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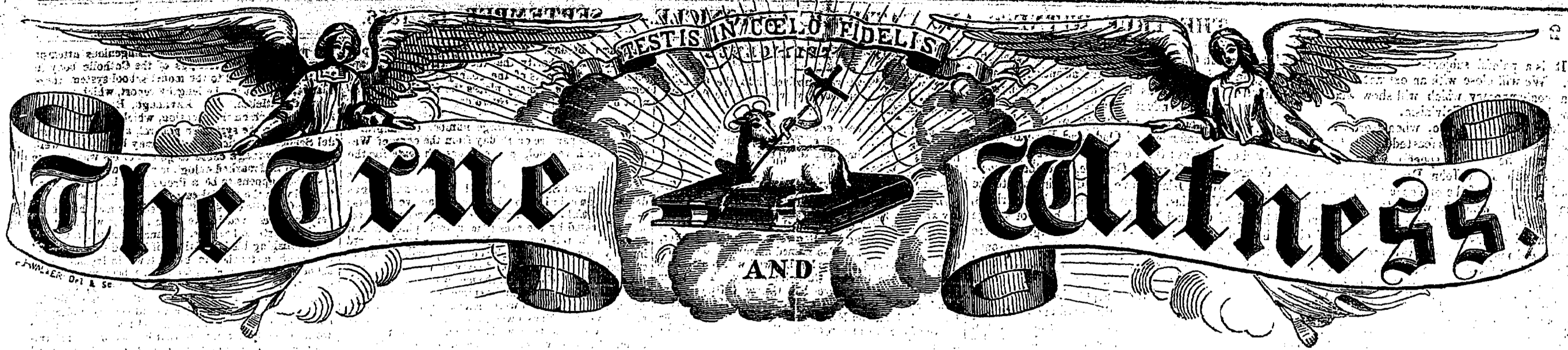
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CATHOLIC CHRONICLE.

VOL. VII. MONTREAL, FRIDAY, SEPTEMBER 12, 1856. No. 5.

LETTER OF THE REV. DR. CAHILL TO THE PEOPLE OF IRELAND.

Dundoran, Co. Donegal, Aug. 13, 1856. Beloved Fellow-Countrymen—The Souper gang in the pay of the Earl of Carlisle have appeared, within the last few weeks, in different parts of our persecuted country with renewed ferocity; benches of magistrates, sub-inspectors of police, stipendiaries, and chief constables, are all, on given occasions, set at defiance, while they boast that they have on their side the Prince Consort, Admirals, Generals, Lord-Lieutenants, Bishops, a Chancellor, several Judges, and five million two hundred thousand pounds sterling as their annual income. Their present heavenly calling consists in calumniating the memory and the life of the Blessed Virgin; insulting, hand-cuffing, and imprisoning the poor; shouting the Scriptures with bloody noses through all the towns, as drunken ballad-singers sing the "Groves of Blarney" at fairs; reducing the character of Christ to the level of a parish bailiff; seizing, driving, and impounding poor Christians throughout Ireland; urging into madness by ferocious insult whole towns and villages; and then calling on them to repent, in the midst of showers of stones, curses, and cut heads; making Christianity (so far as they can do it) to be the work of the devil, carried out by card-players, fiddlers, apostates, and thimble-riggers; in fact, they have converted Protestantism into a kind of a festival of Donnybrook Fair, with this difference, however, that the wretches at Donnybrook never had Christ in their play bills, or placed the image of the Mother of God over the doors of their tents as an attraction for drunken insane debauch.

Beloved Fellow-Countrymen—I tell the Earl of Carlisle that unless he withdraws his protection, his money, and his irradicable swaddling from these jugglers, I am persuaded he will force Her Most Gracious Majesty to withdraw him from his vice-regal office. In fact, he is at this moment in Ireland a kind of spiritual Captain Rock; his name is mixed up with every Souper row in Ireland. His assistants are seen at all the courts of magistrates, petty sessions, and assizes. All these cases should now be printed in the Government formulas—viz., "The Earl of Carlisle's Souper Society against the Blessed Virgin."—And lest any former admirer of his Excellency should stand up in his defence, let him just read that passage in his answer to the address presented to him in Limerick by the committee of the Athenæum, and he will see at a glance to what a state of forbearance Irishmen can be brought to, who could stand by in silence while this most gross, most gratuitous, and most impertinent insult was the ungrateful return which this patron of the Soupers gave to the generous glowing welcome, which, as the representative of majesty, he received from the liberal and spirited citizens of Limerick. What a pity that a man of such literary reputation, such a lover of justice, such an impartial administrator of its laws, such a suitable vice-regal officer in every other respect, should damage his antecedents and the prestige of his noble family by his alliance with the degraded execrable impostors of Ireland.

a course of things which engenders universal discord, and which, if not checked very soon, may, during the next winter, arm the red hand of the assassin to stain the soil of Ireland with blood. Few parts of Ireland have been visited by the terrors of extermination and by the tortures of Souperism more than the county Clare: the Bible in the hand of the Souper is more terrible to the poor Irish cottier than the crowbar in the hands of the merciless landlord. The Protestant Scripture is equally formidable as the ejection: unless the tenant yields to the perjury and blasphemy of the one he is banished and killed, as relentlessly as by the political fury of the other. No foreign nation could believe that these practices exist in England: and yet it is true that the most cruel period of Mahomedan persecution has been more than equalled by the unceasing intolerance of England. There is a small village to the west of the county Clare called Kibaha (not far from Carrigaholt) which during the last seven years has been the very hell where Souperism established its forge of slander for the cruel torment of the poor of that district. There is no chapel here: nor is there any spot where a priest would be allowed to build a chapel to erect a temporary altar: and such is the terror in which the people live from the aristocratic Soupers of the neighborhood that no one dare lend for one hour his cabin on a Sunday, where the Priest could say Mass, and teach the catechism to the children of the poor. I went to this place: and, people of Ireland, hear what I am about to say, and learn from my statement what is the aristocracy of Souperism in Kibaha. I saw drawn up in a yard, or bawn, an old omnibus on four wheels: the sides were glazed: and I saw a rough old table inside: and this was the altar, and this was the sanctuary where the priest and his clerk stood during the celebration of Mass. Before Mass was commenced the old omnibus was drawn to the centre of the public road for more accommodation: and here the poor persecuted congregation of Kibaha knelt on their bare knees to ask pardon of God for their own sins, and to beg forgiveness for their relentless enemies. Some of the most eminent converts in England, France, and America, have heard Mass here on their naked knees; and here they have received the Holy Eucharist from the hands of the priest; and all this in the middle of this public road, in the far-famed fashionable county Clare, in Ireland. The people all call the old omnibus by the name of "The Ark"—and happy is the husband, and the wife, and the child, who, even in frost, and in hail, and in snow, and in rain, hears Mass at the old Ark, and receives the Blessed Eucharist on bare and bended knees on the iron step of the old consecrated moving ark of Kibaha. And there are some two or three landlords claiming the fee of this district; and it is said they are just, good, and worthy men. But the demon of Souperism once in the bosom of any man changes even a fine heart into the feelings of a demon, and blasts and uproots every sentiment of sympathy with the surrounding Catholic population.

Seven years have been here spent in endeavoring to change the faith of the Catholics; and thousands of pounds have been expended by the Souper agents in their vile imposture and blasphemy; and yet hear the following declaration lately made by a poor dupe (a sorrowing apostate) for having joined the ranks of the perjurers:— (Verbatim Copy.) "Carrigaholt, Clare, March 9, 1856. "I, John Qualey, of Kibaha, in the parish of Cross, and county of Clare, declare solemnly that when I changed my religion five years ago I did so for worldly gain. I knew I was displeasing Almighty God, while I was pleasing a man. Poverty made me do so. I know and firmly believe the other poor fellows that did so at the same time with me were as sincere Catholics in their hearts as myself. I now turn back of my own accord. May God forgive me, and those who tampered with me in my poverty. My conscience was stinging me all through. I beat away my children from Father Meehan when he was teaching catechism to them on the road on their way home from the Kibaha school, and said to him: 'I would not have more communion with him. I am sorely grieved at that. I think I would sooner suffer starvation and death than turn hypocrite again.' "his "JOHN QUALEY. "mark. "Present at the reading and signing— "MICHAEL COMYN, Carrigaholt. "MALACHY M'DONNELL." The Rev. Mr. Meehan, is the parish priest of this celebrated village of "the Ark"; no ecclesiastic in Ireland surpasses him for distinguished talents, for profound professional and varied scientific acquirements; few equal him in prudence, and in laborious zeal; and hence, all must acknowledge that to such a man the want of a chapel, of an altar, of a cabin, of a room, of a yard, of a stable, to meet and teach his people, must, in addition to the vile Soupers, be an insupportable oppression, an unendurable evil, and an undying agony. I have with the most serious expostulation, implored him to make a public appeal, in order to build a chapel near the unhappy, yet celebrated village: and I besought him to go through England, Ireland, and Scotland: to visit

France, Sardinia, and America; and to bring "the Ark" everywhere with him; and to publish the infernal bigotry of Souperism over the wide world. I feel assured the appeal would be most successful, and that he would return to Ireland with superabundant funds to build a splendid church near the site of the old ark of Kibaha. I am firmly convinced that if we had the Ark for one week at the Rotundo in Dublin, or in Liverpool, Leeds, Manchester, or Glasgow, in demonstration of the lies and tyranny of a section of Irish Protestantism, it would be an eloquent advocate for my dear friend, Father Meehan, in raising funds for this future chapel: and the movement would stand, as an evidence of the tyranny of Irish Souperism and of the suppression of liberty of conscience, wherever this blasphemous system has taken root in the country. During the last assizes at Ennis, in the early part of July, nine persons were tried for the riot growing out of the conduct of "Denny the Dicer," a Scripture reader, or Donnybrook saint, at Kiltrush. The nine persons were tried, found guilty, and on the testimony of Denny, were sentenced to three and four months' imprisonment by Baron Lefroy. The following list of the culprits (?) will show the character of the riot, and will appear also as an exponent of the professed zeal of the well-known Judge Lefroy:— Norry Mooney, washerwoman, twenty-four years of age; her father is dead, and she is the only support of an aged and feeble, sickly mother. Anne Donnelly, a married woman; subject to daily fits of epilepsy; her husband a laboring man, and has one child, having but one arm. Mary Donohoe, a married woman, has six children; is near her confinement; her husband a decent but working tailor, endeavoring to support a large, helpless family. Biddy Kane, twenty-two years of age, a laboring girl; her mother is dead, and lives by an occasional day's work. Honor Curtin, a girl coming from school on the day of the riot; fourteen years of age; and cried "souper" on seeing Denny. John Slattery, seventeen years of age. John Rochford, nineteen years of age. Tom Gorman; has four children; a laborer. Pat. Curtin, a nailer; has a wife and three children. You see the creatures, the poor creatures—the school girls and boys—who have been dragged for having cried "souper" to Denny and confined for four months in the jail of Ennis, by the learned Judge Lefroy; while Denny can call with impunity a whole town by the names of "idolator," "perjurer," "robber," "rebel"; and during the delivery of the Donnybrook sermon he is even protected by the Queen's navy, the army, the police, and in the end is applauded by judges as the angel of God to man, the apostle of sanctity, the champion of Protestantism, and the model of Gospel perfection to the world at large, but especially to the benighted wretches of the unrighteous town of Kiltrush. It must not be forgotten that the parish priest of Kiltrush, the Rev. Dr. Kelly, a distinguished student in college, a man of the highest classical reputation, of remarkable prudence, a model priest, under a model bishop, came forward and declared that during the eight years of his ministrations in the parish of Kiltrush he had never known the children and women in the dock to be charged with the slightest violation of the peace: that they were remarkable for their good conduct and pious demeanor: but it would not do.—Merchants from Kiltrush swore the same; but no, it would not do. The jury recommended them to mercy, being girls, children, and poor men.—Hundreds of witnesses were ready to come forward to swear that these creatures only shouted at Denny; but no; they were anti-soupers; they were real idolators; and the peace of the world required, and the Protestant Gospel demanded, an example; and there they are, the school girl and all, confined in a dungeon, for the love of God, for the firm of Donnybrook, and for the advancement of Protestantism—undergoing three and four months' imprisonment, in order that on their liberation they will all, from their tender love of Protestantism, and its mild heavenly practices, instantly leave the Catholic Church, and join Denny the Dicer, playing cards, repeating the Psalms, singing "the Groves of Blarney," and playing on Denny's fiddle the inspired air of "Tatter Jack Walsh"; and all this evangelical conduct being planned in England, and executed in Ireland, for the advancement of Christianity, the salvation of souls, and the establishment of real apostolic virtue on earth. This state of things cannot long continue in Ireland; and it is true to say that Protestants of all sections are beginning to be disgusted with this public mockery of religion, this disgraceful farce of the Gospel; and while glancing at several Protestant names, which I could here introduce, as giving sites for Catholic churches, subscribing to the building of convents, giving donations to widow houses, and aiding the Catholic clergy in works of Christian benevolence, how gladly do I publish the generosity of Mr. Connolly, the Protestant Member for Donegal, who has given an acre of land in the town where I now write for the site of a chapel, who has in-

structed his most worthy agent to carry out the principle of a favorable tenant right with numerous tenantry; who has never, either by himself or his agent, evinced in letting his land, the smallest preference to a Protestant beyond a Catholic, and who would not patronise, either by word or example, any insult to the Catholics by the imposture of the Soupers. In order to give an additional instance of the neglect of Lord Carlisle's society in England, and to prove how much more their hypocrisy is wanted in London than in Dublin, I quote the last express from Guildhall; and this is one of thousands of similar cases of Protestant infidelity in England:— "Ann Clark, child about twelve years of age, but whose head did not reach the top of the dock, was charged with stealing a snuff box, containing a spade guinea, a silver coin, and a number of duplicates. "The evidence did not establish the charge against the child, but both the prosecutor and the mother of the prisoner gave her a very bad character. "Inspector Todhunter said the fault did not rest with the child, for she was brought up in the most hopeless state of ignorance. She had no idea of a God, or a church, or chapel. He asked her what her mother and father did on a Sunday, and she said they were drinking all day long. He asked her if they did not say their prayers, but she did not know what they meant by prayers. In fact, she was so neglected that she had not the slightest idea of a future state. "Sir Peter Laurie ordered her to appear at the court again on Friday, and directed the inspector to make further inquiries about her." In my next letter I shall discuss the Souperism which sets at defiance the magistrates of Kilkenny, and ignites into a conflagration the old peaceful glens of Auburn.—Believe me to be, beloved fellow-countrymen, your devoted servant, D. W. CAHILL, D.D.

CALVINISM IN SCOTLAND. (From the Glasgow Northern Times.)

Scotland owes all the glory of her history to Catholicity. Her nationality was glorious eight centuries ago, under the monarchy of Malcolm III., whose sainted Queen, Margaret, is Patroness of the kingdom, as the Holy Apostle, St. Andrew, is its Patron. The reign of Malcolm was prosperous and happy, and his pious Queen left a lineage of kings, who ruled Scotland with wisdom for two centuries. Those of her kings who were most faithful to the Church, were most beneficial in their rule. Take for instance Alexander II., who patronized St. Dominic. Protestant historians acknowledge of him, as of so many other of her Catholic Kings that his rule was wise and his reign glorious. From the reign of Malcolm and Margaret, Pinkerton dates the civilisation of Scotland; and the sainted Queen was incessant and successful in her endeavors to humanise the nation—to introduce the arts and sciences, and to diffuse knowledge. The stately pile of Dunfermline dedicated to the Holy Trinity, was a monument at once of her piety, her taste, and her munificence. To the Catholic Church Scotland owes all her universities—that of St. Andrews was founded by Bishop Hardlaw, 1412; that of Glasgow by Bishop Turnbull in 1453; that of Aberdeen by Bishop Elphinstone in 1500. The mention of Glasgow reminds us, that it was one of the two Catholic Archbishops, and as Pinkerton quaintly says, "was of ancient note in ecclesiastic story." Scotland was then great and glorious: her people moral, prosperous, and happy. The ancient line of Scottish kings came to an end at the close of the 13th century, and this was made the excuse for the wicked intervention of the English Edwards. Against that intervention the Popes repeatedly protested, especially that most vilified Pontiff, Boniface VIII. But alas! the Scottish as well as the English kings had grown disobedient to Christ's vicar; and both England and Scotland paid the penalty.—Scotland was ravaged by cruel invasions. England bore the curse of wicked aggression. The aggression of England was, as it deserved to be, ultimately unsuccessful; and it was left for a future age to accomplish by intrigue what invasion had failed to achieve. So long as Scotland was Catholic this could not be accomplished; but when Calvinism had destroyed faith and loyalty, English intrigue, under Elizabeth, effected what English valor, under Edward, had failed to achieve—the ruin of Scotland. Last Sunday was the anniversary of the day on which it was consummated, under the Regency of Morton.—The son of his sister, Mary, Queen of Scots, was the last king who ruled Scotland as an independent kingdom. As a State, Calvinism had destroyed Scotland. Then ensued the civil wars and the disputes between the Independents and Presbyterians, which, as Pinkerton drily says, extinguished sound literature in the country for many years. But there was a worse result than injury to literature from the religious wars of Scotland. The cruel spirit in which the Presbyterians prosecuted them, and were in their turn persecuted by the Episcopalians, plunged the nation in barbarism. Not only on "Papists," but upon fellow Protestants,

the Calvinists took the most cruel vengeance.—Robertson, a modern Protestant writer, says:—"The complete triumph on the part of the covenant was followed in Scotland by executions without number, and slaughter without end. Even those who laid down their arms on the promise of mercy, were inhumanly butchered at the instance of the sanguinary preachers." As to the Catholics, they were exterminated by thousands, and the last Archbishop of Glasgow was hanged at Stirling by these "ministers of the Gospel." It is painful to recall the atrocities of that age—all ascribable to religious animosities and the sour, savage spirit of Calvinism. Well, at the Revolution Presbyterianism was established; what was the first result? That corruption of the aristocracy which produced the subjugation of Scotland to England. Half a century more elapsed ere the loyalty of Highland Catholics could be subdued by fire and sword.—Nor was the work deemed fully accomplished until a war of extermination had been entered upon; and the massacre of Glencoe and the slaughter of Culloden were followed up by a cold-blooded policy of extirpation by means of forced expatriation. The Highlanders were driven from the homes of their ancestors, under the auspices of Whig noblemen of Evangelical principles, and a servile clergy of the Calvinistic school. All this is shown in a work we have already noticed, "McLeod's Highland Clearances," and to which we shall return. The results were described very powerfully in an article from the Paisley Independent, which we copied last week. The result has been to place the land, the labor, and the liberty of the people in the power of a handful of the aristocracy—about eight peers over half Scotland—a single peer over an entire county. And these lords have, as we maintain (according to Sismondi) most illegally, and certainly most harshly and remorselessly, ejected the poor tenants at pleasure, upon the principles of "political economy"—that peculiar growth of Protestantism, which teaches that money is the true "wealth of nations." Acting on this accursed principle of mammon—as taught by Adam Smith, under Calvinistic auspices, in universities founded by Catholic prelates—the Highlands have been made a waste and that Highland race extirpated, whose loyalty, vigor, and valor were, in past ages, even in the last century, the glory and the strength of Great Britain. Well, such having been the results of Calvinism in the Highlands, what have been the fruits in the Lowlands? Aristocratic spoliation, popular depression, and widespread demoralisation.—The Scottish aristocracy entered into the conspiracy of the so-called Reformation, in order to be enabled better to plunder the people, which the Church would not permit them to do. They have gained their ends; and the ruins of abbeys, which ornamented their estates, attest the sacrifice by which they were acquired. Thus a Douglas, brother of the Earl of Morton, at no very remote period, pulled down a portion of Melrose Abbey—then considered the purest Gothic structure in Europe—in order to build himself a house with the materials. This is but a specimen of the rapacious Scottish nobility.—Even an anti-Papal writer, Forsyth, says—"Had ancient Rome fallen into the hands of the gloomy Presbyterians, we should now have looked in vain for the sacred part of its ruins. Their iconoclastic zeal would have confounded beauty with idolatry, for the purpose of demolishing both." The bigotry of the people, combined with the rapacity of the nobles to destroy, and of these noble foundations which constituted so much of the glory of Scotland, she has now only ruins to show. But happy had she been if Calvinism had only destroyed. Alas! to destroy faith is to uproot morality. When Pinkerton wrote, sobriety was still the virtue of Scotland. Is it so now? Let our Protestant contemporaries answer. The correspondent of the Morning Chronicle says:—"In Paisley it has been found that the drinking of spirituous liquors does not cease when the licensed houses are closed, but is carried on in places of the humblest character, which are well known in almost every street and lane, and are frequented by numbers of both sexes, who there carry on their orgies apart from the supervision of the police." This is precisely the effect we predicted as a natural and inevitable consequence. The illegal sale of spirits, and secret indulgence in its most demoralising forms, have followed close upon the restrictive enactment at Paisley and Glasgow, and will soon be apparent elsewhere. The Kelso Mail confirms this by stating:—"In our town there are houses where any amount of drink can be got on Sunday," adding significantly, "and such scenes are taking place every Sunday throughout the country." But is this the worst? Alas! no. What of impurity—illegitimacy—infanticide? Is Scotland better than England in that regard? Would that she were? And of England—alas! it is impossible to speak in terms of horror adequate. Her infanticide, every year, can only be numbered by thousands; and are, indeed, innumerable.

THE TRUE WITNESS AND CATHOLIC CHRONICLE

CATHOLIC INTELLIGENCE

It is a painful subject—we hasten to pass it by. We will close with an extract from a London contemporary which will show what Scotland has gained by Calvinism.

Some years ago, when Lord J. Russell was in Glasgow, he was seated by the Lord Provost, and he made a speech after dinner. In that speech Lord John Russell spoke with his usual eloquence of the opulence of the great mercantile city in which he was entertained, and of the merits of those who, by their enterprise and capital, and industry, had realized so much of civic power and magnificence. We took the liberty of reminding his Lordship at the time, that being a ruler of the people, he ought not to have occupied his mind so exclusively with the opulence of Glasgow. We told him that while the few rejoiced in this opulence, the many were in a condition which was not only most deplorable, but very dangerous to society. We quoted, for the information of the noble Lord, that passage about the population of Glasgow which is to be found in Mr. Alison's book on population. Mr. Alison, as Sheriff of Lanarkshire, has judicial knowledge of the general condition of the population of Glasgow, more especially that of those classes among whom criminals are most to be found.—His description is perfectly harrowing. He describes the condition of thousands in the back wynds and by-lanes of Glasgow, as "degraded to the lowest baseness of which fallen and miserable humanity is capable. Sin and sorrow, gaunt poverty, disgusting filth, drunkenness, blasphemy, profligacy of every kind to which corrupted habits can descend—horrors too bad to be described, and such as one sickens at the very thought of."—such were the lot of thousands in that very city where Lord John Russell saw nothing to speak of but opulence and splendor.

These horrors had no place in Scotland when she was Catholic. In the ages of faith there was no pauperism, and but little of our deadly crime. Drunkenness, as an habitual natural vice, was not known. Aye, but devotion was; and that, in the eye of Calvinism, is worse; for, if it is the devotion of faith, it is "superstition." Calvinism has substituted inebriation for what is called "superstition." Spirit shops for hospitals, and work-houses for monasteries. The superstition it has displaced founded almshouses and convents all over the land, in which poverty might find refuge, and piety repose. It erected stately cathedrals, and covered the country with colleges and schools. It warmed the nation with the genial spirit of amity and charity, the results of a common faith. The "gloomy Presbyterians," as Fergush calls them, have depopulated the Highlands, demoralized the Lowlands, and made Scotland, morally, a ruin and a waste.

NAPLES AND IRELAND.

(From the Nation.)

The Uriah Heep among nations has received, at least one slap in the face; and the intriguer and intermeddler abroad, bully and braggart at home, has been told to set her own house in order.—King Ferdinand of Naples has done at least one good thing in his life; he has struck a blow at Palmerston's hypocrisy that has caused all the nations of Europe to cry "bravo!" If it were reasonable to imagine Palmerston remonstrating with Burke and Hare upon the dangerous manner in which they pursued, a practice reduced by him to an easy and natural process, we might be fully able to comprehend the picture of England remonstrating with Naples upon the violence of the ameliorations used in that country. If these expletives were outspoken and frank, there would be so much to complain of. One could understand England addressing Naples and saying "you are a bad hand at the work; you strike publicly or unguardedly—every one sees you are murdering your victims; they bear the marks of violence upon their persons—why not follow my plan—poison them; it leaves no mark; I can point to the placid countenance of my victim, Ireland, and show how soundly she sleeps. Once I used to butcher like you, but now I do better; the bludgeon of despotism is not half so effectual as constitutionalism in proper hands." Language like this would be, at least, truthful and intelligible. But when England affects pious horror at Neapolitan doings, and takes to lecturing King Ferdinand with all the gravity of immaculate innocence, it is too much to be borne, and it is no wonder that throughout Europe the act and its exposure should command the most intense interest—the former cause extreme indignation, the latter loud applause.

The simple story runs in this way. England is governed constitutionally as it is called; several of the continental countries are not. Turkey is not, Naples is not, France is not. If the greatest good of the greatest number be the aim of government, it is a question how far English constitutionalism is preferable to some of the continental despoticisms. Be that as it may, England has taken to the idea that the continental countries who have no constitutions must be very badly off. Setting her back to Ireland, which she deprived of a constitution in 1800, she passes over the big despots, likely to be a match for her at hard lists, and with the characteristic courage of a bully, fiercely attacks a small one, the weakest she can find.

To some it may seem curious that Russia was not selected or that France was passed over.—The horrors of the 2nd December, the prisons of Paris gorged, the marshes of Cayenne crowded—these were once the themes of the London journals, and yet no remonstrance was sent to the Tuileries by England. Hungary was blotted out, as was Poland, and England made no sign; and the despots were tolerably strong. But Naples is not only small enough to be bullied, but it has given mortal provocation to England, and so Lord Palmerston has been threatening and swaggering before it. In the words of the Yankee orator, "going on the high moral ticket," Lord Palmerston puts England through the purlieu of rolling her eyes and affecting to be shocked at Neapolitan misrule. King Ferdinand sees thro' the farce, knows what the real object is—but resolves to compel his assassin to haul down his false colors. "What," he asks, "would Lord Palmerston say if the Neapolitan Government was to presume to describe the management of

The British Cabinet propose a modification in the mode of carrying out the adoption of a liberal view towards Ireland, or to recommend more humane conduct towards its Italian subjects. It is home truth that, from the Neapolitan infamies of Oude and Eumali, have reached Naples; the horrible sufferings, the doings of the Crowbar Brigade, the atrocities of Major Island, have found their way to the ears of King Ferdinand and his perhaps, head of Colonel Borde, and his band of savage brigands; he has heard of Newgate, where the Poerio of Ireland lay groaning, poisoned air for nine months; and who escaped the fearful instruments of constitutional tyranny by a miracle. He has heard of a whole population being exterminated by the most constitutional agencies; and he knows that Neapolitans have not been starved in millions, nor exterminated by land laws under his rule. Moreover, he has, it will be perceived, read the Blue book on Indian torture, and will be knows that he might challenge England to point out anything done in his dominions to approach the horrible barbarities therein detailed—not by vague reports or fancy sketches of newspaper correspondents, but by the sworn evidence of an inquisition taken by Englishmen themselves.

But, it will be argued, the atrocities alluded to are about to be remedied. Even so, King Ferdinand's question is unanswered.—What would Lord Palmerston say if he had been threatened by Naples before the Torture Commission, was thought of? And the fact that in the case of the latest of England's political victims the crime of capital punishment was not perpetrated on them, is still more forcibly met by the contrast between English and Neapolitan political prisoners. Will any one venture to compare them? Will any one weigh Smith O'Brien against Mazzini? Will any one compare the Irish Confederates with the men who have solemnly promulgated that assassination is no crime in a political movement, and who offered a large reward to the man who should rid Italy of the King of Naples? The partisans of England endeavor to make great capital out of the non-execution of the Irish patriots in '48; but they carefully keep these facts out of sight. Were Queen Victoria in hourly fear of assassination at the hands of the Irish revolutionists; did they offer a reward to the man who should "rid the earth" of her; did they preach up the assassination of their opponents—does any one doubt that—constitutionalism notwithstanding—O'Brien and Meagher would swing on a gallows? Most assuredly they would.—Loudly as England exclaims against the barbarity of using the aid of foreign soldiery to repress rebellion, she herself used them, and used them "with a vengeance," for that purpose; in Ireland and in America the days of "the bloody Hessians" are not forgotten. In fact, in no one particular is England able to point to a Neapolitan tyranny of which she has not set the example, or a barbarity that she has not surpassed. Well may King Ferdinand, when asking England to account for stains of blood upon her hands, say that— "Relying upon the principles of eternal justice, which prescribe that thou shalt not do unto thy neighbor what thou wouldest not have done unto thee," he puts the questions to the London Cabinet, whose representations were made in much stronger language than those of France."

But, King Ferdinand asks, what is to become of the British theory of non-intervention if this interference in the affairs of Naples be tolerable. With acute cleverness, he reminds the Western Powers that "the War in the East was undertaken precisely to prevent a foreign Power from interfering in the affairs of Turkey." How will this be answered? The barbarities of Turkish rule were intolerable, even on British testimony. The Christian population groaned under a tyranny of the basest and most degrading kind. Russia remonstrated, but the dignity of the Sultan forbade his making reforms thus pointed out by foreign swords, and Russia sent an army across the Pruth, as England proposes to send a fleet to Naples, "to support its remonstrances."

In vain will English journalists seek to justify the bullying "set" at Naples; every one knows the real cause that has pointed it. It is well known that, during the late war, Naples steadfastly refused to interfere in the quarrel; and obviously its sympathies were rather on the side of Russia. For this it has been singled out; the cause of Italian liberty has, in reality, no more to do with Lord Clarendon's remonstrance than the cause of Negro conversion. Liberty in Italy, Ireland, Hungary, or Poland, has nothing to hope from any of the leagued despots who hold the people in thrall. The cause of human freedom will not be patronised by members of the Holy Alliance; they have a common interest in crushing it. As for English interference, throughout the Continent, it has been a calamity and a curse to the cause of the peoples.—The falsest tricks, the most cruel deceptions are used to stir up and make a tool for her purposes of the hopes of the patriots. Her countenance is a cloud over any cause; alike detested by the courts and the people; each of whom she alternately flatters and assails. Fomenting plots and conspiracies to day; enticing victims into them to-morrow; betraying them to the tyrants the day after. With the blood of the brothers Bandiera—who were delivered into the butchers' hands by the agency of the British Post Office—crying aloud, she affects to simper at the fate of Brunetti, and to sympathize with the cause of Italian Freedom. True patriots in Italy have come to understand what England means by Italian Freedom; and they now know that the hand of Palmerston has given the most fatal stab to the hopes of their unfortunate country. Long, long will Italy and Ireland, and Poland lie in their present torpor, while they put their faith in European Kings or Princes; other hands must lift them up; other voices preach their resurrection.

If a man is full of the thought of eternity he will never be disturbed with the events of time. The truth is so odious, that the dumbest of the people cannot but regard the excitement and passion displayed now-a-days by Protestant preachers on political matters as evidences of this secret unbelief in the world to come.—Cincinnati Catholic Telegraph.

Mr. Michael Pigot was received into the Catholic Church at Adare on Sunday week, by the Rev. Mr. O'Grady.—Minister News.

A contract has been entered into for the erection of a new Catholic church of Trafigore, with the Messrs Ryan and Son, Limerick, for the sum of £5,312.—Waterford News.

Representation of Clonmel.—The Limerick Reporter announces the candidature of Mr. P. J. Murray and Mr. Bagwell, D.D.; for the representation of this borough. It adds that the parish priest of St. Mary's is supporting Mr. Bagwell. Carew O'Dwyer, and Mr. Bianconi are also named as candidates. The Times correspondent says Mr. Bagwell will receive the support of the leading Catholic clergy. The other probable candidates are Mr. Carew O'Dwyer, ex-member of the borough of Drogheda; Mr. Charles Bianconi, jun.; and Mr. John Reynolds, ex-representative of the Irish metropolis. This is pretty well for a beginning.

A MONSTER MEETING.—An important public meeting has been held at Clonakilly, county of Cork, having for its object the commencement of an agitation against our most intolerable grievance, the Church Establishment. About fifteen thousand persons were present—"Protestants" and "Presbyterians," as well as Catholics attended, and addressed the meeting. The proceedings therefore are undoubtedly a result of Mr. Spooner's attacks on Maynooth, but are in part owing to the efforts now being made by the English and Scotch Volunteers, headed by Mr. Mill, for the abolition of all religious endowments. The people of every creed and class have cause of hostility to the overpaid and overpaid Protestant establishment. Let each assail it for their own reasons, and all work together, and ere long that grinding insult to Ireland and disgrace to Christianity will fall with a crash into the dust.—Nation.

THE O'CONNELL MONUMENT FOR LIMERICK.—The colossal statue in bronze of the Liberator, which is to stand in Limerick as a perpetual monument of that great man, and of the national feeling of the city of the Violated Treaty, is at length finished, so far as the mind work of the artist is concerned. Last week the clay model, upon which the sculptor, Hogan, expended all the resources of his creative art for the last three or four months, was transferred to the more solid material of plaster—a necessary preliminary to the next great and costly process of casting the vast work in bronze—which latter operation will be executed in one of the great foundries of Paris, where a familiarity with the casting of important works of art has enabled the men employed in that particular branch to arrive at, perhaps, the greatest perfection of skill in such a process that can be found in the world. The sculptor has then performed his more immediate portion of the work; we can now speak of it as a finished production of art; and as such, having had the pleasure of inspecting it, we feel sincere delight, for the sake both of the work and of the artist, in being able to describe it as a noble and most successful effort of genius. Grand, massive, and dignified, it represents the illustrious O'Connell in an attitude as characteristic as it is majestic. It is an attitude full of eloquent expression—the right hand raised gracefully before the breast, corresponding in action with the position of the head, and with the play of the lips and the eyes all of which seem to address the spectator in one of those sweetest effusions of persuasive sentiment in which O'Connell loved so much to indulge. The figure, which stands eight feet and some inches above the plinth, is partly enveloped in a large cloak, which, although the costume is entirely modern, is so skilfully arranged as to invest the whole with a fine classic style, affording, besides, to Hogan all that facility for a rich, natural disposition of drapery in which he is unexcelled by any living artist. The folds are broad and massive—the leading characteristics of the whole work—and at the same time flexible and graceful, preserving all the softness and pliability of nature. But what is still more important the likeness is admirable. In this respect Hogan has been even more fortunate here than in his former figures or heads of O'Connell; and we have little doubt that any one who has ever seen the Liberator during the memorable period of the monster meetings and the State trials will hesitate for a moment in perceiving the features and the expression of the man in this work of the Irish sculptor. We can easily anticipate with what enthusiasm these venerated and beloved features will be hailed by the warm-hearted men of Limerick and Clare, when from the lofty pedestal they will see once more to smile down upon them; and how proudly they will be regarded, thus preserved in the imperishable bronze and in the heroic proportions of classic art, of which the illustrious original was so worthy! In one word, we believe this to be the most successful of Hogan's monumental statues; or, perhaps, we might say, of all his works, and we have no doubt that he may safely, as he said he would, allow his fame as an Irish sculptor to rest upon its merits. The figure is now ready for transmission to Paris, and the process of packing it up for that purpose will, we believe, commence in a few days. Once in Paris, the casting in bronze will occupy but little time, and thus in a very few weeks we may expect to see it back again in Ireland, and ready for erection on the pedestal which has already been prepared to receive it in the Crescent at Limerick. It is most truly a national work, and we sincerely rejoice in its progress and success.—Freeman.

DISMEMBERMENT OF THE WEXFORD MILITIA.—On Monday last the remnant of the Wexford Militia, numbering about 123 men, were formally disembodied in the Barrack Square.—St. Patrick's.

COURT-MARTIAL IN NENAGH.—The proceedings have been brought to a close. Ten cases in all were tried. The findings have been forwarded in each case to the Horse Guards to await the pleasure of the Queen.

A private of the Tipperary Light Infantry named Sullivan, who had been under arrest for mutiny, died in our county jail on Friday. He was buried this day in St. Mary's Church, and his remains were attended to the grave by the men of the regiment.—Newagh Guardian.

DEMAND FOR LABOUR.—Sunday last our streets were thronged with labourers awaiting engagement. The demand was unusually brisk, and the wages generally given were 15s a week, with diet. Last week some labourers, who had but a few days previously discharged themselves from the workhouse, were employed in harvest operations on the Clonmel Union farm at the rate of 2s 10d per day.—Clonmel Chronicle.

STATE OF THE LABOR-MARKET.—Notwithstanding the number of hands thrown into the market by the disembodiment of the militia, the supply so far falls short of the demand. In the remote parts of the south the lowest rate of wages for men is 2s per diem; and for women 1s each. In the midland counties, too, there are the same healthy signs of the social condition of the agricultural classes. "So long," says the Leinster Express:—"As there is not such a scarcity of labor as to lessen the amount of necessary production, there can be no better indication of prosperity than to have full employment for every person willing to work. That this is the case in Ireland is evinced by the poor relief being almost exclusively confined to the aged and infirm; but the additional fact that wages are remunerative is seen in the comparatively small number of laborers who have left our shores this season to reap the harvest in England. If there were not a prospect of ample hire at home, the annual emigration would have taken place as usual; but notwithstanding the number set free to labor by the disembodiment of the militia, the demand will be fully equal to the supply. Neither was there throughout the summer any scarcity of work; the period between the sowing and reaping, known in former times as the 'fainting months,' has this year passed by unmarked by sickness or destitution; and, though the prices of provisions have been high, happiness and contentment have pervaded the community."

DUNDEE BIGHT.—We have some interesting reports from Dundee Bight, the potato-blight, and a regret to hear in many places the victims of a malignant mildew.—Waterford Guardian.

EMIGRATION.—A very large number of emigrants took their departure on Friday from the quay of Waterford for Liverpool, per the Mars, en route for the United States.

AN EVICTION SCENE.—A Meath correspondent thus describes an eviction to which he was an eye witness:—"As frightful and as heart-rending a scene as ever was witnessed by the eyes of man took place a few days ago in this county. Nine houses were entered into by the crown-lawyer and the terror-stricken inhabitants, beyond sixty in number, turned out on the road, and left at the mercy of the landlord. The lease of this townland expired some short time since, and the tenants were immediately served with notice to quit. They owed no rent. The rent which is usually paid in October has been already paid by them. They have offered the landlord a fair rent, and more than a fair rent, that they might be allowed to live on the land, which their forefathers held from time immemorial, but every claim put forth by these poor people has been disregarded, and it appears now very clearly that they will not get their land on any consideration. After being served with notice to quit, they lived in fear and trembling till the day their expulsion came. On the morning of the 29th of July, I saw from an eminence several groups of constabulary hastening to the scene of action. They were all halted at a barrack which stands a little way from the scene of eviction. A little while, and I saw the landlord, sheriff, and four bailiffs coming at a rapid pace. They too, drew up at the barrack. The forces, after being drilled for a few minutes in the barrack yard, were then turned out at file, and marched on to serve as a covering party to the sheriff and his employers. Arrived before the first of the deserted houses, they drew up in an imposing manner, keeping at a regular distance from the sheriff and crown-lawyer. Here there was a vast crowd of people standing motionless, and awaiting in deathlike silence the signal. At last the sheriff and four bailiffs advanced to the door of the house, which stands about two perches off the road, and rapped, but got no admittance. Then one of the bailiffs caught the handle of the door and shook it. This filled every breast with awe; and you could hear the moans and lamentations rising from every part of the vast multitude. The door was soon forced and driven inwards. That moment a little girl, about nine years old; ran out crying and wailing, followed by two feeble old men, much terrified. Then old pots and crocks, and chairs, and tables, and beds, and bedsteads, were carried out and buddled together in endless confusion. The fire was quenched, a handful of thatched pulled down, a twig stuck in the door, and this closed the first scene. On then to the next house went the brotherhood, followed by the covering party. The door of this house, not being very strong, soon yielded to a huge stone, which one of the bailiffs handled with remarkable dexterity. This house quickly shared the fate of the first—it was gutted, closed, and handed over to the landlord. The inmates of the third house, hearing that they would be let in again, and wishing to save their little furniture from the rude hand of the bailiff, gave peaceable possession. The inhabitants of the other six houses did in like manner, so that during the remainder of the process the brotherhood had a very easy and pleasant walk over. The work was all done about four o'clock—the people were evicted, and the poor peeler marched back to their respective stations, tired and hungry. Such a scene I never witnessed before, and hope I shall never see it like again! What will become of these poor, industrious creatures? I don't know, nor do they know themselves. Their doom is sealed, and they will soon have to wander about homeless and homeless, without having a place whereon to lay their heads. They may go to America or the poorhouse, unless they be allowed to rest and throw up huts on the outlets of some other gentlemen's property. When this system of extermination, which has covered the fair face of the country with dismal ruins and traces of the crown-lawyer, shall cease no one can tell. But we may expect to see these harrowing scenes enacted till a law shall be passed to protect the farmer, and save for himself the fruits of his capital, skill, and industry.—Freeman.

The National system of education in Ireland has many enemies; but amongst its most efficient adversaries are some of those who are paid, and well paid, out of the public purse for working and administering it. The Commissioners, who prescribe the Symbols of Redemption, and insult and browbeat the ministers of religion, do much to render a system which has been accepted only as a choice between evils utterly indefensible and intolerable. The Spoonerite bigots may fall in their attempt to convert a so-called National system of Education into one of national Protestantism; but certainly the officials of the Board are not behindhand in their efforts to forestall Spooner and Walpole, and to render the interference of these enlightened legislators a work of mere supererogation. Nor does it seem to matter much whether these officials happen to be Catholic, Protestant, Presbyterian, or of any other denomination, or another, to be the favoured nomination in the distribution of the Board's patronage. A Catholic inspector can talk as glibly and as absurdly the mischievous nonsense which constitutes the philosophy of the National Board as can a heretical colleague or rival. He can do more; he can affront his own clergy and his religion in a way which sets at defiance Protestant or Presbyterian rivalry. Our readers are well aware that there is one portion of the system of the National Board, that of model schools which has been instituted and carried out in direct opposition to the wishes and entreaties of the Catholic Episcopacy and Clergy of Ireland. The clergy of the whole dioceses, headed by their bishops, have formally and publicly remonstrated against the establishment amongst them of these citadels of irreligion and rationalism, and yet the board have in every case obstinately persisted in carrying out their unwelcome and mischievous projects. In Waterford the late bishop and his entire clergy including the present bishop, publicly protested against the establishment of a model school in that purely Catholic city, and yet we find from the local paper that the school not only exists, but flourishes and enjoys a large share of Catholic patronage. Even in Catholic Meath we find one of those establishments existing, and in a recent number of the government journal an attempt is made to represent it as possessing the support and confidence of the Catholic clergy and laity. On Wednesday, the 23d ult we were told the public examination of the Trim Model Schools was held by James W. Kavanagh, Esq., Head Inspector, assisted by two other officials of the Board. The proceedings of this examination are detailed with a good deal of pomp and circumstance in the Dublin Evening Post. We are informed that "the attendance of visitors was far more numerous than on any previous occasion" and "included the local Clergy, Protestant and Roman Catholic." When we come to the list of names we find the local Catholic Clergy, represented by one Clergyman of the town, and one of a neighbouring parish, while the Protestant Clergy mustered to the number of the Right Rectors with "their families," besides Curates, of whom or their families, little account seems to have been made. The names of the two Catholic Clergymen are distributed in the list somewhat ingeniously, so as to make as much appearance as possible of Catholic Clerical support; and a similar use is made of the names of the Catholic clergy who attended the exhibition. Of course, in such a diocese as Meath and in so central a town as Trim, where a score or two of Catholic Priests could readily attend any public proceedings which they had the slightest wish to countenance, or rather which they did not wish to discountenance, the attendance of only two Catholic Clergymen must be taken as quiet and effective protest against the en-

the proceedings. The disingenuous attempt to represent the feelings of the Catholic body in Meath as favourable to the model school system, there is another point in the lengthy report, which appears open to criticism. Mr. Kavanagh, Head Inspector, makes a speech on the occasion, which consisted of an eulogium on the system in general, and a tirade from Model School particulars. This may be all very well, but Mr. Kavanagh chose to go out of his way to pass a special and marked eulogium upon one of the teachers who happens to be a Protestant, but who is entrusted with the special care of a large number of very young Catholic children. The eulogy may have been very well deserved by its object, but it was scarcely the best taste to hear Mr. Kavanagh himself a Catholic, publishing his belief that "if he had such a school and such a teacher in every town in Ireland, (the school being of a class which has been utterly condemned by Catholic bishops and clergy, and the teacher a Protestant) "the moral aspect of the infancy of half our population would shortly undergo a blessed change"—that is, the model Protestant teacher would quickly accomplish that blessed moral reformation which our priests and nuns have hitherto failed to effect, at least as far as regards "the infancy of half our population." Well, this is, certainly, modest, and proves that, whoever else may doubt the merits of the model school system, Mr. Kavanagh is an enthusiastic, if not disinterested believer. Seriously, however, this sort of nonsense is precisely what will eventually ruin the National System of Education in the estimation of the clergy and Catholic people of Ireland. A little modesty and regard for truth in its eulogists would do more for the honest objects of the system (if its objects be indeed honest) than the most ingenious puffery and misrepresentation. It is simply a delusion to represent the Catholic clergy and people of Ireland as more than tolerating the National System of Education and receiving it as a choice between evils, whilst to the model school system is to the godless colleges they have never given countenance or toleration.—Nation.

THE USE OF IRELAND.—When the Nigger, with satisfaction and pride hears some balmier orator expatiate upon the noble end for which the African race were designed—the use and service of the white man—the cultivation of the sugar cane, the tobacco plant, and the snowy cotton for the pleasure and comfort of the superior race; or, when a Scotch duke exhibits amidst highland plaudits, a prize stag, and some specimens of matchless grouse, and black cock, the growth of districts once encumbered by human beings—then, but not till then, will the world exhibit a parallel for "the Beasts" at Athlone. There has been a rare show there; beasts, quadruped and biped; at their ease exhibited themselves; and of the two, the latter may safely claim the larger share of prizes, for all that constitutes an animal useful for British purposes. There were fat oxen, and fat fowls, fat pigs and fat place butters; horses with four feet, and asses with two; all unparalleled for pinguidity. The animals looked at each other all day, and at night the biped portion met, and praised God; though the peasantry were being exterminated, the oxen were on the increase, and that in a country where English political economy denied room or food for its population, bullock and steer have found range and fodder to the extent there exhibited. It was, no doubt a glorious sight to see the noble short horns and pure bred Devons, for whose behoof the villages of Conemara had been raised to the ground; it was beautiful to see the drowsy eye of an unwieldy Bull, with hide so sleek and carcass massive with fat, and to think what philanthropic fools they were who would prefer the quick intelligent glance of the little peasant schoolboy. There were rams and ewes of various breeds, whose fat proportions were developed on the fields and pasturages where once lived the men and women, and children who had been driven to slave away their lives in the mines of Wednesday, and morasses of America. Mangel Wurzel and prime Swedes were piled in heaps like shells before Sebastopol; the richness of the soil of Ireland was there displayed; the bounteous store of God's providence was set forth as if to show how horrible it must have been marred, when a people have famished and still fly from a land so blessed. But as the eye of the surgeon regards the human frame as an anatomical subject; as the artist sees in the meadows slope a subject for the pencil, while the farmer sees in it a banquet for his kine, so did the eye of the English Vicar, Lord Carlisle, see in the boasts and triumphs at Athlone, nothing but beef, mutton, and vegetables for an English dining table; nothing in the productions of the Irish soil save the advantage for his country to which it might be turned. His promulgated—amidst an applause befitting a Cattle Show, the bellow of bullocks, and the Bray of asses—the profound theory that the mission of this island was to fatten calves and grow Swedish turnips for the use and benefit of countries worthy of being the home of freemen. A noble mission this, truly, for this country of ours—once the nether of heroes and sages, wise men and good men in college and camp; no longer to bear nobler offspring than oxen and swine. This old island, which has given to history some of its greatest names—the country that, in Alfred's days, sent scholars to instruct our English neighbors—in Victoria's must be content to seed beef and butter to feed them. Such, at least, is the English Vicar's idea of Ireland's mission among the nations of the earth. To some, it may seem a strange one for even him to hold; some there may be to think that, even from a British point of view, the use of Ireland to England might be of a higher nature; that the service of the handmaid might be a little less humble; and her lot to breed—not short horns, and Devons, but Wellingtons, Cannings, and Burbes to fight England's battles, to grace her Senate, to ornament her literature. Some there will doubtless be found, even in England, to sigh over the fallen destiny of the country of a Goldsmith, a Sheridan, and a Moore. Its people flying from it as from a plague stricken land; its children scattered wanderers from pole to pole, finding a home and protection in any country but their own; finding in most countries honor and distinction, wealth and fame denied to them at home. Hewing down the forests and building up the palaces of America, the pioneers and the architects of civilization; rescuing from anarchy and ruin the relics of a Catholic Monarchy in Spain; twining fresh laurels round the standards of France; tolling in the mines of England; raising up a new nation in the antipodes—but whether backwoodsman, soldier, scholar, or statesman, exiles still, over dreaming of the green valleys, where once stood the homestead, where now stands the cattle shed, and the sheep pen. This is a fate which, even to a stranger, might seem a sad one for a land like this—no Norfolk Island, discovered a few weeks ago and people by the scourgings of English jails, but an old country, once a Queen among the nations; one to which Europe owes something, to which learning and civilization owe a great deal. Yet, this is the lot to which an English Vicar blandly consigns us, and for which he bids us rejoice and be thankful. As the tyrants of old deprived their slaves of manhood, and had them deemed themselves honored in being selected for the services of their masters; so are we to be deprived of nationhood, and rendered utterly emaculate that we may be the more useful in gratifying English desires. No more presume to dream of freedom, as if we were Sardinians or Australians; no more to hope the hope that gladdens the breasts of men in other countries; no more to feel the ties that bind the human heart to fatherland; Ireland is to be the cattle shed, the farm-yard, the dunghill of Great Britain. For this flattering prediction Lord Carlisle was honored by bellow and Bray at Athlone; for this a wretched riddle licked the dust and screamed out "God be thanked." It is, at least, well that one should hear the views and intentions of those who at present hold our destinies in their hands; it is well that the Irish still remaining in Ireland should know what is projected for their country when emigration and extermination have done their work, and when political corruption has rotted the lands core. Eng-

land has, at last, given a plan for keeping Ireland quiet. Even Englishmen when naturalized in Ireland have been found most obstinate and troublesome in demanding for the country of their birth. Papists enjoyed by the country of their birth. Irishmen have been rebels, Protestants have been rebels, Irishmen have been rebels, Anglo-Irishmen have been rebels. One hope remains; one experiment is yet to be tried. Bullocks and rams, calves and pigs, may prove loyal subjects and salute the House of Hanover every evening, loving out, "God save the Queen" in concert with the few good and safe West British herdsmen left as care takers in the land.—Nation

MOST EXTRAORDINARY SOUPER DOINGS.—KIDNAPPING IN CONNEMARA.—CLIFDEN, AUG. 12th.—A most extraordinary case of kidnapping was brought before the bench of magistrates at Clifden this day. Three orphans, Michael Egan, Martin Egan, and Bartholemew Egan, aged five, seven, and nine years respectively, were kidnapped on the Galway side of that parish, placed on a cart at the hour of midnight, on the 7th inst., conveyed to Clifden, and located there in one of the proselytising schools. The three Egan orphans were accompanied by three more orphans from the Islands of Arran, and consigned to the care of the principal proselytising agent at Clifden. These facts were elicited in open court this day at Clifden before a crowded assembly. The magistrates presiding were—the Rev. H. Darcy, chairman; Lord French, Samuel Jones, Valentine O'Connor Blake, John Scully, and R. Shaw, E. M. Esqrs. The case was brought under the notice of the bench by the Very Rev. P. M'Manus, P.P., of Clifden, and urged with the utmost zeal and powerful ability of that able solicitor, Col. Rochfort, Esq., of Galway. After many fierce encounters between some of their worshippers on the one side, and the learned attorney and parish priest on the other side, the rev. chairman, was induced to engage to have the children brought from his proselytising establishment, and delivered up to their guardian aunt Bridget Tolan. A car was immediately procured by the spirited inhabitants of the town, and sent for the poor orphans. Only think of the hearts of the keepers of that den, who were sending out in a state of nudity these poor young ones, whom the moment before they had petted and cherished; admirable illustration of Bible readers charity! They were, however, given up to their aunt in the presence of the clergy, Mr. Rochfort, and many of the truly charitable inhabitants of Clifden, at the police barrack. A crowded assembly being outside when the orphans, the clergy, &c., came out of the barrack, they were conducted in procession to the residence of the parish priest, where it is superfluous to say they were most hospitably taken care of, thousands being present, amongst whom were many liberal Protestants and Presbyterians, who loudly cheered the few forcible and coaxing observations, which the very rev. parish priest addressed to the people. A subscription was promptly set on foot to send the children back to Spiddall, and leave something in the hands of their aunt for their support. The matter will not rest here—the parties concerned in this criminal abduction will be made amenable to the outraged laws of the land. Kidnapping is no New thing with the soup brigade in this remote district. Not a week passes without the appearance of these ruminating crimpers with orphans from some part of Ireland, and all this to prop up a system of hypocrisy that brings gain to a gag of sanctimonious white-chokers that thus impose on the silly, old, wealthy damos of England. Facts like these ought to cure the clumsy credulity of some Catholics even who have had the presumption to ventilate calumnies on the Catholic fame of the generous and manly people of Connemara. Shame on such Catholic deputies of lying soupers, who are willfully blind to the noble fidelity of a pious people, many of whom died the death of hunger sooner than abandon the holy faith of their fathers. The Catholic public may learn by these and similar facts what the clergy and people of Connemara have had, and have still, to encounter from the unscrupulous wealthy foes of the church of God.—Galway Vindicator

We all know the story of the man who, having quarrelled with a banker, revenged himself by burning the bank notes issued by his enemy. In the execution of his vengeance his malice defeated itself; but there was no mistake about the sincerity of his conviction or the accuracy of his instinct that to inflict pecuniary loss would be to wound his adversary in a point where he was most sensitive to injury. It is an honorable tribute to the Irish Catholic that in the United States, in Canada, in Ulster, as in Stockport, his enemies, by an unerring instinct, know that where every other means has failed they have one infallible weapon left. To inspire him with real horror and thrill him with real pain they need but to commit some blasphemous outrage upon Almighty God.—There is the Irishman's weak point. He will feel that when he can brave all else; and with infernal sagacity a Protestant mob, when really greedy for revenge, will invariably try to desecrate and burn the house of God as the best means of evincing a hatred of the Irish Catholics. But what does this betoken? Not merely that the Irish Catholic loves his God and grieves to see him outraged. It implies more. It implies no less than an inward feeling and belief that God is on the Catholic side, and not on the side of the Protestant. Why should blasphemy and sacrilege be the weapon of Protestants in strife with Catholics, if not because in their own minds they identify the Almighty with the cause of their enemies? In another part of our paper will be found an outbreak of that demoniacal fury to which the morose Calvinism of Scotland has always been so prone. At Kelsio an affray between the Irish and the Scotch takes place on one night, and on the next the Catholic chapel is destroyed by incendiaries, while an infuriated mob successfully resists the interference of the police authorities. These things may be disgraceful, they may be lamentable, but they are natural. They must and will recur so long as supernatural truth, embodied in the Catholic Church, shall exist on earth.—They must and will recur so long as the rebellious fends that nestle in the heart of every one who spurns her claims and mocks her authority shall be rebuked by her presence, and stung to madness by their own despair.

Great discontent has been excited in Ireland by the official announcement of the intention of the Government to place the old colors of the 18th Royal Irish in St. Patrick's church Dublin. This building, which was once a Catholic Cathedral has for many long years been degraded to the rank of a Protestant meeting house; and of course Catholic Soldiers—of whom the 18th is principally composed—could take no part in the proceedings. The Evening Mail, has some remarks upon this subject very much to the point.—"When we had first heard of St. Patrick's Cathedral as the place where the old colors of the Royal Irish were to be deposited we offered no remonstrance, because there are historical associations connected with that venerable edifice, and because we wished to secure unanimity on an occasion when our brave countrymen, returned from the Crimea, were to be honored by a public display. Even then, however, we felt that it was not in accordance with good taste to select any place of worship for such a purpose. We would object to the present Catholic Cathedral in Marlborough-street on the same principle which we demur to St. Patrick's although the great majority of the soldiers of the 18th Royal Irish belong to the Catholic Church. But we see the strongest grounds for objecting to the portion of the arrangement now announced, that there is to be a religious service, with a sermon on the occasion, in a Protestant church. Surely it cannot be expected that the Catholic soldiers will attend this portion of the ceremonial. It would be a violation of the existing rules of the service to require them to do so, as well as a flagrant aggression upon religious liberty. Why should a church of any kind have been selected for such an object, especially in a country like Ireland, which had been so long torn by sectarian contentions?"

NEWBY PARTY SESSION.—AUGUST 15.—ORANGE PROCESSIONS.—David Cole, Joseph Horner, Samuel White, Joseph Grimes, John Fowler, Joshua White, John Conneren, John A. Rantin, William MacCormick, Francis Madole, Samuel Baxter, Robert Donnelly, George Moorehead, David Swan, and James Beggs, were brought up on a remanded charge of having taken part in an unlawful procession; on the 14th July last, at Diveragh. The case was partly heard on this day forenoon. Additional evidence having been adduced, Mr. McCance stated that he would now read over the evidence, and read the case to the assizes. Informations were taken against Swan, Beggs, Cole, Donnelly, Horner Moorehead, Joshua White, and Samuel White, and they were admitted to bail themselves in £5, and (two sureties in 23 10s each), to appear at the next Assizes.—Newry Telegraph.

A Tipperary paper states it is most pleasing to chronicle that 68 brave men, who volunteered to fight under the banner of the gallant 18th Royal Irish previous to their departure from Chatham for the Crimea, rejoined the left wing of Her Majesty's 94th Regiment on Tuesday at Butevant. Major Kirby opened the ranks, and as each decorated file marched down they were enthusiastically cheered by their old and young comrades. The men, although sun-burnt and weatherbeaten, with huge patriarchal beards and moustaches, were in the enjoyment of good health.

GREAT BRITAIN.

CONVERSION.—Recently, at the church of the Immaculate Conception, Farm street, Berkeley Square, London, by the Very Rev. Dr. Manning, Mrs. Charles Hogan, of Charing Cross.—Weekly Register.

DEATH OF THE EARL OF SHREWSBURY.—The Catholic world has been plunged into mourning by the death of Bertram, seventh Earl of Shrewsbury, who departed this life at Lisbon on the 10th ult., in the 24th year of his age.—L.I.P.

The existence of the cholera in an alarming form at Lisbon renders it extremely doubtful whether the body of the Earl of Shrewsbury will be brought back to England at present. However this may be arranged by his lordship's executors, Mr. Sergeant Bellasis, Q.C., and Mr. J. R. Scott, Q.C., we believe there is no doubt that it will be ultimately deposited in the chapel at Alton, in which the remains of the late earl and countess are deposited.

PROTESTANT AGENCY.—The destruction of a Roman Catholic Church by a mob at Kelsio throws a baleful light upon the state of feeling in "religious" Scotland. Is that the fruit of sectarian animosity? Dr. McNeil has issued an address to those who sympathise with his views, calling upon them to unfurl the banner of "Protestant supremacy." The blazing church at Kelsio is the best commentary on this advice.—Nonconformist.

The organ of the Orange and Ultra-Protestant party says that the effect of the decision in the Daily case has been striking. The Times, the Daily News, and the Sun have been heretofore silent on it. The Standard had a pithy article in sympathy with the victor, Mr. Ditcher; the Morning Post, a threnodic declamation against the judgment; and the Globe (who is much of the mind of Dr. Pangloss, as to the excellence of everything possible in this best of possible worlds) enumerated the facts, and accepted the issue as the proper issue, under the best of Ministries and the best of Premiers. The Guardian was a man astonished, and was dumb; and the Nonconformist hoped it would "bring about the long threatened disruption of the English Establishment."

ORANGE PHROCIETY IN ENGLAND.—The Orange journal of Liverpool, the Herald, is vastly indignant that Mr. Mansfield should have addressed Dr. Goss as "the Roman Catholic Bishop of Liverpool," in the letter which you published last week. That paper counsels its clients "to rise and mutiny," arguing, "if Parliament and the laws will not protect us from these insults, then the sooner the days of Lord George Gordon return the better."

ORANGE LOYALTY.—Mr. F. J. Perceval writes as follows to the Press:—"Had I a seat in the Legislature, so cordially do I hate all Papists, I would at the beginning of every session place a notice of motion on the votes of Parliament for the repeal of the odious act of 1829, and if the only voter in its favor I would resolutely divide against it. I am a Protestant, and as a Protestant I revere, and almost to idolatry adore, our most gracious Sovereign; but oh, and absent often, if she became a Papist, I for one, and I have no doubt I should be followed by millions, may tens of millions of staunch Protestants, would hoist the standard of rebellion against her."

"Archbishop" Sumner, in stating the conclusions to which he had come in the case of "Ditcher against Denison," spoke of "the uniformity which now happily prevails among the Clergy of this country," upon which the Gateshead Observer pertinently asks:—Was His Grace serious?

A correspondent of the Bristol Mercury calls attention to the fact that, in a prominent position in the Wesleyan Bazaar, just held in that town, small quantities of water from the River Jordan were exposed for sale at 10s. a bottle!

Lord Stanley, addressing a large meeting of the National Reformatory Union at Bristol on Wednesday, reminds us of the fact that "while the number of persons, living at any one time, between the ages of fifteen and twenty, forms only one-tenth part of the population at that time, this tenth part of the population is guilty of nearly one-fourth of the whole amount of detected crime." Upwards of 11,000 children pass every year through the hands of justice, and out of this number there are nearly 4,000 reformatives. So much for the reformatory value of "punishing young offenders with short terms of imprisonment."

It is difficult to understand on what ground the English Government can protest against the abuses and oppressions of foreign Governments, while it maintains at home the greatest of all abuses, the most vexatious of all oppressions. It is the fashion now-a-days to pity the poor Italians, who are thought by the generality of Englishmen to be groaning under a condition little, if at all, better than slavery itself. But where is there in all Italy a tyrannical so outrageous an oppression, so cruel and vexatious, as the English Government inflicts upon Ireland? Take the case of Naples, which is the model state for English criticism—what is the grievance complained of? Take it on Mr. Gladstone's representation, and what does it amount to? Cruelty exercised upon a few political offenders. But the oppression which afflicts Ireland is one which, as regards five-sixths of the population, visits every hearth, and wounds every conscience. What can be more tyrannical or more preposterously offensive than to make the population of a whole kingdom support a false religion.

THE WORKING CLASSES AND SUNDAY BANDS.—The Manchester Guardian reports—"A public meeting was held last evening, in the People's Institute, Heyrod-street, Ancoats. It was convened by placard, which said, that 'as the municipal authorities of Manchester and Salford have challenged the working classes to prove that they are desirous of having bands of music in the parks on Sundays, a few working men have united their efforts to bring this subject before their fellow-labourers, and thus enable them to express their opinions in reference to the resolutions adopted by both bodies, and organise a movement to promote the object which the promoters of the meeting have in view, namely, to diffuse information upon the probable good that would result from the bands being permitted to play, and the free libraries and museums being open on the Sunday.' The meeting passed the following resolution, namely:—'That this meeting pledges itself to aid the citizens and burgesses of Manchester and Salford in securing the return of such gentlemen to the municipal councils in November next as will sanction the playing of bands in the people's parks, and the opening of the public libraries and museums on Sundays.'"

THE BROT AND CHAPEL-WRECKING AND BURNING AT KELSIO.—The Kelsio correspondent of the Glasgow Northern Times gives the following account of the recent disgraceful riot and destruction of Catholic property in Kelsio by a Protestant mob. "On the occasion of the recent fair of Kelsio a man was killed in a drunken brawl. The Anti-Catholic malignity which is so rampant here immediately laid the blame on 'the Irish.' But the truth is, that no title of evidence can be produced to show that a single Irishman was in any degree culpable either for the homicide itself or for the unhappy affray out of which it originated. Rumors, vague and uncertain, pointed at particular individuals. They were at once apprehended (two of them being Irishmen, the others had purely Scotch names), but nothing appearing against them, they either have been, or will be, discharged. The chief sufferer in the fight has paid a severe penalty for his turbulence; and it is a painful task to say aught but good of the dead. Still the truth must be stated as to the general feeling here on this subject—viz., that his fate was in great measure of his own seeking. The affray was sudden, and from all I can learn, unpremeditated. The chief actors in it appear to have been a class of persons designated in the elegant dialect of this district as 'muggers.' They are said by some to be gypsies. What they are is immaterial; the fact is, that there are few, if any, Irishmen amongst them, and that they certainly are not Catholics. It was on the afternoon of Tuesday that the unfortunate man Mills was killed, and the same evening furious language was uttered in Kelsio against the Irish. Bets were openly offered of a pound to a shilling that the Catholic chapel would be destroyed, and 'something worse done.' The greatest alarm and consternation prevailed amongst the poor Catholics, and the police were wholly inactive. The magistrates received no notice of the expected riot; no special constables were sworn in, nor was any sort of precaution, that I can learn, adopted to prevent mischief. On Tuesday, however, the ring-leaders found that a sufficient amount of excitement had not been aroused to effect their purpose. Another twenty-four hours had to elapse that the poison might have time to work. During the interval the sowers of dissension were not idle; but exertion was made to stimulate the ignorant mob to deeds of violence, unfortunately with too much success, and too little interruption on the part of the appointed guardians of order and peace. The deliberation with which the lawless proceedings were conducted is painfully indicative of a deep-laid plot, and goes far to invalidate the credit of those accounts that have gone forth, representing the affair as a sudden outburst of popular indignation at the death of Mills. The symptoms of disturbance were renewed on the evening of Wednesday, and the too well grounded fears of the Catholics excited afresh. The Catholic chapel is formed out of two dwelling houses by throwing the two ground flats into one, the removal of the partitions, and the erection of a gallery at one end. It is not unimportant to notice that no cross or other emblem of the Catholic religion is displayed on the chapel. No pretext can be alleged of Catholic aggressiveness or of the smallest offence to the Protestant feelings of the inhabitants. A stranger, even an Orange priest-hunter, however sharp his scent, might ride through Kelsio without having his suspicions in the smallest degree excited. There is no 'priest's house,' nor any Catholic Clergyman resident in this place. The newspapers have, therefore, asserted what is not the fact in saying that the 'priest's house' had been burnt. The Mission of Kelsio, having no resident Clergyman, is served from Jedburgh, ten miles distant, by the Rev. Francis Mackerrell (late of St. Mary's Edinburgh), the respected pastor of Jedburgh. Part of the chapel is used as a school, and serves as the dwelling-house of the schoolmistress. This good woman fearlessly remained at her post, notwithstanding the alarm that existed, and refused to leave it until, at nine o'clock on the evening of Wednesday, she was taken away almost with compulsion by some of the Catholics, who endeavored to do what they could to provide against the coming danger by removing the sacred objects, vestments, &c., belonging to the chapel. Soon after ten o'clock the attack commenced. The windows were driven in, the interior gutted, what property was within stolen, and fire set to the building, which was allowed to burn until the four blackened walls were all that remained of the Catholic chapel of Kelsio. No police constables or magistrates were present at the burning, or, if present, made no attempt to stop the destruction. The descriptions, therefore, given in the newspapers of the conflicts of the police with the mob, the volleys of stones, &c., are pure invention. To give the police their due, I learn that they have subsequently aided in the search after the property stolen from the chapel, some part of which has been recovered. No person, however, of those implicated in the outrage has yet been arrested. It might have been expected that the jury of the anti-Catholic party would have been satisfied by this act of spite and malice. That such, however, is not the case is proved by the fact, that the poor Catholics have been kept ever since in a state of alarm and anxiety. Threatening notices, couched in the most ferocious language, have been sent to numbers of inoffensive families. They are menaced with the destruction of their dwellings and property, and with death itself, unless they instantly remove and quit the country. These proceedings are not confined to Kelsio, but extend to Jedburgh, Hawick, Yetholm, and the adjacent villages. At Jedburgh the Catholic chapel and Priest have been threatened. In some instances, even Protestants have been ordered to remove from their houses, in order to leave the mob free to burn out a Catholic neighbor. In short, a regular persecution has commenced; and were the Irish to exhibit a like spirit, and to retaliate, as from their numbers they might do, the consequences would be deplorable. Hitherto they have endured patiently, in obedience to the Christian lessons of their pious pastor. I trust they will continue so to act, and that the executive of this country will prove its ability and its disposition to extend to them that protection to which all peaceable inhabitants of whatever religious creed or nation are legally entitled. I am happy to add a gratifying circumstance that has just come to my knowledge—viz., that His Grace the Duke of Buccleuch has written to the Catholic Clergyman of Kelsio, the Rev. F. Mackerrell, expressing what must be the feeling of every civilised person at the outrage of Wednesday—his lively concern and regret, and his desire that the perpetrators should be brought to condign punishment. The Edinburgh Courier, referring to the disgraceful outrages, says:—"On every ground we must express our strong regret at the shameful riot, in which a holiday brawl, calamitous enough in its immediate consequences, was made the ground of an attack upon a religious body, which however strongly we may disown and dislike its creed, is certainly entitled under the law to all toleration and respect. It was, but lately that we had to record the dastardly insults offered to some Romanist Sisters of Charity in the streets of Glasgow. The ruffians who were guilty of that outrage might at least have remembered the deeds of mercy of ladies of the same or similar Orders in the Crimea." The Gateshead Observer trusts that Kelsio will be compelled to restore the property.

Two weeks ago we mentioned the conversion to Catholicity of Her Grace the Duchess of Argyll. This event has greatly shocked the evangelical world. The Morning Advertiser thus "improves the occasion":—"When the new apostasy becomes generally known, which it will be in a few days, it will create a great sensation in the religious world. Her grace is very rich, and intended to leave her large fortune to the son of the present Duchess, bearing the same title; but there can be little doubt that the money and the property of the titled convert, will now go to the promotion of Popish objects. We are assured and can easily believe the statement, that the relatives of her grace, who are remarkable for the warmth of their Protestantism—which may be said to have descended from their ancestors for upwards of two hundred years—are plunged in the deepest grief by her apostasy to the Church of Rome. Others, as well as her immediate friends, will have great cause to regret the step she has taken; for not only is her grace filled with the burning zeal so generally characteristic of proselytes, in favor of her new faith, but her fascinating manners will render her an eminently successful Popish missionary. This is the third Duchess that has gone over to Popery within the last few years, and, by a curious coincidence, they all belong to Scottish families, and received the first training for Rome in the Scottish Episcopalian Church—every clergyman of which we believe, under three exceptions, is an incipient Romanist, under a Protestant name. It is especially sad to think of this occasion, when we remember the traditional Protestantism of the noble name which her Grace bears. Some of her ancestors not only suffered imprisonment in the seventeenth century for their attachment to the cause of Presbyterian Protestantism, but bled and died at the stake for those very evangelical Protestant principles which she has now publicly renounced. Could there be sorrow in the happy regions where the sainted ancestors of her Grace now are, they would indeed weep tears in profusion to think that one of their descendants, and bearing their illustrious name, should have embraced a system which they regarded with a consuming aversion, and for opposing which they had to shed their blood on the scaffold."

PRINCE ALBERT SPECULATING.—It seems that his royal highness Prince Albert has purchased an immense tract of land in Australia, and there is a good deal of speculation as to what his object is. Some fancy that he is getting up a little kingdom or principality for one of his sons.—But may it not be that he has a deeper design. These exalted personages, though they may not be, and the accidents of birth and position seem to hinder them from being, possessors of genius, have peculiar opportunities for knowing things for learning facts that are hidden from others, and noting, if they have ordinary ability, the drift of the tide of time. May it not be that his Royal Highness perceives that misrule is drifting European Royalty to the brink of a gulf in which if sunk it will be lost for ever? George the Fourth were told, was of opinion that Royalty had its days numbered, but he cared not for that, as he knew it would last his time. Prince Albert who it is said, has been much mixed up with intrigues of state for years past, may have reason for suspecting that continental misrule has produced a feeling of hatred that will lead to its own destruction. And, as when convulsion once begins it is impossible to say where it shall be stayed, his Royal Highness may wish to prepare for what may possibly be on the cards—however unlikely. He may, like the crafty steward in the New Testament, be making such a use of the mammon of unrighteousness that should he by any possible event lose his situation, he will have a place of refuge and the means of living well. If he has any apprehensions of the sort referred to he is acting wisely; for whatever revolutions may take place in Europe, it is not likely that private property will be thereby endangered in Australia. It would seem that, at all events, he thinks it not wise to invest his money either in England or his beloved Germany.—Fermanagh Reporter.

THE "RECORD" CANTING AT RANDOM.—We doubt very much whether we can any longer conscientiously call the Record our serious cotemporary. That doubt is suggested by the following passage occurring in one of its leading articles:—"We are taught to expect the blessing of God on the conduct of our affairs when we act in accordance with the Divine will; and it almost seems as if Lord Palmerston acquired new strength from the moment when he agreed to put down Sunday bands. The attempt to make Government responsible for the loss of Kars was defeated by a great majority, and the subsequent attempt to censure Lord Glarendon on account of the American dispute was defeated by a majority still more overwhelming." We can conceive a person devoid of all veracity and conscience writing in a great hurry to a set of imbecile fanatics, perpetrating such stuff and nonsense as the above, but we cannot well conceive any other person guilty thereof. The writer suggests that Providence rewarded Lord Palmerston, for having "agreed to put down the Sunday bands," with two majorities in the House of Commons. Either Lord Palmerston's Government was or was not responsible for the loss of Kars; either Lord Glarendon was or was not censurable on account of the American dispute. If a just Providence regulates parliamentary affairs, Lord Palmerston and his Government including Lord Glarendon, would have been condemned or acquitted by Parliament according simply to their deserts of condemnation or acquittal. The Record, however, actually represents Providence as having, perhaps, biased the judgment of Parliament on the cases in question, irrespectively of the merits of these cases, but respectively of the conduct of the party chiefly concerned in them with regard to quite another affair. It represents Providence as capable of supporting a Minister in the spirit of a political partisan. It intimates that, because Lord Palmerston sided with the Sabbatarians, Providence took the part of Lord Palmerston, no matter whether Lord Palmerston was in the right or in the wrong. Can the Record seriously believe that, because some fanatics would not hesitate to vote black for the predominance of their persuasion, a vote so unscrupulous could possibly be dictated from Heaven? Suppose Lord Palmerston had been defeated on the Kars question; suppose the decision of the House on the American business had gone against Lord Glarendon—and suppose that the suppression of the Sunday bands was an act of piety on the part of the Premier—would the Record have been surprised at not seeing the pious action receive a temporal reward: at the two noble lords undergoing tribulation? But what is the use of reasoning on first principles with a journalist who, having to write on serious subjects, treats them with the levity and thoughtlessness evinced in the foregoing extract? So little did he think or care what he was writing about, that in surmising Lord Palmerston to have received divine support in Parliament for having consented to the discontinuance of Sunday bands, he positively blinked the fact of the noble lord's accompanying declaration that his own private conviction of the harmfulness of Sunday music remained unaltered.—Punch.

COMMERCIAL MORALITY.—The Select Parliamentary Committee appointed to inquire into the alleged adulteration of food, drink, and drugs, have given in their report. Having collected and weighed a large amount of evidence, both of a scientific and practical character, they fully endorse the statements which have become so alarmingly familiar to us in less authoritative form.—The picture they draw is by no means a soothing one. Not only is our coffee, for example, mixed with chicory, but the adulterating element is itself adulterated with roasted wheat, carrots, saw-dust, and Venetian red. If, in distaste for these ingredients, we turn to cocoa, it is only to commit ourselves to a medley of arrowroot, potato flour, sugar, chicory, and ferruginous red earths. With our bottled fruits and vegetables, we swallow sals of

copper; and with our arrowroot, potato, and other starches. Tobacco is served up with sugar, rhubarb, and treacle. Our bread is made of potatoes, plaster of Paris, alum, and sulphate of copper; and our porter and stout is not only diluted with water, but mixed into the bargain with sugar, treacle, salt, alum, cocculus, lardens, grains of paradise, aux vomica, and sulphuric acid—compounds to which, we are told, the prevalence of intoxication is in many cases owing, more than to the natural properties of the undiluted drink.—Weekly Register.

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"When the new apostasy becomes generally known, which it will be in a few days, it will create a great sensation in the religious world. Her grace is very rich, and intended to leave her large fortune to the son of the present Duchess, bearing the same title; but there can be little doubt that the money and the property of the titled convert, will now go to the promotion of Popish objects. We are assured and can easily believe the statement, that the relatives of her grace, who are remarkable for the warmth of their Protestantism—which may be said to have descended from their ancestors for upwards of two hundred years—are plunged in the deepest grief by her apostasy to the Church of Rome. Others, as well as her immediate friends, will have great cause to regret the step she has taken; for not only is her grace filled with the burning zeal so generally characteristic of proselytes, in favor of her new faith, but her fascinating manners will render her an eminently successful Popish missionary. This is the third Duchess that has gone over to Popery within the last few years, and, by a curious coincidence, they all belong to Scottish families, and received the first training for Rome in the Scottish Episcopalian Church—every clergyman of which we believe, under three exceptions, is an incipient Romanist, under a Protestant name. It is especially sad to think of this occasion, when we remember the traditional Protestantism of the noble name which her Grace bears. Some of her ancestors not only suffered imprisonment in the seventeenth century for their attachment to the cause of Presbyterian Protestantism, but bled and died at the stake for those very evangelical Protestant principles which she has now publicly renounced. Could there be sorrow in the happy regions where the sainted ancestors of her Grace now are, they would indeed weep tears in profusion to think that one of their descendants, and bearing their illustrious name, should have embraced a system which they regarded with a consuming aversion, and for opposing which they had to shed their blood on the scaffold."

PRINCE ALBERT SPECULATING.—It seems that his royal highness Prince Albert has purchased an immense tract of land in Australia, and there is a good deal of speculation as to what his object is. Some fancy that he is getting up a little kingdom or principality for one of his sons.—But may it not be that he has a deeper design. These exalted personages, though they may not be, and the accidents of birth and position seem to hinder them from being, possessors of genius, have peculiar opportunities for knowing things for learning facts that are hidden from others, and noting, if they have ordinary ability, the drift of the tide of time. May it not be that his Royal Highness perceives that misrule is drifting European Royalty to the brink of a gulf in which if sunk it will be lost for ever? George the Fourth were told, was of opinion that Royalty had its days numbered, but he cared not for that, as he knew it would last his time. Prince Albert who it is said, has been much mixed up with intrigues of state for years past, may have reason for suspecting that continental misrule has produced a feeling of hatred that will lead to its own destruction. And, as when convulsion once begins it is impossible to say where it shall be stayed, his Royal Highness may wish to prepare for what may possibly be on the cards—however unlikely. He may, like the crafty steward in the New Testament, be making such a use of the mammon of unrighteousness that should he by any possible event lose his situation, he will have a place of refuge and the means of living well. If he has any apprehensions of the sort referred to he is acting wisely; for whatever revolutions may take place in Europe, it is not likely that private property will be thereby endangered in Australia. It would seem that, at all events, he thinks it not wise to invest his money either in England or his beloved Germany.—Fermanagh Reporter.

THE "RECORD" CANTING AT RANDOM.—We doubt very much whether we can any longer conscientiously call the Record our serious cotemporary. That doubt is suggested by the following passage occurring in one of its leading articles:—"We are taught to expect the blessing of God on the conduct of our affairs when we act in accordance with the Divine will; and it almost seems as if Lord Palmerston acquired new strength from the moment when he agreed to put down Sunday bands. The attempt to make Government responsible for the loss of Kars was defeated by a great majority, and the subsequent attempt to censure Lord Glarendon on account of the American dispute was defeated by a majority still more overwhelming." We can conceive a person devoid of all veracity and conscience writing in a great hurry to a set of imbecile fanatics, perpetrating such stuff and nonsense as the above, but we cannot well conceive any other person guilty thereof. The writer suggests that Providence rewarded Lord Palmerston, for having "agreed to put down the Sunday bands," with two majorities in the House of Commons. Either Lord Palmerston's Government was or was not responsible for the loss of Kars; either Lord Glarendon was or was not censurable on account of the American dispute. If a just Providence regulates parliamentary affairs, Lord Palmerston and his Government including Lord Glarendon, would have been condemned or acquitted by Parliament according simply to their deserts of condemnation or acquittal. The Record, however, actually represents Providence as having, perhaps, biased the judgment of Parliament on the cases in question, irrespectively of the merits of these cases, but respectively of the conduct of the party chiefly concerned in them with regard to quite another affair. It represents Providence as capable of supporting a Minister in the spirit of a political partisan. It intimates that, because Lord Palmerston sided with the Sabbatarians, Providence took the part of Lord Palmerston, no matter whether Lord Palmerston was in the right or in the wrong. Can the Record seriously believe that, because some fanatics would not hesitate to vote black for the predominance of their persuasion, a vote so unscrupulous could possibly be dictated from Heaven? Suppose Lord Palmerston had been defeated on the Kars question; suppose the decision of the House on the American business had gone against Lord Glarendon—and suppose that the suppression of the Sunday bands was an act of piety on the part of the Premier—would the Record have been surprised at not seeing the pious action receive a temporal reward: at the two noble lords undergoing tribulation? But what is the use of reasoning on first principles with a journalist who, having to write on serious subjects, treats them with the levity and thoughtlessness evinced in the foregoing extract? So little did he think or care what he was writing about, that in surmising Lord Palmerston to have received divine support in Parliament for having consented to the discontinuance of Sunday bands, he positively blinked the fact of the noble lord's accompanying declaration that his own private conviction of the harmfulness of Sunday music remained unaltered.—Punch.

On Friday a lady went into a bathing machine at Heme Bay, and on her departure left behind a gold watch worth £25, and a massive gold chain, neither of which has since been recovered.—London Paper.

It is awful to contemplate the atrocious nature and increasing extent of crime in Great Britain. Degradation, infanticide, poisoning, stabbing, murders of all kinds, brutal assaults, wrecking of Catholic Churches, and robberies the most deliberate and desperate, fill up the long catalogue of violent and bloody enormity. This appalling proficiency in vice and crime is not only noted by moralists, and recorded by newspapers, but is also disseminated on by the judges of the land, and by the highest official authorities.

UNITED STATES.

FLOGGING WOMEN IN ST. MARTINESBORNE WORKHOUSES.—The President of the Poor Law Board has given directions for a searching inquiry into the allegations made against the master of St. Marylebone workhouse. The principal statement into which inquiry will be made, is that the master ordered three strong canes to be bought, and that with them adult women were flogged on their naked backs. Great excitement prevails in the parish, and the investigation will be most rigidly conducted.

There has been some excitement in New York for the past two weeks in relation to the existence of Yellow Fever in the neighborhood of New York. There have, indeed, been some cases of undoubted Yellow Fever, in the virulent form that has of late years ravaged some Southern cities. These cases, however, have been confined to persons immediately exposed to the atmosphere of the cabins and holds of ships from infected ports, or to the shores along the lower part of New York Bay, some five miles from the city. A great number of unhealthy ships were gathered near the narrows, at the foot of the Bay, by our quarantine regulations, and it seems certain that the poisoned atmosphere was carried to the neighboring shores. The general health of New York is usually good this season, and it is now too late to have any apprehensions of epidemic this year. It is to be hoped that, in view of the calamity threatened this city next year, the earliest efforts possible will be put forth to remove the quarantine from Staten Island to some point outside of New York Bay.—N. Y. Freeman.

THE REMOVED NOMINATIONS OF BISHOPS.—We have noticed in some of the daily papers the announcement of the arrival of Bullis, naming the Rev. Francis P. McFarland, to the vacant See of Hartford, Conn. This announcement respecting the learned and distinguished pastor of St. John's Church, Utica, is not correct. No appointment by the Holy See for the Bishopric of Hartford has reached this country. Other rumors respecting the nomination of vacant Sees in the United States are equally unfounded, and are oftentimes very unpleasant to the respected subjects of such reports.—B.

CIVIL WAR IN KANSAS.—Our despatches from Kansas are highly important. The pro-slavery forces have succeeded in turning the tables on their free State opponents, and much blood has been spilled and property destroyed, if the reports that have reached us are reliable. At Ossawatimie, on the 30th ult., the belligerents, to the number of three hundred on each side, fought for an hour, when the free State men were routed, with a loss of twenty killed and several wounded. Mr. Brown, the leader of the defeated party, and his son, are reported among the killed. On the 2d inst., the pro-slavery men attacked the free settlers in Leavenworth, drove every one of them out of the town at the point of the bayonet, and destroyed or confiscated their property.—N. Y. Herald.

MORMONISM IN NEW JERSEY.—A correspondent of the Newark Advertiser states that a Mormon church is in full operation in Ocean County.—The number of converts is quite large and increasing. The writer says:—"They maintain the tenets of the Mormon church stoutly. They have preachers resident here, and priests of a higher grade frequently visiting them from Salt Lake City, and from New York, although prevented by law from openly practising Polygamy here, they warmly defend and advocate it, and that by a course and style of argument not at all calculated, I assure you, to elevate the morals of the place. Large numbers of both sexes attend their Church, and they are proselytising very fast—particularly amongst the young men and women."

A MURDERER SELLING HIS CHILDREN.—At the late term of the Charles County Circuit Court, a colored man named Henry Green, an exhorter (lay preacher), was convicted for receiving a hog knowing it to have been stolen, and sentenced to the penitentiary for three years. He is a man apparently sixty years of age, and throughout his life and heretofore bore an irreproachable reputation. Green was formerly a slave, but liberated early in life, and after that married a slave woman. He laboured for the purchase of his wife, which he accomplished, and received in due form a bill which made her his slave as he did not subsequently manumit her. He had several children, and among them two sons who were promising and likely young men. Their father had been in easy circumstances, but during last fall became pecuniarily embarrassed, to extricate himself from which he sold his two sons, one eighteen and the other twenty years old, to a trader who shipped them to Louisiana, the father receiving 2,900 dollars in lieu for his own flesh and blood. These facts were stated by the Sheriff of Charles county who brought the inhuman wretch to the penitentiary, where he should have been before this time for an act against the law of nature if not of the land.—Baltimore American.

A REPUBLICAN OUTRAGE.—MEMBERS EXPELLED FOR VOTING THE DEMOCRATIC TICKET.—The Belfast (Maine) Free Press notes a few examples of the most shameful bigotry and persecution which ever disgraced any age or any nation. It seems there is an express pledge against slavery in the covenant of the Free Will Baptist Church. Under this covenant, three men in the town of Prospect, Maine, were actually expelled from the Church for no other cause than voting the Democratic ticket—under the pretence that, by so doing, they had broken the covenant against slavery! One Elder Clark, a prominent member of the church, was severely censured for voting the Democratic ticket, but in consideration of his services and piety, was allowed to retain corenant and fellowship with the church.

THE VIOLENCE COMMITTEE.—Our California files tell us of the execution of two men—Hetherington and Brace—by the Vigilance Committee of San Francisco.—The former was an Englishman from near Carlisle, Cumberland county, England. The other was born in Oneandago county, New York, where his parents and brothers and sisters now reside. They were taken up, tried for murder, and sentenced to be hung. They were hung by the officers of the Committee. Hetherington killed a Dr. Randall in a running fight with revolvers. He had previously killed a land claim. He was worth about \$75,000. His reputation was bad, and the Committee of Vigilance believed that he deserved his fate. Brace was a young man of one-and-twenty, but the most abandoned vagabond that ever expiated his crimes on the gallows. This Vigilance Committee have incurred a frightful responsibility. We believe Federal law will yet meet them, and that each and every one of them will have to answer for the murders they have the audacity to perpetrate. No matter how corrupt the Executive may be; no matter by what malign influences officials may hold their places; no matter what swarm of rascals may exist in society; the law and the Constitution and the regularly appointed State representatives should have the power; and the remedy for wrong and injustice and corruption should be sought in a lawful and peaceable manner. A Vigilance Committee which "snaps" men up, confines them in dungeons, tries them without the usual forms of law, and hangs them at its will, is nothing but a body of thugs, to exterminate whom would be a blessing to society. Where this terrible body is to end, were hard to tell; but we think a vengeful and woeful retaliation awaits them.—Irish American.

REMITTANCES

ENGLAND, IRELAND, SCOTLAND & WALES.

SIGHT DRAFTS from One Pound upwards, negotiable at any Town in the United Kingdom, are granted 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, December 14, 1854.

The True Witness.

MONTREAL, FRIDAY, SEPT. 12, 1856.

NEWS OF THE WEEK.

The following are the most interesting items of European news, brought to us by the *Canadian* from Liverpool on the 27th ult., and which arrived at Quebec on Tuesday last:

English political news unimportant. Breadstuffs slightly advanced. From France there is nothing new. The Spanish government was busy robbing the Church, by way of replenishing its empty exchequer. From Naples we have rumors of a collision betwixt the Neapolitan troops and the Swiss; two more armed steamers had sent in all haste to Palermo. Sardinia is supposed to be preparing for war; the fortifications of Alexandria are being rapidly proceeded with. The Prussian government has determined to take vengeance on the pirates; it is said that England and Russia will co-operate. The Russians have evacuated Kars.

VICTUALS AND EXPLANATIONS.

The "Cauchon Feed" at Quebec having turned out a dead failure, an attempt was made on the 3rd inst. to get up another Ministerial demonstration, in the shape of a dinner to M. Lemieux. The *Quebec Gazette* of the 5th inst. gives full details of the "victuals" that were served up on this occasion; it remains for us only to notice some of the Ministerial "explanations" which were handed round during the course of the repast.

The health of M. Lemieux having been most enthusiastically received and acknowledged in copious libations of cold water, that gentleman is reported by the *Journal de Quebec* to have delivered himself as follows:—

"It has been insinuated that we have not done justice to our fellow-countrymen—the Catholics of Upper Canada—on the question of separate schools. But we have neither said nor done anything to the injury of those schools: we have merely postponed to a more favorable time, amendments which some pretended to wish to obtain immediately. The law in force in U. Canada upon the subject of separate schools, not only gives to Catholics their legitimate rights in the matter of education, but five Catholics, or more, if they give previous notice to the Mayor or Prefect may establish a separate school. This shows that in Upper Canada, Catholics enjoy, in fact, as complete religious liberty as do Protestants in Lower Canada. I believe that our Clergy in Lower Canada do not approve of the language of some of their brethren in Upper Canada, respecting the conduct of certain public men on the question of separate schools."

The Italics are our own.

We need not waste time or words in commenting on the very bad taste—to use the mildest form of expression—of which M. Lemieux was guilty in endeavoring to make it appear that there exists a fatal difference of opinion betwixt the Catholic Clergy of Upper and Lower Canada; and that the conduct of the former is condemned by the latter. We may however tell M. Lemieux that whatever he may "believe," he has no right thus publicly to insult and malign our Clergy; and that he has, and can assign, no reasons for the faith that is in him. It may be very convenient for M. Lemieux and his brother "Jacks-in-Office" to misrepresent and calumniate our revered Clergy; but he must permit us to tell him that by so doing he does but give us another proof—if other proof were needed—that he and his colleagues are unworthy the respect and confidence of any honest Catholic layman. We have not, like M. Lemieux, the impudence to pretend to be the mouth-piece of the Catholic Clergy, either of the Upper or Lower Province; but this at least we may assert of both—that they are ever, and in all things, mindful of the great precept of the Apostle of the Gentiles, as given in the portion of Scripture read at Mass in the Epistle of Sunday last:—

"Soliciti servare unitatem Spiritus in vinculo pacis. Unum corpus, et unus spiritus."—EPI. IV., 3, 4.

But if M. Lemieux manifested very bad taste, and approved himself a very bad Catholic, in thus publicly announcing to the world that the Catholic Church in Canada was, as it were, a house divided against itself—what shall we say of either his extraordinary disregard of truth, or ignorance of facts—as manifested in the other portions of his speech upon the subject of Catholic schools for Upper Canada?

First, he tells us that he and his colleagues have done or said nothing against these schools.

This is not true. For it is owing to him and his colleagues that Mr. Bowes' Bill was not suffered to pass during the last session of Parliament. "This too crying an iniquity"—as the Rev. M. Cazeau of Quebec in his letter of April last, by anticipation, well calls it—was the work of M. Cauchon, Lemieux & Co. It is therefore not true that they have done nothing prejudicial to the interests of Catholic schools. They have impeded the passing of a just and most

necessary measure, which, by their antecedents, they had given the Catholic Clergy of both sections of the Province the best reasons to believe that they would do their utmost to carry. So completely was this the case, that only in April last, when rumors of M. Cauchon's treachery first began to obtain publicity, and reached the Rev. M. Cazeau's ears, that Reverend gentleman at once indignantly repudiated them, as too monstrous, too incredible. "I cannot believe"—wrote the Rev. M. Cazeau—"that M. Cauchon would dare to deny his antecedents: so much as to oppose Mr. Bowes' Bill. It would be too crying an iniquity." Will M. Lemieux dare to deny that both he and his ministerial colleagues "have opposed Mr. Bowes' Bill?" and have therefore perpetrated that incredible, that "too crying an iniquity," which the Rev. M. Cazeau only in April last, would not, could not believe possible? For this act of treachery, we sincerely trust the Catholic electors of both U. and Lower Canada will hold our ministerial betrayers responsible at the next general election.

Secondly, M. Lemieux tells us that he and his colleagues only postponed "to a more favorable time," the consideration of those amendments to the separate school law, which others desired to obtain at once—thereby virtually admitting that the present law does need amendments, and that the complaints of Catholics against it are not unreasonable. These complaints however must be put off for hearing to a "more convenient time"—though when that time is to come, or what prospect there is that such a time will ever come at all, M. Lemieux does not deign to inform us. So Felix, the Governor, postponed the hearing of St. Paul, and the amendment of his morals, "to a more convenient time."—ACTS XXIV., 25. But after two years' waiting, this "convenient" time came not; and so Felix, willing to gratify the Jews—(or Protestant majority)—left Paul—(the Catholic minority)—bound. Thus is it ever when rulers wait for a more "convenient time" to do justice.

Thirdly—having told us that he and his colleagues had not refused, but had only postponed to a more "convenient" season, those amendments which the Catholic minority clamored for, and which justice required, M. Lemieux goes on to show that no amendments to the school law, to the advantage of Catholics, are required at all. 'Tis the old story over again of the lawyer and the kettle—"First, your honor, we contend that it was broken when we got it; secondly, that it was whole when we returned it; and thirdly, that we never had it." Thus also M. Lemieux—"the law in force," he says, "gives to Catholics their legitimate rights." The conclusion is inevitable. "Therefore, neither now, nor at the more convenient season, will we grant them more; for that would be to grant them more than their legitimate rights, which they have no right to ask."

M. Lemieux was singularly unfortunate in the instance by him assigned in attestation of the religious liberty enjoyed by the Catholic minority of Upper Canada. "Five Catholics or more"—so he is reported by the *Journal de Quebec* as having said—"if they give previous notice to the Mayor or Prefect may establish a separate school." We learn from the *Quebec Gazette* that at the Lemieux feed, cold water was the only drink: the laws of physiology prevent us therefore from putting down M. Lemieux as drunk, or "in a state of beer" when he thus delivered himself. We will not venture to accuse him of wilful and deliberate falsehood; for that would be a violation of the laws of courtesy. We have therefore no other alternative but to conclude that M. Lemieux was grossly ignorant of the provisions of the Separate School Act of 1855—and that his hearers were in the same plight.

We therefore again take this opportunity of telling M. Lemieux—that it is false, that "five Catholics, if they give previous notice to the Mayor or Prefect may establish separate schools"—and that, as we showed in our last, one of the grievances complained of by the Catholic minority of Upper Canada, is, the number of vexatious formalities required of them by law, before they can so much as establish a school for their children—formalities, as we have also shown, from which the Protestant minority of Lower Canada are entirely exempt. We would recommend M. Lemieux then, in all charity, to read carefully the first, third, and fifteenth sections of 18th Vict. cxxx., before again venturing upon an after dinner—even though it be a cold water dinner—speech upon the subject of the Upper Canada School Laws.

Another topic upon which M. Lemieux—under the influence of reiterated draughts of cold water—ventured to touch, was the "General Corporations Bill" of last session, which the Ministry did its best to carry:—

"It is said"—gasped M. Lemieux—"that I and some of my colleagues have encouraged the formation of secret societies. Far from such being the case, the act for incorporating them stipulated that they shall make a public report of their proceedings."

Here again M. Lemieux must pardon us if we venture to set him right on a matter of fact.—Though in Mr. Drummond's Bill there was nothing to prevent the members of Orange Lodges,

or other dangerous societies—that is, societies whose members are bound by secret oaths, and which have secret signs and passwords—from becoming incorporated under its provisions, this was not the chief objection urged against it, and its Ministerial supporters, by Catholics. They complained more particularly of those iniquitous amendments, by which, by way of yielding to the bellows of Protestant fanaticism, the sacred and indefeasible "right of testament" was arbitrarily interfered with; and by which a wanton and unpardonable insult was inflicted upon the Catholic Clergy of Canada and religion generally. If M. Lemieux will refer to some of the files of the *Journal de Quebec* in the early part of the month of June last, he will see what were the real grounds of the objections urged by Catholics against Mr. Drummond's Bill—as we should call it, had not Mr. Cauchon and his colleagues, by voting for it, and doing their best to force it through the Legislature, made it their own. Why even now, the *Journal de Quebec*, docile "Government hack" as he is, and broken in to Ministerial harness, dares not say a word in defence of that measure which M. Lemieux and his colleagues supported.

We need scarcely mention that M. Lemieux did not condescend to explain to his audience the motives by which he, M. Cauchon, and his other ministerial colleagues were actuated, when they tendered their advice to Sir Edmund Head to give an official reception to the Orangemen of Toronto on the 12th of July last. Upon this somewhat important, and to Irish Catholics especially, this very interesting episode in their Ministerial career, M. Lemieux had not one word to say. This was perhaps prudent; but, after all, the explanation is only postponed to a "more convenient season." To the next general election, for instance, when, we have no doubt, that Irish Catholic voters will be very particular in insisting upon a full explanation of the unprecedented encouragement given to Orangeism, by M. Lemieux and his colleagues. For that "more convenient season," we must wait patiently; but when it does come, we sincerely trust that Irish Catholics will remember the twelfth of July last at Toronto; and give our "Ministerial betrayers" good cause to remember it likewise.

In spite of the *Montreal Witness*, we contend—that there can be no surer test of the general morality and chastity of a people than the general fertility of its matrimonial unions; and that—if, on one and the same soil, under one and the same clime, and subject to the same physical or material accidents, we see that, amongst one class of the community, the said unions are constantly and universally more prolific than are those of another—we may safely conclude to the superior morality of the former.

For, every effect must have a cause. Now, as the *Montreal Witness* accepts the conclusions to which the *Journal de Quebec* arrives, he must admit also the truth of the premises from which those conclusions are evolved.

But of those premises, the major is—that, both in Upper and Lower Canada, the marriage unions of Catholics are more prolific than are those of Protestants. Here then is a fact, which, if the *Montreal Witness* rejects, he must also reject the conclusions of the *Journal de Quebec* in favor of the existing school laws of Upper Canada.

And again—for every fact there must be a factor; for every effect, a cause. What then is the cause why, throughout Canada—where certainly the external or physical circumstances of the Catholic population are not superior to those of their Protestant neighbors—the marriage unions of the former are always, and everywhere, more fertile than are those of the latter? If the *Montreal Witness* rejects our explanation, or solution, of this problem, he must either assign some other solution—which we defy him to do; or he must admit that there can be an effect without a cause, a fact without a factor—which is absurd.

Our cotemporary's remarks upon the greater increase of population in "heretic England," since the Reformation, than in "devout Spain," are at best irrelevant. For, before we can draw any conclusions therefrom, as to the "moral" superiority of the former, it must be shown that the material circumstances of the two populations, have been, in all respects, identical during the last three centuries—and that the physical resources of the two countries have been developed with equal rapidity during that epoch. Unfortunately for the *Montreal Witness*'s argument, and still more unfortunately for Spain, this has not been the case. Since the Reformation, owing to her insular position, England has never seen the glitter of hostile steel, or heard the tramp of alien foes upon her soil; whilst Spain, during the same period, has scarcely known a moment's peace. To say nothing of "Wars of the Succession," or the devastation of the Spanish Peninsula by the contending hosts of France and England at the commencement of the present century—the civil wars and internal dissensions, which, fomented by British intrigue and British gold, have never, during the last twenty years, ceased to harass that noble country—are amply sufficient to account for any diminution in the

numbers of its people. Still that population has more than doubled itself since the beginning of the XVIII. century.

But, is it a fact that, since the Reformation, the population of England has much increased? No doubt large cities such as London, Manchester, and Birmingham, have grown up in the interval; but it is by no means so certain that the rural population is larger now, than it was before the great apostasy of the XVI century. Upon this point we will not dogmatise however, like our cotemporary; because we have no certain data whereon to support our opinions. The science of Statistics is of modern growth; and the fifteenth century has furnished us with no census tables. We must therefore content ourselves with such hints as we may pick up from cotemporary historians, and ancient monuments. One or two facts are however pretty clear.

For instance—it is certain that Catholic England, without the aid of either Ireland or Scotland, could, in the days of the Plantagenets, bring larger bodies of men into the field, and with much greater facility, than can the Empire of Queen Victoria; whence we conclude that men—not miserable abortions of gin and mercury such as now swarm in our factories and cotton mills—but stout bodied yeomen, were once more plentiful in England, than they are in Great Britain and Ireland at the present day. In this opinion we are further confirmed by the traces of ancient cultivation, and the ruins of those noble abbeys and monasteries with which the soil of both England and Scotland is still covered; and which establish beyond the power of cavil, that at the time of their erection, both England and Scotland were populous, and highly cultivated countries. For these reasons we are not prepared to admit that the population of Protestant England has much, if at all increased, since the Reformation; though it has no doubt greatly increased since the days of the Stuarts; whilst on the other, hand we know that the population of Protestant Scotland has fearfully diminished, and is still rapidly diminishing. It would be difficult, rather should we say impossible, to raise in the Highlands of Scotland in the nineteenth century, such an army as that which little more than a hundred years ago, shed a last lustre on Scottish history, and made an Elector of Hanover tremble upon his usurped throne.

Still more unfounded is the following illustration, which the *Montreal Witness* adduces by way of discrediting the test of morality as afforded by the fertility of marriage unions:—

"If there be any virtue in the test of the True Witness, let him compare Catholics with the far more prolific Hindoos and Chinese, and conclude that Buddhism is a religion infinitely superior to Romanism."

To this we reply, in the first place—That it would be absurd to compare European or Canadian Catholics, with Chinese or Hindoo idolators; because the physical circumstances—which of course must be taken into account—of Canadians or Europeans, and of Chinese or Hindoos are entirely different. As we compare Canadian Catholics with Canadian Protestants, whose physical conditions are identical, so must we compare Chinese and Hindoo idolators, with Chinese and Hindoo Catholics. In the second place we reply that, so comparing them, our test holds good; and that the matrimonial unions of the latter are far more prolific than those of their idolatrous fellow-countrymen. But we will go further: and comparing the increase of population in China, with that of any Christian community in the world, we shall find the advantage altogether on the side of the latter. China is densely populated indeed; but its annual increase of population is fearfully small, in comparison with that of any other country. This of course is owing chiefly to the practice of infanticide; a crime even more common in idolatrous China, than it is in Protestant England or Scotland—though, to the credit of the former it must be admitted that we have no proof of the existence of any "Burial Clubs," the members of which drive a lucrative trade by poisoning their children, and then pocketing the burial fees. This commerce is we believe peculiar to our Anglo-Saxon and Protestant races; amongst the lower orders of whom it is however almost universally practised, if newspapers and police reports can be credited.

THE DENISON CASE.

It hath ever been the policy of the Church of England, and more especially of late years, to avoid as much as possible all sharp or clear definitions: and to frame her formularies, or articles of faith, in such loose, vague, or general terms as to allow of the greatest possible diversity of opinion amongst her members. Following the precept of the Apostle, she has in turns been all things to all men; and ever ready to sacrifice truth on the altar of expediency, her great object has been, never to commit herself, never to give a decided opinion upon any of the great controversies wherewith, since the dawn of the Reformation, the Protestant world has been distracted. The Church of England is neither "High" nor "Low," but "Broad"—is at once the admission and the boast of her admirers.

But above all, on the doctrine of the Eucharist has the language of the Church of England been

studiously evasive and elaborately unintelligible. At first indeed, in the reign of Edward the Sixth, and with Peter Martyr, the notorious Zuinglian for her apostle and teacher, the Church of England, in the Confession of Faith set forth in 1551 denounced the doctrine of a Real Presence in the strongest terms, as incompatible with Our Lord's Ascension. But in the days of Elizabeth this article was altered; and the strongest passages thereof omitted, with the intent as Burnet tells us, to avoid driving away "the greatest part of the nation" which still continued to hold the old Catholic doctrine. "Therefore"—says the Protestant historian—"it was recommended to the divines to see that there should be no express definition against it; that so it might lie as a speculative opinion, not determined, on which every man was left the freedom of his own mind."—*Vide Hist. of the Variations*, l. x. sect. 5. The consequence of this policy was, as intended, that numbers, whom the violent and unmistakable Protestantism of the earlier "Confession" repelled, were induced to submit themselves to the Church as by Law Established; and to seek quiet within her pale, as a spot wherein the most contradictory opinions might find room to indulge themselves without risk or inconvenience. The fold of the Church of England was intended to be very "Broad."

Of late however, controversies between her own children have so multiplied, and have been waged with so much acrimony, and so much publicity, that it has been no easy matter for her rulers to adhere to the prudential maxims of their predecessors; and so loud and so frequent have been the calls of the hostile combatants for a decision, either on the side or the other, that the poor old lady's ingenuity has been taxed to the uttermost to avoid compliance with the importunate, and most inconvenient clamors of her troublesome children. To decide in favor of either one party or the other, would, as she clearly saw, be fatal to her. Her policy has therefore been to leave all questions "open questions," and if hard pressed for a verdict, to render one that should settle nothing. That "of contraries both may be true"—has been hitherto the one great-fundamental doctrine of the Church of England; for which her dignitaries have, in the true martyr spirit, been ever ready to renounce everything, except their preferments.

It was thus the Gorham controversy was silenced, not settled. The value of the Sacrament of Baptism was declared to be an "open question," upon which the Church of England held no decided opinions; and upon which therefore her ministers were at liberty to believe and teach as they pleased. Presuming upon this liberality, the Rev. Mr. Denison naturally supposed that he also might propound his views upon the only other Sacrament which Anglicanism has retained; and that, at the worst, the same indulgence would be shown to him, as to the deniers of Baptismal Regeneration—the Inspiration of Scripture—the Divinity of Christ—The Vicarious Atonement; all of which doctrines may be, and are, denied, or Protested against with impunity by office-holders in the Church of England as By Law Established.

Herein the reverend gentleman acted imprudently. He forgot to take into account the all important fact that the Church of England is essentially "Protestant"; and that is of the essence of "Protestantism" to "Deny." Any amount of "Denial," or Protestantism, may therefore be sure of toleration, if not of welcome, in the Establishment. Now it was the misfortune of the Rev. Mr. Denison, that, instead of merely "Denying," or Protesting against, some fundamental doctrine of Christianity, he distinguished himself amongst his brethren by boldly asserting an article of the Catholic faith, which many of his cotemporaries and predecessors have held, and covertly insinuated. For such an offence it was not probable that there would be much indulgence in a Protestant or "Denying" society.

It was therefore with but little surprise that we perused the report of the finding of Dr. Sumner in the proceedings instituted against Mr. Denison. The charge brought against this gentleman was, as our readers may remember, that he had taught the doctrine of a real objective presence in the Lord's Supper, independent of the subjective apprehensions of the recipient; thus in fact, in so far as he went, preaching rank Catholicity. The fact having been proved against him, Mr. Denison—by the sentence of the Court presided over by Dr. Sumner, and Dr. Lushington—has been commanded to renounce this fragment of the ancient faith of the Christian world by a certain date, under penalty of deprivation and loss of his government situation.

Here then for once the Church of England has deviated from her traditional policy, and has fully committed herself, we do not say to the holding, but—to the denying—of a particular opinion held by a large body within her communion, and certainly by the most respectable, by the most learned, and by the most devout of her clergy. What these men will do—whether they will renounce their, now condemned, opinions, or whether they will conceal them under the vague phraseology in which English churchmen delight; or whether they will openly avow their opinions,

and honestly renounce all connection with the society which condemns them—

One thing however is certain—that in no shape whatever is the doctrine of the "Real Presence" tolerated in the Church of England; which on the contrary, by the finding of its chief rulers, now stands fully and irrevocably committed to the heresies of Zuinglius.

Nor will this be the only consequence of the abandonment of the old policy of the Church of England, to avoid as much as possible all dogmatic decisions. The "Denison Case" has clearly brought to light, that not the Sacred Scriptures, but Acts of Parliament, are her Rule of Faith, and the supreme authority by which all religious controversies within her pale must be decided.

And then it is said that the Rev. Mr. Denison intends appealing against the verdict of the Ecclesiastical Court whereby he has been condemned, to the Judicial Committee of the Privy Council.

SPIRITUALISM.

UNDER the name of "Spiritualism," as most of our readers may know, a set of enthusiasts have been endeavoring to inaugurate a new religious philosophy in the neighboring Republic; where they have already succeeded in creating a sect, which, for numbers, intelligence, and respectability, may favorably compare with Wesleyanism, Mormonism, or any other of the factions which make the pride and the boast of Protestantism.

Some of our enlightened Anglo-Saxon Protestant neighbors, who had long since found that the old Revelation made by God, through His Church, was too antiquated, and too absurd, for the present age—began to have revelations through a new and remarkable channel.

In this state of things, it was not surprising that the subject should have been brought

before the American Association for the advancement of science—a learned body which holds its annual meetings in different cities of the United States, and is to honor Montreal with a visit next year. Among its members is Dr. Robert Hare, of Philadelphia, an octogenarian, justly venerated as one of the pioneers in American science, and possessing a European reputation, won chiefly by his researches in electricity.

With the pretended facts in the case, we have not now to deal. We have already given our opinion, that they must be either human knavish, or super-human devilish, in their origin; for we would not willingly believe that the Majesty Who was revealed to man on Sinai, and Calvary, has been reduced to means which, to the unenlightened, seem beneath the acts of the common juggler.

RELIGIOUS SCRUPLES.—Mr. G. Brown of the Toronto Globe having published a scurrilous attack upon a Mr. Kingsford of Toronto, the latter gentleman invited his mendacious calumniator to a hostile encounter with deadly weapons.

But what excuse can be offered for Mr. Brown? He will not fight; he has religious scruples; it would be unchristian, unholly, at variance with the dictates of his religion. In fact, he has a vow "registered in heaven," that he will never expose his person to sword or steel.

We learn from the Journal de Quebec that the sentence of death pronounced upon the murderer Corriveau has been remitted. No reason has been assigned for this extraordinary stretch of the royal prerogative of mercy.

We publish the following "Minutes" of the proceedings of a late meeting of the Superior Council of the Society of St. Vincent de Paul of Quebec, in reply to a paragraph which appeared in the Montreal Witness of the 3rd instant, respecting the affairs of a monetary institution at St. Roch, to which our cotemporary alluded as a "Roman Catholic Institution;"

With these remarks, we publish the following "Resolutions" which speak for themselves; and whose accuracy can very easily be verified by referring to the books of the Society of St. Vincent de Paul, or to those of the Savings' Bank therein alluded to:—

SOCIETY OF ST. VINCENT DE PAUL—SUPERIOR COUNCIL.

Quebec, 8th September, 1856.

The Council having taken communication of an editorial article in the Montreal Witness of the 3rd instant, which would tend to throw blame on the Society of St. Vincent de Paul, for malversation in the affairs of the Savings' Bank of St. Roch's of Quebec; and having referred to the Minutes of the proceedings of the particular Council of Quebec of this Society:—

Resolved—That, on the 9th April, 1848, the Particular Council, on the application of the Savings' Bank of St. Roch's, recently founded by certain citizens of this city, granted its aggregation as a special work of the Society; that, up to the month of December, 1849, the Savings' Bank laid before the Particular Council Reports of the state of its affairs; but that about this period the Bank having changed its Rules, ceased in fact to be a work of the Society of St. Vincent de Paul, with which it has held no further communication.

Resolved—That the Secretary be directed to transmit a copy of the above proceedings to the Proprietor of the Witness, and to request that he will insert the same in his paper.

Certified, Signed, J. E. MARTEL, Secretary.

The Toronto Globe complains that, of the immigrants who arrive in Canada, a great part only pass through the Province, on their way to the United States: impelled to this by the scarcity, or rather the exorbitant price, of land in Upper Canada; which high price again is the result of the greater part of the said lands having fallen into the hands of greedy speculators, and knavish land-sharks.

The Pilot replies, by showing that, prominent amongst these latter gentry, stands no less a personage than the editor of the Globe himself—Mr. George Brown.—"If we do not mistake," says the Pilot of the 30th ultimo:—

The proprietor of the Globe himself, has contributed to develop the evil which he lays at the threshold of the Government. He has been a speculative dabbler in wild lands, and has contributed to force the emigrant into the United States, though perhaps not to the extent of others. We are very suspicious of the policy that permits even companies to purchase entire districts, and dole them out afterwards, in farms, at such prices as the cupidity of the proprietor may demand. This system is producing most ample result in Canada West.

These remarks commend themselves to the attention of every friend to Canadian Colonisation.

The Annual Exhibition of the Horticultural Society came off on Wednesday last in M. Guilbault's gardens. The attendance was numerous; and the show of flowers, fruits, &c., very respectable, if not quite equal to that of former years.

In compliance with a requisition from several Electors, Mr. J. Doutré has announced himself as a candidate for the votes of the "De Salaberry Division." The day appointed for the nomination of candidates is Tuesday the 23rd inst. The polling will take place on the 1st and 2nd of October.

M. Renaud, who is at present contesting the Salaberry Division with the view of obtaining a seat in the Legislative Council, has put forth, under date of the 10th inst., an "Address to the Electors," wherein he makes a full confession of his political faith; the following item whereof we read with much pleasure:—

"It is hardly necessary that I should add that I am totally opposed to the system of mixed schools."

M. Renaud has here spoken out frankly. And we would respectfully remind our Catholic readers, being Electors, that it is their duty—a duty the neglect of which nothing can excuse or palliate—to exact from every candidate who presents himself before them, a solemn and distinct pledge as to his intentions upon the "School Question;" and to oppose every man—no matter how eligible in other respects—who will not, like M. Renaud, openly declare himself "opposed totally to the mixed school system."

The Right Rev. Dr. Phelan, Administrator of the Diocese of Kingston, paid a pastoral visit to the Parish of Cornwall on Sunday last, when he confirmed a large number of children, who had been previously prepared and catechised by the zealous Pastor of the place, the Rev. T. Walsh. After Confirmation, His Lordship addressed the congregation in his usual eloquent style; and if the good people of this place will only follow the advice so timely and affectionately given them, there is no doubt of their hereafter receiving the reward so fondly and affectionately prayed for by the excellent Prelate.

The Montreal Herald will most assuredly have the saints down upon him, if he does not amend his ways. In a late issue, our cotemporary published approvingly, the following virulent attack upon the "evangelical minister," from the pen of that notorious reprobate Professor Wilson. What will they say to this in "Our Zion?"

Is it not, for example, most disgusting and loathsome, to bear some broad-backed, thick calved, greasy-faced, well-fed, and not badly-drunk catiff, of some canting cast, distinguished in private and public life for the gross greediness with which they gobble up everything eatable within reach of their hairy fists, preaching and praying, and exhorting young people, full of flesh and blood of the purest and cleanest quality, to forsake and forswear the world,—to quell within them all mortal vanities, and appetites, and lusts? To whom is the hound haranguing? What means he by lusts, while the sweet face is before him of that innocent girl, of fifteen or twenty? For what are ye ears to her, into whose eyes God and the Saviour have put that angelical—and ineffable loveliness, as pure from taint as the beauty of the rose blushing on her lily breast, which she gathered in the dewy garden a few hours ago, among the earliest songs of birds, while yet the sensitive expression had not time to leave her countenance, still lingering there from the piety of her soul-breathed prayers? Shocking, to hear the ugly monster coarsely caning to a creature of her—corruption!—Professor Wilson's Essays, Vol. I.

THE CATHOLIC CHURCH IN THE UNITED STATES.—M. Henri de Courcy, well known to the Catholic public of this country by his work on "Les Servantes de Dieu en Canada," has rendered another important service to his co-religionists in the United States, by publishing the result of many years laborious research amongst the archives of the Catholic Church in North America. To say that he has not given us a full History of Catholicity on this Continent by no means detracts from the merits of his work; which professes to be only a "sketch,"—and as Mr. Shea tells us in his Preface—a sketch of the fortunes of the Church "in the States of Maryland, Virginia, Pennsylvania, New York and New Jersey in particular."

To Mr. Shea also, as to M. de Courcy's fellow-laborer and translator, the thanks of the Catholics of America are due; and we may be permitted to express a hope that the last named gentleman will still continue in the absence of M. de Courcy, the great work so happily commenced by them in common.

OBITUARY.—It grieves us to announce, that our young and promising fellow townsman, Mr. Alex. F. McDonnell, eldest son of Angus McDonnell, Esq., of the Customs, died at the residence of his father here, after a painful illness of about three months duration. The deceased was a medical student of McGill College, where he studied his full term, but was prevented, through impaired health, from presenting himself for final examination. He was a young man whose amiable disposition, mild unassuming manners, had endeared him to many friends and acquaintances. He breathed his last on the 27th ult., his death-bed being surrounded by his afflicted parents, his brother, sister and several relatives, at the early age of 21 years. We are assured that the public deeply sympathise with his bereaved parents in their affliction.—Cornwall Freeholder.

REMITTANCES RECEIVED.—St. Louis, U. S., Rev. J. Hennessey, 10s; Ironton, U. S., Gilmore, 10s; St. Louis de Gonzague, Rev. J. Morgan, 15s; Kingston, E. Burns, £1 5s; Sorel, J. Sorel, 10s; Farnes Point, J. Roddy, £1 5s; Dalhousie Mills, J. O'Kavanaugh, 5s; Paris, J. O'Brien Scully, 10s; Haldimand, D. Connolly, 15s; P. E. Island, J. Kilbride, 15s; Cornwall, G. A. Masson, £1 5s; Oshawa, J. Bartley, 15s. Per D. V. Foley, Westport—P. Donnelly, 15s. Per Rev. J. B. Proulx, Oshawa—Self, 10s; Dr. Proulx, 10s; J. McGrath, 12s 6d; J. McLauren, £2 7s 6d; P. Wall, 10s; E. Dunne, 10s; Mrs. Leonard, 10s; D. Dallee, 10s; Mr. Willoughby, 10; C. Lyons, 10s; D. Maher, 10s; J. Buckley, 10s; Mrs. Post, £1; J. McMahon, 10s. Per H. McGill, St. Remi—J. Sloane, 6s 3d. Per J. O'Sullivan, Prescott—J. D. Murphy, £1 5s; Mrs. E. Conway, 6s 3d; P. Moran, 12s 6d; J. Byrnes, 12s 6d. Per Rev. Mr. Toupin, Montreal—Rev. A. Toupin, 10s. Per P. Bolger, Brockville—Self, £1 17s 6d; Rev. Mr. Kelly, £1 5s.

THE DISSOLUTION.—We conclude from the fact of Mr. Vankoughnet having presented himself for the Rideau Division that the ministry have finally resolved not to dissolve the House of Assembly. He appears to have been hanging free, waiting the determination of his fellows in the Executive Council, and to have resolved only when nothing else was to be looked for.—Herald.

On Monday evening the Canada Balloon, at about half-past five o'clock, ascended from the Gas Works, Griffintown. The ascent was beautiful: it rose steadily and gracefully. In the basket or car there were Mr. Rameau, Editor of La Patrie, Captain Ramsay, and two others, whose names we did not learn. The crowd was immense; it seemed as if all Montreal—men, women, and children—had turned out to see the novelty, and certainly all appeared highly delighted. The Balloon, after rising to a considerable height, was wafted by the slight breeze partly southward, and after being about an hour on its aerial voyage descended in safety at St. Mathias. The aeronaut returned to town on Tuesday morning. The distance travelled was about twenty-five miles.—Pilot.

ATTEMPTED INFANTICIDE.—On Thursday last week, as some laborers were loading carts at a sand pit in Cote-a-Baron, they discovered an infant, apparently newly born, well dressed, and wrapped up in a fine shawl. The child was still alive, although covered with the sand, which showed that it had but recently been placed there. No clue has as yet been obtained respecting the unnatural mother. The child was taken to the Grey Nunnery.

FIRE.—A fire of great magnitude, involving immense destruction of property, broke out in Mr. Hood's soap and candle manufactory, Wolfe Street, Quebec Suburbs, about a quarter past nine o'clock on Saturday night. In a short time the Neptune engine was on the spot, and was followed by the Montreal, as well as the engine of the 39th Regiment, with the officers and men, all of whom, assisted by the neighbors, worked night and main to stay the fury of the flames. For upwards of ten minutes the fire was confined to the lower story of the building, and might have been effectually arrested had there been a sufficient length of hose; but unfortunately there was not, and some considerable time elapsed before the engines could be brought properly to bear on the devouring element, which had now seized upon every part of the building, and vast bodies of flame kept ascending high into the air, illuminating the neighborhood, and lighting up the steeples of the city churches. Some score tons of water were scattered over the conflagration, but it was nearly an hour before the least effect was produced, and then not before the factory was in a heap of ruins, leaving nothing but bare walls to mark the scene of the disaster. As to the origin of the misfortune, and the amount of property destroyed, nothing could be ascertained during the intense excitement which prevailed; but we understand that Mr. Hood is partially insured.—Herald.

HALL ROBBERIES.—We understand that a great many of our fellow citizens have recently had their halls robbed of coats, walking sticks, umbrellas, &c., by persons who seem to have laid themselves out for this special kind of industry. A word to the wise—Never leave your hall door open without you are there to see who comes.—H.

ROBBERY.—On Friday night the store of Messrs. Gemmill, Dresser & Co., clothiers, McGill street, was entered by some person or persons unknown, when the cash box was broken open, and cash to the amount of £14 17s 7d, taken out of it. It appears that the thieves must have effected their entrance to the store through the cellar, and from thence to the shop by the trap-door, and that it was when they made their exit they broke the latch of the front door. They left three keys and several curiously constructed pick-locks, as well as a suit of their clothing, consisting of an old brown frock coat; an old pair of black pants; a calico shirt; and an old neck tie. We are informed that there are gangs of thieves prowling about this city, as well as through the principal cities in the Province and the States for the purpose of plunder.—H.

LOOK OUT FOR COUNTERFEITS.—We were shown yesterday a counterfeit dollar bill, on the City Bank of Montreal, passed by a respectable female in one of the principal dry goods houses on King-street. The bill is said to be issued from the Three Rivers Agency. It can be detected by noticing that the word "Parliament" on the left side is spelled "Parliment."—Toronto Colonist.

One of the most complete and perfect counterfeits which has made its appearance of late, is a two dollar bill upon the "Commercial Bank of the Midland District, Canada, Montreal." It is clear and bright, as far as typography is concerned, and the engraving excellently well done and well calculated to deceive the best of judges.—Buffalo Advertiser.

ANOTHER.—There is a counterfeit of the \$5 bills upon the Merchants' Bank of Burlington, State of Vermont, also in circulation. Vignette, spread eagle and Indian female on the right. It is not described in any of the Bank note detectors that we have as yet seen.—Commercial Advertiser.

An old soldier, a native of Cork, an inmate of the Lunatic Asylum, at Beauport, while some plumbers, on Friday last, were repairing the roof, ran up the ladder by which the plumbers ascended, and getting upon the roof of the Asylum, near the chimney, cried out—"Good bye, here goes for liberty," and leaped to the ground. He was literally smashed to a jelly, and only lived about three minutes after he had been carried in. At the Coroner's inquest a verdict was returned in accordance with the circumstances, no blame whatever being attached to the keepers or any one else, as the unfortunate man had been always permitted to go where he pleased, never having been considered either dangerous or violent, and never having exhibited any symptoms of discontent with his situation.—Quebec Gazette.

A COMICAL VERDICT.—An inquest was held at Toronto, on Friday week last, upon the body of John Hathaway, late Steward to the Gov. General. It appeared that the deceased had been making too free with his Excellency's cellar, during the time of his absence, and was dismissed from his situation. The same evening he was found dead in his bed, with a bottle of laudanum upon the table. The Leader says, "The Coroner having charged the jury at some length, they rendered as their verdict that deceased had died from temporary insanity, partially produced by drinking a quantity of laudanum." If any one can beat that, let them send on the facts. Verily the Torontonians are a clever people.—Commercial Advertiser.

INSOLVENT DEBTORS' LAW IN UPPER CANADA.—It may probably not be generally known to our commercial readers that the old insolvent debtors' Act of Upper Canada (7th vic. chap. 10) has been re-enacted by an Act of last session. This is an excellent thing for the Queen's printers at any rate; for the official Gazette is already full of applications for discharge from debts. The Act does not apply to traders, who under the old law might be made bankrupts.—Herald, 1st inst.

LATE DISCOVERIES IN PATHOLOGY show that very many of the diseases which afflict mankind arise from impurity of the blood. This has long been suspected but is only lately known. In consumption, tubercles are found to be a sedimentary deposit from the blood. Dropsy, Gout, Cancer, Ulcers and Eruptions, all arise in disordered deposits from the blood. Bilious diseases and fevers are caused solely by its deranged unhealthy state, and even the decline of life follows a want of vitality in the blood. In view of these facts Dr. Aven designed his Cathartic Pills especially to purify and invigorate the blood, and hence we believe to arise its unparalleled success in controlling and curing disease.—Medical Journal.

Birth. At Aylmer, on the 4th inst., the wife of C. Devlin, Esq., of a daughter.

Died. At Albany, on the 1st inst., Mr. James Warnock, formerly of Montreal, a native of Bainbridge, County Down, Ireland—aged 68 years.

FOREIGN INTELLIGENCE.

FRANCE.

SECRET SOCIETIES IN FRANCE.—The Tribunal of Correctional Police, of St. Etienne has just tried twenty-one men, three of them by default, for having formed a secret political society for the overthrow of the Government, or having illegally in their possession arms and ammunition. The principal prisoner in custody was a man named Brigaud; a shoebinding, who, on the coup d'etat of 1831, was condemned to transportation, but who was afterwards pardoned; and it appeared that he had addressed letters to one Baillaud, another of the accused, but who has taken to flight, in which he exhorted him to remain firm in the democratic and socialist cause; called Jesus Christ the "first philosopher and republican;" spoke of France as a young lady at a boarding-school, who had been ill since 1851; but was likely to get better by a marriage with her cousin, meaning the Republic; denounced the war with Russia, and said that the soldiers at Sebastopol were slaughtered like animals in a slaughter-house; called Barbes his idol; asked for news of secret associations in different departments, and gave details respecting a society got up by him at St. Etienne, under the name of "Pere de Famille," which he said, was in communication with various other societies. It was also alleged that Brigaud had received into his house a man whose real name could not be ascertained but who called himself Solan, and who was known to have escaped with others from Cayenne; that this man had told him that he formed the design of assassinating the Emperor, and that he would execute it in the dress of an officer at a review; and that he (Brigaud) had not only encouraged him therein, but had made a collection of 15f. or 16f. in the Red party for him, had accompanied him when he left for Roanne, &c. As to the other accused, it was stated that they had attended meetings of the society, or had letters or papers of a compromising character, or arms and ammunition in their possession, had made threats against the Emperor and against priests and senators, and expressed a wish to drink the blood of aristocrats, had said that things were coming to a crisis in Paris, that it would soon be necessary for the Red Republicans to act &c. The trial ended by the condemnation of Brigaud and of the three men in flight, named Ferraten, Baillaud, and Bernard, to two years' imprisonment; of three others, named Bruas, Gerub, and Rousset, respectively to 18, 15, and 12 months imprisonment; of eight others to periods of imprisonment varying from six days to ten months, and by the acquittal of the remainder.

FRANCE AND RUSSIA.—The entente cordiale seems to be drawing closer and closer between France and Russia. Count de Morny's reception at St. Petersburg has been more than friendly.

THE SECRET SOCIETIES OF FRANCE, "LA MARIANNE."—The celebrated secret society of the Marianne was formed subsequently to the events of December, 1851, by those republican chiefs who felt the necessity of reviving the revolutionary element and of disciplining democracy in the masses. Its chief founder was the representative of the Upper Loire, Martin Bernard, an associate of Barbes in May, 1839, and who enjoyed among his party the reputation of a remarkable talent for organization. As one of the founders of the secret society of the seasons he had displayed remarkable tenacity and coolness. When he was arrested, some months after the 12th May, 1839, he was found busy composing the elements and fixing the bases of a new secret society, although the recent defeat of his party might well have made him believe its reconstruction impossible. Compelled to flight after the protest of the Roman invasion in 1849, he nevertheless, under all the disadvantages of exile, supplied, with the assistance of some others, the whole political organization of the Marianne, which was adopted, towards the middle of 1852, by the principal chiefs of the Democratic party both in and out of France. The name of the society, which has given rise to so many conjectures, arose from a pass-word current among the initiated. The idea of the founder was to oppose to the military dictatorship installed in December, 1851, a democratic dictatorship, a vast conspiracy, including all France, combining the scattered members of the secret societies, trained to act as a single man at a given signal. To carry out this scheme it was necessary to abolish, or rather to absorb, all rival and analogous associations, and, accordingly, instructions were given to repudiate the names of these and to assume no particular designation until further orders.—Meanwhile the sign of recognition given by the chiefs without any particular importance being attached to it, consisted in the question, "Do you know Mother Marianne?" and in the reply, "Yes, she has good wine, and she is well." This was subsequently abridged to the question, "And Marianne?" and the reply "Well." No other name being given, this vast web of secret societies ended by taking its title from this trivial watchword.

The objects proposed by the Marianne are the overthrow of the Bonaparte government, the proclamation of the democratic and social republic, and the triumph of the working classes. According to the best informable, the ramifications of the Marianne are very widely spread, and exist, in the form either of regular secret societies or of groups of adepts or propagandists, wherever revolutionary clubs existed previously to 1852. It is believed that, during the latter months of 1855, the Marianne was organized throughout France, and certain judicial data tend to prove the correctness of this belief.

In September and October last the workmen in the slate quarries of Angers and Pont de Ce, were tried as belonging to the Marianne; three were condemned to transportation, and 47 others to various terms of imprisonment. In January last adepts of the same society were arrested at Chatelherault, Angouleme, Niort, Saintes, Poitiers, and their association was traced to Chauvigny, Mirebeau, Neuville, and other places. As recently as the month of June, the tribunals of Blois proceeded against members of the Marianne, to whom their attention had been directed by circumstances attending the suicide of a vine-dresser of La Griveliere.—Again, about the 15th

of June, a number of persons, including a barrister and a physician (the former, an ex-member of the Constituent Assembly), were arrested at St. Etienne, at Rive de Giers, at Lyons, at Vienne in Dauphiny, and at Macon. Many of these were sent to Lyons. Since then, it is asserted that proofs have been obtained that the working men of La Chaume, near the Sables d'Olonne, the workmen of Rhonars and d'Argenton-Chateau, in the two Sevres, the tailors and shoemakers of Poitiers, the manufacturers of arms of Chatelherault, the slate quarries of Angers and its environs, the ironfoundries of Jimphy on the Lower Loire, the departments of Ardeche, Ariège, and Var, and especially the manufacturing towns on the Loire, the Rhone, and the Saone, beside various manufacturing centres in the north, east, and south, are incorporated in the Marianne, or at least closely connected with it.

In the different trials, some singular statements have been made and sworn to as facts by the witnesses. Thus, at Angers, one of these declared that the Marianne had a director and a secretary in every department, and added that, of all the slate quarries of Maine et Loire, there were perhaps not ten who were not affiliated to the society. Concerning the form of the oath and the obligations accepted by those who enrolled themselves, the testimony of the different deponents is pretty uniform.

LE PERE DE LA FAMILLE.

Another society has lately been spoken of, under the name of the Pere de Famille, having its chief directors at Paris and Lyons. Some of its members have, it is said, already been prosecuted at St. Etienne. Its aims are said to be nearly the same as those of the Marianne, but it does not take instructions from the chiefs of that society. It is divided into groups of five, each of which obeys a chief, known as the Pere de Famille. Each associate knows only the men of his group or section, and is ready to take up arms at the first summons. The orders of the supreme committee are transmitted by the delegates of Paris and Lyons.

LA MILITANTE.

There is a third society which pervades the entire French army, and which is known under the title of La Militante. It is one of the most formidable of all, from the fact that its members are all armed, and that the army is the only support of the present form of government.

In fact, at this moment France is "burrowed"—literally "burrowed"—by secret societies, and therefore an explosion may take place sooner than is generally expected.

SPAIN.

It was reported that the government intended to promulgate the Constitution of 1845. This report, however, required confirmation, it being more probable that the Cabinet would prefer submitting a new fundamental law to the Crown and Cortes. The whole of the National Guard of Spain is to be disbanded, but the question of its definitive dissolution will be left to the decision of the Cortes. PARTIES IN SPAIN.—The actual circumstances and immediate results of Marshal O'Donnell's coup d'etat have had the effect of diverting attention from the real perils and difficulties it creates. There is no person acquainted with Spain who believes that Queen Isabella will leave any progeny with claim to succeed her. A Princess Royal is indeed registered in the State almanack, but the health of the infant in all circumstances lead to the opinion that Louis-Philippe's scheme will have completely succeeded, so far as to leave Queen Isabella without any direct succession. Parties in Spain have arrived at this conclusion. Who then is to succeed? The Duke of Montpensier and his wife, or Montemolin, the Legitimist heir? The national and liberal party is equally opposed to both. We point out this danger, not out of rivalry to the existing French Government, which has shown hitherto upon the whole rather a forbearance than an intermeddling policy. We do so from the desire to see Spain not more English than French, but tranquil and prosperous. Under military government or foreign influence it will never be either.—Examined.

ITALY.

The German Journal of Frankfurt says:—"Letters from Rome state that the question pending between the Holy See and Russia appears to have taken a favorable turn. The Pope has presented the Emperor Alexander with a statue, by the sculptor Fabri, representing the death of Milo of Crotona.—Prince Flavio di Chigi, who goes to Moscow for the coronation, has been charged to present the group to the Emperor. It appears that the presence of M. de Kisseleff has greatly contributed to the solution of the difficulties existing between Rome and Russia.—Although nothing positive is known respecting the nomination of six Catholic bishops for Russia, it is said that the government has in hand the diplomas for them, and that it is possible that the question of the publication of them will be discussed at Moscow on the occasion of the coronation."

Cardinal Giovanni Soglia died on the 12th at Rome, in his 77th year. He was created a Cardinal in 1838.

The Cologne Gazette publishes the following as a correct synopsis of the note of the King of Naples in reply to the recent notes of England and France:—

"King Ferdinand formally declines all interference of the Western Powers in the internal affairs of his Kingdom. He rejects it as contrary to all the rules of international law, as an attack upon the independence and dignity of his Crown. Relying upon the principles of eternal justice, which prescribe that shall not do unto thy neighbor what thou wouldst not have done unto thee," he put the following questions to the London Cabinet, whose representations were made in much stronger language than those of France:—"What would Lord Palmerston say if the Neapolitan Government was to presume to describe the management of the English Cabinet, and to propose a modification in its internal policy, or to adopt a more liberal views towards Ireland, or to recommend more humane conduct towards its Indian subjects? What would he say—what would he reply to the representatives of that Power if they interfered in some guise with the Government of Her Majesty? He would reply, as the Court of Naples now replies, that he does not recognise in any one the right or the power to dictate a line of conduct or to address reproaches. Or rather, he would not do this—Lord Palmerston would not even give himself the trouble to reply at all; he would most probably send the meddling representative his passports. And has not

the King of Naples, as well as Great Britain, the right to look after his own honor and that of his people? He may do so in proof of his good will; but to communications made with a view to the consolidation of public order in Europe, but then such communications must be made with that moderation and deference which are due to a free and independent Sovereign; and he alone must be allowed to form his judgment upon the propriety of the proposed measures, and of the moment for carrying them out. No one except the King himself can form a correct judgment upon what circumstances may require. It is asserted that the present state of things requires certain alterations and improvements. It is stated that the armed attacks of the revolution against the Government of the Two Sicilies have ceased. This is prima facie evidence that the system opposed to them, is not so useless or so baneful as some persons wish it to be believed. But, it is added, the necessity for such a system no longer exists. The King is not of this opinion, and his will cannot be opposed unless the exercise of superior force can be asserted as a right. But what will then become of the principles of Royal Authority; and what value will be attached to the acts of a Government which have emanated under the pressure of a foreign Power? Under such circumstances any concession, however justifiable, would lose all effect. His Majesty King Ferdinand, therefore, regards himself as perfectly justified in maintaining his prerogative, and of notifying his intention to decide himself alone upon what ought to be done, and the proper time for doing it. He ardently desires that that time may speedily be at hand; but it cannot be denied that the violent and systematic attacks of the English press and the demands thundered forth in the English Parliament, are of a nature to adjourn that time for the present. Is it supposed that such means are calculated to calm the evil passions in a country still a prey to the revolutionary doctrines of 1848? It cannot surely have been already forgotten that the Central Committee of Italy only recently established the principle 'that political assassination was not a crime, especially when its object was to get rid of a powerful enemy,' and that this same committee put a price upon the head of the King of Naples, and promised a reward of 100,000 ducats to the man who rids Italy of this monster. Considering such recent facts, is it not only the right, but it is the duty of His Majesty the King of the Two Sicilies, to act with the greatest caution, and not to relinquish carelessly a system of government which he thought fit to adopt, as much in the interest of his subjects as for his own safety. It has been asserted, and attempts have been made to establish the assertion; that the Constitution of 1848, under which the above execrable principle was openly promulgated, is the fundamental law of the Kingdom of Naples. But it is overlooked that when that Constitution was proposed to the Sicilian Parliament they rejected it with contempt, and asked for the Constitution of 1812. The concessions then made by King Ferdinand II. had no other effect than to increase the demands of the revolutionary faction throughout the whole of Italy, and the risings which took place at Naples and at Palermo were the signal for risings in Sardinia, Rome, and Lombardy. Is it desired to see a renewal of those dreadful crimes and catastrophes of which unhappy Italy was then the theatre? The Constitution of 1848 would be wonderfully adapted to bring forward a repetition of them. But, on mature reflection, that cannot be the idea of the Cabinets of London and Paris, whose object must be the maintenance of the peace of Europe, so dearly bought. Especially it cannot be the view of the French Cabinet. After having taken such energetic measures at home to put down a revolution, France surely cannot seek to create it in Italy. This would be in direct opposition to that wise and clever policy which has been so successfully carried out.—France and England should remember that the war in the East was undertaken precisely to prevent a foreign Power from interfering in the affairs of Turkey. Any similar interference in the Kingdom of the Two Sicilies would be a curious anomaly, not to give it a more precise qualification. King Ferdinand cannot, and will not, believe in anything of the sort. He places full confidence in the acknowledged principle so gloriously established by the Courts of Paris and London, according to which every independent State, although much weaker than the Power which wishes to force its counsels upon it, has the incontestable right to reject those counsels if they contain a menace or an attack upon its independence. The King is firmly resolved to adhere to what he has said. If, however, an attempt should be made—which is scarcely possible—to go further (passer outre) His Majesty, relying on the justice of his cause, would appeal to the patriotism of his people, and, trusting to his brave and faithful army, would repel force by force."

RUSSIA.—Under the date of St. Petersburg, August 9, the Debats publishes the following:—"In the interview which Count de Morny had yesterday with Prince Gortschakoff, the Minister of Foreign Affairs, some explanations were given respecting the question mooted in the German and English journals on the subject of the evacuation of the Turkish territory of Asia Minor and of the occupation of Serpents Island by the Russians. The explanations given may make this incident be regarded as completely terminated. As regards the Serpents Island, I am assured that the Russian Cabinet had not the slightest intention of infringing the treaty of the 30th of March. It is also in my power to contradict the statement that Russia has the intention of constructing a fortress in the Gulf of Bothnia, destined to replace Bomarsund. It has been finally settled that M. de Kisseleff shall proceed to Paris immediately after the coronation. He has had an interview with Count de Morny."

CORONATION OF THE CAZAR.—Jewellery to the value of between 2,000,000 and 3,000,000 francs has been ordered in France on account of the coronation of the Emperor of Russia. Furniture &c., to the amount of 10,000,000 has likewise been furnished by France.

REBUILDING STASROROT.—The Berlin correspondent of the Times states that a number of laborers in East Prussia have been engaged by the Russian Government for three years, to be employed in rebuilding Sebastopol, at wages of 2s. a day. Those who are married are to be allowed to visit their families once a year. The correspondent of the Globe says:—"Sebastopol is to be reconstructed on a new plan, which has been agreed upon in St. Petersburg. Of that plan nothing of course is known. The various stories which are now being propagated in Paris will doubtless find an echo in some of your contemporaries, and may possibly mislead the public. It is a duty to call upon them to disbelieve all that is being rumored here relative to the reconstruction of the Crimean stronghold as a military post. In well-informed circles it is firmly believed that the Czar will apply himself to make of necessity a virtue; and Sebastopol as a naval arsenal, being among things of the past, that he will leave nothing undone to avail himself of its splendid harbor to make it what nature has clearly intended it to be—the commercial Queen of the Buxine."

DENMARK.

GREAT PROTESTANT PROGRESS.—Mormonism is making such progress in Denmark as to cause the religious and reflecting part of the inhabitants to look with dread to the future, as it may exercise a most baneful influence on the peasantry and lower classes, who are exclusively to be found among the converts. Several petitions have been sent in to the Government from different parts of the Kingdom, praying that a stop may be put to the nuisance, and that the Mormons be prohibited from exercising in future their religious ceremonies with so much demonstrative ostentation as they are now allowed to do. Jutland is the part where the great hordes of Mormon proselytism is to be found; and, as they eventually make up caravans or parties of four or five hundred together

to emigrate to America, in order to settle on the banks of the Great Salt Lake, it will have the effect of ultimately depopulating the province to a great degree, and depriving its agriculture of many industrious hands. It is especially to this point that the petition to the King, just sent in from the town of Alaborg, and signed by upwards of 200 of the principal inhabitants, lays so much stress, and calls the attention of the Government."

SWEDEN.

SWEDISH LAWS REGARDING DRUNKENNESS.—Whoever is seen drunk in Sweden, is fined, for the first offence, three dollars; for the second, six; for the third and fourth, still further sum; and is also deprived of the right of voting at elections, and of being appointed a representative. He is, besides, publicly exposed in the parish church on the following Sunday: "If the same individual is found committing the same offence a fifth time, he is shut up in the house of correction, and condemned to six months' hard labor; if he is again guilty, to twelve months' punishment of a similar description. If the offence has been committed in public, such as at a fair, an auction, etc., the fine is doubled; and if the offender has made his appearance at a church, the punishment is still more severe. Whoever is convicted of having induced another to intoxicate himself, is fined three dollars, which sum is doubled if the person is a minor. An ecclesiastic who falls into this offence loses his benefice; and if it is a layman who occupies any considerable post his functions are suspended, and perhaps he is dismissed. Drunkenness is never admitted as an excuse for any crime; and whoever dies when drunk is buried ignominiously, and deprived of the prayers of the church. It is forbidden to give and more especially to sell, any spirituous liquors to students, workmen, servants, apprentices, and private soldiers. Whoever is observed drunk in the streets, or making a noise in a tavern, is sure to be taken to prison and detained till sober, without, however, being on that account exempted from the fines. One half of these fines go to the informers (who are generally police officers), the other half to the poor. If the delinquent has no money, he is kept in prison until some one pays for him, or until he has worked out his enlargement. Twice a year these ordinances are read aloud from the pulpit by the clergy, and the tavern keeper is bound, under the penalty of a heavy fine, to have a copy of them hung up in the principal rooms of the house. In spite of these laws Sweden is the most drunken country in Europe. The Swedish Diet has adopted a law increasing the penalty against Separatists, or Independents.—The law declares that every individual who shall administer the sacraments without being a legal pastor, or priest of the Established Church, shall be condemned to a heavy fine, or to 28 days' imprisonment on bread and water; and whoever shall have received the Holy Supper from this person, or shall continue to do so after being warned that he is not qualified, shall also pay a fine. This alleged crime is called mocking at the sacrament. The King of Sweden delayed for several months to sanction these new acts of the Legislature, but finally yielded to the urgency of the Lutheran clergy."

INDIA.

HORRIBLE MENACES OF THE LEPERS.—There is one item of news from India so shocking and disgusting that the first impulse of the reader is to thrust it aside as incredible. As the information is given in official reports, however, it must be received as at least credited on the spot. The inhabitants of the Punjab are in a state of dismay and virtual subjugation to bands of lepers, who roam the country, obtaining whatever they demand by threats of bathing in the wells! Without dwelling an instant on the horror of this diabolical conception, we may go on to ask what is done in a case so critical? Major Lake is building "an asylum," we are told, and when the edifice is completed stern and summary measures are to be adopted for the suppression of the evil. Must the measures wait till the asylum is opened? And what can one asylum do if it be true, that "bands of lepers" are roaming the Punjab. SOCIAL REFORMS.—Social reforms are advancing in India. It is now nearly 30 years since the Suttee system was abolished; but when the Hindoo widow was forbidden to burn herself a vestige of the ban under which she was placed was still left in the prohibition against a second marriage. This now is to be removed, and an attempt is also to be made to modify the system of polygamy in India, so far, at least, as only to allow another marriage when the first wife has not presented her husband with the first desideratum of Hindoo law—a son. All this is rather in the teeth of some maxims and prophecies of old Leadhall's staid authority. It has been always said,—"Don't meddle with the superstition of the Hindoos, it is all up with our Empire if you do; that is their tender part. The whole population will rise up to a man against you the moment you interfere with their religious customs." No matter, then, how cruel, base, or hideous a custom it was, no popular superstition was to be touched. It was Hindoo superstition, and therefore, ipso facto, irremediable, unchangeable, and eternal as the world. The Leadhall street Monichean, who believed a great deal more in evil than he did in good, and thought the Devil much the most powerful being in the universe, shut his eyes as Juggernaut passed, and looked away from the Suttee pile; he thought them disagreeable spectacles, but unalterable as fate; he could not for years hear of any interference with them. His inner soul bowed before the idol, and acknowledged him as the god of India; and though public opinion in this country gradually forced him to modify his creed and suppress the most revolting rites, he is still but half-persuaded, and is full of apprehensions at the least invasion of a Hindoo custom. But now what appears, in point of fact, to be the truth on this question? Were the Hindoo widows so fond of being burnt? It would seem not; at least, they bore very quietly the prohibition of the Suttee system, and did not grumble violently at being obliged to live. They now appear to receive the permission to marry again without loud remonstrance; so far, at least, as we may judge from the number of petitions for and against this change of Hindoo law, which has been nearly equal—a fact which tells considerably against the asserted unchangeableness of Hindoo ideas. It was said before railways were made in India that they would be useless, because those of different caste would never consent to travel together; but that prophecy has been falsified by the fact, for they all travel together, and even perform their pilgrimages by train. Our Hindoo policy, indeed, has been the very extravagance of caution and the very fanaticism of tolerance, for it has been more cautious and more tolerant than even the Hindoos themselves wanted. Even the Hindoo has at last protested against the super-Hindoo bigotry of our Indian officials, has come forward to convert Leadhall-street to Christianity, and to remind Englishmen that they need not be more orthodox Mussulmans and Hindoos than the Mussulmans and Hindoos themselves. We hail this auspicious turning of the tides, though it is not very creditable to us that, driven from its native region and home, the orthodox Hindoo creed should find its last refuge and support in England.

THE FAMILY OF O'DONNELL.

(From the Dublin Evening Post.)

There is no name connected with the history of this country that occupies a more prominent place in our modern annals than that of O'Donnell. Every person who has the most superficial acquaintance with the history of Ireland, from the era of the Reformation—since which the political ascendancy of England had been enforced here by her Sovereigns in connection with religious convictions, that had been always distasteful to the Irish, and never made any real progress amongst them—cannot have failed of having impressed upon his memory. That illustrious chief

and uncompromising foe of foreign domination, opposed, with all the force of his talents, and the prestige of his name, the efforts of England to bring his country under complete subjection to the Crown of that kingdom. Taken prisoner by stratagem in Lough Swilly, and lodged under manacles in the tower, in this city, his own address aided it may be, by the laxity of vigilance of his gaolers, effected his release twice, for he was recaptured the first time, and his adventures amidst the fastnesses of the Dublin and the Wicklow mountains, independent of those which he met subsequently on his way to his home in the North, are romantic far beyond the creations of fiction. His political career terminated with the national disasters of Kinsale, and his valuable life, a year or so afterwards, at Valladolid, in Spain, which country he had visited to solicit aid from Philip III., to enable him to retrieve the loss sustained in the South in 1601. When he landed at Oronna a proud Spanish Grandee, the Count Caracena, Governor of Galicia received him with great distinction, and the "Pacata Hibernia" quaintly informs us that "Caracena evermore gave O'Donnell the right hand, which, within his Government, he would not have done to the greatest Duke in Spain."

Ninety years subsequent to this period another O'Donnell figured prominently in the troublous affairs of this country. This was Baldearg, another Hugh, who came from Spain to fight the battles of James II., and commanded ten thousand men in his service. After the defeat of the Irish and the retreat—by some called, but erroneously, the cowardly flight—of James he accepted rank and pension from the politic William, for which he has been severely censured by the Irish writers who have treated of these matters, and amongst the rest by Hardiman, in his history of Galway, and by our erudite and accurate friend Dr. O'Donovan, in his appendix to the "Four Masters." We are not aware whether Hardiman ever saw any reason to change his unflattering estimate of Baldearg's character; but we believe Dr. O'Donovan would not now dispose of him without at least an admission that there were strong extenuating circumstances in his case, which, like that of most of his countrymen of the period, was a very hard one. We shall adduce one or two proofs of our opinion on this point.

In the first place, O'Donnell incurred the displeasure of his patron and benefactor, the King of Spain, by coming over here, against his will, to fight for James, whose cause was espoused by Louis XIV., then at enmity with the Spanish Sovereign, Charles II. He fought bravely throughout the contest, and only made his own terms on submitting to the successful party, when, according to James himself, it would have been useless to have continued the war any longer. And, in the second place, he lost favor and fortune in Spain by his devotion to James, whose Viceroy here—Talbot, Earl of Tyrconnell—the title of O'Donnell's family, and by which he was himself known abroad—represented him as desirous of achieving the complete freedom of his countrymen, and making them wholly independent of Stuart or Nassau; so that James, if he were even in a position to remunerate his sacrifices and his services, would not be likely to render him independent of the bounty of William. He may not have been as pure and incorruptible as Epaminondas or Washington, but surely, he was not the infamous traitor that he has been more popularly than truly or fairly, represented. Neither of these O'Donnells have direct descendants, but from Connell O'Donnell the brother of Baldearg, has sprung the Larkfield branch of the name. We may add that Macaulay, in his historical romance, treats of the character of Baldearg, as he does of that of most of the Irish leaders very slightly; and, though detailing the particulars of his escape from Spain, he overlooks the position in which he found himself when the cause of James was lost in Ireland.

But all this has very little to do with Marshal O'Donnell, whose fortunes have now fixed our attention on this illustrious name. The English journals abound with notices of the career and descent of this distinguished member of the family, which notices are almost in every particular grossly erroneous. One of them tells us that he is descended from the O'Donnells of the County of Tyrconnell—there being no such County in Ireland—and that he is the son of Henry O'Donnell, Comde d'Abissal; whereas he is the son of Henry's brother, Charles. His grandfather, Joseph, son of Charles, the Black O'Donnell, and of Mary, daughter of Colonel Manus O'Donnell, was born in Ireland in 1725, and passed from the Austrian into the Spanish service. Joseph's sons, Henry and Charles—the latter father of Leopold, Count of Luca—and his grandsons, of whom he had many, were, as well as himself, officers of rank and distinction in the service of Spain; and never sparing of their blood whenever that service required them to shed it, which happened very frequently during the last half century. It has often dyed the Spanish plains, and almost always in the cause of Spanish independence—one member only of a numerous race having fought in the ranks of the French army during the invasion of Spain and Russia. Many of them fought bravely and bled profusely for Christiana and the Constitution; and one of them was shot by the Carlist Chief, Zomalcaregui; but none of them did so much to promote the Queen's cause as Leopold—as we have already stated—whose military services were repeatedly rewarded with rank and civil, as well as military station; till he arrived at his present elevated position of President of the Council. The English newspaper writers accuse him of having abused his power when Captain General of Cuba to enrich himself; but, when we consider the fact that he was richly rewarded on his return from Cuba for his public services in that island, and regard the honors, not always barren, which he had previously won, besides the services of his family, we may surely be permitted to accept, with some degree of reserve, the sentence passed on his character by the English worshippers of Espartaco—who has been so often tried and found so woefully wanting.

Dr. O'Donovan traces the pedigree of Leopold up to Con Oge, the brother of Neill Garbh O'Donnell, the last inaugurated Chief of this illustrious house; and upon the most reliable authority, though the late Matthew O'Connor, in the "Military Memoirs of the Irish Nation," laments that the O'Donnells of the present day cannot trace their pedigree for five generations. Con Oge is ten generations behind the present O'Donnell. Henry, the brother of Joseph, Leopold's grandfather, was the ancestor of the Austrian O'Donnells. He was a fine fellow, brave as a Bayard, handsome as an Adonis, and gifted as an Alcibiades. These qualities secured for him the friendship of an Empress, and the hand of her cousin, who was, besides a descendant of John Cantacuzenus, the Byzantine Emperor, who wrote the history of half a century of the Empire, and who flourished—as the existence of great people is called—in the middle of the thirteenth century. And so an Irish nobleman was mated with a daughter of the Eastern, and a near connection of the Austrian Cæsars. What a pity she was not an Anna Commana, both competent and willing to record the history of her husband and of his heroic race. These O'Donnells, for many Irish, were, as will be seen from our hasty sketch, really great people, and it is to be hoped that the most noted of the family will give himself worthy of the illustrious associations connected with his race and add to his renown by the salvation of Spain. It is melancholy enough to find some intelligent English journalists adopt the slanders of partisan English prints regarding Leopold O'Donnell. But it is possible that all of them may, at no distant day, completely change their late regarding him. We have written the last few years, seen them reverse most settled opinions respecting the character of the present Emperor of France.

tembrists wracked upon their unoffending heads... a brutal vengeance is 1793 (How innocent this class of citizens... Paris rabble, who were at once their accusers...)

As anything concerning Leopold O'Donnell cannot fall now of being interesting to Irishmen... a few descriptive observations regarding him... recorded by a young German diplomatist at the Court of Madrid...

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THE BISHOP'S WISE. (After Bloomfield.) Be mine a modest pension clear Of just six thousand pounds a year; And to complete my humble lot, Give Fulham Palace for my cot. Let me enjoy a quiet life...

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NOTICE. Mr. DORAN avails himself of this opportunity of tendering his most sincere thanks to the inhabitants of Montreal and its vicinity for the very liberal patronage extended to this institution since its commencement; and of informing them that he has, since his removal to the large building which he now occupies, OPENED A REPARATORY CLASS OF BOYS, BEGINNING TO SPELL AND READ; in which the charge for each Pup. is \$3 a Year.

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