sects into which Protestantism is infinitely divided. The public press lays before us the atrocious crimes committed against society by Schuyler, Manchester, Meiggs, Beale, and hundreds of others, who were professed Protestants, and who stood bound in the closest brotherhood towards their sectarian churches.

Schuyler, whose numberless frauds are spread over the pages of the public press throughout the land, was so truly Protestant, so highly Biblical and pious, that he had the greatest scruples, and turned up the whites of his eyes in holy horror at the abomination of cars, even with the public mail, running on the Sabbath. And yet this same Schuyler thinks nothing at all of perpetrating the gigantic fraud and robbery of \$800,000, against the community in which he resides.

Manchester, of Cincinnati, of whose depredations the Public Ledger gives a full account, was so pious and religious a Protestant, that he was a constant in which he had a new valued at \$300. And vet this Manchester robbed his community of \$125,000; were endeavoring to lay up something for a rainy

day. Meiggs, the San Francisco forger, to the amount of about a million and a half, was, says the Ledger, known by many of his husiness acquaintances as honest Henry Meiggs.

The whole West groans beneath the weight of the

the same in Canada.—Ed. T. W.]

Beale, the dentist of Philadelphia, whom a jury lately convicted of a nameless outrage upon an innoseveral Protestant ministers assisted at his trial to in-Philadelphia Sun, "testified to the good character of the defendant, and that he is a member of a Christian Church."

Sun, " which has excited more than ordinary inter- free, to show us in the Catholic Church of the United est in the community, has been at length settled, by States, any parallel cases of atrocious immorality, as the jury finding a verdict, guilty. The public mind can be pointed out in their Protestant Zion. Let was prepared for such a conclusion, notwithstanding them show us professed and practical Catholics in stands highest in the estimation of Englishmen. It that the prisoner was surrounded by numerous friends full communion with the Church, and honored by the is regarded as the supreme product of human intelliand many clergymen, whose anxiety for his acquittal clergy and laity, and who are nevertheless guilty of

was unmistakably manifested." society? Had these grand robbers been Catholics, Protestantism, as the guide and guardian of morals. forthwith there would be raised a hue and cry against

It would be said that Catholics had an easy way of obtaining pardon—they had only to go to the priest, and, for a small sum, they would get forgiveness.— But let us ask our slanderers, whither did these high Protestant criminals go to ease their consciences?-What easy terms of torgiveness led them on from hand to clean their skirts of these abominable doings?

Without slandering our Protestant friends, as they do us invariably, we can make them touch with their hand the cause of the rottenness of their morality.-We can make it palpable to the dullest eye that they have far easier terms of pardon than even calumny has ever imputed to us. What is the cardinal princinle of the Reformation and of Protestantism?-Why, that faith alone will save us; that all we have to do is, to believe-believe. Good works are not only of no use, but they are an hindrance to the descended from on high to make his creatures money true believer. Such was the doctrine of their father Luther, over and over again repeated in his writings. This belief and the fore-ordination of Calvin, the founder of the Presbyterians, must lead to and justify every crime. If I have only to believe and I will be saved-if I am fore-ordained to be saved or damned, no matter what I do-what harm will it do tion is forced upon us by the astounding frauds, and me to rush into crime? I may cheat and rob my neighbor and the community as much as I please, I shall still be saved. For I believe still, and I am one of the elect.

Here are easy terms for you, with a vengeance. Talk of Catholics having to pay their priests for having their sins forgiven. This even would be some check to all sinners who regard their purse, but Protestants cast them into the shade, for they have nothing to pay at all. Their forgiveness does not cost them a cent. It is scot free. All they have to do is to believe, believe, and to think they are of the of the Liturgy. All, or almost all, coincide in wistelect, and their sins, though red as scarlet, become as white as wool.

To these dreadful anti-social principles of the Reformation may be traced this Protestant laxity of morality, as surely as any effect to, its cause. If there are vast numbers of Protestants lionest and honorable, as we are proud to acknowledge, this only shows they are better than their religion. Or we may trace, and fairly ascribe this anomaly to the tradititional honesty and nobleness of conduct inherited from their Catholic ancestors, whose blood still courses in their veins. Men may have faith alone, frequenter and worshipper in the Presbyterian Church, and be worse than devils. For St. James tells us "that the devils believe and tremble." Now, the great plunderers of the public may believe in the all of it deposited in his hands for safe keeping by Protestant sense, but it is very questionable whether needy servant girls, poor widows, and honest hard they ever tremble, and therefore they are not so laborers, who all, out of their dearly won earnings, good as devils. Like the wicked Judge in the Gospel, "they fear not God, nor regard man." Their Parsons are potent when the question is to make them hate Catholicity and become rebellious to the "light," as holy Job has it; but they are powerless and imbecile towards making their people 'honest men. They have influence for evil, not for good.

If those grand robbers of the public, mentioned most stupendous frauds, treading on the heels of above, were Catholics, they would be forced to disfrauds committed by Protestant bankrupts, their gorge their prey, they would have to make restitution robbing clerks and villainous accomplices.—[It, is to the last farthing. The Confessional has written the same in Canada.—Ed. T. W.] justly taken away has been restored-Non remittitur veccatum nisi restituatur ablatum." Yet this the Church. With the revival of the Convocation, cent female natient, as awfully detailed in all the institution which thus watches and exists for the best papers, was so practical and pious a Protestant, that interests of society, for the peace of families, and arise the major question of the Church's independence; for the welfare of the community at large, is comfluence judge and jury by their expressed sympathy pared by the Know-Nothing Dr. Bond, of the Chrisfor him. "A large number of clergymen," says the tian Advocate, to those secret societies that are now plotting in darkness against the rights of their fellow men, and against the Constitution of their coun-

"Dr. Beale," says the same Editor, "was continually prating about tomperance and religion to his patients." . . . "This case," continues the sectarian tribe of pseudo-religious editors, bond and high crimes and misdemeanors against society. We It is deeply rooted in the national affections; so We will not continue any further the black list of defy them, again and again, to bring us examples si- deeply, that any attempt at alteration must be made these specimens of what Protestant Christianity can milar at all to the illustrations we have given of Proeffect, as regards morality, though it could be protestantism, as a promoter of morality. They will find longed ad infinitum, but we will stop, simply to in- none in our two hundred millions throughout the world, its use, pays the tribute of profound respect to the quire into the subject at the head of this article- save outcasts, outlaws, the excommunicated, the unnamely, "the efficiency of Protestantism as a pro- practical and dead members, who are guilty of such arrangement and compilation. He regards it as esmoter of morality" in a community. What is the crimes. Here is the test and touclistone of truth sentially a great book, surpassing all other human cause of this frightful immorality and crime against and falsehood-the superiority of Catholicity over compositions; and even when he records his objec-

"the Popish" religion-abuse would be heaped upon subjoin the very apposite remarks of the Editor of things necessary for the guidance of a Church.

"Great crimes, like the present one, must be pu- great principle whether the service be a little longer nished with unflinching severity, otherwise the very foundation of civil society will soon be sapped. The day when the simple presence of a few clergymen in Court, attending with sympathetic demeanor, upon a hypocritical culprit, was sufficient to raise a doubt crime to crime? Had they no ways and means at in the minds of jurors, as to the guilt of an alleged offender, has passed away, we trust, never to return. So common has it become for the most lascivious and dishonest men to connect themselves with Churches, with the ulterior object of guarding themselves with a good character, in the event of detection, that all confidence is lost in the excessively sanctimonious.--Such a guise, at one time, was a proof against conviction of any offence. Rut as a majority of the great robberies of public and private in titutions have been committed by just such men, the experienced in human affairs hold such sanctimony at a great discount, and deal with its owner as they would with a rogue."

THE CHURCH OF ENGLAND AND HER SERVICES.

(From the Edinburgh Wilness.)

That the Church of England is manifesting the symptoms which precede and indicate changes-reforms they may be, but, at all events, changes—is plainly evident to every one who has marked her course for the last ten or fifteen years.

The bishop has revised his Synod; the priest—for the term priest is legally acknowledged, and the rubric runs that the priest alone shall pronounce the absolution—has revived his claim to the administration of an efficacious sacrament; The Anglican minister of the Gospel has bent his eye on the purgation ing for a revival of the General Assembly of the church—the Convocation—which was said to be suspended, but in reality suppressed, at the accession of the House of Hanover. All things betoken a change coming events are casting their shadows beforethe Church of England, always a church of compromises and concessions, is now suspended midway between two antagonistic elements; she must now make her election and choice, she must take a sten either in the direction of a less doubtful Protestantism, or she must declare to the world that she consciously and intelligently sanctions those passages in her authoritative standards which countenance the presumptuous claims of the Romish priesthood, and render error within her own bosom only a legitimate and fair reading of the words in which she has expressed her doctrines.

At present the great prospective change in the administrations of the affairs of the Church of England is the revival of the Convocation. A church that cannot, and dare not meet, or rather that annually goes through the form of meeting, and of being as mere articles of peace, either disbelieving the dismissed by the royal authority, is a subservient church, openly admitting that it derives its status from struction, which was expressly invented for the very the crown or supreme political power of the state. Such a Church stamps upon itself that it is a political institution, and proclaims—though every year with greater unwillingness-that it accepts the political rule of the civil power; the civil power having for its own purposes assumed the nominal supremacy of which must come sooner or later, there must also and then, in all probability, must be tried over again the anomalous decision which constitutes the monarch the supreme head of the ecclesiastical association. In the meantime, there seems to be not only a necessity, but a very generally expressed desire, for some alteration in the services of the Church. The Liturgy is no longer, received as perfect—it requires amendment-it requires curtailment-it requires adaptation to the present circumstances of Anglican belief. It must undergo a revision, and on the character of that revision very much may be said to depend.

Next to the Bible, the book of common prayer gence and piety, aided by the words of Revelation. by the gentlest hand, and conducted on the calmest spirit of sincerity. Even the dissenter who rejects judgment that he admits to have presided over its tions, he wonders at the skill which enabled any body We conclude our rather long article, and beg to of men to produce so complete a summary of the

or a little shorter. Far otherwise is it with the revision. The revision may almost be said to involve the future destiny of England. That England will abandon the Liturgy there is not the slightest appearance; for, in fact, England is far more a liturgical than an Episcopalian country. The bishop is waning fast in the estimation of the people, who see no reason prelatic power should be preserved, when all other exclusive and privileged powers have been obliged to give way before the deep intuition of civil liberty, which is ineradicable from the English mind. Even the Legislature, slow as it is to touch the edifice of the Church with the finger of reform, has commenced with the bishops by subjecting the Episcopal revenues to control; and probably a few years may see the threat of the Earl of Derby carried out, and the bishops dismissed from the House of Lords. The Liturgy, however, with all its faults, is not shaken in the popular mind. England is liturgical by inclina-tion-Episcopal only by accident. Even the Methodists, and some other dissenters still continue to use the Liturgy. If, then, any alteration in the bookof common prayer were authorized, it would afford an opportunity for recasting those portions which are taken as the pretext, and which are unquestionably literal justifications of the Tractarian errors. The book of common prayer contains, in our estimation, two radical errors, from which the Romanizing tendency of a portion of the clergy have sprung, if not in esse, at least in posse; that is, the Romanizing tendency may have actually originated in some other source, but it is borne out and justified by the very words of the Anglican standards.

The first error is, in applying the word priest to a minister of the Gospel; the second, in retaining the baptismal ritual, which assures us that a sacramental service, outwardly performed, has a positive efficacy, on the unconscious recipient, and that a child is regenerate, or born again, under the influence of the baptismal ordinance. The first misleads the mind by the inculcation of a positive error. It matters little what the etymology of the word priest may be; When transplanted into the English language, it means a sacred person, who performs rites and offers sacrifices; and its constant, or almost constant association, is with a spiritual caste, that mediates between God and man.

Hence the Anglican priest has in the book of common prayer the very first element of the course. that leads him ultimately either to Rome, or to the conventional agreement that words shall not be held to mean what they really do mean. And hence there are in the Church of England two parties,those who adhere literally to their own standards, and consequently assert their arrogant claims to what, if carried out, would end in a spiritual despotism; and those who have agreed to accept the standards purpose of evading the plain and evident meaning. The uninitiated multitude reading the words will believe one thing, but the initiated priesthood has another meaning invented to save the conscience. It is the same with baptismal regeneration, which, if words have a signification that can be discovered at all, is as plainly taught by the book of common pnayer as any doctrine whatever; and the Tractarian party is literally correct in affirming that it is de facto the doctrine of the Church, those who reject it having done so by agreeng to misunderstand the plain declarations in which it is conveyed.

Let us take the very words of the service for the public baptism of infants: "We yield thee hearty thanks, most merciful Father, that it bath pleased thee to regenerate this infant with thy Holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy Holy Church." Or again, the service for the private baptism of infants: seeing now, dearly beloved brethren, that this child is by bantism regenerated, and grafted into the body of Christ's Church, let us give thanks unto Almighty; God for these benefits." On these two errors may be hinged the whole Tractarian and Romanising tendency of the present day. If the pastor is a priest, and the child is regenerated by baptism, the Protestantism of the Church of England falls to the ground; and it has in past time been entitled to the name of Protestant only because it rejected in fact, and in public instruction, the very doctrines which it inculcated, in its services and printed in its standards.

If, then, the services of the Anglican Church are to be revised, (which seems eminently probable,) slie must take one of two courses,—either she must allow the objectionable passages to remain,—thereby giv-ing a new authentication to the fact that these docthe Confessional—yes, that holy institution, where restitution is sternly prescribed, whose motto is "no plied to the other criminals, as well as to the convict remission unless what is unjustly taken is restored." to which he refers:

The English Liturgy may, it is true, be shortened trines actually are held by her,—or she must expunge the Philadelphia Sun, some of which may be applied to the other criminals, as well as to the convict to which he refers matter of convenience and propriety, it involves no Protestantism, which does not require an understand-

ing among her clergy that they will attach a peculiar | tion of a grand row in the streets of Edinburgh, when meaning,—not justified by the words,—to declarations a Protestant mob attacked a Roman Catholic processof which they cannot approve. The Church of sion, which, in picturesque description, is equal to England is apparently approaching the crisis that anything that Macaulay ever penned; and in fun must determine the character of her future career, and humor would not have done discredit to Sydney As a Church she is restless of her political chains, Smith. Amongst Knox's minor failings, was a pas--as a political institution; she has ceased to afford pre-eminent support to the state. No Bishop, no King," is now an antiquated reminiscence of times when the distinction between the Church and the state was less accurately perceived.

PROTESTANT REFORMERS AS JUDGED BY PROTESTANTS.

The Northern Whig, a Protestant paper, devotes an article to the "Fathers of the Reformation" from which we make some extracts:-

"It is perfectly true that Knox was no Saint any more than any of the other great national Reformers. He was a bold, unscrupulous man, with many faults. He was, however, entinently suited for the work for which Providence raised him up, by his splendid intellectual gifts and the vigor and energy of his character, as well as by his many faults. Heaven rarely makes use of quiet, good men to work great national reformations. The characters of the best of the Reformers will not bear close investigation. Erasmus and Sir Thomas More, though adhering to the old Church, were better men than any who left it. Of Luther alone, the best hearted and most loveable of the Reformers, can it be said that his failings lean to virtue's side.' 'The mild Melancthon,' as he is a sort of angel, was just like his neighbors, in more respects that one; and it appears to be forgotten that he joined with Luther, and the other unscrupulous German Reformers in solemnly signing the famous dispensation to the uxorious Elector of Hesse Cassel, granting him permission to indulge his fancy for a duality of wives. Morally, there was not a better man amongst the whole lot than Knox, with the exception of Luther. Of Calvin's moral character, the less that we say the more we do spare his trateful memory. But if Calvin was the most malignant, Cranmer was undoubtedly the basest of the whole of those men whom Providence chose as its instruments to forward its good work. Cranmer, indeed, merely came into the position of being a Reformer as part of his occupation as panderer to all Henry VIII's adulteries, and the Minister of all his cruelties, ready to help him in murdering either Roman Catholic or Protestant, as either might be troublesome to Henry, and ready to divorce a wife or procure a mistress for him, or to get rid of the mistress when her novelty was worn off, and to make room for a new favorite; his life during the reign of Henry being spent mainly in the promotion of adultery and murder for the sake of Court favor, and after Henry's death in the concocting of treason against his old master's daughter. In comparison with this wretched minister of lust and cruelty, John Knox, though he might with considerable propriety have been hanged for wilful fire-raising, was a hero, a patriot, and a saint. Knox's hands were unstained with blood; more by good luck than owing to his virtues we admit. Knox held that it would be proper to put to death a Roman Catholic priest, after a third conviction, for saying Mass but still, no man's death fell into his hands; and even by his legislation, he gave his enemy three distinct chances for his life. But with Cranmer, neither Protestant nor Catholic, man nor woman, had a day longer to live than Cranmer pleased; if Henry but gave the word, Cranmer prepared the stake and the flames; besides committing various murders on his own account. He burned John Frith and poor Anne Askew for being Protestants and plucked a poor tailor from his shop-board, for some leanings in the same way, and burned him also; and afterwards turned Protestant himself to please bloody Harry, and to get a continuation of all the Royal adultery business, and then began persecuting on the other side-burning poor Joan of Kent, for some lieresy of which no person has ever been able to give an intelligible account; and laying hold, also, of a poor foreigner, happening, at the time, to reside in London, and burning him, also for a mistake on the subject of the Trinity. Of atrocities like these Knox is entirely innocent; and besides this, no one can doubt that Knox would, if called upon, have been ready to attest his faith at the stake. But Cranmer, who had indiscriminately burned men and women because they did not instantly follow him in all his shiftings and changings, and doublings and apostacies; Cranmer the accomplice in all the crimes of Henry, in addition to the crimes which he compelled young Edward VI. to commit, had a great objection to suffering a hair of his own head to be touched on account of his faith, and certainly did not die till he could not help it-till in fact, all his roguish, arts to keep himself safe were exhausted. Intellectually, between Cranmer and John Knox, there is no com- musical box, which is at the same time used as an parison. Knox's intellectual greatness has been em- organ. This wonderful instrument, the masterpiece pliatically noticed by Milton, whose judgment in such of a German artist, and the object of delightful wonpliatically noticed by Milton, whose judgment in such a matter will be held to be as good as that of the Morning Chronicle or of Mr. Gladstone. In this respect Knox has no superior amongst the Reformers. We admit that, as a master of sheer, downright scurility, beamust, indeed, yield the palm to both Luther and Calvin, though, he was far from deficient in abusive eloquence; but he had higher gifts. Luther, great in action and in conversation is contemptible in his writings, which nobody reads, as they are utterly devoid of information, or interest, or mere literary talent. Cranmer's writings are only read by those

sion for low and indecent scandal; and the Queen Regent, Mary of Guise, is the object of several disgraceful attacks in his history; his charges against her being all of them downright falsehoods, but falsehoods which it may be granted, that Knox himself believed; for Knox was not only a woman-hater, but held that a Roman Catholic lady must necessarily be no better than she ought to be. But his scandal is seasoned with splendid humor; nothing can be finer in its way than its remarks on the liaison which he imagined existed between the Queen Regent and Cardinal Beatoun. On the quickness with which she received company after her child-bearing, he is intensely malicious, but not more malicious than witty In short, after all that can truly be said against him -and that is not little—he was a man with the heart and soul of a man, and a reasonably honest man, and possessed of a conscience; and that is what cannot be said of Cranmer, in whose history no trace of the existence of a particle of conscience can be detected and in whom all manliness was lost in selfishness and sycophancy, which made him an accomplice in every crime by which he hoped to please his brutal master and to advance his own interest. In short our correspondent is fully justified by a review of Cranmer's life and actions in suggesting that The Morning Chronicle ought to mend its illustration in the following manner:- The Gospel had its Iscariot, and the Reformation its Cranmer.' To call John Knox a saint is ridiculous; but to call Cranmer anything else than the basest and meanest of scoundrels is a direct insult to all honesty and truth."

PROTESTANT DEVELOPMENTS.

A correspondent of the N.Y. Times writes as follows respecting the Agapemone, a sort of Protestant convent established by the Rev. Mr. Prince, a Protestant minister:-

Mr. Prince-so its founder is called-was a zealous Church of England clergyman. Endowed with some spowers of eloquence and the gift of a persuasive voice, he was not satisfied with preaching in his church, but did the same also in open air.-His Bishop, no Iriend of street-preaching, admonished him to restrain his religious fervor to his congregation, Mr. Prince, on this, resigned his curateship, and with the help of some of his old parishioners, established a new congregation and opened a place of worship in a small house in Bridgewater, which he callled "the abode of love-". The modest chapel was, however, soon deserted for the actual residence. About three miles, from the borough, is an extensive assemblage of several distinct buildings and grounds, situated on the beautiful Quondack hills, and commanding a most splendid view as far as the Bay of Bristol. In the first years of its establishment-six or seven years ago —the new sect was praying for and expecting the arrival of "the day of grace." But when the new property was bought, Mr. Prince, thanks to some sudden illumination, found out that that day has come -professing, moreover to have come to the self-know ledge that he is "the Lord." The gates of the Agapersone were accordingly closed, and its inmatesfifty or sixty persons, and all more or less, wealthy people-were reputed to be in Heaven. No one was admitted, and curiosity was efficiently deterred by half-a-dozen blood-hounds, ready to rush against any indiscreet lookers in. The people of the neighborhood saw, now and then, some of the heavenly couples riding and driving out, like common mortals, with the finest imaginable horses, and in carriages shining with gold and silk; but the doctrine, as well as the train of bliss of the inmates, remained a mystery sealed to stranger's eye.

Some two years ago, rumors were, however, set affoat about strange doings in the celestial abode, and people began to talk of violent recusions being imposed upon some of the members, who tried to escape from so much happiness. This led to a sort of revolution. Mr. Prince at once opened his paradise to all visitors, and the Agapemone was no longer shut up so closely from the public eye. A few of the inmates profited by the change and fled, but the secret of the dogma, and its precepts, was, and is still unrevealed. Visitors flocked from all sides, and were very courteously showed everything but the dwelling houses. The whole properly is a large garden, with here and there a conservatory willed with exotic plants in rich blossom, a cage of birds or pheasant house, a transparent case of working bees, and small shady shelters, provided with comfortable solas. The so-called church or chapel occupies a large portion of the garden. It is a high building with colored long windows, that lend a dim light to the strangest place of worship I ever saw.

On entering it I was first struck with a splendid piano of Erard, incrusted with gold. It gained the prise medal at the universal Exposition of 1851.— Harps, violins, and other instruments surrounded it. all of them being of exquisite workmanship. Opposite to the piano stands close to the wall a wonderful dering with all the visitors of the Agapemone, has some eighteen pipes, with pieces from operas and polkas and waltzes. I heard the overture of the Freischutz," by Webee, and that of "William Tell," with a waltz by Strauss, and I never heard such music. Sitting in large faulcuds and immense solas, we (I and my friends) listened with religious silence to that music, executed not only with the precision usual with such machinery, but with real feeling and expression, admirable pianissimos, and asionishing crescendos, so as to wake an allusion that we listen to living performance: These different instruments are all in the lower part of that large hall, which who admire his worthless character; Calvin's only was evidently built for a Church. The higher part

visitors, more indiscreet or less tolerant than the rest the government to allow Catholic Chaplains, aye, even of the company could not help asking our cicerone, one, to the navy, and by the revolting expulsion from d they all have an air of beatitude,) "Is this a place of worship?

ronical and naffirmative. uperb horsestimit, but some more out on addrive.would hink that with all this and who knows what there may be of more, but hidden enjoyments? he could make life sweet and comfortable. One of these chosen few has hanged himself, and his corpse was found, after a fortnight's search, some three weeks ago, in a wood, suspended on a tree, and the eyes eaten out by birds. His name was Williams, and if, while living, he thought himself to be in Heaven, why, I really do not know where he may be now, pour fellow.

The Agapemone is, as you see, in no very good odor, and people—intra muros, et catra—have some-thing against it. Mr. Prince, however, is a very prudent man, and not only that, he does not make any propaganda, but he actually closed the list of his followers-rather an exclusive heaven-and so people are less inquisitive and more indulgent towards the institution, and they think that it is, after all, no business of theirs, if some filthy fools have entrusted a rogue with the administration of their income, and live so happy as to hang themselves at last. It must also be said that Mr. Prince has many adherents among the enlightened shop-keepers of the borough, and that they find it in their interest to call him "Milord."

The N. Y. Church Journal (Protestant) contends hat Romanising tendencies are even less injurious than Low Churchism. Our Protestant cotemporary does not seem to entertain a very high opinion of these " Men of God" who founded the Protestant re-

ligion:—

"Surely the extravagances of the anxious bench -the disgusting scenes of a camp niceting,-the assumption of Christian perfectability,-the doctrine of personal assurance, the making religion consist merely of feelings,-the claim of miracles,-all of which were more or less involved in the Wesleyan movement. and, in the great Reformation itself, besides such things as may be found to its prejudice in England, where there was least of evil, look at the coarse invective of Luther,—his beastly manners,—his doctrine of "sin boldly only believe more boldly,"—his toleration of polygamy, in which Peter Martyr and Bucer joined with him,—the sacramentarianism of Zuingle,—the burning of Serveius,—the belief taught by Calvin of God's creating men in order to predestine them to eternal damnation without giving them power to escape it, - the incessant controversies between the continental reformers,—the refusal of Swiss and Lutherans to commune with one another,—the denial of communion by the latter to the English refugees in the time of Mary,—the disgraceful wrang-ling of these same refugees at Frankfort, among themselves,—the awful tenets of the Anabaptists, and their shocking indecencies,—the despoiling of Altars, the robbing of churches, and the diversion of endowments for sacred and charitable uses, in order to enrich proffigate courtiers,—the blasphemy uttered against the sacred services so great that Edward VI. issued proclamations against it,—the maltreatment of the clergy, -the general licence and licentiousness, -- the increas ed immorality both acknowledged and deplored by the Reformers, and cast in their teeth by the Papists:-Surely these things are at least as bad as anything we have seen in our day; - infinitely worse they are, of course, from the very character of those movements which were destructively reformative, not conservalively so, as in the present case.

"Or, again, if the question be one of loyalty to the Church, of breaking the bonds of communion, -what are the few men we have lost in these days, to the thousands, aye, millions, of Wesleyans who have gone out from the Church! What are they in comparison to those almost countless children of the Reformation—in England, and on the Continent, and in America-between whom and us no intercommunion exists? All these separations are results, more or less remote, of the Reformation; and whatever be the advantages gained by that great revival, it has lost us the communion, not of Rome only, but of a!most all Protestantism. What greater loss and cripto us than this, could have happened? U that all who oppose the false claims of the Roman See were only united under one banner of Evangelic faith and Apostolic order,—with one heart, one mind, one Lord, one faith, one baptism! But it is not so; and the Reformation, by the force of circumstances, has resulted in this. Men have adopted its principles they have used their private judgment in applying them, -and the result of their doing this is their separation from us,—a separation, not by tens and twenties, but by millions. What are we to say, then? Are principles dangerous because some of those who embrace them leave our communion? If so, on what set of principles shall our heaviest censure lie?-Which have been followed by the most numerous and the most crippling desertions,-those of Wesley and of Luther, or those which have had a revival in our

THE PATRIOTIC FUND AND PROSELYTISM .- The Rev. Mr. M. Evoy, P.P., Kells, has addressed the following letter to the Marquis of Headford in reply to the circular of that nobleman calling a meeting on the subject of the Ratriotic Fund :—
"Parochiel House, Kells, 15th Nov., 1854.

"My Lord,-I am but this moment honored by your Lordship's circular, 'calling a meeting of the magistrates and gentlemen of this neighborhood in the Court-house of Kells, on the 14th inst., for the purpose of collecting subscriptions in aid of the Patriotic Fund according to the intentions of her Most Gracious Majesty.

"In reply I beg to express my cordial concurrence in the object of such meeting. Humanity, patriotism, duty, justice, plead aloud in favor of the destitute wives and orphans of the brave, who, in defence of the principles of freedom and civilisation, may yield

up their gallant spirits in the war with Russia. "While, however, thus expressing my humble approval of the voluntary contributions of benevowho admire his worthless character; Calvin's only was evidently built for a unifference of the students of rancorous invective. Know wrote as vigorously as he acted. He whole breath of the apartment; and on that platwas indeed, a fellow of infinite wit, of most exquisite form, what do you think stands?—a site forcy. There are passages in his 'History of small tables for whist or other games—the back ground the Reformation' which no one of the Reformers being occupied by an immense fireplace of marble, pally acted to mar the success of her gracious Majesty's most exquisite form. There is a descrip—with a mantlepiece of carved oak. One of the lady pily, been much increased by the late flat refusal of perhaps his life was saved.

one, to the navy, and by the revolting expulsion from the barrack hospital at Scutari of the good Father Mulloy, who, be it remarked, was enabled, not at the expense of the government, but by the noble beneficence of the Earl of Shrewsbury, to undertake his ardnous mission, and to carry the consolations of religion to our gallant expiring countrymen.

"These, however, are not the only grounds on

which Catholic fears are alarmed. While to Catholic soldiers, whom their chivalrons defence of the glorious principles of our constitution? has left weltering in their gore, the sustaining ministrations of their loved and holy religion are with reckless cruelty denied every clergyman recommended to a military Chaplaincy by a notorious professedly proselytising society (I mean that styling itself the Society for the Propagation of the Gospel,") every Clergyman so recom-mended is promised by the Secretary at War, olius the government, an allowance of one hundred pounds a year, with the usual field and other allowances.

"When, then, 'the land of soldiers and of sorrow" (our own dear isle) beholds the mangled bodies of her children-some (to use the graphic language of Father Mulloy) - some without arms - some without legs—others without life, strewed around—and when we call to mind why they fought and for whom they fell-when, lifting our tearful eyes from this sad scene, we behold the anointed minister of religion (in the venerated person of Father Mulloy) as he reaches the hospital door met at its threshhold by the armed minions of British authority with firelock and fixed bayonet, and forbid at his peril to bring the Bread of Life and the Last Sacraments of the Church to the dying Irish Cotholics, who had bravely fought in delence of Britain's honor, and, fighting thus, fell to rise no more - when, too, Catholic Ireland now beholds pampered proselytising Parsons go forth not to minister to, but remorselessly to mock the spiritual destitution of, Irish Catholic chivalry in the writings of their last agony-when Irish Catholicity beholds in this sad sight the consummation of England's systematic cruelty and ingratitude, no wonder the bitter reminiscences of three dark and dismal centuries should revive-no wonder the slumbering embers of religious animosity should be fanned into active life-no wonder that in the deepest recesses of the Irish bosom there should lark the dark suspicion that the corporal wants of the families of the fallen brave form but the specious guise under which their immortal souls are sought to be destroyed.

"But, my lord Marquis, if I thus dwell on the fears that pervade the public mind in reference to the future. allocation of the Patriotic Fund, it is not for the unworthy purpose of detracting from its acknowledged justice and transcendant merit. Ten thousand times farther still am I from wishing to cast even the shadow of a shade of suspicion over the high and hencred name of the nobleman who, in your lordship's respected person, is entrusted in this county with the execution of her Majesty's commission. Did I entertain a design so dark and unworthy, long years of intimate acquaintance with your lordship's uniform and distinguished liberality could not fail to reproach me with my guilt; may, every bush and tree of these beautiful and extensive premises-your own personal and munificent gift-would raise their united voices in your lordship's defence, and cover with confusion your ungrateful assailant. Why, then, do I point to the apprehensions of Catholic Ireland on the subject

in question!
"It is, my lord, for the purpose of reminding you and other noblemen similarly commissioned that it is the confidence inspired by your and their exalted character that induces the humble writer as well as the Priests and people of Ireland generally to contribute their humble mite. In antecedents unsullied and honorable as are your lordship's, Irish Catholics feel their best guarantee that the religious convictions of the wives and orphans of the fallen brave shall not be tampered with, and that the Patriotic Fund shall never be perverted to the foul unhallowed purposes of sectarian aggression. I have the honor to remain, my lord, with unfeigned and high respect, your lordship's very humble servant, "N. M'Evov, P.P."

THE PATRIOTIC FUND AND PROSELYTISM .- A VERY important question has been started as to whether or not the fund now in course of collection under the Commission of her most gracious Majesty will be liale to any of those ahus distribution, which too often render public charities mere agencies of proselytism. The Bishop of Clonfert touched on this point in his speech at the Loughrea patriotic meeting, intimating that there were grounds for apprehension, looking to former precedents. His Lordship on that occasion received from the Marquis of Clanricarde the strongest assurance that in the present case no such fear need be entertained. Many of our readers will probably desire some more authoritative assurance than that of a Whig nobleman, who is not even a member of the Government. It would be desirable also to know how the patriotic fund of 1803 was managed in respect of proselytism, and whether the Royal Hibernian School in the Phonix Park, is to be the model of the institutions which will be founded for the orphan children of our brave Catholic soldiers .- Tablet.

GREAT BRITAIN.

The despatch of reinforcements to the seat of war continued without intermission. Every available steamship was taken up by the Government, and it is stated in the London Times that the British Government is now paying at the rate of £3,000,000 per annum for the charter of steamers alone, besides the cost of fuel.

The alarm in England seems to be subsiding as to the position of the allied armies in the Crimea. A winter campaign in the Crimea will evidently

take place, and wooden barracks for 20,000 men are being shipped by the British Government. Cunard's New York steamers were taken up by the

Government for war purposes, only the Boston steamers will run during the winter.

The Collins line have changed the day of departure from Liverpool, to Saturday.

The Pacific, however, leaves on her regular day Lord Raglan has been raised to the rank of Field Marshall. 医毛头皮肤的 经经银行 第二

Charles Lever, the Irish novelist, left his home to take passage from Liverpool, in the steamer Arctic, but while waiting in that city, herreceived a letter from his wife, earnestly urging him to defer his journey, on account of a remarkable presentiment that she had. He accordingly acted on her advice, and thus,

Reverend Joseph Owen Parr, Vicar of Preston, could not collect his "Easter dues," amounting to sixpenco-halfpenny, from certain Quakers of Preston. He seized their goods and sold them at auction-two hams, a copper kettle, a warming-pan, three bruss pole, a canister of tea, and two loaves of sugar, to satisfy his claims and expenses of the auction .-Diogenes? (Punch's rival) commented on the subject, and the Reverend Joseph Owen Pair, Vicar, has cited the proprietors of "Diugenes" for libel, before the Court of Queen's Bench.

A writer in the Times thinks that the mission of the Lady-Nurses to the East will prove a failure. Giving them full credit for their zeal, courage, self-devotion, and earnest charity, he thinks that from want of, proper organisation, previous training, and religious vows, they will not be able to do the work that is expacted of them, and which is done by Catholic Nuns. The writer observes that,—" The Sisters of Charity, whose assistance is so highly and so justly valued in the French hospitals, chiefly owe their utility to the fact of their belonging to a religious order. They are bound by vows of obedience and poverty, from which they can in no case be released. Before they are admitted, into the sisterhood they are required to undergo a most severe probation; nor are they ever employed as nurses until it has been proved beyond a doubt, by trials within the walls of their convents, that they possess the health, the strength, and the moral firmness, as well as the enthusiastic desire, to discharge the trying doties incidental to their admirable calling. Their bed, their fare, their raiment, and their work, when on duty, are not a whit harder or coarser than they have been ever since they first entered their convent. They are also by reason of ther religious profession under the most complete control. Against the commands of their superiors appeal is impossible; they have no choice but to obey. Giving them all credit, as they deserve, for their reckless devotion, it is out of the question to expect from English ladieswho, we are told, are now for the first time giving up the intellectual and physical luxuries to which they have all their lives been accustomed in order to encounter the hardship and disgust incidental to servitude in the military hospitals of Scutari-services at all commensurate with those which have long been Charity who minister to the hospitals of the French. And, if they do not prove as useful as Mr. Sidney Herbert anticipates, their presence, backed as they are by his enthusiastic sanction and support, must prove sadly embarrassing to the responsible medical authorities in charge of our sick and wounded in the East.-I am, Sir, your obedient servant,

COMMON SENSE.

How to EARN A TRIFLE OF Money.—One of the most revolting cases of parental brutality, resulting in death, has just been brought to light by a coroner's jury, who have very properly returned a verdict of manslaughter against the father. The man's name is Jeremiah Daniels, and he nominally lives at Walton, but he travels over the country as a showman.-The child upon whom the inquest has been held was three years old, and was called Jane Daniels. When born she was a healthy child of the ordinary size, but when about three months old she began to grow very fast, and at last reached such an extraordinary size that her parents were induced to make a public show of her. For that purpose her father entered into an arrangement with three other men, who were musicians, to attend the different fairs in the neighborhood, when she was to be exhibited as "the greatest wonder in the world," the profits being divided between the parents and the musicians. In this manner she was exhibited at the last fair held at Salisbury, a few days since, being then under the influence of a cold of long standing, and having only just recovered from an attack of diarrhoa. The cold was worse at Salisfair, and the party returned to Wilton; but on the next morning they set off again, and exhibited the child at Romsey, in a room of an unoccupied house, till 10 o'clock at night. While there, Mr. Lea, a chymist, was induced, from curiosity, to visit her, and he found the door was open and the room without fire, although the night was dreadfully cold. The child was carried round the room in a chair and shown to the company or repairing of teeth. And surgeous, generally, while by its father—the back, chest, and legs being exposed, maintaining that anæsthetics are invaluable in their by its father—the back, chest, and legs being exposed. At that time her eyes were closed, and she did not appear conscious of anything but pain, which the parents attributed to a cold and to fatigne from travelling. has many times seen ether employed for either minor on the next day (Sunday) the child was worse, and or graver cases, must have noticed such facts as this: on Monday Mr. Lea being informed that they intended to take her to another fair, pointed out the danger of travelling, and recommended the father under no circumstances to exhibit her again until he had obtained medical advice. In spite of this caution, however, the father proceeded to Winchester, where on her arrival in the afternoon she was put to bed in a dying state. In the evening, however, she was taken up and dressed and exhibited in an open store till nearly 10 o'clock. When taken back to her lodgings she was still in a state of stupor. On Tuesday her father gave her a large dose of narcotic medicine, and she was again exhibited at the store from 12 till 3, and again in the evening from 6 to 9, the weather then being very wet and cold. On Wednesday morning the child was first visited by a surgeon, who found her quite insensible, as if under the influence of opium, and in a dying state. Everything was done for her, but without effect, as she died early the next morning. On a post mortem examination of the body almost all the vital organs were found to be more or less diseased, and death was ascertained to have been caused by inflammation of the lungs and brain, evidently brought on by the inhuman treatment to which she had been exposed. The jury after an inquiry of nine hours, returned a verdict of "Manslaughter" against Jeremiah Daniels, the father, who was thereupon committed for trial at the assizes .- Times.

UNITED STATES.

DIOCESE OF ALBANY.-The Rt. Rev. Bishop M'-Closky ordained Rev. Charles Brady, and the Rev. John Ludden, Priests, in the Cathedral on Wednesday, 6th instant .- N. Y. Freeman.

IRISH EMIGRANTS GOING HOME. - The ship " Dreadnought? sailed from New York, on Monday, for Liverpool, with about 140 passengers, chiefly immigrants from England and Ireland, returning to their fatherland. The ships Lucy Thompson, for Liverpool, and the American Eagle, and the London, are also ready for departure with an aggregate of short 2000 passengers of the same above. gate of about 200 passengers of the same character.

The President's Message to Congress, delivered on Monday, the 4th inst., is a highly important document, as indicating the future policy of the United States Government towards the European belligerents. It unequivocally asserts—the doctrine that " free buttoms make free goods?'—and the intention of the United States to uphold it—by force if necessary.— On the other hand, the exigencies of the war, and the law of nations, entitle belligerents to destroy or capture enemy's property wherever found; and though hitherto Great Britain and France have been content to allow this right to remain in abeyance, we think that the next campaign will witness a change of policy; and that the Allies, in self-defence, will be obliged to return to the old maxim—" Free bottoms do not make free cargoes." On the other hand, the President declares his approval of privateering-or legalised piracy-a custom well nigh repudiated by all civilised nations. There is but one way however to treat privateers, that is as pirates, and to "give them the stern",-or a rope and the yard arm within ten minutes after capture. It is thus, we trust, that Great Britain will ever deal with all privateers in her subsequent wars.

Notice has been given in the United States' Congress, of two Bills against foreigners; one, to modify or repeal the alien laws; the other to exclude all persons not native born from the army and navy, and to check pauper immigration. We hope that the effect of these measures will be to divert the stream of Catholic emigration from Ireland to Canada, instead of, as hitherto, to the United States. On this subject the American Celt has an able letter from the pen of D'Arcy M'Gee, Esq. The truth of the following passage, will, we think, be universally admitted:-"The more I see of this Province, (Canada), the more I marvel at the suicidal impolicy of our Northern States, in forcing on the minds of their emigrants, the general study of the resources and attractions of Canada. I have before me, as I write, the last census of the Province, (misprinted by half a million in my last) the Trade, Customs, Geological and other public documents of the last four years, from all which I am forced to confess, that as much, and perhaps a safer sort of progress has been made on this, as on our side all commensurate with those which have long been of the line. Already here is a State as populous as rendered by the experience and trained Sisters of Denmark or Holland, with resources almost as ample as those of the original thirteen colonies, which in 1776 declared their independence of George 111.-The British flag does indeed fly here, but it casts no shadow. In the light of local institutions, with full power over every native interest, leaving to the sovereign nothing but a vote, seldom of late attempted his region rejoices in a form of government substantially the same as ours, while it is so far free from the despotism of the mob and the proscriptive passions of an illiberal nativism. In comparing its census with that of the United States, I was surprised to find, that the average mortality with us is 36 per cent, greater han in Canada West, and 25 per cent. more than in Canada East. Though the winters here are far longer and colder, the weather is more uniform and less dangerous. The cares of life, also, are less despotic, while the social habits are simpler and less exhausting. These facts, patent to every observer, account for the heavy balance of healthiness in favor of Cana-TAKING CHLOROFORM .- The N. Y. Times gives

some good advice against the practice of inhaling Chloroform or ether, for slight operations. Recent circumstances, and the disclosures at a late trial in the criminal Courts of the United States, should put people especially females, on their guard against the use of stupefying agents:-" Chloroform has been popular of late. Many timid people have come to think it so innocent, that they refuse to have their aching teeth out, unless it is administered. We doubt if a revulsion has not set in. Ladies will object to covering up the pain of a single moment by inhaling a vapor which robs them of their reason and leaves them liable to tell even their most secret thoughts .-The more prudent of dentists have from the first declined to incur the hazard to health and life which the use of Chlorotorm is never secure from, when nothing more serious was to be done than the extraction place, refuse to risk their use so long as only the 'minor operations' are to be performed. Every one who A lad to have a large tumor excised is put under the operation of ether or chloroform. He flies about the room screaming perpetually, baulking the surgeon at every turn for many minutes; no amount of the ancesthetic suffices to quiet him until the strength of the assistants binds him down; but when the auæsthesia passes off, the patient denies that he has had any unpleasant sensation whatever-perhaps needs to see the tumor in the dish and to feel the spot it was cut from to be convinced that the dreaded job is over.-Now this effect is a very common one in the operating room, and it suggests the query whether after all the patient does not suffer just as much pain as if he were in the normal state during its performance, and that the only advantage he has gained is that of en-tirely forgetting the suffering. This alone is a great blessing indeed. To have an approaching and inevit-able operation stripped of its terrors, is a very great comfort. The anticipation of the suffering is doubtless more than half of its bitterness. But for such small mutters as having grinders tipped out of the iaw, and hidden roots revealed above mangled gums, it is far wiser to put on a little such pluck as was a staple commodity in all households in 276, than to take a medicine which may make us tell very profound secrets-may give us an apoplectic fit, or, at the least, blood-shot eyes and a head-ache, and after all may not prevent one pain, but only make as Know-Nothings as to its existence when all is over Chloroform is like the great gun, not to be run out to respond to the firing of pop-guns, but to be reserved for serious attacks and regular knock-down occasions."

AN ACTIVE EDITOR.—The editor of the North Carolina Baptist Spectator, is an officiating minister of the gospel; a licensed attorney; agent for nearly all the insurance companies north of the Potomac; commissioner for thirty states, and an applicant for the same when Kansas and Nebraska shall have come in; bank director; chairman of the Board of Superintendeals of the common schools; temperance orator; agent and counsel for Wake Forest College; President and Secretary of all the boards of the Baptist church, Going Back.—Several Irish servant girls left Cincinnati this week, with their savings of many years,
to return to the "green old sod."—Catholic Ielegraph.

any man in the county.

JUVENILE DELINQUENCY .- The Chicago Tribune mouths. These poys, it appears, are the orphan children of parents who had died during the summer of cholera. They were regularly organized; had their chief, signals, rendezvous, &c., and appeared to have followed the profession of robbery with a sang froid which indicated an entire indifference to all the principles of right or wrong. Such an exhibition of de-pravity is truly shocking; and yet it is but the natural consequence of the oppressive anti-Catholic legislation of the United States, which places as many obstacles as possible in the way of the establishment of Catholic asylums and convents, which care alone atford any remedy for the evil complained of. Three centuries? experience has shown that State assistance is utterly incompetent to relief the wants of the poor; and that the, and the Church only, is capable of dealing with them effectually. Pauperism with its hideous concomitants, is the direct result of Protestantism, and Reformation principles.

In a late trial at Boston against the City authorities, it was ruled that colored children-no matter how slight, or how remote, the taint of black blood-cannot be permitted to share in the benefits of common schools, of the case, as we learn from a reliable source are for the support of which however they are taxed.— What a glorious land of freedom and equal privi-

Speaking of the "Know-Nothing" movement, the N. Y. Times says: - "In this State it has polled over a hundred thousand votes-many of them from our most staunch and intelligent working men. In other States it holds equal power. It spreads—it will not improbably rule a future Congress; and may carry in a President on its wave."

CAPITAL PUNISHMENT.—The experiment of abolishing the death penalty in Michigan does not appear to work well. In view of recent tragedies consummated in that State, the Detroit Enquirer says: time before the morning bell, when she got out of the "One thing should be done at once, it seems to us, window of her chamber and departed. It is preand that thing is, to reinstate upon the statute book the death penalty for morder."

POLITICS AND THE CHURCH.—The Presbylerian thus speaks:-" The question whether our Congregational brethren are to be instructed by their pastors in politics, or in the gospel, is one which, we should judge, will soon have to be considered. A loyal son of New England, a gentleman and a Christian of the highest standing, whose home is now in a different section of the country, but who has recently been on a visit to his native region, said in our hearing, within a few days, that " he did not know but that it would be well to send some gospel preachers to New England,22 that during his late visit he "had heard Neoraska preached much more than the gospel." Testimony to the same effect has come from other sources. An intelligent New England correspondent, in a late letter to a widely circulated journal, intimates that unless there should soon be an end to political preaching many of the Congregational churches must be divided, as the conservative portions of the congregations are determined they will endure the prevalent desecration of the pulpit.

There are in the United States thirty-two Insane hospitals in active operation, and nine others in the coarse of erection; twenty-eight of these are State Institutions, in which are 20,000 persons of all ranks, ages, and occupations. Spiritualism, mounonism, and all other isms of the day are increasing this number very fast .- N.Y. Freeman.

The Second Advent people still continue strong in the faith, and their meetings here and elsewhere continue with unabated interest, and no falling off in numbers in attendance. Events have not occurred precisely as was expected, and some argue that the end will not be until next Spring. Remarking upon an argument of that kind, Eider Cumming, in an article in the Morning Light, a paner published at Concord N. H., closes in the following singular exhortations " Brethren, take not one step back to Egypt, neither put off the coming of the Lord to 'next Spring,' but continue to go out to meet the bridegroom. Finish up the work that is to be done, as fast as you can, that you may be ready to be presented before the Father blameless."- Salam Journal.

The United States' papers contain the following particulars of a fatal duel springing from a "Know-No-Kewen and Colonel Woodlief. The particulars, as well as could be ascertained, are as follows:—"Last Friday evening, Mr. Kewen and the Colonel were, with several others, in the saloon known as the 'Blue Wing,' Mantgomery street. The conversation was principally on the politics of the day, and became rather animated. The Colonel remarked to Kewen that he was a 'd—d Know-Nothing,' upon which Kewen struck him on the mouth with his hand. Friends interfered and arrested further proceedings at that time. It is said that on Monday Mr. Kewen sought out Col. Woodlief and offered an apology, which was refused. The offer was again renewed, Kewen stating that he would make the apology in writing, if it would be more acceptable. The Colonel in the mean time had sent a challenge, and he expressed his determination to have it settled in the usual manner. Friends were accordingly chosen, and it was concluded to cross the bay and adjust the difficulty by recourse to fire-arms. Yesterday morning, the parties left in the Oakland ferry-boat, at 7 o'clock in the morning.-Several persons in the city having been informed of what was going on, crossed over in the ferry-boat.-On arriving at Oakland the parties proceeded a short distance outside of the city limits. The friends of Mr. Kewen were Messrs, Wake Briarly and Robert Wood. Colonel Woodlief's friends were Captain Sker-rett and Major M'Donald. The arms chosen for the occasion were Mississippi yagers. The ground was being marked off when Deputy Sheriff Simons, who had got wind of the affair, made his appearance and ordered them to desist. The parties then got into their carriages and left, with the determination to cross into another county. After continuing the journey, for some time, until they were about ten miles from Oakland, and in the county of Alvarado, they dismounted and ascended a hill near by, followed by a crowd, which by this time had increased to about paces—the principals took their places, and on the word fire, being given, both wheeled and fired, the

Rev. Theodore Parker was arraigned on Wednesday says that the police of that city have succeeded in in the U.S. District Court, Boston, for inciting to riot, capturing a band of organized infantile villains, who and aiding to rescue Anthony Burns the fugitive slave. have entirely stolen their means of living for some He has given \$1500 security to stand his trial in March

> A RUNAWAY NUN.-Under the above heading the anti-Catholic journals of the United States have been regaling their readers with the extraordinary adventures of a Miss Bunkley. The Frederic Examiner was the first to bring this Mare's nest to light, and a most "awful disclosure" it did appear. But alas! for the romance, the story—as told by the Examiner turns out upon enquiry to be a lie; and is admitted to be such by the more respectable portion of the Protestant press. The Frederic Cilizen of the 24th ult., a Protestant paper, thus disposes of the Examiner's pretty legend:-

"Miss Bunkley.—A young lady bearing this name

passed through Frederic last week on her way home

to Virginia, accompanied by her father, as it was noised about that she was a Sister of Charity escaped from the Sisterhood, near Emmitsburg, with the false coloring and exaggerations which in these times commonly gather around such rumors, the circomstance for a brief moment excited some little interest among the lovers of romance. The true facts as follows: - Miss B. is from Norfolk, Va., and a convert to the Catholic faith. She went to the Sisterhood about two years ago on a visit and to make a religious retreat. She then petitioned to be received, but on being advised to wait and consider the matter more maturely (it being a rule of the society, to admit none unless there is strong assurance of marked vocation), she returned home. A year after she renewed her application and admitted on trial. In this capacity, as a mere probationer or novice, and not a Sister, Miss B., resided at the sisterhood for the last ten months or thereabout and was engaged in teaching, &c., until Tuesday morning the 9th Nov., a short sumed, that she contemplated taking the stage for Frederick, which passes only a few hundred yards from the Institution, but being disappointed in meeting it, she proceeded on foot to Creagerstown, a distance of six or seven miles. We understand that she had always expressed herself as perfectly happy and even repeated this sentiment the very day before she left. Why she adopted the manner selected for leaving the Institution we are mable to comprehend, unless as is most probable she could not muster up moral courage enough to tell the Sisters her want of vocation for the benevolent and numble life they have embraced and persevered in, and therefore concluded to take French leave. We learn that Miss B., is about eighteen years of age-young, blooming and accomplished, but of a nervous temperament. conclusion we will merely add that at any other time this trivial accident would be unworthy of the space we have here given to it. It is not a very rare thing for a young lady who has taken it into her head that she will become a 'Sister of Charity,' to falter and find herself unsuited to that arduous life during the preliminary months of probation which all have to unlergo, and in all such cases where an intimation is given to the superior of the Sisterhood they are cheerfully and kindly allowed to depart, as would Miss B., if she had only communicated her wishes to that effect. None are admitted, as "Sisters of Charity," whose vocation for that ardnous life is not clear and satisfactory, and any one, after becoming a Sister, is even free to leave without reproach and without violating a single rule of the order, at the end of any year of membership. The vows of the Sisters of Charity, are merely for one year, and renewed or not at the pleasure of the party."

A letter from the Lady Superior, of which we give an extract, fully agrees with this version of the affair. Miss Bunkley, like many other young ladies, and small blame to them, hardly knew how to make up her mind; after a short probation, she discovered that her vocation was not to a conventual life, and she seems to have been embarrassed how to announce the change to her Sisters, So she walked away without wishing them "good-bye." The letter of the Lady

Superior says :-

"She came here for the first time about two years ago, to make a retreat, and then petitioned to be received, but was advised to wait. A year after she renewed her petition, was received on trial, and has always appeared to be happy. We were greatly surprised when she was found missing, and much pained that she should have left as she did. It is well known that we do not desire to keep any one here who does not wish to remain; and had Miss B, expressed such a wish she would have been sent home immediately. We felt uneasy about her, when we heard from the neighbors that such a person was seen on the road about daylight; and fearing something might happen to her we sent our overseer to make some inquiries, who learned that she was in Creagerstown. As soon as we found out that she had really gone, I wrote to her father in Norfolk, telling him our uneasiness, and expressed the hope that she had gone direct to Norfolk. (I kept a copy of this letter.)

" It can be authenticated by one hundred boarders now in our institution, Protestants and Catholics, that Miss B. never taught anything here except some lessons on the piano. She was free to write when and as often as she pleased; was never heard to speak any language but the English, and we doubt much if she knew any other.

"Should any further information be necessary, we can give it; but I believe this is all that is necessary for the present."

Know Normings.—"What's that, Isaac," asked Mrs. Partington, as The came in, with a little brass bosom pin, with a little brass star, attached by a little brass chain to his little jacket collar. He took a big attitude, and struck his fist as big as an apple two for a cent, upon his breast, and replied that he was a "Know Nothing." "A what?" said she, closing the mouth of her reticule, in which she had been seeking for a piece of chalk, that had long been used up on a brick wall opposite. "A Know Nothing?" holding the reticule tightly, as if she had got the idea bugged; "well, you poor child, you may not know so much as one hundred and fifty persons. On the ridge of the some, but you aint an idiom number, and the it's al-hill they halted—the ground was marked off, forty ways well to be humble, and not pretend to know things when you don't, it isn't well to go round braggword fire being given, both wheeled and fired, the ing about not knowing nothing, and proving yourself ball from Mr. Kewen's rifle passing completely thro a fool, when people don't suspect at You will find the heart of Colonel Woodlief and out at his back, full chough to do it without you. Ike heard the killing him instantly. It is said that the unfortunate oration patiently, but the glittering brass held a proman did not live ten seconds after receiving the minent place, notwithstanding, in the toilet arrange-wound." ment of the hope of Partington.

THE TRUE WITNESS AND CATHOEICYCHRONICLE

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THE TRUE WITNESS AND CATHOLIC CHRONICLE

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TRUE WITNESS CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, DEC. 15, 1854.

NEWS OF THE WEEK.

In consequence of the exigencies of the war, Government has taken up several of the Cunard steamboats, for conveying reinforcements to the Crimea .-We are likely therefore, for some time, to have a regular mail steamer only once a fortnight. The Collins' line will, it is said, change their days of sailing to Saturdays, and bring out the alternate mails.

The Pacific from Liverpool, the 30th ult., brings but gloomy tidings from the Crimea. The Allies, it is true, have received large reinforcements, and more are on their way to join them. But, on the other hand, their losses are great, and the enemy receives his reinforcements still more rapidly. Since the 5th ult., there has been nothing done apparently—the Allies hold their ground, and that is all. By despatches from Prince Menschikoff, it would appear that the bombardment had almost ceased on the part of the besiegers, and that no great amount of damage had been inflicted on the defences; though the loss to the Russians in men, is admitted by the writer to have been very heavy. The Allied Generals have demanded an explanation from the Prince respecting an order said to have been issued by him to his troops, to give no quarter; and a Russian General enforcing these orders, has, it is said, been taken prisoner and hanged. We have news, too, of disasters by sea.— A violent storm on the night of the 14th ult. had destroyed many of the Allies' transports, and seriously damaged some ships of the fleet; the loss of life is not stated, but it must have been very great.

appear that the prospects of the Allies, if not desperate, were very gloomy. It is beginning to be understood that the strength of Sebastopol, as a fortress, has been greatly underrated, and that the expedition sent against it, is utterly inadequate for the purpose. By sacrificing a portion of their fleet, the Russians have effectually closed up the entrance to the harbor, thus rendering an attack from the fleet impossible the whole work therefore has devolved upon the land forces, who, in the original draft of the campaign, were intended to act rather as auxiliaries to the navy. than as principals—but who now find themselves called npon to do, single handed, that which, under the most favorable circumstances, would have been an arduous undertaking for army and navy combined .-That the soldiers of the two armies will do all that men can do, there is no doubt; that they are able to thresh any number of Russians that may be brought at Balaklava, and on the Inkerman; but it is almost souls. too much to expect of them to carry a strongly fortified post, defended by some of the most formidable works in the world, abundantly furnished with artillery, and occupied by an enemy, not only actually superior in numbers to the assailants, but with his communications open in the rear, and thus able to receive any amount of reinforcements that the gigantic Russian tian" it is necessary to accept the dogma-that no Empire-prodigal of the lives of its subjects-is willing to send for the defence of its great naval arsenal, on the possession of which its very existence as a maritime power in the South of Europe de-

Still the Diplomatists are at work with their tape and protocols. With the view perhaps of paralysing Austria, the Czar has given out his willingness to treat on the following terms.-1. A common guarantee by the five Powers of the rights of all denominations of Christians, subjects of the Porte. 2. A common Protectorate of the Principalities. 3, and 4. Revision of pre-existing treaties, and the free navigation of the Danube. These propositions, which if made in February last, would probably have been accepted, and have staved off hostilities, will not now be deemed sufficient. The Allies require some material guarantee that Russia shall not again put forward her exorbitant claims over Turkey, the moment that their fleets and armies are withdrawn from the shores of the Black Sea, and thus occasion another Eastern Question as difficult of solution as the present. Thus, twixt Catholic and Protestant there is nothing in in spite of their want of success in the Crimea, we learn that France and England are assuming a higher tone; and have notified the Western Powers that they will no longer accept the "four points" as the basis of negociations; but that they intend to take, and retain hold of the Crimea, as a pledge for the future good behaviour of the Czar. The war spirit is aroused, and the people of Great Britain seem ready to submit to any sacrifices requisite to bring we admit that, for the most part, they do not: even the contest into which they have been forced, to a the Sun desires to see our Common Schools "Chrissatisfactory conclusion. Parliament will meet in tian," and we respect him for it. The cry for the

their utmost.

"Why should Common Schools be either Catholic or Protestant?" asks the Sun. Because, if they have any religious character at all, they must be either the one or the other, is the answer that common sense dictates. In the religious order, all that is not Catholic is Non-Catholic, or Protestant.

But why should we not have schools—where the broad principles of religion and morality-upon which all sects profess to agree - are inculcated along with the various branches of secular education?"again asks our cotemporary. Because there are no such principles: because there is no one principle of Christianity—meaning by Christianity a system of supernatural religion-on which all sects, or denominations of Christians, do agree. Here again is a sufficient answer to our cotemporary's query.

"It seems to us"-he says-" that schools may be sound and moral, ay, and Christian too, without being, in the strict sense of the word, either Catholic or Protestant." It seems to us that this remark of our cotemporary betrays a gross ignorance of the very essence of Christianity as a system of supernatural, as distinguished from natural, religion. If Christianity were but a republication of the natural law, as some contend, our opponent might, indeed, with some show of reason, talk about his "broad principles" on which all sects were agreed. But Christianity, if a supernatural religion, is something more than natural; and that something more consists in the dogmas which it propounds to man, as necessary to be believed, and in the practice of certain duties, and the performance of certain acts, as the necessary consequence of a belief in these dogmas, or doctrines-undiscoverable by man's reason, and therefore supernaturally revealed. Now, though in the natural order, it is possible to find some such " broad principles" as our cotemporarary speaks ofthe moment we ascend to the plane of the supernatural order-that is, the moment we pass the threshold of Christianity, considered as a system of supernatural religion, it is impossible to discover any one principle upon which all denominations of Christians are agreed. The fundamental truths of the one, are the falsehoods and corruptions of the other.

Teach children at the Common Schools—says the Sun-Christianity without dogma-"There is no necessity for instilling into them the dogmas of either one sect or another; they may be taught along with their education, to fear God, to love justice, mercy, From the general tenor of the despatches, it would and truth." Brave words these-but have they any meaning?

For first, "what is truth?" what is that truth which children are to be taught to love ?-and what is a Christianity, from which the dogmas of all sects have been eliminated: and which contains not the dogmas of either one sect or another?"

Secondly, wherein would such a Christianity differ from the "absolute religion" of the Rev. Theodore Parker? Easier would it be to form a conception of a Lord Mayor-a universal Lord Mayor-without chain, or robes of office, without head, feet, or wherewithal to sit—than of such an abstract Christianity as the Sun proposes to have taught in our Common Schools. An abstract of a plum pudding, without raisins, suet, flour, or spices, into which the accidents of eggs and butter entered not, would be about as profitable to the bodies of the students, as such a Christianity—abstraction made of all the dogmas against them in the field, they have proved at Alma, of "either one sect or another"-would be to their

> The Sun is evidently of the "Liberal" school sects the most intensely dogmatic. It has indeed but one fundamental dogma, but on that it insists as strongly as ever did the most rigid Calvinist upon "absolute predestination." To be a "Liberal Chrisdogma is necessary for salvation.

> But will the Sun, will any one else, deign, to enlighten us as to this "absolute Christianity" which contains not the dogmas of "either one sect or another?"-or show us wherein it differs from pure Deism? Let us have a Catechism of this abstract Christianity; and let us at least know wherein, and of what, it consists. Before we can consent to be taxed for teaching it, let us at least know what it is that is to be taught, and whether, after all, it will be worth the teaching.

> The proposition of the Sun is not new, and if it has not been carried into execution, it is simply because it is impracticable. It must, indeed, be a subject of regret that the differences amongst nominal Christians should be so great, and so many, as to render any common religious education for the children of all denominations impossible. Nevertheless, it is so; and, regret it as we may, it is a fact which we cannot attempt to overlook without infringing upon the rights of conscience. As in religion, becommon, so there can be no education partaking in the slightest degree of a religious character, which shall be equally acceptable to both. If then we have Common Schools, they must be schools entirely destitute of all religious, and therefore of all Christian, character.

But do our Protestant fellow citizens wish for such schools? We do them no more justice when

commencement of a long and arduous struggle, in themselves—but desire only that they will be equally which the resources of the Allies will be taxed to just towards us poor Papists. They consider the "authorised version" of the Bible as the basis of all religious education: they look upon it as the "Word of God;" and so considering it; and so believing, and distress which comes to us yearly from abroad we should despise them if they did not insist upon its use in schools to which they were by law compelled to contribute. We as Catholics, do not accept the "authorised version" as the Word of God at all; neither do we consider that the Bible is, or can properly be made, the foundation of religious belief.— History tells us that Christianity is older than the Christian Scriptures; that the latter proceeded from roam about our streets, looking in vain for where to the Church, which cannot therefore be based upon them; and therefore we do not consider it either necessary, or advisable, to place the Bible in any form, or in any version, in the hands of our children, because by so doing we should be lending our countenance to the Protestant principle that a book, and not the Church," is the pillar and ground of the truth." The difference betwixt Catholic and Protestant consists—not in the different interpretations which they put upon the utterances of an authority recognised by both-as betwixt the different Protestant sects-but in that they do not recognise any common and supreme authority in religion at all .-Now the simple fact of placing the Bible in the hands of children implies that that book is the source of all religious knowledge. This we deny; and therefore, as implying a false principle, do we object to the reading of the Bible in schools to which we are compelled to pay. We are perfectly willing to respect the opinions of our Protestant fellow citizens; but we demand of them that they shall equally respect our religious opinions; thus the only arrangement possible under the existing eircumstances is one which shall secure to Protestants the use of schools in which their mode of giving religious education is employed—and to Catholics, schools in which the children of Catholics shall be instructed in accordance with the religious opinions of their parents. In other words, equal and impartial justice imperatively requires separate schools, for Catholics and Protestants, if public education is to retain any religious character at all. Banks, Rail-Road Companies, and public institutions which make no preterce to any religious character, and which have no connection with any religious objects, may indeed be common to both Catholics and Protestants, without being either Catholic or Protestant. But schools, in which the principles of Christianity are to be instilled, and of which religious, as well as secular instruction is to be one of the objects-must be either Catholic or Protestant, and cannot therefore, be "Common" to both. And this is the answer to the Sun's question, " Why should Common Schools be either Catholic or Protestant?"

On Sunday last, the preacher in St. Patrick's Church recommended to the charitable consideration of bis congregation, the destitute condition of great numbers of the lately arrived Irish girls; who, owing to the lateness of the season, and the pressure of the times, have been unable to procure service in any respectable families—and who, in consequence, have been exposed to much suffering and great temptations. We are happy to learn that the good Sisters of the "Bon Pasteur" have promptly come forward to meet the immediate necessities of the case -by throwing open, for the reception of Irish girls out of place, one of their rooms, calculated to accommodate forty lodgers. A trifling expense may be necessary at first, to put the room in order, and to procure the requisite furniture; but we feel assured, that, for so desirable an object, the Irish of Montwill, as usual, cheerfully a school which, professing to abhor dogmas, is of all made upon them. God only knows to what hardships, insults, and temptations many of these poor innocent Irish girls are exposed in our great city, upon their first arrival from their native land. Misand as a matter of "business" plot the ruin of their hand to be stretched out to them, to snatch them from the gulf of vice and infamy which yawns for their reception, if not by their fellow-countrymen and co-religionists—the children of the same soil -the inheritors of the same faith, and of the same hopes of immortal life? See to it-would we then say to our Irish friends—see to it, that none of your noor innocent Catholic countrywomen, be left exposed to the snares and temptations which await them on their arrival. It is not their bodies only—it is their to danger, if we neglect our duty.

The subject was brought before the notice of the City Council on Monday last; when a letter from the Rev. M. Villeneuve of the Seminary was read by His Worship the Mayor-in which the writer drew a sad, but true picture of the destitution and depravity which prevails amongst a considerable portion of the lately arrived female immigrants. One hundred and thirty females are now in prison; some sent and thirty females are now in prison; some sent weight to it at all. Now, if upon examination, it thither as to a place of refuge—many sentenced to should turn out that in spite of his "Abbe-ship" confinement for their bad conduct, on account of his professions of Catholicity-and his appeals to the which they had previously been turned out of the Fathers—the writer is but a heretic in disguise, and sheds, where they had hitherto found shelter. The misrepresents the authors to whom he appeals, we Mayor took up the matter in a manner alike creditable to his head and his heart; and we trust that the his letter to the Pope is as little worthy the serious Corporation will kindly lend its aid to arrest the growing evil.

mass of pauperism with which we are burthened is of Ebenezer Styles of Squash Lane. British, not of Canadian origin; and that it is the

mention that John Bright, the Peace Society man, using a book which they consider an essential ingreand other Catholic asylums provide for these poor has been publicly burned in effigy at Manchester.— dient in the education of their children? Far from creatures? Alas! our convents, our asylums, are Everything seems to denote that we are but at the it: we respect the principle which they advocate for crammed full, and their funds, as it is, are is val cramined full, and their funds, as it is, are taxed to the utmost. Our charitable institutions were founded with the view of meeting, the wants of the poor in Canada, and for this end they are amply sufficient; but they cannot suffice for the vast mass of poverty Pauperism, which is the product of Protestantism, is generated in Great Britain too rapidly and too extensively for our Catholic institutions in Canada; and thus, in spite of the liberality of our citizens of all denominations, the exertions of our Clergy, and the heroic self-devotion of our Sisters of Charity, it still happens that hundreds of poor penniless creatures lay their heads. We are burthened, in fact, not only with the poverty of Canada, but with the pauperisin of Great Britain and Ireland; and our institutions are not numerous, or wealthy enough to bear the burden which Protestantism casts upon them.
"This state of things"—said the Mayor with jus-

tice-" furnishes a just cause of complaint," and gives us a good claim on the Executive for assistance. If Government will persist in casting these helpless creatures upon our shores, it is bound to prevent them from becoming burdensome to the community. This was the view taken by the Mayor, the conclusion of whose speech upon the occasion we give below:-

"This state of things furnished a just reason of complaint. We, the citizens of Montreal had a just right to complain that these poor destitute females should be thus pitilessly cast upon our shores, and imposed as a heavy burden upon us, by those whose legitimate duty it was to succor and provide for them. A representation of the facts ought to be made to the Executive, accompanied by a demand that provision be made for these poor friendless females. It is not right that they should be allowed to remain, at once a charge upon our revenues, and the cause of contamination to the morals and of offence to the decency of our community. He must be allowed to make only one more remark. It was stated out of doors that our Treasury was overflowing, and that a reduction of assessment ought therefore to be made .- If, indeed, our Treasury was overflowing, he would ask in the name of all that was benevolent and charitable, in the name of common humanity and for the honor of our common nature, that the surplus be applied to establish an asylum for these poor unfortunate, destitute objects. Besides affording a protection to the morals of the community, many of these now friendless creatures might be converted into good and useful members of society; and others, not yet wholly lost, might be timely saved from the rain and shame to which they were now being hurried-happily, in many cases perhaps, against their own will. But he feared it was not within the means of the city to provide such an asylum, and he would, therefore, call upon the government of the country to take notice of the appalling fact that 130 helpless females were cast upon our community destitute and unprovided for, and exposed to all the allurements and snares which vice holds out to her victims, and want and misery but too often impel them to embrace. He might be told that the lamentable fact was a proper subject of consideration for the Emi-gration Office. Perhaps so, but they all felt what results would follow an appeal to the emigrant agent whose deputy here was besides well acquainted with the facts. He again urged upon the Council to make application to the Executive to remedy so alarming a state of things, and concluded by informing them that besides the 130 females in question, both the Catholic and Protestant Asylums of the city were now filled; and, if the truth were known, the city was at present burdened not with 130 only, but with at least 200 of the female pauper population of the parent country."

At a subsequent meeting of the Council, it was proposed by Councillor Day, seconded by Councillor Ricard, and carried unanimously-that-in compliance with the prayer of the Rev. Mr. Villeneuve, a sum of £100 be granted to make a temporary provision for destitute females: and that the Executive be applied for reimbursement.

An esteemed Catholic correspondent calls our attention to a letter that has appeared in the Protestant journals, over the signature of "The Abbe Laborde, creants of every description lie in wait for them; of Lectoure"-in which the writer, who, it must be speculators in vice make a traffic of their miseries, admitted, adopts rather a singular method of addressing the Sovereign Pontiff-through the columns of souls. By whom then can they expect the helping the Protestant press-warns His Holiness against defining the "Immaculate Conception" of the ever blessed Mother of God, as an article of faith; and threatens him with his-the Abbé Laborde's-serious opposition, should he prove deaf to this warning; the writer pretends also to have Scripture, the Fathers, and the voice of Christian antiquity, on his side. Our correspondent, who asks us to reply to this letter, attaches—so it seems to us at least—a great deal too much importance to a document, intrinsically unworthy of notice, and which derives but innocence, their immortal souls, that will be exposed little claims to our respectful consideration, from the position of its author.

For instance, were it avowedly the production of a heretic, we think our friend would at once admit that it was unworthy of a serious reply. It is only because it comes from one who calls himself a Catholic, and who prefixes to his name the mysterious title of "Abbe," as if he were some high ecclesiastical dignitary, that our correspondent attaches any think that our correspondent would agree with us, that notice of a Catholic journalist, as if it caine avow-edly from the classic regions of Wapping, and bore It must however always be borne in mind, that the upon its face the imposing autograph of the Reverend

Be it known to our friend then, that the title December, when it is said the income tax will be "Bible in our Schools" is general amongst our Provice, the misery, and squalor, generated in the old "Abbé," as used in France, does not necessarily imtestant fellow citizens. Do we blame them for this? country that presses so heavily upon our means of reply the possession of any important ecclesiastical
be contracted for. As sign of the times, we may —do we desire to deprive them of the privilege of lief. It may be asked—why do not our convents office, and holds out no guarantee for the orthodoxy

possessor has received ecclesiastical tonsure, and has put on the soutane under cover of which heretics have often discharged their bolts against the Church. and as a denier of the uniform faith of the Church.

A Catholic is one who believes all that the Church believes, and teaches, because the Church so believes, and, speaking through the proper channel, so teaches. Now, the Catholic Church in the 23rd Canon of the catione"-expressly teaches that the Blessed Virgin was exempt from all actual, even venial, sin. Therefore, to attribute even venial sin to the Blessed Virgin, or to deny her perfect and immaculate sanctity, Church, and involves the sin of heresy, or Protesting. This is what the Abbe has done, who is therefore, not a Catholic, but a Protestant-that is, one who Protests against some part, or all, of the Church's teaching. Speaking of the Blessed Virgin, he says: "She was not therefore good, she was not therefore

righteous." And therefore if "not good," bad: and if "not righteous," an unrighteous woman. But this is heresy. and blasphemy against God and His Saints.

The Angel Gabriel hailed the Mother of our Lord, as "full of grace." With one accord the Doctors of the Church have spoken of her as the sinless, and with delight have lingered over her glorious privileges. Synods and Councils have ratified the teachings of the Fathers, and the whole Catholic world has invoked her powerful intercession under the title of "Mater Purissima." Have then the Angel Gabriel-the Doctors, Synods, Councils, and the whole Christian people-been in error? Is it not more probable that the French Abbé, who declares of the Blessed Virgin that she was neither "good" nor "righteous," is a heretic and a blasphemer? and if so, why should a Catholic trouble himself about his heresies, or his blasphemies? God will take care of His Church.

The Abbe, it is true, pretends to press St. Augustine into his service, as a witness against the " goodness" and "righteousness" of the Virgin Mother: but with how little success, any one may see who will take the trouble to consult the Father's writings, particularly his treatise "De Natura et Gratia" against Pelagius. The Doctor having enumerated the saints, and holy men of old, commemorated in Scripture, asks-which of them, could, if questioned. boast himself to have been ever free from all sin? always, however, with the exception of the Mother of our Lord and Saviour-" concerning whom," adds St. Augustine:-

" Propter honorem Domini nullam prorsus, cum de peccat is agitur, haberi volo quæstionem."

Thus, Fathers, the Councils, and the universal soice of the Faithful, are all against the Abbe Laborde; how then can he be called a Catholic ?-Or how can be avoid the imputation of heresy and blasphemy, who, denying that the Mother of God was either "good" or "righteous," asserts that she, whom the Angel Gabriel pronounced acceptable unto the Most Highest, was evil and unrighteous-a sinner, and therefore subject to Satan? But if a heretic, why attach any importance to his opinions?

The writer of the letter in question is also manifestly a heretic in this—that he is self contradictory. He is evidently a Protester against the authority of the Church as the sole rule of faith, in that he sets up the private judgment of the people as supreme and ultimate arbiter in controversies. Whilst at the same time he carefully refutes his own arguments, and stultifies himself by his own admissions; thus unwittingly verifying the Scripture that a heretic is self condemned. For instance, he says:-

"We confess that the Bishop of the first See has the primacy of the whole Church; we affirm that the Roman Pontiff is the legitimate successor of St. Peter, and that the authority of the former is as extensive as that of the latter."

From these "confessions," and "affirmations" we should certainly expect that our Abbé was about to conclude to the duty of all men to submit themselves to an authority as extensive as that of St. Peter, and to recognise the binding force of a decree pronounced, by the legitimate successor of the Prince of the Apostles, and in concert with the whole body of the Catholic Episcopate-assembled from all parts of Christendom. Not at all. There is, it seems, an authority upon this earth higher than that of St. Peter-and a Court to which appeals from the decisions of the "legitimate successors" of St. Peter, and his brethren in the Apostolic College, may be carried, and in which they may be reversed. This Court of ultimate and supreme jurisdiction, which sits in judgment upon the legitimate successor of St. Peter, and limits his authority, is "the body of the Christian people;" of which "body," M. Laborde, with singular modesty, assumes to be the representative, and in whose name—like another Anacharsis Clootz-he rebukes the pretensions of the Roman Pontiff. This conduct the Abhé justifies by that of St. Paul. For with penetration as remarkable as his modesty, he has made the discovery that, if the Pope is the legitimate successor, and representative of St. Peter, so "the body of the Christian people," that is M. Laborde, is the legitimate successor, and representative of St. Paul.

"You, Holy Father, are Peter; we, that is the body of Christian people, are Paul. If therefore you imitate Peter in not walking according to evangelical truth"-of which of course the Abbé is supreme judge to the face."

As the Abbé does not take the trouble to produce ants—irritated perhaps at the manner in which Andrew has the Abbé does not take the trouble to produce ants—irritated perhaps at the manner in which Andrew has the Canada, who, for the most what great things can be accomplished by small means, accompanied with union." successor and inheritor of all the authority of St. the religion of Catholics-lorced their way into his part, are neither the one nor the other.

of him who assumes it. It merely denotes that its Paul-in the same sense as even he admits that the house, and there abused him, in the manner above Pope is the legitimate successor and inheritor of all described. For this offence we hope that they will the authority of St. Peter-we need hardly stop to yet be brought to justice, and receive the reward of notice this singular argument. It is quite sufficient | their misdeeds: just as we trust that, if it shall appear This M. L'Abbé Laborde in France, seems to be but to remark that, either the Pope-that is, the "legianother edition of M. L'Abbe Ronge in Germany, timate successor of St. Peter, and the inheritor of or of M.M. L'Abbes Gavazzi and Achilli in Italy; all his authority"—together with all the Bishops of his own letter, in fact, condemns him as a heretic, the Catholic Church-that is, the legitimate successors and inheritors of all the authority of all the other Apostles—are supreme judges on all matters of faith; or they are not. In the first hypothesis, their jurisdiction must be absolute and supreme, over the whole Christian people; and against their deci-6th Session of the Council of Trent-" De Justifi- sions no appeal can lie to any other tribunal. If they are not, if "the body of the Christian people" is supreme judge, then it must be the duty of those whom Christ appointed to govern and teach His Church, to submit themselves to, and to learn from, is to contradict the formal teaching of the Catholic those over whom they are appointed to bear rule and teach. There cannot be two supremes; there cannot be two authorities in the Church. Either the Pope and Bishops are supreme, or the "body of the Christian people" is supreme. If we "confess" and "affirm" any authority as belonging to the former, we must deny it in toto to the latter; and if we concede authority to Pope and Bishops, we deny to "the body of the people" all right to resist that authority-for authority which may be rightfully resisted, is a contradiction in terms.

Thus, the whole question resolves itself into the question of Church authority, and the infallibility of the Church. Is there an infallible authority-and if so, where does it reside? Has the promise of Christ failed? Is the Paraclete, the Spirit of Truth, still, in accordance with that promise, present with, and assisting the legitimate successors of St. Peter and the other Apostles? Is the Pope-arc the Bishops of the Catholic Church—the legitimate successors of St. Peter and the Apostles? If he is —and if they are-if the Spirit of Truth be with them, according to Christ's promise, then must all their decisions, because guided by the Spirit of Truth, be infallibly true; and then must it be the simple duty of the "body of the Christian people" to accept their decisions as the words of unerring truth. Into the question of the "Immaculate Conception" itself, we do not propose to enter; for it is not for Catholics to anticipate the decisions of the Church. Enough will be for us-as a portion of the "body of the Christian people"-when that decision is pronounced, humbly and dutifully to submit ourselves thereunto-–" Roma locuta est, causa finita est."

The Montreal Witness takes exception to some remarks of ours last week upon a certain André Poussaint, committed by the Magistrates at Norton Creek, to take his trial for perjury. As we have received full particulars of all the circumstances of the affair to which we then but briefly alluded, we will lay them before our readers, challenging our cotemporary to point out any inaccuracy that may occur therein.

André Poussaint, one of the converts of the Grande-Ligne, is a resident at St. Isidore; his son and daughter live at a place called Black River, Russeltown, about 18 miles distant. On the Eve of the Feast of All Saints, André Poussaint came over to Black River, in company with one of the Grande-Ligne pedlars, taking up his quarters for the night in young Poussaint's house. About half-past six, some four or five persons came into the house, and, we are sorry to say, maltreated André Poussaint, pulled his whiskers, and threw a bucket of dirty water over him. For this outrage we offer no excuse; not a word can be said in palliation of it. It was a cruel, and unmanly act, worthy only of the brutal Protestant savages of Ellsworth and the United States. We say this, lest we should be again accused of palliating iolence committed against Protestants.

Having then committed this assault, the assailants. who were disguised, and had their faces blackened, lest the house. A few days after, an Irish Catholic resident of Russeltown was arrested, and brought before a Bench of Magistrates composed of five Protestants and only two Catholics, accused of feloniously assaulting André Poussaint. The examination lasted two days, and André Poussaint swore most positively that he recognised the accused as one of the guilty parties, and as having struck him-André Poussaint. Upon this testimony, the accused was about to be committed to prison.

Fortunately however, the prosecutor had overshot the mark. One of the witnesses, for the prosecution, clearly proved, that, at the time the outrage occurred, the accused was in his store, and that therefore Andre Poussaint had sworn to a lie in his evidence before the Bench. The accused called no witness in his defence; and the Magistrates, in spite of their Protestantism, unanimously dismissed the case, thus showing that they did not believe the oath of the complainant-André Poussaint.

The next day—at the instigation of the person whom André Poussaint had so falsely accused—our evangelical convert was arrested on a charge of perjury, committed to take his trial for the offence, and sent off to the Montreal jail, whence he was in a few days bailed out. These are the plain facts of the case, on which, pending the prisoner's trial, we decline making any observations. The attack upon him was most scandalous, and an act of violence which every good citizen must condemn in the strongest terms .-If one of these Protestant pedlars brings his tracts, or his unwelcome person into a Catholic's house, the owner has an undoubted right to tell him to take himself off-and if he does not at once comply with

that Andre Poussaint swore falsely against an innoperjury richly deserves.

On Friday evening last, a very interesting ceremony took place in St. Patrick's Church, viz., the blessing of the beautiful painting imported from France for the new altar of the Blessed Virgin, and of the superb statue of St. Patrick, presented by the Young Men's St. Patrick's Association. The Reverend Superior of the Seminary officiated on the occasion, assisted by the Rev. Mr. Connolly, our zealous and beloved pastor. The scene was one of extraordinary beauty and of deep interest; calling forth all the holiest and purest emotions. It was one of those scenes only to be met with in Catholic churches, when the things of earth and the things of beaven are brought into visible proximity; when the soul contemplates the beautiful creations of imitative art, until it loses itself for the moment in sweet forgetfulness of earth, and soars upwards amid the radiant light from the sanctuary, to those glorious regions, where there are no more figures, no more representations, but where all is blissful reality; to those celestial mansions, where the humble Virgin of Nazareth sits enthroned far above all the angelic host, and where St. Patrick, the meek Bishop, uplifts his hands for ever on behalf of the nation to whom he brought the glad tidings of salvation. Innumerable tapers blazed on both the altars; and as they were lighted one by one at the approach of night, it required no great stretch of imagination to compare them, in fancy, to those great luminaries of the Church, who drew their inspiration respectively from Mary or from Patrick. The splendid painting, which is now the altar-piece of the Virgin's Altar in St. Patrick's Church, represents the Annunciation, and is a beautiful specimen of Christian art in this nineteenth century. It is the work of an eminent French artist .--The superstructure surrounding it has been just completed, and reflects great credit on the taste and skill of the architect. The painting cost one hundred pounds, and the framing of it about the same-makng in all two hundred pounds, which have been, or will be made up, for the most part, of the trifling but constant contributions of the two Confraternities of the Blessed Virgin-that is to say, the Society of the Holy Scapular, and that of the Living Rosary.

None but Catholics, and pious Catholics, could conceive the pride and satisfaction with which this altar is regarded. No one can ever enter St. Patrick's Church at any hour of the day, from early morning till evening, without finding some kneeling suppliants before the beautiful image of Mary. Striking ful-filment of her own inspired prediction—" Henceforth all generations shall call me blessed." Never has prophecy been more universally, more manifestly fulfilled.

ST. ANNE'S CHURCH.—This handsome building was solemnly set apart for the worship of Almighty God on Friday last, the "Feast of the Conception." The Very Reverend Superior of the Seminary officiated, and gave the customary benediction.

LEGAL HOLYDAYS .- Mr. Cayley has redeemed his promise of introducing a measure to relieve our Protestant fellow-citizens from the grievance of which they complain—in that when a Holyday of the Church occurs, they are obliged to take up their notes at the Bank a day before they would otherwise become due. Mr. Cayley's Bill provides that all bills of exchange, and notes falling due on Sundays, or other Holydays, or non-judicial days in Upper Canada—whenever the day which would otherwise be the last day of grace, shall fall on a Sunday, or other Holyday, or a non-judicial day in Upper Canadashall be payable on the day next thereafter, and not before. We trust that this measure will remove the hardship of which the Protestant commercial world complains; but we are certain that it will fall far short of satisfying the expectations of the clamorers for civil and religious liberty—the George Browns and the J. M. Ferres of the House. Their real object is, disguise it as they may, to prevent Catholic employées in public offices from observing the Holydays of the Church, and thus to leave them no alternative betwixt mortal sin, and the loss of their situa-

The American Celt publishes, with some very flattering remarks, the "Address of the Young Men's St. Patrick's Association" of this City, to their fellow-countrymen in Canada. There is perhaps no paper published on this Continent in which the interests of Irishmen are better advocated than in the American Celt; and the "Young Men" may feel justly proud of its decided approval of their principles, as embodied in the Address to which we refer.

"THE LIBERAL CHRISTIAN" FOR DECEMBER. -This number concludes the first volume of this very talented monthly, which, during the short time that it has been in existence, has earned for itself the reputation of being the leading Protestant periodical of Canada. With its theology, we have no sympa-

We would call the attention of our readers to the advertisement on our seventh page of "Flynn's Circulating Library." The advertiser has on hand an excellent assortment of books, and well merits the patronage of the public. The long winter evenings cent man, he may meet with the punishment that are now upon us; and we know no way in which a young person can more profitably employ either his money or his time, than in becoming a subscriber to "Flynn's Library," and making himself acquainted with the authors whose works it contains.

> "THE METROPOLITAN," FOR DECEMBER .-- In spite of the regretted retirement of Mr. Huntingdon from " Maga's" Editorial chair-which he had so ably filled during his year of occupancy—the Metropalitan, we are happy to say, still continues to sustain its well-earned reputation. It has an admirable article on "The War in the East," based upon an essay that appeared in the Civilta Cattolica; and both in its selections and original matter the present number will not be found inferior to any of its pre-

We have received Barnum's great work, but from want of space must defer notice till our next. For sale at Messrs. Sadliers.

The Rev. Mr. Orr, the Protestant clergyman who, under the name of the "Angel Gabriel," goes about the country with a penny trumpet, announcing the speedy discomfiture of the "Man of Sin," is about to proceed on a missionary tour to Europe. He will, no doubt, cause quite a sensation in England, and may be expected to take a prominent place amongst the spouters on the platform of Exeter

ATTEMPTED ROBBERY .- On Friday last, the ! Conductor of the train leaving Point Levi for Richmond, had in charge \$1303 in bank bills, which he placed in his room at the end of the passenger car. After passing Stanfield, the money was missing, and the Conductor suspected a sly grog-shop keeper, who was in the cars, of the theft. Getting the aid of a magistrate, the man was searched, and half the money found under the cushion of his seat, the remainder being found upon the person of a ticket-collector named Sweamay, who was in frequent communication with him. Both men were arrested.

A CAUTION .- A French Canadian from a neighboring parish, was the other day tricked in one of our markets, by an American, who, in the purchase of a horse valued at £15,, managed to pass off three of the engravings which envelope the Kalhairon hair dye, and represent to an ignorant person figures of \$20, although not purporting to be of that value. The cheat was not discovered until the rogue and his horse were well over the lines. - Transcript.

Birth.

On the 3rd instant, at the Cottage St. Muric de Monnoir, the wife of Charles O. Rolland, Esq., of a daughter.

WANTED,

A TEACHER for a Catholic School, at Perth, to whom a salary of about £100 will be given. He will require to be competent to Teach all the branches of the English Language, History, Geography, Mathematics, Book-Keeping, Natural Philosophy; Latin and Greek; and to produce satisfactory Testimonials of good moral character, and efficiency in Teaching.

Application to be made, on or before the 10th of JANUARY next, to the Very Rev. J. H. M'Donngh, Perth, C.W. Perth, 9th Dec., 1854.

I, the undersigned, hereby give notice, that I will not pay any debts that James Finn, senior, or his wife, Mary Dovle, nor John Finn—their son—may contract after this date.

Orinstown, Nov. 16th. 1854.

NOTICE.

"His Lordship the Bishop of Montreal—who has lately left his Episcopal City for Rome, whither he has been summoned to take part, as the Representant of the Ecclesiasical Province of Quebec, in the venerable assembly of Bishops, convoked by our Holy Father the Pope, to meet at the end of this month in the Capital of the Christian world-having found himself obliged to abandon his intention of calling personally at the doors of the houses of all the Catholics of Montreal, to take up with his own hands their con-tributions towards the rebuilding of the Cathedral, and the reconstruction of the Episcopal Establishments; has requested the Committee actually named for the same purpose, to continue the good work already so cheerfully commenced. His Lordship relies on the generosity of the City for these important ends; and trusts to be able to gladden the heart of the Sovereign Pontiff by showing to him the alacrity of his people in coming to his aid. This present notice is given by His Lordship that each one may prepare himself to respond thereunto, as shall be most to the credit of this great city.
"The Committee therefore take this opportunity of

informing all the Catholics of Montreal that, on Monday next, they will commence taking up, from door to door, the subscriptions of the citizens; who are notified, in case they themselves should be absent from their homes, to leave the amount of their subscriptions in the hands of some person of their household, charged to deliver it to the collectors. The collectors will be, members of the Clergy, accompanied by some of the residents of each quarter, and their visits will be made in the following order: -1st-St. Antoine Ward; 2nd-St. Anne's Ward; 3rd-West Ward; 4th-Centre Ward; 5th-St. Lawrence Ward; 6th-St. Louis, Ward; 7th-St. James' Ward; 8th-St. Mary's Ward.

"The Committee has much pleasure in reminding the Catholics of this City, that His Lordship the Bishop of Montreal has often repeated to his diocesans, in his several Pastoral Letters, that, if every family in the Diocese would but give him during the ensuing thy; but it would be most unjust to its publishers to four years the trifling sum of Four Dollars, or little withhold from them, the praise of always advocating more than a penny per week, he would be enabled by their peculiar views—views to which we cannot see how any one who Protests against the infallible authoruth "—of which of course the Abbe is supreme judge in missen on—ann if we does not at once comply with the request, to kick him—tracts and all—out of the face."

As the Abbe does not take the trouble to produce instinct the register of the request, to kick him—tracts and all—out of the premises. But it seems that, in this case, the assailable deeds or to establish his claims as legitimate. Poussaint half reviled the Blesseil Virgin, and mocked of the Orthodox press in Canada, who, for the most of the Orthodox press in Canada, who, for the most of the Orthodox press in Canada, who, for the most of the Orthodox press in Canada, who, for the most of the Orthodox press in Canada, who, for the most of the Orthodox press in Canada, who, for the most of the Orthodox press in Canada, who, for the most of the Orthodox press in Canada, who, for the most of the Orthodox press in Canada, who, for the most of the Orthodox press in Canada, who, for the most of the Orthodox press in Canada, who, for the most of the Orthodox press in Canada, who, for the most of the Orthodox press in Canada, who, for the most of the Orthodox press in Canada, who, for the most of the Orthodox press in Canada, who, for the most of the Orthodox press in Canada, who, for the most of the Orthodox press in Canada, who, for the most of the Orthodox press in Canada, who, for the most of the Orthodox press in Canada, who, for the most of the Orthodox press in Canada, who for the most of the Orthodox press in Canada, who for the most of the Orthodox press in Canada, who for the most of the Orthodox press in Canada, who for the most of the Orthodox press in Canada, who for the most of the Orthodox press in Canada, who for the most of the Orthodox press in Canada, who for the most of the Orthodox press in Canada, who for the most of the Orthodox press in Canada, who for the orthodox press in Canada, who f المعارية المجتبي والمراجع ووالماران المراجع المجتبر والمراجع والمحارية

self of a ROREIGN and NATELIEIGEN CEW

advertisement on our which page of "Thun's the ma beed no sed rest FRANCE. "Troibil publica Lord Palmerston is at Paris on some important, but secret business; His Lordship has daily interviews with the Emperor.

M. Drough De L'Huys has published the French

version of the Soule affair, from which it would seem that his Government has throughout behaved with courtesy and district. He says:

courtesy and dignity: He says:

"The Minister of the Interior had to give directions that Mr. Soule should not be allowed to penetrate into France without the knowledge of the Government of the Emperor. The instructions of Mr. Billant were strictly followed, and carried out with the utmost propriety by the Commissary, of the Police at Calais. Accordingly that functionary did not invite Mr. Soule to embark again for England—he, lest him persectly free to remain at Calais until he should receive orders from Paris, which he was about to request. It was simply a question of waiting patiently for one day at the utmost; but Mr. Soule, after saying that he did not expect any regard on the part of the French Government, and that besides he did not care for it, preferred to go back to England immediately. The Minister of the Interior did, nevertheless, forward his definite instructions to Calvis by telegraph, and I can do nothing better than to

transcribe them here.
"If Mr. Soule presents himself for the purpose of entering France, you will give him to understand that the Emperor's Government does not authorise him to sojourn there, but it makes no opposition to his passing through in order to go to Spain; and you will offer him to visé his passport for that destination.'

"You perceive, Sir, that the government of the Emperor has not sought, as you seem to believe, to prevent an envoy of the United States from traversing French territory, in order to repair to his post and acquit himself of the commission with which he was charged by his Government; but between that simple passage and the stay of a foreigner, whose antecedents (I regret to say it) have awakened the attention of the authorities whose duty it is to preserve public order among us, there is a difference which the minister of the Interior was bound to appreciate.

"The Minister of the United States in Spain is free, I repeat it, to pass through France. Mr. Soulé, as a simple private individual, comes within the pale of the common law which has been applied to him, and he cannot lay claim to any privilege."

GERMAN POWERS.

A despatch from Vienna states that the Russian Gortshakoff has intimated to the Austrian Cabinet, that Russia is willing to negociate a peace on the basis of the four guarantees.
ITALY.

Protestants in Piedmont, are already numerous enough to have a schism. The old Vaudois are jealous of the Italians and other, new converts. Dr. De Sanctis,—a famous convert from Rome—has been suspended by the Vaudois "Table?" of Ministers. THE BALTIC.

A despatch from Hamburg states that a Russian squadron of 14 war steamers made a reconnoitrance without encountering any-war-ships of the Allies. The main body of the British fleet was at Kiel on the

RUSSIA.

WHAT THEY THINK AT ST. PETERSBURG.—The Presse of Vienna contains a letter from St. Petershurg of the 1st, which says:—"A circumstance which took place in Oct. 30, in the drawing-room of the Princess Tr—, proves that the nobility here have no great confidence in the success of the Czar. It is purely a question of supply. Everything on the land side, that of detached forts, the least fur- refuge in some sheltered spot under the forts, where else appears to be known, proved and indisputable, midable in appearance are known to be the most dif- we dig a kind of rabbit hole to hide in. We place The despatch relative to the success which General Liprandi affirms he obtained over the Allies was brought in, but no one"believed the statement until the account given of the affair, by the enemy should have been seen. On the proposition of a gentleman present, a collection for the wounded in the Crimea was made, and it amounted to 1,200 roubles. Afterwards, another being set on foot for the continuation of the war, only 150 roubles were collected. The Czar had yesterday a long conversation with Count Nesselrode, in which he gave him the necessary instructions for the reply to be made to the last Prussian note. The Czar persists in the sentiments which he has hitherto manifested, and sismilisposed to make concessions to Austria only ... The Gzar expects a long war, and is taking all the measures required to ensure his own success in it. A new levy of 200,000 men is being prepared in silence, and all the governors of the empire have received orders to make the necessary preparations to have that measure executed promptly. The Prussian ambassador has, it is said. handed to the Czan an autograph letter from his Sovereign." des ed l' .- 10/20

A TE DEUM COUNTERMANDED.—Private letters from St. Petersburg state that as soon as the Emneror had received Prince Menschikoff's aide-decamp, bearer of the despatch announcing : Liprandi's successful operation of the 25th, he ordered the officer to be promoted two steps, from captain of the first class to colonel, and then directed that Te Deum should be sung throughout the empire. But in consequence of the reception of two couriers on the following morning, the Te Deums were ordered to be suspended. This was regarded as indicating the reception of less favorable news: 100 / 100 100

EASTERN WAR.

The battle of Unkerman, fought on the 5th ult., resulted in a glorious victory to the Allies. Of the enemy, General Librardi was wounded, and 9,000

British loss was very severe comprising 38 officers 1 THE ALLIED TROOPS IN THE CRIMEA! killed, 96 (including the Duke of Cambridge) wound- 1 Our readers doubtless recollect the excited discused, and 2 missing; of the rank and file, 442 were sion caused in England by the statement made by the lond lying dead. The Light Brigade still kept sweet killed; 720, wounded, and 150, are missing. The Emperor, that Marshal St. Around's plan of ing on till they were right in front of them, when a 32 French suffered, but not severely. General Canroberta is reported wounded, and 14 inferior officers which advised a different course. The English press regarded this as an implied charge among them, and was where he always will be were the sufference of the point in the first rank. It somes to the course of the cour were killed. The loss in the ranks was not great. Reinforcements were pouring in, at the rate of near 1,000 per day, and an assault was expected daily.-The Russians are receiving reinforcements as well; and if Sebastopol fall; the struggle will be a bloody one being at partition to the struggle will be a bloody

THE SORTIE FROM SEBASTOPOL ON THE 26TH. On Thursday, October 26th the Russian, elated by the easy success gained over the Turks the preceding day, ventured upon an attack on the British lines.-Towards noon; three large columns of the enemy were perceived advancing along a ravine which turns to the extreme right of our position. The second first (Guards alone), and light divisions instantly stood to aims, and awaited till the enemy should declare his intentions. The appearance of the Russians was, in the first moment, considered a mere feint, having for its object, the withdrawal of our attention from the real point of attack-Balaklava. The enemy, however, ascended the ravine, and, forming in line, advanced steadily on the encampment of the second British division. The enemy whose strength must British division. The enemy whose strength must have exceeded 9,000 infantry, with a numerous artillery, had no sooner entered within range of our gans, which, 18 in number, had taken up their position, than the word "fire" was given, and a volley of shell tore open their ranks, and checked his advance. The guns were releaded, and a second discharge, no less severe in its execution, caused the enemy to wheel round and relire. The Lancaster gun in Captain Peel's battery was enabled to pour showers of grape into the enemy's lines. A few rockets dexterously discharged, transformed this retreat into a route. The Russian ranks gradually reeled, and concluded on breaking. The breast of the hill was covered with fugitives, who were rapidly pursued by our skirmishers. Sir De Lacy Evans had, in the meanwhile, ordered his division (the 2nd) to advance, and follow up the retreating army. This was done with the utmost zeal on the part of the officers and men. Regiment after regiment started after the flying foe at a raitling pace, till the chase itself was both novel and exhilerating. The officers endeavored to preserve the dignity of a British charge, but, for once, in vain. Their "Steady boys," and "Keep in line," were only half listened to, in the eagerness to come up with the enemy, and settle scores with him for many a false and wearisome night alarm. A mass of brushwood soon interfered with the movement, and the men then pursued skirmishing. The Russians were overtaken at the crest of the hill, and a heavy musketry fire was exchanged. The Russians continued their flight and entered Sebastopol. General Gortschakoff commanded this movement, and was wounded in the hip.-Above eighty prisoners were brought in by the skirmishers, including three officers. The appearance of one of these officers was most striking. Although escorted by four strapping grenadiers, he overtowered them all in height of statute, whilst in general appearance he was a model of a soldier. In the above smart action more than 200 Russians were discovered dead on the ground, with a large quantity of muskets, sabres, and other trophies. The Russian columns were led on with great intrepidity by their mounted officers, who were seen to lead their men forward.-On approaching within range of our artillery, the Russians stanted their columns to the left in a serpentine manner, and, witnessing the preparations made to receive them, they withdrew their field pieces to the rear. Had it not been for the dashing activity of our skirmishers, the enemy would have retired without engaging. This little triumph has greatly raised the spirits of the men, who had not had a brush since Alma. The artillery was beautifully served, and threw some shells with wonderful precision. - Correspondent of Morning Chronicle.

PROGRESS OF THE WAR. - There is a great simpliand capable of the exactest appreciation. We may safely assume that the allies will hold their ground in the peninsula they have occupied so long as they can muster even one division of their armies; that they will stand any amount of charges as long as they can form a line two deep; that they will turn out night and day and take their turns at the trenches, so long us the blood flows in their veins; that so long as it will answer any purpose of offence or defence they will continue to batter the walls and earthworks before them; and that when they have a fair chance they will rush to the assault of the city. They sur-pass the enemy in courage, in stubbornness, and in skill, and are not inferior even in hardihood, otherwise they would not have triumphed on every occasion, whether acting on the offensive or the defensive. On the part of the Russians it may be equally assumed that they will attempt to waste and weary out the allies by incessant attacks, by sorties, by diversions, by surprises; that they will not spare their men, and their men will do their duty quite as well as Russians have done it before. As to the question of skill and strategy, it would be very unjust to the Allies to doubt their equality, for if they have made mistakes so also have the enemy, and if we have occasionally lost more men than we ought to have done, still we have uniformly been conquerors.—When all these elements of the question are thus known, and, so to speak, fixed quantities in the calculation, there only remains one element undetermined, that is the numbers of men and quantities of material we can severally bring to the point of collision. That point seems almost intended by nature for some such mighty struggle. It is towards the Mediterranean, that is virtually to the whole world, the most southern and most accessible point of the great Rossian empire. It is the salient angle of a whole continent, occupied by seris and nomadic tribes, under an Asiatic despoism. But it is washed and almost surrounded by a sea which belongs to that great ocean which surrounds the whole world. From the coast of Cape Cherson you may walk on to Siberia; once on the water before it, you may sail to every shore, ocean, bay, or navigable stream. The Russians are masters of the continent—we of the sea;

French service.
Since the difficulties of taking Sebastopol have been made apparent, it is no longer a secret that there was a marked division among the Commanders of the Allied Armies, in regard to the line, of attack. The details of this division, however, have not hitherto been made public. We have received through a friend a private letter from Paris, containing some very interesting particulars of the views of the officers of the two armies previous to the invasion of the Crimea,as well as of the present condition of the siege and of the forebodings that begin to be felt concerning its result. The statements are as follows:

Paris, Nov. 1854.

The first of the f

Before the embarkation of the troops at Varna, it will be remembered a council of war was held. The first proposal submitted, was the advance of the Allied troops through the Danubian provinces to the lines of the Pruth. The English troops to occupy the Dobrudscha, having the Black Sea on their right flank and Ismail in front; the Turkish army to form the centre, while the French corps d'armée wheeled round so as to face the Russian centre at Jasey. Halting upon the parried their thrusts, and escaped with the aforesaid Muscovite frontier, a turther appeal might be made to the Czar before crossing the Prulh and performing the act of invasion. If forced to a battle in the open fields of Bessarabia, it was presumed that Russia would be defeated. The Allied troops would then proceed upon Odessa, where Osten Sacken's force was stationed as the base of action for the retreating army. receive their reinforcements previously to an advance upon Perekop. This Isthmus was considered the key to all future action, Here the Russians would have made a determined stand. It was proposed to land a portion of troops and guns in the Crimea together with the whole of the marines, with a large force of blue jackets. This force would be landed as near as practicable to the Isthmus at the moment when the Allied troops entered it from the Northern end. By this means the defences of the Russians, of whatever nature they might be, being attacked in front and rear, must have yielded. In possession of this Isthmus, all reinforcement was cut off from Sebastopol, and its reduction might be undertaken in any form, either by investment or assault, that might be considered expedient.

Such was the matured advice proposed by the corps of French Engineers, to whose opinion Lord Ragian leaned.

The Marshal St. Arnaud, whose temper had been inflamed by the attacks of the English and French journals upon the inaction of the armies, was determined upon a coup de main. Odessa was but a mercantile city and its capture was no feat of arms,-a blow must be struck at the power of military Russia, and the public voice demanded the attack of Sebasto-

The English corps of Engineers pronounced in favor of the Marshal's plan. It was furthermore urged that Austria was still in a doubtful attitude, and it would be highly imprudent, by advancing on the Pruth, to place the Allied troops between the Austrian and Russian forces.

The Emperor Nicholas, whose object was to induce the Allied army to embark at once for Sebastopol, had privately assented that Austria should occupy the Principalities, and withdraw his troops hastily, so that the Austro-Turkish forces should seem to keep him in check. The French and English camps were filled with Russian deserters and spies, whose real mission was to spread the report of the ease with which Sebastopol might be attacked from the land side.

We know the result of this fatal step. The armies embarked and have been caught in a trap. It was city in the struggle between the Russians and the found impossible to invest Sebastopol and its defences over the parapets with the agility of stags, and take ficult of attack.

The English Engineers made their first report that the town could not hold out a week. The French corps de génie having reviewed it, declared it to be ed to a shower of grape-shot. You will naturally ask, impregnable, or if carried by assault it would cost 30,000 men.

Such is the present attitude of affairs. 17,500 men have fallen among the allied troops since they landed sian artilleryman. The other day two officers were in the Crimea. The town is reported ready for assault, but it is also known that every fort and every street is undermined. All the stores have been transferred to the north side of the harbor, and when the besiegers shall have driven the remnant of the besieged foot by foot to the water's edge, they will plunge into the har-bor, and at the same moment the great mine under the whole city and its forts will be sprung, reducing

Sebastopol instantaneously to a mass of rulus.

This is the juncture at which it is expected that Menschikoff with his entire force will fall upon the allied army.

The résumé of this complicated attitude was admirably expressed by a French Colonel of Engineers who had just completed a reconnaissance. Standing up in his stirrups, he threw a look over the city and

INCIDENTS OF THE WAR.

PERSONAL INCIDENTS OF THE CAVALRY CHARGE. The charge of the Light Brigade of Cavalry on the batteries of the enemy, somethirty guns strong, though brilliantly and bravely done, was most disastrons in its consequences to that gallant and devoted band, for in the following manner to the colonel of a regiment, it seems that out of 700 who went into the fray only who told the story to me: "We went, Sir, quite close 130 answered their roll when it was over; and it appears to have been done under a misapprehension of an order from the Commander in Chief. Lord Cardinary of charging a battery flanked by another. difficulty of charging a battery flanked by another magazine, for a little time during the confusion, we had into a sort of cul-de-sac, with its hills lined with Rifles some beaultful shooting, I do assure you. and guns; but receiving the positive order to charge, at it he and his splendid brigade went, and as they resulted in a glorious victory to the Allies. Of the and the only question now is, which can bring up supleaemy. General Lipranti was wounded, and 9,000 plies to the battle-field the quickest—the Russians tery, a shell burst close to him and struck Captain aways. I with essed two Trishwomen actually driving with their continent, or we with the sea.—Times.

Notan in the chest, which caused the poor fellow to four of these chivalrous gentry, before them, making

scream awfully, and his horse turned and gallored to the rear, when his gallant but impeluous rider was found lying dead. The Light Brigade still kept sweep ing on till they were right in front of them, when a 32 pounder went off within two leet of Lord Chridian's The English press regarded this as an implied charge among them, and was where he always will be when of timidity against either the English Government, or the English Commander in Chief, until an official paragraph in the Moniteur gave them, reason to believe that the imputation, was, designed for officers in the French service.

Since the difficulties of taking Sebasiopol have been the men who were serving them. His Lordship's extra aide-de-camp, it is supposed was wounded and taken prisoner, for he has not since been heard of Mr. Wombwell, of the 17th Lancers, had a most extra aide-de-camp are showing a mongthing deal of clusters. traordinary escape, showing a monstrous deal of pluck. His horse was it is said two were shot under him, and he was taken prisoner, but while being marched off he saw an opportunity, mounted a Russian's horse, and galloped back, rejoining some of his bigade who had reformed, and charging again without sword or pistol. Mr. Cook, of the 11th, also had a regular run for his life of a mile and a haif, pursued by the Russian cavalry, to avoid whom he ran under range of the guns of one of their batteries, and finally escaped. Major Clarke, of the Grays, in addition to a bad ont in the neck, had his horse's tail almost cut off by a sabre out; and I hear the gallant Adjutant Millar, an unusually powerful man, did extraordinary execution when he got to close quarters with them. Lord Cardigan was attacked by two Cossacks, who with their pricks in his leg. What Franc-Tirgurs are and what they do.-!

must tell you what the Franc-tircurs are. There are two companies of them each composed of 150 men chosen from among the best marks-men of the Chasseurs de Vincennes. In the night they creep in front of the entrenchments, dig holes and place themselves Here the fleet which should accompany the Allied in them as well as they can. Then they fire at the army along the coast, would co-operate with it in its assault upon the city. The Allied troops would here many that the Russians now close their embrasmes with a sort of double floor, which is ball-proof. But they are obliged to open it to point their gun and fire, and no isooner is this done than 20 balls, whistle through it. The Russians have sustained such losses that they were at times seized with despair, rising their guns from behind they fired volleys of grape shot at their disagreeable visitors. Nevertheless the latter have succeeded in extinguishing all the first line of their batteries; I say first line, because there are several others in the rear, the part of the town which faces us being an inclined plane on which batteries have been raised in lines one above the other. That our Franc-tireurs have done good execution is evident from the fact, that in the evening of the 26th, General De Martimpre, chief of the general staff, recerved a note informing him that the Russian fire had become uncertain, and that artillerymen were so scarce that the guns had to be serving by the infantry. Express no surprise at the word uncertain, for from the 6th to the 17th the Russian gentlemen did not cease to point their guns at us as at a target, while we did not deign to answer them even by a musket shot. They consequently attained such precision that the day on which we unmasked our batteries their balls entered our embrasures, as if cast by the hand. One ball went into the very mouth of a cannon but was too large to penetrate more than a third; it, however stuck fast. This was considered so curious that the guns were carried to the general's tent to be shown to him.

The Constitutionnel publishes the following letter, written by a Zouave before Sebastopol:-"My dear Father-I have been leading of late the life of a poacher. I am every day on the look out for a Russian-being attached to a company of francs tireurs, or riflemen. Our duty is to fire at the Russians' artillerymen, and to protect our own, who have no reason to be dissatisfied with us as yet. I cannot say the same of the Russians, who appear to suffer greatly from our rifles. To give you an idea of our mode of acting, we set out at 2 in the morning, fully accounted, with a supply of ammunition and biscuit. On our arrival in the trenches we are provided with bags, a shovel, and a pickaxe. At a given signal, we jump our bags as a protection on the side facing the enemy, and we then set to work. We remain in a sort of tomb the entire day; we leave it at dark, often exposdear father, what we have to do all that time. I can assure you that we have plenty to do. We load and fire in rapid succession, and every shot tells on a Russtanding on a piece of timber placed on the top of a tower opposite my station for the purpose of having a view of our works. With two shots I brought down those gentlemen, and at the same moment the batteries let fly a discharge of balls, shells, and grape-shot, which fortunately passed over my head."

THE WAY THE RIFLEMEN WORK .- One of the most wonderful things I think is to see the way in which our riflemen go about in small detached parties, crawling along on the ground up the side of a hill, till they annear to be within 300 yards of the enemy, and thus they lie on their bellies till a chance offers, when crack goes a Minie, and down falls a Russian. I was informed most credibly that one of these brave fellows a few days since thought he would go and do a little business on his own account, got away from his combay beneath, then shaking his head with a smile he turned to his officers and said: "That rogue, St. Ariof a hill, lay on his back and laded, and turned over hand; what a lucky dog! He is dead!"—N.Y. Times. out, and he took to his heels, but, and to say, a volley, fired after him by this party, levelled him with the earth, and he was subsequently picked up with 32

balls in his body.

BEAUTIFUL SHOOTING.—Yesterday (says a letter dated the 23rd) fifty riflemen were out in advance, and on their return the sergt. of the party described his work

THE TURKS AMONG THE IRISHWOMEN. - Whenever you see any of the Turkish soldiers, you see the peothem carry some things for them, probably to their own wounded husbands, and saying, Ehl ve cowardly divile, this is all you're fit for, to be our servants; army, you are afraid to fight? And on our return I saw & young middy drawn up before some 50 of them; abusing their most heartily for their having run away.
One of them made a sign as if he were going to draw the world, when master middy sang out, "Oh," said he "I'm not afraid of you, such a set of cowards as you are," sets his arms a kimbo, and then stood, the picture of a young lion, and, I should say, about as brave brave 1.

THE COWARDLY TURKS TURNED OUT FROM BALAK-LAVA: The greatest indignation was expressed by our sailors and soldiers at the extraordinary cowardice displayed by the Turks. It was with difficulty that the former could be restrained from giving vent to their feelings in an unpleasant manner. The Turks, who had fled in the morning into Balaklava, were summarily ejected from that place, and they now occupy a piece of ground outside of the port. These seamps did not confine themselves to actual cowardine but had the villany to plunder many of the tents of the Scots Greys whilst the latter were absent fighting. Russian dead of their boots and clothing. It is said that the officer who commanded the first redoubt, and who, it would seem, was the very first to fly, has been tried by court-martial, and shot. This, if true, is an excellent innovation on Turkish military customs.

RUSSIA DRAINING ENGLAND OF GOLD .- The Philadelphia Ledger remarks that it is a curious fact that the blockade of the Russian harbors, so far from reducing the exports of Russia, has only diminished the capacity of England to pay for those exports otherwise than in gold. This extraordinary result has been brought about by the Russians shipping their hemp, hides, tallow, &c., from Prussian ports, while they have not received in exchange, as formerly, their raw colton, coffee and sugar from the London merchants. Thus while England has received thirty-five million dollars worth of Russian produce since the commencement of the war, she has given Russia but six millions worth of goods in return. For all these atticles from Russia, England has been obliged, of course, to pay double prices, so that besides being unable to barter. off her own ordinary share of tropical products for the productions of her enemy, she is compelled to contract nearly twice as great a debt as usual to obtain the quantity of Russian articles she requires .-She is therefore obliged to disburse gold to an unpre-cedented amount, and thus, furnishes the Czar with those very sinews of war in which he is most defici-ent. The Ledger says: "This condition of affairs is attracting the attention of the British press. Many journals are even calling for a return to the old practice of seizing enemies goods in neutral bottoms. The large quantities of lead snipped to Prussian ports, and thence carried into Russia to be manufactured into musket balls, has particularly exasperated the British

The recent report that news had been received at Lake Superior from Dr. Kane, of this expedition, that he had discovered Sir John Franklin's remains, is erroneous, without any doubt. Neither the expedi-tion nor Dr. Kane could have been heard from in that direction. The Commercial Advertiser intimates that measures will be taken by the Chamber of Commerce of that city, in co-operation with Mr. Grinnell, Dr. Kane's father, and others, to urge upon Congress the propriety of immediate steps to assure the safety of the expedition.—Montreal Herald.

FIT FOR THE LAW .- An old lady walked into a lawyer's office lately, when the following conversa-tion took place: Lady: Squire, I called to see if you'd like to take this boy and make a lawyer of— Lawyer: How old is he? Lady: Seven years sir. Lawyer: He is too young - decidedly too young. Have you no older boys? Lady: Oh yes, I have several; but we have concluded to make farmers of the other. I told my good man I thought that this little fellow would make a first-rate lawyer, and so I called to see if you would take him. Lawyer: No, ma'am, he is too young yet to commence the study of to-day: when he was only five he'd lie like all nature when he got to be six he was sassy and impudent as any creature could be, and now he'll steal everything he can lay his hands on. - New Yorker.

The Irish American says the Know-Nothing excitement is having the effect; already, to check Irish immigration. The Editor says:—"A great many 'Irish' in America are returning to Ireland—and the Irish in Ireland turning their faces anywhere than here. The 'Know-Nothings' are exceedingly delighted, and are about to hold a public demonstration of rejoicing upon the subject. It was once written on the bridge of Bandon, County Cork-

Turk, Jew, or Atheist May enter here, but not a Papist? Some wag cut on the stone underneath-Whoever wrote this, wrote it well, The same is wrote on the gates of hell."

The editor of a western paper thus introduces some verses:-"The poem published this week was composed by an esteemed friend who has lain in the grave for many years, merely for his own amusement."

It has been decided by the legal tribunals in the United States that a free negro is not entitled to any of the rights of a citizen, or to maintain a suit before the United States Circuit Court.

INSTINCT OF ANIMALS.—The instinct of the dog, the cat, and the rat, are so well known, that one anecdote will suffice to illustrate the three. A terrier and a tom cat were pursuing a large rat down the street. The ratiwas almost caught, when it dodged suddenly and ran into a sausage shop. The cat and dog stopped convulsively at the door, and, looking at the sausages, hung their heads, and slunk away terror-

stricken.
"Willie," said a doling parent at the breakfast table, to an abridged edition of himself, who had just entered the grammar class at the high school—"Willie, my dear, will you pass the butter ? " Thertainly, thir; I liketh to partie anything. Butter ith a common thubthantive; neuter gender; agreeth with not rolth; and in London, ith governed by hog?thilard—under-tiood." าเมื่อเหตุลารี โมเล ซอลิการ์ (สลรัฐ การ์ส

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WM. CAMPBELL, Sca. & Treas. to Commissioners. New Glasgow, 27th July, 1854.

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MONTREAL MARKET PRICES - December 12, 1854. SHIMPLIHD s. d. 0 per minot 9 0 Wheat, 10 2 1 1 1 1 1 1 1 2 1 9 3 3 3 5 5 Oats, 3 - 1-1675 1279 Secret 1849 140 0 Buckwheat, 全。在本班共和共企业任 4 9 a Rye, -0 a per bush: 3 6 a 4 0 0 0 a 0 Potatoes. O Beans, American - 0 0 a 0 - 8 6 a 10 .0 . . Beans, Canadian 0 a 6 .0 per qr. Mutton, 6 3 6 0 Lamb, 2:3 a Veal, per lb. 79 ā Beef. 7 ٠O٠ 8 Lard, 0 11 ି 9 0 a. Cheese, `O a Pork; Butter, Fresh a 0 11 a I 0 Butter, Salt-0 6 a 0 74 Honey, 1 la 1 - per dozen Eggs, 21 6 a 23 0 Flour, per quintal 19 6 a 20 6 Oatmeal,

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BLACK TEAS.

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10 do of Superior Colong

GREEN TEAS.

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COFFEE. 10 bags (best quality) of Java
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RAISINS, CURRANTS, RICE, BARLEY, Family
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Two to three bottles are warranted to cure the most desperate case of rheumatism. Three to four bottles are warranted to cure salt rheum,

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To those who are subject to a sick headach, one bottle will To those who are subject to a sick headach, one bottle will always cure it. It gives a great relief to caturrh and dizzines. 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 time tions of nature, it will cause very singular feelings, but you must not be playmed; they always disappear from four large tions 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.

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before.

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