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# CATHOLIC CHRONICLE.

VOL. IV.

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## MORALITY AND RELIGION OF ENGLAND.

(From the Metropolitan.)

The controversy between Catholicism and Protestantism is gradually abandoning—if, indeed, we might not more truly say has actually abandoned—the field of theological speculation and dispute, and is carried on at the present day rather in the arena of moral, social, and political life. The most notorious of Protestant theologians no longer make any attempt to settle the dispute by an appeal to Biblical texts, to the writings of the Fathers, or to ecclesiastical history; but they seek both to satisfy themselves, and to influence the popular mind, by an appeal to the more material tests of man and human society. "Which of the two religions," they inquire, "works best?—which has done most to promote the interests of humanity? Under which system do the arts and sciences, and all that is usually understood by the word civilization, most flourish? In a Catholic country, or in a Protestant? Which nations are the most advanced, the happiest and the strongest, in our own time; those which have adhered to the ancient faith, or those which have adopted the new?" These are the questions which one hears on all sides, far more frequently than we hear discussions upon the meaning of a text in St. Paul, or the authenticity of a passage quoted from St. Basil or St. Austin. And we need hardly say how such questions are answered. "Look at home," it is said; "England alone suffices to solve the problem at once and for ever. Is she not Protestant? And is she not a great and powerful nation? Did she not make the Crystal Palace? And did not the inhabitants of all the nations of the earth flock together on that memorable occasion to acknowledge her greatness and to do her homage? And at a still earlier period, at a time when every other country was shaken by internal convulsions, and all the most ancient thrones of Europe were tottering to their base, did not she alone preserve 'an even and unruffled mien,' not only weathering the storm in perfect safety herself, but offering also a secure asylum to all who suffered shipwreck elsewhere, whether kings or people?" No one can have mixed in Protestant society or listened to Protestant lectures, or read Protestant publications, within the last two or three years, without hearing this argument over and over again, reproduced in every possible variety of shape and language.

It is not our intention in the following pages to offer any remarks upon this form of the controversy, to enter into discussion with those persons who would "make the standard of civil prosperity or political aggrandisement the truest test of grace and greatest measure of salvation;" but there is yet another field upon which a few of the more reckless champions of Protestantism have lately ventured to enter, and into which we are disposed to follow them for a brief space; not indeed with any purpose of taking up the glove, and instituting in our present article that strict examination which we should wish to do of all the merits of the question at issue, but rather for the sake of making a few preliminary observations of the ground which our adversaries occupy. The persons to whom we allude boldly claim for England the merit of being the most moral and religious people in the world. Some of our readers will scarcely credit, perhaps, that so monstrous an absurdity can ever have been seriously propounded; nevertheless it is really so; and in what follows, therefore, we propose to take a hasty peep at this state of English morality and religion, which is considered so excellent and so fitting a subject of national boasting.

According to the *Post-Office Directory* in 1841, *Chambers's Journal* informs us that there were more shops in London devoted to the sale of intoxicating liquors than there were shops devoted to the sale of the necessaries of life. The number of butchers, and bakers, and dairymen, and cheesemongers, and grocers, and greengrocers and fishmongers, taken all together, was 10,790; the number of public-house keepers 11,000. In forty cities and towns in Scotland, we learn from the same authority, that the proportion is still greater; the dram-shops are to be found about 1 to every 150 persons of the population; bakers' shops about 1 to every 1,000 and booksellers' shops about 1 to every 2,300. Then, as to the use that is made of these shops and the consequences that flow from them; in the district visited by Mr. Vanderkiste (being part of the parish of Clerkenwell), he tells us that, "speaking with the utmost caution, two out of three adults on the district appear to be drunkards." (p. 48). This, of course, is no fair representation of the whole of London; at the same time we may observe, on the authority of Mr. Kay, that there is no doubt drunkenness is considerably on the increase; "The habit of drunkenness," he says, "pervades the masses of the operatives to an extent never before known in this country." During the last thirty years, the consumption of spirituous liquors

amongst us has increased in a ratio more than double that of the population; the use of opium also is increasing with rapidity. In 1850 the import was 103,711 lbs.; in 1852, 951,702 lbs. Let us look at Edinburgh and Glasgow: there has been lately a sufficiently amusing quarrel between those cities as to which of the two is most addicted to an inordinate use of intoxicating liquors. The details of this dispute have been in the daily papers, and there has been much discussion as to the accuracy of the figures; but after listening to all the recriminating accusations on both sides, and making all reasonable deductions, it appears that there were in Edinburgh 9,318 cases of drunkenness in one year among a population of 166,000, and in Glasgow 26,000 cases among 333,657; that is, in Edinburgh there was 1 case to every 18 persons, and in Glasgow 1 to every 13; and these, be it remembered, are known, ascertained, publicly registered cases of drunkenness; we have no statistics of those who get drunk in their own parlors or in the private houses of friends.

But let us pass from this disgusting topic, to look at other crimes against the moral law for which this exemplary country is becoming more and more distinguished. We will not dwell on the atrocious murders of husbands and wives, and brothers and sisters, committed in most instances for the sake of getting certain burial fees, that (as one of our correspondents recently observed) "have earned for two counties the enviable title of the 'poisoning counties';" let us speak only of that most unnatural of all crimes, the murder of children by their own mothers. We saw it stated not long since in some Protestant journal, that this crime was becoming almost as common as pocket-picking, and that there were on an average three cases of child-murder per day. Our first impression on reading this was, that the writer, for some rhetorical purpose, was dealing in statistics after the *Hobart Seymourian* fashion; and if he meant to speak only of those cases which come before the public in a regular and official way, of course the statement is very much exaggerated. But when we remember the facts that came out in evidence before the police court in London, in the case of a recent clerical delinquent and his medical assistants; when we hear the coroner of one of our large manufacturing cities (Leeds) publicly expressing his belief that 300 children are annually made away with, either before or after their birth, within the limits of his own jurisdiction, and the medical man engaged on the inquest coinciding in that opinion; when we find one of our London newspapers (the *Morning Chronicle*) giving its readers a list of twenty-two trials, for child-murder alone, that had been reported in its columns, and these were stated to be but one-half of those that had taken place in the short period of twenty-seven days; lastly, when we observe how in one of these cases common cause was made with the murderess by a large number of the girls of the country, who attended the trial in crowds, and when the prisoner was acquitted, publicly testified their joy, and left the assizes' town boasting "that they might now do as they liked;"—when we call to mind these and similar facts, we fear that the journalist alluded to was strictly within the mark in the dreadful statement we have quoted. Look again at another class of crimes—brutal outrages and assaults upon defenceless women and children; these have been so much on the increase among us of late years, that a member of the House of Commons has thought it necessary to introduce into parliament a bill for the special protection of that class of persons. In his speech on the occasion, he alluded to some half dozen cases of recent occurrence, which had been the immediate cause of his interesting himself in the matter; but one of the leading journals, in commenting upon the speech, complained that he had not availed himself of a quarter of the materials which were ready to his hand for demonstrating the necessity for such a measure, and immediately enumerated more than twenty other instances occurring in the last two months, and in London alone, that had been recorded in its own pages, and in which the most foul and savage attacks had been made by husbands and fathers on their wives (or paramours) and children: so that our readers will probably agree with us in thinking, that it is not without reason that a recent American writer observed that "there is probably more brutality towards women in England than in any other country in Europe, except perhaps Russia."

Then, again, look at offences of a wholly different kind and of a less heinous character: witness the revelations that have been made respecting the almost universal practice of adulterating even the most necessary articles of food; look at the acts of quackery and puffing in well-nigh every department, whether of commerce or of intellect, which is so eminently a characteristic of the present age; look at the bribery and corruption the dishonest erasions and

shufflings that have been brought to light in all quarters, high and low, by the investigations of parliamentary committees;—look at these things, and at a thousand others of the same kind, and then say whether England has not a right to be proud of its morality, and to boast itself over other nations, for an unquestionable superiority in this respect.

Moreover, it must be remembered that, after all, facts like these, which are registered in the political, annals and criminal statistics of a country, are by no means a complete and sufficient index to the degree of moral depravity that may exist. There may be the utmost licentiousness of life and the most thorough absence of all moral principle; and yet no overt acts may be committed which can be recorded by the public press, or which call for the penal action of the law of the land.

"The statistics of crime," it has been truly said, "cannot develop in half or in a quarter of its fearful extent the general state of depravity among the lower class in the great metropolis, or one of our manufacturing towns; they can never trace the monster-roots of vice, how widely they spread and diverge themselves, or how deep they penetrate in the congenial soil. The delinquencies which figure in the calendars are but the effervescence, the scum on the surface; the great mass of iniquity is at the bottom and out of sight. Even the imagination is overtaken when called upon to exert her powers, so as to produce a picture of demoralised humanity that shall be adequate to the truth. The real condition of many parts of such localities is not merely barbarism and heathenism, but can only be fitly designated by some term which includes those, and yet more of degradation; it is—what is worse—civilization uncivilized; humanity, with its external opportunities of action enlarged, to be the more imbruted; a scene in which a knowledge of religion is only proved by blasphemy; and the resources of an enlightened and emancipated age (!) are perverted to sin."

We will not attempt to lift the veil that covers those depths of iniquity that are here alluded to; we will only just mention one single fact, which could be attested, if necessary, by the evidence of a thousand witnesses, but which is most briefly and emphatically stated by the author whom we last quoted, in the following words. Mr. Worsley, a clergyman of the Establishment, of considerable experience, is speaking of the state of our large manufacturing towns and of the causes that have produced it; and after mentioning some of these, he says: "Hence originated a state of things which has attained its climax in our age, by the almost total eradication of the very semblance of modesty, in either sex, among the poor within the circle of the manufacturing centre." (p. 85.) In another place he speaks of the state of morality in the agricultural districts with reference to the same most important particular, and he uses nearly the same language: "The almost universal absence," he says, "of chastity and purity among the laboring class, in our country villages at the present day, is notorious to every one at all acquainted with them." (p. 68.) Would that we could see cause to dissent from this judgment, thus summarily passed upon the whole working population of Protestant England, whether engaged in agriculture or in manufactures: but on the contrary, we find every where, both in facts and in books, only too much that confirms its truth. And yet this is the country which boasts of its morality, and which collects funds and employs agents to promote the "moral and religious improvement of Ireland;" the *moral improvement* of a country, the purity and modesty of whose women wring even from the most unwilling lips the meed of admiring praise.

"The three countries in the world in which the Gospel is most faithfully preached," says a Protestant "are, England, the United States of North America, and the Protestant States in the North of Europe."

"It is the English people alone, alone in the old world," says another, "that is now Christian. One might almost say that, just now, the British people stands among the nations as the surviving trustee of Christianity, or as the residuary legatee of its benefits. Christianity, in its migrations through eighteen centuries, has betaken itself to the British people, as if these were its own, and that these, under its influence and at its inspirations, have become such as they are, if not the most highly educated among the nations, yet the most effective, the most beneficent, the most humane, and the people to whose purposes and labors the world looks for whatever is good and hopeful. As to the old world, and forgetting the new, the question of Christianity is almost an insular question—it is a British interest."

Well, then, let us see how the people of Britain attend to this insular question, this British interest; let us inquire with what honesty and with what diligence they administer these precious blessings, whereof they are the surviving trustee. Mr. Van-

derkiste shall answer this question with regard to that section of the British people with whom he had the most intimate acquaintance: "I am reluctantly compelled to conclude," he says "from years of observation, that the majority of persons on my late district were heathens and infidels" (p. 116.) Again, he speaks in another place more generally concerning the whole mass of the English poor, at least in London. "It has been a favorite phrase of some minds, to term the Established Church the Church of the poor, and with others to speak of Methodism as the poor man's religion; but the fact is, heathenism is the poor man's religion in the metropolis." (p. 14.) "Socialism, infidelity, rationalism, and indifference prevail in every quarter to a fearful extent," is the description by another pen, of part of what M. V. calls, the most favored parish in London, Islington; and similar passages, from a thousand sources, might be multiplied *ad infinitum*. But from general statements like these, let us descend to the particular facts upon which they are based. It will be at once allowed that attendance upon public worship is one great test of the hold which religion has upon the people: not that all who come to church are necessarily devout Christians, for many may go from fashion, from idleness, or some other bad motive; but that those at least who habitually neglect the duty of public worship altogether can scarcely be said to be Christians at all. Now, judging by this test, what is the condition of the British people? "From statistics, very carefully collected five years since by the City Mission—statistics," says Mr. Vanderkiste, "which have been admitted as correct on all hands, it is ascertained that the attendance on public worship, in the metropolis, did not reach by one-third the accommodation provided, whilst the accommodation provided was less than one-half of what ought to be required and could be made use of, did all possessing the opportunity so to do attend," (p. 12;) that is to say, ten years ago, when the population of London was about two millions, it was calculated that about five-eighths, or 1,312,500 persons, might and ought to attend public worship in some church or chapel every Sunday; but church-accommodation, as it is called, was only provided for something less than half that number, say 600,000; and then of this accommodation only two-thirds were actually used; so that the whole church-going population was about 400,000. This is bad enough; but what makes it far worse, and still more appalling is, the consideration that this church-going population is made up almost entirely of the upper and more respectable classes, over whom the influences of fashion and of public opinion are of course the strongest: "The poor," says Mr. V., "in the dense mass are neglectors of public worship altogether." In the parish of Clerkenwell, containing more than 50,000 souls, the average attendance of the poor in the two parish churches is about eighty in each! and of these many were regular pensioners, or received occasional temporal relief.

"I do not believe," continues Mr. V., "that in the whole parish 100 poor people could be found attending public worship, who do not more or less frequently receive eleemosynary relief to induce them so to do. Thus, about one poor person in fifty occasionally attends public worship; or, where the attendance is regular, it arises generally from a share in the distribution of weekly bequests of bread."

Indeed this bribe of bread appears to be a regularly recognised and approved means, among our Protestant neighbors, of bringing people to church. We need not go to Ireland for our proofs; an advertisement in the *Times* newspaper, during the last winter, an appeal to the charitable, began with these words, "Thirty-two heads of families, who hitherto neglected their place of worship, are now regular attendants at St. Mark's, Horsleydown, in consequence of the incumbent being enabled to give them a few pounds of bread and coal." Yet, even with the aid of such potent auxiliaries as these, the result is a meagre attendance in the churches of one out of every fifty of the working population! Where are the rest? "They are either sopping," says the journal we have just quoted, in one of its most powerful leading articles, "or sleeping, or talking politics, or reading the Sunday papers, or fighting, or seeing their dogs fight, or rat-catching, or quarrelling with their wives, or simply doing nothing at all, being jaded, wearied, prostrated, in a sort of hebdomadal trance or coma." This is the state of the Protestant religion in London, according to the testimony of those who ought to know it best; and it cannot be doubted that it is a fair type of most of our large cities. We are far from being blind to the many foul blots that may occasionally be seen in the practical morality and religion either of Italians or of Irishmen; but we are satisfied that England will have great cause to rejoice when an impartial, or rather an unfavorable witness



shall be able to give the same testimony in her regard upon these points, as has been given again and again by Protestant travellers, recording their impressions concerning the inhabitants of the countries we have just mentioned. We have heard in this article Protestant ministers, both of the Establishment and of Dissent, declaring that imagination cannot produce a picture of demoralised humanity that shall adequately describe the general state of depravity among the lower classes in the great towns of Protestant England, and that heathenism is the poor man's religion in the metropolis. Let us compare with this the testimony of the Protestant Dr. Forbes as to the Catholic poor of Ireland. "I never met with one among them," he says, "who was not a sincere believer, and with very few indeed who might not fairly claim to be both religious and pious." We have seen the habitual neglect of public worship by the great majority of English Protestants attested by many witnesses and by the accurate statistics. Let us compare with this the testimony of one who delights to scoff at what he impiously calls "the ineffable folly of the contemptible idolatries" of Italy, yet who also says: "It is impossible not to recognise the strong religious element which appears in the character of the people.....In no country that I have visited have I seen a people so given to prayer and so unostentatious and apparently in earnest in their worship."

IRISH INTELLIGENCE.

The Rev. W. Flannelly, writing from Galway to the editor of the *Tablet*, draws a harrowing picture of the sufferings of the poor in the West of Ireland, which sufferings are still further aggravated by the fanaticism of the Swaddlers. Eight pence to ten pence a-day are the wages upon which many a poor laborer is compelled to support his wife and family, and with some exceptions, the Protestant settlers have refused to employ Catholics, even at the above mentioned low rates. Starvation, or apostasy, are the only alternatives for the unhappy Papists; and to compel them to adopt one or other of these, the Protestant proprietors of Galway have entered into an extensive combination of which the terms are, that neither food nor work shall be given to the Catholic, who does not renounce his religion.

It is an extraordinary but gratifying fact, that the poor rural parish of Upper Creggan contributed no less a sum than £60 7s. 6d. a few weeks since to the fund for erecting the Catholic University of Ireland. Amongst this sum there were only four £1 contributors, the remainder being all half-crowns, shillings, and sixpences. A poor people who thus contribute an honor to their country, and their truly Catholic spirit is most creditable to their spiritual instructors, the Rev. Mr. Lennon, P.P., and his worthy curates. —*Dundalk Democrat*.

Miss Cantwell, a relative of the Bishop of Meath, whose trial, and acquittal on a charge of shop-lifting a few months ago, produced an extraordinary sensation in Dublin, has commenced an action for false imprisonment, and malicious defamation of character against her former accusers. The damages are laid at £5,000.

SHAMEFUL SLANDERS ON CATHOLIC CLERGYMEN.—The *Midland Counties Gazette* republishes from an English provincial paper, the *Sunderland Times*, an extraordinary letter, purporting to be written by Lord Clements:—

"The letter," says our cotemporary, "broadly charges some Catholic Clergyman or Clergymen in Leitrim with the fearful guilt of instigating their flocks, by altar denunciations, to the foul crime of murder. We believe that the letter in question is a forgery, and trust that Lord Clements, who is an active magistrate in a Catholic county, administering daily the law among a Catholic people, will take prompt measures to satisfy the Catholics of Leitrim that he is not the author of the scandalous and wicked libel which has been published seemingly under the sanction of his lordship's name. If, however, Lord Clements be really the author of the letter in question, he is bound as a magistrate, as a man of honor, to substantiate his charge or admit its falsehood. It is not to be endured that such charges should be made recklessly and without proof of their truth. If Lord Clements can prove his charge (supposing him to have written the letter referred to) he is bound to prove it—if he has made the charge lightly and without ability to substantiate its truth, it becomes a grave question for the executive whether his lordship be a person calculated by his conduct to impress the people with a respect for the magisterial bench, and confidence in its impartiality, justice, and honor. Assuming Lord Clements to have been the writer of the letter which appeared under his name in the *Sunderland Herald*, the Rev. Messrs. Fitzgerald and McGivney, the Catholic Clergymen of Gortlittera, in the county of Leitrim, have, in a letter published in the *Gazette* of last week, challenged Lord Clements to the proof. Messrs. Fitzgerald and McGivney have a clear right to a distinct answer from Lord Clements. They are most deeply implicated by his charge. They are the Priests of Gortlittera, and Gortlittera is in the parish in which Lord Clements is engaged in building a church, 'dedicated against a defence to all doctrines of discord.'—Gortlittera is the parish of Reynolds, the man accused of having offered money to a party, who has since absconded, to shoot Lord Clements. Gortlittera was the parish of the Catholic father who sent his children to the Protestant school. We may, therefore, fairly presume that the altar from which Lord Clements was 'Sunday after Sunday denounced' was the altar of Gortlittera Chapel. The Reverend Clergymen of Gortlittera deny that Lord Clements has ever been denounced by them or by any other Clergyman in the chapel of Gortlittera. Did the writer of the letter signed 'Clements' refer to the chapel of Gortlittera? The man, who has the boldness to prefer a charge of instigating to murder against a Minister of religion should have the manhood to particularise the offender. Lord Clements must now either repudiate the letter to which his name is affixed in the *Sunderland Herald*, substantiate the charge which that letter contains, or admit its falsehood. As a magistrate, as a gentleman, as a man of honor, he is bound to admit one of these things, and of them, we have no doubt, he will conceive himself bound to do."

A Mr. R. Bolton, of Bective, issues an edict enjoining upon his Catholic tenantry, attendance upon Protestant Schools. The *Tablet* comments upon this piece of landlord tyranny:—"The ukase commences, in right royal or imperial fashion, by the most condescending assurance that 'there is nothing dearer to my heart than the well being of my tenantry,' but immediately goes on to lament that 'a large proportion of those for whose benefit I lately caused the schools at Robins town to be put into efficient working order, have not as yet availed themselves of the inestimable advantages,' &c. As this large proportion of recusants includes 'some respectable and well-disposed members of the Roman Catholic persuasion,' the proclamation proceeds to hold out to such parties tempting assurances of the most complete and condescending toleration for their religious faith, and a warning which, no doubt, will be well understood on the Bective estate against the 'misrepresentations by which it is sought to induce them to sacrifice their temporal prospects.' Now, the security offered Catholic parents by this insidious, and, from his position as a landlord, dangerous proselytiser, is the removal of their own Parish Priest from the management of the school, and the putting into his place an intrusive proselytising Parson; and further, the dismissal in terms of shabby insult of the Catholic teachers, and supplying their places with Protestants. It will take more eloquence than 'Richard Bolton' can boast of to make even 'respectable and well-disposed members of the Roman Catholic persuasion' swallow such a pill as that. For the rest, we are glad to learn the fact which gives Mr. Bolton 'much concern,' that in spite of the patronage of the National Board of Education, the Sousing scheme in Bective has turned out a flat failure."

THE DEFENCES.—A local paper states that the plans and estimates for the projected new barracks in Galway have been made out on a most extensive scale. It is presumed, from the great number of sheds which are to be erected for cavalry purposes, that it is meant to provide accommodations for at least two regiments of that arm of the service. A landing pier will be run out into the sea, so as to enable steamers to come alongside the barracks to land troops, stores, &c.

ENROLMENT OF IRISH MILITIA.—Lord Palmerston's proposition for the enrolment of the Irish Militia promises to be an extremely popular measure with all parties. The *Freeman's Journal*, commending the Ministerial project, observes that during the Peninsular war one-half of the line was composed of militia volunteers, and that young gentlemen who could coax half a company to join the regimental depots were compensated with commissions. Between recruiting for the line and balloting for the militia, we are likely to have exciting times.

AN IRISH MILITIA.—The *Nation* of 11th Feb. has an article headed "An Irish Militia," which speaks thus:—

The war will soon be at our doors with the taxman's knock, and the Militia ballot. Just sixty years have gone since Ireland was asked to create that nursery of an army before; and the present generation knows no more of the old Militia regiments than the dingy review once a month in every county town of four or five superannuated Sergeants, with an ancient Subaltern at their head, and the sight of an awkward squad of country gentlemen going to a levee at the Castle, in their county uniforms. But now we may be looking out for our substitutes. By enlistment, imprisonment, conscription, or ballot, they are determined to have 30,000 able-bodied Irishmen, five feet six in their stocking soles, to eke out the scattered strength of the line. How they are to be raised in Ireland, or when, we have not yet been informed—or what may be the peculiar process of drafting them. But if this force is to be recruited at all in the present exhausted state of our population, it must be on the widest possible basis, among the farmers' sons and the young men of the towns. We have no desire to see those fine fellows made food for Russian powder, or turned into enemies of their country, as the old Irish Militia almost to a regiment were. But we would certainly be delighted to see a measure carried out which would make so many of the young men of every county expert in the use of arms, and dashed with a soldierly spirit. And we have no apprehension that they would lose their love for their own country 'in a quiet little peaceable campaign,' even in red coats and at country quarters. We will, however, protest against the force being made other than a local one. It must not be used as a pretence for kidnapping men into the line. It is not as a mobilised Militia that the measure would succeed, but as a district Yeomanry. And we presume the Government, in extending the same provisions to Ireland that have already been embodied in England, will also allow the same free facilities for the formation of Volunteer Corps. We have no doubt that, weak as we are, an army of Volunteers could still be raised in Ireland for repelling a Russian invasion, or any equally meritorious purpose. See the way the Claddagh fishermen have turned mariners!"

MINISTERS' MONEY.—The Cork Corporation have unanimously adopted the following resolution, on the motion of Mr. Maguire, M.P.:—

"Resolved.—That this Council do adopt a petition to Parliament against the Ministers' Money Bill, introduced by the government during the last session of Parliament, and to be re-introduced in the next; and in favor of the total abolition of the tax of Ministers' Money, by the substitution of some other mode of providing for the incomes of the clergy now derived from that source."

As Mr. Maguire had given the usual notice of his intention to introduce this resolution, it must be regarded as the deliberate as well as unanimous protest of the Council against Sir John Young's abortive scheme.

The corporation of Dublin has followed the example of the Cork corporation, and almost unanimously adopted a petition against the unjust tax familiarly known and left as "Ministers' money." There was an exception or two to the general denunciation, but *exceptio probat regulam*. The expression of opinion was complete, and the more satisfactory because the Protestant condemned the impost with as much emphasis as the Catholic. If it was onerous to the members of one church, it was disgraceful to the members of the other. Mr. Reynolds introduced the question in a temperate and well-reasoned speech, and neutralised some opposition by declaring that the present Incumbents should not be disturbed in either the amount or the continuance of their incomes.

THE EXODUS.—Storms, shipwreck, and all the dangers incidental to an ocean journey, have failed to check emigration, and, as the spring advances, it is more than probable that the 'rush from Ireland' will be again the standing topic of Irish newspapers. At the beginning of last week upwards of 50 persons

from Hollymount, in the county of Mayo, passed through Tuam, on their way to Liverpool, there to embark for America. A Galway paper learns with regret that the 'rage' for trying their fortunes in other climes still prevails among the peasantry of the western provinces.

ROBERT EMMETT.—In talking with Peter Burrowes on the subject of Robert Emmett, whose counsel I found Burrowes had been, he told me that Emmett on his apprehension, had confided some money he had about him (together with a letter), to somebody he thought he could trust, to be delivered to Miss Curran. The person, whoever it was, pocketed the money, and carried the letter to the Government; on hearing which, Emmett, in despair at the thought of having committed the girl by anything he might have said in the letter, addressed, through some channel or other, the most earnest entreaties to the Government to suppress the letter, engaging himself, if they did so, not to say a word in his own defence, but to go to his death in silence. This latter offer he made, knowing how much it was an object with the authorities that he should not address the people. Burrowes told me that during the trial, whenever he was endeavoring to disconcert any of the witnesses in his cross-examination, Emmett would check him, and say, 'No no, the man's speaking the truth.' This was, however, only on points bearing against himself; for whatever testimony was likely to involve or criminate others, he showed the utmost anxiety that the truth should not appear. When Burrowes, too, was about to avail himself of the privilege of reply (wearing to death with anxiety, and feeling both the painfulness and intuity of what he had to do,) Emmett said, 'Pray do not attempt to defend me; it is all in vain;' and Burrowes accordingly desisted. Nothing could be more warm and unqualified than Burrowes' praise of him and his feeling for his memory.—*Moore's Diary*.

THE MODEL ORANGEMAN.—The following portrait of the late Earl of Kingston, one of the great Orange leaders of Ireland, is from Sheil's "Sketches of the Irish Bar." The man, and the cause which he represented, were well worthy of one another:—

"Words"—says the writer—"can not paint the brutality of the man's"—the Earl of Kingston—"appearance. The Earl was an immense man, bulky and burly, with his features almost hidden in a mass of dark whiskers, his deep-set eyes glaring beneath shaggy black eyebrows, and a forehead 'villainous low.' His voice that all might be *en suite* was at once deep and loud. I never saw a man who had a more brutal appearance. He took large quantities of snuff, which he carried loose in a waistcoat pocket lined with tin, and his method was to take small handfuls of it, throw part of it up his immense nostrils, and fling away the remainder over his left shoulder—the consequence of which was, that nobody who knew him would sit upon that side. When he was a young man, he held a commission in the North Cork Militia—a corps of Orangemen who committed fearful barbarities in the fatal 1798, and who used to amuse themselves when they did not shoot or bayonet a suspected 'rebel'—that is, an Irish Catholic—"with setting fire to his house, filling a brown paper cone with hot pitch, thrusting it upon his shorn head, enjoying the 'fun' of seeing him writhe under the torture, and laughing at him as the hot fluid ran down his face and breast. The 'rebels' made a prisoner of Lord Kingston, and his life was very much in danger—for he was well known, and hated. They employed him, however, to make terms for them with the Royalists, and he was allowed to depart on his solemn promise to perform their wish. The moment he reached his friends, he made use of the information as to the strength of the 'rebels,' which he had picked up while a captive—utterly betrayed the trust reposed in him—and broke his plighted word of honor by setting on his soldiers to massacre the trusting foe. The populace, who recollected this, constantly predicted a violent death to this man-brute; and they rejoiced when the news reached them, in October, 1839, that the Earl of Kingston, after some years' dreadful sufferings, had miserably died in London of *morbus pediculosis*,—or lousy disease—"the dreadful disease by which King Herod perished in his pride." A fitting end for such a monster; than whom, Orangeism, with all its power of converting men into fiends, has scarcely ever produced a more loathsome villain, and, at the same time, a better representative of the Orange, and Protestant Ascendancy faction in Ireland, by whose cruelty and rapacity the insurrection of 1798 was brought about."

GREAT BRITAIN.

The Rev. R. Ward, formerly a minister of the State establishment, but who was converted to Catholicity some years ago, and has since been admitted into Holy Orders in the Catholic Church, is engaged in the erection of a Catholic Chapel at Home. This circumstance, it is said, has caused much anguish of spirit to poor dear Mr. Bennett, who keeps a government gospel shop in the same neighborhood, and who therefore by no means relishes the idea of having a Catholic place of worship erected so close to his heretical conventicle.

COLONIAL EXPENDITURE.—The annual abstract of the colonial expenditure of Great Britain has just been issued. The period embraced in this return is the year 1851-52. The military expenditure amounted to £3,003,282, the naval to £55,717, the civil to £499,350; a small item, £2,776, is deducted in respect of post-office collections in Malta and Honduras exceeding the expenditure, reducing the total expenditure incurred by Great Britain to £3,555,573. The Cape absorbed £1,067,921 of the military expenditure, the Ionian Islands £122,511, Jamaica 125,033, Canada 312,672, Nova Scotia 116,077, Mauritius 73,293, Ceylon £90,477, New Zealand 83,819, Labuan 4,933.

THE OFFICERS OF THE BRITISH ARMY.—The advanced age of all the officers entrusted with superior commands in the British Army has become a subject of serious attention. An old officer says:—"Of the major generals, the Earl of Lucan and Major-General Arbutnot are the two youngest, having entered the service in 1816. That tall-tale book, the "Peerage," states Lord Lucan to be 54 years of age and Major-General Arbutnot cannot be his junior. But these two officers are the exception; nine-tenths of the major-generals, at least, are upwards of 60 years of age. Of the full colonels in the army, from whom brigadiers might be selected in the case of an army taking the field, there are 259. Of these, according to a statement which appeared in a recent number of the *Naval and Military Gazette*, 156 are upwards of 60 years of age, the period of life at which an officer in the French army, unless specially exempted, is placed

on the retired list; and the remaining 103 full colonels are between the ages of 44 and 60."

NAUTICAL BAPTISM OF FRANCE AND ENGLAND.—How is it that the French, who are charged with addiction to tanfaronade, give such moilost, civic, classical, or merely historical names to their ships, while ours sound so boastfully of fire and fury? For example, in the French fleet in the Buxine we find such mild names as the *Ville de Paris*, *Jupiter*, *Henry IV.*, *Valny*, *Jena*, *Friedland*, *Chateaugay*, *Bayard*, *Gomer*, *Mogador*, *Sane*, *Magellan*, *Duquesne*; while in the English list we have the *Furious*, the *Vengeance*, the *Retribution*, the *Inflexible*, the *Tiger*, the *Fury*, the *Firebrand*, the *Terrible*. If names could terrify an enemy, the result of a war should be certain. So the Chinese thought to scare our troops from the field with horrible paintings.—*Examiner*.

THE SOLDIERS' PAY.—We have deemed it our duty to extract from the *Times* an admirable article on the subject of the insufficiency of the pay of the soldier to meet the advanced price of provisions. It will be a very hard thing if some relief be not given to the soldiery, in the face of the powerful and truthful representation we have quoted. There can be no excuse of want of means as long as there is any unappropriated sum lying to the credit of the army; and we have several times pointed out that there is a considerable balance of unclaimed prize money now disposable. A portion of this, judiciously distributed among the troops at home, would ease them of the pressure from which they are suffering by the dearth of provisions. The present exigency disposed of, it will be well worth considering whether or not an entire change should be introduced in the system of remunerating the troops. Why should not the British soldier be fed, clothed, and housed by the State, and allowed a daily rate of pay which shall be applicable to all extra purposes? The workman, the farmer, the tradesman, the omnibus proprietor, and so forth, augment their charges to the public when prices of provisions rise; but the soldier is expected to give his services for the same sum at all times, whatever may be the fluctuations in the cost of the necessaries of life. He cannot strike for wages without placing himself before the law as a mutineer or deserter. He cannot complain without being told he is insubordinate and seditious. His only alternative is to half starve himself, and yet perform the same amount and description of duty. Such a condition entitles him to the consideration of his country, and we shall be surprised and grieved if the subject is not brought forcibly before the Legislature. Mr. Sidney Herbert owes it to his own character for humanity to stir in the matter, not merely with reference to the immediate present, but to the future position of the soldier.—*United Service Gazette*.

To frame a new legislative constitution for the Church of England is an undertaking from which we should imagine every temperate and judicious member of that body would abstain. But, to exhibit this proceeding in its true light, it must be borne in mind that Convocation has no powers to set about any such work at all. To give effect to any such proposal, the authority of Parliament must be invoked, and the united sanction of the Legislature obtained. There alone resides the legislative authority of this realm in Church and State, and the Convocation of the province of Canterbury can no more set about the reconstruction of its decayed privileges and the extension of its ecclesiastical powers than the present Corporation of London can reform itself, or extend the municipal institutions of the city to the whole metropolis. It is characteristic of that class of men with whom this proposition has originated, that they have displayed great subtlety in urging on their cause to the point it has now reached, but they appear to have lost sight of the ulterior obstacles which are absolutely fatal to their object. Great pains have been bestowed on an endeavor to penetrate a *cul de sac*, and they have at last succeeded. But they have begun at the wrong end. The sanction of the Crown is required before Convocation can even revise the canons of the Church much more before it can undertake the reform of its own constitution. The authority of Parliament will regulate the sanction of the Crown, and that authority will assuredly never recognise a rival ecclesiastical legislature confronting its own established rights. Until these points be gained nothing is done.—*Times*.

The Rev. John Roberts, a Protestant clergyman of the Church of England, calls the attention of the Bishop of London to the proceedings of the "British Society for Promoting the principles of the Reformation" and its agents. "One reason which has constrained me to address your lordship"—says the writer—"is the disgraceful scenes which were conducted by Mr. Clementson's"—one of the leading members of the Society—"missionaries. I have witnessed at these meetings scenes of drunkenness on the part of the missionaries, and the most disgraceful riots on the part of the audience." These statements can excite no surprise amongst those who know that the Society's most active missionaries are apostate Catholic priests, whose incontinence and debauchery have procured for them the situation of evangelical missionaries. The Anglican clergy, who are for the most part gentlemen, men of refinement and education are anxious to disclaim all connection with the "British Reformation Society."

THE END OF THE WORLD.—A Rev. Oldling Field is lecturing at Liverpool, and tries to prove that we are in the last stages of the world's journey, from the signs of the times as unfolded in the events of the day.

THE MORMONITES.—No less than 300 of the Latter Day Saints have just taken their departure from the town and neighborhood of Merthyr, South Wales, for Salt Lake, under the direction of a leader known in Merthyr as "Will Phylip." He has taken with him his wife and daughter, the latter married to an "apostle." Both of them, not being overburdened with faith, were most unwilling to leave home. Will Phylip is succeeded at Merthyr by Captain Jones, who some time since returned from the "holy land," after leaving there a large number of the faithful of Merthyr.

The *Guardian*, complaining of the spiritual destitution of the people of England, takes occasion to observe that "it is startling to find that the country in which the proportion per cent. of church-goers, to the population appears to be the lowest; is that very district where our most splendid endowments are situated. Under the shadow of the princely revenues, and power of the episcopate and chapter of Durham, a state of things has grown up, from which it results that only eighteen per cent. of the population can find room in our churches." This is a striking result of Protestant endowments.



**RELIGIOUS EQUALITY.**—In reply to a letter from Mr. Lucas, Lord Palmerston mentioned that it was proposed by the Government to allow Catholic prisoners to have the attendance of their own clergy. This has aroused the bile of the liberal Protestants, who have addressed a strong remonstrance to the Home Secretary upon his unworthy concessions to Romanism—"What right have Papists?"—the memorialists ask—"to the ministrations of idolatrous priests? Are there not Protestant ministers now? Are not the Rev. Jabez Busters—the Stigginses and the Mawworms, ministers of the conventicle, better than all the Priests and Bishops of Rome?"

"Your Lordship's memorialists do humbly pray that your Lordship may be pleased to alter your avowed intention; that you may leave the convicts in the galls to the care of the veritable Catholic clergy appointed according to law; that you may not introduce Roman chaplains or Roman priests to perform unhallowed rites called, by law and by truth, 'superstitions and idolatrous,' nor allow them any annual or other payment for such 'idolatrous or superstitious' ordinances, and further that you may not advise to have conceded to them those 'facilities' which are now the 'privileges' of the clergy of the Church of Christ and of 'the true professors of the Gospel' established by law, and reserved to them by the solemn oaths, declarations, and coronal undertakings of our most religious and gracious Queen."

"To be sure the Grand Duke of Tuscany allowed Protestant ministers, to any extent, to visit those interesting martyrs—the Madriais; but the conduct of a Popish tyrant can afford no precedent for the liberal and enlightened Protestants of Exeter Hall."

**UNITED STATES.**

The *N. Y. Freeman's Journal* strongly advises the Irish Catholics of New York, not to allow themselves to be prevented, by the menaces of a parcel of rowdy ruffians, from celebrating in the usual manner the Festival of their Patron, and the glorious Apostle of Catholic Ireland. If interfered with, we doubt not that the Irish of New York will be able to make good their rights as citizens.

The *Western Tablet* states that the Archbishop of St. Louis has received bulls from Rome appointing the Rev. Mr. O'Regan of Carondelet, Mo., Bishop of Chicago.

From the *Pittsburg Catholic* we learn, that the Rt. Rev. Dr. O'Connor has been re-appointed Bishop of Pittsburg, and that the Right Rev. Dr. Jos. Young has been named Bishop of Erie.

The *Boston Pilot* announces the arrival of Dr. Cahill for the spring of this year; the object of the visit of this celebrated divine will be to further the objects of Mr. Pagan's mission, who is engaged in collecting contributions for the Catholic University of Ireland. God speed the good work.

**ARCHBISHOP HUGHES ON THE PROTESTANT RIOTS.**—Archbishop Hughes has recently addressed letters from Cuba to the Right Rev. Bishop of Charleston in which he refers to the late anti-Catholic riots that have disgraced some of our Western and Northern cities. He thinks that these riots, however shameful and lamentable in themselves, will in the end be more productive of good than of evil. They will serve to open the eyes of unreflective Catholics; and incline those of our brethren, who are now tepid and indifferent, to a closer union with those who are more zealous and fervent in the same Faith. They will show the world how solid and steadfast is the Catholic Church, equally invulnerable against treachery or violence. The *C. Miscellany* publishes the substance of the Archbishop's thoughts without adhering strictly to his language, and remarks, "We hope his words will make an impression on some of our Irish brethren in the Faith—too honest, too innocent and unsuspecting for the bad company in which they are thrown—too easily misled by the demagogues, whom their simplicity mistakes for patriots. As for our Irish Radicals, who shake hands with German ruffians and Italian assassins, smile sideways at Cuban buccaneering, and work slyly at Bedini riots, we neither imagine nor hope that the words of the great Prelate will have any effect on them. Men who have broken faith with their God and their country, who have trampled on the Church that nursed them, and the religion that watched over their cradle, can scarce be suspected of reverence towards one of its ministers, even though he be such a one as Archbishop Hughes."—*Boston Pilot*.

**STATISTICS OF PROFANITY.**—A correspondent of the *Franklin county (Vt.) Herald*, while stopping at a hotel in one of the most populous towns in Vermont, took pains to count the oaths which were spoken in his hearing. The names of the Deity were profanely spoken on Monday 136 times, Tuesday 297, Wednesday 148, Thursday 369, Friday 191, Saturday 205, and Sunday 331. The prevalence of this vice is a disgraceful feature of the age.

**METHODIST REVIVALS.**—The more intelligent, and devout minded Protestants in the United States are speaking out boldly against the evils of these abominable displays of cant, rivalry, blasphemy, and immorality known as "Protracted" and "Revival Meetings." The *Christian Inquirer*, a leading Protestant journal of New York, has a long article on the subject, in which the writer denounces these assemblies as "highly injurious to the cause of pure practical and consistent Christianity," as "a blot and an excrescence on the Church of Christ. He assigns the following reasons:—

"They are always followed by a reaction of coldness and indifference; they drive many into insanity; lead to irreverent expressions towards God and His Holy Spirit, and handle the holiest of them with disgusting familiarity; they encourage the notion that religion is a thing, a species of *petit*, which can be 'got' at once by a blow; they multiply the number of crude Christians, and pave the way for back sliders; they indoctrinate the community with an erroneous theology; promote cant; encourage false and irreverent ideas of God; promote false pride, and vain glory; harden many; and while they promote fanaticism in the church increase infidelity in the world."

To these objections the writer might have added another, based upon the statistics of illegitimate births; always most numerous where Methodism, and its "Revivals" are most ripe—as may be seen by a glance at the statistics of Wales—(the hot-bed of Methodism)—given in a late number of the *Edinburgh Review*.—Dangerous as are the theatre, and its associations, to the young, the consequences of "Revivals" and "Protracted Meetings" are far more fatal. We rejoice therefore, in the cause of morality, that the most influential and spiritual minded of the Protestant press in America are taking up their testimony against these abominations.

The Rev. Miss Antoinette Brown, Pastress of a Protestant Church in the State of New York, has found scriptural authority for a female ministry; based upon the text—"There is neither male nor female; for ye are all one in Christ Jesus."—*Gal. iii, 28.*—This should settle the question as to man's exclusive right to the "bifurcated garment." Only we see what a blessing it is to be able to chap scripture.

**SECOND ADVENT.**—One of the Second Advent churches in Salem, believing in the coming of Christ next May or June, and at this time in a highly excited state of religious feeling under that preaching, and having daily additions to their members, on Sunday last baptised twenty-two persons by immersion. Three of the individuals were mere children, less than twelve years of age. Some three thousand persons were present to witness the ceremonies.—*Newburyport Herald*.

We learn from the *Pittsburg Catholic* that a novel subject of reproach against the Catholic Clergy has been broached in the United States; they are destroying the State Schools by force of competition, and by giving education to the poorer classes at so late a rate as to supersede the necessity of the government establishments. Of the insidious designs of these rascally Popish priests a Yankee Protestant editor, out West, complains:—

"We have but one school in our State; but we should have one in every county, town, and village, had it not been for the accursed hordes of lazy Catholic Clergy, who have infested our State, and turned almost into hell, our whole community, by their infamous influence over the laymen. Their priests came here, and being destitute of every thing, and wishing employment, (pity they're not made to work on our streets) opened schools at such reduced rates, as almost to supersede the necessity of common schools."

In view of the impending danger to the cause of State Schoolism, Protestants are exhorted to "lend their whole hearts, hands, and talents for the speedy extermination" of the Catholic clergy.

A Swaddler calling himself the Rev. J. Inskiss, has lately been lecturing on Popery at the "Broadway Tabernacle," New York. Amongst other horrors, he narrates the following, which is much at the service of the *Montreal Witness*:—

"An Individual was taken sick, and his friends sent for the Priest to administer the last rites of the Church. But the messenger didn't bring the Priest—other messengers were sent, but still no Priest; for it happened he was gloriously drunk, and the man died without the rites he desired. A friend of the deceased, highly exasperated, repaired to the Priest, and pistols in hand, demanded his release from purgatory. The Priest attempted to explain, but nothing would do but the release. The Priest sat down and wrote what purported to be one, as follows:—

"My Dear St. Peter, &c.—Admit the bearer to thy celestial kingdom, and by so doing you will oblige, Yours, for ever,

"PATRICK McMANUS, Parish Priest of Derryginia, County Galway."

"This was placed in the hands of the dead man.—This is no fabrication. Here, exposing it, is the copy of the document as taken from the dead man's hand, by one who is at present in this building. (Sensation.) Can we pronounce Romanism Christian after such acts?"

**SLEEPING AT CHURCH.**—The *Albany (United States) Express* states that the Baptist minister in Hudson-street finding, on Sunday afternoon, that some 39 of his congregation were asleep, when he had preached about half his sermon, said he should "postpone the delivery of the balance of it" until they woke up. It seems that five minutes' silent pause brought them all into a state to receive "the balance," and the preacher then went on.

On the 23rd ult., Gen. Cass presented, in the Senate at Washington, a petition from a number of American citizens, praying the United States Government to take the steps necessary for securing to American citizens full liberty for the exercise of their religion in the Catholic countries of Europe. The correspondent of the *N. Y. Freeman's Journal* makes some very pertinent remarks on the prayer of this petition, and the objects of its promoters:—

"The Senator must certainly be aware that this movement has originated with religious bigots and fanatics who are in the habit of using the sacred name of religion as a cloak for the propagation of sedition and for disturbing the good order and peace of foreign countries; that it is a movement of bigotry alone, because it is aimed exclusively at Catholic countries and at the Catholic Religion, both at home and abroad, and that the object of these fanatics is to arouse the spirit of religious hatred and persecution against our Catholic fellow-citizens here by canting about and misrepresenting the treatment received abroad by Protestants in Catholic countries. The parsons, and they alone, are the instigators of this crusade against Catholicity. With what bad grace, too, does it not come at this particular time, immediately after the outrages and persecutions which have been heaped upon the head of an illustrious foreign ecclesiastic on account of his religion, here in our own country, without the interference or prevention of our Government, to which he was accredited in a high official and friendly capacity, and which on this account was in an especial manner bound to protect him. The question may be asked, too, are the citizens of foreign lands protected here in the enjoyment of religious freedom? True the Constitution of the United States forbids Congress to apply a religious test or establish any form of religion. But this is only to the extent that the United States Government has jurisdiction. The States themselves are not so prohibited, and are free to legislate upon this subject without the let or hindrance of Congress, and we know that many of them have interfered by law with religious freedom, and that there are still extant vestiges of intolerance. If then the General Government cannot protect the religious freedom of foreigners in this country, how can we claim from other Governments that which we cannot reciprocally grant and protect? If the States have exclusive jurisdiction over this subject at home, how can the General Government assume jurisdiction over it in any respect? Has the General Government protected the Ursuline Nuns of Charlestown, the Catholic churches of Philadelphia, and the Pope's Nuncio in Cincinnati, or even taken any notice of these religious persecutions? If not, what right has that Government to travel abroad, claiming that it has, and demanding 'reciprocity?' If the memorial contained the true question at issue, we could argue that question upon general principles; but as it does not, we must apply the *argumentum ad hominem*.

**A SINGULAR STORY.**—A Mr. Lawrence, of New Orleans, has lately been missing and no traces of him could be found, although the opinion is, that he was murdered and thrown into the river. The *New Orleans Delta*, of the 17th ult., contains the following singular narrative, and says it comes from a highly responsible source, and that the veracity of the gentleman from whom they received the story is unquestionable. Says the *Delta*:—

The wife of one of Mr. Lawrence's most intimate friends, who had for a number of years been on terms of the closest friendship with that unfortunate gentleman, is a mesmeric medium, and her brother is in the habit of placing her in the mesmeric state. Being at the house of an acquaintance in Lafayette, on last Sunday night, about 10 o'clock, before any person had the least intimation that any misfortune had befallen Mr. Lawrence, the company requested the brother to mesmerise his sister, as many of them were anxious to see the effect of mesmerism.

The lady was placed in a mesmeric sleep and on the request of several persons present, that he would propound to her a few questions, he asked her, "What do you see, sister?" she immediately replied, "I see three men engaged in a fight on the Levee."

"Do you know any of them?" "Yes, one of them is Mr. Lawrence, the others I don't know; one of them is a very tall man, and the other about medium size; and these two men are striking Mr. Lawrence. Why don't somebody help him? Why don't he shoot them? There, now they have knocked Mr. Lawrence down. Good heavens! they have killed him."

"What are they doing now?" "The tall man is taking his watch, and the other is feeling in his pocket. He is taking some bank bills out of Mr. Lawrence's pocket; now he is taking some gold. They are talking together now; now they pick Mr. Lawrence up and carry him towards the river; will nobody save him?—There, they have thrown him in. Mr. Lawrence is gone."

She stopped talking for a minute or so, when she was again asked, "what do you see?"

"See a steamship lying at the wharf. It is about to leave. There are a great number of passengers on board; and among the passengers I see the two men who killed Mr. Lawrence and threw him into the river. The tall one has his watch. They are both better dressed than they were before."

Here the company having become satisfied with the experiment, the brother woke his sister, and when she was informed of what she had said, she laughed incredulously, remarking she recollected nothing of what had taken place. The sister of Mr. Lawrence was present and the company were pretty free in passing their jokes about the matter; and all were vociferous in their denunciations of mesmerism as a humbug. Little did they think that the vast scene the young lady had described, was actually at that moment perhaps being enacted, and that Mr. Lawrence was then no more. It is also a remarkable fact, that two steamships sailed for California from the wharf, on Sunday morning.

Mr. Lawrence was not seen after leaving his office, with five or six hundred dollars in his pocket, at a late hour on Saturday. No anxiety was manifested by his friends until Monday morning, when beginning to be alarmed, they instituted a search for him. His hat and some other articles with blood upon them, were found upon the Levee, in the Fourth District.—All then remembered the story of the mesmeric subject, and mesmerism had more than one convert in that company. Was Dumas' romance of the "Circasian Brothers" all a fiction?

The following article from the *London Nonconformist* on the "Maine Liquor Law," is worthy of perusal:—

The more intently we reflect upon the matter, the more reason we do see for dissenting from the proposal to prohibit the sale of intoxicating drinks by force of law. Such a step as it appears to us, would infallibly prove to be one of those short-sighted expedients, by no means uncommon in the annals of society, which, in too hasty a pursuit of admitted good, disregards some leading principle of God's moral government, and in the end introduces greater confusion than it corrects. We are sensible, indeed, of the profound disadvantage under which men labor, when opposed to an immediate practical benefit in deference to a general theoretical standard of right and wrong. We know how captivating to benevolent enthusiasm is the short method of putting an end to a present evil by stringent authority—and how tedious it must appear to eradicate a moral disease by moral remedies alone. But we have learnt, notwithstanding, to attach a higher importance to a strict observance of first principles, than to any temporary gain to be derived from a violation of them. Neither in surgery, nor in social economy, are we enamored of amputation—and, as in the first, so in the last, violence is often a substitute resorted to by those who are short of faith and patience. Several of our correspondents have charged us with inconsistency, because we have encouraged the suppression of letting houses, but refuse to concur in prohibiting the sale of intoxicating drinks. One of them has furnished an amusing plea from our own words in favor of the Maine Liquor Law, by simply exchanging the words "betting" for "drunkenness." Now, the radical difference between betting and drunkenness may not be much—for vice is vice, however one may call it. But the proper parallelism between the two cases is concealed by a dexterous misapplication of terms. "Betting" should be put on a par with "taking alcoholic beverage," and "betting houses" should be paralleled 'by places where such beverage may be obtained.' Betting is a vice—drinking beer or wine, is not a vice, although it often leads to it. A betting house is a place set up for making a profit by the indulgence of vice. A public house is established for the sale of malt liquors, wine, and spirits. We consent to attack the one, because it is *per se*, and in its own nature, evil. We decline to attack the other, because it is not evil *per se*, but is only liable to be made an occasion of evil. Betting is not a vice arising out of an excess in what is lawful, but is itself to be condemned; drunkenness is purely a vice of excess arising from inadequate self-control. The moral state of society revolts from putting into the category of vices the mere act of taking a vinous or alcoholic stimulant, and until our correspondents learn to distinguish the difference between a lawful indulgence and an intemperate gratification, we fear we shall not be much enlightened by their incubations. To return, however, to the main position, from which the foregoing paragraph is a digression, we observe that providential law invariably proceeds upon

the principle of improving men by self-discipline—that human law is, in its design, essentially and exclusively protective—and that the suppression of the former by the latter can only be justified when the existence of society is threatened by a general breaking down of all the safeguards of self-restraint. At once, then, and without qualification, we reject all the arguments in behalf of the Maine Liquor Law, grounded upon the misery produced by drunkenness and the personal degradation, disease and death, which when habitually indulged in, it invariably entails.—Excesses of all kinds are, appropriately, punished. Violated nature avenges herself. God has inscribed upon all his gifts to man, what man's experience soon renders visible; "Thus far you may use them, but no farther." The loss of reason, of speech, and, at last, of sensibility—the heaving stomach—the aching head—the trembling hand—the collapse of animal spirits—to say nothing of the grave physical evils which follow a long course of intemperance, are all of them the divine teachings addressed to the conscience, and they impressively warn men to govern their appetites, and put a bridle upon their passions. And mark! the self command which grows out of trial, is a higher result in all respects than the non-indulgence which is the consequence of the absence of temptation. To nourish us into strength in the government of ourselves is the only visible reason for leaving us exposed to such a multitude of evils. Not to cut off opportunity but to arm the man to meet it, is the method, so far as we can see, of infinite Wisdom, and our impatience with the present mixture of evil and good, argues nothing but our own distrust of His plan of administration. But again, by attacking the outward occasions of mischief, instead of dealing with the internal cause of it, we do but alter the form of depravity, and seldom diminish its vitality. It is easy to drive vice beneath the surface—not so easy to staunch the sources of it. We may prevent the sale of intoxicating drinks but are we certain that we shall not drive men to the use of stupefying drugs? but if not, if a Maine Liquor Law for Great Britain should prove a decided success, may we not reasonably fear the application of so efficacious a remedy in many other directions? May we not see it right to regulate marriages, to compel education, to place literature under a censorship, and to ward off from Society all the evils which can overtake it during the imprudent conduct of individuals? What would be the result? As a community, we should suffer less, and we should be less. We should escape some mischief and we should lose more good. We should retreat towards a second childhood, and be for a second time put under tutors and governors. May it never be our lot to live amongst a people made virtuous by law—a people whose minds and morals are kept straight by the iron and pals of civil law—a people who have no falls because provided by Parliament with go-carts—a people of passive and negative worth of character only, kept orderly while the eye of a governor is upon them, but, when left to themselves helpless as Russian serfs! Do not our friends know that out of the nettle, danger, they must pluck the flower, safety? In truth, we are alarmed at the tendencies of the times in these respects. We see an increasing penchant for legislative preventatives of moral wrongs. Results are everything now-a-days, and processes nothing. Superficial cuttings and scarifications are the quick nostrums for the diseases bred in the constitutions.—Would it not be better, if possible, to put one half of the community in prison, and employ the other half in watching over them? From what a world of licence would such an arrangement as this save us! Aye! but whilst men gather up the tares they would gather up the wheat also. On the whole, perhaps the wisest method is that of "letting both grow together until the harvest." No preponderant good comes out of forcing humanity to be virtuous. We shall take a future occasion to deal with the remaining branches of the question.

The *London Watchman*, the organ of the Methodists, introduces to the public a new remedy against flatulency in the following elegant strain:—

"[ADVERTISEMENT.]—A New Year.—These words—though simple in themselves—are prolific of pleasing anticipations. Cherished in our riper age, amid the war and strife and anxieties of life, the memories which each returning year awakens within us are dear to each of our hearts, and indelibly engraved there. Thoughts of bygone times, dim and indistinct at first—thoughts of other joys rise up from the depths within, and grow clear and more tangible before us. On each occasion we recall with delight the many joyous scenes which we have witnessed—scenes which are inseparably identified with the recollections of the merry days of our youth. But too often these pleasing reminiscences are chastened by other thoughts and images—blending in one common picture the lights and shadows of the past, and thus engrossed in saddened strain, we muse—perchance at times unconsciously—repeating to ourselves those plaintive notes which still recall our boyhood's task—

"They are past and gone! those merry ones,  
That were so glad and bright."

"Soon another circle in the great journey of life shall be attained—soon another New Year may be permitted to dawn upon our vision—soon may it be our favored lot to mingle in the circle of life, and administer to the cheerful offices of friendship; and should our spirits be chastened when we look around and behold those 'vacant places,' let each heart that pulsates in health and strength expand with gratitude to that source from whence proceed those issues of life, 'inestimable gifts'—and may the 'weary and heavy laden' look in faith to the thousand means which have been mercifully provided to mitigate their pains and to soothe their afflictions. And we may be permitted to mention, as one of the means of alleviating pain and suffering.

"That extraordinary medicine, Page Woodcock's Wind Pills."

**BREAKING THE PEACE IN AMERICA.**—The cost of 'breaking the peace, varies according to locality.—You may give a fellow a drubbing in Washington for a mere nothing, that will cost you a good sum in N. York—something upon the Irish principle: A man was fined £5 by a magistrate at the College Police-office, Dublin, for assaulting another; and as he paid the money into court with considerable reluctance, he shot a glance at the victim of his indiscretion, and said: 'Wait to I get you in Limerick, where beating's cheap, and I'll take the change out of you.'—*Bunn's Old and New England*.



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. Sacramento 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. . . . . \$24 do.  
 Payable Half-Yearly in Advance.

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, MARCH 10, 1854.

With this week, Mr. Enright of Quebec will conclude his agency of the TRUE WITNESS. We cannot allow Mr. Enright to terminate his connection, without expressing our thanks to him for his exertions in behalf of the TRUE WITNESS, to which we are greatly indebted, as our Quebec list of subscribers sufficiently testifies. We have also the satisfaction of announcing that Mr. Maurice O'Leary has kindly undertaken to act as our agent, by whom, are certain, that the interests of the TRUE WITNESS will be well looked after. Subscribers in arrears are respectfully requested to settle their accounts with Mr. Maurice O'Leary.

NEWS OF THE WEEK.

A FREE PARDON HAS BEEN GRANTED TO SMITH O'BRIEN.

We shall have no "Ecclesiastical Titles Bills"—no "Nun's Bedrooms Inspection Bills"—this year; that is pretty certain. The Government of Great Britain will have plenty of work on hand, besides oppressing its Catholic subjects; and the wrongs of Ireland, if her people but know how to "improve the occasion," will stand a fair chance of being redressed. War seems to have commenced in earnest. The Czar's reply, to the French Emperor's pacific autograph letter, has been received at Paris, and its contents are said to be such as to do away with all prospects of an amicable arrangement. The British Government has taken up all the available steamers for the transport of the troops, many of whom have already embarked, whilst the others will speedily follow. A formidable fleet, mounting near 3,000 guns, to be reinforced by a French squadron, is being rapidly fitted out for operations in the Baltic, and an attack upon Cronstadt, the great Naval Arsenal of Russia. Recruits, and volunteers for the navy, are freely offering, and the war-like spirit of the nation assures the Ministry that it is expected of them that the contest shall be carried on with vigor. In France, the preparations are on a similar scale, and the government is hurrying on the embarkation of troops for Turkey. The attitude of Austria is becoming daily more suspicious. Professing neutrality, she is increasing her armaments; and whilst proffering her mediation, it is suspected that she is but waiting the favorable moment for breaking with the West, and uniting her forces to those of Russia. In view of this contingency, the French Emperor, menaces Austria's Italian possessions, and is fully prepared to play off Kossuth and Mazzini, against Francis Joseph. The Greek insurrection in the Turkish dominions is assuming formidable proportions, and promises to become an important element in the European imbroglio; Austrian influences are said to be busily at work. On her side, Russia is putting forth all her resources, for the coming struggle, to which she is endeavoring to impart a religious character.

We are happy to have it in our power to announce that Mrs. Unsworth, from St. Hyacinthe, has kindly consented to lend the aid of her musical talents to the celebration of St. Patrick's Day.

We copy the following from the Pilot, with whom we fully agree in his approval of the Society's excellent arrangements:—

"We learn that the St. Patrick's Society of this city have resolved on changing this year the manner of closing the celebration of the Festival of their Patron Saint—the Apostle of Ireland. St. Patrick's Day next will fall on a Friday, which being not only a day of fast but also of abstinence, it was deemed expedient to substitute for the anniversary dinner, a Soiree on Easter Tuesday, to be held in the Bonsecour Concert Hall, the proceeds of which will be devoted to charitable purposes.

"It is expected that these festivities will be got up in a way likely to give satisfaction to all, and on an extensive scale, suitable to the occasion, and worthy of that numerous class, becoming every day more respectable and influential, at which all ranks of Irishmen can unite harmoniously together, at the same time affording to their wives, sisters, and daughters an opportunity of enjoying themselves, while participating in the harmless pleasures of a national celebration."

The Montreal Freeman announces the intention of the "Young Men's St. Patrick Association," to hold their usual Annual Celebration of Ireland's Patron Saint, at O'Meara's, on the 17th inst.

On Monday next will be held the usual Quarterly Meeting of the City Council, at which Dr. Nelson will be sworn in as Mayor of Montreal, for the ensuing twelve months.

We see by the Bytown Gazette that, at a meeting of the Corporation of Bytown, on the 27th ult., the members were unanimous in recommending the application of James H. Burke, Esq., for the vacant Registrarship of the County of Carlton. We are glad to see that Mr. Burke's merits are appreciated by his fellow-citizens, who have taken this opportunity of publicly testifying their respect for their talented and estimable townsman—a gentleman who, in the words of the Gazette, "is universally esteemed, and who has for some years filled a subordinate position in the same office, to the satisfaction of all classes, and shades in religion, and politics."

THE CONVICT ORANGE GRAND MASTER.—In the case of George Benjamin—one of the rival pretenders to the "Sovereignty of the Scarlet"—and who was lately convicted of fraudulent administration of his office as Registrar for the County of Hastings—the Judges of H. M. Court of Common Pleas have decided against the appeal of the culprit, overruling all his objections, and deciding that the finding of the Jury was in accordance with the law, and the facts. The convict will be brought up to receive sentence at the next term of the Court of Assizes in Belleville.

The sentence of death passed upon F. X. Julien, for the murder of his father-in-law, has been commuted to imprisonment for life in the Penitentiary.—This mitigation of the penalty pronounced by law upon the murderer, may not be the best means of deterring others from staining their hands with the blood of their fellow creatures; but, seeing that for many years past, the most atrocious murders have been, with one or two exceptions, allowed to pass unpunished, save with imprisonment, it could not be expected that in the case of Julien the law would have been allowed to take its course. Practically the "death penalty" is repealed—or if in one or two instances enforced, it is not because of the greater criminality of the convict, but because he has no active friends to raise a maudlin sympathy in his behalf. It would be well, by the legislative repeal of the punishment of death in all cases, to put it out of the power of the Executive to indulge in any more of these capricious freaks, by which a murderer at Quebec gets off with imprisonment, whilst another at Brockville is left for the gallows.

We are sorry to see the Catholic Citizen of Toronto, in a cleverly written article headed "The Gibbet and the Death-bed," giving way to the maudlin cant of the day, against Capital Punishment, as anti-Christian. We recommend our clever, and well meaning contemporary to apply for information to the authorities of his church; and he will be told that Christianity does authorize Capital Punishment—that the laws of God award it—that society has the right to inflict it—that the Catholic Church, has sanctioned it; and that therefore to denounce Capital Punishment as Anti-Christian, is to condemn the Catholic Church, as faithless to her Divine Spouse.

The Rev. M. Kerrigan is again about to lecture before the Catholic Institute of Quebec. We shall have much pleasure in laying his discourse before the readers of the TRUE WITNESS.

COURT MARTIAL.—The Judge Advocate having informed the President that he had no evidence to offer against the soldiers of the 26th regiment, accused of firing without orders on the evening of the 9th of June, the Court Martial, summoned for their trial, has been dismissed.

R. B. Johnson, Esq., of Montreal, has been appointed one of the commissioners to investigate the conduct of the Police at Quebec, during the Gavazzi riots.

Stevadore in our next.

Whilst giving, in last week's issue of the TRUE WITNESS, insertion to a communication from "Hibernicus," complaining of undue interference in the Laprairie School, with the religion of Catholic scholars, we did so under protest—that the TRUE WITNESS by no means warranted the truth of the statements therein contained. We gave those statements, as they were given to us; desiring it to be clearly understood that the columns of the TRUE WITNESS were open to any who might conceive themselves to be aggrieved by the complaints of "Hibernicus."—It is therefore a bare act of justice to M. Lanctot, Commissioner of Schools at Laprairie, to give publicity to the following communication which we have received from him on the same subject:—

To the Editor of the True Witness.

Sir—Although in my capacity of School Inspector, I have visited and examined all the schools of this parish several times, and that very lately, I was not aware before reading the correspondence of "Hibernicus," in your issue of yesterday (3rd March) that, in one of these schools, three-fourths of the pupils were Protestants; that the teacher was "an intolerant English Protestant;" and that a minister of that sect had ever "persecuted and expelled" from it any Catholic children.

I speak from personal knowledge, as much as "Hibernicus" seems to do, in saying that the ten schools under my control, and the three which are not, in the Parish of Laprairie, are all Catholic, kept by Catholic teachers, and attended altogether by Catholic children; with the exception of the village school, and the school in District No. 7. In the former, about one-fifth of the children are Protestants; and in the latter there are only three Protestant scholars out of twenty-five. No Protestant minister has ever interfered with the religious instruction given in these schools, which are, in this respect, completely under the surveillance of our respected Cure.

Until this day, we have happily lived in peace with our separated brethren, giving them no reason of complaint, and receiving none from them. But if any difficulty of the kind mentioned by "Hibernicus" should ever occur, it would be speedily settled by the local authorities; and the party aggrieved would obtain prompt justice, without having cause to cast any reproach upon the Superintendent, who has nothing to do with these matters, and who cannot therefore be liable to any such malignant observations as those contained in the last line of "Hibernicus" correspondence.—I remain, Sir, your most humble and obedient servant,  
 M. LANCTOT.

Laprairie, 4th March, 1854.



GRAND PROGRAMME OF PROCESSION OF THE ST. PATRICK'S SOCIETY, TOTAL ABSTINENCE SOCIETY, AND THE CONGREGATION OF ST. PATRICK'S CHURCH, ON THE ANNIVERSARY OF THE NATIONAL FESTIVAL OF IRELAND.

GEO. GROVES, Asst. Marshal, on Horseback. JOHN McDONALD, Grand Marshal, on Horseback. P. GAVIN, Asst. Marshal, on Horseback.

- TWO DEPUTY MARSHALS.
- Supporter | BLUE BANNER OF THE CROSS | Supporter
- BOYS OF THE CHRISTIAN DOCTRINE SOCIETY.
- TWO STEWARDS WITH WANDS.
- Supporter | ORIGINAL HARP BANNER | Supporter
- IRISHMEN OF ST. PATRICK'S CONGREGATION,
- Not Members of the ST. PATRICK'S SOCIETY, or the
- TOTAL ABSTINENCE SOCIETY,
- FOUR ABREAST.
- TWO STEWARDS WITH WANDS.
- Supporter | GREEN MEDAL BANNER | Supporter.
- Members Four Abreast.
- TWO STEWARDS WITH WANDS.
- BAND.
- Sup. | FATHER MATTHEW'S BANNER | Sup.
- MEMBERS OF THE TOTAL ABSTINENCE SOCIETY,
- FOUR ABREAST.
- TWO STEWARDS WITH WANDS.
- Sup. | TREE OF TEMPERANCE BANNER | Sup.
- Members Four Abreast.
- TWO STEWARDS WITH WANDS.
- Supporter, { BANNER OF ST. PATRICK, } Supporter,
- with Spear. { } with Spear.
- TWO DEPUTY MARSHALS.
- MEMBERS OF THE ST. PATRICK'S SOCIETY,
- TWO AND TWO.
- Supporter | LADIES' HARP BANNER | Supporter
- TWO STEWARDS WITH WANDS.
- Members Two and Two.
- Two and Two | COMMITTEES | Two and Two
- HONORARY MEMBERS,
- PHYSICIANS,
- SECRETARIES,
- TREASURERS,
- PAST PRESIDENTS AND VICE PRESIDENTS,
- VICE PRESIDENTS,
- PRESIDENTS,
- CHAPLAINS AND CLERGY.
- Supporter { GRAND SINEBURST BANNER } Supporter
- with Bat. { OF IRELAND. } with Battle
- the Axe. { } the Axe.
- FIVE STEWARDS WITH WANDS.

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

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

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

By Order,  
 JOHN McDONALD,  
 Grand Marshal.

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

In our notice of the above work, we have endeavored to confine ourselves to the consideration of the claim, set up by the author, for Protestantism, as being the "OLD RELIGION." Our object has been to show, not the truth, but the antiquity, of that religion against which Non-Catholics protest; because, though the antiquity of a doctrine—though the fact of its having been held from the beginning—affords a strong presumption in favor of its truth, yet, unless we assume the infallibility of the Church from the beginning, that presumption can never amount to a proof. For if the Church were not, from the beginning, infallible, then from the beginning she must have been liable to error; as liable in the first century, as in the nineteenth; and offering as little security against doctrinal error at one period of her existence, as at another. Unless supernaturally assisted by the presence of her founder, it was as impossible that the Church should have remained free from corruption, for twenty-four hours after His departure, as that she should have continued pure unto the present day. Her life consisted solely in that Divine presence; and, as in the human organism, when the mysterious principle that animates, and preserves it, is withdrawn, decomposition immediately commences its work of disintegration, so must it have been with the Church; the moment that the presence of her Divine founder was withdrawn, corruption must have seized upon her as its prey. Its ravages may not have been immediately apparent; but from the moment that the Church ceased to be vivified by Christ's presence, it was as impossible for her to oppose any effectual resistance to the progress of corruption, as it was impossible for her to become corrupt, so long as Christ was faithful to His promise

to be with her "all days," even to the consummation of all things.

When Christ withdrew His presence from His Church, and why He abandoned her to spiritual death and inevitable corruption, Protestants have never yet been able to decide. Certain it is, that that withdrawal, that abandonment, was the cause of, and not because of, her corruption. For, whilst present with His Church, corruption could have had no dominion over her; therefore if the Church has been false to her mission, it is because her founder has been false to His promises; and Protestantism itself, which assumes the existence of the corruption, can only be true upon the hypothesis—that the founder of Christianity was an impostor, unable, or unwilling, to preserve the society which He had founded, from falling into grievous error—and that the work of man's Redemption, which He professedly came to accomplish, has turned out a signal failure. To accuse the Catholic Church of error is then to accuse Christ Himself.

We cannot therefore, from the antiquity of a doctrine, conclude to its truth; for if fallible to-day, the Church was equally fallible eighteen hundred years ago, and as little reliance can be placed upon her teaching in the first century, as in the present. To conclude logically that, because a doctrine was held, and taught, within a year after our Lord's Ascension, it must therefore be true, we must admit that, for the first twelvemonths of her career, the Church was infallible; and if we admit her to have been infallible for twelve months, why not for twelve years—why not for twelve hundred years? Or with what consistency can we assert her infallibility in the first century, and deny it in the nineteenth? Such a procedure is absurd; as the Church was at the beginning, so is she now—if fallible now, fallible then; but if infallible then, infallible now.

The test then by which we would pretend to establish the truth of Catholicity, is not that of antiquity, but its effects upon the people who have embraced and retained it, as compared with the effects of Protestantism, or the rejection of Catholicity; by their respective fruits shall we know them, and from whence they come. The good fruit will indicate the good tree, the evil fruit, the evil tree; and as all good is from God, and all evil from the devil, we may be sure that the tree which brings forth the good fruit, may justly claim to have been planted by God, and to have been nourished by His divine truths.

Catholicity and Protestantism are not only contraries, but they are the direct contradictories, one of the other; so that if one be proved false, the other is thereby proved to be true. Of contraries, one must be, both may be, false; but not so with contradictories; one must be true, if the other be false. Either Catholicity, or its contradictory, Protestantism, must be of the devil, the father of all falsehood; and as one must be of the devil, so also must its contradictory be of God, the Father of all truth; for the contradictory of truth is falsehood, and the contradictory of falsehood is truth. If therefore it can be shewn that the fruits of Protestantism are evil—that its effects upon the moral and religious character of the people who have most faithfully embraced, and most consistently adhered to, and carried out, its fundamental principle of Protesting or Denying, have been injurious—we cannot remain in doubt, either as to its origin, or as to the origin of its contradictory, Catholicity.

By the fruits of a system, we mean the consequences of a strict, conscientious, and consistent adherence to its principles, and not the results of an occasional violation of them, by the nominal adherents of the system. As for instance, impurity and intemperance cannot be the fruits of a system which condemns them, and which strictly enjoins the practice of the opposite virtues—purity and temperance. If amongst its votaries may be found some impure, some intemperate, it will be, not as the result of, but in spite of, its injunctions; it will be, not because its principles have been strictly, conscientiously and consistently adhered to, but because they have been violated, and set at naught. Thus, if amongst Catholics are to be found bad, and immoral men, ere their immorality can be called the fruits of Catholicity, it must be shewn that it is the direct consequence of a faithful obedience to the precepts of the Catholic Church, and not of a violation of those precepts. In the same way, if amongst Protestants, or Non-Catholics are to be found—as we readily admit that there are—many thousands, millions indeed, of honest, upright, amiable men, practising all the natural virtues of their respective stations, with a fidelity which may often put Catholics to the blush, we cannot rightly call their virtues the fruits of Protestantism, unless it can be shewn that they are the direct and inevitable consequences of their rejection of, or Protesting against, Catholicity—unless it can be shewn that it is because, and only because, they are Non-Catholics, that they are moral, chaste and upright. True as are these remarks, it is because they are so often neglected that men so frequently fall into the error of attributing to Catholicity, the results of disobedience to the precepts of the Catholic Church, or Non-Catholicity—and of giving Protestantism, or Non-Catholicity, credit for the results of an adherence to Catholic maxims and traditions. This is as absurd as it is unjust. The fruits of Catholicity are the results of a faithful, constant, and conscientious obedience to all the precepts and teachings of the Catholic Church; the fruits of Protestantism are the results of the negation of the authority of the Church, and of a constant and consistent disobedience to all her commands. That only can be called the fruit of a system, which is the logical result of its fundamental principle.

The fundamental principle of Catholicity is the assertion, of the divine authority of the Catholic Church, and of the consequent duty of every one to

submit himself thereto. The fundamental principle of Protestantism is the negation of that authority, and the ascription of the right of every man to refuse obedience to its behests. The results of a constant and faithful obedience to the authority of the Church must therefore be the fruits of Catholicity; as the results of a steady and consistent violation of her precepts, are the only true and legitimate fruits of Protestantism. And though, amongst professing Catholics, we may find many who practically Protest, by their lewd and rebellious conduct, against the authority of the Church—whilst amongst Protestants there are hundreds whose life and conversation is in many respects strictly in accordance with her precepts—neither the disobedience of the first, nor the apparent obedience of the other, can be reasonably called the fruits of the system of which respectively they profess themselves adherents, whilst violating its precepts.

And the more the Catholic, or the Protestant, is faithful to the fundamental principle of his system, the more will the fruits of that system be manifest in his conduct. Thus, if the tendency of the Confessional be impure, or if the Sacramental system of the Catholic Church be productive of laxity of morals, we must expect to find that, amongst Catholics, the most constant frequenters of the Confessional, and the most frequent and fervent recipients of the Sacraments, are the most impure, and the most immoral; whilst the fruits of non-confession, and of a total neglect of Prayer, of Self-examination, Self-denial, and of the Sacraments of Penance and the Blessed Eucharist, will of course be apparent in the greater purity and holiness of those, who neglect the one, and despise the other. And on the other hand, if the tendencies of Protestantism be favorable to religion and morality, the most consistent Protestant, the man who boldly and logically, both in theory and practice, follows the principles of Protestantism or Denial, to their ultimate consequences, will ever be distinguished amongst his fellows for the fervor of his religion, and the purity of his life; or in other words, the less a man believes, the greater will be his faith. Arguing *a priori* from the assumption that Catholicity is unfavorable, and Protestantism favorable, to religion and morality these are the conclusions, at which we must necessarily arrive. Does the history of the world—do facts, as recorded by Protestants—confirm these conclusions? For if they do not, our theory of the tendencies of Catholicity and Protestantism must be in fault; and the assumption in favor of the latter must be at once abandoned. To history, and facts, we must then appeal, and by their evidence be guided; let us see what history and facts declare to be the "Tendencies of Protestantism."

As on such a question, decisive as to the merits of the two contradictory systems, the testimony of Catholics might be suspected of partiality, or prejudice, we intend to state no fact for which we have not Protestant authority, and to appeal only to history written by Protestants, whose testimony, Protestants can have no right to gainsay, or to object to, as unfavorable to the system which they espouse.

Let us then trace the "Tendencies of Protestantism" in Germany, the land of its birth, and where its principles have been allowed fairly, and freely to develop themselves. We open the *North British Review*, for February, 1854—the avowed organ of British Protestantism—and we find the work done to our hands. We will make some few extracts, begging our friends to remember that, if offensive, Catholics are not responsible for the disgusting details.

The *Reviewer* begins with Berlin, the Metropolis of Prussia, and the capital of German philosophy and theology; and whose universities, pulpits and press, have ever remained faithful to the cause of Protestantism. In the words of the *Reviewer*, "they are more anti-Papal than thirty years ago, and more true to the traditional position of the Brandenburg House and people." He adds, "The Protestant army there has its officers, high and low, gathered more numerous perhaps than before, round the banners of the Reformation." Here, then, if anywhere, and under the most favorable circumstances, may we learn the "Tendencies of Protestantism," and study its developments. In Berlin, if no where else, Protestantism is rampant, and uncontrolled—is it religious and moral? Listen to the Protestant *Reviewer*:—

"A more discouraging impression is probably not made anywhere in Protestant Europe than by spending a Sunday in the Prussian capital. When the world has had its due in the ever-shifting formalism of philosophy, (now for the time in abeyance,) in the prevailing heathenism of art, obtruded on squares, bridges, and frescoed museums, and in the barbarism of frequent reviews and military spectacles, to say nothing of the eagerness of business or dissipation, the day of rest comes round for the church, to change the scene to a Christian spectator only for the worse. Places of business, indeed, have recently been closed by an unpopular edict, and public works suspended. In a few churches, and those amongst the largest, a crowd gathers in the morning to hear a distinguished preacher; but his colleague in the afternoon—perhaps equally faithful—addresses a handful of aged women. The middle-classes, to a vast extent alienated from Christianity, are engaged in feasting, travelling, or preparing for the evening theatre, which announces its choicest entertainments everywhere, even on the walls of the royal palace. The lower orders are strolling in pleasure-gardens, or rushing by cheap trains to the country, confining every year, by increasing consumption of brandy, the nostrums of theorists at home, who preach up the railway as the safety-valve for intemperance; and the young of both sexes are hastening to hardly disguised ruin, prepared for them in concert-rooms and dancing saloons, and swelling that tide of illegitimacy which amounts to at least every fifth birth in the population. Hardly an evening service in any Church exists, to counteract this frightful evil, though a slight beginning has lately been made, and hence vast multitudes are hardly ever in a place of worship except when baptized or confirmed. The want of will, is however, sadder than the want of power; and notwithstanding the influence of the Court, to which is now added that of the Uni-

versity, and the attraction of zealous preachers, most of them respectable in point of eloquence, and one or two admirable, not more than five per cent of the inhabitants, or 20,000 in 400,000, are regularly found in any Christian Sanctuary. . . . Neither Pharisees nor Sadducees are inclined to repentance. The stamp of godlessness is deeply fixed on this metropolis of Protestant Germany; and its recent revolutionary history, as well as moral statistics, which are better hinted at, than published, too clearly prove that if Protestantism had no better bulwark than on the 'sand of the Mark,' it is in more woe than one resting on the sand."

There are other thoroughly Protestantised cities in Germany, however, besides Berlin—for the *Reviewer* continues:—

"In Stuttgart, then, the capital of South German Protestantism, the shops are open on the day of rest, the theatre is crowded, while the churches are partially filled, and the mass of the numerous officers of state, (as is unhappily all but universal in the third and fourth rate capitals of Germany,) are hardened by rationalism against religion. In Elberfeld—the centre of Rhenish Westphalian piety and missionary zeal—a great concert was got up two years ago, on the Sunday evening after the meeting of the Kirchentag and Inner Mission—as it were in the face of assembled Christianity. In Bremen, a petition was signed, two or three years ago, by upwards of ten thousand persons, of whom one half were females, in favor of a preacher named Dillon, who had scandalised all Germany, not only by his rationalism, but by his red-republicanism—and openly declared from the pulpit, on Christmas, that the gospel of the day was a fable. In Hanover, a similar demonstration was made last year in favor of Steinecker—an adherent of the oldest rationalism, and an associate of the Friends of Light, though, perhaps, his popularity was increased by his having incurred the displeasure of the Austrian authorities, who dismissed him from Trieste. In Hamburg, it is notorious that a few hundreds scattered over its immense churches count for a large congregation. So hostile are its senate to the inner mission, that they have lately withdrawn the only church in which evening service had been commenced for the rescue of its teeming heathenism; and so far as we know, the free efforts of the Lutheran body, in that great and wealthy city, have not been able to supply a temporary place of worship. In Dresden a gospel sermon is rarely to be heard, and the kingdom of Saxony is one of the last defences of rationalism. In Nuremberg, a more faithful clergy are, in that time-honored seat of the Reformation, deserted by the people. In Breslau, the stronghold of Silesian Lutheranism, only a third of the Protestant population are church-going,—the public houses are forty times the number of places of worship, and the proportion of illegitimate births is one in four. Statin, the chief city of Pomerania—a country long the most simple-minded in its adherence to the earlier faith—seems now, partly by the corrupting influences of its position, as for Germany the key of the Baltic, and partly by the general march of decay, sunk to the most deplorable depth of Pagan, and worse than Pagan, immorality. In a population of 50,000, the church-attendance is only 7 per cent. The number of persons in jail has doubled since 1851, their crimes being mostly committed under the influence of strong drink. One person in seventy lives by prostitution. The number of divorces yearly (which the Prussian law allows) is one hundred. The poorest classes pawn their furniture to take part in masked balls and trips of pleasure. A large portion of the wages of labor are spent on public lotteries, and even the gifts of charity are sometimes absorbed in the same abyss. During the prevalence of cholera, some months ago, even when the dead-cart was going daily through the streets there was not the least decline in the numbers that frequented the public-houses and places of amusement; and horrible to relate! when lately a clergyman was called to a domestic baptism, in presence of a large number of friends of the family—it turned out that two children were presented instead of one—both of the same age, both by sisters, and both by the same father, and that father the husband of one of these two—a complication of atrocities, which was regarded with the greatest *sans froid* by the troop of guests that had come to the christening party."

"This dark picture"—adds the *Reviewer*—"might easily be painted on a larger canvass." But leaving the disgusting details of Protestant morality, he proceeds to point out the effects of Protestant principles "on the German educated mind." The writer quotes the opinion of Dr. Wichern "whose knowledge of public opinion, high and low, is probably unsurpassed, and whose moderation of tone contrasts with the more Jeremiah-like despondency of other speakers."

"Be not deceived," says this hopeful pillar of the Protestant church in Germany:—

All things tend to the creation of two distinct worlds, —or rather they are created already. Our educated classes read the Bible no more: and judge of all things human and divine by another standard. The literary world is hermetically sealed against us: and to reconquer it requires a miracle of faith and effort."

Thus it is clear that the "educated mind" in Germany is essentially Protestant. A few old women—"a handful of aged women"—may still profess some kind of religion; but the intelligent, the enquiring, the educated, all, in fact, who exercise the "right of private judgment" have cast aside the Bible and its records, as a parcel of fables, fit only for old women; on Protestant principles they are decidedly right.

From other quarters, the same tidings, as to the "Tendencies of Protestantism," reach us; tendencies which are, by Protestants themselves, rightly traced to the negation of Episcopal authority. The *Church of Toronto*, gives the following extracts from an address lately delivered in that city by the Rev. Mr. Oncken, a Baptist minister from Hamburg; in which the speaker, in the words of our Protestant cotemporary, "gave a most deplorable account of the state into which Protestant Germany has fallen." The Rev. Mr. Oncken declared that:—

"The great majority of the ministers of the Lutheran church were infidels themselves. In the Grand Duchy of Oldenburg, till within a very few years, he believed there was but one minister in the whole Grand Duchy who believed in the doctrine of the Trinity. The first day of the week might be most properly designated as Satan's day—as the day of the god of this world—

on which more mischief was accomplished, and a larger amount of iniquity perpetrated, than on any other day of the week. In Hamburg, with a population of 150,000 persons, there were never more than 8,000 attending all the places of public worship in the city."

"Such"—exclaims our Protestant cotemporary—"is the blackness of the shadow of death which now enshrouds the land which once rang with the fiery eloquence of Luther." Such, too, he might have added, is the logical consequence of the Protest proclaimed by Luther against the authority of One, Holy, Catholic and Apostolic Church; a consequence clearly foreseen, and plainly foretold by Catholic writers of the XVI. century. In Switzerland, another stronghold of Protestantism, and where its principles have been fairly worked out, the same results are apparent. We still copy from the *Church of Toronto*:—

"Geneva has fallen into the gulf of deism, and socialism—all, save a handful, have fallen into soul-destroying heresies, producing, as an inevitable result, a ravenous relaxation of all the moral restraints, and obligations of domestic life."

And what shall we say of Protestant Great Britain? Shall we reiterate the complaints of its Protestant press, which beholds, without the power of checking, the flood of licentiousness and brutality, which sweeps over the land, threatening to bear away on its troubled surface the last vestiges of Christian civilisation? There is no need of again going over the disgusting details of a prostitution—so general, that one paper declares "that it can no longer be said that our maidens are given in marriage"—whilst, amongst the Methodist women of Wales, according to an official document—"Fornication is not regarded as a vice, scarcely as a frailty." Neither is it necessary to do more than to mention the significant facts—that, so thoroughly brutalised are the Protestant masses of England, that infanticide is practised amongst them to an extent unequalled in the darkest realms of heathendom; and that the authority of Parliament is about to be appealed to, to devise, if possible, some means, of preventing British mothers from destroying the fruit of their wombs, and of implanting in their bosoms those natural maternal instincts, which are not wanting even to the beasts of the field. But we will not linger on the heathen details of the consequences of the "principles of the Reformation" in Europe; we will conclude with the following estimate of Protestant morality in America, copied from a German Protestant paper, the *Wächter Am Erie*:—

"Female virtue—rights of women—humbug! If you would know what female virtue, and women's rights, in America, mean, go to the physicians and apothecaries; they will tell you, if they are honest, how they make most of their money by rendering their aid in preventing the consequences of forbidden lust."

When the Protestant again feels inclined to boast of the superiority of Protestantism over Catholicity, as manifested in the "low state of morals" in Catholic countries, we would advise him to contrast the above Protestant statistics of Protestant morality, with the accounts given by Protestants—Sir F. B. Head for instance—of the morals of Popish Ireland. God and St. Patrick forgive us for dragging in the name of Ireland in connection with those foul dens of iniquity—Protestant Germany, Switzerland, England and America!

THE LIFE OF MADAME D'YOUVILLE.

We are indebted to the politeness of the Superior of the Grey Nuns for a very handsome copy of the Life of Madame d'Youville, the venerable foundress of the *Sisters of Charity* in Montreal. We have delayed noticing this most interesting work until we could find time to read it, as we would not pronounce an opinion lightly on a work of such grave importance. Of the literary merits of the book, we say nothing, as the reputation of the distinguished author is a sufficient guarantee for the excellence of anything coming from his hands. Like the life of Sister Bourgeois, it is a work of historical interest, and throws considerable light on the state of Montreal and Canada in the days that are gone. The Life of Madame d'Youville is, of course, inseparably connected with the history of her institute during the twenty-four years of her government (that is, counting from 1747, when the General Hospital was placed under the management of the *Sœurs Grises*.) Even as a biography, we have seldom read anything of more engrossing interest, for the Life of Madame d'Youville was from the beginning, almost to the end, one tissue of trial and vicissitude. Calumny and envy, and the petty intrigues of human wisdom, were busily at work to retard and obstruct the noble enterprise of charity. But faith, and hope, and perseverance triumphed; Madame d'Youville and her first sisters obtained the desired settlement, and the poor of Montreal "a home wherein to dwell," and an assured place of refuge for all future time. The character of this admirable woman, (who, as the learned author justly remarks, might be called the *strong woman* of Canada) is clearly defined in the work before us. The fervent piety, the governing powers, the untiring perseverance, the entire detachment from the world, and her loving, firm confidence in the *Eternal Father*, which were her most striking characteristics, are all brought strongly forward; and no one can read any portion of this Life, without being struck with the power of God in His Saints—the most wonderful work of his hands. Like most of the founders of the great Catholic works of charity, Madame d'Youville, though nobly born, was poor in this world's wealth; yet she was made the instrument of establishing an institution which is almost universal in its objects, comprising, as it does, a home for the destitute and infirm of both sexes, a hospital for the sick, and an asylum for orphans. It is, in fact, an institution which commands respect even from the enemies of our holy Faith, and is pointed to with pride, as the

beautiful epitome of Catholic charity. Madame d'Youville, then, may well be regarded as one of the greatest benefactresses of Montreal; and her name will go down to posterity with that of Sister Bourgeois, as two of the most distinguished and most honorable in our history, just as the institutions they founded will stand together as monuments of fervent charity and sublime faith—"the faith that worketh miracles."

Independent of the Life of Madame d'Youville herself, this work contains many collateral subjects of great interest, such as historical notices of the life and labors of several distinguished ecclesiastics, &c. It is followed, moreover, by brief sketches, of those ladies who succeeded Madame d'Youville in the office of Superior, and of some other remarkable sisters. The work is not yet translated into English, but we hope it will not long remain so; for we are sure it would find a ready sale amongst our people. The book is for sale at all the French book stores in this city.

"THE METROPOLITAN" FOR MARCH.

Since the installation of Mr. Huntington in the editorial chair, this Magazine has made a great advance in popular favor, and has assumed a high position amongst the periodical Catholic publications of the United States. With the authors metaphysics we may not altogether agree; and we trust that we are mistaken in attributing to him some little prejudices against Dr. Brownson, who has rendered greater services to the cause of the Church than any lay writer of the present day; but we are very certain that we do well in heartily recommending the "Metropolitan" to the Catholics of Canada, as a Magazine in which they will find much wholesome instruction, and profitable amusement. Hitherto the METROPOLITAN has not been much known in Canada; but we trust that it may soon obtain that encouragement which the soundness of its principles, and the talents of its well known editor, deserve. Every man who can afford it should take *Brownson's Review* and the *Metropolitan Magazine*.

"THE LIBERAL CHRISTIAN."

We have now before us the March number of this cleverly conducted periodical, which promises to become an important, and highly influential member of the Canadian Protestant Press. As representing the views of that section of Protestantism which has rejected the old Calvinistic formula, the favor with which the "Liberal Christian" is received, is a strong proof how little hold the antiquated and repulsive notions of Orthodox Protestantism have over the intelligent and educated classes, amongst our separated brethren; and whilst, as Papists, we cannot pretend to sympathise with the "Liberal Christian's" theology, we see no reason why the expression of our dissent should be accompanied with any harsh or offensive comments. We cannot profess to wish our cotemporary many converts to his religious opinions, though it would be well if more orthodox controversialists would take a lesson from the amiable and gentlemanly tone of the "Liberal Christian." Religious controversy in general would lose but little of its interest, were it divested of all its acrimony; and whilst we do not pretend to conceal our abhorrence of our cotemporary's doctrines, whilst we cannot but regret that his fine talents are not employed for the defence of Catholic truth, we believe that the cause of Christianity will be as well served, by praying for his conversion, as by damning him as a heretic.

"THE ANGLO-AMERICAN MAGAZINE" FOR MARCH.

A capital number, and the "Editor's Shanty" as usual, full of good things. This well conducted periodical is becoming a general favorite, skilfully avoiding all irritating topics in politics and religion, and furnishing, at a cheap rate, a large supply of interesting reading matter, original and selected. We are glad to see that Mr. Abbott's trashy romance, called a "History" of the "Life of Napoleon" Bonaparte, published in *Harper's Magazine*, is skilfully dissected, and the false statements, bad logic, and worse taste, of the writer are thoroughly exposed.

REMITTANCES RECEIVED.

Lyndhurst, A. McArdle, 10s; Sherington, J. M'Vay, 5s; S. Mounain, P. Shannon, 15s; Toronto, W. Halley, £2; Alexandria, P. H. Campbell, 10s; Chambly, T. Lassey, £1 8s. 13d; Longueuil, Convent, 12s 6d; Hamilton, M'Henry & Co., £1 5s; St. John, T. Busher, 8s 9d; Peterboro', T. M'Call, £2 10s; Long Point, E. Quinn, 6s 3d; La Chute, J. O'Brien, 6s 3d; Barrie, Mrs. C. Bergan, 12s 6d; Beauharnois, M. Martin, 6s 3d; J. L. Cassidy, 12s 6d; Fitzroy Harbor, P. O'Neil, 12s 6d; Pakenham, Dr. M'Gillis, 6s 3d; Camden East, Rev. B. J. Higgins, 15s; Pickering, D. O'Brien, 12s 6d; St. Scholastique, M. Fitzgerald, 6s 3d; St. Anicet, J. Curran, 15s; London, H. Slattery, 12s 6d; Chelsea, P. Bennett, 6s 3d; Hawkesbury, P. Rodgers, 6s 3d; P. Doyle, 6s 3d; Sydenham, T. Raile, 10s; Perth, G. Northcote, £1 5s; Isle Perrot, Rev. Mr. Aubry, 12s 6d; Three Rivers, P. Scannell, £1, Miss S. Palloquin, 10s, J. Rafferty, 10s; L. St. Laurence, 5s, J. Marcoux, 5s; Matilda, C. Driscoll, 6s 3d; Alexandria, D. P. M'Donald, 6s 3d.  
Per J. B. Proulx, Oshawa—P. Clark, 12s 6s; P. M'Hugh, 12s 6d; T. Heally, 12s 6d; A. P. M'Donald, 12s 6d; E. Headen, 12s 6d; O. Doyle, 12s 6d; J. O'Leary, 12s 6d; J. O'Donovan, 12s 6d.

Died.

At his father's residence, Church street, Toronto, on Tuesday, 21st ult., in his 19th year, Peter Sherwood, eldest son of the Hon. John Elmsley.  
The funeral took place on Saturday, and the very large concourse of the most respectable citizens that swelled the mournful procession, as the remains were conveyed to their final resting place, bore testimony to the high respect with which the memory of the deceased was regarded, and to the deep sympathy which was felt for his bereaved parents and sorrowing friends under this painful visitation. A solemn Requiem Mass was celebrated at St. Michael's Cathedral by the Rev. Mr. Vincent, for the happy repose of the soul of the departed, amid the most respectful attention of the crowded audience, composed of individuals of various religious distinctions. The Ven. Archdeacon Molony delivered an appropriate and affecting discourse, in which he paid a just tribute of respect to the merits of the deceased, which brought tears to many eyes, and found a response in every bosom.—*Abonto Mirror*.  
At Berthier, district of Montreal, on the 23rd ult., of consumption, after a painful illness of 18 months, borne with patience and resignation, Lady Sophia de Grandpre, grand-daughter of L. Sieur de Grandpre, grand-daughter of the late Hon. A. Earl de Grandpre, Captain M.L., Co. Seigneur of Ile-du-Pads, and beloved wife of Mr. L. Joutet, at the age of 30 years. Her funeral took place on the 25th ult. with great solemnity.



## FOREIGN INTELLIGENCE.

## FRANCE.

The French Government continues its preparations for the struggle with great activity and perseverance. Orders have been despatched from Paris for the Brest fleet to put to sea at once, and it was understood that the admiral was under orders to proceed to Toulon, Algiers and Civita Vecchia, for the purpose of embarking the corps to Turkey. The discovery of a Greek conspiracy in the dominions of the Sultan had induced the French Government to address a note, couched in strong energetic terms to the Government of King Otho.

The Emperor Napoleon wrote a short time ago an autograph letter to the Czar, proposing a treaty of peace on the basis of the Vienna Note, modified by Turkey, and that negotiations take place direct between the Russian and Turkish Plenipotentiaries.

The Paris correspondent of the *London Morning Chronicle*, says:—The answer to this letter is expected in the course of a few days, but I must say that very little hopes are entertained here of any favorable change to be produced by the correspondence in the views and intentions of the Emperor Nicholas.

It appears that Louis Napoleon's object in writing the letter was not so much that he hoped any good effect from his letter, as to show the people of France that he left nothing undone that could contribute to the maintenance of peace.

## AUSTRIA.

During one of the interviews between the Emperor and the Envoy Extraordinary, his Majesty is said to have acknowledged his great obligations to the Emperor Nicholas; but, at the same time, Count Orloff was reminded that the first duty of a sovereign was to care for the welfare of his country.

The Austrian Government proposes to send Prince Windischgratz on a mission to St. Petersburg.

Advices from Vienna of the 6th ult., announce the mobilization of a corps of 25,000 men on the frontier of Lesser Wallachia.

The *Journal de Frankfurt* publishes an article in which it is said that "the German powers have firmly resolved, though unwilling to make their resolution the subject of a treaty, to preserve a strict neutrality, whatever may happen."

## SWEDEN AND DENMARK.

The *Dagbladet*, a Danish journal, states that Russia has refused to recognise the declaration of neutrality, and has, on the contrary, insisted that Sweden and Norway shall keep their ports closed against the belligerent powers. The Swedish government has replied by a refusal, and the Danish government has done the same. Large armaments are being prepared in Norway and Sweden.

## RUSSIA AND TURKEY.

It is still feared that the Russians will muster all their strength to strike a decisive blow on the Danube before any force—French or English—can render assistance, or even reach the spot, and that, simultaneously with that apprehended calamity, a renewed attempt will be made to revolutionise the Slavonian subjects of the Porte, which would place the Sultan at the mercy of the Czar, and terrify him into any conditions he might think proper. "The Czar," they say, "has little or nothing to lose."—He can keep his Black Sea fleet in port, and the impossibility of victualing his troops on the Asiatic territory, or sending reinforcements, is not such an evil as would counterbalance his successes in another direction.

300,000 Russians are en route from Moscow to Bessarabia.

The Russians are committing dreadful excesses on the peasants of Wallachia, who had refused to submit to the burdens imposed on them. The women and children of three villages had been massacred.

A letter from Krajova of the 4th of February states the expedition against Kalafat, which was put in motion on the 28th January, was countermanded, because the Ottoman troops were menacing the most easterly points on the left bank of the river. The Russians have 41,000 foot, 12,000 horse, 3,000 sappers and miners, and 120 guns in Little Wallachia. The reserve at Siatina is amount to 15,000 men.

The period of 40 days allowed by the Porte for the Russian acceptance of the terms adopted by the Turkish Cabinet expired on Thursday, Feb. 8, and the Porte and its allies will be justified in taking, without further notice, any measures they may now think necessary.

The British contingent for the defence of Turkey will amount to 20,000 men, with 40 guns; 250 picked men in each battalion are to be armed with Minie rifles, and brigade commands will be conferred on young colonels.

## ROME.

JAN. 24.—Whatever the difficulties of investigation into the secret plans for the insurrection intended to have broken forth in Rome the 15th August last (during the celebrations for the Assumption,) it is satisfactory to know that the proceedings preparatory to a definitive trial have lately been terminated. The amount of documentary evidence thus collated is said to be considerable and most important, extending over the entire interval from August, 1847, to August, 1853, and, therefore, conveying revelations of the secret history of the late vicissitudes from the earliest to the last of their more alarming phases as affecting the Roman States. Mazzini will be mortified, that his autograph has been found, in not fewer than three MS. instructions among the effects seized in the residence of one among the arrested for the affair of August. Since that date, and also since the end of November, other arrests have taken place on political imputations.

The *Courier des Etats Unis* asserts positively that Russian agents are, and have been for some time, actively employed engaging American privateers to accept Russian "letters of marque" to cruise against British merchant ships. Such a proceeding on the part of the Americans would not surprise us, nor need we expect that the Government which was too weak or too dishonest to repress the rascally piratical expeditions against Cuba, will be able to do much towards compelling its subjects to observe the terms of treaties with other European States. Proclamations may very probably be issued from Washington against privateering, but most certainly they will never be enforced. We give an extract from the article of the *Courier*:—

"Not only is an active enlistment of sailors, instead of soldiers, quietly going on in New York and various other ports of this Union, but that the object for which they are to be used is not the formation of regiments, but the manning and equipment of privateers and cruisers!

"The assertion may seem to be a daring one; it would in any case be less remarkable than that of which we spoke above. But we have reason to consider it well founded.

"The affair has been managed throughout with a discretion which savors, in the highest degree, of European diplomacy; but for which, we freely confess, we had not been prepared by the barefaced conspiracies that we have from time to time been called upon to renounce. But, for this very reason the peril is the greater and more imminent.

"A small number of agents, selected with extreme care and skill, have been first bought over and enrolled and then set to work among the host of seafaring and other adventurers with which the Union has been swarming for some years past. Through them it has been cleverly ascertained what would, in certain cases, be the reception accorded by certain individuals to categorical propositions openly inviting them to act against the French and English shipping. Conferences, of a more or less explicit nature, have been brought about with particular parties, varying in their character according to the person thus approached; lists have been drawn up; tables of crews and equipments prepared, and the very ships selected which would be the most likely to suit! So thoroughly has this work been done that, upon the receipt of intelligence that the first cannon-shot has been fired in the Black Sea, nothing would remain to be done but the filling up of letters-of-marque, in order to cover the Atlantic with a fleet of American privateers carrying the Russian flag at their mast-head!"

The best appreciation we have met with, of the results of the negotiations of the last six months, is in the following *quizz* from the *Paris Charavari*:—

## Secret instructions of Nicholas to Gen. Gortschakoff.

GENERAL: You have heard the news of the entry of the combined fleets into the Black Sea; you need not be hindered in your operations by this event.

It has just whatever importance or signification that I may choose to attribute to it.

The entry of the fleets has been signified to me; I have replied that I did not consider it as a *casus belli*, that I did not even know what it meant, and that I desired an explanation on the subject.

They will make a reply to my reply, and to this reply I shall reply again, and there is no reason why we should not exchange stamped paper with each other for ages together. Upon this ground the Eastern question is nothing but a matter to be treated by notaries, and the fleets and diplomacy have nothing to do with it.

I gain time, and this is all that I want. The time that I gain is so much lost by my adversaries.

England and France make levies of men and armed vessels at their own expense. I do not add a yard of rope to my fleet at Sebastopol. England and France promenade their flags in the Black Sea. What difference does that make to me? My army in the Danubian Provinces is maintained at the expense of the Moldo-Wallachians, and does not cost four roubles to my exchequer.

Concentrate your troops, and prepare a general attack upon the Turkish line. Cross the Danube, and advance into the heart of the Ottoman Empire.

When we shall have accomplished another Sinope on land, which will naturally happen one day or another, what will come to pass?

The fleets will enter into the Sea of Azoff. Very well, let them enter. What then?

They will notify me of their entry. I shall reply that I do not consider it a *casus belli*, and shall ask for explanations.

England and France will reply vaguely, I shall reply more vaguely still, and the notaries will work away with their stamped paper with more ardor than ever. The fleets will continue to sail tranquilly up and down the Sea of Azoff.

You, all this while, will push towards Constantinople.

Let us admire in company, my dear Gortschakoff, the long sufferings of the allies of Turkey. The Sinope affair happened rather by chance; we consider the land as the real scene of the fight. What do the allies do, nevertheless? They send a fleet into the Buxine, to protect the Turkish fleet, which has been destroyed at Sinope.

The business is done; let the fleets in.

On land, nevertheless, the war continues with extreme vivacity. We have against us here the Turkish columns, who have beaten us hitherto, but who must naturally succumb before force and numbers. An English and French army might baffle our operations here, but where is there such an army? The combined fleets cannot stop us from passing the Danube. I trust they will have fair winds and good luck. If they were cruising in the waters of Senegal, they would serve the Turkish cause quite as much.

Onward, then, my dear Gortschakoff, take up the offensive against Omer Pacha, as soon as you have received reinforcements, and enter boldly the Ottoman territory, while England and France are looking for us upon the Black Sea, where, of course, they will not find us.

Before the Allies shall have come to any decision, we shall be at Constantinople; and when once people get into Constantinople, they do not leave it so easily. The Turks have been there for centuries.

We shall have on our side the advantage of a *fait accompli*—a fixed fact. The fleets will have the satisfaction of having navigated a sea where they rarely go. This is my solution, and if everybody else is satisfied with it, I am sure I am. Your affectionate Master and Emperor,

NICHOLAS.

Translated from the Russian.—CLEMENT CARAGAO.

## THE CATHOLIC PRESS IN CANADA, PAST AND PRESENT.

We have been requested to insert the following communication, which originally appeared in the *American Celt*:—

TORONTO, February 10, 1854.

In resuming a place in the columns of the *Celt*, I hope it will not think me altogether out of place in turning essayist. The establishment of an Anglo-Catholic (not an Anglo-Saxon) press on this North American continent, is the great moral phenomenon of the day, and deserves more than passing attention.

The foundation of a Catholic press here in Canada, seems now laid, and hence the particular reason for the present essay.

The *American Celt*, (under His Holiness Pope Pius the Ninth) takes a leading place in attributing to the Catholic press of the day a majestic and glorious prerogative. For my part I see in this rapid organization of a Catholic press the sign of the day. It is the best of antidotes to the corroding bane that is ever and anon working its way in the spirit of the community. In fact, I think that every observant man who has noted the *manias* of the last few years in the United States, and their finales must feel this. I would then plead for a pure, persevering Catholic press, an exalted opinion in the minds of our people. I would urge that every good Catholic in the land should join, heart and hand, to maintain it, to exalt it, and render it powerful.

I like and love the press—my newspaper, my magazine, and my review, are my comfort and my enjoyment. The duties of an Editor, indeed, are arduous, and reapeth little worldly gain; but, should Dame Fortune ever think me deserving of any of her favors, I should say to her—rank me amongst the votaries of the press—make me a true papistical Irish Editor; for I love conquer all obstructions. But "impatience," says Lamartine, "is the tyranny of good intentions." So I must keep cool and retain my little thunder yet awhile.

Now, I have to present facts and dates. Until of recent years, Catholic and Irish papers (they are synonymous, or very nearly so,) came and passed away like comets. But now, happily, in the United States, the Catholic press is organized and active; working away brightly and bravely; the majestic and logical review of Brownson leading the way—being the basement. Then follows in the front rank, the bold and bottomed *Celt*, the fearless *Freeman*, and the keen and broad-brimmed *Pilot*.

My chief business here, however, is with the Catholic and Irish press of Canada; past and present.

Since the last time I presented my initials in the *Celt* three new candidates for Catholic favor have made their appearance in Canada. I shall speak of them hereafter separately. In order as far as possible to trace a succession, I commence with a retrospective view at the Catholic and Irish press of the past, in Canada. Until the founding of the *True Witness* by Mr. Clerk, in 1850, *The Catholic*, published in Kingston first, and in Hamilton afterwards, by the Very Rev. Wm. P. McDonald, V. G., was the only purely Anglo-Catholic journal published in the Canadas. *The Catholic*, like the *True Witness*, was owned and edited by a Scotsman, but the former, unlike the latter, was conducted by a clergyman. And he was a clergyman—a fine old Highland priest, who had served and sung in the camp as well as in the cathedral. It was his wont, like his co-religious cotemporaries of the day, to deal largely in the field of controversy; and in his little quarto sheet, he defended the dogmas and discipline of his holy faith in this western wilderness with all the earnestness and enthusiasm of a fervent faith, with an accomplished and erudite mind, and a forcible pungent style. The poor *Catholic* presented its "valedictory" to its readers in 1844, after having existed about five or six years. The writer, who was then young "devil" enough, first felt type in its office in '42, and used to feel richly proud when the "saintly old vicar" would pat him gently on the head with an encouraging word in his slightly perceptible Highland accent. The venerable priest did not long survive his paper; approaching dissolution was stamped upon his frame—the shade of nearly four score winters hung upon his brow. He did not, however, "shuffle off this mortal coil" without experiencing a happiness which it is given but to few of "God's anointed" to know—a sort of earthly beatification—a second ordination. Yes, the Catholic church had counted fifty years of his faithful service in feeding her flocks with the divine bread of life. But a couple of years, afterwards saw the ordainer (Right Rev. Dr. Power, Bishop of Toronto) and the ordained, in a cathedral vault, under the roof of St. Michael's; the much-beloved Bishop having heroically fallen a martyr to that dreadful plague, the typhus fever, which in that year (1847) swept into ghastly graves so many thousands of our poor immigrant countrymen; and which must forever keep Grosse Isle memorable (for horror) in our minds in company with Skull and Skibbereen. The Rev. Editor's death was a matter of the deepest and bitterest sorrow to the Catholic community, but more particularly to the Catholics of Hamilton, among whom the last years of his life were spent, and where the church experienced signal service from his ministrations. I can never forget the deep, deep emotions displayed by both pastor and people when the Very Rev. E. Gordon, his worthy successor, announced to his congregation the melancholy fact of his demise. Well might they—the "saintly old vicar" had been a fond father to them all! Such is a short imperfect sketch of the pioneer of the Anglo-Canadian Catholic press.

I have already mentioned that until the appearance of the *True Witness*, *The Catholic* was the only paper purely Catholic. But we have had Hiberno-Catholic papers. I can go back no further than the times when George Pepper published in New York his *Irish Shield* and *Monthly Mission*, that brilliant repository of history, drama, poetry, and Nationality. About cotemporary with the *Irish Shield*, the *Irish Vindicator* made its appearance in Montreal. This was in 1829. It was conducted by two gentlemen, the chief of whom was Mr. O'Callaghan, a writer of much talent. The *Vindicator* vindicated nobly the cause of old Ireland—the cause of civil and religious liberty. National feeling at the time, between the French Canadians and the British population of Lower Canada, ran deep and bitter. The *Vindicator* entered boldly on the lists on the side of its natural allies. The Catholic Canadians—generally speaking, the columns of the *Vindicator* exhibited "the warmth of the Irish spirit, the glory of Irish patriotism, and the lucid emanations of a cultivated genius and a lettered mind." I am not aware of the date of its suspension. Mr. O'Callaghan took an active part (it I am not mis-

taken) with Papineau, in the rebellion of '37 and '38. He is now a resident of Albany, and is celebrated as the Historian of the State of New York.

The *Freeman's Journal*, published in Quebec, by Mr. Flanagan, existed for some years, and I believe was allowed to die out in 1849, in consequence of the preference of Mr. Dominick Daly, the "everlasting secretary" of several Canadian governors. Mr. Daly, who has recently been announced as Lieutenant-governor of New Brunswick (at present governor of Tobago) was a Catholic, but was very unpopular amongst his own countrymen, on account of his Tory predilections. In 1848, there were published in Quebec, two rival sheets, the *Emigrant* and *Spectator*, in the Irish interest, but they seemed to be without any other particular purpose than that of having an existence, and like the Kilkenny quadrupeds, were allowed to eat each other into nothingness. After them all the late lamented McCoy, started a semi-weekly paper called the *Irish Independent*, but after one or two numbers it followed the fate of its predecessors. In Montreal the *Irish Vindicator* had two successors; another *Vindicator* and the *Irish Shield*, but I believe neither of them was long-lived nor of much worth.

Leaving Lower Canada, the next paper that comes in view possessing some of the qualities of a Hiberno-Canadian journal, was one whose title is characteristic, the *Canadian Freeman*, published in this city by Mr. Francis Collins, for some years prior to the year 1837, the year of the commencement of the present *Toronto Mirror*, which succeeded it. Mr. Collins was an able writer, independent and bold. He had little preference for either of the Canadian political parties; alternately plunging into the "Family Compact," and the "Saddle-bags." He was a sort of O'Connell in giving nick-names to public characters, and some of his titles to our public men are yet in vogue, holding good to their living representatives.

W. H.

## PLATFORMS FOR THE TIMES.

(From the *Toronto Leader*.)

Of all the fantastic forms which these rude structures have been made to assume, we recollect nothing so remarkable as that turned out of the *Globe* office on the 25th of February, 1854. The purpose of this new construction is abundantly evident. Indeed there is no mystery or concealment about the matter. Mr. Brown, a baffled, defeated, and disconsolate politician, is tired of his isolation; and he plainly and openly makes an overture to one wing of the Tories. The faction played for are described as having been "heretofore found voting at the elections in favor of high church candidates;" we are told that upon occasions they are "thoroughly conservative;" but it is alleged that they see the error of having supported the claim to dominancy of two churches over all the rest; and are therefore presumably in favor of an equal division of things temporal among all the sects. At any rate we are told that between these active supporters of Tory candidates and "the great mass of reformers there is little difference of opinion." When the phrase "great mass" has been translated into George Brown, its true meaning, the correctness of the description may be admitted; the record of views will be pretty nearly unanimous. This supplicant for admission into the ranks of the Tories goes so far as to offer terms on which the compact shall be based in the snug little platform proposed as their mutual standing ground. Just take a view of its exceedingly liberal proportions:

1st. The entire separation of Church and State, including the abolition of all clerical endowments, Roman and Anglican. 2nd. Representation by population. 3rd. An effective National School system, free from Sectarianism; and 4th, uniform legislation for both sections of the Province."

This is certainly not a creed that has ever been professed by the Reformers of Canada. White haired reformers are to be sent to the Brown, school to learn what their principles are. The separation of Church and state is indeed a cardinal principle of the reformers of Canada. This is plagiarised from the liberal creed; but it is obvious that it is only used as a peg on which to hang a proposition, the entertaining of which by the liberal party would effectually defeat all their attempts to sever the connecting link between the state and certain religious sects. The reformers of Upper Canada will, we suspect, demur to the proposal that they should form themselves into a band of marauders and make a descent upon the property of the Roman Catholic Church in Lower Canada, the gift of individuals, and which never was, in any shape, the property of the public. Observe the mild phraseology in which this infamous proposal is couched.—"The abolition of all clerical endowments, Roman or Anglican. Abolition does not express the true meaning of the operation intended. Fancy Mr. G. Brown at the head of a motley gang of repentant high church conservatives, armed with "muskets and scythes and spades," making a descent upon the monastic institutions of Lower Canada; paying his respects to the convents, and stripping them of their private endowments, and turning the owners into the streets to find shelter as best they might from the pitiless blast of a Quebec winter. Follow him in his glorious work of reclamation till he has made the tour of all the religious institutions in Lower Canada and confiscated their private property, returning laden with the spoils of endowments amassed from the gifts of private individuals, to spend his days in Edinburgh, in the advocacy of liberal political sentiments and high protestant principles. This is the operation intended; to whomsoever its execution may be entrusted.

That there is no analogy whatever between the secularization of the Clergy Reserves, and the confiscation of the private endowments of the Roman Catholic Church, in Lower Canada, few of our readers need to be told.

What would justify the secularization of the Clergy Reserves would by no means justify their confiscation. Indeed such confiscations are the results of revolutions, political or religious. In a time of profound peace; in the absence of any well founded complaints against such establishments; when there is no revolution of religious opinion; when the people among whom these establishments exist regard them as a necessary part of their religious system; in such a state of things the confiscation of the monastic and other endowments of the Roman Catholic Church, in Lower Canada, would be a piece of unparalleled public robbery."

One of which however Protestants have often been guilty; and will be again, when they have the power. "In the days of Henry VIII., much monastic property was confiscated. But that was a time of



religious revolution says the Leader "What of that? right is right, and wrong is wrong—thrift is theft—murder, murder—whether committed during a religious, or political revolution, or in times of the profoundest peace. The one motive for the confiscation of monastic property by Henry VIII., was that which actuates George Brown, and his friends to-day.

A strong motive of plunder entered into the confiscation in the reign of Henry VIII. Hallam says of the king that he was abundantly "willing to replenish his Exchequer by violent means, and to avenge himself on those who gainsayed his supremacy." The disposal of the property shows that the courtiers of Henry had equal reason with their master for carrying on the work of confiscation. On this branch of the question the author just quoted says: "But the greater part was dissipated in profuse grants to the courtiers, who frequently contrived to veil their acquisitions under cover of a purchase from the Crown.—It was surmised that Cromwell, in his desire to promote the Reformation, advised the King to make this partition of Abbey lands among the nobles and gentry, either by grant, or by sale on easy terms, that, being thus bound by sureties of private interest, they might always oppose any return towards the dominion of Rome."

To the Editor of the True Witness.

Sir—Permit me, through your columns, to address a few queries to the Chief Superintendent of Education.

TO THE REV. DR. RYERSON.

REV. SIR—I hope you will have the goodness to inform me, for the benefit of all concerned, what was, or is, the intention of Government in erecting Common School-houses?—and to what uses these buildings should be applied?—whether for places of particular worship, or of general education?

There is in this district a Common School-house, erected on the seventh concession, the site having been obtained from a Catholic; a more quiet, orderly set of people than the Catholics of this quarter, there is not in the Province. But by way of insulting these Catholics, there are some who desire to convert our Common School-house into a Methodist Meeting-house, for the use of a Methodist ranter; and this though the majority are strongly opposed to having their property diverted to such a purpose. There are not wanting plenty of private houses, wherein the disciples of J. Wesley may bellow, roar, shout, howl, and administer spiritual consolation to the elect, to any extent; it seems hard therefore, to us Catholics, that our School-house, built on a Catholic site, and from funds to which Catholics have contributed, should be turned into a Swaddling gospel shop; especially as we know that the main object of the said Swaddlers is to annoy and insult their Catholic neighbors. I may add that we are determined, up here, that the Common School-house shall not be handed over to the Methodists, and I hope that this hint will suffice, as Paddy McGuire said, when he kicked Bill Smith down stairs.

I would therefore call your attention, Rev. Sir, to the above circumstances; and beg of you to declare, whether turning a Common School-house into a Methodist Meeting-house be in accordance with the Common School laws—or else, to exert your authority to put a stop to an illegal and dangerous proceeding, and which, if you don't or can't, put down, others will. The Common School-house is common property; and neither Catholic, nor Methodist, has any right to its exclusive use. I would therefore recommend you to set this matter in order, speedily—the sooner the better; and though neither I, nor my friends, expect much from your sense of justice, we know that you are warmly attached to office, and the perquisites of office. This consideration will, I hope, render unnecessary all further communications on this subject, from

Barrie, March 1st, 1854.

SEAT OF GOVERNMENT.—We learn from the Toronto Colonist, and from a letter addressed to its Editor by Mr. Cumberland, the Government Architect that nothing has as yet been done towards the erection of Parliament buildings in that city. Mr. Cumberland says he is "in a position, under authority, to avail of the first opening of the spring for building operations"; but the Colonist appears to doubt whether, under present circumstances, these building operations will ever be commenced.—Herald.

COURAGE OF THE RUSSIAN SOLDIERS.—The Bulletin de Paris states that General Prim will not return to Spain until the spring, and that he will, in the meantime pay another visit to the East. I heard from a friend that met General Prim the other day at an evening party, that he expressed a very strong opinion of the danger of undervaluing the Russian troops as opponents. The general witnessed the battle of Oltenitz, and, while rendering the fullest justice, as he did publicly in Constantinople, to the gallantry of the Turks, he declares that the coolness of the Russian soldiers in meeting death, perfectly astonished him.—He saw certain regiments march straight up to batteries vomiting forth a murderous fire with as much steadiness and apparent indifference as if they had been at a review.—This account of the dogged courage of the Russian troops is consistent with what is known of their performances in former wars. It may be true, as some letters from Oltenitz stated that Russian officers were seen striking their men with their swords to force them to march onward, but there must have been exceptional instances.—Paris Correspondent of the Daily News.

WON'DR' OWN IT!—We have just heard a joke which is too good to be lost. It is said that a professed temperance man in this city, purchased a keg of Scotch whiskey, a day or two before the Maine Law took effect, and paid an Irish drayman fifty cents to take it to his house. Pat came with the whiskey at tea time, and there happened to be several ladies present at the time. "There's your whiskey," said Pat. Our temperance friend affected great surprise, and promptly replied that there must be a mistake, and didn't ye pay me fifty cents to bring it to ye? "You're mistaken in the man sir." "Then by jabsers I'll take it myself," and forth-with took it home.—Detroit Tribune.

The Princess of Hohenzollern-Sigmaringen has entered the convent of the Dames du Sacre-Coeur at Kinnsheims, in Alsace, to pass the remainder of her life there.

PLAIN SPEAKING.—It was a laughable illustration of the ridiculous way and lolly of the London Cockney sayings which took place at a dignified court in Edinburgh, Scotland. A man was on trial for the abduction of a young lady, and she was herself examined. "Was your mother aware," asked the Judge, "of your absence at the time?" The witness did not seem exactly to understand the question. "I asked," repeated the Judge, "did your mother know you were out?" Upon this a loud laugh arose in the Court, which "his Lordship," at once suppressed, threatening at the same time to punish all offenders should the interruption continue. "Witness," he continued "at the same time you speak of, did your mother know you were out?" Then came another uproarious burst of laughter, until one of the counsel explained to "his Lordship" the cant phrase he had used, and silence was restored.

"DON'T LAUGH."—The Christian Guardian, Methodist organ of Toronto, warns its readers against laughter, or "jovial remarks," as dangerous, anti-Methodistical, and unbefitting the gravity of "professors," who should always be careful not to endanger their character for "seriousness." The writer gives the following soul-harrowing instance of the consequence of a "jovial remark":—"I once knew a young professor of religion who, in conversation with an inquiring sinner, made a jovial remark, which caused the other to laugh. That laugh had an injurious if not fatal influence on his soul. He at once said to the professor of religion, 'I have grieved the Holy Spirit.' From that time his impressions wore away. Though he lived a quarter of a century after that circumstance, and was a respected and useful physician, and regular attendant on divine worship, he never professed religion, and, I believe, never indulged a hope in Christ."

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This work is from the pen of the Rev. Father Bresciani, S.J., the distinguished editor of the Civiltà Cattolica, published in Rome, and one of the most eminent writers of Europe. The author, who was an eye-witness of many of the events which he relates, gives a truthful history of the convulsions of Europe, and more especially of the scenes of devastation committed in Italy and in Rome, from the death of Gregory the Sixteenth to the attack on the Quirinal Palace and the flight of Pope Pius the Ninth.

The principal object of the author in preparing the work, was to expose the wicked tendency and the treacherous designs of the secret societies. Of these nefarious associations, he draws the most vivid picture. He removes the dark cloud which envelops them, and exhibits them in all their hideousness.

As the design of the Jew of Verona was to open the eyes of the young men of Italy to the horrors of the secret societies, may we not indulge the hope that it may accomplish the same desirable object among the youth of America? May they learn from its truthful pages to avoid the snares laid for their destruction by the innumerable secret associations by which they are surrounded. But the warning voice which it raises against secret societies, is only one of the many merits of the work. The danger of bad books, their corrupting influence over the minds of the young, is distinctly marked out. They are ready vehicles in the hands of secret societies for disseminating their pernicious doctrines, and of ultimately accomplishing their nefarious ends.

It is superfluous to add a single word in reference to the character and the evil tendency of the class of literature in our own land, where perhaps it has acquired a wider circulation and is read with more avidity than in any other country in the world.

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"A large edition of the book having been sold off in about a month from its publication, I have taken considerable pains in preparing this second edition. In again trusting my little work to the Catholics of England and Ireland, I wish I could say how much I have been affected by the reception it has met with, not as if I reflected credit on myself, but because it has shown that the name of Jesus could not be uttered without the echo coming, and that to speak of Him, however poorly, was to rouse, to soothe, and to win the heart; and it was more grateful to me than any praise, to feel that my subject was my success."

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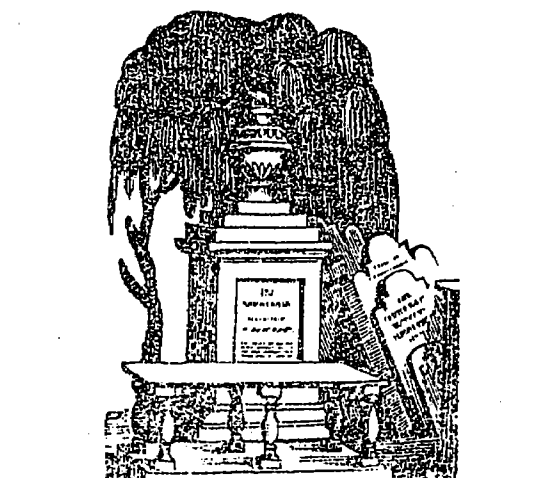
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