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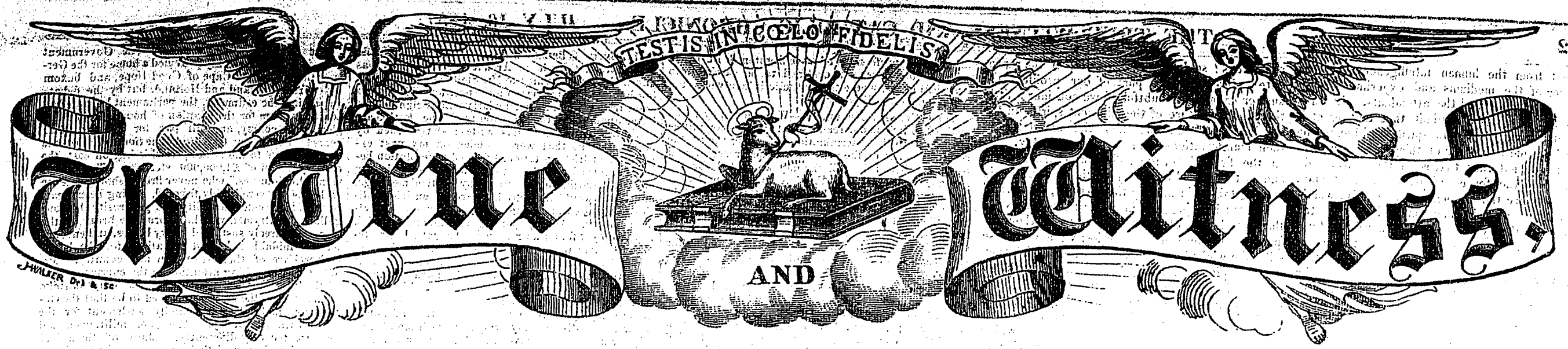
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CATHOLIC CHRONICLE.

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REV. DR. CAHILL.

ON THE PROTESTANT BIBLICAL MANIA OF THE BRITISH OFFICERS OF OUR INDIAN ARMY—MUTINY OF THE HINDOO SOLDIERS.

The Times of Wednesday morning gives the report of a debate in the House of Lords, in which additional evidence is furnished of the insane bigotry by which England everywhere attempts, through the agency of money, insult, and persecution, to force her Bible on all who differ from her own varying, incongruous forms of religion. Since the organization of the Bible Society in 1804, Jew, Pagan, Catholic, have in turn been the objects of missionary labors: but the history of every nation which they have ever visited has but one page in reference to the character of this movement, namely, that after years of wicked exertion, after the malignant expenditure of tens and hundreds of thousands of pounds their revolutionary intrigues, their proverbial calumnies, their notorious lies, and their systematic bribery of the most infamous and abandoned characters, have invariably led to their universal disgrace, and to their final expulsion. The continued exposure of their system, and its ultimate failure in every country where they have been received, has been amongst the means arranged by a wise Providence of defeating the success of an unholy combination, which has menaced the Gospel, and has imperilled the throne in several Catholic kingdoms of Europe. Already, Austria, Bavaria, Naples, all Italy, France, Spain and Portugal have shaken off, what the Continental journals have branded as "the diseased scum of an atrocious impiety," so that the word English Biblical, in these several countries, is identified, without doubt, with every idea which goes to form the aggregate expression of hypocrisy, profligacy, infidelity, and blasphemy. If any one fancy that I am not painting this picture in just coloring, let him read the Austrian, the Neapolitan, and the Florentine journals, and he will at once admit that I am copying a horrible original; and that the generosity of the Irish constitution, and the Christian charity of the Irish people, could produce no pencil to give full expression to the fiendish iniquity which everywhere meets the eye of the observer along the red track of their opprobrious profession.

Their signal expulsion from the Catholic countries of Europe since the year 1850, has congregated their entire force, as it were, in Ireland: and has, therefore, concentrated on this small island the most powerful scheme which Protestantism has as yet devised against the poor, persecuted, but devoted, invincible Catholics of our country. In every department of Protestant society, a combined movement has been made to proselytize the Irish Catholic; and in every department they have signally, universally failed.—The political, the social, the agricultural, the mercantile, the naval, the military, the educational sections, all have sent their auxiliary aid in converging force to one focus of accumulated acting power: the cholera, too, the famine, the fever, the extermination, the emigration, the poorhouse, all seemed to lend succor to the spirit of darkness which has been evoked during the past season of Ireland's deepest woes. And yet, altho' the whole population was tried in the furnace of this disastrous period, Ireland comes forth in the year 1857 purified by the trial, and eminently triumphant above the malice of the enemy. To the man who reasons on this infliction of Ireland from a mere temporal view of the case, his mind seeks in vain for a solution of the never-ending misfortunes of our country: he begins to think there is a political hell below a hell which Ireland has not yet reached: and that she can never emerge from this unfathomable depth except by one of those organic changes and political eruptions which once in a century sicks the overlaying surface and raises, at the same time, the burning volcanic bottom to the top. Such a person's reasons on premises in which the Governor of Creation and the Father of mankind—God—is entirely omitted. But if the Christian element be admitted into the ratiocination on Ireland's late struggles, if the Providence of the Creator could be studied, if the records of Heaven could be consulted, it would perhaps be found that the two million and a half of the Irish population which have disappeared within seven years from the land of their fathers, have added the brightest gem to the ancient crown of Ireland's glory. It would perhaps be seen that God has taken, during these seven years, more Irish children to Himself than during any corresponding period of her most prosperous civilization; and hence that the infliction of national wrongs and national trials has added, before Heaven, the brightest page to her illustrious history, while, at the same time, and by the same equal justice, it has laid up before the same arbiter a day of retribution commensurate with the crying persecution and the bleeding cruelties of their relentless enemies. Besides; those who have survived, and emigrated, have found a home beyond the two friendly oceans which have borne them to the Western and Southern hemispheres: there they

have met a brother in the stranger: there they form a new people, a new kingdom, which affords a shelter to their unfortunate kindred in coming time. The whole history of this distressing national record is the history of England's bigotry, England's disgrace: and whenever her bribed historians publish the greatness of England's name, the extent of her dominions, the liberty of her constitution, the justice of her laws, and the prosperity of her commerce, the foreign statesman can, in triumphant irony and in heart-rending truth, point to her deserted villages, her crowded poorhouses, her appalling emigrant ships, carrying away the flower of the youth of her peasantry. Above all, the foreign statesman can, in gibing satire mark the liberty of conscience in England by the calumnies of her Ecclesiastical Press, the persecution of the State Church, the violence of her Bible Societies, and the political exclusion of her laws.

I have been led into the foregoing observations from the debate in the House of Lords as reported in the Times of Wednesday. There the reader will see that the Governor-General of India, Lord Canning, belongs to a missionary society to proselytize the Hindoos: and as a matter of course has sent his subscription to carry on the movement. No doubt every Christian should rejoice to learn that the name of Christ was made known to the Pagan: but in this meritorious effort see how England is defeated by her old dominant tyranny. She commences the work by insult, by the cash, the eternal cash, the old bribe: and the result is that the whole native Hindoo Indian army is on the eve of irrepressible mutiny. The reader of the Catholic Telegraph must remember that on last Saturday week an article appeared, describing the same kind of an insult to the Catholic soldiers of the East India Company of the Presidency of Madras.—The military commander of the district ordered the children of the Catholic soldiers to attend the Protestant schools, under a penalty of withdrawing the Government allowance to these children—viz., three pounds annually for each child. The parents of ninety-two children refused to comply with the order, and on that same day the Government officer struck their names off the pension list; and thus the children of one or two regiments were punished by the withdrawal of the annual sum from the faithful Catholic soldiers of £276. In fact, this phrenzy of Bibliomania cannot be cured unless by some signal catastrophe such as is now feared in India; and England may soon find to her cost that the Law-Church by the revenues of eight and a-half millions of money oppresses her at home, and will in due time end in results fatal to the character of the nation and to the interest of the throne. The old Biblical Lord Canning has received a salutary lesson from Lord Ellenborough, who was himself a Governor of India; in his speech the whole case of the old Biblical Governor-General and the old Biblical Colonels is developed and exposed:—

THE MUTINIES IN INDIA.—The Earl of Ellenborough—I was in hopes that it would not be necessary to draw your lordship's attention, even for a single moment, to the lamentable events which have recently taken place in India; but more recent accounts, which I only perused last night, have given so grave a character to the mutinies which have occurred in that country that I cannot consistently with my duty abstain from asking a question of the noble earl who represents the Government in this house. Such of your lordships as have attended to the recent accounts from India must have read with much regret and pain the account of the mutiny of the 19th Regiment at Barrackpore; you must have watched with great apprehension the march of that regiment to Barrackpore and its disbandment, under circumstances of the most perilous character, in the presence of five other native regiments. You must have looked with apprehension at similar appearances of mutiny in the Madras and Bombay armies; and that which has most alarmed me, and which gives a more serious character to all these appearances of insubordination is that which has only come to our knowledge within the last few hours. I read in the latest accounts from India, that between the 16th and 25th of April there were seven incendiary fires, and that the 3rd Regiment of Light Cavalry was in open mutiny.—How it can be possible that a regiment having no more than 400 sabres could for one half hour be in a state of open mutiny in the cantonment of Meerut is what I cannot comprehend. At that station there is I believe a force of 54 guns, 42 of European, and 12 of native Artillery; there is a regiment of European cavalry, the Carabiniers; a battalion of the 60th Regiment, Queen's troops; and two regiments of native infantry. The Officer who commands that division had the means of putting down any mutiny in half-an-hour. Open mutiny is open war and it is to be met only as open war carried on by an enemy in the field. I cannot but think there must have been some strange misrepresentation and exaggeration in the accounts we have received from India. I have, however, looked most carefully into all the statements which we have received as to these mutinies in the Bengal territory, and I can come to no other conclusion than that the source of all that discontent and mutiny is the apprehension that there is an intention on the part of the Government to interfere with the religion of the natives. It is impossible to come to any other conclusion. Now, what has the Government done to put an end to that erroneous impression? When the 19th Regiment was disbanded at Barrackpore, there was a passage in a long official paper emanating from the Governor-General in Council, and read to the soldiery, which was to the effect

that no one could pretend that the Government had at any time endeavored to interfere with the religion of the people; but I cannot find that any notification has been made, as it should have been at the quarters of every regiment and throughout the country, of the determination of the Government to adhere to its ancient policy of respecting the feelings and prejudices of the natives. I see no trace of there having been any general notification to the effect.—It has been left entirely to the officers at the different stations to make any notification as they should think fit under the circumstances. But that course was not taken, and although I absolve the Government of India as a Government from any intention to interfere with the religion of the natives. I must say that there have been of late—and daily increasing in the minds of the natives great apprehension upon that subject. I saw in a newspaper which I read yesterday the names of six or eight colonels, and of important persons in the civil administration of the country high in office, mentioned as being connected with missionary operations, and to my astonishment—I can scarcely believe it now to be true, though I saw it distinctly stated in the papers, that the Governor-General himself, Lord Canning, largely subscribes to every society which has for its object the conversion of the natives. My lords, the Governor-General of India can do nothing in his individual capacity. (Hear, hear.) He cannot separate himself from his public character as Governor-General. He is essentially the Government of the country. No one looks to anybody else. There may be others who think that they are of importance, but they are not. The only man looked to in India is the Governor-General. It is not in India alone, but more particularly in India, that it is generally understood that if a man at the head of the Government earnestly desires anything, it is his intention to enforce his desire and to effect his purpose. I deem that fact of these subscriptions of Lord Canning, the Governor-General of India, to societies, having for their object the conversion of the natives, if it be true, to be one of the most dangerous things which could have happened to the security of our Government in India. We must maintain that Government as we have acquired it, by acting on the principles of Akbar; but we cannot maintain it by attempting to act on the principles of Aurangzeb. You may depend upon it that if persons holding high office in the Government of India, and, above all, at the head of the Government, are permitted to act on this principle, and to indulge their own personal feelings—I do not doubt but they may be acting from conscientious motives—for the purpose of changing the religion of the people, you will see the most bloody revolution which has at any time occurred in India.—The English will be expelled from India; and, expelled from that country, they will not leave behind them a dozen sincere converts to Christianity. The question which I wish to put to the noble earl opposite is, whether instructions have been sent, or will forthwith be sent to India directing the different Governments to make known at every station of the army throughout the country, that the Government will for the future, as in times past, protect all its subjects in the undisturbed exercise of their religion.

Earl Granville—I have always been the first to express my admiration of the strong feelings by which the noble earl is actuated, and of the sincerity with which he advocates anything which he conceives to be of advantage to the Indian empire; but I do think that he has acted on this occasion somewhat without consideration; and that the remarks which he has just made must have a mischievous tendency in India. Certainly, they can have no good result, and I do think there is considerable inconvenience in bringing questions before Parliament based merely upon telegraphic information. There is no doubt that this great application of science attended with this inconvenience, that it is impossible entirely to rely upon the truth of any information which is forwarded merely by telegraph. No information, as to the statement made by the noble earl having reached the Government, except by telegraph, it would be unwise of me to say how far I believe a great deal of that statement to be exaggerated. What astonished me was the attack made upon the Governor-General by the noble earl in the remarks which he made—remarks in which I entirely concur—as to the sacrifice of the really important interests of the country in what may be termed misguided attempts to proselytize the natives. I believe—although himself a sincerely religious man—there is no man more likely to act with judgment than Lord Canning. (Hear, hear.) I do not speak so much from my knowledge of the noble earl as from the public and private letters which I have had the advantage of reading on these very points. I do not know whether he has subscribed to any missionary society, or under what circumstances such subscription may have been made, but I know that he has to deplore rumors which have been circulated of the most unfounded and ridiculous character, and which will gain some strength by the attack made upon him by a person of the eminence of the noble earl. It was said that the Governor-General had left this country under a pledge to Lord Palmerston that he would do his best to convert the whole of the native population of India (a laugh).

The Earl of Malmesbury thought that, seeing the noble earl opposite had told them that the most unjustifiable rumors were in circulation respecting the feelings and opinions held by the Governor-General of India with regard to the religious condition of the natives of that country, they were deeply indebted to his noble friend (Lord Ellenborough) for having afforded the Government an opportunity of contradicting such rumors. The noble earl opposite said we ought not to take for granted the truth of all the statements transmitted by the electric telegraph; but the rumors respecting the Governor-General of India on this subject did not rest on such dispatches only; he had seen it stated in letters from India that Lord Canning had subscribed to an association having for its object the conversion of the natives.—Their lordships were perfectly aware how religious a man Lord Canning was, and they also knew that he was a man of calm judgment and great caution.—(Hear, hear.) If, however, he had been led by his religious and conscientious feelings to join any association of the kind described, he must say he would have committed a grave error, considering the position in which he stood. The noble earl did not exaggerate the effects likely to have been produced in

India had the Governor-General subscribed to such associations; for those persons who were engaged in conscientious and estimable exertions to convert the inhabitants of India would scarcely be able to refrain from giving themselves strength and power by quoting his name in their intercourse with the people—(hear, hear.) Knowing, however, Lord Canning's caution and judgment, he could not believe that he had been guilty of so imprudent an act as to mix himself up personally with these associations; and as a friend of Lord Canning's, he could not regret that the noble earl opposite had had an opportunity of contradicting the rumors that were in circulation (hear, hear.) The Marquis of Lansdowne agreed with the noble earl that it was impossible to overrate the importance that the conduct of Lord Canning in this matter should stand unimpeached. One in his high position should hold himself aloof from any such associations as those which had been referred to. Indifference in such matters in his public position was one of the first duties of his Government, nor should he in any degree or by any act of his give countenance to such reports as seemed most unaccountably and mysteriously to have prevailed in India (hear, hear.) He begged their lordships to suspend their judgments till they had specific information as to the associations and societies to which Lord Canning had subscribed. They would not be prepared to say that he should subscribe to nothing in India, or that the government should define at once to what he should subscribe and to what he should not (hear, hear.)—But this he had to say, not only, but from repeated communications, both private and public, recently received from Lord Canning, that there was not a man in England—not even the noble earl himself—who was more aware of the danger of countenance being given to such movements than he was. From day to day he had a full sense of the danger before his eyes, and he showed the greatest anxiety that it should not be possible for any one to deduce from his conduct the inference that he would be guilty of such a charge as the noble earl had brought forward. Having the strongest public and private friendship for Lord Canning, he was yet prepared to state that if by any error or mistake of judgment—which he did not believe, and which he would not believe without proof—Lord Canning had so acted as to give countenance to such a belief as the noble earl inferred, he would no longer deserve to be continued in his office as Governor-General of India—(hear, hear.)

From these extracts, taken from the debate referred to, I think a clear case of exciting mutiny in Ireland amongst the Catholic soldiers and the Catholic police has been made out against Government officer who joins any association which seeks, by insult to our feelings, and lies against our creed, to change the religion of the Catholics of Ireland. If it be wrong in Lord Canning to attempt, by his subscription, to proselytize the Hindoos in India, it would be equally wrong in Lord Carlisle, by a five pound subscription, to join the Soupers of the Coombe; and if it be a "grave mistake of Colonels of Regiments to identify themselves with these associations at Madras," it must be the same mistake if Lord Seaton, the Commander of the Forces, did the same thing in Dublin. If certain premises of political logic must end in the disastrous conclusion complained of in India, it must be admitted that the same result from the same premises cannot be avoided in Ireland. And if a Hindoo (as a rule of the British Government) must not be disturbed by insult in his conscientious Paganism, I trust that, at least, equal protection shall be conceded by the same Government to the Catholics of Ireland. But perhaps Dr. Whately, who is such an adept at logic, may say, that in Ireland one condition in the Indian premises is wanted in the Irish syllogism, namely, "there is no mutiny in Ireland." I admit in a great measure the force of the remark of our metropolitan Aristotle: and hence in order to urge our position with an irresistible purity of political reasoning, all that is wanted on our part, in order to secure Government protection for our creed, is to create a mutiny in the Irish army and in the Irish police!!! I should like to challenge a Souper-General to a Thesis on this subject in the Rotundo: I having on my side ten Catholic magistrates from Kells, Cork, and Kilkenny, and he being supported on his part by ten Colonels of the stamp referred to in the speech of Lord Ellenborough. I should frame the contested proposition on the ideas of the speech of the Marquis of Lansdowne, viz., "military insubordination, and not submission to the discipline of the service, is the soldier's security for the profession of his faith in the army." In the meantime, I shall be anxious to inform Lord Ellenborough at the next favorable opportunity of the unendurable insults every day heaped on the Catholics of Ireland by the flagitious hypocrites who infest all our lanes and our garrets; and I shall supply him with admitted documents, printed and published, from which he will see at a glance, whether our chief governors and our military supreme commanders are free from the charge brought against Lord Canning and his military subordinates. I shall supply him with the names of the county constabulary who follow the Soupers, protecting them in the streets, during their gross insults to the people; and I hope to be enabled to transmit to him several Catholics who have been fined and imprisoned in Dublin, by the decision of the police magistrates, because they resented the burning insults of their Souper defamers.

D. W. C.

June 10, 1857.

MODERN NECROMANCY.

(Translated from the Civiltà Cattolica.) (CONTINUED.)

It seems clear from what we have already said, that among all the hypothesis and theories brought forward to explain naturally the phenomena included under the name of American Spiritualism, there is not one which is sufficient for the object, that is to say, which explains them all; since if one of them happens to account for some of the phenomena, it always leaves not a few others altogether unexplained and inexplicable. Certainly, we must make a great allowance in the facts which are related for imposture, lies, exaggeration and hallucinations; but after this defalcation there still remains so large a surplus, that if we were to deny its reality, we should have to refuse all credit to our senses, and to human testimony. Of these facts a part may be explained by the mechanical or mechanic-physiological theory: but a much larger part remains behind which cannot be made to fit in with this explanation. Such are all those phenomena in which either the effects produced are evidently too great for the mechanical power which had to call them forth, as the dancing and violent agitation of heavy and well-balanced bodies produced are by a slight touch or pressure of the hands, or efforts and motions produced without any contact, and therefore without any mechanical impulse whether mediate or immediate; or, finally, the effects are such that they manifest in the author of them an intelligence and will distinct from that of the experimenters. To explain these three orders of effects there remains the theory of magnetism: but however generously we may make concessions to it, and even if we were blindly to admit all the gratuitous hypothesis upon which it is founded and all the errors and absurdities of which it is made up, all the portentous faculties which it attributes to the human will, to the nervous fluid, or to whatever other magnetic agent, it will never be able with its principles to explain how a table magnetized by a medium manifests an intelligence and will of its own in its motions; that is to say, one distinct, nay, sometimes contrary and superior to the intelligence and will of the medium. How then are these phenomena to be explained? Must we also have recourse to some occult and unknown causes? To some new and unforeseen unfolding of faculties and laws which have been hitherto almost inert or dormant in the bosom of creation? This would be openly to confess our own ignorance, and to send back the problem into the realm of those many enigmas which the poor mind of man has never been able nor ever will be able to unravel. And we do not at all hesitate to confess our ignorance with regard to many of the phenomena, the nature of which is so ambiguous and so obscure, that it appears to us the wiser way to say nothing at all about them. But there are still others, in which we think it not difficult to find the way to the solution. It is quite true that it is impossible to find this in the circle of natural causes; but why should we hesitate in such cases to seek for it among those which are beyond nature? Or shall we be frightened at the difficulty which the adversaries of the supernatural and sceptics allege, saying in this as in several other cases: that we cannot define the boundaries of the power of nature, that the fields which physical science has yet to discover is boundless, that no one knows the limits of the natural order, so as to be able precisely to indicate when the preternatural order commences? The answer to this difficulty is easy. Be it so that as one can assign the precise line which divides these two orders of things the natural and the preternatural; it does not follow from this that we can never define with certainty whether a given effect belong to the one rather than to the other: Who can distinguish in the rainbow the precise limits where one colour ends and another begins? or who can determine the exact instant in which the day dies and night is born? No one would be so simple as to infer from this that we cannot know if such and such a zone of the Iris be red or yellow, or if a given hour belong to the night or the day. And this for the simplest of all reasons, that to know the nature of an effect it is not at all necessary to pass through the limits of the beginning and ending of the category to which it belongs, but it is quite enough to see if it has the characters peculiar to that category. Now this same thing is true in the matter we are speaking about. We cannot tell to what point the forces of nature reach: but nevertheless when we are given a fact, we can often from certain of its characters tell with certainty that it is preternatural. And to speak of our own problem, among the phenomena of the speaking tables there are several in which these characters are to our mind most manifest. Such are all those in which the agent which moves the tables operates as an intelligent and free cause, and at the same time shows an intelligence and will altogether proper to itself: that is to say, superior or contrary to or in some other manner

distinct from the human intelligence, and will... whether of the mediums and experimenters... of the spirits and the attendants. In such cases we should admit that that agent is a spirit, and not a human spirit, and hence one placed outside the order of things which we are wont to call natural; that is, of those which do not exceed the forces of matter and of man. And these are those phenomena exactly which, as we have already mentioned, have resisted every other theory founded upon merely natural principles, whilst in this they had a most clear and easy explanation; for every one knows that the power of pure spirits over matter very far surpasses that of man; and there is not one of the marvels related of modern necromancy which may not be attributed to their power. We know very well that the mention of spirits here will make several persons put on a contemptuous smile. Not to speak of those who like good Materialists have no belief whatever in spirits, and reject as fables and chimeras all that is not pure and palpable matter, and to say nothing of those others also, who though they admit the existence of spirits, deny that they have any influence upon or interfere with the affairs of our world: there are many in our own days who though they grant to spirits that which no good Catholic can deny, that is, their existence and intervention at times in the affairs of human life in different ways, open or secret; ordinary or extraordinary, do nevertheless seem practically to renounce this belief, and it appears as if they felt that to admit in any special case the intervention of spirits would be rather a mark of too great credulity or of womanish superstition, for they content themselves with not denying it in the lump. And to say the truth, people have been in the habit for the last century or so of declaiming against and making a joke of the easy credulity of the Middle Ages which were flitting out spirits and witchcraft and witchery everywhere, that it is no wonder if some weak people who wish to appear strong-minded should experience a reluctance, and as it were be ashamed of believing in the intervention of spirits. But this excess of incredulity is no less unreasonable than that which was perhaps the contrary excess in other times: and if too much faith in such things leads to vain superstitions, the believing nothing at all may lead one towards the impiety of naturalism. The wise man, therefore, and the prudent Christian must equally avoid these two extremes and walk steadily in the middle way in which virtue and truth may be found. Now, in this matter of ours of the speaking-tables, what opinion does prudence counsel us to hold?

The first and wisest rule which prudence dictates to us, and which we have already mentioned before, is that we are only to have recourse to preternatural causes for explaining extraordinary phenomena, when the natural are not sufficient: which is the same thing as saying, *vice versa*, if the natural causes are found to be insufficient, we are to admit the preternatural. Now, this is exactly the case in our present subject. In fact, among the phenomena of which we are speaking, there are many which it is not possible to explain thoroughly, by any merely natural theory or cause, as appears from what we have said and argued upon already. It is then not only prudent but necessary to seek the cause of them in that order which is beyond nature, or, in other words, to attribute them to the agency of spirits, since beyond nature no other causes exist except spirits. The other rule and infallible criterion to judge of an effect whether it be natural or preternatural, is to examine the characters which it exhibits, and from them to infer the nature of the cause. Now, those more marvellous effects which no other theory can explain, have such characters as show not only an intelligent and free cause, but one endowed with an intelligence and will not human. This cause, cannot therefore, be other than a simply spirit. Thus by two ways, the one an indirect and negative one, that is by exclusion, the other direct and positive because founded upon the nature of the facts, we are brought to the same conclusion—viz., that in the phenomena of modern necromancy there is one class at least of facts which doubtless have spirits for their cause. And we are led to this conclusion by such a natural train of reasoning that so far from suspecting that its reception is due to our having gone too far through credulous imprudence, we should, on the contrary, deem it an inexcusable incoherence and weakness of mind were we to reject it. Nor would there be a lack of other arguments to strengthen our position still more, if the brevity which is imposed upon us allowed us to bring them forward. But what we have already said must suffice: the sum and substance of which, in a word, may be condensed under the following heads. First, Among all the facts of modern necromancy, after making the necessary deductions of what may be reasonably ascribed to imposture, hallucination, exaggeration, and deceit, there still remain many, the truth of which cannot be denied without violating every law of sound criticism. Secondly, To give an adequate explanation of these facts, all the natural theories which we have propounded and discussed are insufficient, because if they explain some, they leave many, of those the most difficult, altogether unexplained and inexplicable. Thirdly, These last, as they manifest an intelligent cause not human, cannot be otherwise explained than by attributing them to the intervention of spirits, of whatever character they be; of which we shall say more presently. Fourthly, Finally, all the facts may be grouped into four classes: Many as false or feigned ought to be entirely rejected. Of the remainder, some, the most simple and easy, as the turning of little tables in certain circumstances, admit of a merely natural explanation; for example, mechanical impulses. Others more extraordinary and mysterious are doubtful, in so far as though they seem to exceed the forces of nature, they have not, however, such characters as evidently demand a preternatural cause. Others, lastly, which manifestly present these characters, must be attributed to the invisible operation of spiritual beings. In so difficult a matter as this is, we certainly cannot be accused of having been obscure. But of what sort are these spirits? good or bad? angels

of demons, souls of the blessed, or of the reprobate. To this part of our problem the answer cannot be doubtful, if we consider a little the peculiar nature of the different spirits on the one hand, and on the other the characters of their manifestations in modern necromancy. In the first place, the ridiculous extravagance, and so to speak, buffoonery of their wondrous moving tables, in making them look, dance, and run about like jugglers in public amusements—the silly levity of their answers to a thousand questions of mere useless curiosity, and, worse still, the wickedness of the doctrines which they teach, impious, immoral, blasphemous, and always more or less hostile to the Catholic Church; the horror which they show of holy things, the open confessions which they have often made of their own accord, and finally the dreadful fruits which the practice of these things has often produced, of suicides, madness, domestic discord, crimes and disasters of every kind: all these are such characteristics, as whilst on the one hand they are manifestly repugnant to the nobility and sanctity of the good spirits, and to all that which Holy Scripture and the Church and the writings of the Saints tell us concerning them, they are just what one would expect from the perverse and fallen nature of the wicked spirits; and tally with that which the most authentic histories have delivered to us of their manners. Add to this the quality of the sympathies which these manifestations have awakened in the world; and this too is an excellent sign by which to judge of the character of the spirits which govern them. For the eternal antagonism which exists between the city of God and the city of the Devil, as St. Augustin calls them (see *De Civit. Dei*, l. xiii., c. 1)—that is, between the society of all the good and the society of all the wicked men and angels, reveals itself besides by a thousand other marks, also by the contrast of their loves; and as the good approve of and universally love, as it were by a certain instinct or moral sense, that which is good and comes from God or from His angels, so the wicked, on the contrary, guided as they are by their evil instinct, run to all that is evil, and which has its origin in the evil spirits. Now, where did the so-called manifestations of the tables and spirits spring up? Where have they become most the fashion? Where have they been, and where are they still in most credit and seduce the greatest number of people? Who are their admirers, defenders, and most ardent followers? and by whom, on the contrary, are they rejected, condemned, or at least held in great suspicion? America, which is, as every one knows, the country of all the sects and of all the religious follies, was and is still the country of modern necromancy; and in Europe and everywhere else, it has no more warm and firm partisans than among those people who have no religion at all, or belong to a false one, or if to a true one, are just as if they had none at all as regards their practice of it. With good Catholics, on the contrary, the tables and spirits have had no success at all. After the first and innocent experiments of table-turning, such a distrust and suspicion was generated in their minds, that they made it a matter of conscience the having anything more to do with them. Many Bishops, especially in France and America, soon raised their authoritative voices in condemnation and prohibition of them, qualifying them as practices if not openly impious and diabolical, at least gravely suspicious, perilous, and contrary to the laws of God and the Church, which forbid not only the calling up of the dead and every sort of communion with the spirits of darkness, but also every practice or attempt suspected of leading to such a termination.

(To be continued.)

IRISH INTELLIGENCE.

CONSECRATION OF THE ARCHBISHOP OF CASHEL.—The consecration of the Most Rev. Patrick Leahy, Archbishop of Cashel and Emly, was to take place in the Cathedral of Thurles, on Monday, the 29th ult., the Festival of SS. Peter and Paul. DIOCESE OF TUAM.—The Rev. James Henry, C.O. of Achill Island, is in London, engaged in collecting funds for the erection of a new Catholic Church in a part of the Island where a Protestant Church and Parsonage have been erected with a view to proselytism, and which is four miles distant from the Catholic Church on the mainland, from which it is divided by the arm of the sea called Achill Sound. Many of the congregation live four or five miles farther, and are thus ten miles from Mass. THE DUBLIN CORRESPONDENT OF THE TIMES has again been writing about the approaching departure of the illustrious Rector of the Catholic University, catching at what he calls an "official announcement" in one of the Dublin papers of last week. The paper in question is no way connected with the University; and the *Freeman* of Thursday contains a letter from one of the Professors disavowing it. The facts remain as we lately recalled them. The Birmingham Oratory has formally recalled its Superior, whose appointment of non-residence has almost expired; but we entirely disbelieve that the Holy Father will permit the University to be deprived of his invaluable services, which no other man could replace. What arrangement will be made; how far the contending claims of the Oratory and the University will be reconciled; or how far either will have to give way, is as yet known, we believe, to no one. Only, as we before said, not even Dr. Newman can be in bodily presence in two places at the same time, and the Holy Father will take care not to sever the connection between Dr. Newman and the University.—*Weekly Register*. THE MAYO PETITION.—We understand that his Grace the Archbishop received on Friday the summons or subpoena, to attend in London on the 20th instant, to be examined before the committee. James French Esq., of this town, who acted as one of the deputy sheriffs at Ballinrobe, during the late election, has also been summoned over to give evidence. A great number have been summoned from Mayo. The Lord Bishops of Killala and Achonry, are it is reported, to leave early next week.—*Tuan Herald*. THE OATHS QUESTION.—In Dublin, on Sunday, the Clergy of the Metropolis, headed by the Most Rev. Dr. Cullen, Archbishop and Apostolic Legate, signed petitions at all the churches; and their example was followed by the laity, who, in thousands, placed their names to the prayer beseeching of the Legislature, to look upon the matter as it should be regarded, and to consider, at length, that if the Catholics of the realm are to enjoy the fruition of toleration, it shall not be blotted, marred and fettered by a series of deliberate insults which totally detract from the benefit the law ostensibly intends they should enjoy. Experience appears to have been lost on our rulers. The spirit by which the worst of the bigots and persecutors were actuated in the gloomiest periods of our annals, influences at this moment men in power, notwithstanding

ing all their professions of an enlightened liberality... THE OATHS QUESTION.—We are happy to be enabled to inform our readers that the Sub-committee have come to the determination of having the Statue erected at once on the pedestal in the Crescent, and to have it boarded until the day appointed for the inauguration, viz., the 6th of August. The Mayor has communicated with Mr. Hegan, the Sculptor, to this effect, and we should hope that in a few days more the Statue will occupy its destined place in the best position in the City of Limerick, when funds, we entertain no doubt, will be abundantly supplied for the ornamental posts and enclosure.—*Limerick Reporter*. IT IS EVIDENT that the National Party of Independence, instead of having given way in the unequal struggle of the last five years, has lost neither courage nor hope. They have neither changed nor modified their views in the least. They not only feel and know that truth and right are upon their side, but what is better still, they are affectionately attached to the high principles they hold, and they both comprehend their position, and know how to explain and defend their course. It is impossible that such principles, held by such men, and propounded so well and ably by such a people as the Irish, should not conquer their way in the long run to the heart of the nation. It was impossible not to see, even amid the confusion and the dust of the late elections, that the masses of the people will accept heartily no other principles. In that constitutional conflict, nearly every traitor was struck down, and nearly every faithful adherent was rewarded by a renewal of his trust. In the instances of the latter kind, that is, where any one faithful representative was defeated, such defeat proved no gain to the Whigs. (Swift in Sligo, and Kennedy in Louth, each departing from the constituency he canvassed, had the satisfaction to have left the temple of Whiggery in ruins behind him. On the other hand, it would be long to tell how many pledge-breakers were ignominiously defeated. No where did the Whigs return any considerable number of representatives by their own proper strength, and on Whig principles. For the most part, wherever a Whig was returned it was by pretending to hold, at least in part, those independent and tenant right views which they felt to be the keys to popular confidence. The elections took us by surprise, found us without organisation and without fitting candidates. The result, therefore, all things considered, was not only satisfactory, but even most promising for the future. Since the elections the tone of the public mind is even still more encouraging. In some of the finest counties, such as Cork and Limerick, there are tokens of young energy and quite a new life—tokens neither doubtful nor feeble.—*Tablet*. INSURE BANKING PROSPERITY.—The *Dublin Mercantile Advertiser* says,—"In referring to the last report of the National Bank, it was our gratifying duty to notice the continued improvement in banking affairs in Ireland. A further very remarkable evidence of this nature is afforded by the report of the half-yearly meeting of the proprietors of Bank of Ireland stock held on Thursday, when the deputy-governor Mr. Haliday, who presided, announced that the dividend for the last half year was 6 1/2 per cent, being at the rate of 13 per cent per annum; and he added that, after the payment of this dividend out of the clear profits of the half-year, there was a surplus of £1,800 to be added to the rest. As our readers are aware, the ordinary dividend of the Bank of Ireland had been at the rate of 8 per cent per annum, and latterly had been increased to 4 1/2 per cent, for the half-year or 9 per cent per annum. The dividend declared on Thursday of 6 1/2 per cent, for the last six months is therefore an increase of 2 per cent, on the half-year. This prosperous condition of the Bank of Ireland is another evidence of the increase of wealth in Ireland, and of the healthy condition of trade and agriculture. The Irish banks generally are in the same satisfactory state of progression."

THE CROPS.—The accounts which we receive from all parts of the kingdom, not only through the columns of our contemporary, but from private sources, give us the most sanguine hope of an early harvest. We have had samples of wheat just shooting into ear—partially shot—and fully shot into ear—sent to us from different parts of the country. The *warphires* are progressing rapidly towards perfection, and it is stated that even in their most palmy days they were never more prolific than it is hoped they will be in this harvest. All cereal crops are looking well.—*Limerick Reporter*. INCREASED ESTATES COURT.—The extensive estates of Sir Edmund Hayes, M.P., situated in the county of Donegal, were sold on Saturday before Mr. Commissioner Hargreave. The property was offered in 63 lots, producing a net rental of nearly £6,000 a year, the whole of which was disposed of for the gross sum of £92,407. The estates of James Sadler, situated in the counties of Waterford, Tipperary, and Limerick, are advertised for sale in Henrietta street, on Tuesday, the 7th of July next. The petitioner for the sale is the official manager for winding up the affairs of the Tipperary Bank. The property is offered in three lots, the gross net rental of which is estimated at £1,232 per annum. In the present flourishing state of the Irish land market a handsome sum ought to be realised towards the relief of the unfortunate victims of the Sadler's swindle. THE LORD LIEUTENANCY OF IRELAND.—The *Daily Express* correspondent has the following paragraph, in which, we confess, we do not place much credit: "It is said that Mr. Roebuck's motion on the subject of the Lord Lieutenancy of Ireland will be met by an assurance that a measure for the abolition of the Vice-regal Court will be introduced by the Government next session; and we hear that every preparation is being made so that the Castle of Dublin shall cease to be what it is on the 31st January, 1859. It has been said that Mr. Roebuck has an understanding with the Government on the question, but he very indignantly repudiates any such notion." On Monday a special meeting of the Dublin Corporation took place at the City Hall, to petition against the proposed abolition of the office of Lord Lieutenant of Ireland. A resolution to that effect was unanimously adopted. Mr. Roebuck's motion for the abolition of the Lord Lieutenancy has not been withdrawn, as some of the London journals erroneously report, but is modified and postponed. It now simply expresses the opinion of the house that the Lord Lieutenancy ought to be abolished, omitting all reference to the Secretary of State for Ireland, which the resolution, in its original shape, provided as a substitute. The modification was made with a view to secure more enlarged support for the motion, inasmuch as many English Radical members, who are in favour of abolishing the Lord Lieutenancy, would also be opposed to the appointment of an Irish Secretary of State, no doubt conceiving that a department of the Home office would be sufficient for the transactions of the state business as far as relates to Irish affairs. The motion does not now come on until Tuesday, the 7th of July. There are but two classes in this country who regard with anxiety the abolition of this worn out sham—the Dublin shopkeepers and the petty gentry. As to the nobility, and a section of absentee landowners, who visit their Irish estates occasionally to shoot, farm, and hunt, and eject the peasantry, their natural sphere, of course, is the London Court, where, in the words of a British *Jonian*, "they would contribute to the splendour of a firmament, of which the Queen herself, in person, is the centre and glory." But how much, let it be asked, of the £20,000, a-year by which the Vicereignty is sustained, finds its way into the pockets of the Irish shopkeepers? It is not notorious that the Irish Courts supplied from London, in all its important requirements; and that the richer class of individuals who frequent it are so far Anglicised as to follow its example?—*Nation*.

MR. SMITH O'BRIEN, on the 10th inst., at a public dinner at Rathkeale, to Archdeacon Fitzgerald, has afforded an opportunity to Mr. Smith O'Brien to lay before his countrymen an exposition of his views upon Irish affairs, and particularly tenant-right. The letter apologizing for his absence at the Rathkeale festivities Mr. O'Brien thus writes:—"Governed by considerations that were founded on my past experience of Irish agitation, I formed a resolution before I returned to Ireland that I would not join any political associations or attend any political meetings, and that I would limit my interference on Irish politics to the occasional expression of my own individual opinion. Acting upon this determination, which I have as yet found no reason to abrogate, I have declined attendance at several political meetings to which I have been invited. Now, if I were to depart from this rule in the case of the Rathkeale dinner, I should find it difficult to refuse similar invitations on future occasions. I have no desire, however, to conceal my opinions on the present state of public affairs, or to disavow my sympathy with the objects of your meeting. I have already, since my return from exile, taken occasion to declare that I am more than ever convinced that Ireland requires a national Legislature and a national Executive to give this country full advantage of the resources which it possesses. In the absence of such a domestic Government it seems to me that the national interests of Ireland can be best protected by sending to the British Parliament a body of members who shall hold themselves entirely independent of all English parties, and avail themselves of every opportunity, that may present itself in the conflict of rival factions to secure for Ireland the enactment of useful measures and the attainment of our national rights. Among the measures which are at present considered most urgent by the public opinion of this country, is the bill for securing to tenants, in case of eviction, compensation for profitable improvements, which was prepared many years ago by Mr. Sharman Crawford; and I quite concur in the propriety of requiring that this measure shall be enacted without further delay. It is to be regretted, indeed, that the number of members returned at the late election on the principle of 'Independent Opposition' was not so great as might have been expected, but we have at least the satisfaction of knowing that many of those members who have proved faithless to the pledges formerly made by them in favor of tenant-right have been excluded from Parliament, and also that nearly all the candidates who have been returned for popular constituencies have promised their advocacy of the first claims of the tenantry of Ireland. If the declarations made by Irish gentlemen at the meetings be not wholly worthless, a large majority of the Irish members are bound by the sacred obligations of public and private honor to apply themselves with sincerity and earnestness to the accomplishment of this object. Two additional considerations might lead us to form a well-grounded hope that this question will be speedily adjusted if any reliance could be placed upon the disposition of the British Parliament to legislate for Ireland upon wise and just principles. The first is that several of the clauses of former Bills which were considered objectionable to landlords have been withdrawn. The second is that Lord Palmerston's Government can no longer plead inability to give effect to a principle which, in profession at least, they affect to approve; for it is the boast of the supporters of the present Government that the recent elections have greatly increased the Parliamentary strength of the party by which Lord Palmerston's Administration is upheld. For my own part, I expect little good for Ireland from the legislation of a British Parliament; but the earnest and persevering manifestation of Irish opinion may have some influence upon British statesmen, and in this point of view the demonstration which is about to be made at Rathkeale may be productive of advantage."

LECTURES ON THE WAR.—Mr. W. H. Russell, the historian of the late war, made his debut as a lecturer in his native city (Dublin) on Tuesday evening. The Theatre Royal was the scene of his new triumph, and one of the most brilliant audiences ever congregated in that building was, perhaps, the most marked compliment that could be paid to the gentleman who has added another bright name to the list of Irishmen who have won lasting renown in the field of literature.

One hundred girls, emigrants for Quebec, from this union, sailed for Liverpool at three o'clock on Wednesday, under charge of the master of the workhouse, Mr. O'Grady.—*Waterford Mail*.

THE MAY MEETINGS, AND THE SUFFRERS.—We need not inform our readers that May is the Evangelical harvest. In that merry month Missionaries from all quarters hasten to Exeter Hall to lay their reports at the feet of their patrons, and to receive some cash, whereby they will be enabled to spend another year in luxury and imposture. The accounts of last month's proceedings are most doleful. Apathy has paralysed the arm of the charitable, and closed the heart of the generous. Such are the melancholy means of the missionaries over the receipts of the last May meetings. But the truth is, Protestants themselves are beginning to see the sham of Evangelical societies; and with that shrewd sense which characterises the English and Scotch, whenever their pockets are appealed to, they prefer spending their money on other and more useful purposes. In a late number of this journal we copied an article from a Protestant paper, the *Union*, exposing the imposture of these missionary societies. The *Union* went carefully over all the reports, particularly those having reference to Ireland, and after summing up all the work done, it simply consisted of issuing so many millions of handbills, delivering so many thousands of controversial lectures, distributing so many hundreds of Protestant Bibles; but not making a single convert! Surely after this, it is time that sensible men should get sick of the humbug of Irish Church Missions, and button their pockets when they see the sanctimonious collectors approaching their door. The game is up; and we are very glad of it. It is well that there are at least a few Protestant organs exerting themselves to open the eyes of the people in this respect. The High Church Journal, the *Guardian*, has also a poor idea of the May meetings. The addresses this year, it says, display "the same set form of speech, with its unctuousness and its slovenliness, its bit of flattery and its bit of jocoseness, its pointless anecdotes and its cut-and-dried smiles, all stale and wearisome to an intolerable degree. Nonsense and absurdity, formality and affectation, rapid and sickening declamation, common-place twaddle, empty and unmeaning assemblages, an utter want of reality, frothy and foolish small-talk, flashy speeches, shams of serious proceedings, laboured and painful efforts after something to say, forged and spiritless attempts to get up a little enthusiasm, pitiable outbursts of unchecked vulgarity and bad taste, which have made the May meetings a byword for silliness, display, and mock-excitement!" It is a singular fact, that a Protestant paper in New York gives precisely the same account of the May meetings held in the United States. Hear what it says on the subject:—"Every year we have the same stereotyped assemblages of people, the same talk, the same orators, the same loud denunciations against the non-conformists, the same scratching of heads for ideas, and the same calls on earth and good will to men; they are invariably scenes of envy and jealousy, of disputes and dissensions, where the apples of discord are not thrown in classically one at a time, but by barrels full, every one taking a bite as they roll along the aisles." Our readers will be glad to see how vain are the efforts of the enemy in attempting to purchase the souls of the poor by means of the base bribes of proselytism; they will be glad to see those proceedings thus stigmatised by Protestant organs; but while they see all this, they should be generous in sustaining their own faith against these unscrupulous efforts of the enemy.—*Glasgow Free Press*.

THE GOVERNMENT have not only provided a home for the German Legion, and the Days of Good Hope, and buxom wives from England and Holland; but by the debate upon the estimates, the parliament has voted an additional sum for the erection of houses for the German Legion in the colony, and full pay for the last four years! Verily, our German connections have become too expensive to the nation, for this Legion cost the country a sum of £1,000,000 sterling. "Thou'st German Legionaries," who never tread the soil in defence of England, were highly favored, having been treated with far greater liberality and generosity than our gallant countrymen who had borne the brunt of the war—who freely sustained heavy labors, and encountered formidable risks and privations; for the honor and welfare of their sovereign and country.—Mr. Whiteside, in calling attention to the enormous cost of the Legionaries, said, "that the only mistake committed on the matter appeared to be that the Government had not made a family settlement for the ladies with pin-money. The poor millitiamen had been stripped even of their trousers, and turned out on the world without sixpence! Unfortunately the National Militia had no influence to favor them—no friend at Court where Germanism is in the ascendant; and while the Legion is kept on full pay for the ensuing four years, with a comfortable provision for life, the Militia may beg or starve. It is true that they had—or with due encouragement might have had—English, Scotch, or Irish wives, or sweethearts, willing to share their fortunes in the distant Land of Promise, and to keep up the remembrance of Fair Albion, Green Erin, or Bonnie Scotland in their border houses; ay, and their allegiance to the Sovereign of the United Kingdom. Instead of that, an army of foreigners were selected; who participated in the widespread doctrine of Germanism; that 'England was only to be valued for her money,' who would greedily take what they could get, and give as little as possible in return. But German husbands for high and low was the prevailing mania—and why should not English women follow in the fashion about to be set by the daughter of England."—*Carlisle Sentinel*.

SWEATING HOUSES.—STRANGE CUSTOM.—In the district of the country lying between Derrygonally and Luke McNilly, which separates Fermagh and Leitrim, you will observe as you pass here and there studded about the foot of each little hill, a small artificial lump of earth, about the size of a "handshake of hay," somewhat resembling an ice-boss.—"Well, what's that?" "It is a sweat-house," created there for the benefit of the people of the town; and for there is generally one in each. It is built of stone and mortar, and brought to a round top. It is sufficiently large for one person to sit on a chair inside, the door being merely large enough to admit a person on his hands and knees. When any of the old people of the neighborhood, men or women, are seized with pains, they at once have recourse to the sweat-house, which is brought to the proper temperature by placing therein a large turf fire, after the manner of an oven, which is left until it is burned quite down, the door being a flagstone, and air-tight; and the roof or outside of the house being covered with clay to the depth of about a foot, prevents the least escape of the heat. When the remains of the fire are taken out, the floor is strewn with green rushes, and the person to be cured is escorted to the sweat-house by a second person carrying a pair of blankets. The invalid having crept in, plants himself or herself in a chair, and there remains until the perspiration rolls off in large drops. When sufficiently perspired on, he or she, as the case may be, is anxious to get out, and the person in waiting swaddles him up in the blankets, and off home, and then to bed. I have heard old people saying they would not have been alive twenty years ago only for the "sweat-house."—*Communicated to the Fermagh Mail*.

THE COMET.—The ideas of March are come—the 12th of June is passed, and the comet, which was announced to drop in upon us in so unceremonious a manner, has disappointed without even sending an excuse. This, however, is not very extraordinary, as comets are known to lead a very vagabond kind of existence, and are, indeed, generally remarkable for the eccentricity of their movements. A kind of apology was attempted by a youthful wag in this city, in this wise. The Church Mission Society, in the lack of other means of grasping at souls, thought to attract some through the influence of this meteor; and accordingly put forth a flaming placard headed "Comet!" and containing a long specimen of its usual rancorous theology. The young gentleman we have alluded to, however, in a spirit of reverence for the zealous society quite dreadful to think of took the heading of a placard relative to the Banter races, attached it to the theological document, and made it read, to the bewilderment of some gaping rustics, "Postponement of the Comet!" Seriously speaking, the absurd prophecy, in reference to this event, is a kind of hoax much to be deprecated, as it spreads an amount of alarm amongst the poor people of this country scarcely to be credited. Many of them believed that this lawless body was to mark the earth full tilt, at some hour on Saturday next, and "strike flat the thick rotundity of this world," or to use their own phrases still more expressive phrases, send us all into *smilchrens*.—*Cork Examiner*.

THE ENGLISH SUFFRERS IN IRELAND.—The history of Soperism in Dublin would form a curious chapter in the history of heretical impostures. Rat-lane, off Townsend-street, may be regarded as the head quarters of this Dublin conspiracy against faith and morals—a selection which shows the judgment of the proselytisers. Soperism being an unwholesome fungus sprouting from the dead carrion of the heretical establishment, this rat-trap off Townsend-street has been most appropriately licensed by Dr. Whately, and by way of consecrating the trap, the heretical service is solemnly mumbled (as a consequence of the license) twice every Sunday. The alarmed neighbors shrewdly whisper that the parous use the oil rhodium, as the vicinity has been recently swarming with rats, which abandon the shipping and crowd into the church, no doubt in hungry expectation of Protestant gruel. In other parts of Dublin, remarkable for dirt, the proselytisers have set auxiliary rat-traps, each of which is attended by a watchful crew of practised rat catchers. Precisely as some dark corner is selected by a crooked spider for the construction of its murderous snare, the Coombe has been selected as the centre of the dark ramifications which enmesh that division of the city. The ragged children of the most squalid classes, pinched with want, are allured into those specious places, and literally reduced to sell their birth-right for a mess of pottage. At the same time a horde of low ruffians, "gatherers," and tatterdemalions of that sort, are hired at ten or fourteen shillings a week to trudge about with a bundle of tracts, or to read aloud with scurrilous invective.

In addition to the performers, who are supposed to be Protestants (Parsons, Bible-readers, and tract distributors), there is another troop of *farceurs* who are supposed to be Catholics. These men, somewhat like the fraudulent bidders at mock-auctions, rise indignantly during the sermons to defend the Catholic Church, and meet the sophisms of the Protestant University with the floundering replies and scrambling arguments of the miller's forge, or the cobbler's stall. These performers who rise to be knocked down, are not paid with regular wages like the Parson and tract distributor. They are paid by being employed. Thus the cobbler, who furiously rips up the Parson's arguments in the evening, will be silently and diligently fortifying his Rover's shoes with a heelpat in the morning. While the controversial painter, who brings disgrace on the Catholic cause with his blundering tongue-to-day, will be seen beautifying the Protestant church with his dexterous brush to-morrow. Hence it is that these performers plunge headlong into the trap, and heedless of spiritual warnings, rise night after night to defend their arguments they do not understand,

and afford facile victories to heretical Goliaths. The funds of this discreditable warfare, by annual contributions £40,000 for Protestant rat-traps to the "Irish Papists." Two thousand pounds are collected in England, thirty-eight in Great Britain. Some of this money has been collected in the Church of the Holy Trinity, White's, in London, a church which, once a Catholic, with these funds, they suborn that mischievous and mongrel crew—the Parsons, Preachers, and Bible-readers—that fag-end-and-bob-tail of Souperism; who fill our streets with broil and our police offices with brazen complacency. These broils are unavoidable. There is a remote likeness between Protestant "missions" and those of the Catholic Church which make them unappealingly revolting to Catholics, precisely as the cabobon is more odious in human eyes from its hideous resemblance to man.

In addition to the cringing establishments of Rattle and the Coombe, the Soupers have opened a shop in Irishtown, where the inviting scent of the soup-pot has tempted a squalid crew of ravenous attendants to cluster round it, spoon in hand. Did not the Whig Government secretly approve of these dens; the porridge-pot of perversion could not bubble so loudly in Irishtown or Ringsend; because the seat of the mission is a Protestant church, which, as we understand, set specially apart for the artillerymen "serving" at the Pigeon House, and the effective wisdom of the house annually affords the Chaplain's salary. It is paid from taxes levied indiscriminately from Catholics and Protestants. If Catholics are not exempt from the visits of the taxman, this application of their money to purposes revolting to their feelings is very discreditably to our Whig rulers.

It is a great hardship that while Catholics contribute to pay the Chaplain, proselyting meetings are constantly held in his church, a circumstance which should be brought under the notice of Parliament by some member of the Independent Opposition. Among the many strange estimates laid before the House one finds with regret £150 or £180 a year voted for the "Chaplain of St. Matthew's chapel, Ringsend." For, in the language of the estimates, this is the style and title of the pepper-box at Irishtown. It is somewhat curious to find this, which is said to be the only military chaplaincy in Ireland, thus diverted from its legitimate purpose of instructing artillerymen in heresy to the perversion of beggars through the instrumentality of guel. It is highly possible that the Chaplain in question, however, would receive for preaching to perverts, were he "an Irish Church Missioner," a larger salary than he receives from Government for preaching to soldiers. The salary of "Irish Church Missioners" is said to vary from £200 to £400 per annum.

Circling round these well-paid circles there are "classes" of Scripture-readers whose piety is remunerated with ten, and even fifteen shillings a week. Nor is this the only source of expense. It has been found necessary to pay in order to avoid empty schools, not only the teachers who instruct, but the pupils who are instructed. In one division of the children, perversion is tempted and rewarded with lodging, food, and clothing, and those who are not lodged—a second division who reside outside the school—are still fed and clothed. It is thus that the "Soupers" expend, or at least account for the expenditure of forty thousand pounds a year. Meantime while all this turmoil and trouble is taken to prevent the poor Catholics, no trouble whatever is taken to instruct and console the humbler Protestants. A thousand Protestant families—averaging at least six thousand persons—exist in Dublin, who never, on any occasion, enter a place of worship. Were we in want of evidence to prove the utter wickedness and profligacy of the Souper movement in Dublin it might be found in this fact, which no Protestant Minister of the "Establishment" will controvert if he have ever (but we fear he never has) made the round of his congregation, and visited, as he should do, that humble portion of his flock which his piety might certainly console, but which his avarice cannot possibly fleece. Why should not those ostensible preachers, whose adoration of the "graven image" of the Queen—as seen on English coin—can only be equalled by their utter abhorrence of the likeness of the Virgin Mary, as seen in our churches—why should not all the men who are burning with unnecessary zeal to Protestantize the Catholics, endeavour for once to Christianize?

Those well-dressed folk who strut to church in the rich garb of Dives, never once reflect on those swarms of Protestants who skulk in garrets in the squalor of Lazarus. Why should they? Even their Parsons never look after these neglected and forlorn sheep, whom, in a pecuniary point of view, it is perfectly unprofitable to look after. Were one of those poor Protestants to creep into a fashionable church he should be led ignominiously aside, and thrust contemptuously into a back seat; accordingly he never ventures into church. No one goes to church for religion's sake, for religion, they know well, is not there; they go for fashion's sake, because it is an *entrepot* of fashion. Accordingly, the working artisans of Protestant birth—the humble shoemakers and other artificers of Townsend street and that neighborhood—never attend any place of public worship. The very Parsons who are most zealous—bunting in every direction—exploring sea and land for perverts—will utterly neglect the householders of their parish, some of whom, during thirteen years, have never received a visit from a curate or parish clergyman. It must be confessed, meantime, to give the Parsons their due that if the householders are never visited by the minister himself, they have been, nevertheless, assiduously visited by his collector of minister's money.—*Dublin Tablet.*

GREAT BRITAIN.

WESTMINSTER.—The true religion is making steady progress in this archdiocese. A pastoral letter of his Eminence the Cardinal Archbishop of Westminster lately published, states that during the past year no less than seven new churches and chapels have been opened within its limits, besides several new schools and the hospital in Great Ormond-street. The churches to which his Eminence alludes are those at Poplar, in the Commercial-road, at Kingsland, in Bunhill-row, at Holloway, and Brentford, and St. Edward's mission in Westminster.

The christening of the infant Princess took place on Tuesday, in the chapel within Buckingham Palace. She was baptised, in water brought specially for the occasion from the river Jordan, by the names of Beatrice Mary Victoria Feodora, the sponsors being the Duchess of Kent, the Princess Royal, and Prince Frederick William. The chief Ministers of State, the diplomatic corps, and Royal Family, were all present in full dress.

The *Sherborne Journal* has an account of a strange occurrence which happened in a parish a few miles from that town. On Sunday last, the Sacrament was administered in the parish church of —, by the much respected pastor of —, in the absence of the vicar of the place; but, strange to say, instead of the usual Tent wine being used, mushroom catnip was administered. Several who attended became unwell from the effects of the draught and fear, and to such an extent was the latter carried, that "poison" was whispered by several on leaving the church. The matter has since been explained by the discovery that the bottle was labelled in error.

The alterations in the United States corvette Niagara, Captain Hudson, would be complete on Saturday, 20th ult., on which day she is reported to leave Portsmouth for Liverpool, to ship her portion of the great Atlantic telegraph cable. The *Glasgow Daily Mail* of Monday, 14th ult., noticing the comet *furbo*, says:—"A learned clergyman, not ten miles from this city, at a prayer meeting of his flock during the week, took an affecting farewell of them—remarking, in a very pathetic manner, that in all probability that was the last occasion upon which they would meet in this world. It must, no doubt, have been an extremely felicitous privilege to the reverend-but-superstitious gentleman that he was yesterday again permitted to ascend his pulpit."

UNITED STATES.

THE REV. DR. BYRNE.—The Bulls naming the Rt. Rev. J. B. Byrne Coadjutor Bishop of Pittsburgh, have reached that gentleman, and the consecration will shortly take place. The Rev. Charles I. White, D. D., it is currently reported, will take Bishop Byrne's place as Pastor of St. Matthew's Church, Washington.—*N. Y. Freeman.*

A CATHOLIC CHURCH BLOWN UP.—The *Journal* published at Coldwater, Michigan, states that about two o'clock last Sabbath morning the R. Catholic Church there was blown up so as to be a total wreck. One keg of powder was placed under the middle and the other under the rear sill. This is civilization in America!—*MacKenzie's Message.*

TRANS-ATLANTIC TELEGRAPH.—We have been informed that the first telegraphic despatch to be transmitted across the ocean will be the compliments of James Buchanan, President of the United States to Queen Victoria; and the return despatch will convey Her Majesty's reply. The third despatch will be from England, and will be, it is said, a complimentary tribute to Horace B. Tabbetts, Esq., the original projector of this great enterprise. Mr. Tabbetts was for many years resident at Boston, and is now of New York. He has devoted the last six years of his time almost exclusively to the enterprise now so near completion. It must indeed be very gratifying to him to see this work carried out so successfully, and by men of such great perseverance, character, and wealth. He is now devoting his time and energies to the construction of a line of telegraph from the State of Florida to Cuba, and thence to the Gulf of Tehuantepec, on the Pacific Ocean. When this line is completed, it will without doubt, contribute largely to the profits of the Atlantic Company.—*Boston Post.*

SPREAD OF MORMONISM.—The Mormons are spoken of as a distant evil—as of a disease that could only exist in one small corner of the country—whereas in fact there are Mormons in all parts of the United States; and their numbers are multiplying. At this moment there is scarcely a city in the Union of any extent in which they have not a regular organization. It will hardly be believed, but it is not the less true on this account, that in New York alone there are upwards of two thousand Latter-day Saints. They have no fewer than four places of worship in the metropolis, together with a weekly organ to defend and propagate their doctrines. On Sunday last one of the "Branches" assembled at the Dancing Academy in Broome street, where a missionary direct from Salt Lake gave a curious account of his travelling across the plain with a hand-cart to "preach the gospel." If their doctrines were simply religious, or rather irreligious, no one would have any right to oppose them; nor would it be worth while to do so. In other words, if the Mormons confined themselves to believing that they are genuine saints; that Jo. Smith was a genuine prophet; and that all the world besides are benighted heathens, they might be safely left alone in their vagaries. But they strike at the very root of our social system; they openly advocate and practice polygamy in its worst forms. Thus while all who have paid any attention to the subject and who are not contaminated themselves, look to Utah as the plague spot, their own neighbors, perhaps, those who reside in the same street with them, have several wives. In at least one instance in this city two sisters are "married" to one man; and the same individual has at least two wives more. But while among the gentiles it is the interest of all concerned to keep the matter secret; so that adultery, fornication and incest are indulged in at our very doors, as religious duties! Not content with this systematic violation of those civil and moral laws which form the groundwork of our christian civilization, the Mormon elders or priests devote large portions of their "sermons" to ridicule of what they call the absurdity of being allowed to have but one wife. And if denounced for this they raise the cry of "intolerance," "persecution," "fanaticism," &c. Now the question seriously arises, should a system be tolerated in America because it is a free country, which sets our laws at defiance and which would disgrace Mohammedanism in its most sensual form? Suffice it to say in reply that many outrageous proceedings have been carried on in the name of liberty; but nothing worse than the practices of Mormonism, which in reality is but another name for the grossest licentiousness.—*N. Y. Citizen.*

SPIRITUALISM AT BOSTON.—The powers of table-turners, spirit rappers, &c., were recently put to a test, the result of which, if correctly stated, should be tolerably satisfactory to all who are inclined to put faith in the black art as practised in the year of grace 1857. It appears that the editor of the *Boston Courier* offered the sum of five hundred dollars to any spiritual performer or medium who should succeed in performing any exploit that could not be explained by any agency based upon well understood laws of nature. The challenge being accepted, four gentlemen well known in the scientific world, one of whom was Professor Agassiz, were chosen to decide upon the merits of the experiment. On the day appointed the spiritualists met the professors in great force, and proceeded with their incantations, but according to the decision of the men of science, they utterly failed in producing any of their boasted results, and succeeded neither in communicating with the spirits of the departed, nor even in moving the tables. The following is the decision of the committee:—"The Committee award that Dr. Gardner, having failed to produce before them an agent or medium who 'communicated a word imparted to the spirits in an adjoining room,' who 'read a word in English written inside a book, or folded sheet of paper,' who answered any question 'which the superior intelligences must be able to answer,' who 'lifted a piano without touching it,' or caused a chair to move a foot; and having failed to exhibit to the Committee any phenomenon which under the widest latitude of interpretation could be regarded as equivalent to those proposed tests, or any phenomenon which required for its production, or in any manner indicated a force which could technically be denominated Spiritual, or which was hitherto unknown to science, or a phenomenon of which the cause was not palpable to the Committee, is, therefore, not entitled to claim from the Boston *Courier* the proposed premium of five hundred dollars. It is the opinion of the Committee, derived from observation, that any connection with Spiritualistic Circles, so called, corrupts the morals and degrades the intellect. They therefore, deem it their solemn duty to warn the community against this contaminating influence, which surely tends to lessen the truth of man and the purity of woman. The Committee will publish a report of their proceedings, together with the results of additional investigations and other evidence independent of the special case submitted to them, but bearing upon the subject of stupendous delusion. BENJAMIN PIERCE, Chairman. L. B. AGASSIZ. B. A. GOULD, JR. E. N. HORSFORD. Cambridge, June 28, 1857."

THE KENTON HALL QUESTION.—Coleridge used to tell a story which illustrates the existing dispute about Spurgeonism in Exeter Hall, which has found its way to the House of Lords. A Protestant Clergyman, edified at the constant church attendance of one of his farmers, spoke one day of the comfort he must find in it. "Aye, so I do," replied he. "I work hard all the week, and it is a comfort on Sunday morning to seat myself in the corner of my pew, stretch out my legs, and just think of nothing at all." There spoke the model Englishman. That there was anything to be done or thought of at Church had never occurred to him. The fitting up of all Protestant churches makes kneeling impossible. Wherever Protestantism has prevailed worship has disappeared.—*Weekly Register.*

People are beginning to look earnestly for the next harvest, which as yet promises well, both in the British Islands and throughout Europe. The high prices which still prevail show how small is the stock remaining on hand. Fine weather for the next few weeks will be of immense importance, and the result of a fall in the price of the great necessary of civilized life will be to relieve the long continued pressure on the Money Market, which has of late been slightly improving, though almost as far as ever from what we may call its normal condition.—*Id.*

Referring to Her Majesty's last Drawing-Room, at which there was such an unprecedented display of torn skirts, of collapsed crinolines, of tattered trains, of crumpled feathers, and last, not least, of ill-treated and shamefully-abused beauties, the *Civil Service Gazette* says:—"It makes the heart of chivalry bleed to read the list of the crushed and wounded ladies of England on that occasion; and one may search the pages of history in vain for such another instance of loyal devotion and of feminine endurance. Full-blown duchesses flattened into pancakes; eighteen-stone marchionesses compressed into figure of lath and plaster; superb, round, substantial countesses squeezed into red-faced tattered demurettes; lovely young debutantes, got up regardless of expense, pressed, elbowed, and trampled into frightful scrawns, piteous to behold, and shuddering to contemplate."

THE LARGEST MAN IN THE WORLD.—The funeral sermon of Mr. Miles Darden, who died at his residence, in Henderson County, will be preached on the 4th Sunday in this month, five miles South-west from Lexington, Tenn. The Masonic fraternity will be in attendance, in full regalia, on the occasion. The deceased was beyond all question, the largest man in the world. His height was seven feet six inches—2 inches higher than Porter, the celebrated Kentucky giant. His weight was a fraction over one thousand pounds! It required seventeen men to put him in his coffin. Took over 100 feet of plank to make his coffin. He measured around the waist six feet and four inches.—*Jackson (Tenn.) Herald, June 18.*

The Know-nothings of Westport, Me., destroyed four houses occupied by Germans week before last; but "American republicans" consider such things all right.

JOHN KNOX.—It is painful for us who have a passion for the history of what has been called the Elizabethan age, to see the writer of so good an article as that on the South Carolina College, in so good a paper as the *Charleston Mercury*, (June 13), make so preposterous a historical blunder as the following:—"Speaking of some minister, he calls him one 'who would have adorned the church of Scotland in the days when John Knox dared vituperate the Queen of England.'" John Knox never vituperated that abominable person, to whose eminent deeds of loathsome iniquity vituperation would have been an adornment. John Knox declared that he never thought of her in writing his "Monstrous Regiment of Women," but asserted that it was written against "Mary Tudor."—He was a hireling of Elizabeth, lived upon her alms, did or aided to do her disgraceful work in Scotland, and never insulted or vituperated any sovereign but his own, young, beautiful, defenceless, broken-hearted, widowed Queen, Mary Stuart. Knox is dead. Be just to his memory. He never insulted the powerful Queen of England, he only kicked with what strength Satan gave him, at the dying lioness of Scotland.—*St. Louis Sunday Leader.*

PISTOL SHOOTING AND RELIGIOUS INSTRUCTION.—The novel incident of rural life in Virginia, with the particulars whereof our columns are diversified today, affords a fresh illustration of the barbarism which characterizes certain portions of the United States. It appears that last Sunday morning, as the superintendent of a Sabbath school in Alexandria county was on the way to his morning duties, he was set upon by five or six ruffians, whose principal motive was, according to the *Washington Star*, a dislike of public worship. After ineffectual efforts to clear himself, the teacher, a young man from the Alexandria Theological Seminary, drew his revolver and shot one of his assailants. The homicide, who bore the reputation of being an orderly and peaceable youth as any in the state, was arrested, and now lies in jail, the coroner's inquest having not yet taken place. A state of society which compels law-abiding citizens to carry fire-arms on week days, is bad enough, we admit, but what shall be said of a system which obliges the teacher to carry his revolver to the Sabbath school?—*N. Y. Evening Post.*

ELDER FAWCETT ON THE "SPIRITS."—Ethan Spike of Hornby, Me., has written a letter to the *Portland Transcript* describing the doings of the Elder in Hornby. We do not see how any one can resist the Elder's logic:—"Elder Phineas Fawcett preached again last Sabbath. It was a great outburst of the Elder's, an gin comfort to many. I do suppose that Elder Fawcett, when he's fairly waked up, is about as tough a customer as the devil ever wrestled with. I don't really spose he'd be a bit more affected of Belzebub, or even the Old Boy himself, than I should be of a yerlin coat. You order bear him talk of the devil—just as easy and familiar as though he knew he'd got the critter under his thumb an' was sartin he had got of him whar the hair was short. But I was goin' to say suthin of this last sarmint of hisn. The Elder laid daown serring pints an proved em all. "Fust, Spieritoalism is the works of Satan. "Second, Its the tow jints, worked by odd force an vitalized super carbonic electric fluid. "Third, (This pint I didn't get hold of exactly, he not speak very legibly—but it was either Mesmerism or Mormonism, but it don't matter much, as which ever it was, he proved it.) "Fourth, Its Annyml magnitudes. "Fifth, (This pint, nyther, I can't give verbankum; but it was some kind of a bug—aounded suthin like Jevn-bug.) "Sixth, If it was sperrits; they war evil sperrits. "Seventh, That is no sperrits no-how. "The discourse was chock full of Scripser bearing on the several pints, an hysterical facks—for he's just as larnd as he can be, an I do actonly bieve, of by accident, (he wouldn't do it noily,) he should get any more into him, he'd bust right up! Why, he'd handle them great Greek and Latin words in such a way that nobody can understand, just as easy as I kin say caow; or later, or any other simple household word. "He said this sort of thing was nothing new to him. Alluded to the Witch of Endor, an the hogs which got the devil into them. At this pint the Elder went off on a target about pork—said it was pig's—that of the devil ever got out of the pesky hogs he'd got in agin now, in the shape of whiskey sweetened with strackmein. Then he took up the meajuns, an the way he made their feathers fly is a solemn warria to all wrappers. Said that war a second hand claw of terbacker's difference atween em an that er Simeon Magog spoken of in Scripser. Then he struck out into about the allmighties pear rashun ever heern in this subloony spear. He actonly seemed to take the devil right up by the tail, an shake him like a cat waded a mice. I beant much of a poick an dont run much to imagination, but—I swan to man—I eenject thought I could hear the old critter holler, as the Elder whanged and cuffed him about. Effi war in his place, I'd think twice about it, afore I'd go smellin raound agin within the Elder's reach."

SELF-GOVERNMENT BY NON-CATHOLICS.—Will the *N. Y. Freeman* allow us to direct his attention to the subjoined remarks of the *Baltimore Catholic Mirror* upon the "present" and "future" of America. The democracy which our New York cotemporary so devoutly worships, seems to be but a scurvy deity at best:—"Look at any of our large cities, mark the reckless extravagance of the citizens, and then say how long such a state of things can last. Walk through the crowded streets of these cities, observe well the faces of the men you meet, and then say if you do not see avarice stamped there in lineaments as plain as day. Mark well, also, the young men you meet, see their languid, sickly expression, betraying recent, yes frequent, debauchery. Go from thence to the *salon* of the lady of one of our merchant princes, where vice, and lust, and fraud scarcely hide themselves beneath the gilded magnificence. But luxury is not the only intestine enemy which assails the safety of the Republic. The very fabric of the government itself by an insane people crying liberty! liberty! That sacred principle for which our fathers bled and died is greatly endangered, all respect for law and order appears to be rapidly leaving our people, and in its place is substituted that miserable element of destruction "party spirit." Our elections are no longer contests for the best man, who shall rightly interpret and administer the laws, but strife for the mastery between corrupt and factious parties. The idea that we are a Republic formed of a confederacy of sovereign independent states under a constitutional government, appears to be in danger of being lost in the false idea that our country is a consolidated popular democracy. The framers of our Constitution

did not intend that the people should make the laws, that the people should be their own sovereigns, but that they should elect their representatives, and rulers, who should make and administer the laws. *Populus est Deus* was not a maxim of theirs, and they sought to secure the public safety by throwing around the federal government such checks, and counter checks as should preserve a constitutional Republic but not a popular democracy. But this does not satisfy the "sovereign people"—a current of radicalism has set in and who shall say when it shall be checked? To add to this, an increasing flood of foreign radicals is daily pouring in, upon us, bringing with them their rabid red-republicanism.

But more, we have a licentious and mercenary press corrupting the people, but this evil is so flagrant that we need not more than mention it. But this is not all—our public safety, our perpetuity as a republic, is threatened by a still greater evil, which if it does not seek to avert, will bring upon us the judgment of an offended God. We are called a christian people, but this is far from being the truth, for although the government may be christian, the people are not. The various Protestant sects boast that this is a Protestant country; if it were, we should still say that it is not a christian land, for Protestantism is as inimical to the true spirit of Christianity as Paganism—but it is not true that it is Protestant, the great mass of the people believe in no creed, they adhere to no form of religion, and while they reject Catholicity they despise Protestantism. There is not perhaps so godless a nation on the face of the earth, and for this Protestantism is responsible.

In the same strain, writes the New York correspondent of the *Toronto Colonist*, a few extracts from whose description of the workings of Protestant, or Non-Catholic Democracy we will lay before the eyes of the *N. Y. Freeman*.

What was expected of the American Revolution and American Republic? What has been vaunted of the triumph of Democracy! The complete regeneration of the human race—a renewal of the golden age—the reign of justice, peace and happiness—a purified government through the infusion of the popular virtue, voice and energy—that corruption was to be unknown—paltry ambition to be extinguished—few but impartial laws, and cheap justice. It was declared that corruption and abuses only nested in Aristocratic and Monarchic governments, but only let the pure flood of popular patriotism into cleanse the Augean stable of Patricianism, and—captivating idea!—the United States would realize Sir Walter Raleigh's "El Dorado," or the "Utopia" of Sir Thomas More!

Softly: What has been the fulfillment? An unwieldy and corrupt government; the legislators, federal, State and municipal, universally conceded to be mere political quacks and impostors—merit without money everywhere ignored—politics in the hands of rowdies and merely monied men—spoliation organized under a paper currency—the working class condescended to hopeless toil and want for the benefit of capitalists—the God Mammon erected as the national deity—an aristocracy of presumed general worth, succeeded by one of parsimony, knavery, and gambling—innumerable presses forming a leagued banditti selling their services to the highest bidder—and schools of Melliorists expressly to advocate, as the only soul-saving faiths, "Know-Nothingism, Fourierism, Communism, Socialism, Free-Loveism, Spiritualism, Shakerism, Anti-Rentism, Mormonism, and Slavism."

To assist your readers to realize the justice of the above observations, let the United States press speak for itself. Yesterday, the "Courier and Enquirer" said:—"To such a picture it would be a sin to add another touch. We would only remark, that if the fruits of Democracy be what they are represented to be above, we have many and good reasons for rejoicing in our British connection, and for maintaining what remains of the "monarchical element" in our Canadian institutions.

MURDER ON THE INCREASE.—"During our connection with the press, extending through many years past, we have never known a time when our exchanges presented such a fearful record of murders as during the past year. Flaming capitals, depicting the horrid cruelty of some cold-blooded human slaughter, startle us in nearly every exchange paper we open, and we could fill one half our sheet every week, if so disposed, with the heart-sickening details."

Our neighbor, Horace Greeley, of the *Tribune* of New York, volunteers this picture of men and morals:—"Sixteen murders have been perpetrated in this city since the 1st of April, about which time Mayor Wood began to develop his programme of violent resistance to the laws, and the whole army of grog sellers bade defiance to any legal interference with their desolating traffic. There have been at least twice sixteen attempts at murder, beside violent attempts and run-hole fights without precedent. Ten thousand hardened and hopeless outcast females swarm the streets at night; two thousand children, under the guise of peddlers, from the ages of ten to sixteen, penetrate every public building, store and office in the city, to beg, steal, spy for burglars, and on their own account practice these vices which cannot be named in respectable language; five thousand great and small gamblers prey upon the credulous and the infatuated, standing all day at the doors of their dens in Broadway, as well known in person and profession as the Mayor himself; ten thousand lazy, drunken, thieving short-boys, swill-boys, killers, rousties, and rowdies of other names, lounge on the run cursed corners of the streets, making day disgusting, night hideous, and travel dangerous to all who can be suspected of having respectability or money; thousands of emigrant swindlers, mock auctioneers, lottery dealers, policy-backers, pickpockets, ball thieves, burglars, wharf-rats, area-sneaks, pimps and vampyres, practice their knaveries as openly and with as little fear of punishment as though they were engaged in the most virtuous and legitimate of human pursuits. The swell-mob of London, flying from the eyes of the real police, and the unendurable felons of San Francisco, expatriated by bullet and the bump of the Vigilance Committee, are received here with open arms, parade our streets under not only the toleration but the protection and personal friendship of the police, carry out primary elections and fill high places in our nominating committees. On every hand we have vice and crime, and splendor; crime, vice, rum and beggary. Here, in the most fashionable *salon*, is the Crockford's of New York; there, between the palatial residences of a millionaire and a divine, is the *maison de joie* of a woman whose dress is the most brilliant, whose equipage the most costly, whose appearance is the most stunning of any of the gay butterflys, virtuous or vicious, whose beauty and wealth add glitter to the opera or sunshine to the promenade. Within a bow-shot of these palaces, is the other side of the world; for broadcote, rags; for diamonds, dirt; for Johannsberger, whiskey; for millionaires, beggars; for divines, devils; for Aspasias, drabs; with here and there some poor, starving wretch, painfully exacting the "Song of the Shirt," her besieged virtue glimmering in the misery of this tangible hell, like the tabbed jewel in a dunghill. And over all, we have a set of men called rulers, wrangling like hungry dogs for the public purse; lying and cheating for advancement; plotting to overthrow all law, that they may rob the people; and, in their influence, we see our "very criminal population," recklessly flandering their incendiary torches in our moral powder-house. And this is the metropolis of the Western World to-day, full of uncleanness within and without; the disgrace and sorrow of all good citizens; the very Mecca of political and moral rascals throughout the world."

The True Witness

MONTREAL, FRIDAY, JULY 10, 1857.

NEWS OF THE WEEK

The Bill for so altering the Parliamentary Oaths, as to admit Jews to take their seats, had passed the House of Commons by a large majority.

The Queen assisted at, and personally distributed the decorations of the Victoria Cross to those who had distinguished themselves in the late war on the 26th ult.

Harvest prospects were good, and Breadstuffs were reported dull.

The elections in France had gone off quietly, and in favor of the government.

On Saturday last the 4th inst., the anniversary of the signing of the Declaration of Independence serious riots attended with loss of life, and which called for the interposition of the military, took place at New York.

THE LATE CATASTROPHE.—The Coroner's Jury at Quebec is still pursuing its investigation of the circumstances connected with the fearful loss of life by the burning of the steamer Montreal; and with that stolid perseverance for which Coroner's Juries, since first such things came into fashion, have ever been famous.

Indeed since the calamity occurred, the public have been in full possession of all the important facts connected with it; and there can be no doubt as to the justice of the verdict which public opinion, both in Canada, and in the United States, has passed thereon.

In the present instance, "the accident" is apparently attributable, in the first place, to the defective construction of the steamboat. Her boilers were in too close contact with the wood work; and the marvel is, not that she caught fire on her trip of the 26th ult., but that she ever made a voyage up or down the river in safety.

In the next place, there seem to have been on board, no engines of any capacity for extinguishing fire in case of an "accident;" for this infamous neglect, or rather culpable parsimony, the owners again are directly responsible.

Of the want of boats we say nothing; for every sailor knows the general uselessness of any number of boats to save a large ship's company, unless strict military discipline can be enforced, and a "rush" to the boats prevented.

Now it certainly does not appear as yet, that, on the first alarm of fire being given, the Captain of the boat took any steps for securing the lives of his passengers. The boat—and on this point all the witnesses are agreed—was not headed immediately for land; though many excellent spots for running her on shore presented themselves; the pilot seems to have abandoned the wheel; and crew and captain seem to have been intent upon saving themselves, leaving their unfortunate passengers, women and children, to perish in the flames, or in the waters of the St. Lawrence.

ardly, and ignominious dereliction of duty. No such conduct, no legal penalty, can, of course, be attached; but men have, by common consent, always and everywhere treated it with well merited reprobation.

The points to which the attention of the Coroner's Jury ought chiefly to be directed, but upon which they will, of course, as becometh discreet jurymen, as much as possible avoid committing themselves—are these:—

1. Was the construction of the steamer Montreal radically defective?—were her boilers in too close proximity to her wood works?—and was it owing to these defects that she caught fire on the 26th ult.

2. Was she provided with fitting apparatus to extinguish a fire in case of any "accident" proceeding from her radically defective construction.

3. When it was first ascertained that the boat was on fire, were steps immediately taken to save the lives of the passengers by running her towards the shore? Did the Captain, pilot, and crew stick by the wreck to the last moment, and do all that men could do to rescue the women and children from the fate that menaced them?—or did they, like a pack of cowardly hounds, desert their posts, seek safety in flight, and abandon the helpless beings whom they were bound to protect, to their fate? These are questions to which, for the honor of our common country, and in the interests of humanity, the Coroner's jury are bound to see that full, clear, and explicit answers be given.

For, as matters stand at present, the story of the burning of the Montreal, and the subsequent loss of life, is discreditable to us in the highest degree. Hardly will it be believed in other countries, that, on a fine day, on a tranquil river, and within a few hundred yards of the shore, some two to three hundred unfortunates, mostly women and children, were allowed to perish miserably—whilst Captain, officers, and crew contrived to reach a place of safety. Yet this is a fact; and a more disgraceful fact, or one more calculated to inspire contempt for the manhood and humanity of the people amongst whom it occurred is not on record.

THE ministers and laity of the Anglican sect, lately convened in Synod at Toronto, seem to entertain views upon the School Question not unlike those of Catholics upon the same subject. They assert the necessity of the religious element in education; they recognise that in a mixed community like ours, the admission of that element is incompatible with any modification of a Common school system; they must therefore, if they be sincere in their assertions of the paramount necessity of combining religious with secular instruction, be prepared to join with us in demanding the amelioration, and further extension of the "Separate" or "Denominational" school system; under which alone can religious instruction be imparted to the members of a mixed community, who have no religion in common.

The following are extracts from some of the speeches delivered by members of the Anglican Synod upon this all important subject:—

The Rev. Mr. Townley complained that the Common Schools were filling the land with a moral pestilence on every side. He spoke from experience.—Our lecture rooms are pervaded by an unruly youth. Our streets are defiled with their profane language, and when these facts are pointed out, he is told that the children ought to receive their religious education at home. He hoped that that was the case with all present—but to show the object of the system, he might mention what had been told him by a reverend brother from the other side of the line: five-sixths of the parents of children in the United States do not attend any place of worship at all. If that is the case, how is it possible that religious education should be given at home? And where did this system arise? In that place where human freedom is placed above the divine dictates of our divine religion. In the United States the people are beginning to feel the evil effects of this system, and it cannot be otherwise. We cannot help believing that children are born in sin, and that their thoughts and feelings are evil from their youth upward; and yet they are sent to the Common Schools, where the education they receive only fits them for carrying out more thoroughly the works of depravity. He knew that the teachers of Sunday Schools find that is the case among the unfortunately small proportion of the children sent there; and what can be the effect on those children who attend no Sunday Schools, and receive no religious instruction whatever?

The Rev. Mr. Darling seconded the resolution, and declared his opinion that the Common School system was an utter failure. The fact was triumphantly proved by the annual report of the General Superintendent of Education. From the first establishment of the system, there had been complaints continually from the Local Superintendents. These complaints related chiefly to the inefficiency of the teachers and the irregularity in the attendance of children. The result was that the public schools were in a worse condition now than they were before, while the expense was enormously increased. It appears that there were 3,235 Common Schools in Upper Canada, who looked to the Normal School for a supply of efficient teachers. The number of students admitted into this institution since its inauguration, had been 1,318. How many schools did they think had been supplied by these? Just 374—so that nearly 1000 of these students must have deserted their occupation. Again, between 800 and 900 had received certificates of qualification; and of these nearly 500 had deserted. By the last census, he saw that there were some 8,884 children of school age in this city, while only 1,570 were in attendance at the Common Schools. It was also a fact, that young men and women, totally illiterate, were received into the Normal School, and in ten months turned out again, with first class certificates, as competent to teach anything; and each of these cost some £72. He called the attention of his clerical brethren to the lamentable state of things as indicated by these statistics.

Rev. Mr. Hilton would give the lay gentlemen who had spoken some statements founded on his own experience as a Local Superintendent:—In one school in a township where he was Superintendent, there are not ten children beyond those of the Church of England, who can say the ten commandments. In another school the teacher is a Unitarian, and spends his time on Sunday in preaching in accordance with his views to the children. In another, not a child, except one of the Church of England, knew the commandments. He was once at a school tea-party where there were 100 children present, and on exami-

nation he found that not one of them had ever heard the commandments; and when he subsequently called the attention of the meeting to this fact, on being requested as a favor to address it, and urge on parents not to neglect this elementary part of religious education, he was called "a Puseyite;" and one man rose up and called him a Romanist.

Thus upon one point—viz., that Common Schools are hot-beds of vice and immorality, a disgrace to the civilisation of the XIX century, and an outrage upon the rights of the individual, whom the State has no right to tax for religious purposes to which he has conscientious objections—Protestants and Catholics are unanimous.—How comes it then—it will be asked—that such a system is allowed to fill the land with its moral pestilence? Because Protestants, for the most part, are more opposed to Catholicity than they are to infidelity or immorality; and because they well know that the tendency of the present system is well calculated to make the rising generation infidels and profligates, and, in so far, good sound Protestants. For it must be remembered that Protestantism is itself a phase, not of Christianity, but of infidelity.

And thus—notwithstanding the declarations of the members of the Anglican Synod—notwithstanding the aversion which the "Common" school system is looked upon by many others of our separated brethren, we do not believe that the friends of "Freedom of Education" for Catholics, have any, the slightest grounds for congratulating themselves upon any improvement in the state of public feeling upon the School Question, or upon their ultimate prospects of success. On the contrary, owing to our own servility and venality, to the treachery of our representatives and others in whom we have been silly enough to trust—a satisfactory settlement of that long vexed question seems, at the present moment, more remote than ever.

Nothing can be more self-evident than this—that, if in the struggle wherein we are engaged for our rights as citizens, and as Christian parents, we do not gain, we lose ground. It is impossible, in such a contest, for the two contending parties, to maintain precisely the same relative positions.

Now, certainly during the last session nothing has been gained for the cause of "Freedom of Education." Owing, as we said, to our own venality and want of common honesty, the fear of harassing the Ministry and of disturbing the slumbers of "Jack-in-Office," was allowed to prevail over every other consideration. The School question was an embarrassment to the Ministry; it was therefore their great object that that question should not be brought before the House; and, listening to the treacherous counsels of the needy "place-hunters," and the feeders upon official garbage, of whom we have too many alas! in our ranks, the Ministry were allowed to accomplish that object. Not a single petition, we believe, from the Catholics of Upper Canada, complaining of the injustice of the present school system, and praying for redress, was laid before the Provincial Parliament of Canada during its entire session. What has been the result of this extraordinary policy? itself the fruit of the machinations of a few sordid and mercenary hangers-on of our rulers.

This—that we have furnished our enemies, the friends of "State-Schoolism," with the best of arguments in support of their plea—that the agitation against the "Common" schools of Upper Canada proceeds entirely from the Catholic clergy; that the Catholic laity take no manner of interest therein, whatsoever; and that the grievances complained of are purely imaginary, the inventions of an intriguing priesthood with whom the great body of the people have no sympathy. "For"—our opponents may now argue, and we know not how to answer them—"how comes it that, if the Catholic laity of Upper Canada do really feel themselves aggrieved by the operation of the present system, not one complaint has been heard to proceed from their lips during the entire session of 1857? how comes it, that if the conduct of the Romish Bishop of Toronto towards the Catholic members of the Ministry, who, in the session of 1856, voted against Mr. Felton's motion, be approved of by the Catholic body generally, that approbation has not been manifested by an equally strong condemnation, upon their parts, of their representatives who then betrayed them? It is clear from these facts—they will conclude, and not without a show of reason—"that the Catholics of Upper Canada are very well content with the actually existing order of things; that they do not sympathise with their Bishops, and clergy; and that the outcry against "Common," and for "Separate" schools, is but a piece of ecclesiastical assumption in which the laity do not join, and which we will do well to despise." This has been said; is said; and will be incessantly re-

peated until, throwing off your lethargy, and endeavoring for once to act like honest men, and faithful children of the Church, we give our representatives in Parliament, and our rulers in the Ministry, plainly to understand, that unless they immediately, and in every particular, concede the demands of the Catholic body upon the School Question, the entire political influence of that body will be cast against them. Alas! the means of bribery and corruption which the Ministry have at their command—in the shape of Government advertisements for needy journalists, "Crown Land's Agencies," berths in the Custom House, &c., &c., for needy place-hunters—and the venality of too many of our own members, are such that we fear that the day is far distant, when such a policy—the only one however that has the remotest chance of success—will be generally adopted.

For these reasons, the proceedings of the Anglican Synod, unanimous almost as its members were upon the results of "State-Schoolism," can inspire us with but little hopes, until we see symptoms of a reviving honesty, and of independence of all Ministerial control, amongst our own people. Protestants of all denominations will admit the immoral tendencies of religion without education; they will admit that no other than a purely secular education can be given in our "Common" schools; and having admitted all this, they will thence conclude to the propriety of retaining such schools—because whatever tends to promote vice, immorality, irreligion and infidelity must be a most formidable antagonist to Popery, and therefore, an ally of Protestantism; and because with Protestants in general, the hatred of Catholicity is far stronger than the love of Christianity.

THE "MONTREAL WITNESS" AND THE "FETE DIEU."—Our cotemporary was quite correct in his anticipations that the TRUE WITNESS would not "attempt to apologize for a practice" of which the Catholic Church approves, and which the law of the land sanctions—even though to a few prejudiced Calvinists it may appear "offensive and unjustifiable." We never have, and please God, never will, offer any the slightest apology for any doctrine or practice of the Catholic Church; for every apology is an admission of error.

At the same time, we are always ready and able to defend those doctrines and practices against the imputations of our enemies; and will therefore, on the present occasion, reply briefly, and finally, to the strictures of our cotemporary upon our remarks of the 26th ult.

We said that the public procession in honor of the Blessed Sacrament was not "illegal." Because:—

- 1. There is no law prohibiting it?
2. It is one of those rights guaranteed to the Catholic population of Canada by the treaty wherein this Province was ceded by France to Great Britain.
And 3. Because its legality has been formally recognised, on many occasions, by the British Government.

There is no law prohibiting the procession of the Fete Dieu; for if there were, the Montreal Witness would cite it, instead of merely asserting the illegality of the said procession. But that which is not prohibited by law is not "illegal."

The custom of walking in public procession on the Fete Dieu formed part of the exercise of the Catholic religion in Canada, previous to its cession to Great Britain. Now by the treaty wherein this Province was ceded to the last named Power, it is expressly provided that the Catholic inhabitants thereof shall be protected in the free exercise of their religion; from which it follows, that—except where expressly specified to the contrary—that treaty guarantees to the Catholics of Canada the full enjoyment of every religious privilege or custom, which they enjoyed or exercised whilst under the dominion of France; and guarantees to them therefore the right of walking in procession on the Feast of Corpus Christi; because it is a right which they enjoyed as French subjects, and which is not excepted in the treaty which guarantees to them the full and free exercise of their religion, when they became subject to the British Crown.

Its legality has been formally recognised by the British Government; which, until within a few years, furnished, in the persons of its soldiers, a Guard of Honor for the procession. This was the act, not as the Montreal Witness would insinuate, merely of the commanding officer for the time being, of the garrison—but of the Horse Guards, who were aware, and approved of the practice. We may here however be permitted to add that we question the propriety of, in any instance, compelling Protestant soldiers to take part in a procession to which they may have conscientious objections. That full and perfect religious liberty which we claim for ourselves, we would claim for all our fellow-citizens of every denomination.

But, argues the Montreal Witness, "the guard of honor and the regimental band have for many years been withdrawn from any participation in the Fete Dieu; and if it be the military sanction that made the procession legal, the lat-

ten, has ceased to be legal from the time this pretended sanction was withdrawn.

Yes, no doubt, if it was that sanction that made the procession legal. But as the legality of the procession never did derive from the attendance of the regular troops, but from that clause of the treaty of cession which guaranteed to the Catholics of Canada the same full and free exercise of their religion as British, which they enjoyed as French subjects, it follows that the withdrawal of the said troops can in no wise affect its legality. The attendance of the troops did not make the procession legal—for it was legal without them; legal before they ever arrived in Canada; and legal in every country parish wherein there was no garrison, no regular troops. We appeal to that attendance as a proof merely that the British Government, which for a long series of years sanctioned the attendance of its troops at the procession, did thereby formally recognise its legality; and because that which was formally recognised as legal thirty or forty years ago, and which has not subsequently been prohibited by law, cannot be "illegal" to day.

Finally the Montreal Witness calls upon "the priests and their organ"—to supply the people with the sacred writings, in order that they may be able to judge, from the "words of Jesus Christ as reported by His Apostles in the New Testament," whether the Montreal Witness—who says that in the Sacrament of the Eucharist the Body and Blood of Our Lord are not present—or Our Lord Himself, Who in instituting that Sacrament positively said that it "was His Body"—is the more worthy of credit. To this we reply:—

1. That very excellent translations of the New Testament—both in French and English, as well as in the original tongue—are for sale at all the Catholic booksellers' stores in this city; that any one who desires to procure a copy can have the same by paying cash for it; and that it is not the duty of the Clergy, or their organs, to buy books for other people.

2. That, unfortunately for the argument of the Montreal Witness, the New Testament alone can throw very little light on the subject; because we can not find therein the very words of Our Lord Himself, who spoke in Syriac, and not in Greek, Latin, French or English; and because in the second place, the New Testament does not contain any account of the institution of the Lord's Supper which can be proved, without the authority of the Church, to be from an Apostle or an eye witness. Of the Gospel called of St. Matthew, all that the Montreal Witness can positively assert is that, in its present form as we have it, it is not the work of him whose name it bears. Neither St. Mark nor St. Luke were Apostles, or present at the Lord's Last Supper; St. John says nothing about the institution of the Sacrament; and St. Paul who describes it, was not present, and is not therefore, according to all the rules of evidence, a competent witness; unless it can be proved that he derived his information from one who was actually present and an eye witness of what transpired. He tells us indeed 1. Cor. xi., 23, that he received his information from the Lord Himself, thus asserting the miraculous source of his information; but as the competency of the witness is the question at issue, and as no witness whose competency is in question can be a competent witness to his own competency—especially when the facts testified to are in the supernatural order, requiring therefore a witness credible in the same order also—this assertion of St. Paul, unless confirmed by some infallible authority, competent to establish St. Paul's inspiration, and credibility in the supernatural order, would be deemed of but little value in a Court of Law. The Montreal Witness' appeal therefore to the New Testament is quite irrelevant.

A CANDID ADMISSION.—The Toronto Leader in noticing the action taken by the late Anglican Synod on the "Common School" system of Upper Canada, admits that:—

"We cannot deny that it is an anomaly to find such a system in existence in a community where Voluntaryism is recognised as the doctrine of the State. But in our present infant condition, we cannot look for the establishment of perfect theories in any department of the public administration."

An anomaly it certainly is for a community is one breath to cry out "No State-Churchism," and in the next to hurrah for "State-Schoolism;" but we see not how this ridiculous inconsistency can be justly attributed to "our present infant condition." We should feel inclined to look for its cause in the inherent inconsistency of Protestantism, and in the natural disregard of the Protestant mind for logic, truth, and justice.

For wherever there is inconsistency, there is a lie, and the worst form of a lie. All other sins, save that of inconsistency, may be forgiven unto a man; but inconsistency infallibly indicates the total want of all honest and manly sentiment.—The inconsistent man, or he who still professing one set of principles, refuses to follow them out to their extreme consequences, no matter whether they may lead him, is morally and intellectually the most contemptible wretch that crawls upon the face of the earth.

The Leader adds:—

Prizing the Dean. There seems to be a most extraordinary lot of scoundrels in the vicinity of the wreck of the unfortunate steamer Montreal...

Our hopes then for the final overthrow of "State-Schoolism," and the establishment of perfect "Freedom of Education," rest not upon the manifest justice of our claims...

An Orange journal of Upper Canada boasts that at the late meeting of Orange rowdies at Quebec...

Every circumstance connected with the meeting passed off most happily. The brethren marched in procession dressed in the full Orange regalia...

That the Catholics of Quebec scorned to take any advantage of their strength and numbers, or to honor with their notice the ragamuffin Orange crew...

RELIGIOUS REVIVALS.—The Dublin Nation suggests the propriety of engaging Drury Lane and Covent Garden for the use of Spurgeon...

Theatre Royal, Drury Lane! Crowded Houses! Immense Attraction! Ella, the finest horse woman in the world...

The suggestion of the Nation is a good one; and might be profitably acted upon by our Montreal Evangelical Societies at their Anniversaries...

The New York journals complain bitterly of, and laugh loudly at the Puritanism and Sabbatarian humbug of Canada...

We learn from a correspondent of the Toronto Mirror, that on Sunday the 21st ult., His Lordship the Bishop of London, C.W., administered the Sacrament of Confirmation to about seventy children in the church of St. Thomas...

The Christian Inquirer, in an article with the caption—"Bigotry versus Liberal Lectures"—notices the action of the "Mercantile Library Association" of this city...

To our kind friends in Upper Canada our thanks are justly due, and hereby tendered, for the favorable reception by them given to Mr. Monagan, our Travelling Agent...

Why should not Catholic Soldiers take part in religious displays? What has the Witness got to do with it? Does it concern the precious flock under its sway?

REMITTANCES RECEIVED. Kingston, J. Bowes, £1 5s; S. Monaghan, M. Cooney, 3s 9d; N. Lancaster, N. B. McDonnell, 6s 3d; Chalmers, C. Dumessil, 10s; Picton, J. Denver, 12s 6d; West Osage, J. McEvoy, 7s 6d; Riviere du Loup, T. Trevor, 2s; Marysville P. Kilmurry, £1 5s; Bromley, P. McPencik, £1; Fort William, R. Foran, £2 10s; Deschambault, J. Bouille, 6s 3d; St. Germain de Monroir, Captain L. Shallow, 10s.

Per Mr. Monagan (Travelling Agent) Toronto—Mrs. Dr. King, £1 3s 8d; G. D. Merrick, 12s 6d; L. Hayden, £1 5s; J. McGee, £1 5s; M. McNamara, 5s; P. Doyle, £2 3s 2d; T. Connor, 12s 6d; J. Donnelly, £1; Rev. M. Fitzhenry, 10s; Education Office, 6s 3d; J. Hallinan, £2 3s 9d; L. Devine, £1 5s; P. Connell, 10s; M. Malone, 12s 6d; F. Sullivan, 10s; F. Johnson, 10s; D. Fitzgerald, 10s; M. Divan, 10s; M. Scanlan, 10s; W. Patterson, 10s; T. Barry, 10s; J. Williams, 10s; J. Collins, 10s; P. Walsh, 10s.

We learn with regret that M. Langevin has ceased his connection with the editorial department of the Courier du Canada, which will in future be conducted by M. Tache alone.

The New York Freeman of the 4th inst., enters upon the eighteenth year of its existence in a new dress; a satisfactory proof of the substantial encouragement it receives from the Catholic public.

The first Council of the Bishops of the Ecclesiastical Province of Halifax, has, we are informed, been convoked by the Archbishop for Tuesday the 8th of September next.

FIRE IN THE CITY.—A MAN BURNED TO DEATH.—Between twelve and one o'clock on Monday morning a fire was discovered in a house situated at the corner of the Haymarket Square, the property of Col. Bramminger, the lower portion of which was occupied by Mr. Edward Maguire as a furniture store.

FIRE NEAR THE TANNERS.—On Sunday afternoon about one o'clock, a fire broke out in an unfinished building near the Tanneries des Rolands, the property of Mr. Moses, painter, of this city.

STREAM ENGINE EXPLOSION—FOUR LIVES LOST.—Just as the Train of Cars were passing St. Hilaire, from Richmond, yesterday morning, about a quarter after ten o'clock, a terrific explosion, carrying off the roof of the building, took place at the Beloit Mill, situated on the opposite shore of the Richelieu river.

On Tuesday last week, a boy named Wm. White of about fifteen years of age, of this city, and who was in the employ of his grandfather, Mr. Greig, a farmer on the Chateaugay River, near Reeves, committed suicide by hanging himself.

THE GROWS.—We (Transcript) are pleased to state that in the neighborhood of this city, and through the whole of Isle Jesus, the growing crops are progressing most favourably, and promise large returns.

EMIGRANTS WANTED.—We understand that considerable numbers of emigrants are congregated about Montreal and other cities in Canada who are unable to obtain employment, and who are likely to become a burden to the public.

WASHING OWN'S SOILED LINEN IN PUBLIC.—The Logan Dinner Committee, says the Toronto Leader of Saturday, met yesterday to close an account which has long remained unsettled.

ST. PATRICK'S SOCIETY, MONTREAL. A GRAND PIC-NIC, UNDER THE AUSPICES OF THE ST. PATRICK'S SOCIETY, WILL COME OFF AT GUILBAULT'S GARDENS, ON WEDNESDAY, THE 15th INSTANT; ON WHICH OCCASION THE COMMITTEE OF MANAGEMENT will do all in their power to make the proceedings pass off pleasantly to all who will attend.

The Gayuga Sentinel says:—The Spectator of June 20th considers it "passing strange" that not one individual can be found in or near Cayuga to state positively that the prisoner, calling himself M'Henry is Townsend.

NOVEL PROCEEDINGS BY AN OTTAWA JURY.—A rather hard story is told by the Aylmer Times of the 24th, respecting the depravity of a Jury, which, if true, is certainly deplorable. A man named Landers was charged with murder at the late sitting of the Court of Queen's Bench for the district of Ottawa, held at Aylmer last week, and was put upon his trial for the crime.

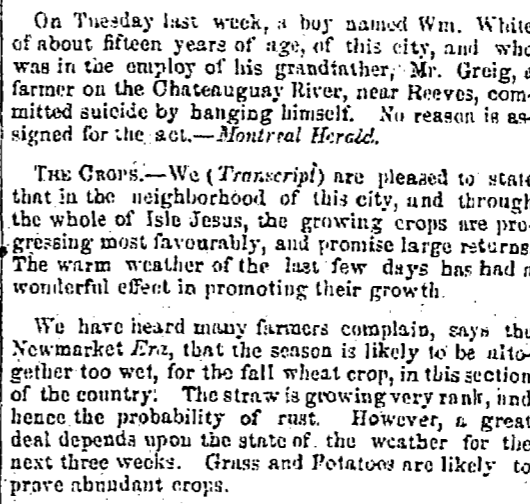
INCREASE OF CRIME.—The Recorder's Court will be open to day. The number of prisoners awaiting trial is unusually large, and the offences for which they are committed are generally of a graver character than those which usually come before our Recorder for adjudication.

Died. On the 13th ult., at the "Deaf and Dumb" Asylum at Long Point, Catherine O'Donnell, native of Ireland. After having received the Sacraments of the Church, she expressed in her peculiar language her ardent desire of going to heaven, there to reunite one of her companions in misfortune upon earth, who had preceded her about one year.—Can.

On the 6th July, at Trenton, C.W., Mr. Timothy O'Brien, a native of Nenagh, County Tipperary, Ireland—aged 31 years. He was a most respectable and influential merchant, and is generally regretted. May he rest in peace.

MONTREAL MARKET PRICES. July 8, 1857. Wheat per bushel 8 0 @ 8 6. Oats 2 6 @ 2 9. Barley 3 6 @ 4 0. Buckwheat 3 9 @ 5 0. Peas 5 6 @ 5 9. Beans 8 0 @ 10 0. Potatoes per bag 6 6 @ 7 0. Mutton per qr. 5 0 @ 9 0. Lamb 5 0 @ 7 0. Veal 4 0 @ 10 0. Beef per lb 6 4 @ 9 9. Lard 0 9 @ 0 10. Cheese 0 4 @ 0 8. Pork 0 7 @ 0 8. Butter Fresh 0 10 @ 1 0. Butter Salt 0 9 @ 0 10. Honey 0 7 @ 0 8. Eggs per dozen 0 8 @ 0 9. Flour per quintal 18 9 @ 19 6. Oatmeal 17 6 @ 18 0. Fresh Pork per 100 lbs. 50 0 @ 55 0. Ashes—Pot 44 3 @ 45 0. Pearls 44 3 @ 45 0.

WANTED. A SITUATION as an ENGLISH TEACHER, by a married man, who has had 12 years' experience in that capacity, and who is duly qualified to teach the several branches of learning which constitute a thorough English Education.



ST. PATRICK'S PIC-NIC. A GRAND PIC-NIC, UNDER THE AUSPICES OF THE ST. PATRICK'S SOCIETY, WILL COME OFF AT GUILBAULT'S GARDENS, ON WEDNESDAY, THE 15th INSTANT; ON WHICH OCCASION THE COMMITTEE OF MANAGEMENT will do all in their power to make the proceedings pass off pleasantly to all who will attend.

OBEDIENCE TO THE VOICE
 The French Republic has received a first, second, and third warning; and the suspension of its publication is threatened for articles bearing on the elections. It is worthy of notice that ever since the *coup d'état* of 1852 that paper has been allowed to speak with the utmost violence and without check against the most sacred articles of the Catholic religion, and against the French Church. The *Star* now says:—The same thing happens in France in reference to politics which takes place in England in respect to religion. The Queen issues a *conseil d'Etat*, or an authorisation for the Church to elect a Bishop, but the Church has no power to choose any other candidate than the one whom the Crown has named. Imitating the same profound order of things, the Emperor gives France a right to choose the men whom the Emperor has already chosen, and he warns the editors of newspapers not to say one word against such an arrangement.

The *Monitor* says that on account of the elections the usual results of a suspension of publication will not be enforced. The chances of General Cavaignac's success at the election renders the government papers specially hostile. It is very doubtful whether the Emperor will visit England this year. The *Monitor* of the 19th of June publishes an important address from the Prefect of the Seine, to the electors. It commences by pointing out that the government, in frankly adopting universal suffrage, wished that the Chamber should be the expression of the general will. It has only reserved to itself one means of influence, namely, to proclaim aloud to the country the names of men who enjoy its confidence, that people may not be deceived by false declarations of political opinions. The address shows that it is only by the support of great bodies of State that the Emperor has been enabled to regain France, by arms, wisdom, and policy, the front which is her due in Europe. To be enabled to govern, the Emperor stands in need of an election of independent Chambers, but devoted to his cause, and new institutions. The question, therefore, stands clearly thus:—1st., to vote for candidates designated by the government, and to ratify their conduct by your votes, to approve what they have already done, and to facilitate the execution of the grand projects of the Emperor; 2nd., to vote, on the other hand, for hostile candidates, and to enter a path without a goal, with men who have really no sympathy with the people, who, in the exercise of their power, have already given proofs of their insufficiency and weakness, and who can only re-establish their party on the misfortunes of their country.—Your choice cannot be doubtful. The *Monitor* subjoins a list of government candidates. The accounts from the vine districts are exceedingly favorable.

THE PRICE OF MEAT IN EUROPE.—The French working classes eat little or no meat, yet the Paris journals state that the prices of meat in that city, have become alarming to housekeepers. The best part of the sirloin of beef is frequently sold at half a dollar a pound. A fowl costs \$1.10 to \$1.25, and mackerel have sold lately at 37½ cents each. In London, the retail price of meat is about the same as in the large American cities, the best sirloin of beef selling at about 20 cents a pound.

RUSSIA.
 Some disturbances had taken place on the Gallician frontier. The peasants, believing that the world was coming to an end, committed some excesses. The troops had to be called out. Russian officers are at this moment travelling over Europe in great numbers; and it is well known that they have been invited to send in to their superior officers on their return an account of all they have seen on their travels. These reports, while contributing considerable stores of information, will at the same time furnish a tolerable criterion of the capacity of each individual officer.

ITALY.
 A telegraphic despatch announces the arrival of the Holy Father at Bologna on the 9th June. The magnificent reception given to His Holiness may be said to be the crowning act of his triumphal journey. The crowd was immense, and the weather magnificent. On the morning of the 10th, Pius IX. crowned the image of the Blessed Virgin della Guardia, which is so dear to the Bolognese. His Holiness addressed a discourse to the people, which was listened to with transports of indefinable emotion. Fifty thousand inhabitants of the north of Italy have arrived here.—*Univers*.

BELGIUM.
 The Belgian affair has ended, at least for the present. The King and his Ministers have written letters. The measure for the liberation of charity is abandoned, and the streets have gained a complete victory over the Parliament. The Imperial Press of Paris hails it as a victory, as showing the absurdity and tyranny of Parliamentary Government; the free Press of London madly and inconsistently hails it equally as a triumph over the Church. Let us once more repeat that the measure, the defeat of which the *Times*, and indeed the whole London Press, think cheaply bought by the victory of a small minority of the shopkeepers over the Parliament and over the law, is one which only proposed in some slight degree to assimilate the law of Belgium to the law of England, and would by no means have afforded to any individual Catholic, or any Catholic community, anything at all approaching to the liberty possessed in England even by Catholics; who, we need not say, are in this matter much less free than Protestants. The *Univers* comments somewhat severely on the conduct of the Catholics of Belgium. "We must not utter the name of the Sonderbund in connection with this affair. No doubt the Sonderbund was but caudal in its resistance. But

the Catholics of the Belgian Parliament have not risen to the level of the Catholicism of the Sonderbund. We suppose that since the promulgation of the Charter by the mob, they might have found some constitutional means of struggling for the constitution and for liberty. They have not done anything; we know not that they counselled anything. We fear to confess the truth, that they have inspired the counsel given by the King, that the discussion should be closed.—How far this is correct, we are not informed. From whatever quarter this surrender to the mob came, it is most fatal. It was deemed necessary, it seems, in order to avoid greater evils. For our part, it perplexes us to imagine what those evils may be which are greater than such a recognised and admitted ruling of the mob over the Parliament, of the minority over the majority, of violence over law!

PRUSSIA.
 BERLIN, JUNE 17.—The news has reached us from Windsor that January 18 of next year has been definitively fixed on for the nuptials of the Princess Royal and Prince Frederick William. Originally the Prince's own birthday, October 18 of this year, was selected for that event; probably by the young Prince himself, and subsequently the Princess's birthday, November 21, was decided on as a more fitting occasion, it being the day on which she will complete her 17th year.—Whatever may have been the reason for choosing the day now definitively fixed on, there is nothing left for their well-wishers but to congratulate the young couple that the day is definitively fixed at last, and to hope and trust that all auspicious influences may assist and mark that day for a long life of wedded happiness to look back to as its starting point.—*Times Cor.*

HOW TO PUNISH ADULTERERS.—A workman recently purchased, in Germany, ten pounds of powdered sugar, but on examining it he found that the grocer had mixed with it at least a pound of lime. On the following day he advertised as follows in the public prints:—"Should the grocer who sold me a pound of lime along with nine pounds of sugar not bring to me the pound he cheated me of, I shall forthwith disclose his name in the public papers." The next day the workman received nine pounds of sugar from different grocers who had similar actions on their consciences and feared publicity.

SWITZERLAND.
 FINAL SETTLEMENT OF THE NEUCHÂTEL AFFAIR.—The treaty for the settlement of the Neuchâtel question has been ratified by the National Council of Switzerland. The first article of the treaty contains the absolute renunciation by the King of Prussia, for himself, his heirs, and successors, of the rights attributed to him by the treaty of Vienna over the principality of Neuchâtel and the county of Valangin. No reservation is made as to the nominal title, apart from any rights of sovereignty with which it has heretofore been connected. On their side, the Swiss engage to pay all the expenses resulting from the events of September, which are to be spread over the whole Confederation, and not levied on the Neuchâtel alone. That portion of the expenses which is to be furnished by the canton of Neuchâtel as its contribution towards the general fund is to be assessed fairly on all the inhabitants, and not made to fall exclusively upon any class. Thus the families implicated in the Royalist insurrection are protected from the pecuniary punishment which might otherwise have been inflicted upon them in an indirect manner, notwithstanding the provisions of the amnesty in the following clause:—"Article 5 relates to the amnesty, which is full and entire, and includes not only all persons comprised in September, but political offenders anterior to that period. And articles 6 and 7 guarantee the application of the Church revenues and the funds of all the charitable institutions to their original purposes."

AUSTRALIA.
 In the ecclesiastical estimates for Victoria, the Catholic Church is stated to be entitled to a grant of £9,843 and the Greek Church to £14, these sums being regulated according to the religious belief of the population.

THE RE-ELECTION OF MR. GAVAN DUFFY.—We have received from the *Warrnambool Examiner* the proceedings at the re-election of Mr. Duffy. On his arrival with his colleague, Mr. Horne, at Warrnambool, they were met by a deputation of the municipality to congratulate them upon their appointment to office, and assure them of cordial support in case they met any opposition. But no opposition seems to have exhibited itself in either case. Mr. Horne was elected within an hour or two of his arrival; and Mr. Duffy having proceeded to Belfast, where he was equally well received, appeared next day at the polling place accompanied by a number of his friends, and after the usual preliminaries, was declared duly elected.—*Melbourne Age, March 24.*

THE HALF SIR.
 BY GERALD GRIFFIN.
 (Continued from our last.)
 CHAPTER VII.
 "Why then 'tis in a great measure true for you—but still an 'all's a great thing for 'em to mane well any way, bekays that that maans there's hopes they'll be set right one time or another, you see."
 "O yeh, then, there is. But I'd be sorry there was as little hopes of our comen safe to shore this holy mornen."
 While this conversation passed between the politicians, the bad weather which had been threatened by the appearance of the morning, began to make its word good. A small handsomely-rigged sloop was the only vessel that seemed likely to dispute the palm of superiority in point of speed, with the hooker, which last, as it appeared, was a sailer of high reputation on the river, and the trial of force, which presently took place between them, attracted the interest of those who manned the more unambitious craft. Loud were the shouts of the crews as the sloop attempted and almost succeeded in coming between her rival and the wind, and thus causing her sails to slacken and deadening her way for some minutes at least; and louder yet were the sounds of gratulation and of triumph, when the latter, observing the manoeuvre, ran suddenly close to wind, and being enabled by the smallness of her size to run much nearer to the shore than the sloop, soon left her lumbering far upon the lee. But the interest of the spectator was excited to a far higher degree when our friends in the hooker, after calculating with a

precision which experience enabled them to attain, the difference in the speed of both; formed the happy design of sailing round her. And this cunningly hit and absolute disgrace with discretion. She watched her opportunity well, and taking, as much odds as she thought would enable her to triumph, she suffered her sails to fill, loosened the main sheet, and put the helm a little to windward. The sloop perceived her insolent intention, and attempted to follow her in a similar procedure. Finding that she was not making sufficient way, however, she struck out a reef, at the risk of some perilous heeling. This was a measure on which the hooker had reckoned. She persevered in her undertaking, nevertheless, and swept across the bow of her rival so closely that the next plunge of the latter, divided the froth which shone in the hooker's wake; her triumph was complete; however, and the shout which her crew raised as she bounded fleetly over the breakers to the leeward, was answered, from shore to shore, by the boatmen of the surrounding vessels, who had watched the rather perilous assay with an intense interest. While sports like these were used to cheer the tediousness of their river voyage, (tedious to them from their perfect familiarity with all its magnificent details of scenery,) they were making rapid progress up the stream. They had now passed the islet of Scatterry, with its round tower and eleven churches—the ruins of which would be all comprehended in a single *coup d'œil*—a little spot which has been immortalised by the legend of St. Senanus, and by the sweet melody which our national lyric has founded on the same subject. The sun was now fully risen, and as the vessel approached the Race of Tarbert, where the river dilates to the extent of several miles, and assumes the appearance of a considerable lake, the most agreeable opportunity was afforded to the voyagers of appreciating all the varied splendours and changes of this celebrated stream. On the left was the bay of Glonderlaw, an opening of some miles extent, where the red and ruffled waters presented, to a considerable distance from the shore, on either side, a marked contrast to the dark green hue of those which ran in heavy swells and breakers in the channel of the river. On the right lay the villages of Tarbert and Glyn, (the hereditary domain of the far-famed Knights of the Valley,) while the undulating face of the surrounding country presented an appearance of sunny richness and cultivation, which rendered the scarcity of wood, (the only void in glancing over the prospect) scarcely, if at all observable. The wide surface of the Race was covered with innumerable vessels of all kinds—brigs, ships, (as three-masters are here emphatically termed) schooners, sloops, turf-boats, and bookers. The health sea, which ran in the centre, rendered it rather a dangerous passage to the small craft, and many of them were observed lowering their peaks, and running to the anchoring places near shore—while others with sails reefed close, and presenting, from the height of their turf lading, the appearance of a lighter with the bottom upwards, struggled on slowly, battling their way by inches against the heading wind, and stepping three rows of the turf which covered the leeward gunwale in the heaving brine. Now and then a huge porpoise was seen rolling its black and unwieldy bulk above the surface of the waves, in its hungry pursuit of a terrified salmon (a fish in which the river then abounded, though the weirs which have been since erected, and the clattering and noisy Limerick steamboat have rendered them much more rare at present)—and at longer intervals, the head of a seal, which had come up from his peaceful solitude in the river's bed to look about him and see how the world was going on, floated along the surface, like (to use a similitude of our friend in the hooker) "a sod of hand turf."

They passed the perils of the Race, and entered a narrow, and less boisterous channel, celebrated by a feat executed by a knight of Glin, similar to that of poor Byron, at the Dardanelles, running between two rather elevated points of land in the counties of Limerick and Clare, where the wood was more generally scattered over the soil, imparting an air of greater finish and improvement to the numerous seats which were within sight, and harmonizing well the many ruins that lifted their ivied and tottering bulk on the eminences in the distance. Farther on, the Shannon again dilated to a breadth of several miles, affording a view of a hilly but cultivated country, on the shores of which the waters formed numberless creeks and petty peninsulas, studded with cottages and old castles, and ornamented on the Clare side by an oak wood of considerable extent, which skirted the anchorage of Labs Sheeda (the *silk bed*), a favourite road for the weather-bound shipping. The night fell before the hooker arrived at the Gut of Foynes, which was her resting-place for the night, and the final destination of two of her crew—the brown-coated passenger, and his companion, or master, in the cabin.

The night was too dark and stormy to admit of our friends landing with any convenience, so that the genteel politician was compelled, sorely against his will, to avail himself of the smoky shelter of the already crowded cabin, until the dawn. This was not long in arriving, and the sun arose on a scene as still and breathless, as if the elements, exhausted by the labors of the preceding day, had agreed to celebrate a Sabbath. While the passenger was occupied in getting his companion's luggage safe to shore, the latter walked slowly up toward the bold and jutting point of land called the Rock of Foynes, which overlooked a scene that was dear to him from many associations, and which, for these reasons, and for its own beauty, the reader will permit us to sketch, while we wait the approach of some new incident. He stood on a road which appeared to have been cut out of the side of a solid rock, of a clumsy nature, and presented, as far as the eye could reach on either side, one of the finest highways that could be formed as level, and nearly as broad as a Macadamized street in the British metropolis. At his back, the Rock ascended in, at first, a perpendicular and then a sloping form, covered, in its crevices and on its summit, with heath and wild flowers. At his feet, a suddenly descending earthy cliff, unchequered by the slightest accident of vegetation, vailed off the waters of the Shannon, and presented a well-marked contrast to the green and undulating surface of the small islet of Foynes, which formed the eastern shore of the Gut, and looked gay and sunny in the morning light. At the base of the cliff, the waters of the Shannon now lay hushed in a profound repose, as if the genius of the stream, who had yesterday filled the air with the sounds of his own giant minstrelsy, were now lolling at leisure and conning over the song of a summer streamlet. A wide glassy sheet of water, on which a few dark-sailed boats floated idly in the dead calm, lay between the cliff and the north or Clare shore, which again presented an abrupt and broken barrier to the silent flood, and in others fringed its margin with a rich mantle of elm and oak-wood. Blue hills, cottages (which filled up the landscape not the less agreeably that they were the abode of sickness and of misery) formed an appropriate distance to this part of the landscape. Farther on the right lay the dreary flat of Abninish, and farther still, distant prospect of a wide, barren, and craggy country; the limestone surface of which was baked and whitened by the summer heat. This rather unfavourable portion of the scene, however, was so distant as not to affect in any degree the general air of richness which formed the fundamental character of the landscape.

"Why then we travelled far, sir, to see places in foreign parts that won't pay then to that for beauty," was the reflection of the humbler of the voyagers, as he sidled up, noiselessly, behind his companion, and contemplated the scene over his shoulder. However disposed the latter might be to admit the justice of the observation, the uncouth phrase in which it was couched did not appear to please him, for he turned aside with an abrupt and fretted "psha!" and walked up the road.

"If he hasn't any reason himself, he might hear to it from another," said Remmy (for it was no other

than he) disappointedly. "Like the dog in the manger. He hasn't but little brains of his own, and he won't let anybody else use them any farther than he can hold 'em out to hurt his own feelings." At this moment the attention of both was attracted by the appearance of a handsome tiburty at the cur of the rock, which drove rapidly towards them. Before they had time to observe the rank or quality of the traveller (a lady and gentleman), a startling incident, very strange and unaccountable to the lookers on, though of fatally frequent occurrence in this quarter of Ireland at the period in question, interrupted their speculations: a shot, glancing from the hill above, the rock, grazed the person of the gentleman who held the reins, and glancing off the little Scotch coped parapet near Remmy, cut with a rushing sound through the calm bosom of the river. A shrill halloo of mistaken triumph at the same instant rung through the peaceful scene, and Hammond, looking up, saw on the summit of the hill, gazing on the spot, and standing in dark relief against the blue morning sky, the figure of a man; his long neck extended to its full length, his enormous hooked nose looking like the beak of an eagle uplifted over his prey; and his long, thick white hair thrown straight backwards, as if he had been, (naturally as well as morally) all his life running against the wind. Perceiving his error, he used an action of disappointment, and disappeared. Hammond turned his eyes again on the tiburty, and perceived that although Providence had saved the travellers from one danger, they were not yet free from its no less perilous consequences. The horse, terrified by the report of the gun, had set back several yards, and turning its head toward the cliff, began, in spite of all the exertions of the driver, who had cause enough for alarm already, to back rapidly towards the precipice. Remmy, starting from the stupor into which he had been thrown by this unruly welcome to his native land, ran quickly towards the travellers and succeeded in seizing the reins just as the wheels had gained the little footpaths on the verge.

"Fool and dolt!" said Hammond, contemptuously, as Remmy assisted the portly driver to dismount, and aided him in arranging the harness. "How he bows and cringes!" He touches his hat and fawns, as if he were the rescued wretch himself—as if he had not given that pompous, pampered thing, his very existence. It is so all over the world. In every corner of the earth, the same degrading tyranny is exercised. The rich persecute the poor—and the richer the rich. The proud insult the humble, and they too have their insolent superiors. Ha! he tosses him a piece of money. It is thus that the services of the poor are always valued. No matter what the sacrifice may be—of personal safety—of toil—of health—of hearts ease and all self-interest, the high-born ingrate thinks he is more than quit of all obligation, by flinging an atom from his hoards, to the real owner—flinging it too—as that man did, at his feet—not to be taken from the earth without defiling his fingers."

The tiburty at this moment drove up, and Hammond although he had purposely turned aside from the road, for the purpose of avoiding them, could see that he was closely observed; by both the lady and her friend, whether that in their fright they took him for one of the assassins, or recognised him for his real self, he could not conjecture.

"O murder, sir!" said Remmy, as he ran toward his master with open mouth and eyes—"did you ever see the peer of that?" In the broad daylight—and the open street—make no more of you, than or you wor a dog, just. We'll be kilt, fairly, sir, in a mistake. Sure there is myself shot—dead—with a bullet in the middle of me brains, within—only just you see that it barely—barely missed me."

"Why did you delay so long after you had done all that was necessary?"

"I'll tell you that, sir. Why did I stop so long? She axed me—no—not me, neither—but when I was just putten up the bearen rein—the lady—pon me word, sir, she is a spirited little woman, I declare she is now—the man was twice as much frightened as what she was—I couldn't help admiring her in me heart, she took it so easy—A purty cratur too I declare. But as I was sayen, she hid her face from me in her veil (though I know 'twas handsome be the sound of 'er voice) and whispered 'to the gentleman (be the same token he made me a most laugh), he was in such a flurry—calling me 'ma'am,' and 'my dear,' and sometimes 'my lord'—being fairly frightened out of his sivil senses—the poor man. He's a magister, it seems, and not over an 'above quiet, for which reason one of the lads comes down to have a crack at him from the rock, as if he was a saagull—though 'll be bound he isn't air a gull at all now; but as I was sayen, she whispered the gentleman, and he turns to me, and says he, 'Isn't your name Jemmy Alone?' 'iz he. 'Not Jemmy, but Remmy,' 'iz the lady (I declare I never thought me name would sound so sweet)—'Tis please your honour, ma'am,' 'iz I. So she whispered the gentleman again, an' says he to me—'Mr. Salmon, your master, says he, 'where is he?' Well, I thought I'd drop down laughen, when I heard him call your honour Salmon. 'He's no such odd fish as that indeed, sir,' 'iz I, 'but such as is, there he is, he is appozit us on the road over.' So they drive away; the two of 'em. The gentleman is a Scotchman, and I don't know who can the lady be. He turns me something, for a recompence as he called it. I suppose recompence is Scotch for one-an-eight-pence."

After having with subdued impatience listened to the whole of this tedious harangue, Hammond dispatched his servant to the Castle for the purpose of making the necessary arrangements before his arrival, telling him that he would saunter on slowly over the hill, by a path which he remembered from his boyhood, so as to reach Castle Hammond by noon.

"How selfishly and vainly," thought Hammond, after Remmy departed, "has all my long life been spent, and what would be my answer if that shot had (as it might well have done) taken in this weak head or wicked heart in its course, and sent me to hear the great accounting question—'In how much mankind had been the better or the worse for my sojourning amongst them?' Let me, as I have lived so totally for myself hitherto, endeavour, before the sun goes down, to fulfil even a portion of my neglected duty to others. Let me, since my own hope of happiness in this life is now for ever and for ever ended, endeavour to forget its sorrows, and occupy myself only in advancing that of others—for happiness is a gift which a man may want himself and yet bestow. I have seen enough of the world to know that even if I had succeeded in all my wishes I should not have succeeded in satisfying my own wants. If I had married Emily Bury (he paused, and pressed his hand on his brow as the thought suggested itself to him) I might be now mourning over her early grave. Is it not something that I know she yet lives—that she treads the same earth—breathes the same air, and is warmed and cooled by the same winter and summer as Hammond is? Let this content me. Let me not risk the small share of peace which remains to my heart by forming new attachments (new? alas!)—rather, I should say, by indulging the memory of the old since the 'covenants of the world' are sure to die: Let me rather fondle and indulge the impulses of a generous benevolence, which the action of my selfish sorrow has so long retarded within me, and let my fellow-creatures be dear to me for his sake whose wish it is to be loved through his own bright creation, but not superseded by it. And where should I find objects worthy of such care, if not in my own impoverished and degraded country? My poor, humble friends! why did I ever leave your simple cottage circles—your plain, rough, natural manners, and kindly, though homely affection, for the tinsel of a world that has deceived and disappointed me—the glitter and smiles of a rank that has deceived and abandoned me, and the false-hearted seeming of a love that has left me but a bruised and heavy heart, a loaded memory, and a spleen's hope for the eventide of my life."

He was interrupted by some person's plucking his

coat skirt, and addressing him at the same time, in a voice which seemed to be rendered feeble, and broken by a sob or an exclamation. "Somebody for the sake of your honour, and the Lord in his mercy save you from the sickness of the year."

Hammond turned round, and beheld a courtly man, middle-aged, who appeared from the dark and curling hair, although otherwise well, and ragged appearance might otherwise have left the matter in doubt. "Our hero, who had been absent from home sufficiently long to forget nearly all the peculiarities of his countrymen, was not a little surprised to hear this 'poor fellow' who seemed about to perish for want of the common necessities of life, petitioning for what appeared to him a luxury.

"Something for tobacco?" he repeated. "Why, my poor man, you seem more in want of bread than of tobacco."

"A little of that same would be no hurt, please your honour, but we can't expect to have everything."

"What is the matter with you?—why do you walk so feebly?"

"The sickness goes I had, sir."

"What is that?"

"The fever, please your honour," said the man, starting at him with some surprise. "Indeed I'm finely now, thank Heaven, but I think 'twould be a great strengthening to me, inwardly, if I had the price of the tobacco, it's so long since I tasted it."

"Do you live in this neighborhood?"

"I do, please your honour, in regard my wife and two childer (poor cratures!) has the sickness, above in the field, and I couldn't remove 'em a while. Heaven is merciful, sir, an' only for it, sure what would we do? for we hadn't anythin at all, an' the people (small blame to 'em, indeed, for it) wouldn't come a near uz, in dread of the sickness (being taking), until Miss O'Brien, the Lord be good to her, gev us a ticket for the male, an' soon money an' other things, an' she'd give more, I believe, if she knew I had more than meeself ill, an' that we wor without a roof over uz, which I was delikt of telling her, for 'twould be too much to suppose we should all of uz have enough, an' what no one is born to, hardly except he was a gentleman."

"Let me see where you live," said Hammond, "if it is not very far out of the way."

"Only a small half mile, please your honour. I can't walk only poorly, but your honor is good, an' the place isn't far."

While they proceeded along the path through the fields, the man gave, at Hammond's desire, a short account of the circumstances which had reduced him to his present condition, which, as they are in themselves interesting, and present a tolerably faithful picture of a Munster cottage life, we shall venture to transcribe.

(To be continued.)

HOSPITALS OF PIEDMONT.
 I had, when in Piedmont, particular opportunities for learning the state of feeling in regard to the service of hospitals, and it deserves some consideration. A great number of the medical students were in opposition to the Sisters employed in the hospitals, and on inquiring I found that this opposition arose from various causes. In the first place, it was generally allowed that there is a great laxity of morals,—I might give it a harder name,—prevalent among the medical students in Turin as elsewhere, and that the influence of these religious women, the strict order and surveillance exercised and enforced by them; wherever they ruled, is in the highest degree distasteful to those young men; more especially the protection afforded by the Sisters of the poor young female patients, when convalescent, or after leaving the hospitals, had actually excited a feeling against them; though as women, and as religious women, one might think that this was a duty, and not the least sacred of their duties.

The adverse feeling took the color of liberalism. Now I had, and have, an intense sympathy with the Piedmontese, in their brave struggle for political and religious independence; but I cannot help wishing and hoping that the reform, in both cases, may be carried out in the progressive, not in the destructive spirit; and, thanks to those enlightened men who guide the councils of Piedmont, and who do not mistake a reverse of wrong for right, it has hitherto been so.

It will be remembered that the Sisters of Charity were excepted when other religious orders were suppressed; and in consequence, it was a sort of fashion with an ultra party to consider them as a part of ecclesiastical regime, which had been identified with all the evils of tyranny, ignorance, and priestly domination. This feeling was subsiding when I was there. The heroism of the sixty-two Sisters of Charity, who had accompanied the Piedmontese armies to the East, and of their Superior, Madame de Cordera, had excited in the public mind a degree of enthusiasm which silenced the vulgar and short-sighted opposition of a set of dissipated, thoughtless boys.

One thing more had occurred which struck me. A few months before my arrival and as a part of this medical agitation, a petition or protest had been drawn up by the medical students and the young men who served in the apothecaries' shops, against the small dispensaries and infirmaries which the Sisters had of their own for the poor, and for children.

The plea was, not that their infirmaries were ill-served or that the medicines were ill-compounded, or that any mistakes had occurred from ignorance or unskillfulness, but that this small medical practice, unpaid and beneficent, took the bread out of the men's mouths. Before we laugh at this short-sighted folly and cruelty, which supposes that the interests of the two sexes can possibly be antagonistic instead of being inseparably bound up together, we must recollect that we have had some specimens of the same feeling in our own country; as for instance, the opposition to the Female School at Marlborough House, and the steady opposition of the inferior part of the medical profession to all female practitioners. That some departments of medicine are peculiarly suited to women is beginning to strike the public mind. I know that there are enlightened, and distinguished physicians both here and in France, who take this view of the subject, though the medical profession as a body entertain a peculiar dread of all innovation, which they resist with as much passive pertinacity as boards of guardians and London Corporations.

Before I leave Piedmont, I must mention two more hospitals, because of the contrast they afford, which will apply illustrate the principles I am endeavoring to advocate.

The hospital of St. Joen at Verceilli, which I had the opportunity of inspecting minutely, left a strong impression on my mind. At the time I visited it, it contained nearly four hundred patients. There was besides, in an adjacent building, a school and hospital for poor children. The whole interior economy of these two hospitals was under the management of eighteen women, with a staff of assistants both male and female. The Superior, a very handsome, intelligent woman, had been trained at Paris, and had presided over this provincial hospital for eleven years.—There was the same cheerfulness which I have had occasion to remark in all institutions where the religious and feminine elements were allowed to influence the material administration; and every thing was exquisitely clean and comfortable. In this instance, the dispensary (*Pharmacie*) was managed by apothecaries, and not by the women.

Now, in contrast with this hospital, I will describe a famous hospital at Turin. It is a recent building, with all the latest improvements, and considered, in respect to fitness for its purpose, as a *chef d'œuvre* of architecture. The contrivances and material appliances for the sick and convalescent were exhibited to me as the wonder and boast of the city; certainly they were most ingenious. The management was in the hands of a committee of gentlemen; and there were a numerous staff of physicians. Two or three female servants of the lowest class were sweeping and clearing. In the convalescent wards I saw a great deal of card-playing. All was forms, cold, clean and

lent, no cheerful kind of faces, but soft, low, pensive, and high active figures were hovering round me. I left the place with a melancholy feeling, shared as I found by those who were with me. One of them, a friend of mine, who was present, felt and candidly acknowledged the want of female influence in a military hospital.

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