

rough for the fidelity and the accuracy of the writer, who approaches his subject with a master hand and a loving heart. Here will the reader find chronicled—the wars of Hugh O'Neill, and his colleague Hugh O'Donnell; the noble and chivalrous, though ineffective stand made by the Irish in favor of the ill-fated house of Stuart, together with the long and eventful history of their valorous exploits, in the service of the Catholic powers of Europe, when English oppression had driven them from home. Who that has Irish blood in his veins can read without a thrill of delight the account of the battle of Fontenoy where "Clare's Dragoons" won the day. Fontenoy so nobly sung by poor Davis:—

"More fully than the summer flies, French tirailleurs rush round;
As subtle as the lava-tide, French squadrons strew the ground;
Bomb-shell, and grape, and round-shot tore, still on they rush'd and fired—
Past, from each valley, grenadier and voltigeur retired.
'Push on, my household cavalry,' King Louis madly cried:
To death they rush, but rude their shock—not unavenged they died.
On through the camp the column trod—King Louis turns his rein;
'Not yet, my liege,' Saxe interposed, 'the Irish troops remain.'
And Fontenoy, famed Fontenoy, had been a Waterloo,
Were not these exiles ready then, fresh, vehement, and true.
'Lord Clare,' he says, 'you have your wish, there are your Saxon foes.'
The marshal almost smiles to see, so furiously he goes.

On Fontenoy, on Fontenoy, nor ever yet elsewhere,
Rush'd on to fight a nobler band than these proud exiles were,
O'Brien's voice is hoarse with joy, as, halting, he commands.
'Fix bayonets—charge—' Like mountain storm, rush on these fiery bands."

A desperate struggle followed, given in detail in the work before us, when

"On Fontenoy, on Fontenoy, like eagles in the sun,
With bloody plumes the Irish stand—the field is fought and won!"

And the equally glorious day of Ramillies, (glorious, at least, for the Irish and French), and Ypres, and Cremona, are all recorded with a graphic pencil. We are quite sure that this book will be a popular one with the Irish, and it has every right to be so. The distinguished author has passed away from this world, but his memory will remain fresh and green amongst the warm-hearted, grateful people to whom he has bequeathed this *Military History* of their nation.

THE FIRST BOOK OF HISTORY, combined with Geography and Chronology, for Younger classes. By John G. Shea. New York, Boston, and Montreal: D. & J. Sadlier & Co.

This work is intended to fill up a void long felt by Catholic teachers. The title explains itself and renders any comment on our part wholly unnecessary. It will be found an invaluable acquisition to our stock of Catholic school books, and as such will be well received by those entrusted with the care of youth. In looking over the work, we notice some trifling errors which we hope to see corrected in the next edition. Meanwhile, we can honestly recommend it for the use of schools.

CALENDAR FOR 1855.—We have received two copies of Mr. J. C. Becket's Calendar for 1855, which for chasteness of style, and exquisite taste, reflects the highest credit on the publisher.

The following letter is too good to be lost; it was written under the following circumstances. A Rev. Mr. Bermingham wrote to W. H. Gregory, Esq., formerly M.P. for Dublin, complaining that, at a late Patriotic Meeting, precedence had been given to the Catholic Bishop of Kilmacduagh over him—the Rev. Mr. Bermingham, the Protestant clergyman aforesaid—thus inflicting upon him and his brethren an unwarrantable indignity, and setting at naught the provisions of the last Penal Law enacted by the Legislature against the Catholic Hierarchy. In reply, Mr. Gregory writes as follows:—

"Very Rev. Sir,—My absence from Coole, and your communication of the 6th inst., having been forwarded to the Kildare-street Club, where I only received it yesterday, had prevented me from sending you an earlier reply:

"Had you applied to me when requested to do so, as you write by Captain S. Taylor (who, I may parenthetically observe, made no such request to you, but merely referred you to me for such explanations as you might require) you would have spared yourself the trouble of communicating with the Ecclesiastical Commissioners, who have been saved the indignation which it appears, according to your statement, your letter created among that highly respectable and learned body."

"I have had no communication with the Ecclesiastical Commissioners on the subject of any point of precedence connected with the Gort Patriotic Fund meeting, nor did I at any time state to any one that I had any such communication."

"I may premise, before entering into this discussion, that if I wished to avoid an explanation of the course that has been pursued in the arrangement of the Gort Patriotic meeting, I might refuse to entertain your letter, and refer you to the Gort committee, as whose chairman I acted, and at whose unanimous wish the resolutions and their proposers and seconders were appointed. I do not, however, seek to avoid the responsibility, but take the whole of it on myself, premising merely that the course adopted was requested in by every person, whether Protestant or Roman Catholic, who was present and took part in the preliminary proceeding. The illegal and unwarrantable indignity offered to you, if I understand aright, and for which you require me to 'justify' myself in your eyes, consisted in the first resolution of the meeting not having been assigned to you, but to the Roman Catholic Bishop of the district; and at the conclusion of your letter you state that 'your rank and station would have been sacrificed at the shrine of Catholic ascendancy' had you taken part in the proceedings."

"I am sorry to commence my 'justification' by informing you that 'your rank and station' are imaginative; they do not exist; and, as you appeal to rules

and practice of precedence; I refer you to the table of Irish precedence, in which you will perceive that as Dean you are not recognized, but, as being Doctor of Divinity, you can, if you please, take your position next to Doctor of Medicine. So much for your positive 'rank and station'; and here I may remark that Lord Clanmorris, who has both established 'rank and station,' did not consider them sacrificed at the shrine of Catholic ascendancy, nor himself treated with indignity by being requested to propose or second some intermediate resolution, to which, with perfect readiness, he consented."

"But now, as regards your relative 'rank and station.' Assuming, for argument, that as Dean you are entitled to such, and that the maintenance of precedence was the only cause that induced the committee to request the Roman Catholic Bishop to propose the first resolution—I will adduce some instances of usual practice which may satisfy you that the course pursued by the committee and myself was the right course, and that, had we acted otherwise, we should have been subjecting the Roman Catholic Bishop to an 'unmerited and unwarrantable indignity.'"

"First of all, I will adduce the routine observed by the first magistrate of the metropolis, the Lord Mayor, at his usual dinner, at which the Queen's representative is present. You will perceive, according to the list of toasts, that the health of the Roman Catholic Archbishop immediately follows the health of the Protestant Archbishop of Dublin, and Archbishops, you are perhaps aware, take precedence of dukes, and you will find that the Roman Catholic Archbishop takes precedence at the Lord Mayor's dinner of every other Irish dignitary, the Lord Mayor and Lord Lieutenant alone excepted."

"You may, however, be unwilling to recognise a Lord Mayor of Dublin as an authority; let me proceed a step higher, and refer you to the usage of Her Majesty, the head of the Anglican Church. Her Majesty held her first levee in Dublin on Wednesday, the 8th of August, 1849; in the list of the private *entrée* we find the following precedence:—Archbishop of Dublin; Roman Catholic Archbishop of Dublin; Lord Chief Justice, Queen's Bench; Master of the Rolls, &c."

"This order of presentation is arranged after due consideration by the Lord Chamberlain, and by it you will perceive that the Roman Catholic Archbishop takes precedence precisely as if he had been a third Archbishop of our Church; nor am I aware that the marquises, earls, viscounts, bishops, lords, and other dignitaries then present and afterwards introduced, complained of their 'rank and station' being sacrificed at the shrine of Roman Catholic ascendancy on that occasion."

"But, perhaps, you may demur to the usage of Lord Mayor and Queen; I must, therefore, go further, and refer you to the proceedings of Parliament, and to an Act of Parliament, entitled the Charitable Bequests Act. Allow me to point out to you the 15th, 17th and 18th sections of that act of Parliament, in which the archbishop and bishops of the church of Rome are recognised and acknowledged. Nay more, in the list of commissioners attached to the act you will find that the Roman Catholic Archbishop Murray takes precedence of the Earl of Donoughmore; that he is, in fact, in the same position as he would be at the table of the Lord Mayor and levee of the Sovereign. Let me, however, advance a little onward, and advert to recent practices in similar cases. By reference to the proceedings of the late Loughrea Patriotic Fund meeting, I perceive that the Roman Catholic bishop of that district moved the first resolution, and I have yet to learn that Lord Clonbrock, although a peer of Parliament, has complained that his 'rank and station' have been sacrificed at the shrine of Roman Catholic ascendancy by his taking part in the proceedings after a Roman Catholic prelate. But as you may consider that Lord Clonbrock is less tenacious of his 'rank and station' than he ought to be, it may be satisfactory for you to learn how our own bishops act on similar occasions. By reference to the *Dublin Evening Post*, of Friday last, I find the following list of the Tuam Patriotic Fund Committee, as arranged at a public meeting, and this is the order of arrangement:—Lord Plunket, Chairman; Archbishop M'Hale; Mr. S. Kirwan; the Dean of Tuam, &c., with this somewhat significant concluding resolution:—

"That these our resolutions be published in the *Dublin Evening Post*, &c."

"PLUNKET, Chairman."
"This, I am sorry to say, must be a catastrophe to you as a believer in the divine rights of deans, for you will perceive that the Protestant bishop, with as little compunction as a collector would employ towards a *searabzus*, catches and pins down a Protestant dean to his proper place, after a Roman Catholic prelate and a deputy-lieutenant."

"From these instances, then, I must deduce the conclusion that if I had sacrificed your 'station and rank' at the 'shrine of Catholic ascendancy,' I am justified by the example of a peer of Parliament, of a Protestant Bishop, of a Lord Mayor, of a Ministry, of Parliament, and of Her Majesty Herself; and, pardon me for adding the special plea that, according to the practice of precedence, you have, as dean, neither rank nor precedence whatever."

"Let me, however, contrast the circle of general precedence to that of Church precedence, in which your position as dean is immediately below that of bishop. I am surprised it did not strike you that, even according to the Church precedence, a Roman Catholic Bishop might take precedence of a Protestant dean, and that even the most orthodox Protestant might acquiesce in this proceeding without any abrasion of his conscience. You recognise Roman Catholic Ordination by the fact that a Roman Catholic clergyman becoming Protestant becomes also, *de facto*, a Protestant clergyman. You recognise, therefore, Roman Catholic consecration; and are doubtless aware that a Roman Catholic bishop, although without a see—that a second consecration would be unnecessary, perhaps sacrilegious; and that the imposition of hands from such a bishop would be valid ordination. You do not refuse to the Roman Catholic church the gift of apostolical succession (a favorite topic of yours in the pulpit); you only claim to share it with her, and I should be much surprised if the 'highest dignitaries of the church of England do not at this instant consider you as a Protestant dean to be *de jure ecclesiasticus*, inferior in 'rank and station' to a Roman Catholic bishop, as you are, *de facto*, and ever will be, so treated by the other authorities I have mentioned."

"But, among other strong expressions, you accuse me of acting illegally, or giving illegally the title of Bishop of Kilmacduagh to the Roman Catholic Bishop. Assuming, therefore, that this was my act, and not the

act of the committee, allow me to inquire how you constitute the illegality? I am afraid your knowledge of law is co-extensive with your knowledge of precedence. You, of course, have the Ecclesiastical Titles Act before your mind—let me recommend you to peruse this most wise and effective production of recent legislation, and you will ascertain the fact, that the illegality applies to the person assuming ecclesiastical titles, or constituting ecclesiastical titles in the realm; but, from the beginning to the end of the Act of Parliament, there is neither section nor expression which can, by any ingenuity, be constructed into its being an illegal act for an individual to address another individual by whatever ecclesiastical title he may think fit."

"I have confined myself to this point, to questions of legality and precedence; but I cannot allow this correspondence, which you have commenced, to close by the mere justification of my own conduct. I cannot help adverting to the shame and grief I felt, at the conduct which you, as a clergyman, thought fit to pursue on the occasion you refer to, by offering to Roman Catholic gentlemen, assembled for the purpose of benevolence and humanity, an insult as unprovoked as it was unwarrantable."

"I was in hopes that neighbors of all persuasions had met that day on neutral ground, and I begged of you to propose the second resolution. Your reply was a request to see who proposed the first, and on reading the Roman Catholic bishop's name attached to it, you said, in a voice audible to all the bystanders, [some of whom were Roman Catholics] 'that there was no such person,' and you refused to take part in our proceedings. I then thought your conduct originated in mistaken conscientiousness—your letter shows it to have been from mistaken self-conceit. The object, the main object, of our small county meeting, I may say, was not so much the collection of the very small sum that could have been subscribed in our neighborhood, and which is, as it were, a drop in the good stream of public benevolence, but it was hoped and intended to influence the sympathies of the lower orders in the sufferings and achievements of their gallant countrymen in the East. I could not have expected much effect from the co-operation of the Protestant clergy in a district almost exclusively Roman Catholic; but, nevertheless, we should have gladly accepted their assistance. It was a sight, believe me, which gave pain and astonishment to many Protestants present to see the hearty good will and good feeling with which the Roman Catholic bishop and Roman Catholic priests both subscribed from their limited means, and urged upon their flocks the observance of this good work of duty and humanity, and to observe the Protestant clergy standing aloof upon a miserable and mistaken point of precedence. I can only attribute all this to your representations to what you call your chapter, two in number, of the indignities they had undergone. Another Protestant clergyman present, not of your chapter, but almost a stranger, in our district, was one of the first, under the influence of different, and better impressions, to come forward, and very handsomely to tender his subscription."

"I will now conclude this correspondence which nothing shall tempt me to renew. I have too much respect for the church to which I belong to take pleasure in wrangling with its ministers, whose office it would be my pleasure to respect. You have made use of hard words and harsh insinuations. I will not reply to them beyond informing you that I do not consider contention to be the synonyme for Christianity, nor Protestantism for presumption."

"I have the honor to remain, very Rev. Sir,
Your most devoted servant,
"W. H. GREGORY."

To the Editor of the True Witness.

Montreal, January 11, 1855.

DEAR MR. EDITOR—I find in this day's *Transcript* a report of a Lecture, delivered on Monday evening last to a large and delighted audience, by the Anglican Bishop of Montreal. Will you, Sir, allow me to make a few remarks upon this lecture; and, I have no doubt, but that the *Transcript*, and the other liberal papers in Montreal, will copy my communication, so that the Rev. lecturer may have an opportunity of seeing my remarks. The *Transcript* says:

"The Right Rev. Lecturer then gave several curious incidents of old times relating to the smallness of ancient libraries and the difficulties of obtaining them; among others, the fact that Richard de Bury, Bishop of Durham, and Chancellor of England, as early as 1341, collected perhaps the first private library in England; having purchased 30 or 40 volumes from the Abbot of St. Alban's for 50 pounds weight of silver. He was so enamored of his collection that he composed a treatise on his love of books entitled, '*Philobiblion*.'"

"Many of the most splendid writings of the ancients were destroyed, through the ignorance of the Monkish transcribers of manuscripts. These men, finding a greater demand in the middle ages for the lives of favorite Saints than for classic productions of famous Pagan writers, and finding parchment on which to write them difficult to be obtained, took these Tools on which these great books had been written, and effacing the writing on them, wrote above them what was most in demand. Thus many celebrated works perished. A few of them had been recovered. . . . The most valuable copy of Tacitus, of whose works so much is still wanting, was discovered by accident in a monastery in Westphalia."

It appears to me, Mr. Editor, that the learned lecturer has proved exactly the contrary to what he intended. According to his showing, "the monkish ignorance" of the XIV. century gave the people a greater love for the lives of Christian Saints, than the works of Pagans. In fact, they thought more of establishing the religion of Christ than that of Paganism; I pray Almighty God that the souls of these ignorant people may rest in peace for their choice; and I trust the Catholic world, in the present day, would act likewise. But, with all their ignorance, "Richard de Bury, Bishop of Durham, (a Catholic I presume), and Chancellor of England," forms 'the first private library in England; and so great was his love for books; that he gives for 40 volumes 50 pounds weight of silver. And to whom, Mr. Editor? Why, to one of these said ignorant monks, the Abbot of St. Alban's. Well, I must say it is a strange proof of ignorance, certainly one which I

don't think the present Bishop of Durham will be accused of. But this good Catholic Bishop of the XIV. century gives another proof of the ignorance of the times, by writing a treatise of his love of books. But listen to the further proof of the ignorance of these monks—"The most valuable copy of Tacitus was preserved by them in the monastery of Westphalia." These are (as I have already said) certainly strange proofs of monkish ignorance in the XIV. century."

It is easy to bring an accusation against a man or body of men; but it is quite a different thing to prove the accusation. This difficulty, I think, the Rev. lecturer found, for he gave no proof whatever that the monks ever did efface the original writings from the parchments, but says—"Thus many celebrated works perished. A few of them have been recovered." This sentence puzzles me more than a little. If works perished in this manner, how is it known that they were celebrated? or, if they thus perished, how have some of them been preserved?—for the passage reads that it was of those that perished, that some were preserved. And, again, who was it that preserved them from those ignorant monks? I hope the Rev. lecturer will condescend to explain this passage in his lecture."

In conclusion, I would humbly recommend his Lordship to be a little more logical in his next lecture, and to try and persuade himself that there are a few individuals, even in this community, given so much to scepticism, that they do not take everything for gospel, even though it should come from so high an authority. And if he would condescend to read page 240 of Balmes on the civilisation of Europe, I think he would come to different conclusion about the ignorant monks."

I am, Mr. Editor,

Your obedient servant,

PATRICK.

ST. PATRICK'S SOCIETY COURSE OF LECTURES.

THE ST. PATRICK'S SOCIETY beg to announce that they have made arrangements for a Course of POPULAR LECTURES, the first of which will be delivered by

T. S. HUNT, Esq.,

Chemist of the Provincial Geological Survey, at the

ODD FELLOWS' HALL, Great St. James Street,

On Friday Evening, the 26th instant,

Subject—"THE GEOLOGY OF CANADA."

TICKETS, 1s 3d each; may be had at Messrs. Fitzpatrick & Moore's, McGill Street; Mr. John Phelan, Dalhousie Square; from the Committee of the Society, and at the door the evening of the Lecture.

Doors open at 7 o'clock, Lecture to commence at 8 o'clock precisely.
Montreal, January 19.

CHARITABLE SOIREE.

THE SIXTH ANNUAL SOIREE

OF THE

YOUNG MEN'S ST. PATRICK'S ASSOCIATION

WILL TAKE PLACE ON

Tuesday Evening, the 6th of February next,

AT THE

CITY CONCERT HALL,

Proceeds to be devoted to Charitable Purposes.

A SPLENDID QUADRILLE BAND WILL BE IN ATTENDANCE.
Refreshments of superior quality will be provided by Mr. E. Clouser, Confectioner.

CHAIR TO BE TAKEN AT EIGHT O'CLOCK.

TICKETS of Admission—Gentlemen's, 6s 3d; Ladies, 3s 9d, (refreshments included); to be had at the Book Store of Messrs. Sadlier & Co., O'Meara's Restaurant, Franklin House, Clouser's Confectionary, from Members of Committee, and at the doors on the evening of Soiree.
Montreal, January 19, 1855.

THE NEW CATHOLIC PAPER

OF THE CITY OF ST. LOUIS, TO BE CALLED

"THE LEADER,"

A Literary, Political and Family Newspaper;

EDITED BY J. V. HUNTINGTON:

WILL be devoted to News, to Literature, and to the temperate discussion of every question that concerns us as free Citizens of this great Republic.

"THE LEADER" will be handsomely got up, and folded sixteen pages to the sheet; a form equally convenient to read and to bind. The price is THREE DOLLARS, (delivered by the carriers); to Mail subscribers, TWO DOLLARS AND A HALF per annum, payable invariably in advance. To clubs: Five copies for \$10; Eleven for \$20; Seventeen for \$30; Twenty-three for \$40; Thirty for \$50. Single numbers to the trade, at the rate of \$3 33 per hundred, always in advance.

The first number will be issued on Wednesday, the 7th of February. Orders, and the subscriptions of those who wish the work from the commencement, should be forwarded immediately.

Advertisements (limited to four pages) will be neatly and effectively displayed. Publishers will find "THE LEADER" a desirable advertising medium. Address "THE LEADER," St. Louis, Mo.

MONTREAL MODEL SCHOOL,

71, ST. JOSEPH STREET,

THE duties of this School will be RESUMED on THURSDAY, fourth instant.

Mr. W. DORAN, Principal,
Mons. GARNOT, French Master,
Mons. VIVANT, Drawing Master,
Mr. LYONS, Proprietary, ditto.
W. DORAN, Member
of the Catholic Board of Examiners.
N.B.—An ASSISTANT wanted in this School
January 2, 1855.

Died, at Quebec, on the 5th instant, Jane M'Gauran, wife of Mr. John Waters, aged 36 years. May her soul rest in peace.
At Brandon, on the 26th ult., Eliza Murphy, the beloved wife of John Comerford, Esq., deeply regretted by a large circle of friends, to whom she was justly endeared by her many amiable qualities.