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ARCHBISHOP HUGHES IN REPLY TO GENERAL CASS, AND IN SELF-VINDICATION

(From the N. Y. Courier and Enquirer.)

Some persons imagine that a high honor has been conferred on me by the importance assigned to my name in the great speech which General Cass has thought proper to pronounce in the Senate of the United States. The providence of God has directed that General Cass should serve not only his country but his race in one order of life, and that it should be my humble privilege to serve both in another. I trust that my purity of motives is not inferior to his. But whilst he has steered his prosperous bark on yielding tides and with favoring winds as one of the approved and cherished great men of his country, it has been my lot, though a citizen of the same country, to have been occupied in propelling the little skiff, entrusted to my charge, in a direction generally adverse to the current, whether of wind or tide. General Cass is a Senator—I am, before the law, only a private citizen. I am also an ecclesiastic of the holy Catholic Church, even an unworthy prelate. The duties and speculations of our distinct departments appertain to such divergent relations, although intended to promote ultimately the same great beneficial ends we have in view, that any controversy in regard to them must necessarily appear to the American people and to the civilised world as an extraordinary event, especially under the constitutional charter of our own beloved country, which has so wisely for its circumstances, eliminated religious questions from the deliberations of Congress.

That my name, or any views of mine in an incidental letter should have attracted such serious attention on the part of General Cass, or any other Senator, is to me rather a humiliation than a pride. The circumstance brings me, as a citizen, into an apparent collision with a Senator. I am not disposed to waive either my rights as a citizen, or sacrifice my principles as a patriot and a man, simply because the tide of American public opinion may be turned against me. Neither am I prepared, on the other hand, to say one word in maintaining my position, which, considering my age and rank in the Church, might give apparent sanction to that growing irreverence which is becoming so prevalent in this age, whether as it relates to pre-eminence, civil, ecclesiastical, social, domestic, or senatorial.

To my utter astonishment, General Cass thinks that his name was first brought into my letter without any cause or occasion having been presented on his part. I shall perhaps best discharge my duty in reference to this by giving a brief statement of the circumstances which, I thought, warranted me in using the name of General Cass. The circumstances were these. A man and his wife, named Madiai, had been arrested in Florence. They had been tried according to the laws of their country and condemned to the penalty which the said laws had provided against persons offending as they had done. The report of their crime, as it reached the newspapers of England and America, was that they had been imprisoned, merely for owning and reading their Bible. It was natural and even honorable that all men, whether Catholics or Protestants, should feel and manifest their abhorrence for the disproportion between the alleged crime and the positive penalty. A meeting of sympathy was convened and held in this city (New York). The undersigned with a view to learn the real facts of the case, attended that meeting. The speakers on the occasion, vituperated the Pope of Rome, the Monks of Italy, the Friars, the Jesuits, and the Catholics everywhere. The only person or party that was treated with a decent share of moderation was the Grand Duke of Tuscany. Towards the middle of the proceedings the following resolution complimentary to General Cass, as a bright particular shining out from the dark heavens of human nature, which the orators had been describing, was proposed, and carried by acclamation:—

Resolved—That this meeting firmly believes that it is the duty of the Government of the United States to protect all our citizens in their religious rights, whilst residing or sojourning in foreign lands, approves in the fullest manner of the noble attempt of a distinguished Senator from Michigan, (General Cass); to call the attention of the Government and the public to this important subject; and entertains the confident hope that this Government will speedily secure to its citizens, by the express stipulations of international treaties, the right to worship God according to the dictates of their conscience, in every foreign land.—N. Y. Times, Jan. 8, 1853.

ever, seemed to me to be sufficient reason for referring to General Cass, by name, in a letter which I wrote some time after. I have ascertained since that the Rev. Dr. Baird, who might be called the chief conductor of the Madiai meeting, was found in a short time afterwards perfectly conversant with the proceedings going on in the Senate touching religious matters abroad. He is reported to have proclaimed in the Hall of the American Institute in Baltimore, on the 17th February, 1853, that Mr. Underwood, a Senator, had done him the honor of reading his (Mr. Underwood's) report on the subject referred to, before reporting it to the Senate, and that he (Dr. Baird) approved of it. That report, if ever published, I have not been able to find; but I think it not improbable that such report would have been in consequence of the reference of a petition from the Maryland Baptist Union Association, which General Cass had so eloquently recommended to the appropriate committee in a speech delivered Jan. 3, 1853, just four days previous to the Madiai meeting.

The petition alluded to had reference especially to the condition of the Baptists under the Protestant Government of Prussia. A reference to this subject is found in a Senatorial document, published from the files of the Department of State, and designated S. Doc. 60. A letter from our Minister at Berlin, Mr. Barnard, dated Jan. 31, 1853, addressed to Mr. Everett, Secretary of State, gives an account of his poor success in attempting to obtain toleration for Protestant subjects of the Protestant government to which he was accredited. Taking this document in connection with what has gone before, there would appear to be a perfect harmony of benevolent feelings among the distinguished persons connected with the subject, namely, Mr. Barnard, Mr. Cass, Rev. Dr. Baird, and Mr. Underwood. The truth of facts, and the accuracy of memory among the parties is not by any means so perfect. Mr. Barnard pleads for subjects of Prussia, who are Baptists; Mr. Cass for the religious rights of Americans who go abroad; Dr. Baird, for international treaties, to secure such rights; Mr. Cass, not for treaties, but for an amiable diplomatic, officious, and unofficial interference everywhere in favor of American religious rights; and Mr. Underwood, as having covered the whole ground by previously reading his report to Dr. Baird, who approved of it even before it was submitted to the Senate.

I trust it will be, as it ever has been, the pleasing duty as well as right of the Executive Department of this Government, to interpose its kind and courteous offices with other State Sovereignities in dissuading from acts of oppression likely to shock the feelings of humanity at large. But for this purpose I think legislation is unnecessary; and under the circumstances I vastly prefer the form of policy presented at the Madiai meeting to that which General Cass has broached in his Senatorial place. The former goes for treaties, and I go for treaties; if anything is to be done in the matter; the latter goes for charging our representatives abroad with half-defined duties, semi-national, semi-religious, semi-benevolent, semi-humanitarian, and if I may be allowed the expression, semi-every-thing—and yet nothing definite. This I trust will be received by General Cass as a sufficient apology for my introducing his name into my letter.

In my letter, to which General Cass takes such exceptions, I stated that, if our American Congress implicated itself in such questions to be seen to by our representatives abroad, I feared that such interference would be regarded by foreign Governments as meddling. I was not then aware that what I anticipated as a probable contingency, had already become a historical fact. It appears from Mr. Barnard's communication, that a letter addressed by him to the King of Prussia, confided to a distinguished hand, had been returned to him—the party declining the responsibility of presenting it. Interviews between our Minister and the King, and the King's private secretary, subsequently took place; and it is amusing to perceive with what amiability of language the King and his Secretary lowered down the American Minister. Diplomacy never employed more courteous language, for the purpose of bowing out an intruder. All this has been substantially recorded by our Minister himself; and I can translate the correspondence in no other sense, under the circumstances, than as if the King and his private secretary, in courteous language, well known to diplomacy, and with refined manners, becoming perfect gentlemen on both sides, had said to Mr. Barnard, "Mr. American Minister, will you have the kindness to mind your own business?" Now as a citizen of the United States; I should be sorry that our foreign representatives by any legislative rules should ever be obliged to leave it in the power of majesty or royalty to lower them down to a manner like this.

If under the sincere profession of respect for the character, services, and position of General Cass, which has already been tendered, it should happen that anything may be said by me in this writing apparently at variance with that profession, I trust that he knows me too well to believe for a moment that I am capable of saying one thing, and intending another, directly the reverse. Yet his speech has imposed upon me the obligation of speaking frankly, within the limits that courtesy prescribes. I complain of General Cass. He has done me injustice, not intentionally, of course, but yet he has done me injustice. He has presented as the caption of my letter to the Freeman's Journal, a caption which is not mine at all. And this circumstance leads me to fear that time did not permit him to read attentively the document, insignificant as it was, which his speech professes to review. Again, whenever he does not quote my own identical words, but professes to represent the meaning of my statements, he misrepresents me again, no doubt, unintentionally. His commentaries upon these misrepresented statements of mine must necessarily correspond with the misrepresentations themselves; and thus I am placed, by implication, before the American people as maintaining sentiments, and advocating principles which I abhor and despise. Again, General Cass must permit me to complain of him, in that he suggests an immediate judgment against me at the tribunal of what he calls the "nineteenth century," "the spirit of the age," "public sentiment," and above all, the opinion of the great American public. This is not fair. I have great respect for the American people; but even a Senator of the United States ought not to attempt the extinguishment of honorable manhood in any citizen by waving in his face the threat and danger of his incurring the frown of even the great American people. For the purposes of this argument, it is not necessary that I should incur the frown of either. But if circumstances required it, I am quite prepared to meet the issue; with which the Senator would indirectly intimidate me, and to incur without a murmur, in regard to any question now discussed between us the frown of any people, rather than incur the frown and reproach of my own conscience.

The honorable Senator has represented me as attempting to balance accounts between this country and the Grand Little Duchy of Tuscany. This was not fair. I made no accusations against this country. I merely suggested that civil governments, our own included, are sometimes unable to escape difficulties such as have sent the Madiai from Florence, according to law, and driven unprotected ladies from their dove-cot in Charlestown, in Massachusetts, against law into common banishment. Gen. Cass thinks that inasmuch as the banishment of the Madiai was according to law, in Tuscany, and that of the Ursulines against law and by violence, the comparison is wonderfully against Tuscany and in our favor. I believe directly the reverse. The laws of Tuscany had made known to all parties beforehand, that the establishment of domestic conventicles for the purpose of proselytising the subjects of the Grand Duchy from the established religion, would be visited with the judicial decisions of the established Courts, and would be followed on conviction of parties with the penalties which the law had in such cases provided. Here there was at least fair notice given beforehand. The Commonwealth of Massachusetts, on the other side, had proclaimed to all the inhabitants of the land, that property, reputation and life, would be safe under the shield of her sovereign protection, unless in the case that all or either should be forfeited according to law and justice applicable to the case. The Madiai of Florence had not been deceived by the laws of the country under which they lived. The Nuns of Charlestown, in regard to the laws of the country in which they had confided, were deceived. The latter, without having incurred even a reproach, much less an impeachment, or trial by jury, or judicial sentence, consequent on such trial, were driven from their own home in violation of law, their property destroyed, the very graves of their departed sisters desecrated. What then? Oh, says Gen. Cass, "that was a mob." My answer is, "So much the worse for his side of the comparison." The State of Massachusetts ought not to have allowed those ladies to spend their money in building a house, and confiding their safety and property to the high promise of its sovereign protection, if the State of Massachusetts felt itself incapable of protecting them. But although in any country in the world it may happen, as it has happened in nearly all, that a mob may have violated the laws, still, when order is restored, such sovereign State having pledged itself to protect personal rights, ought to be prepared to make such necessary reparations as would be possible, with a view to vindicate its own character of sovereignty. Massachusetts has neither protected nor has she compensated. General Cass thinks that re-

paration should have been made. This shows the benevolence of his heart. But the outrage has been on record in the public annals of the country and of the world, for the last twenty years, and even Gen. Cass, had never before betrayed, so far as I am aware, the secret of his kind sympathies to the poor ladies of Charlestown. Neither has any of the great men of Massachusetts, so far as has come to my knowledge, expressed publicly such sympathy for them.—Mr. Everett, or his great predecessor, Mr. Webster, since the burning of the Convent at Charlestown, has hardly been able to find himself in a locality from which it would be possible to look on the Bunker Hill monument, without having at the same time within the range of his vision the black walls and the ruins of Mount Benedict. I have a vague recollection that Mr. Everett did on one occasion, many years ago, refer to the subject in language of regret, but if I am not mistaken in my memory he alleged on that occasion that by false zeal the Convent had been raised, and by false zeal it had been destroyed,—thereby ignoring all distinction between acts loyally and honestly done in faith of protection from the sovereignty of the State, and acts done in violation of the State's laws and contempt of its authority.

It may be easily imagined with what greater pleasure I shall be able to find points of agreement with my own principles of conviction in the apparently hostile views of General Cass than points of divergence or antagonism. And strange as it may appear to some, I am persuaded that there is no difference between the distinguished Senator and myself, in regard to nine-tenths of his great speech. A large portion of it is an assertion, or rather reiteration of patriotic and liberal feelings with which every true American is, as a matter of course, supposed to be imbued. Among his countrymen the Senator from Michigan has acquired an honorable eminence by his well-known patriotism, benevolence of heart, zeal for the advancement of his country's interests, and profound respect for religion, all which have been generally acknowledged if not universally appreciated. His speech will be very much abridged if we put aside all that he has said, developing by implication these noble attributes of his own personal feelings and character. Neither shall I offer one word of apology for the real or supposed crimes insinuated in his speech against Foreign States, whether Catholic or Protestant, for their want of decent humanity regarding the burial of the dead within their limits. In all those States, I take it for granted, there are many things as well as this, which might be advantageously reformed. I would only observe, that Protestants sojourning in Catholic countries, can hardly claim privileges which, if offered in their own, they would not choose to accept. They do not believe in prayers for the dead, and the attendance of Catholic clergymen at the obsequies of the departed, has invariably reference to that belief. Neither do they believe in what Catholics call the consecration, by religious rights, of Catholic cemeteries. Hence, in their own country they prefer to be interred in common ground, not consecrated. I do not see, therefore, any solid reason for its being insisted on that they should be buried in consecrated ground when they are abroad, in Catholic countries, since the very idea of such thing never enters into their mind in their native land. If the following exhibit a correct estimate of what American Protestants believe regarding Catholics, one might infer that the former would have no desire to be interred among such pagans, either at home or abroad.

"THE PRESBYTERIANS vs. THE ROMAN CATHOLICS."  
"The Presbyterian General Assembly (New School) sitting at Philadelphia, on Thursday, had under consideration a report from a special Committee on 'Popish Baptism.' The report was read by Dr. Hartfield. The question submitted for the consideration of the Committee, was as follows:—  
"Is the administration of what is denominated Baptism in the Roman Catholic Church, to be recognised as Christian Baptism?"  
"The Committee said the dispensation of baptism by other than regular ordained Ministers had been departed from by the Romish Church. The Committee concludes that the Romish Church is no longer a Church of Christ, but a synagogue of Satan. The Pope is considered the Anti-Christ. The tendency of the Popish Church is to establish the power of the Pope in all parts of the world, in opposition to the Church and religion of Christ. The forms of the Church of Rome were considered mummeries by the Committee. The latter in conclusion, says: 'The ministers of the Church of Rome are not authorised to administer the sacraments ordained by Christ, our Lord, in the Gospel, and that the administration of what is denominated baptism in the Roman Catholic Church is not to be recognised as Christian Baptism.'  
"The report was signed by Edwin P. Hatfield, D.D., and Samuel H. Cox, the majority of the Committee. Professor Smith, the third member of the Committee, submitted a minority report, differing from the views of the majority, and taking the ground that



Papal Baptism is valid. The arguments of the majority were replied to in detail in the minority report. The minority deems it impolitic to urge to extremity differences which will further alienate the Catholic people from Protestantism.

The reports were accepted, and a debate ensued, and upon a motion made by Dr. Waterbury, to adopt the report of the majority. At 12 o'clock, a motion to indefinitely postpone was negatived.

The Rev. Mr. Riley submitted the following resolution as an amendment to the motion to postpone the subject.

"Resolved, That in view of the great diversity of opinion and of practice in the Presbyterian Church on the subject of Popish Baptism, and in view of the previous action of the Assembly, it will be inexpedient for the present Assembly to take action in the case."

Rev. Dr. Brainard opposed the adoption of the majority report, and hoped the matter would be left with the consciences of those who were to be benefited by it.

Mr. Taylor, of Cleveland, during a speech upon baptism, stated that if he was a Minister he would tell his flock the whole truth, and that is, if they believed not upon the Lord Jesus Christ they would be damned. He did believe that baptism was essential to salvation. The debate was continued up to the hour of adjournment. — *N. Y. Express.*

Leaving the above specimen of liberality to speak for itself, I must be permitted to say that Senator Cass has been exceedingly infelicitous in one of the examples by which he would illustrate the hardships of American Protestants in Catholic countries in regard to this matter of Christian burial. He tells us of a Protestant who was at the point of death at San Diego, and who was so anxious to be buried in a consecrated place of sepulchre, that he consulted the American Minister as to whether he should not make a profession of Catholicism with a view to secure the right of such interment. The minister, like an honest man, dissuaded him from such a course, founded on such a motive. But still the Senator tells us that the ceremony of recantation was performed in *extremis*, and that the dying man, by this nominal change of faith, secured for his body, after death, a resting place in the consecrated cemetery. From all which statement by General Cass the obvious inference is, that the poor man either became sincerely a Catholic, which he had a right to do, or died a hypocrite, a traitor to his conscience and his God, thereby sacrificing his soul for sake of a grave.

I think the Senator from Michigan has been still more unfortunate in his allusion to some distinguished personage in Spain, supposed to be a woman, if not a lady. I hope the public will excuse me for not referring to this language, since he himself avows, in the exordium of his reference, that it is "painfully disgusting." In this General Cass was not mistaken. If he had spoken as of his own knowledge, even on this "painfully disgusting" subject, no man would dispute his testimony. But he speaks on the authority of the *London Times*. The editor of that paper, however, instead of giving utterance from human tongue to this assault upon woman, allowed it to pass into universal circulation, from the leaden lips of his iron-hearted journal. Nor could he have imagined that any man, especially an American Senator, would repeat what he had published except under the pressure of some grave necessity, requiring that for ends of public justice, the depravity of woman as well as of man should be made as public as possible. Such weighty reasons Gen. Cass must no doubt have had, but he has made no allusion to them.

The first person whose acquaintance I made on this earth, was a woman. Her pretensions were humble, but to me she was a great lady—nay, a very queen and empress. She was more; she was my earliest friend; my visible, palpable, guardian Angel. If she smiled, approval on me, it was as a ray of Paradise shed on my heart. If she frowned disapproval, it seemed like a partial or total eclipse of the sun. Gratitude for all her kindness to me compels me to enter my humble plea, and protest against any rash judgment degrading to one of her sex, who has not had the benefit of trial or self-defence. For this reason, as well as for others which it is not necessary that I should adduce, I take the liberty of saying that I for one do not believe the accusations of the *London Times*. That paper is the most powerful organ in the world of its own kind either to destroy or build up any character or any cause whether public or private. If God should ever permit the noble, but oftentimes perverted capacities of the human intellect to elevate a wrong cause to a perfect equality with a right cause; an unjust cause to a perfect level with a just one; a false cause to an equality with a true one; such are the immense resources within its reach for procuring in regard to all causes; the very kind of information from abroad which it desires; and such its gigantic powers, in manipulating, if I can use the term, this terrible Anglo-Saxon tongue of ours; that the feat of destroying in the minds of its readers, all distinction between right and wrong would be accomplished by the *London Times*. I do not say that it is more disposed to embrace a wrong cause instead of a right than any of its contemporaries, I only suggest that its powers of maintaining a wrong cause are greater than theirs; and the temptations to do so will be graduated according to the scale of its powers.

It has been my pleasant duty when in Europe at different times within the last fourteen or fifteen years, to defend, according to my feeble ability, not only our American institutions, but also our individual statesmen against the testimony of the *London Times*. In its issue of Feb. 7, 1842, it charges one of the latter with "audacious unfairness of argument"—it charges that "to attempt to fight under false colors, to pervert, and misrepresent with a kind of bowing and scraping appearance of candor, is a characteristic of his composition." It sneers at his designating itself as a "high authority"—it does "not know whether most to admire at the audacity of his misre-

presentation or at the admirable coolness, the innocent, gentlemanly superiority with which he carries it off." In its issue of January 9th, 1846, it describes the same American statesman and his supporters as "the noisy demagogues of a faction"—it hopes that "the Republics of America is not sunk so low as to be driven into hostilities by such men as he." In its issue of Feb. 18, 1846, allusion is made to the same American statesman, though his name is not mentioned, as "one who panders to a sanguinary passion."

Now this American statesman is no other than General Cass. And this is the testimony of his chosen witness against some unprotected female residing beyond the Pyrenees. If the authority is good against her, who can reject it, as against the Senator from Michigan? I beg leave to reject it indignantly as against both or either; but as it affects General Cass, he has cut himself off from the privilege of rejecting by having endorsed in the Senate of the United States the testimony of a chosen witness, who has described his character in terms so little flattering.

The portions of General Cass' speech with which I am most pleased are his quotations from jurists, whether their names be Pufendorf or Vattel. In them there is no confusion of ideas—although Vattel complains of such confusion as being one of the difficulties against which jurists and publicists have to contend. Besides this, I could hardly desire better arguments to refute General Cass than he himself has had the patience and industry to produce. If time permitted, I should enjoy as a pleasant recreation the privilege of analysing the speech of the distinguished Senator. I think it would be no difficult task by means of a critical distribution or rather classification of his arguments *pro* and *con*; to prove that the ill digested parts of the complex subject which he had taken in hand, are on the whole so equally balanced, that if each could be logically arranged, under its own appropriate head, and either set off, according to its weight and measure against its opposite, the several positions of this great production would be found so mutually effective in their destruction of each other, that no positive result would remain, except that General Cass is, what every body knows, a statesman of great benevolence, having a great respect for the American people, especially the majority.

The Senator from Michigan, maintains the supremacy of individual conscience, but he nullifies that supremacy according to his definition of conscience, by limiting the right to follow its dictates, and subjecting that right to the prohibition of Law, human or divine. Now if the conscience of the individual is supreme, and the law of the land of any country is supreme also, which supremacy shall give way to the other. These are the premises laid down by General Cass, but unfortunately he has left the conclusions to be drawn from them, respectively to destroy or annihilate each other. His idea of conscience is not that it is a superior and indestructible, independent, moral faculty in the human soul, enabling every man to distinguish and choose between what seems to him good and evil, but that conscience gives right to the individual to act out, or manifest in words or deeds its interior dictates. On the other hand, he arms the civil authorities of all countries with the acknowledged right to control outward actions; so that by confounding outward actions with conscience itself, he betrays and hands over that sacred principle to be judged of, and controlled by magistrates and civil governments. His first ebullition in favor of conscience is the proclamation that his purpose is "not merely to protect a Catholic in a Protestant country, a Protestant in a Catholic country, a Jew in a Christian country, but an American in all countries." General Cass professes to speak and act in regard to this subject, on the ground of principle. Principle is neither Catholic nor Protestant, nor Jewish nor Christian—at least in the sense in which it has been employed by him. Principle, if anything, is universal. And since General Cass has attributed to what he calls an American, something like a special prerogative, he ought to show some grounds why an American, here classified under the head of religious denominations, should have any special or exceptional preference. Four religious denominations are mentioned, namely: Catholic, Protestant, Jew, and Christian. This nomenclature General Cass may explain. Its terms, theologically considered, are, at least, intelligible.—But when he comes to rank an American as a representative of a fifth sect, I really do not understand what he means.

If an American, as such, has a right to protection in all countries, why not also a European, an Asiatic or an African? It seems, according to him, that religious denominations, in general, should be treated by *condescension* with kindness in all countries, but when a man professes the American religion, which General Cass has not explained, such a man has a pre-eminence right to special protection everywhere—that wherever he appears in foreign lands the sovereignty of the State, in regard to all questions pertaining to religion, must fall back, the moment he proclaims himself an American. And it shall be understood that when he arrives on the shore of such country, with a full measure of American atmosphere, American sun-beams, and American religion according to Mr. Cass, sufficient for his consumption during the period of his passage through, or sojourning within that country, he shall have the right to say, and do what he thinks proper, provided always it be according to the dictates of his conscience.

If this doctrine can obtain, several consequences which Mr. Cass had tried to guard against in other parts of his speech must necessarily follow. Every nation has the real or supposed element of sovereignty within itself. But if the rights of conscience are supreme, and an American is to be protected every-

where in acting out its dictates, then the sovereignty of such nation must give way to the sovereignty of his conscience. What then? Two sovereignties are immediately in conflict. Which shall yield to the other? If the sovereignty of the State must give way to the Sovereignty of the individual, provided that individual be an American, then let foreign sovereign States hide their diminished heads, for it is obvious that two rival sovereignties cannot both prevail in the same State. Then, if that be the case, as the Senator seems to anticipate, let us proclaim at once, that all the nations of the earth are already prospectively annexed to the United States; and that the evidence of the occasion which will make it decent and proper for their own interests that they should strike their flags, will be the appearance of an American on their shores. The only trouble in connection with this patriotic purpose is, that when we define our rights hastily, whether as regards a principle, or an international boundary line, it may happen that after having asked more, we may finally be compelled to take less. Whether as regards private contracts or public treaties, it is a well known law that it requires two or more parties to make a bargain. It must be within the recollection of Gen. Cass, that a few years ago, we had fixed a north-western boundary line on which we had determined to stand or fall. But this was before the consent of the other party had been obtained; and when the matter came to a bargain, we allowed the other party to undefine our position, and to slide us off from our chosen line to another two or three hundred miles south of it.

I have been quite amused at the eloquent denunciation by General Cass, of absurd maxims and wicked pretensions on the part of civil governments, to control conscience, to dictate or prescribe to their subjects what they shall believe. In that part of his great speech I have the pleasure to agree with him. It is probable however that he thought, as many of his readers will have thought, that he was denouncing Catholic Principles. The fact, however, is directly the reverse. The jurists and the governments that fell under the real weight of his censure, were of his own school. A brief retrospect of the condition of Europe both previous to, and since the Reformation, will make this point clear. All the States of Europe had been Catholic. The people of those States had but one religion. That religion was older than their civil governments. Consequently, their civil governments never dictated to them what they should believe. And when General Cass speaks of the arrogance and impiety of civil governments dictating to their people what they shall believe or what they shall not believe, he makes perhaps without being aware of it, an exception in favor of Catholic governments, down at least to the period of the Reformation. The civil laws of those countries, were, in many respects exclusive and intolerant. But then, since all, (for I might use the word all, though occasional exceptions arose,) were of the same faith, and had no desire to change; the laws were substantially innocuous in the absence of objects on whom they might be executed. Then came the Reformation. The Reformation resulted in the formation of States on the anti-Catholic or Protestant basis. In these the form of the new religion was determined on by the civil Governments. I am not aware of a single Catholic State, except perhaps, it be Spain, which has since passed any laws especially directed against Protestants. On the other hand, I do not know a single Protestant State in which the government did not attempt and carry out by special laws those very acts which General Cass so eloquently denounces. When General Cass finds jurists sustaining such pretended rights of the civil government, he may be sure that they do not belong to the school of St. Thomas Aquinas, or Suarez, or the other great publicists that have been so numerous in the Catholic Church. These were men who never put on the philosopher's cloak with the view of playing the tribune either towards their countrymen or their race. They were men who derived their principles of human law, of government, whether civil or ecclesiastical, from the same supreme and eternal source.—They flattered neither kings nor people. They feared God and feared few besides. They were not the men who wrote of the divine right of kings. They held that government is by divine right, but that the individual sovereign or ruler in such government is of human right. And if it had been possible for Gen. Cass to have consulted their pages, he would have discovered, that they maintained the rights and dignity of human nature from the highest to the lowest member of society.

There is no difference between General Cass' conception of conscience as a moral faculty and mine.—He however betrays the rights and liberty of conscience, as I understand it, by identifying this moral faculty with the outward actions which are supposed to manifest its dictates from within. No civil government that ever existed has or ever had either the right or the power, physical or moral, to coerce or extinguish man's conscience. It is beyond the reach of government. They might as well attempt to pass laws regulating the exercise of memory, as regulating the decisions of man's conscience. This freedom of conscience, however, General Cass has identified with outward action, and on the other hand, by recognising the rights of civil government to control the outward actions of men, he has betrayed conscience into the hands of the magistrate. All human law has for objects either persons, or things, or acts; and beyond these human legislation cannot go. Conscience, according to my distinction, does not come within the reach of law, but as understood and represented by General Cass, he hands it over into the domain of civil government, and confounds it with things over which that government has acknowledged rights and legitimate power of interference. I am bound, therefore, to vindicate the liberty of con-

science in reply to the dangerous doctrines of Gen. Cass.

When the early Christians appealed to the Roman Emperors through the Apologies of their Justins and Tertullians, pleading for liberty of conscience, they did not thereby claim the right to do all the good in their outward actions which their consciences would have approved. They pleaded that they might not be compelled to do any act which the law of God and the law of their consciences had forbidden. At one time for instance some glorious confessor of the Christian name, was called upon by the civil magistrate to offer sacrifice to the pagan gods. He refused, because he had a higher law in his conscience. What then? He was put to death—he became a martyr. At another time, some tender Christian virgin was required to sacrifice her chastity—she refused, and was sent to the wild beasts. In some instances, indeed, torture caused the Christian to fail; and to obey men rather than God. But in all this, which is an extreme case, had the whole strength of the Roman Empire, power to destroy the "rights of conscience," the "liberty of conscience," the "freedom of conscience," in the heart of either of these glorious martyrs or this supposed apostate? Assuredly not. General Cass thinks that if "the sentient being" is exposed to physical sufferings the freedom of conscience is in great danger, if not absolutely lost. Every one knows that this is an erroneous position. It is only when human weakness yields to suffering in such circumstances, that conscience asserts her highest power. The individual feels himself degraded in his own estimation. Conscience told him at the moment of his yielding to a sinful compliance, making his declaration contrary to hers, that he was a base hypocrite; and that same conscience did not fail to vindicate the sovereignty by her continued frowns and reproaches.

General Cass has not taken the pains to distinguish the whole office of conscience. It may be expressed in brief words. The whole duty of man is to "avoid evil and do good." Now although evil and good are relative terms and not judged of at all times and in all places by the same standard, nevertheless, conscience is the faculty whereby the distinction is made. A thing may seem morally evil to a man. He can not do it, without sinning, offending God, and offending his own conscience. Another thing may appear good, and there is no obligation on him to do it, even though his conscience approve, unless the circumstances warrant its performance. The decalogue says "Honor thy father and thy mother." This is an affirmative precept, which requires that at proper times, and in proper circumstances, we shall honor our parents; but does not require that we should be always thus occupied. "Thou shalt not steal." This is a negative precept, and there is no time, or place, or circumstance, in which it is lawful for us to steal. So in the order of negative precepts a man may not do without sin, any act which the voice of his conscience tells him is wrong. He may, indeed, have an erroneous conscience and be mistaken as to the intrinsic morality of the act, but still until his conscience shall have been enlightened, or as General Cass expresses it "improved," he must abide by its dictates, and avoid doing what it has ruled to be unlawful. Hence, if any Protestant, American or not, who travelling or sojourning in a Catholic State, should be called upon by the civil power to make a declaration or to do an act which his conscience condemns, he cannot comply. Let us suppose him to be required to swear that he believes in the Pope's supremacy. Being a Protestant, his conscience will oblige him to refuse. And in consequence of this refusal, physical torture be applied, one of two things will happen—that he will suffer the torture or be loyal to conscience, or that he will betray conscience by swearing to a lie. If anything of this kind should be attempted in a Catholic country, or any act required which any American's conscience condemns, Gen. Cass will find me ready to vote for the employment of an American Army and Navy to punish that nation which would impudently dare to commit so unlawful an outrage. Not because the man's conscience had been violated, for that is impossible; but because the law of such country would have gone beyond the boundaries of all human law since these relate not to the faculties of the human soul, but to outward persons, things, and acts.—And as the person here supposed would have done no act bringing him under the law; his right of person would have been violated, and it would become lawful for his country to inflict condign punishment on the nation or parties so violating it.

But whilst no civil government or power on earth has a right to require, that a man shall do a sinful or immoral act, it does not by any means follow, that governments are bound to permit a man to act outwardly what his conscience tells him is good. In the one case, his conscience decides for himself alone.—In the other case, its dictates would prompt him to deeds for others, by doing what he supposes good, whether it be suitable for others or not. Here, civil governments have a right to come in and say, "Let us see about that." They have a right also to refer to their laws as a rule for personal conduct. If the individual still imagines that his conscience requires him to do some act forbidden by the law, but yet highly praiseworthy; in his estimation, he can make the experiment, but he must abide the consequences.

But in General Cass' view of conscience there is no distinction or but a fallacious one between conscience acting for the individual, forbidding him to do an evil act, and conscience dictating to him to do good, or what he may think good, without regard to others, wherever he may find himself. If this principle were carried out, I fear that strange exhibitions of individual zeal would become very frequent. If the supposed American should happen to be a Mormon, he will have a right to carry out the dictates of his conscience in all countries. If he should happen to be a Millerite, visiting Rome, it shall be his privilege to pitch his tent in front of St. Peter's Church; then and there, under the protection of General Cass' doctrine, to speak and act, according to the dictates of his conscience. He will undertake to prove that the end of the world is at hand.—And by applying figures, which never lie" to the Book of Daniel, and of Revelations, and elucidating the subject still more by exhibiting appropriate drawings of the "big horn" and the "little horns," with various references to the "number of the beast," descriptive of Anti-Christ,—prove clearly that his doctrine is right. In the meantime, it might happen that this supposed Anti-Christ, the Pope, would be looking down from some window of the Vatican, unable to interfere lest his Government should be understood as violating the rights of American conscience, as shadowed forth by General Cass.—I am not unmindful that General Cass has ascribed very high powers, and in my judgment, extravagant



powers to human governments, in a supposed right of theirs to judge what is conscience and what is not. And in this he betrays again the faculty of conscience as understood by me. It is not, he says, "every vagary of the imagination, nor every ebullition of feeling, nor every impulse of the passions, however honest the motive may be, which can lay claim to the rights of conscience." Again, "the human legislator has the right to separate presumptions or unfounded pretensions, at war with the just constitution of society, from conscientious dictates properly regulated and operating within their just sphere." Here General Cass takes away from individual conscience the very rights which he had claimed for it elsewhere, and he refers to the legislator, because he is a legislator, to determine whether a doctrine held by the conscience of a man is to be regarded as a vagary of the imagination, or is consistent with the just constitution of society. In other parts, his position is, that there is no lord or judge of man's conscience but God and the man himself. However, I find such mutual contradiction in the phrases of General Cass as he touches now on one topic and now on another, that it may become necessary for me hereafter to examine his speech more in specific detail. As it is now spread out before me in thirteen or fourteen columns of the *Washington Globe*, its dimensions horizontally considered in the order of length and breadth, become absolutely appalling. Its depth is by no means frightful, a child could wade through it. Its other dimension would be its height, and in that sense it may be my duty to analyze this immense mountain of words, and if in doing so I shall discover the smallest mouse of sound logic, practical common sense, or philosophical statesmanship, General Cass shall have the benefit of the discovery. I cannot however close this communication, already too long, without referring as in proof of my position, to one of the historical illustrations adduced by General Cass in support of his. He refers to epochs in the civil wars that resulted from the reformation in Germany and in France. And because the word liberty of conscience is said to have been granted to the Protestants of both countries by their respective sovereigns, General Cass seems to think that my idea of liberty of conscience is refuted by its having been granted in treaties, according to General Cass' quotation from "Universal History, Vol. 26, p. 302." I am quite surprised that this very reference did not tend to clear up the confusion of ideas which prevails on the subject. The Protestants in Germany and the Huguenots in France had freedom of conscience from the very beginning of their history. It was in the exercise of that freedom that they left the Catholic Church and became Protestants. General Cass will not deny this,—that freedom of conscience they had preserved through all the civil wars which ended, for the time being, in the truce referred to by him. It was in the exercise of that freedom of conscience which was theirs, that they had taken up arms; and if it had been theirs during all this time, how can General Cass say that it was only given to them by the sovereign in 1532 and in 1561. He knows the profound, but apparently simple maxim in law, *Quod meum est, amplius meum esse, non potest*,—what is mine, cannot become more mine. For many years freedom of conscience was theirs already, and according to this maxim could not become more theirs. Now, if it was theirs already, I would ask, with great respect for General Cass and "Universal History," how could it become more theirs by the grant of others. Consequently, General Cass and "Universal History," must mean something else than freedom of conscience. It must mean that they should be allowed to retain whatever advantages, whether of property and power, civil and religious, which they had secured during the progress of the dispute. Between the outward exercise of their freedom of conscience, against the laws of the State, and the pretensions of the State sovereignty to preserve order, the freedom of conscience was the pretext on one side, the sovereignty of the State was the plea on the other. And this granting of liberty of conscience, referred to by General Cass, reminds me of the alms given by a traveller, as mentioned in *Gil Blas*, to a poor man who had asked him for charity in a very piteous tone, but who had his musket levelled at the same time. General Cass will no doubt criticise this comparison as he has done other figurative language in my poor letter. So experienced an orator must certainly know that the value of a comparison is its suggestive property, which always depends upon its substantial agreement, but circumstantial difference as regards the thing to be illustrated. *Omnis comparatio claudicat*. General Cass must surely be aware that the figure of an egg is not a comparison suited to the description of another egg, they are both so much alike; that to suggest the idea of a piece of a piece of chalk, by comparing it with another piece of chalk, would be entirely out of the rules of rhetoric. General Cass has taken advantage of this even for the purpose of argument, when he assumes that because I spoke of the destruction of property—whether in Boston or Philadelphia, as a violation of the rights of conscience in regard to those persons to whom such property belonged, I am to be understood literally, and therefore as recognising that conscience can be violated through the medium of outward violence. I did not mean any such thing. No outward violence can reach that fortress in the human soul, to which conscience can always retreat, and from which she can laugh to scorn the attempts of men to invade her stronghold. I do not admit that from the beginning of the world up to this day there ever has been a violation of the rights, freedom, liberty or divine sovereignty of the human conscience. That is the portion of his nature which God placed beyond the reach of human power. His civil rights might be taken away, his property confiscated, his reputation rendered infamous, the life of the body sacrificed at the stake, or given to wild beasts at the Coliseum, but the sovereignty of his conscience above all earthly powers, has never in a single instance been vanquished by the cruelty or injustice of his fellow-beings. When, therefore, General Cass takes advantage of my using language in reference to this subject, such as that the rights of conscience had been violated in Charlestown or in Philadelphia, he forgets that there is among men an order of language appropriate to the science of any subject, and another which accommodates itself to the confusion of ideas in the popular mind. Persons who perfectly understand our solar system do not hesitate to speak of the rising and the setting of the sun, at the same time that they, in a scientific point of view, would maintain that neither phenomenon ever occurs; that in reality the sun is the centre of our system, and that all the planets, the earth included, are rising and setting and revolving around the centre.

I stated at the commencement of this reply, that the necessity of finding myself in an apparent collusion with so distinguished a man as General Cass, was less of a pride than of a humiliation. The circumstances under which my letter was written have been referred to in the foregoing part of this communication. I never dreamed that that letter would attract the special attention of any one. It has turned out otherwise however. If General Cass had intimated to me, in any private manner, that there was one word in it disrespectful to himself, I should have immediately, in the same manner, replied in vindication or in apology. If on the other hand, he had signified to me twelve or fourteen months ago, that he intended to make my letter the groundwork or occasion of his great speech, I should have been prepared with ample materials to reply to it far more effectively than it has been possible for me to do, amidst incessant interruptions, and within the limited period that has been allowed me since his oration in the Senate. As it is, however, I stand by my letter, and I shrink not from the explosion of the great mortar, which it has taken this experienced gunner so long a period to charge, as if he intended that it should not only kill my little sparrow of a letter, but also that it should frighten away all the birds of the neighborhood. I find my little *nycticorax in domicilio* not only chirping, but without a single feather of its wing ruffled.

This letter is already too long, and I hope I may be pardoned, if I make a few general remarks bearing more or less directly on the circumstances which directed it. The first remark is that in this country at least no man is oppressed, in consequence of his religious belief, so long as he submits legally to the constitution and laws by which it is governed. And yet I regret to say that many of our citizens are hardly satisfied with this equal and common privilege, unless there be furnished them from time to time, occasions on which they may give vent to that lamentable intolerance which lurks in human nature everywhere, no less than in human governments in Europe, Asia, Africa, and America. How tame would be the proceedings of such meetings as that, for purposes of sympathy with the Madiai, or those of our anniversary week, were it not for the vent which they furnish for the denunciation of Pope and Popery. There is not, and there ought not to be, opposition to, or complaint of, these proceedings. The Catholics of the United States, are accustomed to such. Many respectable Protestants are rather offended by them. But on the whole, this is a country of free speech and free writing, and it is better to bear with the abuse of either than that any legislation be employed to prevent it.—In the meantime, we of the clergy are obliged occasionally to travel abroad—sometimes because we have not received a suitable call at home; and sometimes because feeble health, by bronchitis especially, compels us to seek the benefit of foreign climates. Still wherever we go, we must never forget the object of our vocation, which is to do good. And thus, forgetting the difference between restraints on the outward development of individual conscience in other countries, and the unbounded freedom in this respect which we enjoy at home, we are liable in a mistaken zeal, but always with the best intentions, to get into little difficulties with the Police of Foreign Cities or States. What will be the consequence, if according to General Cass's project we shall have a quasi right under the high sanction of the Congress of the United States, to hang on the buttons of our Foreign Ministers, and pull them right and left into the little dogmatical squabbles in which we may have contrived to get ourselves involved. Should I go to Stockholm, I might be disposed to rent a room, announce that I intended to celebrate mass therein, on such or such a day, inviting all, who thought proper to be present. The room should be honestly, loyally paid for, of course. But if the municipal authorities of Stockholm should interfere with me, or take me before the magistrates for this, I should proclaim myself an American citizen and look to our resident minister for protection.—Some clergymen of our many Protestant denominations might be just as imprudent in the capital of any Catholic country in Europe. General Cass thinks it would be all right provided the local laws were not violated, but there is the rub.

For my own part, I think that as we have no established religion at home, which in our circumstances I regard as a great benefit, so it might be as well with us to deal with other nations prudently and modestly, just as we find them, until little by little, influenced by our beautiful example, they shall be induced to imitate it. The Congress of the United States are too well qualified to discharge the duties for which they were elected, to require the slightest suggestion from any private citizen as to the course they should pursue in regard to the matter which General Cass has brought before them. He has suggested to his fellow Senators that I pronounced their course all wrong. This was a mistake. I spoke of him alone, and of no other members of Congress.

If I may be allowed to express an opinion as an humble citizen, conscious of loyalty to the constitution, obedience to the laws, respect for, and benevolence towards all my fellow-citizens, without distinction of creed, to give expression to my own sentiments, I should sum them up, not as regards this special topic, but as regards the general policy of the country in a very few words. I would say that whilst the power, almost pre-potency of the United States is admitted and acknowledged wherever I have travelled in Europe, there is still a prevalent idea abroad that this greatness is rather detracted from by a certain tone of self-complacency and of contemptuous reference towards other States. They say that we are too great to stand in need of boasting; that we are too powerful, and too rich to be under the necessity of acquiring a right to property by fraudulent means. I do not pretend to judge how far these imputations are correct, but for my own part I would say, that the honor and dignity of this great, free nation are likely to be best and most permanently sustained by adhering to a principle which is ascribed to as true an American as ever lived—namely—We ask for nothing that is not strictly right, and will submit to nothing that is wrong.

† JOHN HUGHES,  
Archbishop of New York.

New York, June 5, 1854.

THE SYNOD OF ARMAGH.

The Synod of Armagh, having finished its Session, has issued its Pastoral, from which we make some extracts:—

There now devolves on us a still more pleasing duty—to announce to you the happy issue of our Synodical labors in the adoption of measures which, sanctioned or modified by the Holy See, as far as in its wisdom may seem fit, will become for you rules

of action in your respective spheres. Your fathers desired to see the day when their Prelates could assemble in peace for such important purposes. They knew that unity of action was one of the blessings which Christ most earnestly invoked upon the Pastors of His Church, and that the Apostles, though inspired and individually infallible, met in council to consult together on the best means of guarding or promoting the interests of the Faithful.

But, owing to various impediments, many generations of those who have gone before you could not enjoy a blessing which is at last granted to you. After a lapse of nearly 300 years we see the revival in the Irish Church of a means which authority and experience have recommended as most efficacious in correcting abuses, invigorating discipline, and drawing the Clergy to the Bishops, and the Bishops to the successor of St. Peter, in whom resides the full primacy of honor and jurisdiction. These, we confidently hope, will be the fruits of the Synod which has just terminated in this town. The unity and charity which marked all its proceedings—the anxiety manifested by all who shared in its deliberations to promote the interests of our holy religion—and the unanimity of sentiment which dictated all its decrees, afford us the consoling assurance that your prayers for its success have not been offered in vain.

For this signal mark of the Divine mercy our souls should bless the Lord, and all that is within us praise His holy name. Confiding not in our own wisdom, but in His goodness, we may expect that our labors will be crowned with the desired fruit. We may entertain, too, a lively hope that the Mother of God will invoke the blessings of her Son on the work we have undertaken in her own month, and under her own holy auspices.

Whilst, however, we congratulate you on the happy termination of our Synod, we cannot separate on this occasion without reminding you that the realization of the hopes we entertain depends also in a great measure on your faithful fulfilment of the obligations you contracted in your baptism; the first of which in order, and certainly not the least in importance, is to preserve your own faith, and the faith of those committed to your care, from all contamination. There never was a period in the history of this country when this fundamental principle of our religion was exposed to more insidious attacks than at the present time. The time chosen by the Devil to tempt Our Blessed Lord was after He had fasted forty days and forty nights, and was hungry. It would seem that this event has suggested the plan of operation which is now carried on to undermine the faith of the Irish people. After a famine of several years a host of tempters has appeared amongst them, "creeping into houses," as in the time of St. Paul, "and teaching things they ought not for filthy lucre's sake." We know that the efforts of these emissaries of evil have failed except in a few localities; we are aware that the reports they have sent to their employers have been recently denounced by respectable Protestant Clergymen as tissues of unblushing falsehoods; but it is, nevertheless, your duty to employ every legitimate means in your power to deliver our country from this pest. Wherever it has appeared, strife and contention have been engendered among persons who had previously lived in peace and harmony. We implore our Clergy and the Societies of St. Vincent of Paul, now happily established under their sanction in all the towns of this province, to lessen the force of the temptations to which our poor people are exposed, by diminishing, as far as possible, the great privations many of them have to endure.

It cannot be too often impressed on you that the providing of our people, and especially of the poorer classes, with a moral and religious education, is the best means that can be adopted to check the diffusion of the pernicious doctrines which are now attempted to be scattered among them. Of those who have been induced to sell their faith for a "mess of pottage," the greater part have already returned to the one fold of the true shepherd of their souls. The principles they imbibed in their youth preserved them from the taint of formal heresy, and rendered their conversion a matter of little difficulty when the temptations to which they had yielded were removed. By imparting to the rising generation the blessings of a moral and religious education, we give them a shield to repel the darts of the wicked one, and a principle of resurrection if they should happen to fall.

Hence the paramount duty of Pastors and parents is to see that the children placed under their care are provided with this inestimable blessing. "Even the sea monsters," says God, in the fourth chapter of the Lamentation of Jeremiah, "have drawn out the breast—they have given suck to their young—the daughter of My people is cruel, like the ostrich in the desert. The little ones have asked for bread, and there was no one to break it to them." How much a greater crime than this must it be for parents to neglect the wants of their children's souls? The parent who abandons his offspring to ignorance, and the fearful consequences of ignorance, is laying up for himself a dreadful account against the day of wrath and the revelation of the just judgment of God.

But it is on the zealous exertions of our Clergy that we chiefly rely in the war we have now to wage against the spirit of error in league with the mammon of iniquity. Our fellow-laborers in the vineyard are not ignorant of the obligations they have contracted to instruct the little ones, of whom is the kingdom of God, and we beseech them, through the bowels of Christ, not to neglect this, the most important of all their duties. At a time when there is such a desire for education among all classes, the greatest care should be taken to afford parents no excuse for sending their children to schools where they would receive education without the safeguard that should accompany it. To visit the schools established in their parishes—to train in the way they should go the children placed under their care—to impress on the young the dangers to which they are exposed, and the necessity of guarding against these dangers by frequently and devoutly approaching the Sacraments—are matters which now demand a redoubled zeal from the Pastors of the Church.

In order to arrest more effectually the progress of the evil to which we allude, we exhort the laity to co-operate with their Clergy. It is a matter of consoling experience that Confraternities of the Christian Doctrine, composed solely of laymen, are generally productive of the greatest benefits to religion. If pious sodalities were formed to watch the movements of those who are endeavoring to corrupt the faith of our people—to relieve the wants of such persons as may on this account be exposed to greater temptations—and to employ such other means of counteracting the evil as their own piety, united to the wisdom of their

Pastors, may suggest, the best results might be confidently expected.

There is another admonition suggested by this subject, and which we deem ourselves bound to address to you on the present occasion. We know, and it is to us a matter of inexpressible delight, that your faith is sound; but it must be always our duty to remind you that faith without works is dead—that without the grace of God we can do nothing—and that prayer and the Sacraments are the channels through which this Divine principle is imparted to our souls. When recourse is not had to the Sacraments, or when they are received without due preparation, the enemies of our faith must find a state of things most favorable to their pernicious designs.

Among the causes which prevent some of our people from approaching the Sacraments, the one we deplore most is the existence of illegal societies in certain districts of this province. We have again and again repeatedly implored, and we now again, with united voices, implore such of our people as belong to these accursed societies to disconnect themselves from them at once and for ever. Sacrilege at the altar—drunkenness—premature and ignominious deaths on the scaffold—the shedding of innocent blood by night and by day—the separation of husbands from their wives, and of children from their parents—are the effects, and the only effects, these societies have hitherto produced. We denounce the members of them as the greatest enemies of their religion and country, disgracing the former as far as man can do so, and retarding the progress of the latter in all useful improvements.

With respect to the Sacraments which are received without due preparation, we wish to direct your attention particularly to the Sacrament of Marriage; established by God, and raised by Christ to the dignity of a Sacrament. Marriage is in itself a holy and honorable state; but it is not always a happy one to many of those who embrace it. It too often happens that the sacred relation of husband and wife is felt as a heavy and galling chain by many who have contracted that relation, because they did so without the due preparation which would have made their yoke sweet and their burden light.

We most earnestly implore all who intend to enter into this holy state to consider seriously the end for which it was established—the responsibility which attaches to it—and the state of grace which its sacramental character requires in those who embrace it.—It must never be forgotten that this Divine institution was not ordained for the gratification of passion or the promotion of worldly interest. One of its most essential obligations consists in giving a Christian education to the children who are born of it; and it requires unity of feeling and faith in the parents of such children. It is the duty of those who propose to embrace the marriage state, to procure the sanction of religion and the blessing of the Church for their marriage, and therefore avoid uniting themselves with persons of a different religion. We trust that none of our people will, either through the hope of some worldly advantage, or under the influence of insane passion, contract such marriages as the Church has never ceased to reprobate. We trust, moreover, that none, without grave cause, will ask the authorities in the Church to dispense in any degree of kindred or relationship which the Church, influenced, by most weighty reasons, has made an impediment to a valid marriage.—

You are already aware that the Synod of Thurles ordained that this Sacrament, and the Sacraments of Baptism and Penance, should be administered in the Church. You are also aware that this is the practice of all Catholic countries. There have been grave causes to justify, in Ireland, a deviation from this practice; but now that these causes have ceased to exist, the departure from universal Catholic custom which they introduced should cease to exist. We therefore expect that Clergy and laity will unite in giving effect to the decree of our National Synod on this subject.

Given at Drogheda, 17th May, 1854.

† JOSEPH, Archbishop of Armagh and Primate of all Ireland.  
† PATRICK, Bishop of Raphoe.  
† JAMES, Bishop of Kilmore.  
† JOHN, Bishop of Meath.  
† MICHAEL, Bishop of Dromore.  
† CORNELIUS, Bishop of Down and Connor.  
† CHARLES, Bishop of Clogher.  
† FRANCIS, Bishop of Titopolis Apos. Adm. of Derry.  
† JOHN, Bishop of Ardagh.

TERMINATION OF THE NATIONAL SYNOD.—The third session of the National Synod, which commenced at the Presbytery, Marlborough Street, Dublin, on Thursday the 18th ult., terminated at four o'clock on Saturday the 20th. The deliberations of this solemn convocation of the Irish Prelates were strictly private; but the public may rest assured that, independently of the immediate opening of the Catholic University, they were addressed to subjects not only gravely affecting the faith and morals of the Catholic population of this country, but also of the highest importance to their general, intellectual, and social improvement. The Catholics of Ireland will, in due time, be informed of whatever it may be necessary for them to know of the results. And they have the consoling assurance that in no period of their chequered and eventful history could their interests be entrusted to the guardianship of Divines more distinguished for piety, learning, and patriotism than were assembled within the shadow of their noble metropolitan Church on the occasion referred to.—*Tablet*.

DESTRUCTION OF LORETTO CONVENT.—We (Nation) have the extremely painful task of announcing that the Loretto Convent at Dollymount, near Dublin, has been totally destroyed by fire. On Ascension Thursday, while the inmates were preparing for the festival, the candles of the altar communicated with the draperies, and set fire to the apartment, from which the conflagration speedily extended to the entire building. The Convent was completely consumed.

A Protestant meeting has been held in Dublin to petition government for the suppression of Popery, and the re-establishment of Penal Laws.

In connection with their Limerick Flax Factory at the North Strand, Limerick, the Messrs. Russell are now erecting a "monster weaving establishment," for which 300 looms are being made.

DEATHS FROM JOY.—Upon the occasion of the recent announcement of a free discharge to the convicts in Newgate Prison, Dublin, under sentence of penal servitude, so overjoyed were four of them at the sudden intelligence, that they dropped dead.



**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; the Bank of Ireland, Dublin; the 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. . . \$2 1/2 do.  
 Payable Half-Yearly in Advance.

**THE TRUE WITNESS AND CATHOLIC CHRONICLE.**

MONTREAL, FRIDAY, JUNE 16, 1854.

**NEWS OF THE WEEK.**

The Pacific brings European news up to the 31st ult.; but there is nothing very important from the seat of war. Silistria still holds out, though closely invested, and hard pressed; unless the Allies look sharp, it is to be feared that this important post will have fallen, before they enter upon the campaign. In the Black Sea, the Fleet was blockading Sebastopol; and Sir Charles Napier in the Baltic was knocking some of the Russian forts about the ears of the garrison. The report of the capture of the castle of Gusanawerna seems to have been premature. The following is the substance of the news per Arabia:—

The Russians have admitted that Silistria can not be captured for a fortnight at least. They have made three attempts to carry it by assault, and have been repulsed with great loss. They tried to force a passage over the Danube at three different places; but were also repulsed. Omar Pascha, after a conference with St. Arnaud and Raglan, had marched with 80,000 men to raise the siege. It has been decided by a Council of War that the allied armies should advance to Adrianople.

Austria had positively demanded of Russia the evacuation of the Principalities. Greece had accepted the demands of the Four Powers. A change of Ministry had taken place, favorable to the Allies. The Queen is reported as nearly demented on the subject.

**OPENING OF PARLIAMENT.**  
 LEGISLATIVE COUNCIL CHAMBER.  
 Quebec, June 13, 1854.

This day, (Tuesday), at 3 o'clock, p.m., His Excellency the Governor General proceeded in State to the Chamber of the Legislative Council in the Parliament Buildings. The Members of the Legislative Council being assembled, His Excellency was pleased to command the attendance of the Legislative Assembly, and that House being present, His Excellency opened the 2nd Session of the 4th Parliament of the Province of Canada with the following

**SPEECH:**  
 "Gentlemen of the Legislative Assembly:

"During the recess the Province has sustained, I regret to say, serious loss by fire, in the destruction of the House of Parliament and other buildings which were subsequently secured for the temporary occupation of the Legislature. The best arrangements under the circumstances have been made for your accommodation. Her Majesty the Queen, our Most Gracious Sovereign, having failed in her anxious and protracted endeavors to preserve for her people the blessings of peace, has felt herself called upon, by regard for an ally, the integrity and independence of whose empire has been recognized as necessary to the peace of Europe; by the sympathies of her people with right against wrong, and by a desire to avert from her dominions most injurious consequences, to take up arms, in conjunction with the Emperor of the French, for the defence of the Sultan. The manifestations of loyalty to the Sovereign, and sympathy with the Parent State, which have been so general throughout the Province at this juncture, will, I am confident, be heartily responded to by the Legislature. The cordial co-operation of England and France in the war is well calculated to call forth the sympathies of the inhabitants of a country mainly peopled by the descendants of these two powerful Empires.

"Having during my recent visit to England been honored by the Queen's command to endeavor to effect the settlement of various important questions bearing upon the interests of the British North American Provinces, which have been long pending between the Government and the United States, I proceeded to Washington, when, after some frank discussion with the authorities, I was enabled to conclude a treaty, which now awaits ratification; upon terms which, it is my firm conviction, will prove in the highest degree advantageous to the Colonies generally, as well as to the United States. A measure to give effect to that treaty will be submitted for your approval.

"I will communicate to you a dispatch which I have received from the Secretary of State for the Colonies, with reference to the addresses to the Queen from the two Houses of the Legislature, on the subject of the constitution of the Legislative Council, transmitted by me at the close of the last session of the Provincial Parliament, in order that they might be placed at the foot of the Throne.

**Gentlemen of the Legislative Assembly:**

"The public accounts for the past and current year, and the estimates for the present, will be submitted to you without delay; and I rely with confidence in your willingness to make the necessary provision for the wants of the Government. The prosperous condition of the revenue may suggest to you the propriety of making such reductions in the tariff as may be compatible with security to the public credit and efficiency in the public service.

"Hon. Gentlemen and Gentlemen:—During my sojourn in England, I was much struck by the proofs which I received in all quarters of the increasing interest in Canadian affairs, and I trust that my acquaintance with the Provinces, derived from long residence within them, may have enabled me to render some service in spreading more widely a knowledge of its resources and of the feelings of the inhabitants. Although a state of warfare has a tendency to restrict operations, involving large expenditure of capital, I feel confident that the credit of Canada has attained a position in English opinion which it never before had, and that to enable you to retain it, nothing is required but prudence in your undertakings, and the maintenance of the high character for fidelity to money engagements, which the Province has at all times borne."

The Montreal Freeman seems determined to earn his wages; and really, to do him justice, if to rail at the TRUE WITNESS in good set terms be the service expected at his hands, in return for Government patronage, his purchasers have no right to complain of their bargain. Whether, after all, he is worth purchasing—whether he be not too dear at any price—is another question into which we do not purpose entering.

He is a terrible fellow—though, is the Montreal Freeman, when his blood is up—as may be judged from the savage manner in which he assails the TRUE WITNESS; leaving the latter, scarce a whole bone in his body, and tearing the very breeches off him, in his noble fury. See in what a butcher-like style he cuts up his adversary.

The TRUE WITNESS is, in the first place, likened unto a dog—the dog that returneth to his vomit;—then he is denounced as a "false" WITNESS, as "an alien to the soil"—as an animal, an "original animal," and as a convert from Protestantism—and, unkindest cut of all, he is exposed to the gaze of men and angels, as "a breekless sans culotte"—a mere bare-legged adventurer. We suppose that we ought, after such treatment, to feel ourselves pretty "catawampusly chawed up;" indeed, if the latter charge against us be true, we see not how the TRUE WITNESS can ever show his face in decent society again. But we will notice the several complaints of our indignant cotemporary, separately:—

"We charged the True Witness with intentionally bearing 'false' witness against the Freeman, and this charge the Witness has not, and dares not, discuss.—Our cotemporary inserted extracts from a correspondent's letter published in the Freeman, and with malice prepense, attributed these extracts to the writers of the Freeman."—Montreal Freeman, 10th inst.

This is not strictly true. In citing, from a leading article of the Freeman—in which the editorial "we" was pretty freely made use of, and the employment of which is generally supposed to distinguish a correspondence from an editorial—we attributed "the extracts" to a writer in the Montreal Freeman; and we still think that we were perfectly correct in so doing. Here are the very words of the TRUE WITNESS, on the 12th ult.:

"The Montreal Freeman of Saturday last contains an article, professedly written by a Catholic, in which the writer," &c. &c.

Thus, without attributing the article in question to any person in particular, we carefully distinguished it from one of the usual editorial articles, which we should have noticed with—"The Montreal Freeman says," or "writes." We were thus careful, because, in common with the rest of the world, we have no certain knowledge of the editor of the Montreal Freeman; nay, no one knows if it has any regular editor at all. Public rumor, indeed, assigns this place to a gentleman who is as much "an alien to the soil" as is the editor of the TRUE WITNESS; and who, enjoying the inestimable advantages of being a Protestant and an Orangeman, loses no opportunity of casting in our teeth the fact of our conversion from Non-Catholicity. But why make a fuss about the matter? The extracts from the Montreal Freeman, either express, or do not express, the sentiments of the editor, or editors, of that journal. If they do express those sentiments, the TRUE WITNESS would have done them no wrong in attributing to them those sentiments; and if, they do not, how is it that the Montreal Freeman has not only never disclaimed, but rather, making them the subject of a laudatory editorial, has done his best to endorse them? If the Freeman will but disclaim the sentiments of this writer, whose attack upon the TRUE WITNESS appeared in his columns of the 6th ult., the latter journal will do him full justice; but until he does so, we shall hold him responsible, and shall feel ourselves authorized to attribute those sentiments, to him. It is however rather too absurd to suppose that we shall allow an unknown editor to shirk all responsibility for what appears in his columns, by laying it upon the shoulders of an anonymous correspondent.

Will the Freeman venture to assert that the writer of the letter from which we quoted, is not also the writer of some of his editorial articles? And if he is, is he not then one of the writers both in, and of, the Freeman? Were not, for instance, his editorial of Wednesday last, and his attack on Mr. Burke, written by the "Roman Catholic gentleman of long standing," who, on the 6th ult., figured as a correspondent of the Freeman?

Another complaint of the Montreal Freeman against us is, that we have attributed his hostility to the TRUE WITNESS, and his sudden change in politics, to the mollifying influences of Government patronage; to the fact, not to put too fine a point on it, that he has been bought up by the present Ministry. This opinion, which we share with our Upper Canadian cotemporaries, is based upon the following facts. During the time that it was under the management of its original talented editor, the Freeman pursued an independent line of policy; and without setting itself up as a decided opposition journal, yet hesitated not to criticise freely the measures of the Govern-

ment. On the Clergy Reserves question, it took decidedly "anti-secularisation" ground; and advocated the same policy that the TRUE WITNESS has always advocated; and for advocating which he is now exposed to the hostility of the Freeman. In those days the Freeman, enjoyed the confidence of the public, though but a trifling share of Government patronage; "Crown Lands" advertisements absorbed then but little of its columns. Since then, however, the policy of the Freeman has entirely changed: it warmly advocates "secularisation" which it then condemned, though every one of common sense knows that that measure, if carried, will be fatal to Irish Catholic influence in Upper Canada, and will render a satisfactory arrangement of the School question impossible; whilst, at the same time, a reference to its advertising columns will show that this tergiversation on the part of our cotemporary has been appreciated, and thankfully acknowledged, by the dispensers of official patronage. Putting, then, this and that together, we think that we are warranted in our conclusion, that the Montreal Freeman has been bought and sold.

Nor does our cotemporary attempt to deny the facts—that the policy of the Montreal Freeman has undergone a complete revolution, and that this change has occurred simultaneously with a great accession of Government patronage. But he attempts to justify this sudden change upon the grounds that there has been a change of editors; and that a man is "not accountable for the acts of his grandfather." Now the value of this plea we are prepared to admit, if our cotemporary will also admit that he is as little the original, the honest independent Freeman, as a man is his own grandfather. If, however, he still claims to be the same identical Freeman whom the Irish supported, and trusted in, a few months ago, he must also acknowledge himself to have retained the same responsibilities, and to be bound by the same obligations—just as the individual of mature years, is responsible for the acts of the same individual in early youth; unless, indeed, our cotemporary pretends that he has been changed at nurse. In that case his plea of "irresponsibility" may be admitted.

Here we are content to let the matter rest, in so far as the consistency of the Montreal Freeman is concerned. At its first appearance, either that journal was honestly and independently conducted, in accordance with the pledges of its prospectus—or it was not. By the avowal of the present editor, the Montreal Freeman is not conducted on the same principles to-day, as it was then. Therefore, if under its former editor, the Montreal Freeman was worthy of the respect and confidence of Irishmen, to-day it is not; or, if to-day it is—then must it have been dishonestly conducted under its original editor. We leave this point to be settled between the present and former editors of the Freeman; it is a question which concerns them more nearly than it does the TRUE WITNESS.

We have little more to say. We admit the fact of our conversion from Non-Catholicity; but repudiate with honest scorn the reproach conveyed by the epithet "breekless" which our opponent applies to us. In itself it is not a great thing, this same deficiency in "breeches;" but no man likes to be accused unjustly, and we feel loath to allow ourselves to be thus refused a place amongst the "gens braccata." Still we can manage to bear up under it, and feel thankful that it is no worse, for, it is better, after all, to be "breekless" than "turn-out." Besides, how many, and great men have been "breekless?" Not to mention Adam, before the fall, and hosts of others, we may refer with just pride to the illustrious Brian O'Lynn, of whom the bard of Erin sings, that he "had no breeches to wear." Shall we then be ashamed to be likened unto Brian O'Lynn? Should we not rather be proud of our illustrious sans culotte predecessor?

Here we take our leave of our cotemporary, assuring him that we have no desire, and no intention, to prolong a controversy which he has forced upon us. He may rail at us as he will; henceforth we shall not notice him, nor his scurrilities. We regret much that a journal, which commenced so well, has turned out so badly; and that the confidence of Irish Catholics has been so sadly abused; but having warned our readers of the fact, we think that we have done enough in the premises. Here, for ever, we conclude a controversy which is as unprofitable to our readers, as it is unpleasant to the "breekless" editor of the TRUE WITNESS.

We are glad to see that the Canadian inserts our contradiction of the impertinent calumny against Dr. Brownson, which appeared in his columns a few days ago, over the signature of the "three stars." We will not again allude to a subject so disagreeable; but trust that both the editor of the Canadian, and his collaborators, will be more careful for the future how they attempt to discuss questions of Catholic dogma, and moral theology. They should bear in mind that though the Church incurs no risk from the most furious assaults of her bitterest foes, she can not but be seriously and injuriously affected by the injudicious advocacy of such champions, as the Canadian and his correspondent aforesaid. "God defend us from such friends!" Catholics may well exclaim—"we can defend ourselves from our enemies." Our Quebec cotemporary admits also the justice of the reasoning of the TRUE WITNESS on the Reserves question, as seen from our point of view; and adds—that all who do not admit the system of the "double majority"—from whence flows the duty of leaving each section of the Province free to regulate its own affairs—must come to the same conclusion; if they would reason "correctly." But continues the Canadian, we say to the Canadian, arrange your affairs as you like, and we will arrange ours after our own fashion. Canadian, 5th inst.

To this arrangement we have but two objections to make—1st—That it would, if consistently carried out, leave the Catholic minority of the Upper Province, at the mercy of the Protestant majority; and 2nd—that though our Upper Canadian friends would no doubt gladly avail themselves of it for the purpose of getting rid of all interference from the Catholic members of Lower Canada, it is very certain that they will not feel themselves bound by it, to abstain from imposing their own policy upon the Lower Province, whenever it is in their power to do so. The Protestant demagogues of Upper Canada openly proclaim their intention, to "secularise," not only the "Clergy Reserves," but all ecclesiastical endowments—Catholic as well as Protestant—in the Lower, as well as in the Upper Province; and no man, with intelligence above that of an idiot, can for one moment doubt that, if the "Reserves" be "secularised," the property of the Catholic Church in Lower Canada will be subjected to a similar treatment by Upper Canadian Voluntaries—and this, the clamors, or "clamations," of the Canadian, in favor of the "double majority" system, notwithstanding. Our brethren of Upper Canada tell us plainly that they do not intend to allow the "double majority" system to impose any obligations on them, though they are perfectly willing to claim all its advantages; and with no ambiguous language they declare that the Lower Canadians shall not be free to manage their own affairs. The latter have been well forewarned; would that we could add, that they were also; forewarned.

The confidence which the simple-minded Canadian places in those magic words "double majority"—as if by any mere political contract it were possible to secure the interests of Catholicity from Protestant encroachments—would be ludicrous, if it were not dangerous. It reminds us of the infatuation of the Lord Mayor of London during the great Protestant riots of the last century, as recorded by Dickens, in his Barnaby Rudge. That worthy official, when applied to by a gentleman whose house was menaced with destruction by the mob, offered the applicant for protection, the services of a superannuated, crippled constable—"a man not very old for his time of life, except in his legs; and who"—so at least deemed the Mayor laboring under a delusion about constables, and the divinity which does hedge them, analogous to that with which the Canadian is afflicted in the matter of the "double majority"—"if put up at a window by candle light, might frighten the rioters very much, and strike them with awe." Just as much respect as the Protestant rabble of London would have felt for the aged, and impotent peace officer above-mentioned, will the demagogues of Upper Canada entertain for the "double majority" system, when it interferes with their designs upon our Popish institutions; and the life, the national life of Lower Canada, is in her Popery.

No, No, Mr. Canadian; we must have some better guarantee for the security of our institutions, than your "double majority" system; a system from which the Upper Canadians will derive all the advantages, leaving us only its obligations. If we wish to see our institutions respected, we must make it the interest, as well as the duty, of a large portion at least, of our Protestant fellow-citizens to respect them. When it is the interest of the latter to act truly and honestly towards the Catholics of Lower Canada—and above all, when it is out of their power to act otherwise—then, and then only, will the prudent Catholic trust them.

Even if practicable, we should however object to this "double majority" system as immoral, and ruinous to Catholic interests. For instance, our coreligionists of Upper Canada call loudly upon us to aid them in their efforts after "Freedom of Education," without our assistance they must still groan under the iniquitous burdens imposed upon them by a tyrannical Protestant majority. But, according to the doctrine of the Canadian—"the Upper Canadians should be left free to arrange their own affairs," without interference on the part of the Lower Province. It is the business, the great object, of the "Liberals" of Upper Canada, to deprive Catholics of "separate schools;" and we of Lower Canada, according to the Canadian, should stand meekly by, nor stretch out a hand to the succor of our persecuted brethren. Out upon such a miserable, sneaking, unmanly, and Anti-Catholic policy—a policy as certain to result in the destruction of those who adopt it, as it is unworthy the acceptance of any honest man.

That each section of the Province should be left free to arrange its own affairs is perfectly correct; but then the affairs which it should be thus left free to arrange, should be its own affairs exclusively; and not, either directly or indirectly, the affairs of the other section of the Province. A question which like that of "secularisation" involves a great principle, and intimately concerns the interests of the Church, cannot be said to be peculiar to either Upper or Lower Canada: it is common to both, and the wishes of the people of the one section are as much entitled to respect, as are the wishes of the people in the other. The assertion which we constantly hear repeated that the "Clergy Reserves" question is a peculiarly Protestant and Upper Canadian question, involves a palpable self-contradiction. It is only upon the supposition that these Reserves are national property; the property of the whole community; that the Legislature can have the right to "secularise" them; and therefore, if the property of the whole community, no section of that community can claim the exclusive right to their disposal. If, however, the "Clergy Reserves" be not part of the national domain, but the exclusive property of some, or of all the Protestant sects of Upper Canada, it is equally clear, that to "secularise" them at all, would be a gross violation of the rights of property, as much so as would be the confiscation to the State, of the Catholic Church property of Lower Canada, to be reassigned and in Lower



ARRIVAL OF HIS EXCELLENCY THE GOVERNOR GENERAL.—Lord Elgin arrived in Montreal on Saturday last...

His Excellency the Governor made his public entry into Quebec on Monday afternoon; and we rejoice to say was enthusiastically received.

We have received the Prospectus of a new paper to be published in the French language, under the title of "L'Observateur Catholique ou Semaine Religieuse"...

In accepting this important task, it is unnecessary for us to dwell upon the utility of such a journal, since, in the French language at least, there is none such in the Province.

The future journal will be of no decided political party. To defend in our political institutions that which deserves to be defended—to criticize with moderation that which merits criticism in our politics, our legislation, and our literature—these are the objects which we propose to ourselves in our enterprise...

And as all sciences, duly directed, come to the support of this divine system—if it be permissible to employ the word system—we shall be ready to treat all subjects in this journal, whose columns shall be open to all men of talents, who would desire to become fellow-laborers with us.

We heartily wish success, and a long life to our contemporary. Such a paper has long been wanted, as since the great fire of July, 1852, when the printing office of the Melanges Religieux was destroyed, there has been no truly Catholic journal in the French language...

THE MONTREAL FREEMAN vs. THE TRUE WITNESS.

To the Editor of the True Witness.

DEAR SIR—As I have sometimes had occasion to address you on matters connected with our own interests as Irish Catholics, I am again tempted to offer a few remarks on a subject of that nature.

Montreal, June 13, 1854. DEAR SIR—As I have sometimes had occasion to address you on matters connected with our own interests as Irish Catholics, I am again tempted to offer a few remarks on a subject of that nature.

hostility to you, and in his equally senseless attempts to convince us against our will and against our reason, he will speedily find that even ministers, or their underlings, will cease to dovet his alliance or support; simply because it will become valueless.

I am, dear Sir, respectfully yours, AN IRISH CATHOLIC.

FETE AT QUEBEC IN HONOR OF THE REMAINS OF THE HEROES OF 1760.

We copy from the Canadian Colonist the following account of this interesting ceremony:

The ceremony of the inhumation of the bones of the Heroes of 1760, the combatants in the last battle between France and England, on this continent, which have been lately found unburied in a field near this city, took place yesterday, and was certainly the most imposing ceremonial, in every respect, that we have yet seen in Quebec.

The procession was a most imposing pageant. It formed on the Esplanade. It was headed by the Fire Inspector, and some members of the Fire Department; then came a Company of the Royal Artillery, a Company of French Canadian Volunteer Artillery with four brass field-pieces; another Company of the Royal Artillery, and a Company of mounted Voltigeurs, followed by the Guard of Honor composed of two Companies of the 66th Regiment with their arms reversed; and preceded by the Band of the 66th Regiment playing the Dead March in Saul, the Officers wearing mourning, and the Colors wrapped in crape.

The procession was a most imposing pageant. It formed on the Esplanade. It was headed by the Fire Inspector, and some members of the Fire Department; then came a Company of the Royal Artillery, a Company of French Canadian Volunteer Artillery with four brass field-pieces; another Company of the Royal Artillery, and a Company of mounted Voltigeurs, followed by the Guard of Honor composed of two Companies of the 66th Regiment with their arms reversed; and preceded by the Band of the 66th Regiment playing the Dead March in Saul, the Officers wearing mourning, and the Colors wrapped in crape.

The pall-bearers were the Honbles. Messrs. Morin, M.P.P., Taché, Chauveau, M.P.P., Chabot, M.P.P., Latérière, M.P.P.; the Honble. Mr. Justice Caron; Lieut.-Colonels DeSalaberry, Panet, and McDonald; Deputy Adjutant General; F. J. Viger, P. B. Dumoulin, Joseph Cauchon, F. X. Garneau, G. B. Faribault, L. G. Baillargé, and Joseph Légaré, Esquires.

Then followed the chief mourners, who were the Hon. Louis Panet, President of the St. Jean Baptiste Society, the Mayor of Quebec and his predecessor, after whom came the principal officers of the St. Jean Baptiste Society, the officers of the Garrison, the Staff, the Militia officers, the members of the Corporation; afterwards came the Band of the 71st Regiment at the head of the military, the members of the St. Jean Baptiste Society, with their banners in mourning, two by two, and the citizens.

On arriving at the metropolitan Church, the crowds which already blocked every avenue of the immense edifice, with difficulty allowed the entrance of the procession into the principal aisles which were set apart for the assistants thereat. The Church was hung with festoons of mourning, and the effect produced by the darkening of the windows, illuminated dais and other decorations, was of the most sublime description. The coffin was received at the door by His Grace the Archbishop. The Libera by one hundred and fifty chorists, and the music very grand and imposing beyond conception, and such as our French Canadian friends only can get up effectively.

The day was remarkably fine, and an intense degree of interest was manifested in the proceedings. The streets were crowded, and among the French population the day was observed as a general holiday. The St. Jean-Baptiste Society, as it always does, made a most creditable display in point of numbers and respectability.

(From the Canadian Colonist.)

THE LAYING OF THE CORNER-STONE OF THE PRESBYTERY OF ST. PATRICKS.—On Sunday afternoon, at Vespers, St. Patrick's Church was crowded in every part. Vespers was sung in the usual efficient style by the Choir, under the direction of Mr. Burrage, and at its conclusion, his Lordship the Count de Charbonnel, Bishop of Toronto, ascended the pulpit, and delivered a very interesting discourse, showing the propriety of efforts being made by Catholics to build suitable Houses for the Clergy.

Upper Canada, the Catholics, the minority there, were not allowed the same privilege. It was true they had got a supplementary school bill, but they had not got the working of that bill. Every device and trick had been resorted to to prevent the working of the bill, and it remained in consequence of the difficulties thrown in its way, by the bigotry of the Protestants of Upper Canada, almost a dead letter.

At the conclusion of his Lordship's discourse the Benediction of the Holy Sacrament was celebrated, and a procession was formed of his Lordship, a large number of clergymen, among whom were the Rev. Chaplain of St. Patrick's the Rev. Mr. Cazeau, Grande Vicaire, Mr. Harper, of Nicolet, Mr. Kelly, of Brockville, Messrs. Moran, Campbell and Harkin, of this Diocese, followed by the Architect, G. R. Browne, Esq., the builder, Mr. McGreavy, the Committee of Management of the Church, and the Congregation of St. Patrick's.

On the conclusion of the ceremony, John Sharples, Esq., stepped forward and said, as President of the Committee of St. Patrick's Church, "I now deposit on this corner stone my contribution towards the building, and I invite the contributions of such as are disposed to subscribe to the fund for the erection of this Presbytery." The sum collected reached close upon £100.

The day was beautiful, and though there was a threatening appearance of rain in the afternoon, the clouds blew over and the sun shone in all its splendor, until after the conclusion of the ceremony.

The Banners and Insignia of the St. Patrick's Society were tastefully disposed on the ground, and the St. Patrick's Band was in attendance and played some of their most favorite pieces in a very superior style.

We have received from the Secretary of the Perth Catholic Institute the following "Report" of the Resolutions adopted at a Meeting held on the 4th inst., to take into consideration the working of the present School Laws:—

According to previous notice, a very large and influential meeting of the "Perth Catholic Institute," joined by many others interested in the proceedings, was held on the 4th inst. The President, the Very Reverend Mr. McDonagh, after having taken the chair, explained in a very able and lucid manner the object of the meeting. It would be difficult for us to give even a faint outline of his speech, and that of the others who eloquently proposed and seconded the following resolutions. He went on to say that he called them together for the purpose of ascertaining their opinions on the present working of the School Act; and that he as their pastor felt called upon to invoke their assistance in pressing on the attention of Government, the very unsatisfactory and dangerous manner in which the mixed schools were generally conducted; and the great difficulty there was of preserving the Catholic children from being tainted with the socialistic tendencies of the age.

ing their votes; if they are not willing to do them justice.

The meeting having unanimously coincided with the opinions expressed by the Very Reverend President, the following resolutions were adopted with the hearty approbation of all present.

Moved by John Doran, Esq., J. P., seconded by Michael Stanley, Esq., J. P., and

Resolved, That as Catholics we can tolerate only through necessity a mixed education, fraught as it is with the greatest danger to the faith and morals of our youth, and framed as we consider it to be, by the most insidious enemies of our religion.

Moved by Thos. McCaffrey, Esq., J. P., seconded by Angus McDonald, Esq., and

Resolved, That as contributors to the school fund, and all other taxes for the support of the state, we demand as our right, either a total immunity from school taxes, or a just proportion of them for the support of schools where our children can be taught their duties to God and society in conformity with the teaching of that Holy Church in which they have been baptized.

Moved by James Lenihan, Esq., seconded by Michael Murphy, Esq., J. P., and

Resolved, That this Institute, as a branch of the parent one of Toronto, does hereby adopt the resolution passed there on the first of May last, respecting the opposition to be given to any person seeking for Parliamentary honors, who will not pledge himself to give us a School Bill, untrammelled by any interference on the part of officials, who are generally speaking inimical to our interests as Catholics.

Moved by Mr. Patrick Doohier, seconded by Mr. John McEachen, and

Resolved, That the proceedings of this meeting be sent to the newspapers of Perth, the Toronto Mirror, True Witness, and Kingston Morning Herald, with a request to be published.

The President having left the chair, John Doran, Esq., J. P., Warden of the United Counties of Lanark Renfrew, was called thereto, and an unanimous vote of thanks was deservedly awarded to the Very Rev. J. H. McDonagh for his conduct in the chair.

The meeting then adjourned.

EDWARD BYRNE, Secretary.

REMITTANCES RECEIVED.

Lindsay, J. Allanby, 15s; Freiburg, J. Moriarty, 6s 3d; Barrie, W. Baxter, 10s; Isle Perrot, Rev. Mr. Aubre, 6s 3d; Bytown, L. Whelan, 6s 3d; Kingston, J. Patterson, Esq., 13s 6d; N. Lancaster, A. McLachlan, 12s 6d; Williams, D. McDonald, 12s 6d.

Stouffville, J. McCann, 15s; Brocklin, M. Mullin, 15s; Pickering, Mrs. Post, 15; St. Polycarp, Rev. Mr. Cholet, 10s; Caledonia Springs, J. Butler 6s 3d; O. McMaster, 6s 3d; Hawkesbury Mills, J. Maguire, 12s 6d; L'Original, D. Cremin, 12s 6d; St. Dominique, W. Carroll, 6s 3d; St. Mary du Manoir, L. Harris, Esq., 12s 6d; Renfrew, T. Costello, 15s; L'Assomption, H. McMullin, 6s 3d; St. Scholastique, M. McEvoy, 12s 6d; Pembroke, D. O'Meara, 10s; Fort William, W. McSorley, 6s 3d.

Cavan, per J. Knowlson, Esq.—Self, 12s 6d; P. Maguire, 6s 3d; H. McLaughlin, 6s 3d.

Perce per Rev. N. Gingras—Self, 12s 6d; Judge DeBlois, 12s 6d; W. O'Shea, 12s 6d; N. Walsh, 6s 6d.

THE SHIPPING.—The number of vessels now in port exceeds that of all previous years at any one time.—Yesterday, we paid a visit to the harbor, which reminded us of the East River, New York, that is all but constantly filled with first class vessels from all parts of the world. We must have more harbor accommodation, and the sooner that it is gone about the better.—Pilot of Wednesday.

ACCIDENTS.—As a number of little boys were playing on the wharf opposite the Water Works, on Saturday last, a pile of boards fell, some of which struck a little boy, about five years of age, named Charles Comeret, whose parents reside in Sanguinet street, causing instant death. Parents should be careful how they allow their children to wander so far out of their sight.—Sun.

STEAMER CHARITY.—This steamer arrived in our port on Monday morning. She leaves for Liverpool on the 20th inst.—Jb.

THREE RIVERS.—Since the erection of three Rivers, into a port of entry, we are happy to learn that several of our leading mercantile firms have imported direct from the United States. This is as it should be, and we sincerely trust that the experiment may prove successful. The amount of duties received by our Collector, from the 18th of May up to this date is about £500. Not so bad this for our little city.—Three Rivers Inquirer.

ACCIDENTS.—We have heard that several accidents, attended with loss of life, occurred on the river yesterday during the storm, but we have not learned the particulars. It is said a raft lying at one of the upper coaves was broke up and several men drowned. A boat was also capsized at the mouth of the river St. Charles, and ten men were drowned. Several vessels dragged their anchors during the day, and we fear considerable damage has been done to the shipping.—Quebec Colonist, June 9.

EXTRAORDINARY ESCAPE.—On Wednesday the 24th ult., early in the morning, a band of timber, with 13 men, put out for the purpose of coming down to the head of the Chats Slide, and during the passage a dense fog came on. After a while, as the pilot could not see where they were going, a canoe was sent out to reconnoitre. It shortly returned, with information that it was all right. Instead, however, of being right, it was all wrong. The band had just touched the pier on its way over the catwalk. Two men jumped off, and the remaining eleven went down, and, marvellous to relate, the whole of them escaped death, although the timber became completely separated. The place is a most violent rapid, and it is said only one instance of a man having descended, it in safety is known, although many have lost their lives there.—Ottawa Citizen.

Birth. At Quebec, on Sunday last, the lady of H. O. Chauveau, Provincial Secretary, of a daughter.

Married. At Quebec, on the 7th inst., the Chapl. of St. Louis, by the Rev. C. Cazeau, Grand Vicar, Charles Sharples, Esq., to Susan, eldest daughter of Hon. Judge Power.

At Wolves Cove, Quebec, on the 9th inst., Mrs. Michael Lynch, aged 76 years; 23 years a resident in Quebec, and a native of Sligo, Ireland.



FOREIGN INTELLIGENCE.

FRANCE.

It is said that the French contingent to the army in the East, will be 170,000 men. A great quantity of artillery, of large calibre, and tremendous power has been embarked at Toulon, for the anticipated attack upon Sebastopol. It now seems certain that the plan of a combined attack by sea and land on that celebrated fortress and the Crimea has been decided upon, and that, in fact, we may expect to hear, at a short interval from each other, news of something very important taking place in the Baltic and the Black Seas.

GERMANY.

The government of Baden has ordered a criminal inquiry to be instituted against the illustrious Archbishop of Freiburg, the charge against him being that of disturbing public tranquillity by his order respecting the administration of church property. Thus is the persecution against the church in the province of the Upper Rhine, redoubled in violence and malignity.

THE AUSTRO-PRUSSIAN ALLIANCE.—The London journals have published a translation of the defensive and offensive treaty lately concluded between the two Great German Powers. The treaty commences by setting forth the grounds on which the two Sovereigns had resolved to unite in a defensive and offensive alliance. Their Majesties, in these preliminary considerations, express themselves as penetrated with profound regret, after the fruitlessness of their previous efforts to avert the outbreak of war; and considering the moral obligation devolving on them by having signed the last Vienna protocol; seeing the constant augmentation of military measures on both sides, and the unceasing dangers arising therefrom to the general peace; persuaded as to a mission which, on the threshold of an inauspicious war, is allotted to them and to Germany internally, allied with both the States in and for the interests and welfare of Europe, have resolved to unite in the present Treaty.

Allusion is made to propositions of Prussia, supported by Austria, with a view of obtaining from the Emperor of Russia an order to suspend the advance of his army in Turkey for the evacuation of the Principalities, and an article of the treaty adds—But if the Imperial Court of Russia should not afford complete tranquillity on the two named conditions, then will one of the contracting parties in order to obtain the same, adopt measures under articles, to the effect that every hostile attack upon the territory of the one, or both, shall be repulsed by the other with all the military force at his disposal. An offensive action on the part of both would, however, be first occasioned by the incorporation of the Principalities, or through an attack or passage of the Balkan on the part of Russia.

RUSSIA.

The Berlin National Zeitung has a paragraph, dated St. Petersburg, May 12, which gives a most gloomy account of the sufferings and discontent of the people, on account of the severity with which the conscriptions are enforced. The landed proprietors are also in a high state of dissatisfaction at these extraordinary levies, as every recruit taken from their estates inflicts a loss of 100 silver rubles. The conscription just ordered will amount to 220,000 men, and consequently the loss to the landed proprietors will amount to 22 millions of silver rubles. A private letter from St. Petersburg states that Count Nesselrode has been recently insulted by the people of that capital. On passing through the streets in his carriage he was hissed, hooted, and menaced, and was forced to take refuge in the house of a friend. He was accused by the people of being the cause of the war.

THE CZAR'S HARD WORK.—Russians coming from St. Petersburg direct state that the Emperor, although greatly harassed and fatigued by the accumulation of labor to which this indefatigable and almost ubiquitous Monarch subjects himself, and although evidently bearing traces of profound, and (it may be said) natural anxiety, is not indisposed to the extent reported and believed in the West. It is a well-known fact that the Czar has been accustomed to work upon State and military matters from fourteen to fifteen hours daily. Now it is said that he scarcely allows himself six hours for repose—not one for recreation; so that people marvel how even his iron frame and robust constitution can resist. The accumulation of military business and details has brought such excess of labor upon the War Minister, Prince Dolgoroukoff; that an adjunct to him has been appointed. This, however, produces little diminution of labor to the Emperor, who directs and supervises all matters, and not a single minute of detail is carried out without his previous examination and assent.

Accounts from Finland up to the 4th of May confirm the intelligence previously circulated, that a very bad feeling was perceptible among the Finnish population, and that several arrests had been recently made there. Several regiments, consisting of natives of Poland, which had been drafted into the corps d'armee in Finland, had, in consequence, been withdrawn. We learn also from Poland, that the concentration of Russian troops was uninterruptedly continued.

ITALY.

HEALTH OF THE POPE.—Our readers will be delighted to learn that the health of the Holy Father is now most satisfactory. Catholic Standard.

DEATH OF CARDINAL LAMBRUSCHINI.—We deeply regret that accounts from Rome of the 12th ult., announce the death of this most eminent and illustrious member of the Sacred Conclave and Prince of the Church. He was one of the oldest Cardinals, and filled the office of Secretary of State in the last Pontificate.

A letter from Turin in the Moniteur, says that sixty Italian refugees have landed at Sarzana, and marched towards the frontier of Tuscany. They were armed, and call themselves the advanced guard of a more numerous assemblage. A war steamer has left Genoa with troops for Sarzana, in order to capture these men, whose mad expedition cannot be attended with any serious consequences. It is stated that the concealed action of Russian agents is not unconnected with this demonstration, and that the same Government that pays the Greek insurrection would not hesitate to assist the Italian demagogues. The expedition is said to have come from Malta.

THE BALTIC.

It is rumored that a plan of attack upon Cronstadt has been agreed upon between the English and French admirals, but it certainly will not be carried into effect before the arrival of the gun-steamers Flo-tilla. The blockade of the Russian ports and the seizure of some Russian vessels would neither be an object worthy of the great maritime Powers, nor would it require that formidable force of vessels and guns which, before long, will be gathered together in the Gulf of Finland. Want of salt will not drive Finland to rise against Russia; and nothing short of action on a great scale will prevail upon the Scandinavian Powers to change their position of well-wishing spectators for that of active allies.

The leprosy is spreading so rapidly in Norway, that fears are entertained of its becoming a general sickness, as in the middle ages. Strong efforts will therefore be made against it, and the Parliament have made large grants for hospitals, in which the incurably sick will be allowed to reside. No one will be allowed to marry while afflicted with this disease.

On the 23d ult., Sir Charles Napier was before Hango, to attack the principal forts.

TURKEY AND THE BALTIC SEA.

From the whole extent of his vast and silent empire the Czar is pouring down his hordes to the banks of the stream which he now considers as the frontier of his empire. How many days may elapse before we hear of the investment or the fall of some fortress on Bulgarian ground, it is impossible to say.—The fate of the war will probably depend on the issue of the first campaign, and for a successful result we must look to the European troops and those alone.—Times.

The Vienna Lloyd, of May 20, says:—“Omar Pacha has taken up a position before Shumla, with his troops there concentrated; this is a sign that it is in this district where he intends fighting the first grand pitched battle with the Russians.” It is asserted that Omar Pacha sent a report to Constantinople, in which he says that he may be compelled to sacrifice Silistria if the subsidiary allied troops are not at the Balkan by the end of May at the latest.”

The Russians are advancing from the Dobrujscha. They have cut off communication between Silistria and Varna, as well as the sea coast, and they have done the same between Varna and Shumla.—The allied armies are in motion, in order to co-operate with Omar Pacha, and form his reserve. On the 15th, Marshall Paskiewitch, with his staff, crossed the Danube below Silistria to reconnoitre. On the 16th, terms of capitulation were offered to the commander of that fortress, and the bombardment suspended. On the 17th, Mussa Pasha rejected all terms, and on the same day the bombardment recommenced.

The Patrie says, the siege operations before Silistria have been suspended. A sudden rise in the waters of the Danube compelled the Russians to abandon the batteries on the island commanding the position.

ATTACK ON SEBASTOPOL.—The Times correspondent says, we may expect soon to hear important intelligence from the Black Sea, as, after an inspection of Sebastopol and the coast near it. I am informed that Admiral Hamelin has written to his government demanding that a body of troops for landing shall be sent with as little delay as possible to the East. The troops that Admiral Hamelin demands are to be forwarded without delay.

Two English officers have left in the Terrible on a mission to Schamyl. They carry with them assurances of sympathy, and revolver rifles.

In cruising about on various parts of the coast the steamers have picked up some thirteen or fourteen prizes, principally brigs, laden with corn, coals, salt, and other stores. The crews were kept as prisoners on board the different men-of-war; and the admirals sent in a proposition to General Osten Sacken to exchange them for the merchant captains and other prisoners detained at Odessa, or supposed, to be so. Osten Sacken declined, and as these unfortunates were only eating up the provisions of the fleet, and were much in the way, the captains sent them on shore free. They had been put into the various messes on board, and were most kindly treated by the good-humored sailors, who, however, made them wash themselves—a process which the prisoners, it is said, regarded as something new and mysterious.

Odessa, at latest advices, was closely blockaded.

GREECE.

ITS DAYS ARE NUMBERED.—The allies have determined either to quiet the Emperor or crush him, and it would seem almost certain that very shortly an Anglo-French army will occupy his territory. General Forey, the commander of the reserve of the French expeditionary army in Turkey, has orders to stop at Athens, and according to the aspect of affairs to act. In case the requisitions of France and England are complied with, he is authorized to land his troops in any part of Greece, and it has even been said to seize on the government offices and form a provisional Government.

In the absence of anything more stirring from the seat of war, the following graphic description of the contrast betwixt the French and English soldiering will prove interesting. The writer is the Times correspondent, and he is describing a review of the French and British troops.

For two or three hours in the morning long black columns of men might be seen marching through the corn fields, and filing along the narrow lanes that intersect them, or toiling up the hilly ridges of land in apparent confusion, or at least without much visible order. The spectator who selects a high point of land, on the undulating country round Brighton, and looks across the valley below, can form a tolerable idea of the terrain around Gallipoli. Crossing the hills around in all directions, and piercing the ravines between them, he must imagine the dark masses of French infantry, issuing from their numerous encampments, formed for miles around on every sloping plateau. Presently the shrill trumpets of the Zouaves are heard sounding a wild and eccentric march, and these fierce-looking soldiers of Africa, burnt brown by constant exposure to the sun, with beards which easily distinguish them from the native Arabs, come rushing past, for their pace is so quick, that it fully justifies the term. The open collars of their coats allow free play to the lungs; the easy jacket, the loose trousers, and the well-supported ancle constitute the *beau ideal* of a soldier's dress; their firelocks and the brasses of their swords and bayonets are polished to a nicety. Each man is fully equipped for the field, with great coat strapped over his knapsack, canteen by his side, a bill-hook, hatchet, or cooking-iron fastened over all. In the rear, mounted on a packhorse, follows the *vivandiere*, in the uniform of the regiment, with natty little panniers and neatly-polished barrels of diminutive size, dangling over the saddle; and then comes a sumpter-mule, with two wooden boxes fastened to the pack, which contains small creature comforts for the officers. The word is given to halt—stand at ease—pile arms. In a moment, the whole regiment seems disorganised. The men scatter far and wide over the fields, collecting sticks and brush-wood, and seems incredible that they have gathered all those piles of brambles and dried wood and leaves which they deposit in the rear of the lines in such quantity from the country that looked so bare. The officers gather in groups, light cigars, chat and laugh, or sit on the ground while their coffee is being boiled. From the moment the halt takes place, off come the boxes from the mule—a little portable table is set up—knives, forks, glasses, and cups are laid out—a capacious coffee tin is set upon three stones over a heap of bramble, and in three minutes (I timed the whole operation) each officer could take a cup of this refreshing drink after his hot march, with a biscuit and morsel of cheese, and a *chasse* of brandy afterwards. The men were equally alert in providing themselves with their favorite beverage. In a very short space of time, two or three hundred little camp fires are lighted, and send up tiny columns of smoke, and coffee tins are boiling, and the busy brisk *vivandiere* with a smile for every one, and a joke or box on the ear for a favorite *vieux moustache*, passes along the haze, and fills out tiny cups of cognac to the thirsty soldiers. Pipes of every conceivable variety of shape are lighted, and a hum and bustle rise up from the animated scene, so rich in ever shifting combinations of form and color that Maclise might look on it with wonder and despair. Regiment after regiment comes up on the flanks of the Zouaves, halts, and repeats the process, the only remarkable corps being the Indigènes, or native Zouaves, who are dressed exactly the same as the French, except that jackets, trousers, and vests, are of a bright powder blue, trimmed with yellow, and their turbans, or the fold of linen round the fax are of pure white. In an hour or so the crest of the hill on which we stand, and which extends in undulating folds for two or three miles, is covered by battalions of infantry, and they may be seen toiling up the opposite ridge, till before us there is nothing visible from its one extremity to the other but the broken lines of these stalwart battalions.—There was a ready, dashing serviceable look about the men, that justified the remark of one of the captains, “We are ready as we stand to go on to St. Petersburg this instant.” There was a vivacity, so to speak, about the appearance of the troops, that caught the eye at once. The air of reality about this review distinguished it from sham fights and field days, and all holiday demonstrations of the kind. Ere 12 o'clock there were about 22,000 troops on the opposing ridges of hills—an excellently appointed train of Artillery of nine-pounder guns, with appointments complete, being stationed in the valley below. The columns taken lineally extended upwards of eight miles. The inspection lasted two hours. The staff returned to Gallipoli, for the Prince wished to embark that night for Constantinople, and the troops breaking up into columns of regiments returned to their various camps, leaving traces of their presence behind them, in crushed corn-fields and innumerable smouldering fires. With the exception of one man, who complained of being ill and lagged behind to rest, I did not see a single soldier fall out on the line of march, but those regiments who had a long way to go, halted after a march of three or four miles, the sun being very powerful, gathered sticks, lighted fires as before, and regaled themselves with coffee.

On Saturday, the 27th ult., the English General, Sir George Brown, had a similar inspection of the regiments under his command before his departure for Scutari. Soon after daybreak the tents of the Rifle Brigade, of the 50th Regiment, and of the 93d Regiment, forming the working brigade at the camp of Bulair, were struck, and the whole encampment was broken up. At the same time the 4th Regiment, 28th Regiment, and 44th Regiment struck their tents at the Soular encampment, about two miles from the town of Gallipoli, and proceeded on their march towards Bulair, there to take up the quarters vacated by the other brigade. The mass of baggage belonging to these regiments was enormous. The trains of buffalo and bullock carts, of pack horses and mules, and of led horses, which filed along the road to Gallipoli, seemed sufficient for the army of Xerxes. For seven or eight miles the teams of country carts piled up with beds and trunks, and soldiers' wives and tents, were almost unbroken, and now and then an overladen mule tumbled down, or a wheel came off, and the whole line of march became a confused struggle of angry men and goaded cattle. It so happened that two French battalions were moving out to fresh quarters (for, in the excellence of their sanitary arrangements, they change their camps nearly once a fortnight), and it became perceptible a glance

that, *pro rata*, they carried much less impediment than our regiments. There is considerable difficulty in accounting for this, because without a complete knowledge of the internal economy of both armies comparison is difficult; but it may be fairly supposed that the absence of women, and the small kit of the French officers, as well as the inferior size of the tents, go far to account for it. Another matter to be taken into consideration in the officers' baggage is, that Frenchmen live in their uniform; while we all know no real British soldier is quite happy without his muff. He must have his wide-awake and shooting jacket, and dressing-gown, and evening dress, and a tub of some sort or other, and a variety of gay shirting, pictorial and figurative, while the Gaul does very well without them. Leaving the baggage to its fate, let us climb up one of the hills, near the scene of the French review, and watch the march of our regiments. They came on solid and compact as blocks of marble, the sun dancing on their polished bayonets and scarlet coats with congenial fierceness. The gallant “—th” halt close by—all the men are as red in the face as turkeycocks—they seem gasping for breath—they are indeed sorely distressed, for a rigid band of leather rendered quite relentless by fibres and buckles of brass is fixed tightly round their throats; and their knapsacks are filled to the pitch of mortal endurance, so that it requires the aid of a comrade for each man to get his knapsack on his back; while the Frenchman, unassisted, puts his knapsack on in an instant. The coat is buttoned tightly up also to aid the work of suffocation, and belts and buckles compress the unhappy soldier where most he requires ease and the unrestricted play of the muscle. Regiment after regiment reaches the parade-ground, and falls into its place with admirable precision. The lines of these red and blue blocks seem regulated by plummet, and scarce a bayonet wavers in the long streaks of light above the shakos. The rifles, too, stand compact and steady as a piece of iron. Thus they stand under the rays of the morning sun, till at 9 o'clock Sir George Brown and staff, accompanied by the French General, and a number of officers, Mr. Calvert, our Consul, &c., ride along the lines, and, after a brief inspection, dismiss them. The Rifles and 93d Regiment continues their march to the shore, where they are to embark for Scutari. The 50th follow to their new camp at Soular, and if one follows them, he will see how men drop out, exhausted and half-smothered, and at what a vast amount of physical inconvenience all this solidity and rigidity of aspect are acquired. Take one fact:—In a single company which left Bulair 45 file strong—90 men—so many men fell out on the march to Soular, a distance of six miles or thereabouts, that the Captain reached the camping ground with only 20 men—the rest straggled in during the forenoon. The halts were frequent for so short a march, and the rush to every well and fountain showed how the men suffered from thirst.

GREAT BRITAIN.

ARCHDEACON DENTON.—This well known and esteemed ornament of the Anglican Establishment, has just resigned his lucrative situation in the diocese of Bath and Wells. It is expected that this is preliminary to his admission into the fold of the Catholic Church.

The Edinburgh Advertiser, a Scotch Protestant journal, mourns over the failure of the No-Popery crusade:—“When Popery, our old foe, is thus rampant and daring, and when its priestly militia are (as was shown in the recent debates) so efficiently drilled for the war of aggression, it is indeed greatly to be regretted that the Presbyterianism of Scotland is so sadly underequipped; and that a nation which, if united, could present a bulwark of freedom against which Romanism might dash its waves in vain, is so distracted, and its energies so wasted, by internal feuds, as to afford only too favorable a field for the tactics of our artful enemy. It would seem as if this spirit of sect and schism is doomed to mar even our most truly national efforts. Even the Scottish Reformation Society, designed to embrace and represent all sections of Protestants, has become comparatively one-sided in its character.”

The public at large had almost forgotten that among other pending inquiries—social, political, philosophical, or theological—the House of Commons was undertaking a sort of Paul Pry expedition into monasteries and nunneries. Now, questions are generally vulgar and disagreeable, unless they are absolutely necessary, or undoubtedly well intended. There is nothing an Englishman dislikes so much as to be cross-examined without reason or warrant; and none are so odious as they who, in place of contributing to the amusement or edification of society, merely ask strings of questions. On the other hand, Parliament certainly does ask questions, whole books full of questions, every year—80,000 questions about a single affair, questions addressed to persons prepared with their replies, and questions addressed to those who expect or desire nothing so much. So what shall be said of the investigation which Mr. Chambers proposed into conventual and monastic institutions? Was it necessary or impertinent? It was either the one or the other, and we cannot but think it was the last. If there were any real mystery, or if the Roman Catholics and their imitators in the Church of England really had any power of shutting up men, women, and children in convents, for the sake of their souls or their property, that would be a case for inquiry.—But, had it been so, long ere this the whole people of England would have risen against monastic institutions of all kinds and opened them to the light of day, even if they had to level the walls to the ground in so doing. There cannot be much secrecy in a country where people come and go just as they please. These convents advertise for inmates, as schools and hotels do; their inmates stay a year or so at the convent, get sick of it, perhaps, and, if they have also bad tempers, or otherwise conceive themselves ill-used, they publish full accounts of all they did, heard, and saw in these monasteries; sometimes adorning the narrative, never giving it quite full. How can there be secrecy when any monk or nun in the country may pay off all the petty grudges sure to accumulate where people are huddled together, by simply publishing the daily life or the ordinary conversation of the institution they have left? There are curious people enough in the world to make the most frivolous disclosures pay in every sense of the word. There can, then, be no real secrecy in these institutions beyond the secrecy there is in every household, and which no sensible person would ever wish to invade.



The Reverend Mr. Bethon, of Faram, has invented a "collapsing boat." He proposes to construct immense flat-bottomed boats sixteen or eighteen feet wide, which when stowed away would occupy as many inches. Their draught of water, with 200 men on board, will not exceed twelve feet; and they will carry and work the heaviest guns now used in our ships. The plan is before the Admiralty.

UNITED STATES.

The American Celt gives the particulars of the Brooklyn riots. It will be seen that the Protestants were, throughout, the aggressors, and that the Irish Catholics stood only on the defensive. The procession of "Know-Nothings" arrived, with the intention of a row, marched through the most exclusively Irish neighborhood.

As they approached Main street, their cry was "down with the Paddies." A few men standing at their own doors were first assailed, their neighbors rushed out to their rescue, and the row became general. While giving the cries the Police were with them—were with them while the first blows were given; but made only a single arrest—that of Morris—among them. Morris was next day let off scot-free, though taken in the act of rioting, and acknowledging it, at the station-house.

The Police, especially their chief, seems to have acted on this simple rule—"all Irishmen ought to be knocked down, and then brought to the watch-house." In all cases it takes two parties to make a riot; but in this case, remarks that the wounds and arrests were all on one side! This, be it observed, occurred nearly a mile from the scene of the street-preaching, in a peculiarly Irish street, where the residents could not avoid being present, except they forsook their own houses, and hid themselves elsewhere.

The N. Y. Commercial Advertiser, a Protestant paper, has the following comments upon this melancholy affair:—"The events of Sunday, and two or three preceding Sabbaths, have deepened a conviction we have long entertained that what is very erroneously called street preaching is far more productive of evil than of good, and that in a large city it should be very strictly regulated."

With the man, whether regularly ordained to the ministry or not, who stands up in some demoralised neighborhood, and in tones of fitting reverence, with compassionate manner and voice, and in the spirit of warm charity and true Catholicity preaches the Gospel as contained in the Bible—so locating himself as not to obstruct the highway—we should be the last to find fault. We believe that such means judiciously employed and in a spirit of kindness, would be productive of much good, provided the city ordinances sufficiently protected the people and the Sabbath day from the prostitution and perversion of such agencies into mere controversies and assaults upon religious faiths. That would be street preaching in a proper and religious sense.

But we ask any man of sense, candor and liberality, whether the harangues that have lately been delivered in the streets of this city and Brooklyn, on the Sabbath day, partake of this character? Whether the sentiments of those harangues have benefited the profession of Christianity? Whether the attendant circumstances have not only violated the quiet and sanctity of the Sabbath, but are derogatory to the character of a Christian, orderly, peaceable people, of any time? It is but a few Sundays since that, under pretence of "street preaching," an inflammatory political address was delivered on the steps of the City Hall, the choral portions of the "service" being the singing of liberty songs by the audience. Then under the same pretence we had the blasphemies of a man styling himself the "Angel Gabriel," and of one or two of his copyists; and appeals to the worst passions of our nature, Billingsgate abuses of religious creeds and those who profess them. The attendant circumstances of such "preaching" have been just what was to be expected, and Christianity has been mocked, debased, defiled. The same secretly organised bands attend on each occasion, and are as ready to "make a fight" in favor of Orr's blasphemies as of Parsons's anti-papal diatribes, giving irrefragable evidence that there is no religious principle or creed in the street "preaching" now practised, but that it is simply a cover and an occasion for the exhibition of organised lawlessness. This state of things ought not to be permitted. Liberty itself, as well as religion, is outraged by it, for this is liberty run into licentiousness with a vengeance.

In this Brooklyn riot, so far as actual assault on Sunday went, it would seem that the first demonstration was made upon the party who were the volunteer guard of the "preacher," but it would be idle to deny that the provocation came from that guard. It was a defiant demonstration on their part. The whole proceedings of this class of citizens, for many Sabbath days, has shown a desire to provoke a quarrel. They have planted their "preacher" in the midst of the people whose nationality or religious creed he was to assail in offensive language, and his organised escort stood ready to attack any one who dared to complain of his insulting language or deny the truth of his assertions. This, we say, has been repeated Sunday after Sunday, the gang increasing in boldness every week, until at length they went armed with revolvers, as on Sunday, and fired a volley of bullets into the crowd, in return for the first stone or clod of earth from the men they exasperated. Probably we should have had a similar outrage in this city, had not the police been too strong for them. One effect we trust the events of Sunday will have upon the public mind. It will teach the people and the authorities of each city that there is in our midst an armed secret organisation—more dangerous far to the cause of true liberty and true Christianity, than either of those elements which they are professedly combined to resist. It is due to the Roman Catholic clergy to say that we learn they generally admonished their congregations on Sunday to abstain from attending the street preachings, or in any way interfering with those who attended them.

REPUBLICAN JUSTICE.—Our readers may remember the case of the young man Ward, who deliberately murdered a Schoolmaster, for punishing a younger brother of Ward's. The murderer was tried by a Kentucky jury, and acquitted, as was, from the first expected, on account of the wealth and influence of his family. This "American press" has affected to be

much shocked at this verdict, as if it were something unheard of. Hereupon, the N. Y. Churchman tells his countrymen not to make such a fuss about the matter, that, in Republican America such things are of daily occurrence, and that the wonder would be greater, if a judge and jury could be found to do their duty.

It is useless to storm and rave about such things as a most rare, extraordinary, and unaccountable exception. The result of this trial seems to us rather the general rule than the exception in regard to such cases in many portions of the republic. As we said a few weeks since, we do not recollect an instance where a school teacher has been assassinated, or indeed any northern man, who subsisted at the south by what is there regarded as the humiliating employment of labor or industry of any kind, or indeed of any assassination produced by the suffocating rage of personal conflict or controversy, where the assassin has not escaped unscathed and unwhipped of justice. What then is the cause of so much apparent heat among our leading journalists of the day, as if some unheard of atrocity had been suddenly perpetrated for the first time in the history of the republic? It has occurred almost every year since the adoption of the constitution, and with increasing frequency of late years. Who ever heard of any punishment being inflicted upon the murderers of Lovejoy at Aiton, or upon young Seannnes at Charlottsville, who deliberately shot down his tutor, or upon James R. Vineyard, who as deliberately shot down the Hon. C. C. P. Arndt in the council chamber at the capital of Wisconsin, or upon the Speaker of the House of Representatives in the State of Arkansas, who coolly left the chair and deliberately butchered one of the members of the House in his seat, for words spoken in debate, if we recollect, and then quietly returned to the chair again? The truth is, these things are of yearly occurrence in this boasted land of liberty and free government, too numerous to be named, and quite too disgusting, too sickening to the heart, to be dwelt upon. What is the use then, to raise such a melancholy wail of lamentation at the recurrence of each fresh outrage of the kind, unless the desire is to cheat the public mind into the belief that these things are not of frequent occurrence, that they are now passed and will never return?

The President of the United States has issued a Proclamation, warning all American citizens against joining the piratical bands against Cuba.

LEG STRETCHING IN VERMONT.—Mrs. Nichols, ex-edress, of Brattleboro, in a letter to the Brattleboro Eagle, complains with much feelings that—"So open is the violation of our liquor law in certain towns and localities, that the casual passer cannot avoid being aware of the fact." She says it is an every day occurrence for some passengers of the stage coaches—while the latter are waiting at the hotels for the mails—to say, "I'll step out and stretch my legs,"—which always ends in their having a drink somewhere in the hotel; and she intimates that it is perfectly astonishing with what unchecked ease and frequency legs are now stretched in Vermont.

STRANGE SUPERSTITION.—The Norwich (Conn.) Courier relates a strange and almost incredible tale of superstition recently enacted at Jewett City, in that vicinity. About eight years ago Horace Ray of Griswold died of consumption; since that time two of his children grown up people, have died of the same disease, the first one dying some two years since. Not long ago the same fatal disease seized upon another son, whereupon it was determined to exhume the bodies of the two brothers already dead and burn them, because the dead were supposed to feed upon the living; and so long as the dead body in the grave remained in a state of decomposition, either wholly or in part, the surviving members of the family must continue to furnish the sustenance on which that dead body fed. Acting under the influence of this strange and blind superstition, the family and friends of the deceased hastened to the burial ground at Jewett City on the 8th inst, dug up the bodies of the deceased brothers, and burned them on the spot. It seems impossible to believe that such dark ignorance and folly could exist in the middle of the 19th century, and in a State calling itself enlightened and christian.

Never was there a more correct observation than that made by the Quarterly Review (Nov. 1810), in the following passage:—"In proportion as methodism overspreads the country, the very character of the English face is altered; for Methodism transforms the countenance as certainly and almost as speedily as sottishness or opium." Let him who feels inclined to controvert this assertion call to mind the features of the individuals of this class with whom he may be acquainted, or consult the portraits in any one of the volumes of the Evangelical Magazine, and his doubts will immediately give way to conviction. The joyless and ghastly visages therein exhibited, will immediately remind him of Quin's witty but profane sally on Macklin's countenance:—"If God writes a legible hand, that man is a villain." No one can possibly look at them for a moment without feeling convinced that the religion, which thus distorts the human face divine, can never be the religion "of Him, whose yoke is easy and whose burden is light."

A WORD TO LITTLE BOYS.—Who is respected?—It is the boy who conducts himself well, who is honest, diligent, and obedient in all things. It is the boy who is making an effort continually to respect his father, and to obey him, in whatever he may direct to be done. It is the boy who is kind to other little boys, who respects age, and who never gets into difficulties and quarrels with his companions. It is the boy who leaves no effort untried to improve himself in knowledge and wisdom every day, who is busy and active in endeavoring to do good acts towards others. Show me a boy who obeys his parents, who is diligent, who has respect for age, who has always a friendly disposition, to do good towards others, and if he is not respected and beloved by everybody, then there is no such thing as truth in the world. Remember this, little boys, and you will be respected by others, and will grow up and become useful men.

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