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# CATHOLIC CHRONICLE.

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## THE PHILOSOPHY OF THE RULE OF FAITH.

(From the *Dublin Review*.)

(CONCLUDED.)

A true rule of faith must be consistent, not only with the maintenance of the faith, but with its propagation. Now the consequence of private judgment is to produce rival creeds, and it is utterly impossible that the heathen should be converted permanently, or on a large scale, by a religion propounded to them in contradictory versions. The sects differ, as we have seen, about matters regarded as essential by the contending parties. Such is the case even in the opposed schools included within the same establishment. To deny the "sacramental system" is heretical in the opinion of High-Churchmen, and to assert it is "soul-destroying" in that of Low-Churchmen. It is impossible, then, that a compromise should be made on such points, and equally impossible that the pagan world should be brought to agree with those who cannot agree among themselves. Again, where no organic principle of unity is recognised, as the source of mission and jurisdiction, it is impossible to prevent the missionaries of rival sects from occupying the same ground. Our Lord's prayer for unity among all that followed Him, a unity which He compares to that subsisting between Himself and His Father, was based upon the desire "that the world may believe that Thou hast sent Me;" and the connection between the success of missionary enterprise and unity in the faith and in the Church is obvious. Who can seriously imagine that even if the heathen nations could be evangelized, they could be retained in the faith by a religion consisting only of a doctrine or a sentiment, without a priesthood, an ecclesiastical rule, or a worship uniform and divine? If the Hindus were converted, could the Christian faith be maintained among them by the principle of private judgment, and a church which pretended to be no more than a great Bible-society? Would this suffice; also, for the Buddhist, the Mahometan, or the African races? It was not thus that Europe was evangelized; nor is it on Protestant principles that even the Protestant missionary maintains whatever scanty success attends his efforts. No sooner has he commenced his labors than he discerns that the Protestant rule of faith can but suit a small portion of the human race under peculiar circumstances.—He cannot, however, discard his principles at will, or prevent them from producing their natural results; and accordingly we know, on the authority of Protestant missionaries, that the disputes among Christians are among the chief obstacles to the propagation of the Gospel. A momentary truce, (were it, indeed, possible to attain peace by the sacrifice of truth), could, at most, produce but a momentary good. On the other hand, if the rival missionaries are to co-operate on a common principle, that principle, it is obvious, must be the one upon which alone permanent unity of faith is possible or even conceivable.

A true rule of faith must not only teach us the truth, but secure us from error in matters of faith: in other words, it is necessary to hold the faith, not only in its fulness, but in its purity. Now, whatever truths the rule of private judgment may impart, experience proves that it does not guard us from many errors affirmed on the same authority, and believed with equal confidence. So closely are the truths and errors interwoven, that to remove but one of the latter, is an attempt resisted as a fatal aggression on all the former. Luther's special doctrine of justification, so stoutly repudiated by High-Church Protestants, seemed to him the gospel itself; and the Puritans were as certain with respect to doctrines now denounced by most Protestants, both on moral and social grounds, as with respect to any part of their creed. To confuse truth and error thus, is to plant Babel in the heart of Jerusalem, and to erect false altars in the temple of the true God. Error, in the region of faith, is as poison mixed with food. In the Catholic Church it is hardly possible to confound matters to be believed *de fide* with mere theological opinions on questions not defined; and errors in theological opinions, pretending to be nothing higher than opinion, no more vitiate or undermine the faith than errors on scientific subjects.

A true rule of faith must preserve us from all fatal errors with respect to ordinances as well as to doctrine. Could any isolated individual have discovered from Scripture, as expounded by his own private judgment, that in baptism the sacrament would be made invalid by any form of words, however devout and Christian, which did not include in terms the name of the Holy Trinity? Might not many, though firm believers in the Trinity, have overlooked the necessity of such an invocation at this particular moment? Anglican journals tell us of a parish in which water was for years dispensed with in baptism, only because the font was out of order, and because the clergyman supposed that as affusion represents im-

ersion, so a mere motion of the hand may represent affusion. Is it lawful to mix unconsecrated with the consecrated wine in the Holy Eucharist? Is it, or is it not, competent for laymen to baptize? If so, have they, or have they not, the same power with respect to consecrating the Holy Eucharist? One sort of wine may be substituted for another. Would it be lawful also to substitute water for wine? Or is the admixture of water with wine necessary, as many of the most learned non-jurors maintained, for the due celebration of the Lord's supper? These are questions which can neither be answered by a phrase nor by a sneer. In the sacraments, certain external acts are essential, and others are non-essential. To which class a particular detail is to be referred, private judgment cannot know, with even an approach to certainty, because it has discarded the apostolic precept to "keep the traditions." Yet errors in such matters may be as fatal as error in doctrine or morals; as all persons must admit who believe that two of the sacraments at least are "generally necessary for salvation."

Above all, a rule of faith, if true, must be consistent with the exercise of Faith, and with the harmonious development of the other Christian virtues. In this respect the rule of private judgment is so defective, that if all acted upon it who imagine that to it they owe, under God, their religious knowledge, the very idea of Christian virtue must long since have perished. Private judgment, by engendering contradictory opinions in matters of faith, practically denies at once the *objective* character of revelation and the *certainty* of faith. It is, therefore, forced to ascribe to the principle of faith itself deficiencies inherent only in the individual not yet strong in faith, or placed in circumstances under which the exercise of faith is impossible. No sensible man will believe that certainty can belong to doctrines which are the perpetual subject of dispute among the best and ablest men he knows, and all of whom invoke the aid of the same Spirit, while they apply the same rule to the same subject-matter. Common sense can recognise simple facts, in spite of evasion or equivocation; and an appeal as sharp and short as, "what then meaneth this bleating of sheep in mine ears?" will need as a reply, something more than a stereotyped phrase about "agreement in essentials." Confronted by contradictions, yet shrinking from the abyss of conscious infidelity, religious belief declines from certainty to probability; and too often those alone feel positive respecting their conclusions, whose temper makes them equally positive concerning other matters not the subject of revelation at all, as their own individual salvation, or the truth of their political convictions. When faith is changed into opinion, the rock on which the fabric of the Christian life should be reared crumbles into sand. Another and less sincere class of thinkers affirm that they are certain with respect to their conclusions, but that others may be equally certain of opposite conclusions; and that no one has a right to brand his neighbor's opinion as erroneous. This is to substitute taste for probable opinion, and practically to deny, not only the certainty of faith, but the objective existence of Truth itself. Truth upon this theory would be relative, not absolute, like sensations; and Theism and Atheism would stand upon the same level. A third class throw themselves on the inner light of Reason, as the Puritan throws himself on the Spirit, affirming that Reason is a universal endowment incapable of deceiving. But the philosopher of this school cannot deny that revealed religion includes matters of fact, as well as ideas of the pure reason; and again that reason, far from being able to determine as to the former, cannot prove that the truths included in its own province possess an actual as well as an ideal existence. Neither can he shut his eyes to the fact that other persons, possessed of the same universal gift, have arrived at conclusions exactly the opposite of his own; and that his own convictions have also varied, as to the gravest subjects, at different periods of his mature life.—Once more, even though reason were indeed infallible, he must be capable of misusing it; as when a man makes some fatal mistake in casting up a sum in arithmetic. He has, therefore, no means of determining whether it be he or his neighbor who is under delusion. This species of uncertainty, would, in fact, be our condition, even in mathematical science, if its professors arrived at opposite conclusions. In all these schools alike, then, private judgment leads a man in the direction of scepticism, unless he chooses to fling himself into a philosophic fanaticism, and ignore what he knows.

In losing Certainty, Faith loses its essential character, not merely an attribute or an ornament. Divine faith is a theological virtue, and a supernatural gift which enables man to believe and confess with a knowledge, obscure in kind, but absolutely certain, the truth which God has revealed, and on the ground that God has revealed it. The intuitions of reason never could constitute divine faith, because, however

certain they may be, as in mathematics, the faculty is not a supernatural gift infused by the Holy Ghost; and the knowledge it imparts is not accepted on the ground of its being revealed by God. For the same reason the knowledge derived from the senses belongs not to Faith, whether such knowledge be certain or uncertain. Human faith, likewise, another mode of knowledge, being founded on merely human testimony, belongs not to the order of grace, and thus differs essentially from the gift of divine Faith, although it exercises its own subordinate part in sacred things, as well as a principal part in the affairs of ordinary life; holding in the natural order a place in many respects analogous to that which divine Faith occupies in the supernatural. From all these modes of knowledge divine Faith differs; and likewise from that of Vision, which belongs to the kingdom of glory, not to that of grace. Faith comes to us by grace, and with the co-operation both of the human mind and will, to both of which it belongs.—For the exercise of Faith we require two things;—the internal gift itself, and an external guide, either God Himself, or a prophet commissioned by God, and challenging us in His name—a prophet by whom that gift of faith may be directed to its proper objects. It was thus that our Lord stood up among His disciples, and that the Apostles, when the Spirit had descended upon them, at once appealed to, and directed, the faith of the early Christians. They still continue to address us through that Apostolic Church, Catholic, and yet One, in which the unity of the Apostolic College, united ever with Peter, lives and rules. Without the internal grace the external guide would exist in vain; and without that guide the grace must remain dormant. That Church confesses Christ, speaks with His authority, and thus challenges Faith, proposing to it its one appropriate object, viz., the Christian Revelation in its completeness and purity. The whole doctrine is thus held, either explicitly or implicitly; it is held as revealed by God; and it is held by a supernatural Faith, which thus lays the foundation of the supernatural life. Reason does its part, for it vindicates the divine origin and authority of the Church, by means of historic testimony and external evidence, as complete as the nature of such reasoning admits of, and as stringent as that which determines our actions in matters of human duty or interest, where the will is not averse. The rest must be done by Faith, which crowns and authenticates right reason, just as grace consummates nature; and the exercise of Faith is rendered practicable by the presence and challenge of the Apostolic Church, as the divine Witness of a truth delivered once for all, and as its commissioned expositor. We are addressed as reasonable beings; but not as beings for whom reason is sufficient. The divine mission of the Church is evinced to reason by the "Notes" of the Church, as well as by its teaching, its miracles, and the permanent miracle of its sustained existence—just as the mission of the Apostles was evinced by their miracles and by their teaching. It was, of course, always intellectually possible to attribute those miracles to evil spirits or to impostors; and it is equally possible now to meet the claims of the Church by remarking that false Churches have also claimed to speak in God's name. Were such a rejoinder not possible, revelation would be scientifically proved by reason alone, instead of resting on a Faith of which reason supplies the intellectual motives. We thus perceive the fallacious character of that argument which affirms that even an infallible Church would be no certain guide to us, if its claims were not demonstrated by a process of such scientific rigor that no man could resist it.—Equally sophistical is it to urge that if the individual can decide for himself on the claims of the Church, he must also be competent to form his opinions on all other points of theology. As well might we say that whosoever can select a safe guide must have sagacity enough also to find his path across the mountains without a guide. Religion is built upon faith; but faith needs certain conditions for its exercise. It is now as it has ever been. Now, as in the apostolic age, an object is presented upon which Faith, if it exists, is capable of finding a resting-place. The Church comes to us as sent by God. We recognise her claims, humanly by reason, and divinely by faith, because God, who has commissioned her, imparts to us the gift of faith; and thus we can exercise the faculty of spiritual discernment. That the individual should believe as she believes, animated as he is by the same Spirit, no more implies a bondage than that the hand should obey the brain. God gives the faith: the Church, through the Communion of Saints, directs it. The same divine Spirit acts at once in the Church, (which He seals with His holy unction, preserves in unity, and leads into all truth), and in the heart of the individual, which He kindles, illumines, purifies, and delivers from the tyranny of self.

It is not the ultimate uncertainty alone in which an enquiring mind is left by the rule of private judg-

ment, which proves that rule to be inconsistent with Faith. The method it involves for the attainment of knowledge is not that of Faith. For Faith it substitutes the principle of scientific inquiry, directing it, however, to the book of revelation, not that of nature, for its subject-matter. Let us consider this false method on its moral side. As long as we are enquiring, we must keep our minds in a state of judicial impartiality. While, therefore, we are laboring to ascertain whether there are any sacraments or not, and what is the true doctrine of justification, we are all the time exercising on those important questions, the virtue, not of Faith, but of impartiality. Who is to inform the student as to the limits between such enquiry and infidelity? May he not have to enquire also as to the doctrines of the Trinity and the Incarnation? During that enquiry he is a sceptic, not a Christian; and he is little likely to reach the virtue of Faith through the habit of unbelief.

Protestants frequently think that Faith is exclusively the faculty of spiritual discernment, which is but one of its attributes, and not always the one earliest developed. Submission, self-abnegation; these are also qualities implied in the exercise of true Faith. As little children only can we enter into the kingdom of heaven, and as such only can we abide in it, and advance in it. Opinion asserts; Faith confesses; Assertion includes self-assertion. Confession acknowledges God by forgetting self. God only can rightly assert Himself; in man, who is but a Creature, such a habit is based on delusion, and involves the sin of pride, in a form the more perilous for being latent. Pride is the very instinct of Reason, when it works by itself in divine things; and in taking self as a ground of spiritual knowledge, and as our guide to God, man, as it were, creates his own creator. The higher we soar, the more we need humility. For this reason the intuitions of Faith are allowed to remain obscure, though certain; and docility, as well as spiritual discernment, belongs to Faith. Christianity reveals to us the doctrine of a divine sacrifice and a divine condescension; and it is only through this constant discipline of self-sacrifice and self-abasement, in the contemplative, as well as in the practical part of man's being, that such a doctrine can be brought home to his heart and mind.

It is humility that imparts this character to faith; and humility itself is maintained in us by obedience, not to God only, but to man also for God's sake.—The sin of the fallen angels is supposed to have consisted in their refusing to worship God in His Incarnation, when that mystery was prophetically revealed to them; and in men also the trial of humility is to obey one who seems but like oneself, and who yet bears the Divine seal. Docility is always, in Holy Scripture, the attribute of faith. Such docility will often look like credulity; but it is thus that every thing Christian wears a double aspect, as seen by the Christian or by the world. That is no Christianity which escapes its reproach. Those who despise our Lord must despise His Church also, and His servants, who most resemble Him. They class His Church with impostors, because false religions, or corruptions of the patriarchal religion, have also claimed that infallibility which must, as the instinct of the human race ever felt, be an attribute of the true one; and they appeal from it to the Bible, forgetting that the false religions have claimed their sacred books as well as their divine priesthood. It is thus that they class what they fancy the credulity of the Catholic with that of the Hindoo; forgetting that Holy Writ is full of examples of that which might seem credulity, had not Divine Providence and Divine Grace, (the two hands of God in the world,) been pleased thus to co-operate in leading the humble and believing to divine truth. It was thus that the Apostles followed our Lord at a word, and that those who heard them desired that even their shadows might pass over them, and were cured of their diseases.—Credulity itself is but one of the lower forms of human faith. Docility is the imitative form of divine faith. Through it we come to Christ as little children; and, in the Christian, the child lives ever on in the man. The martyrs surely did not lack spiritual discernment; yet none were more remarkable for docility, and the spirit of submission. It was Arius, and the other heretics, who branded their humility as superstition.

The will, as well as the mind, is the seat of faith. To the latter discernment belongs, to the former submission; accordingly that only is heresy which includes the sin of the will; and conversely a belief which does not include the submission of the will is unprofitable, even when it chances to be sound. The authority of the Church is the organ through which Divine grace, shed abroad in the heart, trains man in the habit of submission. Obedience is not a principle merely, to be learned by precept, but a habit to be taught by providential circumstance and divine institutions. It is thus that our moral being, in its own inferior sphere, is shaped and moulded, not by

precept only, but by circumstance, such as the civil power, parental rule, social traditions, the weakness of childhood, the limitations of knowledge, the need of joint action, and therefore of subordination. Private judgment excludes the corresponding discipline in the spiritual sphere, and leaves room, on the largest supposition, for no more than an implicit faith in the Bible itself. Now, apart from the consideration that the same will which accepts the Bible rejects other gifts authenticated as divine by the same authority, it must be remembered that a book, though divine, is a book still, and can discharge that office only in the covenant of grace which God has assigned to it. When questioned a book must answer with the voice of the questioner himself. It cannot prevent him from mistaking for a divine voice the echo of his own. It cannot correct his misapprehensions, divine between the dross and the sterling metal in his interpretations; abash his presumption, restrain his precipitation, disclose the tenor of the whole before he has mastered the parts, prevent him from selecting texts according to the law of a false theory, and from distributing the subject-matter of inquiry by the method of an erroneous tradition. It cannot prevent him from finding in it what he brought to it, and trampling under foot the truths or the admonitions he most needs. It cannot enable him to distinguish between the Written Word and his own version of it, between the "mind of the Spirit" and his own mind; and therefore it cannot authenticate his own convictions, even when most firmly held, with that seal of Divine teaching, through which alone they become the subject of faith. The loss thus sustained is not less than infinite. The strength of the chain is the strength of its weakest link; and a divine book, with but a human interpreter, is not a Divine revelation.—The principle of private judgment thus intercepts, by the interposition of a fallible medium, the direct communication between God and the spiritual mind of man.

Still more fatally does the same principle affect the Will. If a country, without judges or rulers, possessed laws, together with a vast legal literature for the interpretation of them, a literature submitted to the private judgment of individuals, habits of loyalty could never be trained, though every citizen became as learned in the intricacies of the statute book as village attorneys are now. Through the instrumentality, on the other hand, of the Church, the mind of the Christian is made subject to a regenerate will, and that again to the will of God unequivocally expressed through an interpreter, speaking "with authority." Every fresh accession of knowledge is a fresh act of submission; and, literally, "every thought" is thus "brought into the obedience of Christ." The faith thus generated is seasoned and vivified by all the affections of the regenerate heart, which are addressed by the Church as by a mother, and trained for their proper functions—that of being the handmaids of faith. The apostle addresses his converts as "my little children, of whom I travail again till Christ be found within you." Thus are now addressed the children of her only who claims apostolic authority, and who does not fear to command them in Christ's name. A book cannot thus address us, nor an institute, however venerable, if founded on private judgment, or human authority, and one that denounces as blasphemous the claims to infallibility. In the Church obedience rises to a sacramental dignity, by being directed to God, through an external Representative, His symbol, and His organ. Through such obedience the spiritual insight of faith is exercised without danger of human or demoniacal delusions. Through such authority the Church is able to show love toward her children by imparting to them safety and peace, not by discarding her own sacred prerogatives, and surrendering to them seeming privileges, which are not hers to give. Therefore it is that her children love her; and that those who have ever loved her most, and most prized her authority, are those recognized even beyond her pale as her greatest saints—those who have had the deepest insight into the "glorious liberty" of the Gospel.

The rule of private judgment divests faith likewise of its vitality, and its power, by chilling the ardor of strong minds. In such minds the freezing sense of insecurity, produced by the impossibility of discriminating between faith and imaginative illusions, will reduce the religious sentiment to a low and sordid tone, mistaken for the golden mean. Enthusiasm will, in such circumstances, commonly be the attribute only of the light and injudicious; and as such it will do as much harm as good, for in religion, as in all things, no substitute can be found for good sense. A community which cannot eliminate doubt from its theological creed has its vulnerable point, and feels it. Heroic virtue would be but a peril or a hindrance to it. It has admitted the formula of nature into the region of supernatural truth, and substituted "Peradventure" for "Amen." It becomes at once reduced and transposed; and its very truths lose their substance while they retain their name. Its raptures are but poetry, its dogma but theory, its antiquity but pedantry, its forms but formality, its freedom but licence, its authority but convention, its zeal but faction, its sobriety but sloth. Such a faith must needs instal reason in the supreme place. Such a Church may not rule; for it cannot rule by serving.

The rule of private judgment has lost sight, not only of the vastness and depth of Holy Scripture, and the objectivity of revelation, but of the vast and multiform nature of that Christian virtue of which faith is the root. Faith has not only a special function with reference to the justification of the individual, but is also the universal bond between the redeemed race and God. It must therefore affect the whole soul, and be the health of every part, penetrating all the virtues, and imparting to them its own unity and stability. It is an adamant which God diffuses through our whole being. It must enlighten the mind, erect the will, warm and purify the heart, live

in every affection, kneel in our humility, endure in our patience. It must from the first contain the element of the infinite, yet admit of infinite increase.—Such cannot be its character if it boasts that it needs not the brethren, that it is entitled to its own inheritance, and that it can act for itself.

The existence of a cycle of supernatural virtues, all founded upon faith, and constituting the Christian life, still maintains, indeed, a traditional place in Protestant theology, however little belief is reposed in that Heroic Sanctity which is their practical embodiment. Except, however, as correlative portions of one vast system, they have little meaning, and when deprived of their solid foundation they totter to their fall. The various elements of the supernatural world, as of the natural, correspond with each other, and must exist in harmony and due subordination, or not at all. Faith is the immovable axis of that world; and the light that illumines it is the knowledge of God. Having lost the true idea of faith, Protestantism has too generally lost also the idea of the supernatural world which it supports, and of the divine knowledge by which that world is irradiated. Insensibly men have drifted away from a true estimate of divine Knowledge, as something supernatural, hallowing, elevating the source and the health of all the Christian virtues. This is one reason why theology is now disparaged even by the devout. Men who would hardly avow as much, regard all such knowledge as but a series of logical positions, at most subjectively true, or relatively useful, the result of much idle curiosity, and the cause of much mischievous contention.—Such an estimate would not be unjust, if our knowledge of divine things came indeed from beneath, not from above. Speculations which had been useful as an intellectual exercise, might well, if of merely human origin, become a spiritual tyranny, when hardened into dogma. Such an estimate of divine knowledge proceeds from that philosophy which regards belief, in religious matters, as a something less certain than knowledge, instead of a something greater—a knowledge in which the will, as well as the mind, bears its part. It is, however, of the highest importance to observe, that according to our estimate of Christian knowledge, must be our estimate of Christianity as a whole. It is the instinct, and all but the necessity of a half-materialist age to invert the process through which the mutual relations of spiritual and of sensuous things are regarded, interpreting the higher by the lower, not the lower by the higher.—If this spurious method of interpretation be adopted, it must be used consistently. If faith mean no more than opinion, the whole Christian scheme must shrink into but a complex piece of intellectual mechanism. The idea of God must dwindle proportionately. His love can be but benevolence; His paternity but a metaphor; His justice but an arbitrary formula; to impute jealousy or wrath to Him will seem but a dream of the envious, or the angry; to believe that He works for His glory, will be stigmatized as imputing to Him human littleness. In short, according to this scheme of inverted thought, God Himself would be but Man, flung to a distance, and magnified by an optic glass; and all our knowledge of divine things would consist but of human knowledge misapplied. The same fatal error depraves our estimate of religious knowledge in its moral and in its intellectual relations. The same misconception which prevents our regarding divine knowledge as certain, and, therefore, considering faith as an organ of certainty, hinders us also from recognizing such knowledge as spiritual and vital. A few words will suffice to indicate this truth, though to illustrate it adequately a volume would be required.

If man were to find out God by his proper strength, then, indeed, as man is frail and imperfect, his knowledge of God would by necessity share that imperfection, and would remain (1st) doubtful, (2nd) subjective, (3rd) barren. If, on the other hand, man's knowledge of divine things comes from God, it must share the character of God, and be (1st) certain, (2nd) objective, (3rd) fruitful. Probable knowledge on matters that belong to the supernatural order is not knowledge, but conjecture; and that such knowledge can never add a cubit to our spiritual stature, is a fact which reason asserts, and which faith does not care to deny. Yet there is something in man's lower nature which sometimes makes him prefer the lower to the higher knowledge, and found a boast upon what is, in reality, but the poverty and nakedness of unassisted humanity. His pride prefers the position of a discoverer to that of a recipient. The propensity is indicated by the predilection in modern times for that supposed discovery, natural theology, which spins volumes of pseudo-science out of a single analogy between a world and a watch. It is the same instinct in a less developed form, which, assuming the truth of the bible, seeks a key to its interpretation in private judgment, rather than in the divine witness of the Church. The very boast of this false method is its confutation. An inductive method in religion must needs be a hybrid and a monster, for the same reason as a theological method in natural philosophy would be such, namely, from want of conformity between the method and the subject-matter submitted to it. Knowledge which, either in its origin, or in our mode of deducing it from its original fount, is merely human, for that very reason is not divine; and if it claims to be religion, it has the fatal defect of not being revelation, just in proportion as it is discovery. It is not difficult to see that the same circumstance which makes such knowledge inconsistent with the essence, makes it likewise incompatible with the end of religion. If our religious knowledge reached us by the method of empirical science, its results would be empirical; if it were accorded to us through a series of intuitions, like those of abstract science, it would master the will, and so annihilate probation. In all such cases alike the knowledge which comes from below must be shorn of its moral and spiritual relations, and must prove incapable of lifting up the

soul, even more than of irradiating the mind of man.

But far different is it with that Knowledge which comes from above, of which Christ is the source, and the Church of Christ the channel. Such knowledge of God is an effluence from God, a light sent forth into the face of human kind, from Him the Father of Lights, and from that perfect Manhood which reigns in heaven. Our sunrise is His glory manifested; and this is the reason that it comes "with healing on its wings." It has a spiritual efficacy because it comes from Him who is a Spirit, and must be worshipped, not only "in Spirit," but "in truth." It is deiform in character, and therefore it is deific. Its nature corresponds with the Divine attributes, and transfigures that human intelligence, which is capable of receiving it only because it was itself originally formed after the Divine Image. If it does not include a quality corresponding with the Divine attributes of certainty and fixedness, it must fall equally short of the Divine character in all other respects. It cannot be spiritual, or pure, or eternal, or absolute, like Him, if it be dubious like us. If, on the other hand, our knowledge be certain, as coming from God, then indeed it must also be sanctifying.

The knowledge which comes from on high includes properties distinct from those that address the intelligence, as light possesses other qualities, chemical, magnetic, and vital, beside those that address the eye. Such knowledge is therefore capable of constituting an instrument of genuine communication between the Creator and the creature. This is the reason why it is commonly spoken of in Holy Writ, as the characteristic type of religion. The knowledge that comes from man; on the other hand, even though it related to divine things, could no more ripen the spiritual harvests than lamps and torches could mature the fruits of the earth. Such knowledge may be a literature or a philosophy; but it lacks the differentia of religion, properly so called. It constitutes no living bond between the Creator and His creature. It is a devout literature with the sects whose knowledge of divine things is founded on human and fallible criticism; among establishments it adds a religious sanction to social order; and it lives as a mystic philosophy among psychologists who look for God only in their own souls, and who know not that what is deepest within us is described only thro' the light that comes from above. A Religion it is not, except so far as it contradicts its own rule of faith, and as an under-current of ancient and divine tradition, flowing beneath the brittle ice of human speculations, enriches dead opinions with somewhat of the character of faith.

That knowledge of God, then, alone, is sacred and sanctifying, which is authentic, and comes from God. It alone is supernatural, and therefore stands on the level of Christianity; is vital, and therefore capable of realizing the Christian aim. It elevates and exercises all the virtues. Coming from the heights it sounds the depths, and therefore presupposes submission in the very act of reciprocity. It carries God with it in every ray. He it is who exists in those beams, and in each of them, sacramented in light.—This is the knowledge capable of expanding into that higher knowledge, which is called the beatific vision. Such is the reward reserved for faith, and for the obedience included in faith. Opinion, on the other hand, has no such latent property; for mere nature includes no principle through which man is capable of conversing with spiritual realities. Its "little systems have their day," and amuse us while here below; but they cease where "knowledge," that is, human forms of perception, cease. The world has played with them till it is tired of its plaything; it is now sick of their petty restraints, and peevish inconsistency. It suspects the existence of a world mightier than itself, deeper, loftier, more lasting—the supernatural world. It knows that if such a world exists, the way of access to it can neither be found in the statute book, nor in the volumes of the scribes, nor amid the eddies of public opinion.

IRISH INTELLIGENCE.

The Catholics of Roscrea have replaced by subscription the sacred vessels of the altar, and the other articles which were destroyed at the late horrible sacrilege.

The Sisters of Mercy have opened a temporary establishment in Belfast.

The Sisters of Mercy, lately established at Cappoquin, county Waterford, appeal to the Catholic public for assistance to enable them to erect a convent.

A correspondent from Cahiroon writes, dated Jan. 30:—"On this day Andrew McCarthy, Esq., formerly of this town, died at the workhouse, and was three hours previous to his death, received into the bosom of the Catholic Church by the Rev. W. Egan, R.C.C."

THE IRISH COURT.—The Lord Lieutenant held his first Levee for the season on Wednesday, at Dublin Castle. The attendance was respectable, and comprised a fair sprinkling of lords, spiritual and temporal. None of the Catholic Prelates attended. Dean Meyler was the only member of the Catholic clergy present on the occasion.

Alderman Roe states that Mr. Dargan has lost £20,000 by the Dublin Exhibition.

SLEGO ELECTION PETITION.—The recognizances for this petition have been approved of. It is expected that the committee will be immediately named.

Mr. Michael Skehan, who emigrated to Australia a few years since with his wife, a farmer's daughter from the neighborhood of Killaloe, county Clare, and returned a lucky gold finder, is now the proprietor of Drew Court House and demesne, near Scariff, which he purchased in the Encumbered Estates Court.

THE PORT OF WATERFORD.—Mr. Brunel, the engineer of the Great Western Railway, was expected in Waterford this week for the purpose of ascertaining its eligibility for a large class of steamers.

The price of grain has fallen in nearly all the country markets, even where the supplies were short.

THE LORD MAYOR'S BANQUET.

When, with shame and indignation, we read of the conduct of the Catholic Lord Mayor of Dublin in proposing the healths of Parson Whately and of his Grace the Lord Archbishop of Dublin, we must confess that we can thoroughly understand the contempt with which the Protestant oppressors look down upon those Catholics, who have been thoroughly tamed and subdued by them. Here was a Catholic in a position, if ever Catholic was, calculated to raise his spirit, and make him feel a high self-respect and dignity, and a consciousness of what was due to himself, to his fellow-citizens, to that august and holy religion which, in common with them, he professed. The labor, perseverance, and courage of generations of the oppressed Catholics of this land had been expended to give him and others the power of holding those offices to which they are as rightfully entitled as the Protestants. Ten years ago perhaps there would not have been half a dozen Catholics at the board. He now saw around him Catholics who had raised themselves by their honorable exertions and their probity to be more than a match in wealth and station for the Protestants on whose ranks they are now pressing more and more every year. It was a most significant fact, an index of our social progress, that, of the five hundred guests on that occasion, the Catholics constituted three to one. No one but a craven and a coward could have helped his heart beating with exultation and satisfaction at the sight.

Under these circumstances, what did our Lord Mayor do? In a speech of the most fawning and sickening toadyism it has been our lot to read for many years, he proposed the health of "The Archbishop of Dublin," meaning the Protestant Minister to whom that title is given by law. He informed the assembled Catholics that "that distinguished scholar and Divine had resided so many years in Ireland that he almost forged one of themselves;" stated that "there had been no one so remarkable as his Grace for boundless and unostentatious charity, and his anxious desire to promote good-will and kind feeling among all classes." This was the testimony of a Catholic official to the heretical author condemned by the Holy See, to the writer of a pamphlet advising his Ministers not to visit in cases where there was danger of infection, to the slanderer of our convents, to the active and powerful enemy of the Catholic Church in this land, whom, with mental prostration, with that Eastern servility for which the English language affords no adequate term, but for which in Greek there is a word signifying literally "fawning after the manner of a dog," he styled "his Grace the Archbishop of Dublin."

Parson Whately responded, in terms in which he scarcely took the pains to disguise his feelings of contempt, and forthwith walked out of the room. It was not very dignified, but he knew what was coming, and doubtless would let off many a keen-witted sarcasm at the expense of the humbled and degraded Catholics.

The Lord Mayor again rose to propose another toast. He regretted Archbishop Cullen was not there. Archbishop Cullen, we doubt not, knew his man a great deal too well for that. And why did this high-spirited and most magnanimous Catholic citizen regret that "Archbishop Cullen" was not there? "Because then," said he, "the room would just present the picture he would like to see—the heads of the different persuasions sitting together at the social board, and each drinking each other's healths in the spirit of harmony and good will." Yes, with souls like that of the Lord Mayor of Dublin, the Catholic Church is but "a persuasion;" just like Methodism, Anglicanism, or Jansenism; not a faith for which Confessors have borne witness before magistrates and kings, Martyrs have been torn in pieces by wild beasts, and rather than abandon which thousands on thousands of the people of this island have perished of famine and fever in the ditches when the bowl of soup and the warm blanket were tendered by Parson Whately's brethren as the price of their apostasy. Yes, with the remembrance of the agonies and deaths endured for the Catholic faith, which are Ireland's plea to the favor of Heaven, and the gage and pledge of her fidelity, this Catholic gentleman dared to babble his nonsense and flattery to the pleased but contemptuous ears of his masters, and to insult the Catholics who heard him, and the Catholics of this island, by proposing the health of Archbishop Cullen.

Let us hope such an exhibition may never happen again. If on public occasions like this, in the presence of those who represent laws which, however replete with injustice, are for the present in operation—if we say, on full consideration, it appears impossible to propose the health of the real Archbishop of Dublin with his proper title, then don't propose it at all. Don't insult him and the Catholics of the country with first denying your faith and then insulting him. If Parson Whately is rightly styled "Archbishop of Dublin," then you are in a false position. There can only be one Archbishop of a see. Either it is he or his Grace the Delegate Apostolic. Let it be seen by the manner in which the toast is proposed by a Catholic that we are not disposed to ignore our faith to please the rulers of this world. Or else, if the speaker feels himself too nervous, too stupid, too imbecile to see his way through the difficulty which a man of courage and sense could have dealt with and not offended either the Lord Lieutenant or anybody else, let him hold his tongue and say nothing at all about it—the truest wisdom for such people.—Tablet.

REPORTED PROHIBITION OF DISTILLATION FROM GRAIN.—The Limerick Chronicle says, a letter has been received in that city, "from an influential member of the present Ministry, stating it is the intention of Government temporarily to prohibit the distillation of whisky from grain in England, Ireland, and Scotland, owing to the high prices of bread stuffs."

RECRUITING IN DUBLIN.—We understand the Quarter-Master-General has applied to the Lord Mayor for permission to suffer recruiting parties to traverse the city, which was at once granted. It appears to have been an ancient custom to ask the permission of the chief magistrate for leave to enrol her Majesty's lieges within the city walls—a custom founded on the separate sovereignties, though under one crown, of Great Britain and Ireland. The custom has been observed in the present instance—the military authorities undertaking that the recruiting parties shall not obstruct the free circulation of the Queen's subjects, and that order shall otherwise be well observed.—Freeman.

Accommodation is being provided in Cork barracks for the reception of troops destined for foreign service. This port is selected for the embarkation of troops from the facilities it affords in shipping the men, baggage, &c., and providing everything needful for voyage.

**MOVEMENTS OF THE BRITISH ARMY.**

A correspondent of the London News, writing from Dublin on the 7th instant says:—There is increased activity in military circles here, owing to the receipt of orders from the Horse Guards for recruiting on a larger scale than heretofore. It appears that the regiments of the line are to be augmented to the full strength of one thousand men. There is much less difficulty in obtaining recruits, than had been supposed by those who imagined that the vast extent of the emigration, especially of young men must have left comparatively few available for the service of the country. The recruiting for the naval coast volunteer service in the south is also proceeding very successfully. The following is stated to be a correct list under orders for Constantinople, together with the dates at which they are directed to hold themselves in readiness to embark.

4th (King's Own)	March 22
7th (Royal Fusiliers)	do 25
9th	do 6
14th	do 3
17th	do 4
21st (Royal North British Fusiliers)	do 15
27th (Essex Fusiliers)	do 10
28th	do 17
35th	do 13
38th	do 28
39th	do 2
42nd (Royal Highlanders)	do 30
50th (Queen's Own)	do 18
62nd	do 5
63rd	do 7
79th (Cameron Highlanders)	do 29
82nd	do 16
88th (Connaught Rangers)	do 27
89th	do 1
90th (Perthshire Light Infantry)	do 9
93rd (Sutherland Highlanders)	do 21
95th	do 24

This would reduce the infantry force in the united Kingdom, (irrespective of the brigade of Guards,) to 11 regiments, viz:—the 34th, 20th, 97th, 46th, 33d, 77th, 91st, 12th, 19th, 23d, and the Rifle Brigade. It is intended early in the ensuing month that a camp, consisting of 30,000 English militia, shall be formed either at Chobham or such other place as the General in command of the army shall deem fit.

**VOLUNTEERS FOR THE NAVY.**—Captain Jerminham R.N., attended at the Town Hall, Queenstown, on Wednesday, for the purpose of enrolling volunteers for the navy. A large number of seamen were present, and before proceeding with the enrolment Captain Jerminham explained to them the nature of the service. He said it was solely for the defence of the coasts of the United Kingdom, and the duration of their engagement would be five years, and not longer, unless that at the expiration of the five years they should be in actual service, they might, owing to imminent national danger, be kept for a period not exceeding one year farther. While not in actual service, their attendance would only be required for twenty-eight days in every year, when they would be taught gunnery, seamanship, and the use of arms. Every volunteer would get a bounty of £6 10s. of which would be paid immediately, and the rest in such sums and at such times as the Admiralty might direct; while training, or during the time of active service, each volunteer would receive the same pay as an able seaman in her Majesty's navy, 1s. 7d. a-day, besides provisions; and if they were kept in active service longer than one year, their pay should be raised to 1s. 9d. per day each man. Captain Jerminham, describing the result of his visit to the west, said that in all parts of the coast which he had visited the fishing and seafaring population had come forward in the most loyal and gallant spirit, and were eager for enrolment. In the Claddagh alone the whole of the men, old and young, came forward. All along the coast he (Captain Jerminham) had received the greatest possible support, and the Roman Catholic Clergy had come forward in almost every case and addressed the people, and encouraged them to come forward in a laudable and loyal manner for their country. The enrolment was then proceeded with, and continued until a late period of the day.—*Cork Reporter.*

**CONTRACT FOR NAVY PROVISIONS.**—The *Belfast Mercury* says:—"We have reason to believe that, since our last, Government have secured a large quantity of navy provisions, though at extremely high figures, probably £1 to £2 per tierce higher than the September contract. Of course, the stipulations referred to in our last would have the effect of raising the price. We have also ground to believe that, in the anticipation of an increase to our naval forces, tenders have been accepted for a much larger quantity."

The prospect of war with Russia has given quite a new impulse to flax cultivation, especially in the north of Ireland. Already farmers are beginning to prepare their land for an increased breadth of flax, in preference to more extended wheat sowing.

**EMIGRATION FROM THE WEST.**—On Monday last upwards of fifty persons from the neighborhood of Hollymount, county Mayo, passed through this town on their way to Liverpool, there to embark for America. We regret to learn that the rage for emigration still continues amongst the peasantry in many parts of this country and Mayo.—*Tuam Herald.*

**TWO SUDDEN DEATHS UNDER REMARKABLE CIRCUMSTANCES.**—The neighborhood of Castlecomer, county Kilkenny, has just been the scene of two sudden deaths which have been the topic of considerable observation in that locality. One of these occurred on Monday night, when the deceased, Thomas Holland, who resided at Burnsgrove, in the parish of Ballyraggett, and was noted for his habits of intoxication, as well as for his occasionally attending, when under the influence of drink, at Jumper sermons, was returning home from the town of Castlecomer and being in a state of inebriety, he walked into a coalpit, where he was found on Wednesday morning in a sitting posture, quite dead, with the water nearly reaching to his chin. The other case was that of P. Kenna, an apostate of twenty years' standing, and teacher of Mr. Wandersford's school, near Castlecomer. On Saturday evening this person was returning home from a wedding, accompanied by his two daughters, when he suddenly stopped short, and cried out, "I am no more." One of his daughters immediately spread her cloak upon the road, upon which he lay down, and expired almost instantaneously. Inquests have been held in both these cases, and verdicts in accordance with the circumstances recorded.—*Kilkenny Journal.*

The Midland Railway Hotel at Galway advertises in the *Times* for ten English domestics! No Irish need apply.

**WHO'S THE TRAITOR?**—In the monster report of the Tuam banquet, furnished by the *Freeman's Journal*, there leaks out a revelation touching a system of Parliamentary corruption which deserves to attract the attention of the high tribunal whose honor is compromised in the charge preferred against some member (late or present) of its own body. In the course of a speech delivered by Dr. Gray, the proprietor of the *Freeman*, that gentleman narrated, for the benefit of his hearers, the following anecdote as illustrative of the vile system of place-selling by which certain "popular" Irish representatives turn their position to profitable account:—"At the time (said Dr. Gray) they had paid guardians in this country he was visited by a gentleman who appeared to be in a state of great perplexity on the occasion, and who, after beating, as it were, about the bush for a considerable time, said he wished to ascertain if he (Dr. Gray) was in a position, and, if so, was he disposed to give him advice in a matter of some personal importance; He having expressed his readiness to assist him by his advice as far as possible, the gentleman stated that he was negotiating with a member of Parliament for the purchase of a place—that of a paid guardian ("Oh, oh!")—and that he was anxious to know if the system of employing those functionaries was likely to be continued for more than a year. The negotiations, he said, were carried on with the member through his Dublin agent, and he mentioned the names of both parties, and it was stipulated by the agent, on the part of his principal, that a sum equivalent to a full year's salary should be paid down, and this was the reason of the intending purchaser's anxiety as to the probable tenure of the office, in order that he might not be a loser by the transaction.—(Hear, hear.) He (Dr. Gray) happened to have just read a letter from London, in which it was stated that the system of paid guardians would be done away with in five months. He communicated this to his visitor, who, upon hearing the intelligence, congratulated himself upon his lucky escape from the loss of the £300, (the sum demanded), and broke off the bargain. (Laughter and cheers.) The Irish member—and it grieved him to say—who entered into that shameful negotiation (hear, hear) was the chosen of a Catholic constituency (groans), who would be ready to defend the system of taking places for Catholics, and to exclaim, 'Oh! this trinitariate want to exclude Catholics from office, and to hand everything over to the Tories.' The base hypocrite—the man to whom he wanted to sell the paid guardianship for £300, was an active member of the Orange organization. (Groans.) This disgraceful matter should not be permitted to stop here. In justice to the whole body of "popular" Irish members, Dr. Gray ought to make a perfectly clean breast of it, and, by boldly revealing the names of all the parties, to the negotiation, enable the House of Commons to deal as it best may with the delinquent. Another speaker (a Mr. Kelly) at this great western reunion also contributed his quota of information with regard to the prevalence of Parliamentary corruption among the thoroughly "independent" gentlemen composing the Irish party in the Imperial Legislature:—*Mr. Kelly's Logarithm*—

I knew, of my own knowledge, in one of the past Parliaments—not the present one—a stipendiary magistracy to have been sold by an independent Irish member for the sum of £1,000. (Hear, hear.) And as the circumstances under which this piece of business came to my knowledge are somewhat curious, they may, even at the risk of trespass on your patience, be worth relating to you. (Hear, hear, and cheers.) They were these:—The contract between the hon. member, and the pure-minded magistrate—if I do not contaminate the terms "honor" and "purity" by so applying them—was this,—£500 were to be paid by the magistrate for the promise of the place from the proper quarter (the Minister, I suppose, has some officer or other who does the dirty work for him); the second £500 was to be paid upon the ratification of the promise. The minister was hard up for votes upon some particular division; the promise of the place was made; the Minister got into difficulty again, and the promise was ratified, and his worship the magistrate was duly installed into all the dignities of his office. (Cries of "Shame!") Now, mark what followed. This pure-minded gentleman, who was base and venal enough to make this bargain, was scoundrel enough, when he got his position secured, to refuse to complete his contract and to pay up the second moiety of £500. The honorable member, knowing that I could bring some indirect influence to bear on his worship the magistrate, sent his solicitor to me to ask my assistance in behalf of the hon. member. There was no secret made of it."

**THE DUBLIN NATION ON MR. MITCHELL.**—The *Nation* of February 4th, after copying a paragraph or two from Mr. Mitchell's 2d number, in relation to the gradual industrial regeneration of Ireland, adds:—"This would be news for the Netherlands, which by industry exerted under the whip of a taskmaster, grew from a trampled province to a sovereign state; or to America, which only ambitioned political freedom when it had possessed itself of all the local and subordinate authority which its distant mistress permitted to exist; or to Australia, which is talking of a star-spangled banner precisely because it has suddenly developed new wealth and resources. The second letter is a commentary on Mr. Haughton's letter to *Messenger*, published in the *Nation* about six weeks ago. Mr. Haughton called upon the Irish exiles to join the Abolitionist party in America; to which they might reasonably reply, that strangers and refugees must be excused from intermeddling in a native question; but Mr. Mitchell has taken quite another ground, and replies in a manner painful to read in Ireland, and which elsewhere will sound ludicrous, or worse than ludicrous, in the mouth of a champion of the oppressed." [The paragraph about "a good plantation of healthy negroes in Alabama" follows.]

In the same number, we find the following editorial note:—"Mr. Mitchell has commenced the publication of a Diary kept during his imprisonment. It purports to have been commenced on the day of his sentence and removal from Newgate. We subjoin a careful abridgement of the first chapter. It is curious—if actually written at the time—as a record of his partialities and antipathies—of the men he relied on for revolutionary genius, the men he disparaged, and the men he omits. The sneer at *The Nation* we copy with unmitigated satisfaction; for now, thanks be to Heaven there is no longer any impediment.—Mr. Mitchell being a free man—to breaking the silence which we have carefully kept for five years and a half, and debating all that matter a little, by the light of the truth."

**PRESIDENT.**—The guardians of the Glennamaddy union will not require to strike a rate for two years.

**ACTION FOR SLANDER.**—The venue in the case of the Rev. Edward Aylward, P.P., of Castlecomer, against Colonel Johnson, of Ballyraggett Lodge in Kilkenny, for defamation, has been changed to Dublin city, and will be tried during the present after-sittings of the Court of Queen's Bench.

**INCREASE OF PAUPERISM.**—The *Cork Constitution* states that, notwithstanding the care exercised by the relieving officers of the several unions in that quarter, the number of paupers in the workhouses is rapidly increasing. Thus, on the 24th of December the number was 3,469; on the 31st of December it had increased to 3,475; on the 7th of January the number had augmented to 3,730; on the 14th of January it was 3,991; and on the 21st of January the numbers were no fewer than 4,173. The country unions are filling also; Kinsale, for example, rose from 396 to 458; Fermoy, from 638 to 701; and Clonakilty, from 236 to 279. The *Clonmel Chronicle* makes a similar complaint. The wild state of the weather has had the effect of retarding all out-door farm operations, and of course it has prescribed limits to labor, which has caused great depression among the poor, aggravated by the unprecedentedly high prices to which provisions of all kinds have attained.

**GREAT BRITAIN.**

**THE VERY REV. DR. NEWMAN.**—We understand from a well-informed correspondent that it is rumored the illustrious President of the Catholic University of Ireland will shortly be raised to the dignity of Bishop *in partibus*. This report will doubtless be welcomed with great satisfaction by Catholics both here and abroad.

**STRIKES IN ENGLAND.**—Any one who has given a thoughtful attention to the progress of the "strikes" at present so unfortunately prevalent, must have observed that the system is in many respects different from any form in which it has hitherto been exhibited. The strikers are at once more general and more peaceable. All attempts at compromise have failed, and the movement has alarmingly extended the sphere of its operations. The men are leaguering together all over the West of England, and so are the masters. Quietly and peaceably—and therefore too little thought of—is rising up in the midst of us a mighty strife between Labor and Capital, a strife which will most probably produce most important social results, and which, in the case of its losing its peaceable character in the irritating progress of events, or becoming mixed up with any political question of the day, may give rise to most serious intestine troubles.—*Edinburgh Advertiser.*

**CHOLERA.**—The disease is daily carrying off many victims in Glasgow. From thirty to forty cases are reported per diem, while the deaths average fully a half of that number. Already there have been upwards of five hundred interments from cholera. A number of mining villages in the country have also been visited, and numerous deaths have taken place.

One half the British revenue Coast Guard force are ordered to be drafted into the navy. This gives 2800 well trained seamen.

By the time that the Baltic is free, and the ice is already breaking up, the strongest fleet, its waters ever bore, will shut up the Russian at his Northern outlet as effectually as he is now closed in the Black Sea. The command, is, we believe, to be given to Sir Charles Napier, and under him we shall have Captain, now Admiral Chads, of the *Excellent*, who has done so much to bring naval gunnery to its present perfection. At the next council, perhaps to-day, a proclamation will be issued against manufacturing or supplying arms, ammunition, and ships of war to the enemy, with a warning that such will be seized by the British Government. A few days will remove all doubt, and the Russian, sealed in his own parts as effectually as by his own winter's ice, will have no way of egress except over the territory of States who have already declared that such forcible passage shall be considered a declaration of war.—*Times.*

**Screw Ships.**—Duke of Wellington, 131 guns; Royal George, 121; St. Jean d'Acre, 101; Princess Royal, 91; Caesar, 91; James Watt, 91; Cressy, 81; Blenheim, 60; Hogue, 60; Ajax, 47; Edinburgh, 56; Imperieuse, 51; Euryalis, 51; Arrogant, 58; Amphion, 34; Tribune, 30; Dauntless, 33; Desperate, 8.

**Sailing Ships.**—Neptune, 120 guns; Waterloo, 120; St. George, 120; Prince Regent, 90; Boscawen, 70; Thetis, 40; Pique, 40; Juno, 26; Racehorse, 16; Frolic, 16.

[All the foregoing ships, both screw and sailing, are in commission and on the home stations.]

We mentioned some days since that it was intended by Government to enrol 20,000 Irish Militia. To these we understand 10,000 Scotch Militia will be added. It is intended that these men shall be used to replace any troops that may be sent to the Mediterranean.—*Standard.*

At a thin meeting of "Protestants," held in the Manchester Corn Exchange, the Rev. Hugh Stowell in the chair, resolutions were adopted, censuring, as unfair, impolitic, and "fitted to provoke Almighty God," the plan announced by Lord Palmerston of appointing and paying Roman Catholic priests in our convict goals.—*Spectator.*

**EDUCATION IN SCOTLAND.**—The education in Scotland lives upon its former reputation. The past race of Scotsmen thrived in the world because their country imparted a common useful instruction, suited to the roughness of life, but in itself intrinsically defective. It was superior to what was supplied in England to the middle classes, and, *ceteris paribus*, the Scotsman with his native shrewdness, in the struggle of life in India, or our colonies, swam like a cork to the surface and grasped the prizes, political and commercial. Now, the picture is being rapidly reversed. England, through the National Society, has advanced with a mighty stride. Scotland has absolutely retrograded. It was never eminent in classics or in the exact sciences. It is now deteriorating in the ordinary branches taught. *The whole system is a vast imposture*; it is defective in everything that can elevate a human being; and even the boasted inculcation of religious knowledge amounts to little but the perfunctory cramming of an almost unintelligible catechism. The inspection of the schoolmasters by the Presbytery is too often a farce; and the sum of the whole is, that if any institution requires a thorough searching reform, that institution is the parish school system of Scotland.—*Cor. of Evening Journal.*

It is notorious that the lower classes in Scotland, we might say the great body of the population, are the most drunken brutes in the known world!—*Edinburgh Evening Post.*

The accuracy of the *Times* statistics is curiously illustrated by the acknowledged fact that in Glasgow there are 100,000 Catholics. The *Times* gives 150,000 to Great Britain!—*Correspondent of Tablet.*

**UNITED STATES.**

**ARCHBISHOP HUGHES.**—In a few days the Catholics of New York will have again amongst them their beloved Archbishop. His health has been completely restored by the genial climate of Havana, and on the 17th inst. he bid adieu to that hospitable city, taking passage in the Black Warrior, for Mobile. He will travel by land to this city, stopping for a few days at Charleston, S. C. The recovery of our illustrious Archbishop, particularly at this eventful period, must be a subject of hearty gratification to every good man in America.—*American Celt.*

**PROTESTANT STREET PREACHING.**—A large crowd assembled yesterday afternoon, in a vacant lot in 7th avenue, near 13th street, to hear a man named Orr, who styles himself the angel Gabriel, preach. The preacher was armed with a bugle, and ever and anon blew it, much to the gratification of the crowd, to whom he announced that he had been sent to warn the nations that the end of the world was at hand.—An Irishman who heard this announcement, was highly incensed and made some offensive remarks, for which he was arrested on a charge of inciting to riot, and locked up in the station house. It was rumored that a gang of rowdies styled "Hounds," intended to molest the preacher while on his way home, and to prevent this a large force of policemen were called out. No disturbance, however took place, and the people quietly dispersed.—*N. Y. Sun.*

**MELANCHOLY EFFECTS OF THE SPIRIT DELUSIONS.**—We have a painful duty in recording the necessary arrest and confinement of two of our most worthy citizens, father and son, yesterday afternoon. The father has been for some time a believer, in that most dangerous, humbugging delusion, and an attendant at circles, where the spirits, mediums, &c., were supposed to be present. The son soon became a believer also, and both became deranged and dangerous to their families. Yesterday violence was manifested, when the district attorney, together with the sheriff and some help, removed the unfortunate persons, and they are now confined, to prevent them inflicting injury upon themselves and their families; while the wife, the mother, and the daughter are broken-hearted at the condition of the husband and son. Have not the conductors of the press, and one of unusual, almost unparalleled circulation, much to answer for the encouragement their columns have given to a doctrine so dangerous, and which has already brought many inmates to a lunatic asylum? The gentleman from whom we obtained the information describes the removal of the two men as the most heart-rending scene he has ever witnessed. The mother, while she wept bitterly at the removal of her husband and the father of her son, felt that those engaged in the melancholy task were doing a kindness; while the daughter's cries were echoed through the house at the removal of her father and her brother to be confined, not for crime, 'tis true, but what is the next to it, for loss of reason.—*Milwaukee Sentinel.*

The late census for Indiana gives the following statistics of persons who cannot read or write: Of whites there are 26,132 males, 44,308 females, making a total of 70,540 who cannot read or write. Of colored there are 1824 males, 1246 female. Total, 2170. Of the whites, 69,445 are natives and 3265 foreigners that cannot read or write, or there are twenty natives to one foreigner that cannot read.—There are only five States in the Union that have more persons in them that can read and write than Indiana.—*Christian Inquirer.*

The Rev. W. H. Hawkins, a colored preacher, now residing in Canada, states that there are in Canada West four hundred slaves who absconded from their masters living in Kentucky, within a distance of one hundred miles from Cincinnati. Hawkins himself ran away from Gen. Taylor, but his colored friends have since purchased his freedom from the heirs of the estate. There are in Canada 35,000 fugitive slaves, who are represented as in a very flourishing condition just now, owing to the high prices paid for labor on the lines of railway building in the Provinces. In the town of Catham alone there are seven hundred and thirty fugitives, who are rapidly acquiring property in land. In the new abolition town of Buxton, there are 130 families of colored people—escaped slaves—who own a tract of nine thousand acres of land. The whole amount of land in Canada West owned by the fugitives is stated to be twenty-five thousand acres.

**AN HONORABLE EXCEPTION.**—A clergyman of what is called an "Orthodox" or Calvinistic meeting house in Taunton, Mass., and whose name is said to be Mr. Maltby, writes to some paper from the city of Rome as follows:

"One of our party was the Rev. Dr. Ives, late Bishop of the Episcopal Church in North Carolina. And I here take the opportunity of saying, lest I should forget it hereafter, that this gentleman is not insane, as the American papers have declared, but as perfectly in his right mind as any of the Bishops of the Church he has forsaken. I have seen him very often, and heard him explain the process of his conversion, step by step, and am satisfied that the change was most deliberately made, without any undue excitement or external influence. His conversion has made him neither a bigot nor a fanatic, and no one who talks with him can doubt his honesty, or suspect him of unsoundness of intellect. If I had started from the point where he started, the same course of logic would have brought me to the same conclusion. The Bishop has made great sacrifices, of friends, of influence, and of fortune, in taking his present position, but he counts them all trifling compared with the peace of mind which his conversion has brought to him. His case is not a solitary one. The English Church is constantly sending its best men to recruit here the ranks of the Jesuits. I have seen several distinguished preachers of that Church, who are now here as students merely of the Catholic theology, though long past middle life. I used once to think that the splendor of the Roman ritual would have great influence in making converts. But I find now that the fewest are attracted by that cause. It is the stringency of logic, compelling those who believe in Apostolic succession, which draws men from the younger back to the elderly house of faith."

It is refreshing in these days to find a parson writing about Catholics in the tone of a gentleman. Mr. Maltby should be elected. *Professor of decent deportment* at some of the Protestant Theological Seminaries.

REMITTANCES TO ENGLAND, IRELAND, AND SCOTLAND. SHORT SIGHT BILLS from One Pound upwards, negotiable in any part of the United Kingdom, are drawn on the— Union Bank of London, . . . . . London. Bank of Ireland, . . . . . Dublin. National Bank of Scotland, . . . . . Edinburgh. By HENRY CHAPMAN & Co., St. Sacrament Street. Montreal, February 9, 1854.

THE TRUE WITNESS AND CATHOLIC CHRONICLE, PUBLISHED EVERY FRIDAY AFTERNOON, At the Office, No. 4, Place d'Armes. TERMS: To Town Subscribers. . . . \$3 per annum. To Country. do. . . . \$2 1/2 do. Payable Half-Yearly in Advance.

THE TRUE WITNESS AND CATHOLIC CHRONICLE. MONTREAL, FRIDAY, MARCH 3, 1854.

NEWS OF THE WEEK.

The proceedings of the Imperial Parliament have been confined to notices of motions, and interesting debates on the Eastern question. The voluminous correspondence to which this question has given rise, extending over a period from the month of May last, to the present day, has been laid before the country. In the consequent discussions, war was treated as an acknowledged fact, and the Government were exhorted to prosecute it with vigor. In the Commons Lord J. Russell has introduced a Bill for remodelling Parliamentary oaths, with the view to the admission of Jews. Mr. Fagan has announced his intention of moving for the abolition of "Minister's money" in Ireland—and Mr. Sergeant Shee, has given notice that he would on the 16th ult., move for leave to bring in a Bill, providing for compensation for improvements made by tenants in Ireland.

The most exciting debate, however, occurred on the motion of Mr. Isaac Butts for a select committee to inquire into certain allegations made, at the Tuam Banquet, by Dr. Gray and Mr. Kelly; in which certain Irish members—names not given—were charged with gross corruption and venality, and which charges appeared in the Times, with certain editorial comments, not very flattering to the integrity of the Irish ministerial members. The particulars will be found under the head "Irish Intelligence." Mr. O'Connell seconded the motion, and Lord John Russell, at once acceded to it, as involving the character of the Government, the honor of the House, and the credit of the Irish members who sat on the Treasury Benches. Mr. Lucas announced that he had received a message from Dr. Gray, in which that gentleman declared himself ready to attend at the bar of the House, and make good his allegations. The motion for a "select committee" was unanimously agreed to; and we may therefore shortly expect some startling disclosures as to the way in which corruption and bribery are brought to bear upon the national representatives.

Cholera, which had almost ceased with the cold weather, is again making its appearance in almost every part of the United Kingdom; in spite of a trifling decline in the prices of breadstuffs, apprehensions are still entertained of a scarcity before next harvest; and in the manufacturing districts, the strike of men against masters still continues. Not very flattering prospects these, at the commencement of what threatens to be a general European war.

Though diplomatic intercourse has ceased, active hostilities have not as yet commenced, betwixt the Western Powers and the Czar; but both Great Britain and France are hurrying on their armaments.—Neither the resources, nor the hopes of the diplomats, are yet exhausted; and by some it is still affirmed that the storm will blow over. Much depends on the attitude of Prussia and Austria. If these Powers frankly determine to take a stand against Russia, the latter must yield; but a professed neutrality, on the part of the former, will be, to all intents and purposes, a sanction of the Czar's aggressive designs.—There have been some trifling engagements betwixt the Russian and Turkish forces, but without any decisive results.

The friends of Smith O'Brien, in Ireland, profess to entertain well grounded hopes of the gallant gentleman's pardon before the end of the year. "So mote it be."

MUNICIPAL ELECTIONS.

After a week's arduous contest, the result of these elections has been the placing of Dr. Wolfred Nelson at the head of the poll, by a majority of 69. The total number of votes polled was 2,895; 1,482 having been given for Dr. Nelson, and 1,413 for his opponent, M. Fabre. This shows how closely the election was contested, and is conclusive to the fact, that the friends of both parties put forth their whole strength, in order to secure the return of their respective candidates. The results of the polling for the different Wards are as follows:—

Table with 3 columns: Name, Ward, and Votes. Includes Trudeau (East Ward, 110), Day (Centre Ward, 36), Lyman (West Ward, 113), McGrath (St. Anne's Ward, 288), Belinge (St. Antoine Ward, 141), Valois (257), Aussem (216), Campbell (St. Lawrence Ward, 260), Pratt (10), Ricard (St. Louis Ward, 241), and Jodoin (116).

Table with 3 columns: Name, Ward, and Votes. Includes Bleau (St. James' Ward, 241), Contant (167), Hibbard (St. Mary's Ward, 167), and Trudeau (147).

We are happy to say that, with one or two trifling exceptions, this contest has passed over peaceably.—There was a trifling scuffle, the first day of the polling, betwixt Messrs. O'Neal and Attwater, in which the latter was the aggressor, and got his ears boxed in consequence of his impertinence; and on Tuesday, we regret to say that M. Papin received a severe blow on the head from a stick, which, for the moment, stunned him. The origin of this latter disturbance is not clear; but whatever the provocation, if provocation there were, all good citizens must condemn an appeal to physical force, except in self-defence.

We cannot conclude this notice without deprecating the attempt, on the part of several of our contemporaries, to increase the acrimony of the contest by attributing to it the character of a religious struggle; and by representing Dr. Nelson, though a member of the Church of England, as the nominee of the Catholics; whilst, at the same time, they paid a very poor compliment to M. Fabre, by extolling him as a bad Catholic, and a religious hypocrite; a compliment certainly undeserved by M. Fabre, a gentleman whose private worth, and financial abilities, his political opponents have ever been foremost to acknowledge. Fortunately, these artifices, these appeals to religious favors and antipathies, have signally failed; and both M. Fabre, and his more successful opponent, may count in the list of their supporters, the names of both Catholics and Protestants. The contest may have been political—a trial of strength betwixt the supporters of British connection, and the mercenary, half-Yankeeified, Anglo-Saxon party, who, under the name of Annexationists, and with lying protestations of their loyalty, are ready to sell Queen, country, and honor too, if they had any to sell—for an additional per centage of profit on their dry goods; but it is most false to attribute to it any of the characteristics of a religious struggle.

And now that is over, we trust that any little heats it may have generated will be allowed to subside.—Betwixt the French Canadian supporters of M. Fabre, and those of Dr. Nelson, there should be friendship and political alliance; not division and strife. Their interests are identical; and the slight differences which, even between the best friends must exist sometimes, should not be a bar to their union. An alliance betwixt the French Canadians, and the party whose avowed political object is the destruction of French Canadian nationality—which never ceases to taunt the French Canadian race with their moral, physical, and intellectual inferiority, and to sneer at them as fitted only to be "hewers of wood, and drawers of water," to the noble, enterprising, money-making Anglo-Saxon—whose real feelings towards the French Canadians, whatever may be its language to-day, when for interested motives, it courts their assistance, may be gathered from its language and conduct towards them, in 1849, when a band of scoundrels burned our Parliament, pillaged the houses of the best and most eminent French Canadian statesmen, and for days maintained a Reign of Terror in the commercial capital of Canada—such an alliance, we say, would be as impolitic, as it would most certainly be degrading to the French Canadians. The lion may yet graze with the lamb, whilst the tiger and the ox lie down lovingly together; but never can we bring ourselves to believe in the cordiality of an alliance betwixt the French Canadians, and that party, whose avowed organ is the Montreal Gazette, the prime mover, and agent in the disgraceful riots of 1849; now, as then, the bitterest foe to French Canadian nationality—to its laws, its language, and its religion.

EDUCATION IN ENGLAND.—At a recent meeting of the "National Public School Association" Mr. Cobden mentioned as a fact that, thirty-three per cent of the men, and forty six per cent of the women, married in England, were unable to sign their names to the Registry, and were in consequence compelled to make their marks; he added also the important circumstance, illustrative of the rapid relapse of all Non-Catholic countries into heathenism, that, in Protestant Great Britain, FIVE MILLIONS of the people, or nearly one third of the whole population "never went to church or chapel."

Startling as are such revelations of the moral, religious, and intellectual condition of a country which proposes itself as a model to, and its religion to the acceptance of, all the nations of the earth, they are fully confirmed by the lately published statistics. One-third of the Protestant or Non-Catholic population of Great Britain are heathens; whilst a still greater proportion of her people are utterly destitute of the first rudiments of education; and this in a country whose clergy compose the best paid, and the least worked, class in the world.

"What in the world"—asks the London Times—are our clergy made for, if they cannot undertake the religious education of their parishioners? Heaven knows, their work is light enough in these days. They have no 5 o'clock Masses—no morning and evening prayers—no two hours of breviary—no tedious routine of ceremonies all the day, or night too, wherever they may be called."

Well may the Times ask such questions, when the office holders of the government establishment, the usurpers of the titles and revenues of the old Catholic Hierarchy, thus describe the condition of the laboring classes of England. We copy from the report of an address of Dr. Hampden, by Act of Parliament Bishop of Hereford, to the "Diocesan Board of Education."

"A great deal of superstition lingers in our parishes—lucky and unlucky seasons are observed; the phases of the moon are regarded with great respect; in one, medicine may be taken, in another, it is ad-

visable to kill a pig. Charms are devoutly believed in; a ring made from a shilling offered at the communion is an undoubted cure for fits; hair plucked from a donkey's shoulder and woven into a chain to be put round a child's neck, is powerful for the same purpose; and the hand of a corpse applied to the neck is believed to disperse a wen. The 'evil eye' has its terrors among us; and if a person of ill life be suddenly called away, there are generally some who hear his 'tokens' or see his ghost. There exists, besides, the custom of communicating deaths to lives of bees, in the belief that they invariably abandon their owners if the intelligence be withheld."

Now though we admit that in every country where there is a portion of the people uneducated—and where there is poverty there must always be more or less of ignorance—does it we would ask, become the Protestants of Great Britain, the great mass of whose lower orders, are in the deplorable state above described, to taunt the people of Spain, Italy, or Lower Canada, with ignorance and superstition?—And without denying that, amongst the poor and uneducated of Catholic countries, there still obtains, in spite of the unremitting exertions of the Church, a considerable amount of ignorance and superstition, is there, would we again ask, any Catholic people of whom it may be said, in the words of the Times when speaking of his fellow-countrymen—that "the majority of them have little more education, and much the same religion, as they had in the days of Odin and Thor, and that very little is now being done to bring them up to our times?" Can it, for instance, be said with truth of the Irish Papists, whom these Anglo-Saxon heathens are so anxious to convert to their purer faith, as it was said by Dr. Hampden, of the Protestants of England, "that there are upwards of 5 1/2 millions who do not avail themselves of any opportunities for attending Divine service, though room is provided for them?" And would it not be better for the Protestants of England to devote some of their superfluous energy to bringing a few of these Five Millions within some place of worship, than in endeavoring to persuade the Catholics of Ireland to abandon theirs?

RELIGIOUS INTOLERANCE IN THE PARISH OF LAPRAIRIE.

We have received the following communication, with a request to insert it. As the writer sends his name and address, we comply with his request; though we do not pledge ourselves as to the accuracy of the statements therein contained; at all events, the matter should be inquired into.

Catholic parents who have their offspring's spiritual welfare at heart, should be careful never to allow their children to set foot within a Protestant school; where every word they hear, where almost every thing they see, and where the very atmosphere they breathe, must needs be prejudicial to their faith and morals.—Avoid them, we would say to Catholic parents, as you would a pest house; no matter what apparent advantages in the shape of secular instruction they may hold out—no matter what promises of non-interference with your child's faith may be made.—Avoid them; their advantages will be purchased all too dear, if your child's faith be weakened, and his salvation imperilled; and the promises made, will not be kept one moment after your back is turned, and your child has been handed over to the deleterious and demoralizing process of a Non-Catholic education. You cannot touch pitch, and not be defiled.

But what shall we do when there are none but Protestant schools in our neighborhood? it may be asked. Better, far better, we reply, that your child should grow up without being able even to read and write, than that he should acquire these accomplishments at the peril of his immortal soul; better that he should enter into life, without even a smattering of letters, than that, an accomplished scholar, he should be cast into hell. Besides, how rarely is this excuse valid in Lower Canada, whatever it may be in the Western portion of the Province? Surely, Hibernicus has some Catholic School within his reach, to which he can send his children; this should he do, if possible; and thus, for the future, avoid a repetition of the disagreeable scenes described in the following letter.—For Catholics should bear in mind, that it is better for them to insist upon "Separate Schools," than to attempt, any reform in, or to exercise any control over, the schools of their Protestant fellow-citizens:

To the Editor of the True Witness.

Sir—Will you inform me if a person of the Church Established by Law, is justified also by law to persecute, and expel from a school, those Catholic children who are unwilling to conform to the theories of the Rev. Rector?

I am surrounded, Mr. Editor, by Protestant neighbors; but I have made it my constant study to avoid controversy with them until forced to it. I now see that, in order to defend my Faith, and that of my children, it becomes necessary to expose the arbitrary and unchristian acts of a minister of the church of Henry VIII. The school to which I allude is composed of about three-fourths Protestants; the teacher, also, is an English Protestant; and, God knows, he is intolerant enough, without the interference of a bigoted, persecuting, ignorant disciple of the infamous Luther. Having no other school in the vicinity, I was under the necessity of sending my children to this "Christian" institution. But on the first day, I was notified to procure Testaments as reading books. To this I made no objection; but this was not sufficient. The zealot in question, thought it necessary for the conversion of Papists, to introduce a Protestant catechism, in which bigotry and intolerance are predominant; and, not satisfied with this, he has actually added to the Litanies, which are recited daily in the school, the pious ejaculation—"From the errors and abominations of Popery, Good Lord deliver us." Of course, my children, as well as the other Catholics, refused to respond to so infamous a prayer; and, in consequence, they were sent home, until the Man-of-God (?) should be consulted. He came on the day appointed; but alas! he came "clothed in anger," to pronounce the final sentence on the poor benighted Papists. The first words which his pious indignation suggested are worthy of note:—"Begone ye accursed progeny of vipers—children of the Scarlet Whore, nursed on the corrupt milk of Satan, administered to ye by his ministers, the Jesuits, whom may Heaven confound." After this irruption, the Man-of-God (?) sank into a chair, exhausted and frothing at the mouth. Would you have thought, Mr. Editor, that fanaticism of this kind could have penetrated into the obscure little parish of Laprairie? Will the Superintendent of Education permit the

interference of such bigots; and allow the rights of citizens to be trampled upon? If he does, he is unworthy of the high trust reposed in him by the Government. I remain, Sir, yours, &c., HIBERNICUS. Laprairie, Feb. 22, 1854.

"A PROTESTANT'S APPEAL TO THE DOUAY BIBLE."

As the doctrine of Purgatory—or a state after death, intermediate betwixt heaven and hell, in which punishment is, by God's justice, inflicted upon the sinner whose sins—"quoad culpam"—have been remitted in the Sacrament of Penance, and which punishments may be alleviated, and remitted by the prayers, alms-deeds, and good works of the living, but above all, by the Holy Sacrifice of the Mass—is a logical consequence of the proposition—that, God does not always remit all temporal punishment, when for Christ's sake He remits the sentence of eternal death pronounced upon all impenitent sinners—so also is the teaching of the Catholic Church respecting the use of Indulgences, a corollary of the same proposition. Neither Purgatory, nor Indulgences, can have any place in a system which maintains that always, all punishment for sin is remitted to the sinner upon his repentance; for in such a system, the one would be repugnant to all our ideas of God's Mercy and Justice—the other would be simply useless. It is with the view therefore of getting rid both of Purgatory and Indulgences, that Protestants insist so strongly that "when God justifies a sinner, He justifies"—that is, in their jargon, forgives, "him wholly." But we have shown, from the history of God's dealings with man, that this is not true; that to the pardoned sinner, there remaineth often a temporal chastisement for sins which have been remitted—"quoad culpam."

There is yet another doctrine of the Catholic Church—an article too of the Apostles' Creed—intimately connected with her teaching, respecting Purgatory and Indulgences. "I believe in the Communion of Saints." That is, the Catholic believes that all the members of Christ's Church are members of one body; differing indeed in glory, yet all participant of the same divine life—nourished and supported by the same divine food—all mutually interested in one another's welfare, and capable of mutually assisting and solacing one another; whether triumphant in heaven, suffering in Purgatory, or militant upon earth, the Church, whose members are so diversely circumstanced, forms but one body. Not for himself alone does the Catholic pray; when he addresses himself to God, it is not "My Father," but "Our Father," whom he invokes; and his petition is,—"forgive us our trespasses"—not "forgive me my trespasses." And whilst thus fulfilling His Divine Master's injunction, that each should pray for all, the Catholic believes that all may be, and are benefited by the prayers and good works of each one of God's children; that these prayers, these alms-deeds, these sufferings, and mortifications, borne in humble resignation to God's Holy will, contribute to one common stock; exceedingly precious in the sight of the Common Father, because united to, and deriving its value from, the infinite merits of His Son; and from which, as from a perennial fount, flow graces and benedictions upon all the members of that body of which Christ is the head. It is from this common stock, from this treasury, that the Church draws those graces which, by means of Indulgences, she dispenses to her truly penitent children, who faithfully fulfil the conditions annexed. This premised, we will proceed to notice Mr. Jenkins' objections to the teaching of the Catholic Church respecting the use of these Indulgences; the abuse of them—and what gift is there that man has not abused?—we do not pretend to defend.

An Indulgence is the remission of the temporal punishment due to sins, remitted, "quoad culpam," in the Sacrament of Penance. Mr. Jenkins has stated the doctrine of the Church in this respect, very honestly:—

"Many Protestants have fallen into error by supposing the authorised teaching of the Church of Rome to be, that indulgences are granted to the faithful for the remission of the guilt of all sins; whereas her most eminent divines are careful to explain that mortal sins, and spiritual guilt are not regarded by them at all."—p. 238.

This definition of an Indulgence at once disposes of the objection, that it is in practise an encouragement to sin, and productive of laxity of morals. On the contrary, the Catholic system, if liable to any objection, can only justly be charged with undue rigor, with insisting too strongly upon the inevitable penal consequences of every transgression of God's law; for the Indulgence, even when fully gained, merely places the penitent sinner in the same situation as that in which, according to the Protestant system, he is without any Indulgence at all. The difference between the two systems amounts to this: according to the first, the truly penitent sinner obtains the remission, by means of an Indulgence, of a temporal punishment which, according to the Protestant system, God's Justice does not exact. Now, as something must always be done, or suffered, by the Catholic, in order to gain the benefit of an Indulgence, it is clear that, according to the Catholic system, the rehabilitation of the sinner is a more arduous and painful process, than it is according to the Protestant system.—This simple fact satisfactorily disposes of the objection, that the doctrine of Indulgences, as taught by the Catholic Church, holds out an inducement to sin, by offering an easy and expeditious process of erasing its penal consequences.

Our author protests against Indulgences because they have no authority in the Word of God; meaning thereby the Bible.

This is a matter of opinion; we think they have; and considering ourselves, to say the very least, fully as well qualified to pronounce an opinion upon the

meaning of the Word of God, as any Protestant minister since the days of Luther, we would not yield our private opinion to any one, or to the whole, of the Protestant world; for we are very certain that no one of them is capable of teaching us anything. Private judgment for private judgment, the private judgment of the Catholic is as good as that of the Non-Catholic.

We say, that we would scorn to take a lesson from, or be guided by the opinion of, any Protestant, whether calling himself Bishop or Minister, as to the meaning of any passage in the Bible; that we consider our private opinion, to the full as good as that of any one, or the whole, of the Protestant world; and that we have as much right, and are fully as well qualified, to expound Scripture as any white chokered, pulpit-thumper of them all. And though we have not the arrogance to pretend that our "private opinion" is worth a straw, we have the right to oppose it against "private opinions" which are equally worthless. Thus, when told that the right and power of the Church to grant Indulgences on earth, are destitute of authority in the Word of God, it is sufficient for us to reply that we can find that authority in the Bible, if Protestants cannot. Our Lord gave to His Church power to bind and loose on earth, with the promise that so also it should be bound or loosed in heaven; and as no Catholic will, if he is wise, ever condescend to chop Scripture with heretics—whilst the latter recognise no duly authorised, and therefore no infallible, expounder of God's written word—there the matter must end. The Protestant may object—"Oh—that is not the way in which I understand that text."—The Catholic will reply, "that it is a matter of perfect indifference to him how his Protestant brother understands it; that the real meaning of the text remains always the same; and that, as to that real meaning, he, the Catholic, is as competent to decide as the Protestant." Of course, if the Bible be the sole Rule of Faith, and if God has placed the means of salvation equally within every man's reach—rich and poor—learned and unlearned—then is every man, the student in his closet, and the laborer at the plough's tail, equally qualified to understand and expound the Bible. If, on the other hand, all men be not equally qualified to understand the Bible, then must God, if Just, have Himself appointed expounders and teachers of His Word. To these divinely appointed, and because divinely appointed, therefore necessarily infallible, expounders and teachers, alone, will the Catholic listen; to them, and at their bidding alone, will he resign his right of "private judgment;" and all others, who, without being able to show a special divine commission, either immediately or mediately received, shall presume to obtrude their impertinent opinions upon him, will he treat with the contempt which such unauthorised intruders, upon his right of "private judgment" deserve. We meet therefore the Protestant assertion that the power of the Church to grant Indulgences—or to remit the temporal punishment due to sins remitted "*quoad culpam*" in the Sacrament of Penance—is void of Scriptural authority, by the counter assertion—that, that power was, by Christ, given to His Church; to St. Peter, the Apostles generally, and their legitimate successors, when He gave to St. Peter the keys of the kingdom of heaven, with the promise "whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven."—*St. Matt. xvi., 19. v.*

In the second place, Mr. Jenkins protests against Indulgences because—"they have no authority in the writings of the early Fathers."

If the name "Indulgences" be not found in these writings—there are abundant traces of the thing itself—and of the exercise by the Church of the right to alleviate, shorten, and occasionally remit altogether, the penances, or temporal punishments, imposed upon the penitent sinner. The "*libelli pacis*," or letters of reconciliation, granted at the intercession of the confessors in their dungeons, were Indulgences, by means of which the penitent sinner obtained from his Bishop, remission of the penance, or temporal punishment, due to his transgressions. It may be said that these Indulgences regarded merely Church censures, and the Ecclesiastical tribunals; and were not so understood as to have the effect of remitting even temporal punishments, as before God. This objection is again met by the promise of Christ to ratify in heaven, the sentence of His Church upon earth. Besides, if the Church had not believed that the effect of her Indulgence, was to remit, even before God's tribunal, the temporal punishment due to sin, these Indulgences would have been instances, not of her tenderness towards her children, but of downright disregard to their welfare. She would have released them from the obligation of performing the mild penances of this life, in order to consign them to the severe sufferings of Purgatory; of which the fire, according to St. Augustin, is more grievous than aught that can be endured in this mortal state. And yet we know—he adds—that the Martyrs have undergone for the Faith.—*Enarr. Ps. 37.* As in imposing her penances upon her penitent children, the Church taught that these penances, if performed with the proper spirit, would be accepted by God, in lieu of the temporal chastisements which His justice exacts for sin—so we may be sure, that, when she remitted these penances, she did not believe that the effect of this Indulgence, in so far as the sinner was concerned, would only be to leave him exposed to God's more severe sentence, and to the "*panam atrocissimam*" of Purgatory. From the first ages of Christianity, we read in history, that the Church did undertake to remit the temporal punishments imposed upon the penitent sinner; we may therefore conclude that the Church believed that she had the right and the power to do so, in virtue of the promise of her Divine Spouse; and that what she remitted upon earth, she taught would be remitted also in heaven.

Thirdly, our author protests against Indulgences, because, they are so worded as not to maintain even the Roman Catholic distinction between spiritual and temporal guilt.—p. 241.

There are a class of men of whom it is said "that they should have good memories;" unfortunately Mr. Jenkins has a very bad memory, and seems to have quite forgotten what he wrote at p. 238:—

"Her most eminent divines are careful to explain that—mortal sins, and spiritual guilt—are not regarded by them"—[Indulgences]—"at all."

Mr. Jenkins, at page 238, so completely refutes Mr. Jenkins at page 241, that there is nothing farther left for us to do in this respect.

Indulgences "lead to superstition"—we are told; and in proof thereof, our author tells a long rignarole about three monks in Sicily—and how they sold Indulgences "profitable against lightning, earthquake, thunder, thunderbolts, and other afflictions"—and how he purchased one for a small silver coin; to all of which it is sufficient to reply that—either our author was most cruelly hoaxed by some malicious wags in Sicily, who, as in other Popish countries, have a strong predilection for poking fun at intelligent and inquisitive Britons—or else that he has attempted a most unpardonable hoax upon his not very intelligent auditory in Montreal.

Lastly we are told that Protestants—"protest against Indulgences because they lead to the commission of Sin. They encourage sin, and to their influence we ascribe the confessedly low state of morals in Italy, Spain, and other Roman Catholic countries"—p. 243. And he asks:—

"If a man may, by absolution obtain remission of spiritual and eternal guilt, and by indulgences be freed from temporal punishment, under what restraint is he placed? What is there to keep him from the commission of the basest crimes?"—*ib.*

The answer is very simple. The restraints are the conditions upon which alone he can obtain absolution, and reap the benefits of the Indulgence.—These conditions are, remorse of conscience—true repentance—a lively hatred of, and sorrow for, sin, because offensive to God's most holy laws—a firm determination never, by God's grace, to sin against those holy laws—together with a humble and contrite heart, ready to embrace without a murmur, the chastisements which the Lord may please to inflict upon him. These dispositions we should think are a powerful restraint to keep men from the commission of the basest crimes; and, without these dispositions, neither absolution, nor Indulgence can—as every Catholic child knows who has read one page of his Catechism—free the sinner, from the penalties of sin, either "*quoad culpam*," or "*quoad panam temporalem*." This objection against absolution and Indulgences, is, in fact, a Protest against the whole scheme of Redemption; for, upon the same principle, the heathen might ask—"If, through Christ's atonement, man may obtain absolution from all guilt, and all punishment for sin, what is there to keep him from the commission of the basest crimes?" The Christian would meet such an objection by the reply—that it is only by turning away from the wickedness which he hath committed, and by doing that which is lawful and right, that the sinner can find mercy and forgiveness through the merits of Christ's atonement. Does the Protestant recognise no forgiveness for sins committed after Baptism?

But as Mr. Jenkins has had the hardihood to appeal to the "state of morals" in Catholic countries, as a proof of the immoral effects of Indulgences, we intend, in concluding our notice of his lectures, to examine how far the criminal statistics of Catholic and Protestant communities warrant him in his conclusions against Popery. And perhaps, after all, this is the best test of the origin of the two contradictory systems. Of Catholicity and Protestantism it may with confidence be affirmed that, if one is from God, the other is most certainly from the devil; by their respective fruits shall we be able to assure ourselves of their respective parentage; and to this test would we, in the last place, appeal.

LIFE OF THE BLESSED VIRGIN MARY. Parts 4 and 5. D. & J. Sadleir, Montreal.

We have already noticed, as they appeared, the former numbers of this splendid publication, which certainly deserve the encomiums bestowed upon them by the American Catholic press. The present numbers are illustrated by several beautiful engravings; amongst which we notice, one of the "*Ecce Homo*" by Vanduyke, and a "*Holy Family*" by Baroccio. The children of Mary will we are sure be grateful to Messrs. Sadleirs for putting within their reach, at so cheap a rate, so admirable a history of the Life of their Blessed Mother.

SKETCHES OF THE IRISH BAR. By the Rt. Hon. R. L. Shiel, with Memoirs and Notes, by R. Shelton Mackenzie, D.C.L. D. & J. Sadleir, Montreal.

Richard Shiel may not have been the most exemplary Catholic, nor yet the most faithful and patriotic Irishman; but he was a most brilliant speaker, and a most amusing writer, as these handsomely bound, and neatly printed volumes abundantly testify. Nothing more intensely Irish, than the Irish Bar, has that land of Saints ever produced; and for fun, genuine wit and humor, we will back it, as Elijah Pogram would say, "against all creation." Every Irishman has a pretty considerable dash of fun in him; and what there is, even if latent, is sure to be brought out by the application of the Counsellor's gown to his back, which raises jokes, as Spanish Fly, applied in the same quarter, would a blister. The merriest sight on earth, we should think, must be a criminal trial in Ireland; with an Irish Counsellor addressing an Irish Jury, amidst peals of convulsive laughter from the Irish Judge and Irish prisoner; who seems always to enjoy the joke as much as any body

else, looking upon the whole proceedings as a delectable farce got up for his special amusement, and glorification. If anything can make hanging by the neck pleasant, it must be to have sentence of death passed, by some of the comical gentry of whom we read in these "Sketches of the Irish Bar."

We have also some important political details of the events of Catholic Emancipation, in which Mr. Shiel took a very active part. The "Liberator" appears too before us, in all his giant proportions; and we hear ringing in our ears those burning words, the indignant utterings of an oppressed people, at whose sound the conqueror of Waterloo quailed, and hastened to concede, that, which, if it had not been quietly conceded, would have been taken by force. Plunkett, Burke, Saubin, and all the celebrities of the Irish Bar during the present century, are introduced to the reader, in these interesting "Sketches," which form two of the most readable, and entertaining volumes, that we have met with for some time.

Mr. Mackenzie seems to have performed his task, of preparing for the press these Memoirs—which originally appeared in the *New Monthly Magazine*—with sound discretion; and has enriched the text with many appropriate notes and illustrations. The American publishers have also done their part well. These volumes are well bound, well printed on good paper, and adorned with a likeness of the author, whose memory will be long cherished in Ireland, as one of her most gifted and eloquent sons.

#### "THE COMING REST."

We have received from Mr. Armour a copy of this pamphlet, intended to fix the date, of the advent of the Millennium, the destruction of the Beast, and the "chawing up" of the Scarlet Woman, for the year 1866; all of which must be very consoling to true believers. We can not say that the writer has succeeded in making good his theory; but are more inclined to think that he has but given another example of what fools men make of themselves, when they attempt to interpret the Apocalyptic Vision. The following remarks upon the Bible, and the effects of Bible reading, as coming from a Protestant who asserts the sufficiency of the Bible alone, without any commentary, or commentators, as the Rule of Faith—and the competency of all men to avail themselves of it—are curious, and entertaining. The writer is treating of the "Millennial question":—

"In recommending the searching of the Scriptures, in order to the settlement of this question, in an individual mind, a serious difficulty is presented to our view. . . . A great display of Greek and Hebrew has been made on both sides, and with apparently equal success. To those however who know nothing of Greek and Hebrew—and these embrace the masses of our Church members—this parade of learning is equally unintelligible, and unsatisfactory. If an opinion on the subject can only be formed by a knowledge of the original, the majority of Christians, and Christian professors, must remain for ever undecided. They may adhere to one side, but their faith cannot be either strong, or independent, inasmuch as it is not based on reason, judgment, or conviction. . . . What is the inference drawn from their argument?—What, indeed, but this, that the English Bible is not to be trusted? On this question, they contend, our translation gives not only an obscure, but absolutely a false rendering, and by following it, we are led into error.—May not this be the case with other Scripture doctrines?" [To be sure it may; and therefore as a "rule of faith," your Bible is worthless.] "And does not such an argument fully justify the Roman Catholic practice of withholding the Bible from the laity. As Protestants, we all object to this; but to us it appears absolutely necessary, so long as the post-millennial doctrine is the popular one, unless, indeed, another and more spiritual translation be made and accepted. It is a dangerous thing to put the English Bible into the hands of an intelligent and inquiring youth, who may bring received doctrines to its standard, and test them thereby. Such an opportunity for examination is, doubtless, the right of every man, but it is the duty of the Church to see that her doctrines, and the translation she has authorised, fully agree."—pp. 10, 11.

Strange conclusions these for a Protestant to come to—"The English Bible is a dangerous book for the intelligent and inquiring?"—what then must it be for the stupid and uninquiring?—to the great masses who, knowing nothing of Greek or Hebrew, are obliged to rely wholly upon the word of fallible, and uninspired, men, for the fidelity of the translation of the Book, a right understanding of which is essentially requisite to salvation? And yet Protestants profess to reject all "human authority" in matters of religion!

We see by the Report of the proceedings of the Corporation that His Honor, C. Wilson, Esq., has not been allowed to leave the post which he has for so many years occupied, with credit to himself, and to the advantage of the City of Montreal, without the tribute of his fellow-citizens, and colleagues of the Civic senate:—

At a Meeting of the City Council, on Wednesday night, 22d ult., a vote of £500 was passed for a survey of the proposed Canal and Harbor extension. The Council, at the same time, passed unanimously, a vote of thanks to Mr. Wilson, for his able conduct during his Mayoralty. The following is the Resolution:—

Councillor Labelle seconded by Councillor Bleau, moved:—

"That the present sitting being the last at which the Honorable Charles Wilson will preside as Mayor, the Council profits by the occasion to testify its respect and its esteem for him, as well personally as officially; also its gratitude (*reconnaissance*) for the efforts that he has never ceased to make, to maintain the credit of the City, and to promote the welfare and prosperity of the citizens in general; and it desires to express the regret which it feels at separating from him, and the hope that in retiring from civic life, he will long enjoy that happiness and that prosperity to which he has a just title."

The resolution after being read in French and English, by Mr. Wilson, was put to the Council and carried unanimously without any debate.

ST. PATRICK'S DAY.—We beg to inform our Irish fellow-citizens, that Shamrocks and other appropriate emblems of Irish nationality, can be had at the St. Patrick's Orphan Asylum. And to the generous Irish heart, the national reminiscences these emblems evoke become more dear and sacred, from the consideration, that the price paid for them will be devoted to the solace and support of the Irish orphans.

We read in the *Mirror* that, a few days ago, the collector of the Bank of Montreal lost in the streets a sum of £430 in notes. These notes were picked up by some orphan children, belonging to one of the establishments of the Seminary, and were by them given to their mistress, who undertook to place them in the hands of the Rev. M. Villeneuve until their rightful owner should be found. The claimant soon appeared, and rewarded the honesty of the poor orphans with the sum of one shilling and nine pence.

We congratulate our Quebec friends on the marked improvement in the tone of their city papers, whose anti-Catholic violence outrivalled even the malignity of the *Globe*. The *Quebec Gazette* has subsided into quite a tame monster of late, giving hopes, that in time, its editor may learn to write like a gentleman and a good citizen, if not as a Christian. We suspect that its proprietors have given their editor a hint, that the rivalry of *Expostulator*, and the twaddle of *Marcus*, interfered materially with the *Gazette's* circulation.

#### MENEELYS' BELLS!

THE BELLS from the extensive establishment of Messrs. A. Meneely's Sons, West Troy, N. Y., received at the World's Fair recently held in the City of New York, the highest premium or only Silver Medal awarded for Bells.

Their Church, Factory, Steamboat, School House and Plantation Bells, as well as their Chimes, were adjudged by the Committee to be "the best in fullness and richness of tone, clearness of vibration, and workmanship" of any on exhibition.

The Messrs. Meneely attach more importance to the decision, from the fact that the Bell Founders of Europe were represented at the Crystal Palace, as well as those from the United States.

The infamous Madame Restell of New York, is, thank God, in the hands of the Police, and is likely to meet with the reward of her labors. This should be a warning to others of the filthy tribe—who by their obscene publications and advertisements pander to the corrupt appetites of the depraved—that in no civilized community will bestiality be allowed to go unpunished. Since the finding of the Grand Jury against J. M. Ferris, the columns of the *Gazette* have not been, as formerly, polluted with exhortations to impurity and child murder. This is an improvement for which all fathers of families should be thankful; and indicates that the example made, has not been thrown away.

It is reported that instructions have been received from the Horse Guards, to proceed with the Court Martial on the soldiers of the 26th, accused of having discharged their muskets without orders, on the evening of the 9th of June.

A deputation from the St. Patrick's Society, consisting of Charles Alley, Esq., Mayor of the city, President, Messrs. G. R. Browne, and John Hearn, Vice-Presidents, and others, waited upon His Excellency the Administrator of the Government, last week, and presented a petition to postpone the execution of the sentence of Francois Xaxier Julien, convicted of murder, which has been fixed for St. Patrick's day. We are told that great efforts are being made by Julien's friends to procure commutation of his sentence, and that to this effect a petition with 3,000 signatures has been sent in to the Executive.—*Quebec Morning Chronicle.*

The Protestants of Kingston are preparing a petition to the Queen, praying that Her Majesty will be pleased to appoint, as government bishop over them a man, not of extreme views, or decided opinions upon any one point, but a quiet, easy minded gentleman, whose faith is, that of contraries both are true; as such a one is the beau ideal of an Anglican pastor.

#### REMITTANCES RECEIVED.

Huntingdon, J. Fagan, £1 5s; Beauharnois, Rev. D. Charland, 12s 6d; Pakenham, J. Levy, 10s; Norton Creek, M. Sullivan, 10s; Allandale, M. Gallivan, 5s; Beaverton, J. Merry, 10s; Sorol, Rev. Mr. Li-moge, £1 5s; Smith's Falls, P. M'Dermott, 10s; New Glasgow, E. Carry, 6s 3d; Williamstown, A. M'Gillis, 12s 6d; Chambly, J. Hackett, 12s 6d; Brockville, P. Murray, 12s 6d; Alexandria, D. M'Donald, 6s 3d; Hawksbury, J. Nugent, 6s 3d; Finch, T. Kennedy, 6s 3d; Boucherville, A. Doyle, 6s 3d; Adjala, P. Patton, 5s; Sydenham Place, J. Hynch, 6s 3d; Marysville, Rev. C. Bourke, £1; Bytown, E. Bourke, £5; Dundee, A. M'Rae, 12s 6d.

Quebec, per M. Enright—W. Kirwin, 7s 6d; O. McKenna, 7s 6d; W. Faisonbridge, 7s 6d; J. Lilly, 7s 6d; J. Lane, Jr., 7s 6d; M. Rigney, 7s 6d; J. Beaky, 7s 6d; Miss O'Rourke, 7s 6d; B. Mahony, 7s 6d; D. MacKethern, 7s 6d; T. Bogue, 7s 6d; J. Ellis, 7s 6d; P. Jones, 7s 6d; W. Hamon, 7s 6d; H. Martin, 7s 6d; J. Jordan, 7s 6d; P. M'Loughlin, £1 1s 3d; J. Seldon, 7s 6d.

Kingston, per J. Meagher—S. Sullivan, 12s 6d; E. Hicky, 6s 3d; N. Brown, 12s 6d; J. Harrington, 12s 6d; R. Gough, 12s 6d; P. M. King, 12s 6d; H. Boman, 12s 6d; P. Henry, 15s; M. Flanagan, 12s 6d.

#### Birth.

In this city, on the 21st ult., the wife of C. J. Coursol, Esq., of a daughter.

#### Married.

In this city, on Monday, February 27, at the Parish Church of Notre Dame, by the Rev. J. J. Connolly, Mr. John Redmond, to Anne, daughter of Mr. John Dalton.

## FOREIGN INTELLIGENCE.

## FRANCE.

The Emperor Nicholas has returned his answer to the Turkish proposals adopted by the Vienna Conference. He declares them to be quite unsatisfactory, that he will allow of no mediation between himself and Turkey, and that Turkey, if she wishes to treat, may send an ambassador to St. Petersburg. For any further information the members of the Conference are referred to their respective Courts. The official announcement of the rejection by the Emperor of Russia of the propositions accepted by the Divan has been received by the French government, and a communication to that effect made to the Ottoman ambassador.

**DEPARTURE OF THE RUSSIAN AMBASSADOR.**—M. de Kisselef, the Russian Ambassador, left Paris for Brussels, on Monday evening.

The Russian Residents in Paris have been ordered to return home within a month, on pain of confiscation of their property.

The Paris correspondent of the *Chronicle* says: "The belief here is that the effect of the refusal of Austria and Prussia to make common cause with Russia will be able to force the Czar to abandon his enterprise, or, if he should still persist, to confine the war, at all events, to the borders of the Black Sea. It appears that both Prussia and Austria, at the same time that they rejected Count Orloff's propositions, expressed a hope, on the other hand, that England and France should, if possible, avoid extreme measures against Russia. Here the Russian party affects to think that this moderation shows an intention on the part of these two powers to remain strictly neutral but it would probably be more correct to say that they are to remain neutral as long as they properly can; but that they will take part against Russia should events arise which will give them an opportunity of doing so with advantage."

The Paris correspondent of the *Times* writes as follows:—

"The plan is, that the division to be sent to the East shall consist of from 70,000 to 80,000 men; 50,000 or 60,000 to be furnished by France, 15,000 or 20,000 by England. Of the French contingent, 25,000 or 30,000 men, indigenous troops, or of men well hardened to the climate, are to proceed from Africa; the remainder from the army in France.—The body thus composed will be transported to Civita Vecchia, and march overland to Ancona. If Austria permit them to land in one of her ports in the Adriatic, so much the better; if not, they will disembark in a Turkish port lower down, then march to Servia, and then to wherever their services may be required, or would be most available. With the Austrians in Italy, where so much fermentation exists at this moment, with Hungary discontented on one hand, and Lombardy on the other, the political consequences of such a move would undoubtedly, be very great. I cannot undertake to affirm that the plan I notice will be followed out to the letter, but I assure you that it is seriously spoken of as having been suggested by the Emperor himself, and as not having been rejected in England.

The rumor has circulated for several days past that a part of the English force intended for the East would pass through France to the Mediterranean by way of Paris. I allude to the rumor in order to mention that any English regiment that would pass through Paris would be received with welcome, if not enthusiasm, by the people—at least, if I may judge from what is generally said.

## AUSTRIA.

According to telegraph despatches from Vienna the terms of the Russian project, or rather counter-project, brought by Count Orloff, were, it is understood, as follows:—First, it was proposed that a Turkish Plenipotentiary should be sent either to the head quarters of the army of occupation, or to St. Petersburg, to treat directly with Russia, but to be free to see and advise with the ministers of the four powers. Secondly, the former treaties between Russia and the Porte to be renewed. Thirdly, Turkey to enter into an engagement with respect to political refugees—to the effect, it is supposed, that they should not from henceforth be harbored in the Ottoman dominions. And lastly, a declaration from the Porte, couched in similar terms to the Menschikoff ultimatum, with reference to the protection of the Greek Christians.

This project was communicated to the conference by Count Buol, and was at once rejected as totally inadmissible. All negotiations are, therefore, brought to a close, and there is no probability that they will be removed.

Count Orloff also demanded whether Austria would object to a Russian Corps marching through Servia. The answer was, that any violation of neutrality in Servia would lead to counter measures on the part of Austria.

## PRUSSIA.

In Prussia, the Czar has met with a severe rebuff. Having had the assurance to offer that Power his protection, if the King would only join him in an offensive and defensive alliance, the Prussian Government replied, that Prussia did not need the protection of any other Potentate,—that she was well able to defend her own independence, no matter where or by whom attacked,—and that, were it otherwise, the aid of Russia would avail little against the fleets of England or the legions of France on the Rhine. At one moment the Prussian-Sovereign appeared disposed to waver; but the influence and patriotic advice of the Heir Presumptive, the Prince of Prussia, removed this cause of apprehension from the public mind; and during Count Orloff's stay at Vienna, he ascertained that it would be useless to pursue his journey to Berlin.

## DENMARK.

The Copenhagen correspondent of the *Chronicle* writes that warlike preparations continue on a large scale. The War Minister (Hansen) has made inquiries of the town authorities whether they can accommodate 10,000 men and a large number of horses in Elsinore; and questions of a similar kind have been asked in other towns. Orders are said to have been issued for the arming of three frigates, three corvettes, three brigs, and five armed steamers. The news from Sweden becomes daily more distrustful of the government, and full of defiance against the Russian autocrat. The island of Gothland will receive an additional force of 15,000 men, and another army will be drawn together on the west coast.

## SWEDEN.

The persecutions in Sweden of Protestants by Protestants still continue. Between three and four hundred persons are under sentence of imprisonment, on bread and water, for twenty-eight days, for exclusively religious causes.

A letter from Stockholm states that it will be difficult for Sweden to maintain her neutrality in case of war. The Russians have fortified the island of Aland, from which they menace Stockholm itself. The writer dwells much on the importance of a union between Sweden, Norway, and Denmark, with an army of 200,000 men, and a fleet of more than 400 sail, manned by more than 60,000 seamen, in case of a rupture. The entire North would thus be raised against Russia, and Finland itself would probably join Sweden.

## SPAIN.

The political horizon is assuming a very threatening aspect. Rumors of the wildest character are afloat; on the part of the Queen and her government a *coup d'état* and absolutism; on the part of the opposition and the alarmists blood, revolution, dethronement, and all the horrors of civil war. The garrison is under arms almost every night, the sentinels are doubled, and orders are given to all military men and public servants to be at their posts on the least sign of an outbreak. Fears are entertained of the fidelity of the army—regiments and officers are shifted about from one town to another—all soldiers and officers on furlough are ordered to be at their respective posts on the first proximo. Many rumors are, of course, utterly groundless, others very much exaggerated; but the public mind is extremely agitated, and there is a ferment abroad which will end ill for the cause, perhaps, of religion, and certainly of all social improvement.

## RUSSIA AND TURKEY.

According to General Schilder's report to the Russian Embassy, the army of occupation is in a pitiable condition—the original corps being 35,000 men weaker than when it crossed the Pruth in July last.

Since the arrival of General Schilder a retrograde movement of the Russian forces in Wallachia has been observed.

The right wing and centre of the Russian corps in Little Wallachia were advancing towards Kalafat. It is rumored that the army corps at Galicia has received positive orders to march. A sanguinary action had taken place near Giurgevo, with great loss on both sides. Three thousand Turks crossed the Danube, drove in the Russian advanced posts, attacked the town, and then retired. It is reported that the Turks have again crossed the Danube at Oltenitza in considerable numbers; that they have succeeded in establishing themselves on the left bank; and that they were threatening a demonstration towards Bucharest.

It appears that Russian agents are at this moment employed in the Lebanon and all over Syria to get up an insurrection, and are everywhere preaching the holy war. Their efforts are counteracted as much as possible by the Pashas, who do their best to assure the Christian population in the East that no harm will come to them. The Russians persuade them that a general massacre of the Christians by the Turks is imminent, and spread falsehoods of every kind.

A vast conspiracy, with the object of raising in insurrection the Greek population on the banks of the Danube, has been discovered. It is believed that many eminent persons at the Court of Athens are concerned in the scheme.

Everything in the Turkish capital is tranquil, almost motionless, anxiously awaiting the important news which must be on its way.

Military operations in Asia are suspended. On January 22nd the combined French and English fleets returned to their anchorage in the Beicos Bay, having completed their cruise in the Black Sea. With the exception of two merchant vessels, they did not see a Russian sail while out.

Constantinople letters of the 23d ult., state that the admirals decline the responsibility of navigation with sailing vessels in the Black Sea, during the present most dangerous season.

News from Constantinople of January the 25th says the fleets having taken in fresh provisions, will re-enter the Black Sea on the 28th. In the meantime three French and three English steam-frigates have sailed to-day for Varna. On the 28th another Turkish convoy, intended to carry men and ammunition to Batoum, will sail under the escort of a part of the Turkish fleet and the French and English frigates.

## ROME.

The correspondent of the *Dublin Telegraph* says:—

I am authorised to contradict a report in one of the French papers—I believe in the form of a letter—that the Pope has received the confession of a certain French Countess, the lady whose name is given as writer of that letter, in the course of which sacramental act one subject dwelt upon was the practice or interrogation of "spiritual rappings"—in re-

ference to which his Holiness is represented as expressing himself with severity, implying the condemnation of the system as diabolical. The opinions maintained and ably argued upon by the *Civiltà Cattolica*, on this subject, may be taken, I believe, on the authority of that journal, as those prevailing in ecclesiastical circles here generally—and, if these mystic theories ever should induce interposition from the high functionaries of the Church, few can doubt the sense in which they will be judged—but such *ex-cathedra* sentence certainly has not yet been past by the very highest authority, nor could have been revealed by any conscientious person, if incidentally conveyed under that seal of secrecy the most binding.

**DIPLOMATIC ARRANGEMENT WITH ROME.**—Declarations have been exchanged between the Governments of Great Britain and the Roman States for securing national treatment to the vessels and commerce of each country in the ports of the other. The arrangement is to be in force seven years, and, further, until after twelve months' notice on one or other side.

## THE BADENESE PERSECUTION.

We read in the *Volkshalle* of Cologne that serious apprehensions are entertained respecting the decision of the Bavarian Government, in the conflict existing between the Catholic Church and the Governments of Baden and Nassau. The Cabinet of Munich feel disposed to take the side of these Governments, and intend publishing soon a reply to the note of the Bishops of the ecclesiastical province of the Upper Rhine. This news is unfortunately too probable. It is known that grave difficulties exist between the Bishops of Bavaria and the Governments of that country. By espousing the cause of the Governments of Nassau and Baden, it augments them considerably; for by that it engages itself in some measure to act on the same principles as the Ministers of Carlsruhe and Wiesbaden.

## AUSTRALIA.

Trade appears to be steadily recovering, and the prices were likely to be maintained. Gold had advanced to 74s. 6d. to 75s. for New South Wales, and 77s. 3d. to 77s. 6d. for Port Philip and Owens gold. The accounts received from the various mines were favorable. Labor still continues in demand in the agricultural districts. The rush to the mines causes a complete drain. Good mechanics and domestic servants in great request.

**THE RUSSIANS AND THE GOLD FLEETS.**—Letters from Australia state that the heavy 50-gun Russian frigate, *Dwina*, that fitted out in England, has arrived out on that station. The *Calliope*, 26, is the largest British man-of-war on the Australian station, which, with the *Fantome*, 12, and a small tender or two, are the only ships-of-war of this nation at all there.

**THE FRENCH IN AUSTRALIA.**—The French have taken possession of New Caledonia. There is plenty of gold there, at least so it has already been believed from the large granite regions among the group. New Caledonia is an island, or rather a group of islands, lying to the eastward of New South Wales, being in lat. 23 S., long 165 E.

## FACTS FOR THE FRIENDS OF THE MADIAT.

The propriety of interfering in the internal affairs of Foreign States is at all times a delicate subject; when such intermeddling is directed against laws relating to the religion of the people of such States, the least that can be expected of the self-elected champions who set themselves up as judges of these laws, is, that they should be consistent in their opposition, and that they should be free themselves from what they are pleased to consider criminal in countries afar off. If policy, or necessity, or any other cause, render laws of a like tenor valid and defensible in our own country, surely we can regard as little short of presumption that spirit, which neglecting the things that are under its own control, yet denounces a distant people for acts, which pass uncensured at home.

A Mrs. Douglas—a disciple of Abolitionism, has been condemned to one month's imprisonment in the goal at Norfolk, Va., in addition to the proper fine and costs, under the act forbidding the teaching of slaves, or free colored people to read or write. We do not intend to discuss the justice or expediency of this law—sufficient for our consideration, that it exists in Virginia and other States. Certainly the people of New York do not hold themselves in any way responsible for its effects, yet we respectfully direct the attention of the reverend gentlemen and their associates who met together in public meeting to sympathize with the Madiat, and also those other reverend gentlemen and their abettors, who lately congregated at the Tabernacle to enlist the Federal government in their undertakings—to ponder well on this Virginia case, and ask themselves by what right they denounce foreign governments, whilst such things have an existence in their midst, and examine, whether in this respect they do not live in "glass houses" themselves?

From the decision of Judge Baker, we quote, and it is particularly interesting to those who urge the *indiscriminate* reading and distribution of the Scriptures, and who hold them as the *only rule of Faith*—the Judge says:—

The Court is not called on to vindicate the policy of the law in question, for so long as it remains upon the statute book, and unrepealed, public and private justice and morality require that it should be respected and sustained. There are persons, I believe, opposed to the policy of the law in question. They profess to believe that universal intellectual culture is necessary to religious instruction and education, and that such culture is suitable to a state of slavery.

Further on he remarks:—

It is not true that our slaves cannot be taught religion and moral duty, without being able to read the Bible and use the pen. Intellectual and religious instruction often go hand in hand, but the latter may exist without the former; and the truth of this is abundantly vindicated by the well-known fact that in many parts of our Commonwealth, as in other parts of the country in which among the whites one-fourth or more are entirely without a knowledge of letters, respect for the law and for moral and religious conduct and behavior, are justly and properly appreciable and practised.

A valuable report or document recently published in the city of New York, by the Southern Aid Society, sets forth many valuable and important truths upon the condition of Southern slaves and the utility of moral instruction apart from the knowledge of books. I recommend the careful perusal of it to all whose opinions concur with your own. It shows that a system of catechetical instruction, with a clear and simple exposition of Scripture, has been employed with gratifying success.

Now, if we admit a free colored person, or a slave, to be a man and a Christian, by what right do we deny him the privilege of reading the Bible? And if the Scriptures be the only rule of faith, shall the gentlemen of Metropolitan Hall direct their attention exclusively to the dominions of the Grand Duke Leopold, neglectful of the prior right on their good offices and sympathy, of the Christian of Virginia—for Christian he may be in the most glorious acceptance of the word, even though his skin be black, and he be a slave?

The Judge enumerates the different acts on the subject, and continues:—

After these several and repeated recognitions of the wisdom and propriety of the said act, it may well be said that bold and open opposition to it is a matter not to be slightly regarded, especially as we have reason to believe that every Southern slave State in the country as a measure of self-preservation and protection, has deemed it wise and just to adopt laws with similar provisions.

There might have been no occasion for such enactments in Virginia or elsewhere, on the subject of negro education, but as a matter of self-defence against Northern incendiaries.

Shall the argument of "self-defence against Northern incendiaries," on the part of Virginia and her Southern neighbors, be deemed good, and shall we deny to Tuscany the right to protect herself against British emissaries and incendiaries? The indictment against Mrs. Douglas was found "for assembling with negroes to instruct them to read or write, and for associating with them in an *unlawful assembly*;" the indictment against the Madiat was for associating in an "unlawful assembly." Gentlemen of Metropolitan Hall, what say you to the law of Virginia?

"Teaching negroes to read or write (adds the Judge) is made penalty by the laws of our State." It is therefore denied to a Christian (if a negro) to read the Scriptures. What say you to this, gentlemen of the Metropolitan Hall meeting? Shall the Government of the Grand Duke alone be visited with your anathemas, for prohibiting the circulation of a spurious edition of the Scriptures, and have you no word of censure for the Sovereign State of Virginia, when she renders impossible the reading of any version, by the fact of her prohibiting the act of teaching to read, and branding it as a penal offence.

The *Norfolk Argus* has the following remarks on the Judge's decision:—

It was the hope and wish of every one that she would leave the city. But no, "a martyr" she "would be in the cause of benevolence;" and to cap the climax, she brought her daughter, a maiden of some seventeen summers, who had obeyed the injunctions of her mother as a child should, to try the stern realities of the laws, and to use her own language in defending her cause, "to glory in works of benevolence and charity to a race down-trodden." Then sympathy departed, and in the breast of every one rose a righteous indignation towards a person who would throw contempt in the face of our laws, and brave the imprisonment for "the cause of humanity."

The decision of Judge Baker is cogent and pungent and will be read with interest. The laws must be upheld. It is not for the Judge to set upon the constitutionality or justice of the law; it is for him a sacred duty to impose the punishment meted out in the code. Virginia must keep in restraint the wire-workings of Abolition sentiments. We have, in this town, suffered much from the aggression of Northern foes, and a strong cord must encircle our domestic institutions. We must preserve from discord and angry passions our firesides and homesteads. We must preserve in violation the majesty of laws necessary for the protection of our rights; and there is no one of intelligence and foresight who will pronounce the judgment unrighteous.

Mrs. Douglass' time will run out this week, and we have heard it stated, from good authority, that her imprisonment will be a pecuniary reward to her. We hope that our citizens will prevent, by all possible means, any attempt to aid this woman, but let her depart hence with only one wish, that her presence will never be intruded upon again. Let her seek her associates at the North, and with them commingle, but let us put a check to such mischievous views as fell from her lips last November—sentiments unworthy a resident of the State, and in direct rebellion against our Constitution.

Let us transfer this American pleading to the dominions of the Grand Duke, and decide whether that Government had not as clear a right to protect itself against the tools of Lord Palmerston's foreign policy, stirring up sedition under the sacred name of religious liberty, as the chivalric State of Virginia had to pass judgment on Mrs. Douglass? We do not here advocate the course of either; we neither attack nor defend, but we do place this Virginia case before the eyes of the gentlemen of the Metropolitan Hall meeting, and in all candor we urge them to look at home before sitting in judgment on "the rest of mankind."

## BIBLE SOCIETIES AND BURIAL CLUBS.

(From the *Tablet*.)

In those cities of Britain, where the population is most mournfully Protestant, we find two species of societies rising and growing harmoniously together—we mean Bible Societies and Burial Clubs. Rooted deeply in the soil of Protestantism, these twin societies flourish with a kind of common life, like the Polyphi of the Pacific. One of these societies professes to impart to Pagans the doctrines of Christianity, while the other is more successful in engraving among Christians the practices of the infidels. Both profess the most laudable and pious objects—one to bury the dead, the other to instruct the ignorant.

Thus in ostensible objects both are similar, and both have a common object at heart, the mainspring of both being hard cash. Both of course profess to imitate, as all good Christians should do, the example of the Redeemer; but one of them, at least, is successful only in imitating His adversary, Herod.

The result of their united action on the public mind may be seen in Mr Kay's "Social Condition and Education of the People." "The wife of a Clergyman told me," says Mr. Kay, "that visiting a district just when a child's death had occurred, instead

of hearing from the neighbors the language of sympathy for the bereaved parent, she was shocked by such observations as, 'Ah! it's a fine thing for the mother the child is in two clubs.' And after describing infanticide as having become a social habit in the manufacturing towns, he tells us 'These accounts are really too horrible to be believed at all; but, alas! they are only too true. There can be no doubt but a great part of the working classes of this country (Protestant Britain) are sunk into such a frightful depth of hopelessness and misery, and utter moral degradation, that even mothers forget their affection for their helpless little offspring, and kill them as a butcher kills his lambs, in order to make money by the murder, and therewith lessen their pauperism and misery.'

Of course, we are aware that it is what is called the "factory system"—not the pernicious heresy of the English people—which is accused for this domestic Thuggism. Female minds are supposed to become naturally and inevitably depraved when female fingers are industrious in the management of a spinning-jenny.

We are told that in Manchester, at no remote period men were ashamed of staggering through the streets in inebriety, but that they have since learned to glory in it. They used to skulk shyly into a public-house, through some private door or backway, but now, custom having subdued their shame, they stagger boldly in by a front entrance, through a blaze of gas-light, and the intemperance at which men used to blush no longer excites shame in women, or even children. As a necessary consequence, the dingy liquor-shop has swelled into a flaming public-house, the public-house into a tavern, and the tavern has grown into a monstrous gin-palace. The seductions of these establishments have been augmented by games of chance, by the liveliness of the dance, and the charms of music. The tones of the piano and the modulations of the fiddle alternate with comic and sentimental vocalisation.

One of these establishments is thronged every night at eleven o'clock by one thousand customers. A curious calculator has reckoned in an interval of forty minutes, during which he stood at the door, 112 men and 163 females swarming into one gin-shop, while a rival "palace" boasts of serving blue ruin to two thousand visitors in a single hour.

The intemperance of the females is still more widespread and ruinous than that of the men. Women in Manchester—brutalised by semi-intoxication—may be seen pressing the fatal glass to the thin lips of their infant children. Domestic ties which were weakened in the factory are dissolved in the gin palace. The occupations of the factory necessarily separate the children from the parent and the husband from the wife, but the nocturnal amusements which succeed the toils of the day complete the estrangement. The men divide their leisure equally between gin and beer—the women seek oblivion or consolation in the stronger stimulant alone—while their offspring find a substitute for home on the noisy seats of a penny theatre. Thus children, in the yards of Glasgow, and doubtless, likewise, in the lanes of Manchester, may be found degraded into so completely animal a condition that they have not even a name.

There can be no doubt but that Protestantism in England has debased the masses more than the Paganism of antiquity. It is not the factory system which is culpable. The factory system, in Catholic management, far from producing female Thugs, produces female Saints. Instances of this sanctification of the system may be seen in the holy families or *saintes familles*, which are well known in France. At the time we received our information one of these families existed at Lyons, another in Beaujeu, a third at Cordelle, and a fourth at Morand. A Chaplain of the Chariteux, at Lyons, has inherited a small piece of ground, which like many such heritages in France, was fee-simple property. This worthy Priest, by means of his small estate, managed to open an asylum for some hungry and miserable females whom his exhortations and exertions had rescued from vice and squalor. But the excellent Clergyman had not even a faint notion of the national and economical results which might spring from his organisation of a workshop in which labor secures subsistence to destitution. The factory at Cordelle, which gives employment to fifty-three persons, stands on a rising ground, and is embosomed in a spacious garden, in which the inmates find a wholesome recreation in cultivating flowers. They are not always in the garden. The kitchen—the laundry—the making and mending clothes—the maintenance of cleanliness—diversifies their labors with a pleasing alternation. The remunerative labor is weaving satin for the manufactures of Lyons. The orders of that city send the silk in threads and receive it in pieces of satin. The excellence of the work—the punctuality and the honesty with which the girls return in the piece precisely what they receive in the thread ensure them a constant supply of work. They give twelve hours to weaving, eight to repose, and four are divided into prayer, recreation, and the toilet. Their alimentary regimen is wholesome, plentiful, and strengthening; and their twelve hours' work is cut by four intervals for meals, &c. They carry on their labors in a common workshop, in which silence is prescribed during certain hours, while conversation is enjoyed during others, and the singing of hymns in choir sanctifies a portion of the intervals of toil.

The economic results are by no means contemptible, for the females are better fed, lodged, and vested than any other laborers whatever. Slenderers said that the charitable founder was making a fortune by this factory, the truth being merely that the Reverend philanthropist performed a good work by which he did not lose. Charitable institutions, let us remark, which, like this, are self-sustaining, are always the most permanent and useful.

We are not quite conversant with the financial minutiae of the factory, but it appears that an account is opened for each female, in which her earnings are recorded on one side, and the expenditure, or the cost of her maintenance, is seen on the opposite page. Common expenses, of which she pays a part, and individual expenses, of which she pays the whole, are deducted at the year's end from the total amount of her earnings, and the balance is handed over to her, a balance which amounts very often to 150 francs a year, but rarely sinks below fifty francs. This pecuniary result may be considered as the reward of virtue, at least of the absence of corruption, and of the costly dissipations of an ordinary factory life in a town. Such savings are never realised by the squalid workers in English factories.

In opening a refuge for these outcasts of Lyons the uppermost thought which predominated in the zealous

mind of the good Father Pousset, who founded it, was to teach them an honest means of earning bread, and then dismissing them to earn it. He anticipated a rapid rotation of pupils—an anticipation which his experience has not realised, for so soon as they contract habits of order, cleanliness, purity, and self-respect, they feel an insuperable loathing and aversion to their former habits and associations; their object is to become Sisters—to take triennial vows, by which they become accepted members of the *Santa Famille*.

One tie, and one tie only, binds them to the house—namely, the fact that if they go out and forsake the house they shall never be received again; yet, though the central door is always lying open, a single female, during six successive years, has never been known to forsake the factory. This circumstance, as well as the calm air of content which beams in the faces of the girls, show that, so far as virtue and happiness are concerned, the *Santa Famille* of Father Pousset has attained its object. These happy workers, engaged in the light labors of the garden, into which they go out from their workshop when the heavier labors of the day are concluded, fanned by refreshing airs, and cheered by the bright evening sky, and surrounded by the flowers and foliage which constitute the objects of their culture, form a happy contrast with the squalid, drunken, and blaspheming females of Glasgow and Manchester, of whom the poet says so truly—  
Sin craves them o'er as limpets crust a rock.

It is only where the Devil can establish Bible Societies to preach down truth that he can establish Burial Clubs to destroy infant life. It is only where the Catholic religion has been crowned with thorns and crucified and buried, or banished, that men and women have to learn the most rudimental of moral lessons, not from the Church, but from the beasts of the field. The preservation and instruction of one's offspring is a duty so fundamental and universal that even animal instinct impresses it on every creature of God, and heresy alone, or "Bible Christianity," assuredly could extinguish so common an instinct in the hearts of Englishmen.

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FOR Churches, Academies, Factories, Steamboats, Plantations, etc., made, and a large assortment kept constantly on hand by the Subscribers, at their old established, and enlarged Foundry, which has been in operation for Thirty Years, and whose patterns and process of manufacture so perfected, that their Bells have a world wide celebrity for volume of sound and quality of tone. The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to Bell Casting—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—Jan. 1854—the FIRST PREMIUM (A Silver Medal) of the World's Fair in New York, over all others, several from this country and Europe being in competition; and which is the 18th Medal besides many Diplomas, that has been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order Chimes of any number of Bells, or key, and can refer to several of their make throughout the States and Canada. Their Hangings, comprising many recent and valuable improvements, consist of Cast Iron Yoke, with movable arms, and which may be turned upon the Bell; Spring acting on the Clapper, prolonging the sound; Iron Frame; Tolling Hammer; Counterpoise; Stop; etc. For Steamboats, Steamships, etc., their improved revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to rebang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange.

Surveyors Instruments of all descriptions, made, and kept on hand. Being in immediate connection with the principal routes in all directions, either Rail Road, Canal or River, orders can be executed with despatch, which either personally or by communication, are respectfully solicited.

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

TEACHER WANTED.

WANTED, a person competent to Teach the French and English languages, for the Parish of St. Brigid de Monnoir. Address, W. MURRAY, Esq., President S. Commissioners.

WANTED IMMEDIATELY,

FOR THE PETERBORO ROMAN CATHOLIC SEPARATE SCHOOL, a competent Teacher, to whom a salary of £70 or £75 will be given. Apply (if by letter Post paid) to this Office, or to the Rev. Mr. O'Ferrall, Peterboro, C.W.

GROCERIES, SUGAR, &c. &c.

FRESH TEAS, very Superior JAVA COFFEE, PICKLES, SAUCES, HAMS, BACON, and a good assortment of other Articles, for sale at the New Canton House, Dalhousie Square. JOHN PHELAN. Montreal, August 20, 1852.

NEW CANTON HOUSE,

DALHOUSIE SQUARE.

GROCERIES FOR ONE MILLION

SUGARS—Loaf, Crushed, and Bright Muscovado. TEAS—Gunpowder, Old Hyson, Young Hyson, Imperial, and Fine Twankey. Fine Flavored Black Teas—Souchong, Congou, and Oolong. Rice, Flour, Onmeal, Harley, Raisins, Currants, Figs, Almonds, Filberts, Pickles, Sauces, Mustard, White Pepper and Black Ground, Fine Old Java Coffee, roasted and ground daily; Cheese, Sugar Cured Hams. London Porter, White Wine Vinegar, Molasses, Salad Oil. Very Superior Port and Sherry Wines. Brandy, Gin, Jamaica Spirits, &c., &c. And all other Articles required for family use, which will be Sold at the Lowest Price.

J. PHELAN. N.B.—The Teas are very superior, some of which were purchased at the great Sale of the "John Dugdale" Cargo, direct from China.

HONEY.

Also, 300 lbs. of HONEY for Sale at the New Canton House, Dalhousie Square. J. PHELAN. Montreal, July 6, 1853.

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



MONTREAL MARKET PRICES.

February 28, 1854.

Table of market prices for various goods like Wheat, Oats, Barley, Buckwheat, Rye, Peas, Potatoes, Beans, American, Beans, Canadian, Mutton, Lamb, Veal, Beef, Lard, Cheese, Pork, Butter, Fresh, Butter, Salt, Honey, Eggs, Flour, Oatmeal.

ST. PATRICK'S SOCIETY.



THE REGULAR MONTHLY MEETING of the SOCIETY, will be held at St. PATRICK'S HALL, on MONDAY EVENING next, 6th instant, at EIGHT o'clock precisely.

By Order, H. J. CLARKE, Sec.

N.B.—Members requiring Badges will, on application, be supplied at the above meeting. Montreal, March 2.

YOUNG MEN'S ST. PATRICK'S ASSOCIATION



THE QUARTERLY MEETING of the above named Association will be held on TUESDAY EVENING next, MARCH 7, at MUSIC HALL, Notre Dame Street.

Members requiring BADGES are requested to attend on Tuesday evening, and give in their names; and those who desire to join the Association, in order to assist in the celebration of the National Festival, must be proposed prior to St. Patrick's Day.

Members are requested to be punctual in attendance.—Chair to be taken at EIGHT o'clock.

By Order, F. DALTON, Secretary.

GLOBE FIRE AND LIFE INSURANCE COMPANY OF LONDON

CAPITAL—£1,000,000 STERLING,

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

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Losses promptly paid without discount or deduction, and without reference to the Board in London.

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WINDOW GLASS, PUTTY, GLUE, LINSEED OIL, LAMP, BLACK, PARIS GREEN, WHITING, WHITE LEAD, FIREPROOF PAINT, &c., &c.

CLARKE & CAREY.

House and Sign Painters, 169 St. Paul Street.

July 6, 1853.

P. MUNRO, M. D.,

Chief Physician of the Hotel-Dieu Hospital, and Professor in the School of M. of M.,

MOSS' BUILDINGS, 2ND HOUSE BLEURY STREET. Medicines and Advice to the Poor (gratis) from 8 to 9 A. M. 1 to 2, and 6 to 7 P. M.

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

THE FURNITURE Is entirely new, and of superior quality.

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Will be at all times supplied with the Choicest Delicacies the markets can afford.

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

NOTICE.

The Undersigned takes this opportunity of returning thanks to his numerous Friends for the patronage bestowed on him during the past year, and he hopes, by diligent attention to business, to merit a continuance of the same.

M. P. RYAN.

CATHOLIC WORKS,

Just Received and for Sale, Wholesale & Retail,

BY THE SUBSCRIBERS:

Hay on Miracles, 2 Vols. in one, 3 9; The Practice of Christian Perfection, by Rodriguez, 3 vols., 2 6 1; The Clifton Tracts, 3 vols., 5 7 4; The Elevation of the Soul to God, 2 6; Papist Represented and Misrepresented, by Gother, 1 0; Seven Words of Jesus on the Cross, 0 4; Lives of the Fathers of the Deserts, with the Life of St. Mary of Egypt, &c., by Bishop Challoner, 3 9; An Exposition of the Lamentations of Jeremias, 0 7 1; The Loving Testament of Jesus in the Holy Eucharist, 0 6; Butler's Feasts and Fasts of the Catholic Church, 3 9.

NOW READY.

THE MISSION OF DEATH. A Tale of the New York Penal Laws. By Alf Angelo. 18mo, fine paper, Cloth extra, 2s 6d. Gilt edges, 3s 9d.

THE LIFE OF ST. ELIZABETH OF HUNGARY, by Count de Montalembert, Peer of France. The Life translated from the French, by Mary Hackett. The Introduction translated, by Mrs. J. Sadlier. One vol. Royal 12mo, fine paper, with a splendid Portrait after Overbeck, engraved on steel. Cloth, extra, 5s. Gilt edges, 7s 6d. English morocco, extra, 10s. The Introduction, which was omitted in the Dublin edition, is now translated, and restored to its proper place. It is a masterly essay on the times of St. Elizabeth, and is worth the cost of the entire book.

TALES OF THE FESTIVALS, comprising the following Festivals—The Month of Mary—The Feast of Corpus Christi—Feast of the Sacred Heart of Jesus—Feast of the Assumption—Feast of the Nativity—Feast of the Purification—Feast of Ash Wednesday—Festival of the Annunciation—Festival of Holy Week—Festival of Easter—Rogation Days—Feast of Pentecost.

One vol. 24mo, fine paper, illustrated with seven fine engravings, cloth, extra, 1s 10 1/2; Gilt edges, 3s 1 1/2; extra gilt, 3s 9d.

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WORKS ON IRELAND.

Barry's Songs of Ireland, muslin, 1 10 1/2; Davis' Poems and Ballads, 1 10 1/2; Duffly's Ballad Poetry of Ireland, 1 10 1/2; Ellis' Songs of Ireland, 1 10 1/2; M'Gee's History of the Irish Writers, 1 10 1/2; Meehan's History—Confederation of Kilkenny, 1 10 1/2; MacNeven's History of the Confiscation of Ulster, 1 10 1/2.

As only a few copies of each of the above is received, parties requiring them would do well to write immediately. They can be sent by mail.

D. & J. SADLIER & Co.

Montreal, December 15, 1853.

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Just ready, part 3, with two superb Engravings, price 1s 3d, THE LIFE OF THE BLESSED VIRGIN MARY, MOTHER OF GOD; with the History of the Devotion to Her—Completed by the Traditions of the East, the Writings of the Fathers, and the Private History of the Jews. Translated from the French of the Abbe Orsini, by Mrs. J. SADLIER. To be completed in fourteen to sixteen parts, with a very fine Steel engraving in each.

NOTICES OF THE PRESS:

"We intended this week a lengthy notice of the first number of this work, but in consequence of a pressure of news, not to be omitted, we must delay it for a future occasion.

"We shall only say now that the original is a work of the very highest reputation; that it includes everything in record, or in traditions, about our gracious and blessed Lady, and that Mrs. Sadlier is the translator of that original. Her name is praise enough.

"As to the typography and paper, the Sadlier's seem to have considered this their test work, and to have spared no expense in making it, what it is, the most perfect of its kind. The Life of our Blessed Lady, so produced, will surely have a place in every Catholic household in the New World."

"A Splendid New Work.—We have received through Mr. Cunningham, No. 1, of the 'Life of the Blessed Virgin Mary,' a work which the Messrs. Sadlier of New York, have just commenced to issue in numbers. This life of the B. V. has been translated from the French of the Abbe Orsini by Mrs. Sadlier, and is issued with the recommendation of the Archbishop of New York. The publication will be completed in fourteen numbers. The specimen before us is a splendid exhibition of the typographical art, and gives promise of a volume of great richness. It is also illustrated with several charming engravings.—Philadelphia Catholic Herald.

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TO THE

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ENOCH TRAIN & Co., Proprietors of the BOSTON and LIVERPOOL LINE of PACKETS; hereby give notice that they have made extensive arrangements with the Western Rail Road Corporation, in connection with the Railroads in the Western States, and Steamboats on the Lakes, for the forwarding of pre-paid passengers from Boston to the Canadas and Western States; and are now selling at their office in BOSTON, and at their authorised agencies, pre-paid Certificates of Passage as follows:—

Table of shipping routes and prices: From Liverpool to Boston, \$18 00; Albany, N.Y., 18 00; Buffalo, N.Y., 22 00; Kingston, C.W., 22 50; Columbus, 24 00; Montreal, C.E., via Vermont and Canada Railroads, 24 00; Toronto, C.W., 23 00; Hamilton, C.W., 23 00; Cleveland, O., 23 50; Sandusky, O., 23 50; Dunkirk, N.Y., 22 00; Toledo, O., 23 50; Detroit, Mich., 24 00; Cincinnati, O., 24 00; Chicago, Ill., 25 00; St. Louis, Mo., 25 00; Milwaukee, Wis., 25 00.

Children under twelve years of age at the time of embarkation, five dollars less than the above; and infants under twelve months thirteen dollars less than the above-named prices, to Boston or Albany, and other places in proportion; but we will not issue a pre-paid certificate for children under twelve years of age, unless accompanied by a passenger over twelve years of age, who must be paid for at the same time and on the same certificate.

The above prices embrace a steerage passage from Liverpool to Boston, by any of our splendid Line of Packets; provisions at sea according to the undermentioned dietary scale; doctor's attendance and medicine on board when required; port charges at Boston, and all expenses of transportation of passengers and baggage from the ship at Boston, to the destination agreed upon.

In addition to any provisions which the passengers may themselves bring, the following quantities, at least, of water and provisions will be supplied to each steerage passenger of twelve years of age and over, every week during the passage, commencing on the day of sailing, and at least three quarts of water per day.

Two oz. of Tea; 8 oz. of Sugar; 5 lbs. of Oatmeal; 2 1/2 lbs. Navy Bread; 1 lb. Wheat Flour; 2 lbs. Rice.

Children under twelve years of age (not including infants), are furnished with six pounds of bread stuffs per week, the usual allowance of water, and half allowance of Tea and Sugar.

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Bedding and utensils for eating and drinking, must be provided by passengers; and those going to the Canadas, or Western States, must furnish their own provisions from Boston.

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These Ships, when in the Line, sail from Boston on the 5th of each month, and from Liverpool each week during the year, and are distinguished by a Red Flag with a White Diamond.

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These magnificent Ships are all AMERICAN BUILT, and constructed expressly for Packets. They are all New and of the First Class, being built on the most improved principles, and of the best materials. They possess all modern improvements which conduce to health and comfort, as a superior system of lighting and ventilating, the very best Provisions, and a careful medical superintendence. The Captains have been carefully selected as first rate sailors and men of humanity, and an experienced Surgeon is attached to each Ship, and no expense is spared to render this the best and the most popular conveyance to America. As Train & Co. have made such arrangements in Liverpool as will protect their friends from the frauds and impositions sometimes practised there, they believe that those who pre-pay passages cannot but see the advantage of being able to engage with a respectable House, on favorable terms, for a well known Line of magnificent Packet Ships, and in this way avoid the disrespect, annoyance and delay which they so often experience, when they engage with Agents who are but slightly connected with transient Ships.

As a proof that their Immigration business is conducted on principles uniformly honorable and humane, and that they have been distinguished for the most exact fulfillment of all their Engagements, we are permitted to refer to the Very Rev. THEOBOLD MATHEW, Cork, Ireland.

We also subjoin the following testimonial from the Right Reverend JOHN BERNARD FITZPATRICK, Bishop, Cathedral, Boston:—

"I am happy to testify, from personal knowledge, that the firm of Ship Owners, known in this City of Boston, under the name of 'Enoch Train & Co.' is composed of gentlemen of tried and acknowledged integrity, and that implicit reliance can be placed in their fidelity to accomplish all that they may promise, to those who have occasion to make any contract with them.

(Signed) JOHN B. FITZPATRICK, Bishop of Boston."

Those applying by letter or otherwise for pre-paid Certificates of Passage, should in all cases express the names and ages of the persons sent for, with their address in full, containing the names of the Town-Land, or Village, nearest Post-Town, and County, together with the address of the person to whose care a letter is usually sent.

N.B.—Those making inquiries for pre-paid Passengers, are requested to furnish the Date and Number of their Receipt.

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