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# CATHOLIC CHRONICLE.

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## PASTORAL OF THE ARCHBISHOP OF DUBLIN.

PAUL, BY THE GRACE OF GOD AND OF THE APOSTOLIC SEE, ARCHBISHOP, &c., PRIMATE OF IRELAND, &c.  
To the Clergy and Laity of the Diocese of Dublin.

While the Church is still commemorating the resurrection of her Divine Spouse—while the Alleluia of the joyful days of Easter are still resounding on the ear, and speaking to the soul sweet hopes of a blessed immortality—while all nature, in harmony with so glorious a festival, seems to have arisen from a state of torpor and death to new life—it is to us an additional source of joy to have to announce to you the return of that month which is especially delightful to all the clients of Mary, because of the decorations in her honor to which it is consecrated by the piety of the Faithful.

It is not strange that to the children of Mary the fresh verdure of May should seem more bright, and the bloom of its flowers more beautiful, since in their minds those attractions are mingled with the sweet hymn of the Virgin's praise, and festive celebrations in her honor. Throughout the wide domain of the Catholic Church they invite each other at this period to proclaim the glories of their heavenly Mother; in the language of the canticle, they seem to bid each other, "Arise, and come, for the winter is past, and the rain is now over and gone, and the flowers have appeared; the time of pruning is come, and the voice of the turtle is heard in our land." (Cant., ii., 11)—in all this being animated by that spirit of devotion to the Mother of God which pervaded the Church from its very commencement, and was always a mark of the true faith. When these devoted clients of Mary love to honor her whom God honored above all creatures—when they aspire to be her children whose child He vouchsafed to become—when they implore her intercession who co-operated with such ardent charity in the great work of the redemption—when they place themselves under her special protection, meditate on her virtues, and endeavor to imitate so perfect a model, are they not adopting most efficacious means of rendering themselves agreeable to God, and securing their eternal salvation? In imitation of those faithful followers of Mary, shall not we also have recourse to her powerful protection? Shall we not send forth our cries to her with renewed energy, and beseech her, as our most gracious advocate, to turn those eyes of mercy towards us, and save us from the perils by which we are surrounded? We cannot think upon the number and magnitude of those perils and our own weakness and misery, without feeling our utter inability to encounter them, unaided, and the necessity of seeking assistance from above. Behold the implacable hatred to our holy religion with which heresy is poisoning the minds of its votaries—behold the bigotry and fanaticism of the enemies of the Church; with liberality on their lips, and the venom of asp in their hearts, they are endeavoring to deprive us of the free exercise of our religion, to excite a spirit of dire hostility against us; and to revive the persecutions of past centuries. To adduce only one example well calculated to illustrate their spirit, is it not the present occupation of the fanatic and the bigot to assail our convents, to threaten them with vexatious and humiliating inquiries, and while thus betraying their deadly hostility, are they not insulting us by announcing that, forsooth, they mean to protect the personal liberties and the property of Catholics?

And now, dearly beloved, while the enemies of our holy faith are thus leagued against us; while they desire to deprive us of the holy influence of the example of the chaste Spouse of Jesus Christ, and to rob the Church of Ireland of one of its brightest ornaments, the conventual institution, to place the practice of the evangelical counsels of poverty, chastity, and obedience, as it were under ban, by making the laws brand the religious life with the stigma of suspicion; whilst they are intent on interrupting the exercise of that charity which instructs ignorance, dries up the tear of affliction, consoles the orphan and the widow, and prepares the dying sinner to meet his Judge; does it not behoove us, in such a juncture, to have recourse to Heaven for assistance? and to render our prayers more efficacious, should we not place them under the protection of the Mother of God?—True, you will continue to make use of all the means which the constitution places within your reach, to protect your religious liberties, acting in concert, preserving union among ourselves, and prudently avoiding the discussion of those topics upon which the Catholic body is not agreed. When we are assailed with violence from without, we should be ready to sacrifice our own private interests and views, and think of nothing but the public good, and the defence of our religious freedom. Were we to allow any elements of discord to be introduced into our deliberations, we should fall an easy prey to the enemy, and in us would be verified the words of Our Saviour

"Every kingdom divided in itself shall be laid waste." But though using all lawful temporal means to preserve our rights, do not forget that prayer is to be above all things our arms of defence. Our hope is in Heaven; there is the source of our strength.—For after all, of ourselves we are weak, and with the Apostle of the Gentiles we may say, that among us there are not many wise according to the flesh, not many mighty, not many noble; but the foolish things of the world hath God chosen, that He may confound the wise; and the weak things of the world hath God chosen, that He may confound the strong; and the base things of the world, and the things that are contemptible hath God chosen, and the things that are not, that He may bring to nought the things that are; that no flesh should glory in His sight." (1 Corin., i., 1.) But while we resemble in our infirmities our forefathers in the Faith, who were addressed by St. Paul, are not intolerance and bigotry surrounded by all the power which wealth, and station, and worldly influence can command? Depending on the arm of the flesh, like Goliath, they assail the people of God in pride and boasting; but with the humble David "we come in the name of the Lord of Hosts, the God of the armies of Israel." (1 Kings, xvii., 45.) Let us then, nothing wavering, put our trust in God, who will protect us, and bring to nought the designs of the enemies of our faith.—Let our prayers and supplications ascend incessantly to the throne of the Most High—let us place them under the powerful patronage of His holy Mother, and the great Queen of Virgins will not abandon the chaste spouses of the Immaculate Lamb who endeavor to walk in her footsteps and to imitate her virtues.

But the persecution of our religious institutions is not the only motive which should impel us at present to crave mercy from Heaven, and to implore the help of Mary during this holy month. Some time ago we warned you of the approach of that fatal scourge—the cholera—which had desolated so many countries of Europe, and we exhorted you to do penance for sin, the cause of all the evils of the world, to correct your evil ways, to refrain from intemperance and those other degrading vices, which call down upon the delinquent, even in this life, the visible chastisements of God, bring disease and death upon the body, and everlasting ruin on the soul. Since that period, prayers have been offered up every day in the Holy Sacrifice of the Mass, by the Clergy of the diocese, begging of the Almighty to avert the scourge of His anger. Thanks to His mercy, we have been hitherto spared; but, as the danger is still menacing, let us, dearly beloved brethren, continue our supplications, that we may be preserved from the ravages of pestilence; but especially let us be mindful to purify our consciences from all guilt, and prepare ourselves, to meet, with resignation to His holy will, the afflictions, whatever they may be, with which God may have determined to visit us.

There is another, and one of the most dreadful of the scourges of God's anger, now commencing to descend upon the nations of Europe; a scourge considered by the Royal Prophet to be more terrible than pestilence or famine. For nearly forty years we have enjoyed a profound peace; but now so great a blessing has been removed, and we are involved in a war of which no one can foresee the vicissitudes and final issue. It is a war against a most powerful monarch, who has been always a dangerous enemy to our holy religion. In the countries subject to his sway he has renewed the scenes of persecution and confiscation against Catholics, of which our poor country was the theatre under Elizabeth and succeeding sovereigns. Acting on the same principles; and imbued with the same spirit with which the fanatics of this empire are animated against our conventual institutions, he too has persecuted Nuns, destroyed convents, confiscated their property, and in many other ways afflicted the Church of Christ. Whilst he was thus engaged, did those who are now promoting measures for the protection, as they hypocritically assert, of Catholic liberty and property, denounce his career of persecution and violence? They were silent, or applauded him. One solitary voice was heard in defence of innocence and justice—it was the voice of the successor of St. Peter, who, though in the decrepitude of old age, and on the brink of the grave, confronted the modern Attila with Apostolic courage, and reminded him of the dreadful judgment of Heaven on the persecutors of the Church.

The time of vengeance foretold by the Pontiff has perhaps arrived. The ambitious designs of this monarch upon a neighboring state, have compelled our gracious Sovereign and her ally, the Emperor of the French, to declare war against him, in defence of justice, and the rights of the state which has been invaded. The contest thus provoked has now commenced; but we cannot contemplate its conse-

quences without dismay. In its course how many countries will be laid waste—how many cities pillaged and destroyed—how many evils inflicted on humanity—how many crimes perpetrated, and how many thousands of human beings hurried unprepared to the bar of Divine judgment? If we consider the greatness of these evils, though they do not immediately affect ourselves, yet we cannot but deplore them. And, as Christians, and lovers of the law of Charity, supplicate the rulers of nations to break down pride and injustice; to give victory to the arms of this kingdom; to bring the war to a speedy and successful issue; and to restore to us the blessings of peace. Many of our brave countrymen have gone forth to fight the battles of our empire; we should not forget to offer up a special petition for their safety. Placed in the midst of danger, and exposed to great spiritual destitution, they stand in need of all the charitable assistance of the Faithful. To render our prayers for them and for the success of our arms more efficacious, we enjoy on all the Clergy of the diocese to recite, every Sunday, from the present date, until further orders, after the other prescribed Collects, the prayers taken from the Mass in *Tempore Belli*, as laid down in the Roman Missal.

We may add, that it must appear to the children of Mary a good omen of the prosperous issue of the war that the fleets of our ally have been placed under the protection of the Mother of God, and that her image, sent by the Emperor of the French, has been inaugurated with great religious pomp on board the Admiral's vessel. This solemn profession of Catholic faith and of tender devotion to the Mother of Our Lord, cannot fail to be the source of inestimable blessings. We may confidently expect that it will contribute to make reparation in some measure to the outraged dignity of the Queen of Heaven for the outrages and insults that have been offered within the last few years to her name and images elsewhere.

The devotion of the Month of May will consist of the Rosary of the Blessed Virgin, a short instruction, or a chapter from a pious book on her virtues and privileges, and her Litany; the Benediction of the Most Holy Sacrament will be added when possible.

We request, as a special favor, that at these devotions you will commend with all earnestness to our Blessed Mother, who is the seat of wisdom, the successful instalment and future prosperity of the Catholic University, the interests of which are now engaging the serious attention of the Prelates of Ireland, and are most dear to the paternal heart of his Holiness the Pope.

To conclude, we exhort you again, dearly beloved, to be incessant, during this holy month, in imploring the powerful protection of the Patroness of Ireland against the open attacks of fanaticism and bigotry, as well as the insidious, machinations of those who seek, by bribery and pretended kindness, to pervert the faith of our suffering people. Let us also entreat her to preserve us from the ravages of pestilence, and to stay the horrors of war. May her intercession obtain for us peace, abundance, happiness, every spiritual joy and consolation, and, above all, the grace of final perseverance and a happy death.

The grace of our Lord Jesus Christ be with your spirit.

† PAUL CULLEN, Archbishop of Dublin.  
Dublin, April 22nd, 1854.

## THE CAUSE OF IRELAND NOT THE CAUSE OF "DEMOCRACY."

Whilst Mitchell, Meagher, and other Irish writers, are incessantly endeavoring to identify the cause of their native country with that of "Democracy," it is pleasant to see an Irishman, and a Catholic, a man of acknowledged talent, and whose devotion to Ireland is above suspicion—disclaiming, vehemently disclaiming—the unhallowed, the dishonoring alliance. The "cause" of Ireland is the cause of truth, justice, and Catholicity; how then can it have aught in common with the demagogism of the XIX century?

The "cause" of Ireland is the cause of the Catholic Church; and it is by the triumph of Catholicity that the "cause" of Ireland must be won. By Catholic arms must the battle be fought, and under a standard blessed by the Catholic Church. Unfortunately, it has been too often the custom to rely upon the "Black North" for help; and to look to Orangeism for countenance in the struggle of Ireland's people, for Ireland's rights. "Can any good thing come out of Nazareth? or any hope for Ireland from a Protestant camp? Look, and see.—Has not every alliance attempted, betwixt Catholic Ireland and Protestantism, turned out—thank God that it has—a miserable failure? And why? Because, it was an alliance, or an attempt at an alliance

betwixt the cause of Ireland, and "Democracy."

We have therefore much pleasure in copying from the *American Celt* the following admirable article on Ireland and the "Irish Cause."

THE IRISH CAUSE; A.D., 1854.

*The true "Irish Cause" is not now, and never was, a revolutionary cause.* It is purely historical in its origin, and conservative in its objects; it rests on international compacts several times made, and always shamefully broken, by the stronger party; it aims at restoration not at revolution.

Not to go too far into the record, nor to tire our readers with the often told tale of Irish wrongs, we will adduce the facts of a century, as proofs that there is still hope for the good cause, in prudent native efforts.

There is a striking parallel between the present situation of Ireland, and her state a hundred years back. In 1750, she had but 4,000,000 inhabitants; five families had swept over her, and in that of 1730 and 1741, "great numbers perished miserably," as Hutchinson states. The years '54 and '55 were signalized for a general Bankruptcy, in which many of the oldest houses in Dublin were broken. Two or three prosperous harvests revived the national spirit, and necessarily the national cause revived with it. In 1757, Charles O'Connor, Thomas Wynn, and Dr. Curry, met at a tavern in a back lane in Dublin, to concert a movement for Catholic rights. The patriots of to-day have no obstacles of as serious a sort as they had. The then Parliament was exclusive by constitution, the sovereign hostile by education, the Catholics timid from habit, and all public spirit at the lowest ebb. And yet the men who met in 1757, to take council, lived to see free trade, legislative independence, and the great "relief act" of 1793. They were men of talents and education, certainly, but they were still more remarkable for the sound judgment with which they steered between opposite extremes. In less than half a century they obtained, by taking wise and prompt advantage of England's foreign defeats, the most valuable measures, such as Parliamentary Independence, a volunteer armed force of 80,000 men, the rights of petition and of property for Catholics, and had, in fact, laid the foundations of a noble future for their country. The rumored French invasion under Conflans in 1759, the surrender of Burgoyne, and the victories of Dumouriez in Holland, were "as much victories for Ireland," according to O'Connell, as for America or France.

Unfortunately while these gradual measures were making Ireland both free and prosperous, so that in Lisbon, Leghorn, and other Mediterranean ports, Irish merchants would have at one time goods to the value of a quarter or half a million dollars in the market; unfortunately there arose a school of revolutionists, imitators of France, who despised the slow and regular work of national development. Of these, the chief was Wolfe Tone, a man who unintentionally injured his country quite as much as Castlereagh.—Both were ambitious, both imitated foreign models, both died by suicide. The one had the rights of man on his lips, but a pernicious philosophy in his heart; the other talked of the interests of the Empire, while he only pursued his own; the one served a *solidarite of infidels*, the other a *solidarite of buyers and sellers*.

Between the two extremes represented by these men, the true patriots, headed by Grattan, Curran, Keogh, Plunkett, and Bushe, were rendered powerless at a real crisis: '98 brought about the act of Union, which for centuries the stronger party had desired in vain, and the country was thrown back half a century by the joint action of Lord Castlereagh and Theobald Wolfe Tone!

It need not be told that we have a sect of Irish theorists in this town, (New York,) to whom the very word moderation is hateful. Ireland knows something of those gentlemen from experience, but she can hardly conceive how their old propensity to extravagance in language, projects, and self-opinion has grown up by indulgence. One would think to hear them talk, that armies were fields of stubble, and navies fleets of egg-shells. Making constitutions comes quite as easy to them as winning battles. Neither Sieges nor Bentham, nor both together, had so many patented forms of Government; and any country customer must be hard to please if these senatorial snips cannot suit him.

They are very complacently unanimous in advocating Ireland's total separation from England and Scotland, unless those two kingdoms also become republics, after their pattern. They cherish very sanguine hopes that this may be brought to pass, if not by their own valor, at least by the powerful effects of their example. But no modification of the present system, no royalty, aristocracy, or distinction of classes, will be tolerated under their *regime* when it once commences. There shall thenceforth be 'but



two great classes, the military and civil; at the head of the former of which will, of course, be Colonel Doheny, and at the head of the latter, citizen Mitchell.

This precious scheme cannot mislead many, even of the least sensible, though it will probably have its day, and may do more mischief than an artful contrivance. In the interior towns and cities where men are not hocked into drawing in any harness, it has no credit whatever; the seaports alone furnish the recruits who can be so enlisted and so abused.

Shall we say our cheeks burn with shame to see the noble Irish cause so prostituted? A purer, truer, more sacred cause never existed between people and power, in any age of the world. And now to see the Bride of our Race, the ideal Ireland, so stainless, generous, pious—rejected, for a tawdry adventuress, second-hand from the streets of Paris, decked in the cast-off finery of some infamous Goddess of Reason, to see such a choice made by any class of men, calling themselves Irish, fills us by turns with indignation and pity.

We do not expect those who would deliver up their native land to the horrors of a foreign infidel invasion—to understand the distinction between restoration and revolution, between historical rights and socialistic theories. Yet, there are others who do or will understand us, and they form four-fifths of the Irish in America. To them hot hatred of England is not the one thing necessary to constitute a patriot; they ask for some show of good sense, of provident forethought, of practicable design. Unless they get these they will refuse their aid or countenance. Others, more easily moved, may be induced to act without inquiry or examination; but such followers are far more dangerous to those who command, than to those who oppose them.

Suppose the worst to happen to England in this war, would it follow that Ireland could effect a permanent separation from her, except under direct foreign patronage? Suppose all her Indian and Mediterranean resources cut off, what then? She would still have enough of private wealth and homebred energy left to retain, or retake Ireland. She would still be two-thirds larger, nearly three times more populous, and many times before Ireland in political and military skill. The policy of Irish patriots, in our humble judgment, would not be to drive her to the wall, but so to take advantage of her sense of justice inspired by apprehension, as to substitute a free, federal union, for the present tyrannical, imperial incorporation.

Of such a union nature has furnished the best basis in the mutual necessities of near neighborhood; the Irish history of the last century will easily supply a skeleton of details. Our ablest civilians have all employed their minds on some such arrangement; present necessity and past authority are united to sustain its advocates, and to justify their ultimatum. It is a cause which must appeal directly to the moral sense of Ireland; whose advocates could say frankly to the people—"total separation is ruin; complete incorporation is death; we desire to find the golden mean, and with it bridge over the Channel. There must be a compromise in all societies, and the more intimate the intercourse, the more frequent the compromise; such things are of daily occurrence in families; with the tribes of the Desert they are at least annual; between two islands, but four hours apart, they must needs exist in some shape or other. We are ready to accept a bond both elastic and enduring; to yield a little if needed, at each end, but never to be entirely loosed or repudiated. England's interest, and Ireland's existence (as a free Irish state) equally require that such a bond be instituted."

Such is the true old Irish cause both actual and historical, as we understand it. We are well aware it has not the fearful fascination of Revolution about it; but in the presence of the God who governs the world, directly or indirectly, we do not hesitate to declare that we believe this to be the only true cause, and true wisdom for our native land; and that all the mad projects of revolutionizing Ireland by an armed invasion, now on foot, here or elsewhere, are not only mischievous, but traitorous to the land they propose to serve.

We are indebted to the *N. Y. Freeman's Journal* for the following interesting account of the finding at Algiers, of the remains of the martyr Geronimo, who was rammed into a block of *pise*,\* by order of the Dey of Algiers, in the month of September, 1569:—

On the 27th December last, at about 11 o'clock in the morning, certain artillerymen, while clearing away the ruins of the rampart of the *Port des Vingt-quatre Heures*, which they had previously undermined and blown down with gunpowder, came upon a cavity which contained human bones. They immediately reported the fact to Captain Susini of the artillery, under whose direction the labor of demolishing the walls of the fort, which Government had long ago determined to remove, was progressing.

No very lengthy examination was requisite to satisfy him, or at least to induce the probable conjecture, that they had discovered the body of the converted Mussulman and Martyr Geronimo, whose tragic fate has been related by Haedo, a Spanish author of the sixteenth century, and in relation to whom Mr. Berbrugger, Conservateur of the Library and Museum of Algiers, has published in the *Aghabar*, in 1847, a most touching legend.

A petard which had been exploded for the purpose of blasting certain blocks of the courses nearest to the ground, had suddenly broke in two that one in

which lay the body of Geronimo, opening it just enough to render it distinctly visible, but without, however, deteriorating it in the slightest manner.

The martyr lies stretched on his face, his arms crossed on his back, and his legs close together, the cord which bound his hands is still to be seen embedded in the mortar. His garment, which also adheres to the same mortar, may easily be recognised by its peculiar folds and texture. The entire body has left its faithful impress on the surrounding earth, and the flesh of the martyr, before dissolving away, has formed a real mould, in which, it would be merely necessary to run in a proper quantity of plaster, in order to obtain a statue which would portray Geronimo, with most perfect accuracy.

Mgr. Pavy, Bishop of Algiers, who was immediately informed of the discovery by Captain Susini, hurried to the spot, and spent some time lying down upon the edge of the tomb, and in contemplation of the body, so faithfully moulded in the earth in which it had been buried alive, and the strained and convulsed muscles of which impressed in the *pise* that enveloped them, told plainly of the extreme agony undergone. All the members of the clergy and several civil and military functionaries, among whom were the Governor-General and the Prefect of Algiers, proceeded also on a pilgrimage, during the 27th and the day following, to the *Port des Vingt-quatre Heures*.

This is the substance of what Mgr. Berbrugger relates in regard to the martyr Geronimo:—

"The Spanish garrison of Oran, on their return from a *razzia* which they had made against the unsubdued Arabs about the year 1538, brought back with them several prisoners, among whom was a little boy of pleasing countenance, who, according to the usage, was put up for sale along with the remainder of the booty, in order that the entire spoils might be realised in ready money, and divided among the captors. The Licentiate and Vicar-General, John Caro, purchased the lad, instructed him in the Christian religion, and baptised him, giving him the name of Geronimo.

"In 1542, in consequence of the prevalence of the plague at Oran, the Spaniards relaxed somewhat from their vigilance, and some of the Arab prisoners availed themselves of the opportunity to escape, taking with them the little Geronimo, then eight years of age, who was restored to his family. He became again a Mahometan, but he did not, as it appears, wholly lose the seeds of the Christian faith which had been implanted in him; for, a long time afterwards, when about twenty-five years old, he conceived and executed the project of returning to Oran, where he was re-baptised, and was married by John Caro to a young Arab maiden, like himself a convert to Christianity. He was enrolled in one of the *corps* destined to serve out of the town, and which were called *Cuadrillas de Campo*, and performed the duties which devolved on him with bravery and zeal.

"In 1569, he, in company with nine of his companions in arms, while cruising in a bark along the coast, unfortunately fell into the hands of pirates from Tetuan, who took him and his comrades to Algiers, then under the rule of the Calabrese renegade Ali-el-Eudj, and there sold them."

Ali had the prerogative of claiming for his share two of every ten captives brought in by the corsairs. His choice fell on Geronimo, who accordingly was taken to the task-house, where the other slaves were kept, and where in a short time they found out his previous life and his Mahometan origin. From that moment, suggestions, prayers, threats, severe treatment—in fine, every means were used to bring him back to Islamism, but all in vain; and neither was it of any avail for the "Marabouts" and "Mufitis" to spread out before him the arguments derived from Arab Theology. The slave could not be moved, and declared his inflexible determination of dying in the new faith which he had embraced.

Tidings of his obstinacy were carried to the Dey Ali, who, being a renegade, was more cruel to the Christians than were the Mahometans themselves.—But we will here leave it to Mgr. Berbrugger to narrate in his own words the terrible *denouement* of this edifying tale:—

"It was about the middle of September, 1569, and the Dey was very much taken up with the building of a fort outside of the gate Bab-el-oved, that which we call at the present day (though no one knows why) the 'Port des Vingt-quatre Heures'; he visited frequently the work that was going on, and urged the men employed exceedingly. On that day he was pensively watching the trampling the earth in those large boxes which are used to form blocks of *pise*, when all of a sudden a thought seemed to have struck him and to rouse him from his *reverie*, and he called to him Michael Navarre, a Christian who was his head mason. He pointed out to him a box which was ready, but which had not as yet been filled with earth. 'Michael,' said he, 'leave that box empty until to-morrow, for I will take the body of that dog from Oran who refuses to return to the religion of Mahomed, and make a block of *pise* of it. After saying this Ali returned to Dar Southan which we call at the present day, Djenina, and which was then the palace of the governors of Algiers.

"The day's labor was pretty near through, and Michael, after having prepared the box, assembled the workmen under him and returned with them to the 'bagne.' He immediately sought Geronimo, and informed him of what had taken place, exhorting him to be resigned. 'Blessed be God for all things,' exclaimed the future martyr. 'Let not those infidels flatter themselves that they will terrify me by the thought of the horrible torture which they have intended for me, and by which they hope to prevail on my fears to renounce the true religion. All that I beg from God is that He may have pity on my soul and forgive me my sins.'

"From that moment Geronimo set himself to prepare for the brilliant testimony which he was about to render on the following day. There was in the *bagne* a chapel, and among the slaves a priest; Geronimo confessed himself, received the Holy Communion, Extreme Unction, and spent the night in prayer.

"On the 18th of September, 1569, four *chaouches* of the Dey Ali, came early to the *bagne* and called aloud for Geronimo, who, when he heard them, came out of the chapel where he was still at prayer.

"'Well, dog, jew, traitor, why dost thou persist in refusing to become again a Musulman?' did they vie with one another in exclaiming, as soon as they perceived him. He, poor slave, said not a word but gave himself up into their hands.

"He went surrounded by them to the *Fort des Vingt-quatre Heures*, where already had arrived Ali, in company with a large number of Turks, of renegades, and Moors, all eager for Christian blood.

"'Hallo, dog,' exclaimed Ali, 'wilt thou not return to the religion of Mahomed?'

"'Not for all the world,' replied Geronimo 'Christian I am, and Christian I will remain.'

"'Indeed,' howled aloud the exasperated Dey, 'well then seest thou that box, I shall have thee pounded, and buried alive.'

"'Do thy will,' answered courageously the martyr of God. 'I am prepared for all, and nothing in the world will induce me to abandon the faith of my Lord Jesus Christ.'

"Ali Pacla, seeing that Geronimo would not yield from his energetic resolve, ordered his chains to be taken off and his feet and hands to be bound. In this condition, the saint was seized by the four *chaouches* who hauled him into the box.

"On that occasion, it became evident, that amid those ferocious corsairs, the most cruel were not those born on the soil. A Spaniard named Tamango who had been made prisoner at the defeat near Mostaganem, where Count Alcantete perished, and who had turned Musulman, and taken the name of Djafer, jumped, with his feet close together, into the box upon Geronimo, seized one of the rammers used in making the blocks of *pise*, and called out loudly for more earth, which was immediately brought him. The wretch then set about violently pounding the poor martyr, who uttered not a single cry nor groan.

"Other renegades, not caring to appear less zealous Musulmen than Tamango, in their turn also laid hold of rammers, and completely smothered Geronimo under accumulated layers of *pise*.

"The box was in this wise soon filled to the brim, and the martyr was left to lie for centuries in his glorious tomb. The tiger, satiated with the sight of the horrid deed, followed Ali joyously to Algiers, but the Dey could not prevent himself from repeating more than once on the way, 'I really would not have thought that that dog of a Christian would meet death so courageously.'

The precision of those particulars, which are taken from the account of a cotemporary chronicler, Don Diego de Haedo, leaves but little doubt as to the reality of the discovery made at the fort des Vingt-quatre Heures.

We read in a subsequent number of the *Aghabar* that the operations necessary to isolate from the others the block of *pise* in which Geronimo was buried alive, are on the point of being completed. In the meanwhile, by using the natural mould formed by the very body of the victim, a faithful cast of his head has been obtained. This task, which has been cleverly achieved by Mr. Latour, has met with complete success.

The face of the martyr may be now seen after the lapse of three centuries, bearing the impress of the most touching resignation, just as on the day on which he met death so gloriously. The type of his physiognomy is evidently indigenous and appears to belong to the Berber race. His head is covered with a *chachiu* with turned up edges, probably because it had not been made for Geronimo and was much too large for him. It is easy to trace the imprint of the silk tassel, which must have been on it, and of the button to which the tassel was attached. All the persons who have had the opportunity of contemplating this plaster cast, so truthful and so full of expression, have felt an indescribable emotion.

Mgr. the Bishop of Algiers on the day following the discovery, issued a circular of convocation to the Bishops of Marseilles, Aix, Frejus, Digne, Gap, &c., to meet at Algiers to inquire into the facts and proceed to preliminary labors of investigation, of which the result will be transmitted to His Holiness, Pius IX., and will probably be soon followed by the canonisation of the martyr.

In conclusion, Messrs. Editors, I have only to add that the *Univers* of the 21st March, and 8th April, informs us, that the cause of the Algerine martyr has been welcomed in Rome with the greatest sympathy. The Bishop of Algiers, before leaving for the Eternal City, made this discovery the special subject of a pastoral letter. The Holy Father, in order to give public evidence of the interest he takes in the matter, has granted very unusual and precious privileges. After accepting, in lieu of the usual preliminary proceedings, the verbal report, and written investigatory results, presented by the Bishop of Algiers, he has graciously ordered, *de plano*, and on the advice of a commission of five Cardinals, the introduction of the case; now this introduction, confers upon the servant of God, to whom it relates, the title of Venerable. We may then from this day, apply that title to Geronimo, the martyr of Algiers.

After having thus obtained the introduction of the process of beatification, Mgr. the Bishop of Algiers returned to Marseilles, from which he was to sail for Algiers on the 5th April.

WILFRED.

## IRISH INTELLIGENCE.

### PERSECUTION OF CONVENTS.

The following "Declaration of the Catholics of Ireland" has been signed by the Primate, and Catholic Hierarchy of Ireland, as well as by a large body of the Irish Catholic nobility and gentry:—

We, the undersigned Catholics of Ireland, express our deep regret that we are compelled, as a separate class of the community again to undertake the assertion of our religious rights.

It is our earnest wish and obvious interest to be identified with our fellow-subjects, and to maintain with them relations of perfect harmony, and kindness in matters civil and political; and we had hoped that the profession of our ancient faith and the maintenance of its sacred institutions would no longer be disturbed by the hostile interference of those from whom we differ in religion.

This hope has, unhappily, been disappointed, and a vexatious and virulent intolerance still forces us to stand on the defensive, and combine, for the defeat of measures which, dealing with our peculiar affairs, are framed in contemptuous disregard of the declared opinion and the indignant feeling of our entire community.

Our Protestant countrymen cannot appreciate the feelings of our reverence and gratitude with which we regard the inmates of religious houses; but even to Protestants they are known as the unselfish benefactors of the poor, and the authors of incalculable benefits—moral, intellectual, and industrial—to the people amongst whom they spend their holy and laborious lives. That they are most efficient instruments for preserving and propagating the Catholic religion we thankfully admit. This we believe to be the cause of the hostility with which they are assailed; and from aggression so provoked we deem it our sacred duty to protect them by every means known to the constitution of the realm.

In those religious houses we have deep and special interest. We understand their workings. We can estimate their social influences; on their proper government depends the happiness of our dearest relatives, and we pronounce the officious intermeddling of others in their regard to be at once an insult and a wrong.

We repel it as a wrong, because it is an attempt to obtain for Protestants the power of interfering with institutions essentially Catholic, directed to objects which they condemn, and animated by a spirit with which they cannot sympathise.

We resent it as an insult, because (if it have any color of excuse) it involves the gross imputation against the Catholic people, that they basely connive at injuries inflicted on those to whom they are bound by the closest ties of kindred and affection.

It has been asked—if no abuse exists, why should we oppose inquiry? We answer that the very fact of inquiry implies the dishonouring suspicion of abuse; and such a suspicion, unwarranted by any proof, and existing only in the minds of those who give ready credence to every calumny against Catholics and their religion, we denounce as utterly unfounded and unjust. We regard the professed anxiety to preserve from alienation the property of our families as a mere cloak for sectarian bigotry. We give no credit to such professions, and seek no such protection from men still actuated by that intolerant spirit which strove for centuries to rob the Catholic of his inheritance, and to exclude him from all advancement not purchased by the sacrifice of his faith.

The Catholics of this empire have proved in many a day of trial their loyalty to the throne of our gracious Sovereign. In peace, they sustain the state by their contributions, and enrich it by their industry.—In war, it appeals to their fidelity and courage, and they have never spared their blood in its defence—and justice and policy alike require that their universal judgment, on a matter exclusively affecting themselves, shall be respected; and that they shall be spared the perpetual repetition of assaults so wanton, irritating, and offensive.

We make this public and solemn declaration to prevent all future misapprehension as to Catholic opinion.

We seek no exceptional legislation for our benefit, and we demand that such legislation shall not be directed against us.

We ask no peculiar immunity or exclusive advantage; but we claim complete religious freedom, and full and entire equality before the law.

Desiring nothing more and resolved to be content with nothing less, we have no dread that violent fanaticism or unscrupulous faction can prevail against us. We have still the power which won Emancipation, and the spirit which made that power triumphant, and the sympathy of the wise and good of every creed throughout the world, which cheered us in the struggles of the past, when those who would now invade our convents strove vainly to perpetuate our slavery and destroy our faith. On that power, and spirit, and sympathy, we rely for protection from wrong, and for the accomplishment of justice. We shall be true to ourselves and to the great principles of civil and religious liberty, and we have fearless trust in the unity of our purpose, the righteousness of our cause, and the favor of that Almighty Providence which sustained our fathers through darker days and against more formidable enemies.

His Grace the Archbishop of Tuam has addressed a circular to the "Masters of Conference" in his diocese, calling upon them to procure signatures to the petition against Mr. Chambers' assault upon the Nunneries. "Should the Government," says His Grace, "not accede to the requirements of an obligation so obvious and so just, then it will become your duty to intrust your representatives to withhold, on every division affecting their continuance in power, their suffrage, and their support, from those who refuse to protect the poor, and their best friends, the inmates of the cloisters."

The same Most Rev. Prelate has addressed the following communication to the Editor of the *Univers*:—

St. Jarlath's Tuam, April 8, 1854.  
 "Sir—By the accompanying remittance of three hundred and eighty-three francs—the offerings of the following priests of my diocese—I am happy to have it in my power to give a further proof of our sympathy with the illustrious confessor of the faith, the Archbishop of Freiburg. Since the first intelligence of this persecution reached us we have not failed to give expression to the sorrow which such injustice, done to a noble member of the Catholic Church, has excited. This sympathy has recently become deeper and more wide-spread, in consequence of its similar-

\* The *pise* is a regularly shaped mass of earth, mortar and stones, which are thrown together in certain proportions into large wooden boxes and there trodden down, until they have become as compact and hard as it is possible to make them.—When sufficiently indurated the mass is emptied out of the box and used for building fortifications.



ity to the persecution raised against the convents of our own country—a persecution for which some of the Irish members of parliament are responsible: for if our representatives had remained faithful to the just principle of Religious Equality, which at the time of the last election they bound themselves by solemn pledges to defend, we should not have now to complain of similar aggressive attempts on the liberty of our religious houses.

I have the honor to be, &c.,  
 † JOHN, Archbishop of Tuam."

At Ennis, Limerick, Lanturk, and most of the parishes in Ireland, meetings have been held, and petitions against all legislative interference with nunneries have been adopted.

SYNOD OF DROGHEDA.—We understand that arrangements, on a very grand and imposing scale, are in course of preparation for the Synod of Drogheda, which is to open on the 10th of May next, by a private session, at the residence of the Lord Primate.—*Drogheda Argus.*

CONSECRATION OF THE RT. REV. DR. MORTARTY, COADJUTOR BISHOP OF KERRY.—On Tuesday, the 25th April, the feast of St. Mark the Evangelist, took place at the Cathedral Church of the Conception, Marlborough-street, the consecration of the Rt. Rev. Dr. Mortarty, President of All Hallows, Missionary College, as Bishop of Antigua, *in partibus*, and Coadjutor of Kerry. His Grace the Archbishop of Dublin was the Consecrating Prelate, assisted by the Rt. Rev. the Bishops of Limerick and Cloyne. Their Lordships the Bishops of Killaloe and Salda, and Aureliopolis, were also present.

The new Catholic Cathedral at Armagh was opened on Easter Sunday by Archbishop Dixon, when the Rev. Mr. Kane, of Dublin, preached, and the collection amounted to £700.

The Sisters of Mercy proceeded on Thursday from Limerick city to occupy at Adare, their new convent, so elegantly prepared by the Earl of Durraven.

A proselytiser, named Andrew Lane, has just been received into the Catholic Church, by the Very Rev. Dr. Fogarty, P.P., V.G., Lismore. The reception and the penitence of the man were most edifying.—When Lane appeared in the church of Lismore to make a public confession—which he did openly and fearlessly—of the crime of which he had been guilty, there were over 2,000 persons in attendance.—*Waterford News.*

The following on dit is from the Irish correspondent of the *London Times*. Coming from such a questionable source it should be received with caution:—

A parish priest in Sligo, the Rev. Mr. Phillips, an active partisan of Mr. John Sadler at the last election for the borough, has been removed to a parish in Roscommon; and it is stated in a local paper, that the "renewal has been effected in consequence of certain influences brought to bear upon the Court of Rome.

From the same authority we learn that the Bishop of Elphin, a warm supporter of the renegade Hugh, proposes to resign his pastoral charge; his successor being the Rev. Owen Feeney.

THE POLICY OF THE LEAGUE.—The friends of Tenant Right assembled this week, to consider the results of the past session, and to decide upon a policy suited to the present position of the cause. Several members of the Irish Party were in attendance, and communications were received from some of the most influential lay and clerical supporters of the League. One of the chief topics of debate was the rumored success of Lord Aberdeen's manoeuvres, in securing the defeat of the Land Bills, even in the emasculated form in which they had been transmitted to the Upper House by the Select Committee. "I am glad of it," wrote Father Tom O'Shea, "not only because it fell short of doing anything like justice to the plundered tenantry of Ireland, but chiefly because its rejection, which must have happened with their connivance, if not at their instigation, removes the veil of hypocrisy in which the misnamed liberal government of Aberdeen and their abettors have hitherto endeavored to shroud their real sentiments on the land question." And the Irish pledge-breakers! How plausibly they had assured the people that they would never coalesce with any Government which should refuse to make Crawford's Bill a Cabinet measure! All the speakers affirmed that the main obstacle to the settlement of the Land Question was the division which had sprung up among the Irish representatives; and a resolution was adopted calling upon the country to decide between Brigandierism and Independent Opposition. "On a recent occasion," said Mr. Moore, "in the House of Commons, I was informed by Mr. John O'Connell that he was prepared to meet me before the Irish people on the great question of policy upon which we are divided. I am ready to give him an opportunity to make good his boast; and here, on Irish ground, I challenge him to meet me before any assemblage of honest Irishmen that he can bring together."—*Nation*

The petition against the return of Mr. Fortescue for Louth, has been withdrawn by Mr. Macnamara Cantwell.

In the Court of Queen's Bench, on Saturday, an order for a criminal information was ordered against Mr. P. Gallagher, Dundalk, at the suit of his relative, Mr. G. Callaghan, for the use of libellous language calculated to produce a breach of the peace. The occurrence arose out of proceedings connected with the late election for county Louth.

PERSECUTION OF CATHOLIC POLICEMEN.—We noticed a few days ago the removal of Sub-Inspector McMahon, from Gort, because he did not render himself sufficiently accommodating to Mr. Brownrigge and his proselytising staff, when they made an inroad a short time since upon that town, and we now have to report the removal of four of the Catholic policemen from the same station. On last Thursday an order arrived from Lieut. Col. MacGregor, for the removal of three Sub-Constables and one Constable, although no charge, that they were aware of, had been brought against them. When the order was made known to the men, two of them disgusted with the treatment which they had received, at once resigned, and we understand that several other Catholics connected with the force have come to the same conclusion.—*Galway Packet.*

The *Galway Packet* states that "the London and Limerick Steam Company's vessel Brandon, 250 horse power, which is now being completed in Glasgow, will be ready for sea about the middle of June, when she will leave the Shannon for New York with goods and passengers."

The Select Committee on Emigrant Ships appointed by Parliament has elicited many important facts. It was stated by one influential witness, that the average mortality in crossing the Atlantic from Liverpool and the Irish ports in 1847, was 17½ per cent, while from the port of London, it did not amount to ¼ per cent.

CHANGES IN IRELAND.—The British army employed in Ireland in 1848, numbered 31,417. By 1851, it was reduced to 19,894. What its present strength may be, is uncertain, several regiments having been drafted to the East, or, remaining in Ireland, having given detachments of volunteers to complete battalions going out. Concurrent with this withdrawal of troops from Ireland, the local constabulary are in process of reduction, to the number at which they stood before the year of insurrection, 1848. In six years, from 1847 inclusive, the growth of flax increased 130 per cent. In 1847, there were under flax 58,312 acres, producing 349,827 cwts; in 1852, there were 137,008 acres, producing 709,249 cwts. The increase continued in 1853, but the exact returns are not yet available. Had not the high price of grain led to an excess of wheat sowing in the autumn of 1853, there would have been a still greater breadth of flax-fields laid down now. One of the most remarkable changes within the last six years, and which the public will be generally unprepared to hear, is, that while the population has decreased 20½ per cent., and over 500,000 acres been added to the cultivated soil of Ireland, including meadow, between 1847 and 1852, the quantity of produce exported had materially diminished. The increase of employment and consumption of food have been coincident with a remarkable diminution of pauperism; the number of paupers relieved in 1848 was 2,034,505; amount expended, £1,835,634. In 1850 there was a slight decrease below 1848. In 1851 the decrease was very considerable. In 1852 the number relieved was 1,977,5; amount expended £983,276. In 1853 the amount was £814,000, the number relieved not obtained. The diminution of persons in prisons is not less gratifying, especially during the last four years, which may be called emphatically, the years of Irish industrial reformation. On the first of January, 1850, the number of persons in jail was 10,967; and at the same date in 1853 they numbered 7,604; being a decrease of 3,363 in number—nearly equal to 30 per cent. An augmented breadth of cultivated land has been accompanied by a decrease in the produce of grain per acre. This arises from mismanagement of manures, defective roads and farm arrangements, deficiency of capital, and ignorance of agricultural science. The exports of linen, however, arising from demand in England, and the enlarged supply of Irish flax, having greatly increased. The linen exported last year was over the value of £1,000,000. This alone represents a large consumption of home produce in raw material and wages expended on food. The capital sunk in building and machinery for the linen manufacture is said to be £2,250,000, and increasing.—*Nation.*

THE CONSTABULARY.—The *Galway Press* states that several of the constabulary in this county have sent in their resignations to the County Inspector, within the last ten days, and many others are about to follow their example. The reason assigned for this step is the smallness of the pay allowed, which is unable to support them at the present high price of provisions.

An order was received on Saturday morning by the Commander of the Coast-Guard in Galway, calling upon all the men under 50 years of age, to hold themselves in readiness to join the navy at a moment's notice. A similar order has also been addressed to the crew of the revenue cutter Amphitrite.

During the past month recruiting has been carried on in Belfast and neighborhood with almost unexampled briskness. A local journal remarks,—"Some time ago we had no less than 13 different recruiting parties stationed here; at present we have only five. The other parties, having completed, we understand, the number of recruits whom they were sent to Belfast to obtain, have been withdrawn, and the remaining parties are making a good harvest of it, as the field is extensive, and the number of young fellows offering to enlist increasing, instead of diminishing. On an average, there are from 60 to 70 recruits picked up in this town per week.

STATE OF IRISH TRADE.—The reports for the week just closed are tolerably favorable. There was a fair business in produce, and prices for the leading articles were well sustained. Credit continues good, and money is sufficiently abundant for trade purposes. The payments from the Encumbered Estates Court were small—not exceeding £45,000. The long drought has been broken at last by most seasonable and refreshing showers, and the weather has been favorable in the highest degree for growing crops. The corn market has been dull.

THE WEATHER IN IRELAND.—The provincial accounts show that the rain has been general throughout the country, and that the effects have been most beneficial upon the young wheats and the spring crops recently planted.

We have much pleasure in stating, that the accounts from the provinces agree as to the fact, that the crops have not for many years looked so promising at this season of the year. The early fruit and vegetable gardens wear a wholesome and progressing appearance. The quantity of potatoes and oats sown this year far exceeds any previous years, at least since the blight. In the year 1825 the spring presented the same hopeful picture, and the summer's sun crowned it with a plentiful harvest. The old saying—

April showers bring forth May flowers,  
 seems this season to have changed its old course; for, with the exception of a few genial showers which fell between Wednesday morning and yesterday—and which were by no means general—there has been no rain for many weeks. April has this year presented all the gladdening verdant appearance of its successor. Rain, however, is much needed. The emigration, from every part of the kingdom, increases daily, and the fair to the American ports is advancing. Liverpool is crowded with our noble people, men, women, and children, seeking shipping for the United States, Australia, &c. We regret to hear that the insidious enemy of the poor houseless Catholic emigrant is at work in Liverpool again. Our Liverpool Correspondent, this week, calls the attention of the Catholic public, but more especially, of the Catholic clergy located in the agricultural districts, to the fact that the vile proselytisers are trying their hand in several ways to entrap the soul of the poor poverty-stricken Catholic emigrant. This fact cannot get sufficient publicity, and we hope that it shall reach the ear of the ever-vigilant shepherds of the Fold.—*Dublin Weekly Telegraph.*

EMIGRATION—THE LAND QUESTION.—We regret to be compelled to state that the number of emigrants from this part of the country is daily on the increase. The emigration of previous years, since the famine, was confined principally to the poorer classes, whose only wealth was the strength of their arms. But at present we remark whole families, whose appearance seem to bespeak a higher degree of comfort, passing through our town on their way to the port of embarkation. Several causes concur in producing this general desire for emigration, the principal of which are the high rate of wages, and the reputed facility of acquiring an independence in America, on the one hand; and, on the other, the difficulty of procuring land upon fair terms for agricultural purposes in this country. There is at present a mania amongst landlords for laying down their lands into pasturage: every patch of land is at once walled in and turned to feeding stock. It is idle for a mere tillage tenant to look after it. If set at all, it must be with a proviso against tillage. But these doings of our landlord class will yet, and perhaps before long, recoil upon themselves. When a fall comes in the prices of wool and meat, as such fall will inevitably come, the peasantry whose toil and labor can give a permanent value to land will have left the country. It will be late then to recall them. With regard to the danger to the faith and morals of our Catholic countrymen who are compelled to quit their homes for a land where religion and morality, we regret to state, are almost entirely disregarded, we have already more than once given our opinion and our strong warning of remonstrance.—*Tuam Herald.*

THE EXODUS.—The *Mayo Constitution* states that the flight of the population from that country, especially those of the "comfortable farmer" and artisan classes, almost exceeds credibility:—"Daily tens and twenties pass through this town on Bianconi's cars and Wallace's vans for America and Australia. To the latter country the emigration is comparatively small, but to the former it is beyond belief, which, of course, is owing to the encouragement by the remission of large sums of money by those who have formerly emigrated from this country to their friends here."

THE LABOR MARKET.—A Sligo paper states that the wages of agricultural laborers in that county have been completely revolutionized within the past three months, and the small farmers are in despair at the rates which they are compelled to pay. Nevertheless, when one considers the enormous increase of late in the value of agricultural produce, wages ranging from 1s. 3d. to 1s. 6d. per day for able-bodied men will not be thought very extravagant in these piping times of war." It is not in human nature to be always content with a standard of payment which was a positive disgrace to a civilized country, and the only wonder in the matter is that the fraud should have been submitted to so long and so patiently.—*Times.*

As regards the justice of the complaints of these same "small farmers," the *Dona Pilot* supplies the annexed sketch of their present condition:—"Well, let the whole tribe of grievance-mongers vouch what they will to the contrary, our Irish farmers are once more beginning to prosper. Agricultural produce has stood of late at a high figure. Corn has been wonderfully remunerative, considering the miserable prices at which it was sold for some years lately past. Cattle have enriched those who held them in large numbers. The farmer himself, the most easily disheartened of mortals, has plucked up fresh courage, and really seems to think that it is worth his while to live a little longer. Having outlived the famine, the farmers have betaken themselves to their occupations with a resolute industry most commendable. Never have they toiled with more earnestness than this season. They seem filled with new heart and hope. Not only is the land better tilled, but a larger quantity of it has been devoted to cereal and potato crops than at any former period. The dwellings, too, of the farmer are being repaired; those unsightly dilapidations which so frequently met the eye during times of distress disappear day by day, and we doubt not that the homesteads will soon present that cheerful appearance which they had of old."

The *Belfast Mercury*, too, gives some information with regard to another branch of trade in which the Irish farmer has a deep interest:—"Among the various indications of improvement in the condition of the country we are pleased to learn that the provision trade this season has assumed its wonted importance and activity. The supply of Irish fed pork has been much greater and of better quality than in any years since the famine, and the prices paid to the farmers must have been highly remunerative. Prices have ranged high, say £8 15s. to £9 8s., being an advance of £1 or £1 10s. on the contract prices in September last. The wants of our mercantile marine will be considerable, and cask provisions are likely to advance, as continental pork will be in less supply than usual."

There is a rather singular case at present depending, which strikingly exemplifies the necessity of those who are concerned in the administration of the Court of Chancery being above all suspicion of sectarian feeling. The late Mrs. Whelan by her will directed that under certain circumstances, her large property should go to the Most Rev. Dr. Murray, Archbishop of Dublin, or his successors; and the Archbishop being dead, and his title, as well as that of his successor, being rendered illegal by the Ecclesiastical Titles Act, and other similar legislation, the Attorney-General "of the present Liberal Ministry" steps in on behalf of the Crown, and endeavors to secure the administration of the Catholic Trust Fund. The Lord Chancellor seemed puzzled between the justice of the case and the letter of the law, and finally staved off the difficulty for the moment by directing that it should be referred to a "Master" to report how best the intentions of the testatrix could be carried out. We don't know to which of the Masters the matter stands referred, but earnestly hope that our Chairman of the Evangelical Alliance is not the man.—*Nation.*

On Monday night the Derrybrian mountains, in county Galway, were on fire for upwards of five miles, and presented a most magnificent appearance when seen from the town of Gort. The loss of game must be considerable in consequence of such an extensive and destructive fire.—*Galway Packet.*

On Tuesday a terrific fire broke out in the sheds and yards connected with the extensive flax mills of Sir John Macneil, at Mount Pleasant, within two miles of Dundalk. The loss is estimated at from six to eight thousand pounds, and we understand no portion of it is covered by insurance.

DISCOVERY OF COINS.—A very extraordinary discovery was made by a laboring man in the neighborhood of Coleraine the other day, while cleaning out a ditch. He found an urn containing 1,937 coins together with 341 ounces of silver in pieces of various sizes. The coins are Roman, in the most perfect state of preservation, of the most antique description, and what is very singular, no two coins appear to bear the same superscription. The silver is composed of a large number of weighty ingots and ornamental pieces, supposed to have been used for armour on horses. There are also several battle-axes, marked with Roman characters. The whole is now in the possession of Mr. James Gilmour, watchmaker, Coleraine.—*Coleraine Chronicle.*

The old bridge of Garfunny, one of the most interesting antiquarian structures in Kerry, is nearly in ruins; and Mr. Hitchcock of Trinity College, appears through the *Tralee Chronicle* to the gentry of the county to get up a fund for its repair.

MR. DEFFY'S OPINION OF MR. MITCHELL.—"In your career there is but one moment that can be recalled with unmixed satisfaction—your attitude in the dock. It might have saved your name; but, with that blind impatience which is ever your bane, you have forfeited it. You have blotted it out of the memory of men by the disgraceful breach of your parole. You have made as far as in you lies, the word of an Irishman of less value in the universe. You have prepared for future political prisoners utter distrust of their pledges. Do not presume, Sir, to palter with the facts. A moment spent in a police office, where careful precautions were taken before hand, by money and diplomacy, to make the proceeding a farce, was not a release from your parole. It is not so a gentleman fulfils his obligations; he is careful rather to be in excess than in deficiency in affairs of honor; but till it be considered the legitimate winning of a race to drug the adversary's horse, or bribe his jockey, this transaction will give up your name to contumely and endless scorn."

RECORDS IN DUBLIN.—We are glad to learn from Dublin that some attempt is to be put to the national records there preserved in order. We say preserved—but this is almost an abuse of terms. As our English records, lie, some of them above the powder magazines, of the Tower, others in the damp and dirt of Westminster, so the most precious vouchers of Irish history are "trampled under foot, on the floor of the Four Courts, lie beneath the level of the Liffey in the Custom-house or stand in heaps, amid dust and damp in the old Prison Tower of Dublin Castle." No one knows the contents of these papers; it is only known that they are national in interest, character, and importance. Imperfect "lists" have been made of them, or some of them, by Sir W. Betham, and by order of the late Record Commission; but of their contents no man can pretend to have any knowledge. Some change is, however, to take place. Colonel Larcum, present Under Secretary for Ireland, has cast an eye on these literary treasures; and, with the zeal of an antiquary, he has given instructions to the Ulster King at Aras to direct the cleansing and superintending the examination of this vast mass of historical documents.

"Iconoclast," in the *Standard*, calls upon all true Protestants to pull down the image of the cross—wherever it can be done with impunity, of course—"Wherever this image is set up on high on public property," he suggests, "at the expense of the public and contrary to law, for the people unceremoniously and calmly to enter and to tear down the image, and, after having ground it to powder, or broken it into fragments, to deposit the substance of it in the nearest stream. If I am not incorrectly informed, he adds, there is a Church, called a Protestant one, in Dublin, in which there are at least twenty crosses, including large, small, and diminutive. Demolition here would be service to God." This enthusiastic gentleman should have subscribed himself "Antichrist," we submit.

A GENUINE CELT.—A Belfast gentleman at present residing in Victoria was taking a walk through the country around Melbourne in December last, and in the course of his journey discovered an honest son of the sod located in a mud-wall cabin, the roof of which was covered with sods instead of thatch, and at the end of the house stood a pigstye, duly tenanted. Here was the good old spirit evinced in a land 18,000 miles away, and genuine as if existing amid the hills of Mayo."

We (*Dundalk Democrat*) take the foregoing paragraph from the *Banner of Ulster*, a newspaper conducted by Dr. McKnight. The sneer at the poor Celt comes with a bad grace from that quarter. A glance at Irish history would have told the writer that in years gone by the "genuine Celt" was cheated and plundered in his own land; and that those who cheated him of his rightful possessions were not content till they told him to go to "Hell or Connaught," where they made him almost a savage. They not only sent him to the morass and the mountains, but they set a price on the head of his Priest, and made it a felony to teach his children to read or write. And English law, and brute force having banished him to Connaught, and scourged and degraded him there—and if he had built a good house, confiscated it; or if he had a horse worth £100, took it from him for £5, and made him an outlaw—we are told now that he transfers his habits to the antipodes, and he is sneered at because he is found practising abroad what oppression compelled him to do at home.

The weakest part of an alligator is his stomach. Man is an alligator. Fact! Give him enough to eat, and you're sure of him! Make a straight path from the front door to the dinner table; kick the childer out of his way, put his knife and fork where he won't lose a minute in getting'em; then set his favourite dish before him, and don't wink till he has eat his way through it, and then's your time to ask for the "half of his kingdom" or the whole of it; keep your alligator tame with victuals, my dear, and his bite will never be dangerous. But—if you're a villainous cook (and don't know how to cook yourself) you may be as beautiful as Venus, intellectual as Madam de Stael, and as chaste as Diana—but your matrimonial death warrant is signed, sealed and delivered; you can take your piano for fire wood, and your French books for kindling, and study how to make the pot boil, if you don't want a divorce quicker than you got your "license." I knew a man who was bound to his wife by no other tie on earth, but her good dinners!—he always adores her at dinner-time? Whenever he gets savage, she runs to the pantry, and gets him something to eat, and he'll be as quiet as a lamb till next morning.—*Fanny Fern.*



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THE TRUE WITNESS  
 AND  
 CATHOLIC CHRONICLE.  
 MONTREAL, FRIDAY, MAY 19, 1854.

TO OUR SUBSCRIBERS.  
 We would again call the attention of such of our subscribers, as are in arrears—and we are sorry to say that the number is much too large—to the necessity that exists for a prompt settlement of their accounts. It is hard to be compelled to ask, so often, and often so ineffectually, for one's own. From some of our friends we have not heard for upwards of a year: from others, for nearly two; and the inconvenience we are put to in consequence of these defaulters is very considerable. The amounts, individually, are but very trifling; their payment would entail no hardship on our subscribers, and would at the present moment prove of the most material service to us. We do trust that this appeal to the justice of our indebted subscribers will induce them at once, to forward the amounts due, either to this office, or to the agents of their respective districts: and that we shall not again be compelled to complain of their dilatoriness in paying the printer.

PASTORAL LETTER OF HIS GRACE THE ARCHBISHOP OF QUEBEC,  
 PRESCRIBING PUBLIC PRAYERS FOR THE PURPOSE OF DRAWING DOWN THE BLESSINGS OF HEAVEN ON THE ALLIED ARMIES OF FRANCE AND ENGLAND.  
 Peter Flavianus Turgeon, by the Mercy of God and the Grace of the Holy Apostolic See, Archbishop of Quebec, &c.  
 To the Secular and Regular Clergy, and to all the Faithful in our Diocese, Greeting and Benediction in the Lord.  
 For a long time past, Dearly Beloved Brethren, alarms and rumors of war have been resounding, occasioning deep and general feelings of anxiety and disquiet, not only throughout the old world, but even here, on this continent. The Emperor of Russia, following up his hitherto unchecked career of invasion and aggrandizement, seemed at length to have determined on marching his armed legions against a neighboring power, whose fair and fertile provinces he coveted. And truly, the Czar, when once master of Constantinople, and settled in the heart of the Turkish Empire, would then see the whole Eastern world prostrate at his feet; he would then be enabled to carry out his long cherished project of uprooting the Catholic religion in that part of the world, and of setting up in its stead the miserable schism of the Greek Church. He would then meet with no obstacle in the way of shutting up to Catholics all access to those time-honored and hallowed spots, which, above all others, they revere—the sacred grotto of Bethlehem and the holy sepulchre, where, after the sacrifice of Calvary, reposed the body of our blessed Saviour. And it is especially a remarkable fact, that the question of the Holy Places has furnished this prince with a pretext for waging an unjust war against Turkey, whose sole offence and crime, in his eyes, is the positive refusal to despoil countries united with the Roman See, of vested rights and privileges consecrated by the faith of treaties and by long possession.  
 The long-threatening storm has at length burst over Turkey. The Russian troops in serried ranks and formidable array advance to invade the Ottoman Empire. Turkey, unable alone to resist the overwhelming forces marshalled against her empire, appeals to the honor of France and England. These two powers have nobly responded to the voice of the oppressed, and, even now, their combined armies and fleets advance to the rescue of their ally. The shock and conflict between the contending parties must be fierce and appalling. On the one side, stands the huge colossus of the North, who for years has been garnering up his resources, training and disciplining his barbarous hordes, increasing his military stores and martial appliances, with the view of seizing on the proper time and favorable opportunity for crushing under his iron heel the Turkish Empire, as he but too well succeeded in crushing Catholic Poland. On the other side are two nations who lead the way in the peaceful march of civilization, and whose martial exploits on flood and field have proved that they have never quailed nor given ground in presence of their most formidable opponents.  
 We cannot be indifferent, Dearly Beloved Brethren, to the issue of this war, which will be decisive of the future lot of Europe, and to its high importance on the interests and prosperity of the Christian Church.  
 As subjects of the British Empire, loyalty calls on us to offer up our fervent prayers that success and victory may crown the armies of our Sovereign. As descendants of the sons of France, the sympathies growing out of a common origin, of a common faith in religion and language, must engage our warmest wishes that the country of our forefathers may triumph over external enemies, as it has already triumphed over the enemies of order in its own bosom. How could we fail to call victory down on the flag which so often guided our forefathers on the field of honor?  
 But it is as Catholics especially that we are to desire, for the combined armies, victory over a monarch, who, in his State, has oppressed Catholicism, has

exiled and persecuted the ministers of the Lord, has scourged and starved humble Nuns, for no other alleged crime than their unswerving fidelity to the See of the Prince of the Apostles. If the Emperor of Russia succeed in his plans and projects of conquest, if he could but impose on the Ottoman Empire the same iron despotism under which his subjects groan, then would the Catholic religion in the East, and particularly in the Holy Land, be subjected to the same indignities and vexations, by which she has been assailed during the last twenty-five years, throughout the whole Moscovite Empire. It is then the cause of the Church which has been confided to the armies of France and England; and their success, while defending Turkey against an unjust aggression on the part of her enemy, will at the same time secure to the Church the two-fold advantage of diminishing schismatical influence in the East, and of establishing Catholicism on a more favorable and independent footing.  
 But our desires and sympathies would be of no avail, did they not engage us to raise up our eyes towards the Lord of Hosts, for the purpose of obtaining His protecting influence over our brethren exposed to the hazards of war, and of drawing down His mercy on the Christian world.

When now the clangor of arms resounds on every side, in spite of all human efforts, directed towards the preservation of a peace which has lasted nigh forty years: when an invisible power urges the nations of the earth to the fields of war, convulsed and shaken to its centre by the workings of revolution and infidelity, it is impossible to shut our eyes on the light, and not to descry the dispensations of Providence, who silently orders the causes of great events, and who, from pole to pole, lays on mankind the impress of His Omnipotence, and so shapes their actions as to compel them to work out the hidden designs of His wisdom. She reacheth therefore from end to end mightily, and ordereth all things sweetly (Wisd. 8. 1).

However while humbly adoring the admirable wisdom of the Most High, who disposes the course of human events for His greater glory, while affectionately kissing the hand of a merciful Father who threatens to chastise the world by the terrible scourge of war, we are not forbidden to move Him to clemency by humble and fervent prayers, nor to implore of Him that the perfidious designs of an ambitious despot may be overthrown.

Penetrated with sentiments of the liveliest confidence in His mercy, D. B. B., we shall suppliantly beg of Him, that He will dispense the lowering clouds of calamity hovering over us, that He will preserve the field of the father of the family from the cruel inroads of the enemy, that He will check the ruthless attempts of a haughty power, which threatens the liberties of the Church and the peace of Christendom. We will conjure Him to spare and preserve the combined armies of our gracious Sovereign and of her allies now going forth to combat in behalf of justice, to grant them a speedy and thorough victory, to the end that under renewed peace and serenity, our hearts being entirely subject to His Divine will, we altogether may be enabled to praise, love and gratefully bless His infinite mercies. *Ut ei corda nostra mandatis tuis dedita, et hostium sublati formidinis, tempora sint tua protectione tranquilla (Oratio pro pace).*

Wherefore, having called on the holy name of God, we have prescribed and hereby do prescribe what follows:—

1. From the day of the publication of the present Pastoral Letter up to the last Sunday in July inclusive, on each Sunday and Holiday of obligation, at the close of the Morning Service, five Paters and five Aves are to be offered up in all our parochial, conventual and non-parochial churches where public service is performed, to implore the protection of heaven in behalf of the allied forces of England and France engaged in war against Russia.
2. In the mean time every priest will add to the usual prayers at daily Mass, the prayer *Pro tempore belli*, in conformity with the Rubrics of the Missal.
3. At all the benedictions of the Blessed Sacrament, on the above-mentioned days, at the conclusion of the afternoon office, the anthem, verse and prayer *Pro pace*, are to be sung.

This our present Pastoral Letter is to be read and published at the Prone of the parochial masses in all the churches of this diocese, and in chapter in all conventual houses, the first Sunday after its reception.  
 Given at Quebec, under our hand and seal, and the countersignature of our Secretary, this eleventh day of May, One Thousand Eight Hundred and Fifty-four.  
 † P. F., ARCHBISHOP OF QUEBEC.  
 (By order of His Grace),  
 EDMOND LANGEVIN, Prst., Sec.

NEWS OF THE WEEK.

The intelligence from the seat of war is vague and unsatisfactory. By the *Atlantic*, the report of the bombardment of Odessa is confirmed; but, at the same time, it would appear that the Allied Squadron met there with something very like a repulse, as an attempt to disembark a body of 1,800 men is stated to have failed. The City of Odessa has, if these accounts may be relied upon, been set on fire, and its defences totally destroyed. From the Baltic Fleet, under Sir Charles Napier, we have no tidings whatsoever.  
 On the Danube the state of affairs remains unchanged; Omar Pacha still holds his ground, but will be sorely pressed if the Allies do not push on to his assistance. The Russians have commenced the siege of Silistria, which was gallantly defended. The assault was looked for about the 1st of May; the Russians, it is said, will be able to bring 30,000 men to the attack.  
 Domestic news is uninteresting. The Preston strike is said to be at an end. On the Continent all is quiet.

THE MINERVE AND THE MONTREAL GAZETTE.

The *Minerve* feels sore at being classed with the *Montreal Gazette*, the *Orange Lily*, the *Montreal Witness*, and the *Globe*, and at being represented as advocating a common policy with these notorious enemies of its religion and its nationality; but it is nevertheless true, in spite of our Canadian cotemporary's indignant disclaimer. He may be ashamed to be seen marching through Coventry with such a ragged, sorry looking set of knaves; but it is none the less true that he forms one of their band; and that

he, and the *Gazette*, on the question of the "Clergy Reserves," are one. Such a strange union must needs make us doubt of the sincerity, either of the *Minerve's* Popery, or of the *Gazette's* Protestantism.

The *Minerve* however strongly denies that the *Gazette* advocates "secularisation;" and sneers at our want of knowledge as to the state of political parties, in making such an assertion.

"The *Gazette*," says our cotemporary, "on the contrary is, like the *True Witness*, opposed to the "secularisation" of the Reserves; so much so, that he threatens destruction to all Catholic property if that measure be adopted."—*Minerve*, Tuesday.

The question at issue is thus reduced to one of simple fact. Does the *Gazette* advocate "secularisation" with the *Minerve*; or oppose it with the *True Witness*? If the latter, we shall be ready to make *amende honorable* to our cotemporary; but if the former, he must submit either to have the reproach of ignorance retorted on himself, or else to the charge of designing to dupe and mislead his readers, who have not access to the columns of the *Gazette*. The shortest way of deciding this question—which is only so far important as it affects the respective credibility of the *Minerve* and the *True Witness*—will be to summon the *Gazette* into Court, and there let him speak for himself.

On the 11th of August last, treating of this "secularisation," the *Gazette* spoke as follows:—

"A firm adherence by Lower Canada leaders to the system of religious endowments, and their refusal to vote for the secularisation of the Clergy Reserves, might have rallied to their side a sufficient Conservative party to have stayed, or stemmed the tide of the ultra-Protestant, and no-church-endowment party of Upper Canada. Their recent public declarations upon this point have put an end to all dependence upon their firmness; and Conservatives, as well as Reformers, will now follow George Brown, or any other zealous Protestant leader, to take the first, second, or third steps to destroy all the legislative props by which Romanism is sustained in the Eastern Province."—*Montreal Gazette*.

When it is remembered that the *Gazette* professes Conservatism, and that the "Clergy Reserves" are one of the "legislative props by which Romanism is sustained," the meaning of the above declaration of the willingness of the Conservatives to follow the lead of George Brown, or of any other zealous Protestant, is pretty clear. What follows is still more so.

On the 20th of the same month, we find the *Gazette* declaring:—

"We have no hesitation in joining with any class of our fellow-subjects who advocate a thorough, total, and unconditional abrogation of all Clerical Corporations as they now exist, and the resumption of their property by the people. . . . So far as the Protestant Clergy Reserves are concerned, we have no hesitation in saying that they have never been of any material aid to the Church of England in Lower Canada; while in Upper Canada—the part which the Bishop of Toronto has taken in the disposal of the allowance to that church, has created such feelings of regret as to make the body totally indifferent to their secularisation. . . . When our Presbyterian friends sit down calmly and coolly to reflect upon their own position, and that of their fellow-subjects as citizens, it will be for them to come to a decision upon the momentous question, whether they will, for the sake of a trifling pecuniary annuity, which they can by a little exertion raise amongst themselves, hold aloof from a great movement which is to wrest the Protestant body of the country from the state of disgraceful serfdom they are in to a domineering hierarchy; or whether they will join heart and hand, with those who can have no objects separate from them as subjects or religionists."

"But the question of the Reserves being thrown overboard, what else remains to hinder a most cordial, hearty, and complete junction of the whole Protestant energy of Canada?"  
 "Now is the time."—*Id.*

And again on the 25th of the same month, the *Gazette* asserts:—

"It is necessary to reduce all sects to the same level, that is, the level of Voluntaryism. . . . We contend against all endowment of clergy, without respect of creed."

In October, we find the *Gazette* murmuring at the delays of the Government, and insisting upon the immediate settlement of the question. And on the 25th, he returns to the charge with some severe remarks upon "curs of the administration," who bark only as their masters tell them. But as these remarks of the *Gazette* are harsh we will not dwell upon them.

On the 10th of last November, the *Gazette*, who, according to the well informed and credible *Minerve*, opposes "secularisation," wrote as follows:—

"No man will rest satisfied until the blessing of religious and civil freedom is secured, but that can only be by abolishing all religious corporations, and the enfranchisement of all landed property from mortmain. The state must resume all grants hitherto made to religious Corporations, no matter to what extent, nor to what denomination."

"Is this robbery? Pshaw! Even if it were, what is the robbery of property to the awful robbery of life, and of liberty, which the pride of property has brought about?"—*Id.*

The *Gazette* is a promising disciple of M. Proudhon it will be seen: he knows also how to berate the ministry for their delay in introducing the Bill for "secularisation."

"They mock the constituencies; they mock the popular will, and will do so, so long as the people will be blinded by their false professions. Bankrupt in character as public men; corrupt themselves and corruptors of the people—they know that they have no chance of continuance in office, unless their twice forfeited word be again believed, and new pledges for the settlement of these questions"—(Secularisation of the Reserves)—"be accepted by the constituencies as sufficient value for their votes."—*Montreal Gazette*, Dec. 16, 1853.

Surely these extracts—and we might multiply them indefinitely—are amply sufficient to substantiate our assertion that the *Montreal Gazette* does, with

the *Minerve*, the *Globe*, the *Montreal Witness*, the *Canadien* of Quebec, and the *Orange Lily*; advocate the "Secularisation of the Clergy Reserves." We do not pretend that the motives of this advocacy are the same, with all these advocates of a common measure. With the *Gazette* and *Globe* the motives are, hostility to the endowments of the Catholic Church: they advocate "Secularisation" not as an end, but as the means to an end; that end being the spoliation of Catholic endowments. The *Minerve*, and the *Canadien* advocate it as necessary to the stability of the present ministry; whose pledges when out of office compel them to adopt a line of policy of which we are sure no sound hearted, conscientious Catholics approve; but to which they may resign themselves as to an inevitable evil. "Courage," we would say to these men—"no evil is inevitable, to him who dare look it in the face and defy it." Was it not said in the Irish House of Commons, by Sir B. Roche—"that the best way to avoid danger is to meet it, plump?"

The *Canadien*, which has the impertinence to profess itself a Catholic (!) journal, is giving insertion to a series of articles contending for the legal toleration of divorce. The writer objects to the too exclusive opinions—"idées trop exclusives"—of the *Journal de Quebec*; who, with the Catholic Church, condemns divorce, as never, in any case, or under any circumstances, permissible. In support of his objection, the *Canadien* refers the *Journal* to—where does the reader think?—not to the decisions of the Catholic Church, but to the "*Repertoire de Jurisprudence*;" as if a Catholic would ever descend to seek information upon the obligations of the Marriage Contract from any authority, save that of the Church. Marriage is of God, and its obligations are determined by the Church alone; to whom alone belongs, of right, the power of defining what constitutes marriage; and no secular tribunal has any right to interfere therein:—

"Si quis dixerit causas matrimoniales non spectare ad iudices ecclesiasticos, Anathema Sit."—*Conc.*, Trid. Sess. 24, Can. xii.

The *Journal de Quebec* has therefore no occasion to refer to the "*Repertoire de Jurisprudence*" to gain information as to the "immorality of divorce and the indissolubility of marriage." These points have been for ever decided by the Church; no law of man can detract from the value of that decision; and no Catholic would ever dare to hint that there could be two opinions as to the "immorality" of the one, and the "indissolubility" of the other. "One with one, and for ever," is the law of God through His Church; and he is accused—"Anathema Sit"—who presumes to question even the perpetual obligation of this law upon all baptised persons. The *Canadien* is fond of appealing to Ecclesiastical authority; we recommend him to seek information upon this point from his Bishop; so will the readers of the *Canadien* be spared the disgust of again seeing its columns defiled with apologies for divorce, which is but another name for legalised concubinage.

The writer is as unlucky in his statement of law, as in his theology. It is not as a Spiritual Court, nor because of the admixture of any spiritual element therein, that the Imperial Parliament grants divorce Bills. A Bill of divorce is not, in England, a "spiritual judgment," but the very opposite—a lay judgment given in opposition to the theories of the Spiritual tribunals. The Church of England, to its credit be it said, recognises no such thing as divorce.—For Adultery, its Courts will give separation—a *mensu et toro*; but profess their incompetence to loose, a *vinculo matrimonii*. It is the Civil power, and it alone, which takes upon itself, in violation of the Laws of God, and to the scandal of religion and morality, to put asunder whom God hath joined together. We may add that no Bishop in the House of Lords, ever votes for a Bill of divorce; these Bills are passed solely by a select Committee of "Law Lords." Thus the assertion of the writer in the *Canadien*, that a Bill of Divorce by Parliament, is, in any sort, a "spiritual judgment," is as ridiculous, to every one acquainted with the constitutional history of England, as his impudent plea for the legal toleration of divorce in Canada, is disgusting to every honest Catholic.

The *Montreal Freeman* of Saturday last, assures us that the writer of the article upon which we animadverted last week—"is an Irish Roman Catholic gentleman, whose religious convictions are not, it is true, of yesterday, but have possessed a real, substantial existence, so far as he is concerned, from all time." We are bound to take our cotemporary's word for the fact; and, remembering the antecedents of Messrs. Keogh and Sadlier—Irishmen both, we are sorry to say, and both calling themselves Catholics—we can the more easily believe the *Freeman's* assertion. At the same time, we must be permitted to remark, that it would seem that the said "Irish Roman Catholic gentleman" has been so long a Catholic, that he has pretty nearly forgotten his Catholicism; and that it is not wonderful that the *True Witness*, whose "religious convictions" are of "yesterday," should retain livelier impressions of the precepts of that useful, but alas! too often forgotten book.

It is open to the *Freeman* to dissent from the *True Witness* on the merits of the "Clergy Reserves" question; we claim no infallibility for ourselves, and are ever ready to listen to the arguments of others. But what an "Irish Roman Catholic gentleman"—no matter how ancient his "religious convictions"—has not the right to do, consistently with his profession of faith, is, to accuse the *True Witness*, of error, of having taken a one-sided, and unjust view of the question—and of "shirking its merits"—because he viewed it from a "Catholic point of view."

and because he discussed it as a Catholic, and solely with respect to its bearings upon Catholic interests. Though a Catholic, the TRUE WITNESS may err in his political judgment, but not because he is a Catholic; and though we trust that we can always recognise the right of the Freeman to condemn that erroneous judgment, we will not allow him, unrebuked, to attribute that error to our Catholicity; for this would be to allow sentence of condemnation, not on the TRUE WITNESS, but on the Catholic Church.

As our cotemporary seems hurt at our remarks of last week, we take this opportunity of assuring him that we meant nothing personally offensive. The "Irish Roman Catholic gentleman" of long standing may be a most amiable person, in spite of the antiquity, and—pardon the expression—the consequent mustiness of his "religious convictions."

The Protestants, especially those of the Episcopalian sect, in the United States, have been very wrath with Dr. Ives ever since his conversion to Catholicity; but the appearance of his book, giving the history of the reasons which led to that conversion, has driven his former associates perfectly frantic. It is amusing to see what shifts these men are put to, and to what miserable artifices they have recourse, in order to depreciate the character of one whose arguments, whose logic, they dare not encounter. First we were told that Dr. Ives was mad; but his writings gave the lie to this assertion: for a madman does not write, and argue as does the author of the "Trials of Mind in its progress to Catholicism." This charge having failed, another has been trumped up, to which we fear poor Dr. Ives must plead guilty.—Yes; Dr. Ives is accused, and we fear convicted, of Poverty—the one unpardonable sin in the eyes of thrifty, money-making Protestantism. He is extremely poor, is Dr. Ives; the triumph of Protestantism is complete; and Dicey, from his well cushioned pew in the Conventicle, points the finger of scorn at the threadbare coat of the crazy Papist, who threw up a good situation, and renounced a fat salary, for the love of truth. As if—so at least thinks your genuine respectable Protestant—there were any truth worth having, which can not resolve itself into dollars and cents!

The *Banner of the Cross*, a journal edited by a Protestant minister, has made this notable charge against Dr. Ives, and urges it forcibly against him. Nay! so great is the criminality of Dr. Ives in this respect—so culpable is he, that, in order to pay his debts, he has been compelled to part with gifts, testimonials of affection from old and valued friends; he has even parted with a gold service of plate, his private property, and the gift of an ancient friend, in order to meet the demands of his creditors. Well may Protestant ministers rub their hands, and chuckle over such proof of Romish depravity—well does it become them to taunt their *quondam* friend and brother with his pecuniary embarrassments; they may do so with a safe conscience; no one will retort the charge upon them; for of this, at least, their hands are clean. As the *Shepherd of the Valley* observes—"Extreme poverty is a crime from which Protestant Bishops are generally exempt, as it is their custom to make liberal provision for their wives and families." Of many things may converts to Protestantism from Popery be accused—of drunkenness, perjury, impurity, bestiality unmentionable; but with this no one will dare to tax them—that, for the love of truth they have become poor in the goods of this world; or that their conversion has been to them the cause of honorable poverty. Never need we expect to see the charge of "extreme poverty" brought against Achilli, Nick Kirwan, or Garazzi.

A rather difficult question is up for discussion before the House of Representatives at Washington. In a Bill introduced for granting lands to settlers in Utah, a clause was inserted excepting any person who had more than one wife. To this clause the Protestant sect of the Mormons, who, with Luther, admit the lawfulness of polygamy, object. Congress, they contend, has no more right to interfere with their religious opinions than with those of the Baptists, Episcopalians, Methodists, or any other Protestant sect. The best of the joke is, that divorce, or polygamy under another name, is tolerated by all the Protestant sects in the Union. Now, if a man may put away one woman and take another, we see not why he may not have a dozen, or more, at a time.

The *Daily Colonist* states that on Monday evening a private telegraphic report reached Quebec, announcing that the Jesuit's College of this city had been destroyed by fire. It is a pity that the telegraph company lends itself to the transmission of such bores. By the bye, the Quebec papers have copied from a Protestant journal of New Brunswick, called the *British Constitution*, a wondrous "cock and bull story," to the effect that the leasing of the Hospice de la Charité to the Government, was a ruse on the part of the Priests and Jesuits; who treated it, with the object of burning it down, and then getting Government to re-build it. This is one of the notable and deepest laid schemes, we ever heard of—the only objection to it, is, that we do not see how nuns, priests, or Jesuits were to profit thereby. But then your Jesuits are so deep, so deep; common mortals cannot fathom them.

We read in the *Halifax Catholic* that the attempt of the Orangemen of New Brunswick to carry an act incorporating their infamous and blood thirsty society, has been defeated by the Legislature.

It is rumored that the 26th regiment are to be removed to Bermuda; their place will be taken by the 15th from Jamaica.

On Sunday the 28th, as we have already announced, will be held the "Second Provincial Council of the Ecclesiastical Province of Quebec." His Lordship the Bishop of Toronto, on his way to the place of meeting, arrived in Montreal on Friday last; the Bishop of Bytown, the administrator of the Diocese of Kingston, and the Bishop of St. Hyacinthe, are also in town. Their Lordships purpose leaving for Quebec on Monday next.

On Sunday next, the assembled Prelates will assist at High Mass at the Parish Church; in the afternoon, they will assist at Vespers at the St. Patrick's Church, when a sermon will be preached by Mgr. Phelan, Administrator of Kingston. After Vespers, their Lordships will proceed to give the solemn Benediction to the St. Patrick's Hospital.

His Grace the Archbishop of Quebec has, in a Pastoral Letter to the faithful of Quebec, announced his intention to set about the restoration of the Hospice de la Charité. His Grace will devote to this purpose all the available funds at his disposal; and when these shall have been exhausted, he relies upon the never-failing charity of the Catholics of Quebec, which, when called upon, has never yet been found wanting. The only aim he asks at present however, are, the prayers of the faithful.

On Wednesday evening, a disastrous fire broke out in St. Hyacinthe; by which the Bishop's house, and church, formerly the College, were destroyed. A telegraphic despatch was forwarded to Montreal, on the receipt of which two fire engines, with 60 men, were at once forwarded to the spot. We have not yet learnt the total value of property destroyed.

We learn from the *Boston Pilot* that Dr. Brownson has declined the offer of a Chair in the Catholic University of Ireland.

The Mayor of Quebec, has, in accordance with the prayer of a numerous signed requisition, called a public meeting to take into consideration the propriety of giving his Excellency the Governor General some testimony of public esteem and attachment, upon his return from Europe.

On the 17th, five ships arrived at Quebec. They report a number below, struggling with the ice.

On Friday next will occur the Eclipse of the sun. The times of its commencement, as we learn from a publication of the Canadian Institute, will be as follows:—

At Toronto, 3h 44m. 7; at Kingston, 3h 57m.; at Ogdensburg, 3h 2m. 7; at Montreal, 4h 11m. 3; at Quebec, 4h 19m. The duration of the eclipse will be nearly two hours and a half.

The "*Anglo-American*," for May, has come to hand. In addition to its usual complement of interesting reading matter, it contains an excellent Map of the Baltic Sea, and adjacent coasts.

PERTH CATHOLIC INSTITUTE.—We are happy to find, by the annexed Report, that the Catholic Institute of Perth is in a very satisfactory and encouraging position. Increasing in numbers, in respectability, and usefulness, its steady progress gives happy indications of unquestioned success. The Very Reverend gentleman who so worthily occupies the Presidential chair, is particularly qualified, from his distinguished abilities, his exalted position, his pious and exemplary deportment, to dignify its proceedings, and to direct its energies to the most efficient and beneficial results. The influential names that appear in the list of Officers, and that constitute the Committee, afford convincing proof that the efforts of the zealous Chairman will be ably seconded, and bear high testimony to the deep interest which the spirited Catholics of Perth take in the management of the affairs of the association. In no community of Western Canada, of similar extent, could a better or more judicious selection be made. At no time, since the first settlement of this Province, were vigilance, unanimity and decision more imperatively required, on the part of Catholics, than at the present conjuncture. Attacks, bitter and undisguised, are daily made on the tenets of their faith. Their cherished institutions—the abodes of purity, of piety, and science, are threatened with violence; and the rapacious hands of the destructives are prepared, with sacrilegious grasp, to seize, to plunder, and despoil the sacred endowments, which charity and zeal have dedicated to the promotion of religion and learning. Timely intimation of the danger has been given, and it only requires a firm, determined and united resistance, to counteract the dark machinations of the enemy, and to defeat his nefarious purpose. The individual who remains apathetic or indolent on such emergency, should be branded as a base and dastardly recreant to his Faith, and a traitor to the sacred cause of civil and religious liberty.—We live under institutions of boasted freedom, where no man can claim particular privileges, and where the law is supposed to regard all the subjects with strict impartiality, as equally entitled to a community of participation in all the benefits and advantages of the State. Shall Catholics, then, tamely submit to any base stigma of inferiority or seclusion from the full enjoyment of their constitutional rights? The most insulting and outrageous attempts have long been made to interfere between the parent and the child, on the subject of forming the tender mind, and for excluding the revered pastors of the Church from directing the education of our youth. The remonstrances formerly made against this monstrous iniquity induced the Legislature to propose a remedy, and, by the establishment of "Separate Schools," to leave to Catholics unrestrained freedom of action in the management of their own educational institutions. A brief experience of the law has demonstrated its defects and its utter inefficiency for accomplishing the object sought. External interference has counteracted its practical utility; and on frivolous pretexts has withheld the fair and legitimate share of the public Educational Appropriation and Local Assessment, to which the Separate Catholic Schools were justly entitled.—The law must at once be amended in such a manner

as to leave no room for prevarication or misapplication. All exterior intermeddling must be completely precluded, and Catholics must be left fully and absolutely unrestricted in the management of their schools.—The full share of the funds set apart for their support must be attainable without difficulty or delay, and its management and application be entrusted to the sole direction of the legitimately appointed Boards.—*Toronto Mirror*.

The *Examiner* and other agrarian journals in Upper Canada, are quoting approvingly an article from the *Courier de St. Hyacinthe* on the secularisation of the Clergy Reserves. We willingly leave the *Courier* in the hands of the Lower Canada journals, which have taken the other side of this question. But this we may assure the *Courier* and our neighbors of Lower Canada, that we have not the slightest inclination to beg their support on the Clergy Reserves, or on any other question. If they are fools enough—and we can use no milder term—to make a hole in the only dam which holds back the entire waters of Sectarian hostility from their own Church property and Institutions—all we can say is, that the mighty waters must in that case take their course. There are contemptible characters to be met with in the world; but we doubt if any rank lower in the scale of selfishness and cowardice, than those who deliberately and calculatingly hand over to be sacrificed, men with common interests and a common stake with themselves, to purchase immunity for their own property or their own institutions. This is the game that certain journalists have now the indecency to play in Lower Canada; and though we do not desire to excite revenge against them for it, yet we can safely promise them a crop of honorable men's contempt, which will prove amazingly accumulative the longer the union lasts.

Mr. Sicotte, who owns the *Courier de St. Hyacinthe*, and who, we have reason to know, wrote the article which the *Examiner* and its agrarian allies quote so approvingly, is the member for St. Hyacinthe, and is the author of the Bill, that required the people of his parish to pay taxes for bell ringing. He also supported the Three Rivers Cathedral Bill, which not only went to augment Church property by taxation of the people, but extended to taking that property out of the people's hands, and placing it in those of the hierarchy. We speak not now of the ill or the good of these measures; or the wishes of the people of Lower Canada in regard to them. That is their affair. But we cannot help the deepest feelings of contempt for men, who literally purchased the support of Upper Canadian volunteers, such as Rolph and Cameron, to such legislation, by promising them to spoliolate the Churches of England and Scotland in return. Such morality and such honor bring but disgrace and contempt upon the people where they are propagated.—*British Colonist, Toronto*.

FIRE ON SUNDAY MORNING.—A fire broke out about 4. a.m., on Sunday morning in the house occupied by Mr. Carlisle, carver and gilder, and Mr. Brown, toyman, 166, Notre Dame Street. The whole building, with its contents, was destroyed. Mr. Carlisle loses £500, and Mr. Brown a stock valued at from £1000 to £1500, besides £65 in cash. Mr. Perrin was insured for £250. The family of Mr. Brown were in imminent danger of their lives, but were saved by Mr. Footner and some other active neighbors, the house happily being very low. The engines did their work in style.—*Herald*.

WOODEN BUILDINGS.—Notwithstanding the law against the erection of wooden buildings within the limits of the city, we have observed a large number of new wooden houses erected near the line of the Lachine Railroad, in the street beyond Mountain street. How comes it that this infraction of the law is permitted? What is the City Surveyor about? We presume it is his business to attend to the enforcement of the law.—*Herald*.

The body of a man was found yesterday morning floating in the Lachine Canal, near Messrs. Gilmour's store. It is supposed to have been in the water since last fall, as it was very much decomposed.—*Pilot of Monday*.

The *Quebec Canadian* says, on Wednesday, that the Hon. Mr. Chauveau, Provincial Secretary, has left the Seat of Government for Montreal and Upper Canada, on business connected with the establishment of the Normal School for Lower Canada, and of Asylums for the deaf-and-dumb in both sections of the province.

The following announcement appeared in the last Royal Gazette:

SECRETARY'S OFFICE,  
Quebec, 1st of May, 1854.

His Excellency the Administrator of the Government has been pleased to appoint William Hamilton Ponton, of Belleville, Esquire, to be Registrar for the County of Hastings, in the place of George Benjamin, Esquire, who has forfeited the said Office.

THE BISHOPRIC OF KINGSTON.—The *Quebec Mercury* positively asserts that Dr. Hinks, brother to the Inspector-General, is to be made Bishop of Kingston. The See is to be endowed by the Propagation Society of England, and by voluntary contributions both there and in Upper Canada.

VAN AERMAN.—This notorious character who defrauded the Bank of Montreal out of £5,000 not long ago, and whose skillfully executed forgeries caused so much remark at the time, was lately captured, and conveyed to Brantford, C. W., by Captain McGrath, of Montreal, late Chief of Police. The accused is committed for trial.—*Montreal Pilot*.

The caloric ship *Erierson* has been raised from the place in which she was imbedded, and towed to the flats on the Jersey shore, opposite New York.—The damage to her hull and engines is said not to be considerable, but the injury to her furniture and ornamental fittings will require an outlay of fully thirty thousand dollars to repair. Several months will elapse before she can be again got into working order.—*Montreal Pilot*.

The California Correspondent of the *Boston Journal*, in a letter dated San Francisco, 16 April, says:—"Miss Kate Hayes, it is rumored, was a short time since united in the holy bonds of matrimony to Capt. William E. Bushnell, long and favorably known as one of the most popular of our river captains."

ARRIVALS FROM AUSTRALIA.—The *Ere Nouvelle*, published at Three Rivers, states that Messrs. H. Bunnell of St. Césaire, J. Roy of St. Elizabeth, A. Larroque of Chambly, E. Derrouin of Berthier, and Mr. J. Mawre, have returned from the "diggings," with no favorable account of their travels.

We have received from Mr. Burke, the following Prospectus of a new paper about to be started by him at Bytown, to the interests of the Irish Catholics of that important district. A truly Irish and independent press, a press not sold to the ministry of the day, has long been much wanted in that quarter; and Mr. Burke's well known zeal, intelligence, and independence, will, we doubt not, supply that want. We sincerely wish our new cotemporary all manner of good luck in his undertaking, and that he may meet with the encouragement which an independent paper always deserves." The Irish must be sick of mere ministerial organs, and of the whole race of Keoghs, Sadliers, and government "backs":—

PROSPECTUS OF THE OTTAWA TRIBUNE.

The subscriber, in announcing his intention of publishing a weekly journal at Bytown, under the above title, avails himself of the occasion to state the grounds for believing this addition to the Newspaper literature of the day necessary. A mere reference to the desire so openly expressed throughout the Catholic body alone might be alleged as sufficient justification of the belief. This desire springs from the settled conviction, that throughout Western Canada, Catholic interests receive a very inadequate representation in the Fourth Estate, (as the press has been called.)— Luckily, those to whose apathy this evil is owing, have within themselves the remedy.

Advancing with rapidly in the scale of intelligence, wealth, and refinement, their appreciation of the value of the press is daily increasing. Experience teaches them that this mighty engine is indispensable to any body of men identifying their interests with, or believing the public weal dependant on, the success of any set of political measures. Next in importance to a voice in making the laws under which they live, is the public advocacy of their interests—the public vindication of their principles and actions through the press. Deprived of these priviledges they become mere "hewers of wood and drawers of water" to dominant classes. How lightly have Catholics valued these priviledges! In the Fourth Estate, as in the Third, they have habitually resigned the guardianship of their rights to men who deem fair promises a fair equivalent for political support,—who, through that support, were enabled to grasp wealth, or public honors, but who, when their ends were accomplished, spurned at those through whose instrumentality they were attained. It is time to change this game. Such neglect of their political interests has encouraged one ministry after another to practice a narrow system of exclusiveness towards Catholics, in the distribution of the patronage of the State—an exclusiveness which, though their apologists may deny or extenuate it, is too glaring to escape the notice of the most careless observer. Much of the influence of a government for good or for evil depends on the matter of appointments to office. An illustrious British statesman has expressed this fact in this form—"The popular election of magistrates and the popular distribution of honors and rewards, is one of the first advantages of a free state." Catholics have been wont to look upon these matters too lightly, and their share of patronage is accordingly small. To create and foster a new spirit—to collect and combine the elements of political power, which exist in this section of Canada, unused or misapplied, and direct that power towards the attainment of the position to which they are entitled as Canadian citizens, the subscriber believes the proposed journal necessary.

Now, as to our course. Progressive in our political and social tendencies, we shall advocate the election by the people of every officer from the Town Constable up to the Governor General, univeral suffrage and vote by ballot, and will go in for every reform which seems in accordance with the physical and spiritual well-being of mankind. We shall collect the best information from the purest sources on every public measure, by which our readers may be enabled in dealing with the great questions of the day, to base their opinions on high moral principle, and to take truth and justice as a rule of guidance. It will be our aim to make this journal a vehicle of useful knowledge, in which the Agriculturist, Merchant, and Mechanic, may find well selected information on the topics which peculiarly concern them. The trade of the Ottawa, the improvement of that noble river, the development of the boundless resources of the country which it drains, will meet that earnest attention which their importance demands.

As the system of Railroads springing up around us is destined to bring the Counties of Prescott, Russell, Stormont, Dundas, Glengarry, Leeds, Grenville, Lanark, Renfrew, Pontiac, Ottawa, and Carleton, into a close commercial intercourse, with Bytown, this journal offers to the Catholics of these counties an organ for the expression of their views on all matters in which their interests are affected, and will be found a faithful co-laborer with those journals to the Eastward and Westward, which so well support the character of guardians of like interests in the fields to which they belong.

The subscriber hopes to issue the first number of the *Ottawa Tribune* about the middle of next month.

TERMS OF SUBSCRIPTION.—\$2 a year if paid in advance, or within three months after the receipt of the first number; \$3 if at the end of the year.

JAMES H. BURKE.

Bytown, May, 1854.

Died.

On the Island of Anticosti, on the 7th January last, after a short illness, Anastasia Murphy, wife of Mr. Thomas Roche, Light House Keeper, aged 61 years. She was a native of the Parish of Gammonsfield, on the banks of the Suir, County Tipperary, Ireland, and a member of St. Patrick's Church, Quebec, for 25 years. The *Tipperary Free Press* is requested to copy the above.

WANTED,

A COMPETENT FOREMAN, to conduct a PRINTING ESTABLISHMENT; one who may unite with practical ability in his professional talent sufficient to dress up occasionally an editorial for a country paper. Apply at Office of TRUE WITNESS. May 18, 1854.



## FOREIGN INTELLIGENCE.

## FRANCE.

A curious story is communicated by the Paris correspondent of the *Times*:

“Considerable sensation has been created here by an article in the *Opinione* of Turin, under the head of Florence, April 13. Several days ago the *Opinione* alluded rather mysteriously to a letter said to have been written by the Russian Ambassador at Vienna, the Baron de Meyendorff. In the *Opinione* of the 19th there is a letter from its correspondent at Florence, in which it is stated that Prince Demidoff, who is the uncle of M. de Meyendorff, communicated to the Court of the Grand Duke, before he left Florence, the letter from his nephew. A textual copy of this letter is given, and the correspondent says that he has it from such a source as to be convinced of its authenticity. The letter (which is without date) is published in French textually by the *Opinione*. M. de Meyendorff, after saying that he can announce officially that Austria and Prussia have declared openly for Russia, adds that he fears Austria will lose Lombardy, as France will attempt to revenge herself on Austria for having refused to form an alliance with the great mountebank (le grand Saltimbanque) of Paris.” After giving this precious morceau, the *Opinione* observes, that the news of M. de Meyendorff is in contradiction with the facts, but that no doubt can be entertained of the existence of the letter. If the letter of M. de Meyendorff be genuine, and what he has said of Austria and Prussia be false, the least that the Emperor of Austria can do is to insist upon the recal, by the Emperor of Russia, of an Ambassador capable at the sametime of falsehood and unpardonable insult.”

## GERMAN POWERS.

BERLIN, 24TH APRIL.—The resignation of M. Bunsen, appears to have been accepted, as M. Bernstorff, Prussian Envoy at Naples, is appointed his successor.

POLICY OF PRUSSIA.—The *Times* says:—“We have reason to believe the Chevalier Bunsen has conveyed to the King of Prussia his determination not to remain in the service of his Majesty on any ambiguous terms, or as an instrument at variance with the interests of Germany, and the efforts of the Western Powers. He has therefore replied to the clandestine efforts of the Russian party to obtain his recal, by placing his resignation in the hands of the King.”

The treaty between Austria and Prussia has been concluded at last; and though the text of the document has not yet reached the light, it is understood to recognise the *casus belli*, as adopted by the Western Powers. Prussia, however, with characteristic inconsistency, is understood to have stipulated against any condition likely to limit the dominion or territory of the Czar.—*Nation*.

The *Times* correspondent at Vienna warns the allied government of the resources of the Czar:—

“It has more than once been hinted in my correspondence that this part of the world is astonished to see that the preparations for war are carried on slowly both in France and England. The former long waged war on a small scale in Algeria, and the latter has recently done the same in Caffraria; both Powers will do well to remember that the enemy to whom they are now opposed has at his command at least half a million of excellently drilled soldiers, well provided with the material of war, some almost impregnable fortresses, and two powerful fleets.”

## RUSSIA.

Decrees in the *Journal de St. Petersburg* contain a notice from the Russian Minister of Finance, allowing English and French vessels six weeks from the 19th April to escape from Russian ports in the Black Sea, and six weeks from May 7th to leave the Baltic ports. The enemies' property in neutral bottoms will be regarded as inviolable, and may be imported. Subjects of neutral powers on board the enemies' ships will not be molested.

The following extract from a Stockholm paper shows how tenderly the paternal Government of the Emperor Nicholas treats his Finnish subjects:—

“The whole town swarms with fugitives, who are pouring out of Finland. Many, too, come from Aland, in order to escape the Russian pressgangs.—The Russian fleet is in great want of seamen, and as it is preparing to take the sea as soon as the ice gives way, the authorities lay violent hands on young and old. In the night, fathers of families are hurried off without a moment's grace, and the result is that whole households fly to Sweden with bag and baggage, in order to escape such tyranny.”

THE TIME FOR TAKING CRONSTADT.—The following story is told by the *Presse*:—“Some years since the Emperor Nicholas, acting himself as Cicerone, conducted an English admiral over the fortifications of Cronstadt, when the following conversation took place:—“You will admit, admiral, that this is a magnificent fortress, and as impregnable as Gibraltar?” “Oh, Sir, no fort but Gibraltar is impregnable.” “What, then, is your opinion of Cronstadt?” “It is a good fortress, and one difficult to take.” “Yes, doubtless, difficult.” “It could not be done with fifteen ships.” “Could it be done with twenty?” “Not easily.” “With twenty-five?” “It would take a fortnight.” “With thirty-five?” “Oh, your Majesty, fifteen hours!”

## SPAIN.

The Madrid correspondent of the London *Times*, writes under date of April 12th, a letter commenting unfavorably on Mr. Soule. He says:—“To the present time, the notes exchanged between Mr. Soule and the Spanish government, are five in number.—No. one by Mr. Soule, states that the complaint and reparation he is instructed to demand, require a positive answer within 48 hours. No. two, from the

Spanish government, declares its inability to reply, until information is received from Cuba. No. three, the *Times* calls a most irate and discourteous document.

Mr. Soule taxed the Spanish government with seeking to postpone; and affirming or rather insinuating that Spain had received despatches from Cuba, but suppressed them. No. 4—from the Spanish government, was so strong that the senders thought it not unlikely that Mr. Soule would demand his passports. No. 4—from Mr. Soule, was in milder terms, but the contents had not transpired.

The letter to the *Times* goes on to be severe on Mr. Soule, and professes also to say that the Spanish look on the American claims as overbearing and exorbitant.

## ITALY.

A letter from Rome in the *Univers*, says:—“It is certain that England and France have joined in giving Piedmont some wholesome advice—indeed, the only advice which can rescue that unhappy country from the revolutionary career in which it is so deplorably engaged. According to the best informed persons, these two powers have pressed the cabinet of Turin to become reconciled with the Holy See, and to remove as much as possible from the country the revolutionary emigrants and leaders, or at least to remove them from power, which they can only do by pervert to mischief by their political and religious passions. We are assured that the Piedmontese government has promised to attend to this advice, especially as regards the revolutionary leaders and emigrants; and that as relates to the religious question: that the king himself has written to the Holy Father, his letter, although it contains some conditions which the Holy See never can admit, affording, nevertheless, some ground for hope.”

CONVERSION AT ROME.—Mrs. Ives, wife of Dr. Ives, late Protestant Bishop of South Carolina, was received into the Catholic Church on Good Friday last, at Rome. This lady is the daughter of one of the most eminent of the Protestant Bishops of America—the late Dr. Hobart, whose writings were hailed in this country, some twenty or thirty years ago, by that section of the English press which about that period began to advocate High Church or Puseyite principles, as something refreshing. At the time of her husband—Dr. Ives' conversion, more than a year ago, Mrs. Ives had not shown the least indication of distrust in that religious system in which she had been educated.

Cardinal Corsi, the new Archbishop of Pisa, persists in his refusal to take possession of his diocese, being determined not to apply to the Tuscan Government for the *execquatur* required by law.

## THE BALTIC FLEET.

One division of British ships is in the Gulf of Bothnia, examining the coast of Finland preparatory to the blockading of the ports. Another division is in the Gulf of Finland for the same purpose. The whole French fleet has arrived at Kioge Bay. Admiral Napier has formed his fleet into three divisions, but sufficiently near to reunite them for battle. The first takes up its station near the Gulf of Livonia, the second in the same gulf, in sight of Riga Harbor, so that it can prevent all communication by sea, and the third is at the entrance of Finland, for the sake of observation, not far from Sweaborg (Helsingfors), where the Russian Baltic squadron still keeps close.

The value of the different prizes taken by our vessels already is estimated at between £70,000 and £80,000 sterling.

The statement that the Russians had evacuated Aland is untrue; on the contrary, the garrison has been reinforced by several hundred riflemen.

## TURKEY.

The Russians are following up their advantages on the right bank of the Danube with steadiness and skill. Kostendje has capitulated without a blow;—the Vallum Trajani, whose fortifications were considered so impregnable, has been traversed as a bridge; the last despatches from Silistria represent the city as in flames, and on the point of yielding at discretion; Omar Pasha has been driven to his head quarters at Schumla; Prince Paskiewitch prepares to cross the Danube with an additional Muscovite army; and General Luders meditates abandoning the Dobrudja for the safe and salubrious heights of the Balkan. Concerning the brilliant exploits of the Anglo-French expedition, however, the telegraphic despatches are altogether silent. It is affirmed, indeed, and denied in the same breath, that Odessa, and several other Russian ports in the Black Sea, have been bombarded and captured by the Anglo-French fleet. What is certain is that Kostendje, a Turkish port on the extreme right of the Dobrudja, has been captured for the Czar—and the Allies appear to have treated the event which philosophic indifference.—Will the next despatches inform us that Omar Pasha has been driven from Schumla as from Trajan's Wall, and that Varna has shared the fate of Kostendje?—*Nation*.

THE ANGLO-FRENCH AUXILIARY.—The General Pasquet has left for Adrianople, to establish his headquarters there. A move of troops has already commenced. One English regiment leaves Gallipoli, two thousand French and eight thousand English troops have landed. The squadron of Admiral Bruat, with six thousand men, was spoken on the 14th off Tenedos. The Himalaya has landed English troops at Constantinople, where they were heartily welcomed by the population. Prince Napoleon met with a brilliant reception at Malta on the 20th. He left on the 21st April.

The following brilliant feat has been announced:—“The British steamer *Fury*, of six guns, on the 11th April steamed under American colors within three miles of the entrance of Sebastopol, where she saw two merchantmen, two brigs, two frigates and a

steamer leaving the harbor. The *Fury* dashed in and seized one of the merchant ships and towed her off. The Russians gave chase, and the *Fury* was finally obliged to cut the prize adrift, but not until one of the frigates and the steamer came within range and exchanged shots. The *Fury*, after four hours' chase, succeeded in eluding the Russians and carried off the merchant-ship's crew as prisoners, who gave important information respecting the strength of Sebastopol.

“A bold and successful feat is also recorded of the Russians. A steamship, supposed to be a Russian despatch vessel, under British colors, boldly steamed from the Archipelago, passed the Dardanelles and batteries, and succeeded in escaping into the Black Sea.”

THE GREEK INSURRECTION.—The whole of the Epirus is in arms. The town of Arta has been entirely destroyed. The Turks still hold the citadel. Fifteen thousand insurgents invest Janina. The Greeks will be expelled from Egypt on the 1st of May.

## AUSTRALIA.

THE COLONY OF VICTORIA.—The revenue of the colony of Victoria in the year 1853 amounted to £3,202,249, being more than double the revenue of the previous year. The proceeds of the gold licenses rose from £399,138, in 1852, to £660,833 in 1853; the Customs duty on spirits imported, from £186,491 to £561,317; the proceeds of the sale of land, from £703,355 to £1,496,713. The population at the close of the year was estimated at 233,000.

## A REPROOF TO LUKEWARM CATHOLICS.

“What is it, then, for which I am pleading? Only for this: that you should not altogether cut yourselves off from the glory of God, as if it was no concern of yours, and that you and He were not in partnership. This is really all. God is going to give you His glory for your own in heaven to all eternity. Surely you cannot altogether disclaim connection with it now; surely its interests very much concern you; its success must be your success, and its failure your failure too. You cannot stand aloof from the cause of Jesus on earth, and even keep up a sort of armed neutrality with God, when you desire as soon as ever you die, without so much as tasting the sharpness of purgatory, to be locked in His closest embrace of unutterable love for evermore. Yet this is the plain English of the lives of most Catholics.—And can anything be more unreasonable, more ungenerous, more mean! And you wonder we have not converted England! Verily we do not look like a people who have come to kindle a fire upon the earth, nor to be pining because it is not kindled. Ah, Jesus! these are Thy worst wounds. I think lightly of the ruddy scars of Thy hands and feet, of the bruised knee and the galled shoulder, of the thousand-wounded head and the wide-open heart. But these wounds—the wounds of coldness, neglect, un pitying selfishness—the wounds of the few that were once fervid and now are tepid, of the multitudes that never were fervent, and so cannot even claim the odious honors of tepidity—the wounds wherewith Thou wert wounded in the house of Thy friends—these are the wounds to be wiped with our tears, and softened with the oil of our affectionate compassion. Blessed Lord! I can hardly believe Thou art what I know Thou art, when I see Thy people wound Thee thus! And my own wretched heart! It, too, lead me into sad secrets about man's capability of coldness, and his infinity of ingratitude. Alas! the concluding chapters of the four Gospels—they read like a bitter jest upon the faithful! And then, we live as if we would petulently say—“Well, we cannot help it. If Jesus chose to do and to be all this, it is His own affair; we only wanted absolution; we only wanted a machine to be saved by—a locomotive into heaven—the cheapest and roughest that would do the work, and land us at the terminus. You devout people in reality stand in the way of religion. It may be hard for us to define enthusiasm; but you surely are enthusiasts. What we mean is, you are all heart and no head. Earnestness is not theology. There are other things to be done in life besides going to mass and confession. How can we have confidence in people who let themselves be run away with by religious fervor? All this incarnation of God, this romance of a Gospel, these unnecessary sufferings, this prodigal bloodshedding, this exuberance of humiliations, this service of love, this condolence of amorous sorrow; to say the truth, it is irksome to us; we are not at home in it at all; the thing might have been done otherwise; it was a matter of debtor and creditor; every one is not a poet; every one cannot take to the romantic. Really there must be a mistake in the matter. God is very good, and His love is very well in its way. Of course He loves us, and of course we love Him. But really, by a little practical common sense, and a few wholesome reasonable precepts, and strictly conscientious discharge of our relative duties, might we not put this tremendous mythology of Christian love, with all possible respect a little on one side, and go to heaven by a plain beaten, sober, moderate path, more accordant to our character as men, and to our dignity as British subjects?—If the Anglo-Saxon race really fell in Adam, why obviously we must take the consequences. Still, let the mistake be repaired in that quiet, orderly way, and with that proper exhibition of sound sense which are so dear to English men.”—*Easy Ways of Divine Love*.

## GREAT BRITAIN.

OUR NAVAL RESERVE.—A full account has been given of the powerful fleets which have been designated for service in the Black Sea and the Baltic. We do not suppose it likely that they will prove inadequate for the hot work they will have to encounter;

but even if they do, and supposing both of those magnificent fleets should be destroyed, we have ample material in our home ports to supply their places. From our ships, in reserve and building, we could form a naval force far surpassing that which any other nation in the world can boast of having afloat. We have in reserve at the four ports of Portsmouth, Devonport, Chatham, and Sheerness, not less than 161 vessels of the “effective ships of the Royal navy,” and these estimated to carry not less than 6,807 guns. Besides these, too, we have a goodly number of paddlewheels and other small craft. Though some of the vessels may not without considerable repairs be in a state to send to sea, yet most of them are excellent sea-going vessels—far superior, indeed, to anything Russian—and could be fitted out for service on very short notice. Then we have of vessels building—5 at Portsmouth, 7 at Devonport, 1 at Sheerness, 6 at Chatham, 11 at Pembroke, 4 at Deptford, 4 at Woolwich, and 1 at Millwall—total, 39.—*Portsmouth Guardian*.

THE BRITISH ARMY FOR THE EAST.—The following analysis of the army despatched to the seat of war will be perused with interest:—

Royal Horse Artillery.—Two troops, 366; Six companies of Artillery, 1,140; Royal Engineers, Sappers, and Miners, 325; Reserve forces of Artillery, 300; Total, 2,131. A troop of horse artillery is 180 strong, 204 horses, four howitzers (six-pounders) and two twelve-pounders. A field battery is 190 strong, 170 horses, four howitzers (nine-pounders) and two twenty-four pounders. Three companies of battering trains.

Cavalry.—8th Hussars, 2 squadrons, 250; 11th Hussars, 2 squadrons, 250; 12th Light Dragoons, 250; 13th Light Dragoons, 250; 17th Lancers 250; 4th Dragoon 250. Guards, 250; 1st Dragoons, 250; 6th Dragoons, Total, 2,000.

Infantry.—Grenadier Guards, 850; Coldstreams, 850; Scotch Fusiliers, 850—2,550. 1st, or Royals, 1st bat. 850; 4th Foot, 850; 7th Foot, 850; 19th Foot, 850; 23rd Foot, 850; 26th Foot, 850; 50th Foot, 850; 33rd Foot, 850; 35th Foot, 850; 41st Foot, 850; 42nd Ft., 850; 44th Foot, 850; 47th Foot, 850; 49th Foot, 850; 50th Foot, 850; 55th Foot, 850; 77th Foot, 850; 79th Foot, 850; 88th Foot, 850; 93rd Foot, 850; 95th Foot, 850; Rifle Brigade, 900—18,750.

Total—Royal Artillery, 2,131; Cavalry, 2,000; Foot Guards, 2,550; Infantry, 18,750. Total, 25,431.

“If any one,” says the *Observer*, “should be disposed to find fault with the numerical smallness of a force of 30,000 men, he should remember that they are the picked men of perhaps the finest force in the world.”

There are 3,266 married women whose husbands are in the regiments ordered on foreign service in the East; and elsewhere; 1,711 of this number have been residing with their husbands in barracks, and it may be assumed, though it is not by any means exactly accurate, that the women residing in barracks were all that were married with leave. The number of the children of these soldiers is only 4,222.

PUBLIC IMPATIENCE.—A murmur against the “slowness” of Ministers in expediting our forces and their equipments, begins to grow so loud and to assume such articulate expressions as to merit some positive attention. It is neither quite unreasonable, nor is it complete reason. There is something in the state of affairs which the public does not understand, and thinks it ought to be informed upon. Reports are frequently cast about, indicating some degree of laxity in the action of our fleets, considerable slowness in the passage of our army, and a want of *empressement* in the higher officers. It is ostentatiously reported by a St. Petersburg journal, that Russian ships have evaded our cruisers in the Buxine; few of our men have arrived in the place where they are most wanted; the Commander-in-chief of our army in Turkey is not yet at his post. The Prince who may be said in some degree to represent at once the reigning house, and the cavalry of England, has been loitering amongst festivities and sights at Paris; and those who are understood to be generally well informed, pointing to some of the highest officials in the military department in the Cabinet, say that the cause of these delays lies in ministerial military stiffness, or in a reluctance to war, which paralyzes the Government. Now, we say, these charges are in no degree proved, even *prima facie*; but appearances of defective combination, of slowness, and inefficiency somewhere, exist; and in the absence of explanations assigning the true causes, plausible conjectures are readily received by the public.—*Spectator*.

RELIGION “BY ORDER IN COUNCIL.”—What strange people Protestants are! They ridicule and abuse us for obeying the Church when she orders a fast, and themselves fast when told to do so by an Order in Council? In the Catholic churches no notice was of course, taken of this Privy Council Fast. In the first place, it would be sinful according to Catholic tenets, to obey any authority but that of the Church in religious matter; and certainly, these are not times when we can swerve an iota from the strict rule, or give any countenance to the aggressive propensities of the temporal powers against the spiritual. Secondly in Paschal time, fasting is not consistent with the discipline of the Catholic Church. But in truth, in this, and we believe in the various other Dioceses of England and Wales, a special Form of Prayer has been offered up every Sunday since the beginning of Lent, for the Queen, appropriate to the present circumstances of the country. The Cardinal writing his Lenten Pastoral at Rome, did not forget that he was Archbishop of Westminster, or the honor and happiness of his country. It is also generally understood that on a future day, the heads of the Church in England will issue directions for a more solemn recognition of the exigency of the State for Divine blessing; on which occasion, the subscription of Catholics will, we hope, swell the fund for the wives and children of our gallant countrymen now perilling their lives in defence of their fatherland.—*Catholic Standard*.

EMIGRATION FROM ABERDEENSHIRE.—Upwards of 1,000 emigrants left the port of Aberdeen last week for Canada. A large number of agricultural laborers and small farmers have also gone to Australia, the total number emigrating from this country this season being above 2,000. The emigrants for the most part are young men and women, who have no hope, under the large farm system of cultivation, of bettering their condition at home.

The exportation of iron to the continent of Europe has been prohibited.

Glasgow has been declared as infected with cholera, at Lisbon and other Portuguese ports, and all vessels here are subject to quarantine. All other English ports are declared as suspected.



Amongst the monstrous humbugs of the day, *Punch* enumerates the following:—Exeter Hall, whilst there is so much darkness at home, sending their missionaries abroad to enlighten the heathens!

Manchester is swarming with thieves. The police state that they never knew so many, from all parts of the country, in the city, as are crowded there at the present time.

At Salonica, a most curious but deplorable instance of the evils of polygamy has just occurred. A man exchanged one of his wives for—a donkey!

UNITED STATES.

Reports from Washington concur in stating that our government has received officially from Mr. Soule the intelligence that the Spanish government refuses compliance with his demands made in our behalf in the Black Warrior affair. The *Washington Star* of Saturday evening says:—"We have only space to-day in which to say that there can be little doubt that England has compelled Spain to register the slaves in Cuba with a view to the speedy abolition of slavery there, and that England's overt acts against the interests of the United States as connected with the future of the island, are at the bottom of all the trouble which Mr. Soule is undoubtedly having at Madrid. Some of the advices received by the foreign ministers say that there is a fair prospect that the mediation very recently offered by Prussia, bids fair to succeed in preventing the war from going any further. We cannot believe in the correctness of this impression. The occurrences at Madrid, when they become known at St. Petersburg, it strikes us, will hardly incline the Russian government to submit to the demands of England, because they point to a very speedy involvement of England in embarrassing difficulties with the United States.—*Boston Post*.

Our relations with Spain are in a most critical position. Our government has taken such a decided stand that it cannot recede a single step with honor. On the other hand, it is scarcely probable, looking at the prominent characteristics of the Spanish people, that such sweeping demands will be agreed to. One thing is certain, unless Spain gives the necessary satisfaction without delay, war must ensue.—*N. Y. Herald*.

SEIZURE OF A CANADIAN STEAMER.—The Collector of the Port of Milwaukee, seized the Canadian steamer *Ottawa*, a few days since for a violation of the revenue laws of the United States, she having no manifest of her cargo, which consists of railroad iron. The above is, in every respect, a counterpart of the "Black Warrior" affair, about which the American press has been making so much noise. That the Spaniards did no more than their duty in seizing the "Black Warrior" is certain, as her offence was precisely the same as that for which the Collector of Milwaukee seized upon the Canadian Steamer *Ottawa*.

A WAR FOR CUBA.—The moment the Nebraska inquiry is consummated, if it should be consummated, the Administration will seek to distract public attention from that abhorred deed by getting up a row with Spain. Whether this will be pushed to the point of actual war is not yet certain; but the President and his advisers hope and expect it will. They have resolved to impose on the feeble and decrepit Spanish Government conditions which cannot be accepted without disgrace, and insist on every iota of them to the last. Should Spain refuse them, war is to be made, and Cuba seized if possible—and the projectors entertain no doubt of our ability to over-run and subjugate that island in six weeks from the declaration—at all events before any reinforcements from Spain can reach it. This achievement by adding about a fifth to the slave-holding territory and population of the Union is expected to unite the South under the flag of Pierce & Co., and drown the Nebraska excitement at the North in the cry of "Our Country, right or wrong? Hurrah for Cuba and manifest destiny!" Such, we are well assured, is the programme agreed on at the White House; and it is an even chance that we shall be at war with Spain on the first of July.—*N. Y. Tribune*.

DECREASE OF PROTESTANTISM IN THE U. STATES.—It has been clearly shown by recent publications that there are needed annually in this country, to supply vacancies made by death and otherwise, some two thousand new preachers, besides a thousand, each year, made necessary by the increase of the population. By the last published returns of all the theological schools in the United States, there were but one thousand three hundred and fifty-one students. If one-third of these graduated at the end of the year, the supply would be but four hundred and fifty new ministers. Notwithstanding the large classes in American colleges the past few years, the number of theological students in 1852 was only three hundred more than it was in 1838.—*Christian Inquirer*.

The *Church Journal*, a Protestant paper in the interest of the Anglican heresy, published at New York, thus complains of the increase of the New Protestant sect of "Spiritual Rappers."

Still, the movement, such as it is, is unquestionably gaining strength in certain quarters. It perplexes many minds; it has unsettled some; it has driven not a few into downright madness. It has assumed many of the features, and seems to carry with it not a little of the mischievous power, of what we were once taught to regard as exploded superstition. It seems to be nothing less, in fact, than a revival of Necromancy. Can it possibly be, that the Evil Spirit once cast out, having wandered for a while in the dry places of rationalism and infidelity, is now returning to the swept and garnished house, bringing with him seven other spirits more wicked than himself?

The Rev. J. S. Orr, the Protestant minister who, under the name of the "Angel Gabriel," goes about denouncing the Pope, and preaching the Gospel of the Holy Protestant Faith according to Gavazzi, is bringing himself into collision with the municipal authorities. We read in the *Boston Journal*:—

"Yesterday forenoon, Orr entered the Wells school-house, and seizing a child in his arms, exclaimed:—"The world is coming to an end,—and hell is open." Other language calculated to alarm the children was used by Orr, in connection with the above, in the midst of which the masters of the school seized and ejected him from the premises. Orr also made his appearance yesterday in the Mayor and Aldermen's room, and in violent language denounced the authority and action of the Mayor, Chief of Police, and police officers generally.

We should not be surprised if, in spite of Mr. Orr's staunch Protestantism, the magistrates of Boston find it necessary to impose some limitations upon "Freedom of Discussion."

RECIPROCAL TRADE WITH CANADA.—The Senate of Ohio has adopted the following resolution:—*Resolved*,—That our Representatives in Congress be instructed, and that our Representatives be requested to use their best endeavors in favor of establishing reciprocal free trade with the Canadas, and the opening of the navigation of the River St. Lawrence to the commerce of the United States.

A LIBERAL PROTESTANT'S OPINION OF THE PUBLIC SCHOOLS.—Now for the School Bill. It is nothing short of a religious penal law: for to whatsoever extent public money is applied for public objects, say schools or churches, on such conditions that a portion of the community is prevented from getting the intended benefit, by reason of religious scruples—precisely to that extent such portion of the community is mulcted, fined and made to pay penalties for its religion. It is obliged to pay for the schooling of other people's children, or the saving of other people's souls; and having paid a public tax for that, it must then pay out of its own private pocket for its own schooling and worship. We say this would be an unjust and penal law, quite as much so as the law in Ireland which compels Catholics and Dissenters to support the Protestant church. In the State of New York there are very large numbers of Catholics,—they will lose, they will be fined (on account of their religion), to the exact amount of their proportion of the school fund. There are also many Germans, and other foreigners, who are mostly conscientious Infidels—they will be fined (on account of their irreligion), in the like proportion. Now, we deny the right of the State to fine men for their religion, or irreligion; and on the part of the Catholics, and the Infidels, of New York, we protest against that bill. Are pious Catholic, or conscientious Atheist parents, to get no benefit from the common schools, unless they will allow the Bible, printed in English, to be thrust down their children's throats, and that daily? In short, we can see no distinction whatever between State-endowed schools, and State-endowed churches; and the true solution of the difficult questions that arise about public education, is for the State to refuse all meddling with it. The business of a government is precisely and exclusively to provide for the administration of justice between man and man: to prevent men from doing what will injure other men in person or property. Government has properly nothing whatever to do with the training of a citizen's mind, the adornment of his person or the saving of his soul.—*The Citizen*.

PUBLIC MORALITY.

The frightful increase of crime during the past few years, in all parts of the Union, has aroused at last, almost all the secular papers. It is an undeniable fact that crimes of the most enormous character are daily becoming more frequent throughout the whole country. Now, we do not propose to inquire into the causes of this increasing demoralization, but merely to make a few reflections, on the question—what is to be its remedy?

It is obvious that some remedy is to be sought; otherwise property and life will be insecure, and society will return to the barbarism of the tenth century, minus its right of sanctuary and its "Tregua di Dio."

What is to be that remedy? "Educate! educate!"—respond the quack reformers of all things. "Educate the masses!" Yes, but how educate? If education be not of a kind calculated to prevent crime, it will be no remedy. He is a fool who expects an effect in one sphere from a cause in another. Unless your education teach the masses what is crime, and why crime ought not to be committed, it will have no tendency to prevent its commission. What is there in reading, writing and arithmetic to make a child afraid of sin? The abstract propositions of the higher mathematics, the dry nomenclatures of botany, chemistry, physiology, the statistics, observations and conclusions of geology and astronomy—what motives do they contain to hold back the hand from crime?

The knowledge of all those things is good—is a power to him who possesses it,—but it has no proportion as a cause in the prevention of crime. It is out of the moral sphere. It does not touch the will. When a man is angry, will his knowledge of the manner of finding the solidity of a truncated cone prevent him from striking? When he is tempted by avarice, will his knowledge of Mercury's distance from the Earth prevent him from stealing or robbing or forging? Can he reason: the Earth's distance from the Sun is about 95,000,000 miles; therefore I will not steal this purse, by which I may so easily enrich myself. There is no room for inference. Mere natural science cannot impede wrong, any more than eloquence can move drays.

The education that is to stay the increasing demoralization must be that which teaches to men, first, what is sin, and secondly, what are the motives for avoiding sin. Men, and especially children, must be taught the sanction of the law. They must be made to reflect on the terrible judgment that all men are to undergo before the tribunal of Jesus Christ, and that an eternity of pain awaits the sinner, while everlasting delight shall be the crown of the innocent.

In vain will you tell them with the insane followers of Combe, that the violators of the moral law are punished, as those of the natural physical law, without trial and without judgment. The natural understanding cannot be blind to the fact that if there is any punishment, there must be a trial and condemnation.

In vain will you say, with the followers of Luther and Calvin, that mere faith saves from Hell, and that a man may persevere in every crime, provided only he believe, that the Lord Jesus does not impute it to him. These are shams of those who believe not in eternity; and as shams, they cannot keep men from doing wrong.

Religious education, Catholic education, is the only means of restoring morality among the people. The law is powerless without a sanction. And among infidels and Protestants who believe in "justification by faith," the sanction is wanting.—*Cath. Telegraph*.

THE FEMALE FAILING.—"Dress," says M. Alphonse Kan, is the great business of all women, and the fixed idea of some. Thus every event in their lives has a change of dress for its result, and often for its cause. In this way gowns divide a woman's existence into an infinite number of one and negations. "Such a time happened at the time when I had my purple velvet dress; such another, when I bought my pink, satin." To mark important events more precisely, you hear, "The first time he saw me I was dressed in blue." When girls do not marry safely for the

purpose of putting on the wedding costume, you may still be certain that it does, in some degree, influence their minds. Mr.—never would have been accepted if his wife had thought only of him, but a veil and orange-flower wreath, which suits a bride so well, cannot be worn, except on the wedding day, and, in order to marry, a husband is required; so he is taken as an accessory, just in the same way as carriages are hired. Many would very likely prefer to be married without a husband, but that is not the custom."

WORMS! WORMS!

There is no disease more common among children, and yet none which so frequently baffles the skill of the physician, as worms. They are highly detrimental to the constitution; and their presence should be carefully guarded against by parents. On the first manifestation of symptoms, every means should be used to expel them promptly and thoroughly. M<sup>r</sup> Lane's Vermifuge is well established as the most certain, safe and speedy remedy ever offered for this troublesome and dangerous malady; and all who have the management of children should keep this invaluable medicine at hand. In addition to its perfect safety, it never fails to produce the desired effect.

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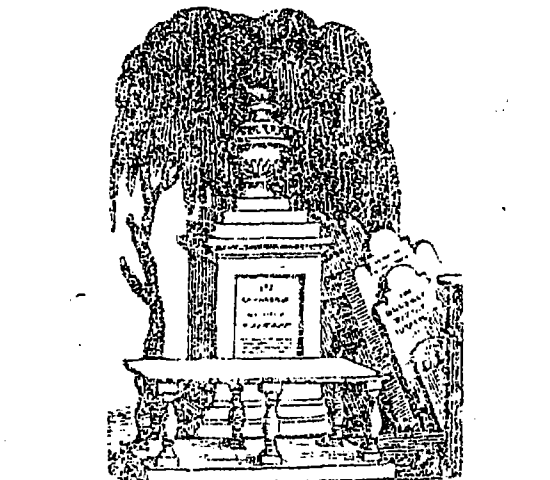
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