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# CATHOLIC CHRONICLE.

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## PROTESTANT MORALITY.

(From the Pittsburgh Catholic.)

The cry of superiority of Protestant nations over Catholic countries, as regards wealth and commercial enterprise and property, has been continually rung in our ears, notwithstanding the charge has been victoriously refuted time and again, by the immortal Balmeiz, 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 rapid 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 descended from on high to make his creatures money 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 investigation is forced upon us by the astounding frauds, and high crimes, and misdemeanors that fill the columns of the daily papers, and which have been perpetrated by 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 frequenter and worshipper in the Presbyterian Church, in which he had a pew valued at \$300. And yet this Manchester robbed his community of \$125,000; all of it deposited in his hands for safe keeping by needy servant girls, poor widows, and honest hard laborers, who all, out of their dearly won earnings, 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 business acquaintances as honest Henry Meiggs.

The whole West groans beneath the weight of the most stupendous frauds, trading on the heels of frauds committed by Protestant bankrupts, their robbing clerks and villainous accomplices.—[It is the same in Canada.—Ed. T. W.]

Beale, the dentist of Philadelphia, whom a jury lately convicted of a nameless outrage upon an innocent female patient, as awfully detailed in all the papers, was so practical and pious a Protestant, that several Protestant ministers assisted at his trial to influence judge and jury by their expressed sympathy for him. "A large number of clergymen," says the *Philadelphia Sun*, "testified to the good character of the defendant, and that he is a member of a Christian Church."

"Dr. Beale," says the same Editor, "was continually prating about *temperance and religion* to his patients." "This case," continues the *Sun*, "which has excited more than ordinary interest in the community, has been at length settled, by the jury finding a verdict, *guilty*. The public mind was prepared for such a conclusion, notwithstanding that the prisoner was surrounded by numerous friends and many clergymen, whose anxiety for his acquittal was unmistakably manifested."

We will not continue any further the black list of these specimens of what Protestant Christianity can effect, as regards morality, though it could be prolonged *ad infinitum*, but we will stop, simply to inquire into the subject at the head of this article—namely, "the efficiency of Protestantism as a promoter of morality" in a community. What is the cause of this frightful immorality and crime against society? Had these grand robbers been Catholics, forthwith there would be raised a hue and cry against "the Popish" religion—abuse would be heaped upon the Confessional—yes, that holy institution, where *restitution is sternly prescribed*, whose motto is "no remission unless what is unjustly taken is restored."

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 forgiveness led them on from crime to crime? Had they no ways and means at 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 principle 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 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 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 elect, 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 honest 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 traditional honesty and nobleness of conduct inherited from their Catholic ancestors, whose blood still courses in their veins. Men may have faith alone, 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 Protestant sense, but it is very questionable whether they ever tremble, and therefore they are not so 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 above, were Catholics, they would be forced to disgorge their prey, they would have to make restitution to the last farthing. The Confessional has written on its walls—"No remission until what has been unjustly taken away has been restored—*Non remittitur peccatum nisi restituatur ablatum*." Yet this institution which thus watches and exists for the best interests of society, for the peace of families, and for the welfare of the community at large, is compared by the Know-Nothing Dr. Bond, of the *Christian Advocate*, to those secret societies that are now plotting in darkness against the rights of their fellow men, and against the Constitution of their country.

Here, then, we throw the gauntlet down to Protestantism. We challenge Dr. Bond and all the sectarian tribe of pseudo-religious editors, bond and free, to show us in the Catholic Church of the United States, any parallel cases of atrocious immorality, as can be pointed out in their Protestant Zion. Let them show us professed and practical Catholics in full communion with the Church, and honored by the clergy and laity, and who are nevertheless guilty of high crimes and misdemeanors against society. We defy them, again and again, to bring us examples similar at all to the illustrations we have given of Protestantism, as a promoter of morality. They will find none in our two hundred millions throughout the world, save outcasts, outlaws, the excommunicated, the unpractical and dead members, who are guilty of such crimes. Here is the test and touchstone of truth and falsehood—the superiority of Catholicity over Protestantism, as the guide and guardian of morals.

We conclude our rather long article, and beg to subjoin the very apposite remarks of the Editor of the *Philadelphia Sun*, some of which may be applied to the other criminals, as well as to the convict to which he refers:—

"Great crimes, like the present one, must be punished 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 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. But as a majority of the great robberies of public and private institutions 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 Witness.)

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 of the Liturgy. All, or almost all, coincide in wishing 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 before—the 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 step 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 dismissed by the royal authority, is a subservient church, openly admitting that it derives its status from 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 the Church. With the revival of the Convocation, which must come sooner or later, there must also arise the major question of the Church's independence; 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 stands highest in the estimation of Englishmen. It is regarded as the supreme product of human intelligence and piety, aided by the words of Revelation. It is deeply rooted in the national affections; so deeply, that any attempt at alteration must be made by the gentlest hand, and conducted on the calmest spirit of sincerity. Even the dissenter who rejects its use, pays the tribute of profound respect to the judgment that he admits to have presided over its arrangement and compilation. He regards it as essentially a great book, surpassing all other human compositions; and even when he records his objections, he wonders at the skill which enabled any body of men to produce so complete a summary of the things necessary for the guidance of a Church.

The English Liturgy may, it is true, be shortened—which is the present proposal; but that is only a matter of convenience and propriety, it involves no

great principle whether the service be a little longer 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 prelatial 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 inclination—Episcopal only by accident. Even the Methodists, and some other dissenters still continue to use the Liturgy. If, then, any alteration in the book of 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 as mere articles of peace, either disbelieving the statements, or putting on them a certain peculiar construction, which was expressly invented for the very 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 prayer 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 agreeing 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 hath 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 baptism 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 Romanizing 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,) she must take one of two courses,—either she must allow the objectionable passages to remain,—thereby giving a new authentication to the fact that these doctrines actually are held by her,—or she must expunge the passages, and come over to the side of definite Protestantism, which does not require an understand-

ing among her clergy that they will attach a peculiar meaning,—not justified by the words,—to declarations of which they cannot approve. The Church of England is apparently approaching the crisis that must determine the character of her future career. As a Church, she is restless of her political chains;—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, eminently 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 us 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 than 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 hateful 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 heresy 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 comparison. Knox's intellectual greatness has been emphatically 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 scurrility, he must, 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 who admire his worthless character; Calvin's only by theologians and the students of rancorous invective. Knox wrote as vigorously as he acted. He was indeed, a fellow of infinite wit of most exquisite fancy. There are passages in his *History of the Reformation* which no one of the Reformers could have written but himself. There is a descrip-

tion of a grand row in the streets of Edinburgh, when a Protestant mob attacked a Roman Catholic procession, which, in picturesque description, is equal to anything that Macaulay ever penned; and in fun and humor would not have done discredit to Sydney Smith. Amongst Knox's minor failings, was a passion 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 Beaton. 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 powers 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 friend 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 called "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-knowledge that he is "the Lord." The gates of the *Agapemone* were accordingly closed, and its inmates—fifty 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 afloat about strange doings in the celestial abode, and people began to talk of violent recusations 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 property is a large garden, with here and there a conservatory walled 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 sofas. 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, incusted with gold. It gained the prize 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 musical box, which is at the same time used as an organ. This wonderful instrument, the masterpiece of a German artist, and the object of delightful wondering 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 fauteuils and immense sofas, 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 astonishing *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 was evidently built for a Church. The higher part is distinguished by two stairs running across the whole breadth of the apartment; and on that platform stands—well, what do you think stands?—a first-rate billiard-table, and on the opposite side small tables for whist or other games—the back ground being occupied by an immense fireplace of marble, with a mantelpiece of carved oak. One of the lady

visitors, more indiscreet or less tolerant than the rest of the company could not help asking our *cicerone*, (and they all have an air of beatitude,) "Is this a place of worship?"

"No," answered he with a smile, that was half ironical and half affirmative.

We visited then the stable. There were twelve superb horses in it, but some more out on a drive. One would think 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, poor fellow.

The "Agapemone" is, as you see, in no very good odor, and people—*intra muros, et extra*—have something 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, but 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 that 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 religion:—

"Surely the extravagances of the anxious bench—the disgusting scenes of a camp meeting—the assumption of Christian perfectibility—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 inductive 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 Zuingli,—the burning of Servetus,—the belief taught by Calvin of God's creating men in order to predestinate 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 wrangling of these same refugees at Frankfurt, among themselves,—the awful tenets of the Anabaptists, and their shocking incencies,—the despoiling of Altars, the robbing of churches, and the diversion of endowments for sacred and charitable uses, in order to enrich profigate 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 increased 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 conservatively 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 almost all Protestantism. What greater loss and crippling to us than this, could have happened? O that all who oppose the false claims of the Roman See were only united under one banner of Evangelical 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 day?"

THE PATRIOTIC FUND AND PROSELYTISM.—The Rev. Mr. McEvoy, 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 Patriotic Fund:—

Parochial 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 benevolence for so hallowed a purpose, I am free to direct your Lordship's attention to tears in reference to the allocation of such funds that are not a little calculated to mar the success of her gracious Majesty's most excellent appeal. The apprehensions alluded to, and long, long existing in the public mind, have, unhappily, been much increased by the late flat refusal of

the government to allow Catholic Chaplains, aye, even 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 Salford, to undertake his arduous 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 chivalrous 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 recommended is promised by the Secretary at War, *ad us* 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, strewn 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 threshold 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 Catholics, who had bravely fought in defence 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 lurk 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 transcendent merit. Ten thousand times farther still am I from wishing to cast even the shadow of a shade of suspicion over the high and honored 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; nay, 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 unswayed 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. McEvoy, 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 liable to any of those abuses in the management and 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 Phoenix 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.

Conard'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 Marshal.

Charles Lever, the Irish novelist, left his home to take passage from Liverpool, in the steamer *Arctic*, but while waiting in that city, he received 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, perhaps his life was saved.

Reverend Joseph Owen Parr, Vicar of Preston, could not collect his "Easter dues" amounting to sixpence-halfpenny, from certain Quakers of Preston. He seized their goods and sold them at auction—two hams, a copper kettle, a warming-pan, three brass pots, 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 Parr, Vicar, has cited the proprietors of "Diogenes" 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 organization, previous training, and religious vows, they will not be able to do the work that is expected 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 duties 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 their 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 ladies—who, 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 rendered by the experience and trained Sisters of 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 diarrhoea. The cold was worse at Salisbury, 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 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 fatigue from travelling. On the next day (Sunday) the child was worse, and 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 McClosky 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, for London, are also ready for departure with an aggregate of about 200 passengers of the same character.

**GOING BACK.**—Several Irish servant girls left Cincinnati this week, with their savings of many years, to return to the "green old sod."—*Catholic Telegraph.*

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 bottoms 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 McGee, 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 policy 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 of the line. Already here is a State as populous as Denmark or Holland, with resources almost as ample as those of the original thirteen colonies, which in 1776 declared their independence of George III.—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 this 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 nationalism. 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 than 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 despotical, 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 Canada."

**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 Chloroform is never secure from, when nothing more serious was to be done than the extraction or repairing of teeth. And surgeons, generally, while maintaining that anesthetics are invaluable in their place, refuse to risk their use so long as only the minor operations are to be performed. Every one who has many times seen either employed, for either minor or graver cases, must have noticed such facts as this: A lad to have a large tumor excised is put under the operation of ether or chloroform. He lies about the room screaming perpetually, bawling the surgeon at every turn for many minutes; no amount of the anesthetic suffices to quiet him until the strength of the assistants binds him down; but when the anesthesia 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 entirely forgetting the suffering. This alone is a great blessing indeed. To have an approaching and inevitable 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 matters as having grinders tipped out of the jaw, 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 '76, than to take a medicine which may make us tell very profound secrets—may give us an apopleptic fit, or, at the least, blood-shot eyes and a head-ache, and after all may not prevent one pain, but only make a 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 Superintendents of the common schools; temperance orator; agent and counsel for Wake Forest College; President and Secretary of all the boards of the Baptist church, &c.; and in addition, he owns more property, has the neatest farm, the best fruits, and the finest cattle of any man in the county.

**JUVENILE DELINQUENCY.**—The *Chicago Tribune* says that the police of that city have succeeded in capturing a band of organized infantile villains, who have entirely stolen their means of living for some months. These boys, 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 depravity 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 afford any remedy for the evil complained of. Three centuries' experience has shown that State assistance is utterly incompetent to relieve the wants of the poor; and that 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, for the support of which however they are taxed.—What a glorious land of freedom and equal privileges!

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 probably 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:—"One thing should be done at once, it seems to us, and that thing is, to reinstate upon the statute book the death penalty for murder."

**POLITICS AND THE CHURCH.**—The *Presbyterian* 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,' (that during his late visit he 'had heard Nebraska 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 course of erection; twenty-eight of these are State Institutions, in which are 20,000 persons of all ranks, ages, and occupations. Spiritualism, monism, 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. Remark upon an argument of that kind, Fider Cumming, in an article in the *Morning Light*, a paper 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."—*Salem Journal.*

The United States' papers contain the following particulars of a fatal duel springing from a "Know-Nothing" dispute:—"The principals were Achilles 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,' Montgomery 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 Skerrett and Major McDonald. The arms chosen for the occasion were Mississippi jaggers. 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 one hundred and fifty persons. On the ridge of the hill they halted—the ground was marked off, forty paces—the principals took their places, and on the word 'fire,' being given, both wheeled and fired, the ball from Mr. Kewen's rifle passing completely through the heart of Colonel Woodlief and out at his back, killing him instantly. It is said that the unfortunate man did not live ten seconds after receiving the wound."

Rev. Theodore Parker was arraigned on Wednesday in the U.S. District Court, Boston, for inciting to riot, and aiding to rescue Anthony Burns the fugitive slave. He has given \$1500 security to stand his trial in March next.

**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 *Frederick Examiner* was the first to bring this Mara'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 *Frederick Citizen* 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 Frederick 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 circumstance for a brief moment excited some little interest among the lovers of romance. The true facts of the case, as we learn from a reliable source are 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 time before the morning bell, when she got out of the window of her chamber and departed. It is presumed, 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 Cregarstown, 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 unable 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 humble 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." In 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 undergo, 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 arduous 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 conventional life, and she seems to have been embarrassed how to announce the charge 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 Cregarstown. 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 NOTHINGS.**—"What's that, Isaac," asked Mrs. Partington, as Ike 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 bagged; "well, you poor child, you may not know so much as some; but you aint an idiom nither, and tho' it's always well to be humble, and not pretend to know things when you don't; it ain't well to go round bragging about not knowing nothing, and proving yourself a fool, when people don't suspect it. You will find full enough to do it without you." Ike heard the oration patiently, but the glittering brass held a prominent place, notwithstanding, in the icicle arrangement of the hope of Partington.

REMITTANCES

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

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THE TRUE WITNESS AND 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 steam-boats, for conveying reinforcements to the Crimea. We are likely therefore, for some time, to have a regular mail steamer only once a fortnight.

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.

From the general tenor of the despatches, it would 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.

Still the Diplomats 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.

mention that John Bright, the Peace Society man, has been publicly burned in effigy at Manchester. Everything seems to denote that we are but at the commencement of a long and arduous struggle, in which the resources of the Allies will be taxed to 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.

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.

“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.

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, and truth.”

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.

The Sun is evidently of the “Liberal” school; a school which, professing to abhor dogmas, is of all 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.”

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?

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.

But do our Protestant fellow citizens wish for such schools? We do them no more justice when we admit that, for the most part, they do not: even the Sun desires to see our Common Schools “Christian,” and we respect him for it.

using a book which they consider an essential ingredient in the education of their children? Far from it: we respect the principle which they advocate for themselves—but desire only that they will be equally 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, we should despise them if they did not insist upon its use in schools to which they were by law compelled to contribute.

On Sunday last, the preacher in St. Patrick's Church recommended to the charitable consideration of his 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.

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.

It must however always be borne in mind, that the mass of pauperism with which we are burthened is of British, not of Canadian origin; and that it is the vice, the misery, and squalor, generated in the old country that presses so heavily upon our means of relief.

and other Catholic asylums provide for these poor creatures? Alas! our convents, our asylums, are crammed 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 and distress which comes to us yearly from abroad.

“This state of things”—said the Mayor with justice—“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 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.

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 Abbé Laborde, of Lectoure”—in which the writer, who, it must be admitted, adopts rather a singular method of addressing the Sovereign Pontiff—through the columns of the Protestant press—warns His Holiness against desiring 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;

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 “Abbé,” as if he were some high ecclesiastical dignitary, that our correspondent attaches any weight to it at all.

Be it known to our friend then, that the title “Abbé,” as used in France, does not necessarily imply the possession of any important ecclesiastical office, and holds out no guarantee for the orthodoxy

of him who assumes it. It merely denotes that its possessor has received ecclesiastical tonsure, and has put on the *soutane*—under cover of which heretics have often discharged their bolts against the Church. This M. L'Abbé Laborde, in France, seems to be but another edition of M. L'Abbé Ronge in Germany, or of M. M. L'Abbés Gavazzi and Achilli in Italy; his own letter, in fact, condemns him as a heretic, 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 6th Session of the Council of Trent—"De Justificatione"—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, is to contradict the formal teaching of the Catholic Church, and involves the sin of heresy, or protesting. This is what the Abbé 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 Abbé, 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 peccatis agit, haberi volo questionem."

Thus, Fathers, the Councils, and the universal voice of the Faithful, are all against the Abbé Laborde; how then can he be called a Catholic?—Or how can he 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 stuffs 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 Abbé 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—"it must be our part to imitate Paul, and resist you to the face."

As the Abbé does not take the trouble to produce his title deeds, or to establish his claims as legitimate successor and inheritor of all the authority of St.

Paul—in the same sense as even he admits that the Pope is the legitimate successor and inheritor of all the authority of St. Peter—we need hardly stop to notice this singular argument. It is quite sufficient to remark that, either the Pope—that is, the "legitimate successor of St. Peter, and the inheritor of all his authority"—together with all the Bishops of 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 decisions 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, 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—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 contemporary 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, Russelltown, 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 violence committed against Protestants.

Having then committed this assault, the assailants, who were disguised, and had their faces blackened, left the house. A few days after, an Irish Catholic resident of Russelltown 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 André 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 the request, to kick him—tracts and all—out of the premises. But it seems that, in this case, the assailants—irritated perhaps at the manner in which André Poussaint had reviled the Blessed Virgin, and mocked the religion of Catholics—forced their way into his

house, and there abused him, in the manner above described. For this offence we hope that they will yet be brought to justice, and receive the reward of their misdeeds: just as we trust that, if it shall appear that André Poussaint swore falsely against an innocent man, he may meet with the punishment that perjury 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 heaven 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—making 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 fulfilment 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 Canada—shall 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 employees 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 situations.

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 sympathy; but it would be most unjust to its publishers to withhold from them, the praise of always advocating their peculiar views—views to which we cannot see how any one who protests against the infallible authority of the Church, can object—with the ability of scholars, and the courtesy of gentlemen; presenting in this respect a striking contrast to the conductors of the Orthodox press in Canada, who, for the most part, are neither the one nor the other.

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 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 *Metropolitan*, 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 *Civiltà Cattolica*; and both in its selections and original matter the present number will not be found inferior to any of its predecessors.

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 Hall.

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 Sweaney, 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 *Kathairon* 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. Marie 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. McDonagh, 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 Doyle, nor John Finn—their son—may contract after this date.  
PATERICK FINN.  
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 Representative of the Ecclesiastical 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 contributions 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 diocessans, in his several Pastoral Letters, that, if every family in the Diocese would but give him during the ensuing four years the trifling sum of Four Dollars, or little more than a penny per week, he would be enabled by means of such a subscription, which would not be onerous even to the least wealthy, to restore the Episcopal buildings of Montreal in a manner worthy of the City. The Committee therefore trust that all classes will promptly respond to the appeal of their venerable Bishop; and will thus show to the world what great things can be accomplished by small means; accompanied with union."

FOREIGN INTELLIGENCE.

FRANCE.

Lord Palmerston is at Paris on some important, but secret business. His Lordship has daily interviews with the Emperor.

M. Drouyn de L'Huys has published the French version of the Spoleto affair, from which it would seem that his Government has throughout behaved with courtesy and dignity.

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.

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.

The Minister of the United States in Spain is free, I repeat it, to pass through France. Mr. Soule, 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 Gortschakoff has intimated to the Austrian Cabinet, that Russia is willing to negotiate 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.

THE BALTIC.

A despatch from Hamburg states that a Russian squadron of 14 war steamers made a reconnaissance without encountering any war-ships of the Allies. The main body of the British fleet was at Kiel on the 20th.

RUSSIA.

WHAT THEY THINK AT ST. PETERSBURG.—The Presse of Vienna contains a letter from St. Petersburg 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.

A TE DEUM COUNTERMANDED.—Private letters from St. Petersburg state that as soon as the Emperor had received Prince Menschikoff's aide-de-camp, bearer of the despatch announcing the 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.

EASTERN WAR.

The battle of Unkermark, fought on the 7th ult., resulted in a glorious victory to the Allies. Of the enemy, General Liprandi was wounded, and 9,000 of inferior rank were killed and wounded.

British loss was very severe—comprising 38 officers killed, 96 (including the Duke of Cambridge) wounded, and 2 missing; of the rank and file, 442 were killed, 720 wounded, and 156 are missing.

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.

PROGRESS OF THE WAR.

There is a great simplicity in the struggle between the Russians and the allies. It is purely a question of supply. Everything else appears to be known, proved and indisputable, and capable of the exactest appreciation.

THE ALLIED TROOPS IN THE CRIMEA.

Our readers doubtless recollect the excited discussion caused in England by the statement, made by the French Emperor, that Marshal St. Arnaud's plan of besieging Sebastopol was adopted in spite of the "land counsels" which advised a different course.

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.

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

INCIDENTS OF THE WAR.

PERSONAL INCIDENTS OF THE CAVALRY CHARGE.

The charge of the Light Brigade of Cavalry on the batteries of the enemy, some thirty guns strong, though brilliantly and bravely done, was most disastrous in its consequences to that gallant and devoted band, for it seems that out of 700 who went into the fray only 130 answered their roll when it was over.

scram awfully, and his horse turned and galloped to the rear, when his gallant but impetuous rider was found lying dead. The Light Brigade still kept sweeping on till they were right in front of them, when a 32 pounder went off within two feet of Lord Cardigan's horse, quite lifting him off the ground.

WHAT FRANCO-TIREURS ARE AND WHAT THEY DO.—I must tell you what the Franco-tireurs are. There are two companies of them each composed of 160 men chosen from among the best marks-men of the Chasseurs de Vincennes.

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' riflemen, and to protect our own, who have no reason to be dissatisfied with us as yet.

THE WAY THE RIFLEMEN WORK.

One of the most wonderful things I think it 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 appear to be within 300 yards of the enemy.

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 in the following manner to the colonel of a regiment, who told the story to me: "We went, Sir, quite close in, and managed to pick off a great many, but there was one man we couldn't hit.

them carry some things for them, probably to their own wounded husbands, and saying, 'Eh! ye cowardly divils, this is all ye're fit for, to be our servants; ye are afraid to fight!' And on our return I saw a young middy drawn up before some 50 of them, abusing their most beautiful for their having run away. One of them made a sign as if he were going to draw his sword, when another middy sang out, 'Oh,' said he, 'I'm not afraid of you, such a set of cowards as ye are,' sets his arms a-kinbo, and then stood, the picture of a young lion, and, 'I should say, about as brave.'

THE COWARDLY TURKS TURNED OUT FROM BALAKLAVA.—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 scamps did not confine themselves to actual cowardice but had the villainy to plunder many of the tents of the Scots Greys whilst the latter were absent fighting. They were also seen despoiling alike the British and 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 cotton, 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 articles 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 unprecedented amount, and thus, furnishes the Czar with those very sinews of war in which he is most deficient. 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 shipped to Prussian ports, and thence carried into Russia to be manufactured into musket balls, has particularly exasperated the British press.

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 expedition 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 conversation 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 the law. But why do you think this boy so much better calculated for a lawyer than the other sons? Lady: Why, you see, sir, he is just seven years old 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 rat, 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 doting 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?"—"Certainly, thir; I liketh to parlie anything." Butter ith a common thubthantive, neuter gender; agreeith with 'hot rolt'; and in London, ith governed by 'hog' the land—undet-foot."

A CURE FOR NERVOUS PEOPLE.—A clergyman was once sent for in the middle of the night by one of his congregation. "Well, my good woman," said he, "so you are very ill, and require the consolation of religion? What can I do for you?" "No," replied the old lady, "I am not very ill I am only nervous, and can't sleep." "How can I help that," asked the parson. "Oh, sir, you always put me to sleep so nicely when I go to Church, that I thought if you would only preach a little for me!" They say that the parson "made trucks" in less than no time.

ANOTHER RESIDENTER OF NEW-YORK CITY TESTIFIES TO THE GOOD EFFECTS OF DR. M'LANE'S CELEBRATED LIVER PILLS. HEAR HIM!  
New York, August 30, 1852.  
This is to certify that I have had the LIVER COMPLAINT for five years, during which time I have tried almost all known remedies, but to no purpose. Hearing of Dr. M'LANE'S Celebrated Liver Pills, I concluded to try a box: I did so, and am now almost cured. I think one box more will effect a permanent cure. I can cheerfully recommend these Pills to all who may suffer from liver complaint. I have also known them used with the most happy results in cases of sick headache, or dyspepsia.  
MR. SWIFT, No. 116 Attorney street.  
P. S. The above valuable medicine, also Dr. M'LANE'S Celebrated Vermifuge, can now be had at all respectable Drug Stores in this city.  
Purchasers will please be careful to ask for, and take none but DR. M'LANE'S LIVER PILLS. There are other Pills, purporting to be Liver Pills, now before the public.  
WM. LYMAN & Co., St. Paul Street, Wholesale Agents for Montreal. 16

LOST,  
ON TUESDAY, the 5th instant, either in Charles Barrowme or St. Catherine Streets, a STONE MARTIN VICTORINE. The finder will be suitably rewarded by leaving it at this office.

NOW PREPARING FOR PUBLICATION, AND WILL SHORTLY BE READY,  
"THE MUNICIPAL LAW OF UPPER CANADA,"  
COMPRISING all the Municipal Acts incorporated; with Notes and References to the principal Cases decided under them, and the latest English Cases; the Territorial Divisions Acts, and the Rules of Court regulating the practice for the Trial of Municipal Elections, with like Notes and References, and a copious Index.  
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EMIGRATION.  
PARTIES desirous of bringing out their friends from Europe, are hereby notified, that the Chief Agent for Emigration has received the sanction of the Provincial Government to a plan for facilitating the same, which will obviate all risks of loss or misapplication of the Money.  
Upon payment of any sum of money to the Chief Agent, a Certificate will be issued at the rate of Five Dollars for the Pound Sterling, which Certificate on transmission will secure a passage from any Port in the United Kingdom by Vessels bound to Quebec.  
These Certificates may be obtained on application to the Chief Agent at Quebec; A. B. Hawke, Esq., Chief Emigrant Agent, Toronto; or to HENRY CHAPMAN & Co., Montreal.  
Dec., 1854.

NOW IS THE TIME TO SUBSCRIBE TO FLYNN'S CIRCULATING LIBRARY, (Only Five Shillings a year, in advance.)  
No. 55, ALEXANDER STREET, OPPOSITE ST. PATRICK'S CHURCH.  
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Montreal, December 6, 1854.

WANTED,  
A SITUATION, by an active intelligent MAN, who is capable of keeping Accounts, and would make himself generally useful as STOREMAN.  
Apply at this Office.  
Montreal, Nov. 23, 1854.

TO CATHOLIC TEACHERS. JUST PUBLISHED, THE FIRST BOOK OF HISTORY, COMBINED with Geography and Chronology, for younger classes. By John G. Shea, author of the History and Discovery of the Mississippi, 12mo, illustrated with 40 engravings and 6 maps: price only 2s 6d; or 20s per dozen.  
The author of this work (Mr. Shea) has made History his particular study. He has produced a History which Catholics can safely place in the hands of their children without fear of meeting the usual lies against Catholics and their Religion, which form part of most of the School Histories published.  
We have spared no expense in the getting up of the work, and we have no hesitation in saying that it is the best as well as the cheapest elementary History for Catholic Schools published.  
—ALSO— Just Published, The Practical Letter Writer, with various forms, &c., 1s. 3d. THE FRANKLIN GLOBES. The Celestial and Terrestrial Globes, 10 inch, at prices from 25 5s per pair to 29 10s, according to the mounting.  
D. & J. SADIET & Co., Corner of Notre Dame and St. Francis Xavier Srs.  
Montreal, Nov. 30.

INFORMATION WANTED, OE ELIZA LARGE, aged 12 or 13 years, who left her home in Ireland, at Five Alleys, King's County, in company with a woman named Mary Madden, of Birt, same County, and sailed for Quebec, supposed to have arrived in June last—Name of the vessel not known, nor arrival ascertained. Any information about them will be gladly received by Anne Large, sister of Eliza. Address her at New-Brighton, S. I., New York, in care of Rev. Mr. Murphy

BOOKS FOR SALE BY THE SUBSCRIBERS. DEVOTIONAL. Annina Devota, 1 10 1/2; Challoner's Meditations, 2 vols., complete, 7 6; Do " 1 vols., abridged, 3 9; Christian Directory, by the Rev. Robert Parsons, 6 3; Christian Perfection, by Rodriguez, 3 vols., 12 6; Do " 1 vol., abridged, 3 9; Confessions of St. Augustin, 2 6; Devotion to the Sacred Heart of Jesus, 2 6; Devout Christian, by Rev. G. Hay, 2 vols., 6 3; Sincere Christian, by do 1 vol., 7 6; Devout Communicant, 1 10 1/2; Devout Life, by St. Francis of Sales, 1 10 1/2; Duty of a Christian towards God. Translated from the French, by Mrs. J. Sadlier; half bound, 1s 10 1/2; full bound, 2 6; Elevation of the Soul to God, 2 6; Flowers of Heaven, by Orsini, 3 1 1/2; Glories of Mary, 3 3; Do do large edition, 3 9; Golden Treatise on Mental Prayer, 1 10 1/2; Following of Christ, (new Translation) with Prayers and Reflections, at prices from 1s 10 1/2 to 10 0; Instruction of Youth in Christian Piety, by Gobinet, 2 6; Lenten Monitor, 3 9; Holy Week (a book containing all the services for that week), 2 6; Memorial of a Christian Life, 3 1 1/2; Month of Mary, 2 6; Moral Entertainments, by Manning, 5 0; Man's only affair, 1 3; Piety Exemplified, 3 9; Rules of a Christian Life, 2 vols., 7 6; Rules of the Rosary and Scapular, 1 3; Sinner's Guide, by the Rev. F. Lewis of Granada, 3 9; Sinner's Conversation reduced to Principles, Temporal and Eternal, 1 6; Ligouri's Way of Salvation, 1 10 1/2; Do Visits to Blessed Sacrament, 1 10 1/2; Do Love of Christ, 1 10 1/2; Do Spirit of, 1 10 1/2; Do Preparation for Death, 2 6; Manual of the Devotion to the Sacred Heart of Jesus, Christian Instruction, by Father Quadrupanie; with selections from the works of St. Francis de Sales, 1 3; Glories of Jesus, 1 10 1/2; Glories of St. Joseph, 1 10 1/2; Glories of the Holy Angels, 1 10 1/2; The Golden Book of the Confraternities, 1 10 1/2; Oration of the Faithful Soul, 1 10 1/2; Practical Piety, by St. Francis of Sales, 2 6.

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The above Prayer Books are all of our own manufacture—they are put up in various bindings, and we are prepared to sell them, Wholesale and Retail, cheaper than any house in America.  
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DR. MACKEON 89, St. Lawrence Main Street.

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NOW is the opportunity of buying WINTER CLOTHING CHEAP—CHEAPER than ever. Several thousand COATS, VESTS and PANTS, being the Stock saved from the late fire, in a perfect state, will be SOLD for Cash, in some instances at less than half the usual prices, and in all cases EXTREMELY CHEAP!  
Persons wanting to purchase Winter Clothing ought to call very soon, as, no doubt, this Stock will be Sold very quickly.  
Upper Canada Merchants, buying for Cash, will make a Profitable Investment, by purchasing at CHEAPSIDE. Terms—Cash; and One Price!  
CHEAPSIDE! As the system of Selling Cheap will be strictly adhered to, and the prices marked in Plain Figures, the most inexperienced may buy with perfect confidence.  
The Proprietor begs leave to call the attention of his Friends and numerous Customers (who have so constantly patronised his Establishment) to his Fall importations, purchased at the CHEAPEST Markets in Europe and the United States, COMPRISING. West of England Broad Cloths, Beavers, Reversibles and Pilots; Whitneys, Petershams, Cassimeres, Doeskins, and Tweeds; Trouserings and Vestings, (newest styles); Fanny Black & Fanny Satins, Neck Ties, Shirts, and Gloves; Pocket Handkerchiefs, Braces, &c., &c. To those who have not as yet called at CHEAPSIDE, he would say try it once and your custom is secured. The inducements are, Good Materials, Fashionably Cut, Well Made and at prices almost incredibly low. First Rate Cutters & Experienced Workmen are employed. Another Cutter wanted.  
P. RONAYNE. October, 1854.

PAPER, STATIONERY, &c. THE Subscribers are constantly receiving from their NEW WORKS, at VALLEYFIELD, on River St. Lawrence, FRESH and ABUNDANT SUPPLIES OF WRITING, PRINTING, BROWN, AND WRAPPING PAPERS, OF EXCELLENT QUALITIES. ALSO, From Vessels in Port and to arrive, their usually large and well-assorted Stock of the best BRITISH AND FOREIGN MANUFACTURED WRITING, DRAWING, & COLORED PAPERS CARDS, BOOK-BINDERS' MATERIALS, ACCOUNT BOOKS, TWINES, SLATES, INKS, PENCILS, STEEL PENS, AND GENERAL STATIONERY &c., &c., &c. PRINTING PAPERS of any given Size, Weight, or Quality, made to order, on shortest notice. Prices low, and terms reasonable.  
WILLIAM MILLER & Co., 196 St. Paul, and 54 Commissioner Streets. Montreal, September 13, 1854.

THREE TEACHERS, for ELEMENTARY SCHOOLS, in the Municipality of LaCorne, County of Terrebonne, C.E. Application to be made to the undersigned, at New Glasgow, C. E. WM. CAMPBELL, Sec. & Treas. to Commissioners. New Glasgow, 27th July, 1854.

FRANKLIN HOUSE, BY M. P. RYAN & Co. THIS NEW AND MAGNIFICENT HOUSE, is situated on King and William Streets, and from its close proximity to the Banks, the Post Office and the Wharves, and its neighborhood on the different Railroad Terminals, make it a desirable Residence for Men of Business, as well as of pleasure. THE FURNITURE Is entirely new, and of superior quality. THE TABLE Will be at all times supplied with the Choicest Delicacies the markets can afford. HORSES and CARRIAGES will be in readiness at the Steamboats and Railway, to carry Passengers to and from the same, free of charge. NOTICE. The Undersigned takes this opportunity of returning thanks to his numerous Friends, for the patronage bestowed on him during the past three years, and he hopes, by diligent attention to business, to merit a continuance of the same.  
Montreal, May 6, 1852. M. P. RYAN.

DEVLIN & DOHERTY, ADVOCATES, No. 5, Little St. James Street, Montreal. WILLIAM CUNNINGHAM'S MARBLE FACTORY, BLEURY STREET, (NEAR HANOVER TERRACE.)

Advertisement for William Cunningham's Marble Factory, featuring an illustration of a large stone monument or tomb. The text describes the quality of their marble and offers services for various types of monuments, including gravestones and altars. It also mentions their location near Hanover Terrace and provides contact information for their factory.



MONTREAL MARKET PRICES.

December 12, 1854.

Table listing market prices for various commodities like wheat, oats, barley, buckwheat, rye, peas, potatoes, beans, mutton, lamb, veal, beef, lard, cheese, pork, butter, honey, eggs, flour, and oatmeal.

BELLS! BELLS!! BELLS!!!

FOR Churches, Academies, Factories, Steamboats, Plantations, etc., made, and a large assortment kept constantly on hand by the Subscribers, at their old established, and enlarged Foundry...

A. MENEELY'S SONS, West Troy, Albany Co., N. Y. BREWSTER & MULHOLLAND, Agents, Montreal.

ST. MARY'S COLLEGE, WILMINGTON, DEL.

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

The best Professors are engaged, and the Students are at all hours under their care, as well during hours of play as in time of class.

The Scholastic year commences on the 16th of August and ends on the last Thursday of June.

TERMS:

Table listing terms for board, tuition, washing, mending, and other expenses for students at St. Mary's College.

GROCERIES FOR THE MILLION!

- 20 Hhds. of VERY BRIGHT MUSCOVADO SUGAR
250 loaves Refined SUGAR
30 barrels Crushed do
BLACK TEAS.
15 chests of Superior Souchong
10 boxes of very fine Flavored do
10 do of fine Congou
10 do of Superior Colong
GREEN TEAS.
10 boxes of Superior Hyson
15 do of very fine Gunpowder
10 do of Extra fine Young Hyson
70 do of Superior Twankay
COFFEE.
10 bags (best quality) of Java
15 bags of very fine Rio
RAISINS, CURRANTS, RICE, BARLEY, Family FLOUR, CHEESE, BUTTER, BRANDIES, WINES, and all other articles required, at the lowest price.

MONTREAL STEAM DYE-WORKS!

JOHN M'GLOSKEY,

Silk and Woolen Dyer, and Scourer, (FROM BELFAST.)

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

BEGS to return his best thanks to the Public of Montreal, and the surrounding country, for the liberal manner in which he has been patronized for the last nine years, and now craves a continuance of the same.

June 26. JOHN PHELAN, Dalhousie Square.

LIST OF BOOKS SUITABLE FOR A CATHOLIC LIBRARY.

FOR SALE BY D. & J. SADLER & CO.,

Corner of Notre Dame and St. Francis Xavier Streets, AND H. GOSGROVE, 24 St. John Street, Quebec.

A LIBERAL DISCOUNT MADE TO PARISH LIBRARIES.

Table listing various books for sale, including 'History of the Church', 'Lives of the Saints', 'The Duty of a Christian', 'Reeve's History of the Old and New Testaments', 'Walker's Pronouncing Dictionary', and many others.

SCHOOL BOOKS.

The following Books are published by us for the Christian Brothers, and they should be adopted in every Catholic School in Canada.

The First Book of Reading Lessons, by the Brothers of the Christian Schools. 72 pages, muslin back and stiff cover, 34d each, or 2s 3d per dozen. Second Book of Reading Lessons, by the Brothers of the Christian Schools. New and enlarged edition, having Spelling, Accentuation, and Definitions at the head of each chapter, 180 pages, half bound, 7s 6d singly, or 5s per dozen.

Montreal, Sept. 5, 1854.

SOMETHING NEW!!

PATTON & CO.,

PROPRIETORS OF THE "NORTH AMERICAN CLOTHES WAREHOUSE,"

WHOLESALE AND RETAIL,

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

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

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

READY-MADE CLOTHING.

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

CUSTOM DEPARTMENT.

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

Montreal, May 10, 1854.

WHY WEAR BOOTS AND SHOES

THAT DON'T FIT?



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

SUPERIOR AND SPLENDID STOCK

TO SELECT FROM.

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



EDWARD FEGAN

Has constantly on hand, a large assortment of BOOTS AND SHOES,

WHOLESALE AND RETAIL, CHEAP FOR CASH.

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

GLOBE FIRE AND LIFE INSURANCE COMPANY OF LONDON

CAPITAL—£1,000,000 STERLING,

All paid up and invested, thereby affording to the Assured, an immediate available Fund for the payment of the most extensive Losses.

THE undersigned having been appointed SOLE AGENT for the CITY OF MONTREAL continues to accept RISKS against FIRE at favorable rates.

Losses promptly paid without discount or deduction, and without reference to the Board in London. HENRY CHAPMAN, Agent Globe Insurance.

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

THE GREATEST MEDICAL DISCOVERY OF THE AGE.

MR. KENNEDY, OF ROXBURY,

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

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

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

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

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

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

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

One bottle will cure scaly eruptions of the skin. Two or three bottles are warranted to cure the worst case of ringworm.

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

Three to four bottles are warranted to cure salt rheum. Five to eight bottles will cure the worst case of scrofula.

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

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

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

"LANARK, C.W.

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

"DONALD M'RAE."

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

"St. JOHN'S.

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

"GEO. FRENCH."

"CORNWALL.

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

"D. M'MILLAN."

"SOUTH BRANCH, April 13, 1854.

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

"ANGUS M'DONALD."

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

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

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

"L. J. LLOYD."

"DANVILLE, Oct., 1854.

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

"A. C. SUTHERLAND."

"MONTREAL, July 12, 1854.

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

"JOHN BIRKS & Co."

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

Manufactured and for sale by DONALD KENNEDY, 120 Warren street, Roxbury, (Mass.)

AGENTS:

Montreal—Alfred Savigne & Co., 91 Notre Dame Street; W. Lyman & Co., St. Paul Street; John Birks & Co., Medical Hall.

Quebec—John Musson, Joseph Bowles, G. G. Ardouin, O. Giroux.

Toronto—Lyman & Brothers; Francis Richardson.

JOHN O'FARRELL,

ADVOCATE,

Office, — Garden Street, next door to the Ursuline Convent, near the Court-House.

Quebec, May 1, 1851.

L. P. BOIVIN,

Corner of Notre Dame and St. Vincent Streets, opposite the old Court-House, HAS constantly on hand a LARGE ASSORTMENT of ENGLISH and FRENCH JEWELRY, WATCHES, &c.

Printed and Published by JOHN GILLES, for GEORGE E. CLARK, Editor and Proprietor.