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# CATHOLIC CHRONICLE.

VOL. VI.

MONTREAL, FRIDAY, MAY 30, 1856.

NO. 42.

Dr. Cahill's letters to the Earl of Carlisle, three of which we have already had the pleasure of laying before our readers, have given rise to the following controversial correspondence betwixt a Protestant minister of the Parliamentary sect, of the name of Mr. Milwaine, and the learned Catholic champion. We are again indebted to the *Dublin Weekly Telegraph*—

TO THE REV. DR. CAHILL, & C.

Rev. Sir—You are at present assuming two different, and, as I hope to demonstrate, inconsistent and opposite characters. While the walls of this town are pompously placarded with your name as a lecturer on science, those of the metropolis are covered with advertisements of your lectures addressed to his Excellency the Lord Lieutenant, on what you are pleased to designate the "spoliation, cruelty, banishment, woe, and blood" inflicted by the Church of which I am a Minister, on the people of Ireland.—It is, perhaps, unnecessary that I should remind you of certain other of your written statements, wherein you have appeared as the insulter of all that is worthy of respect in the Church and State of this land, and the apostle of sanguinary cruelty, in the strife between this country and her Continental neighbors, which you, at that period, seemed exultingly to anticipate. In a word, while professing to indoctrinate the people of this Protestant town with the truths of science, you are elsewhere known as the vender of the grossest insults to Protestantism in general, as well as among the most insulting maligners of the Protestant United Church of England and Ireland in particular.

Permit me to tell you, thus publicly, that I consider such conduct as a *ruse*. You know, perfectly well, that the Romish system, whose Priest you are, is on its trial and defence in this country. Hence, your endeavor to divert public attention from the above important fact. So far as you are concerned, I purpose, with God's help, that this fact shall not be unknown or unfelt; and, in order that the *truths* of which I here state may be tested, make the following proposal.

It was my privilege, during the late season of Lent, as on many other occasions, to deliver, in this town, a series of public lectures, in which the following proposition was stated and maintained—viz., 'that the present Church of Rome is neither the Mother and Mistress of all Churches, nor any portion of the true Church of Christ.' This statement was sustained by proofs and illustrations drawn from her history, her new and false creed, her unscriptural and anti-Christian doctrines, her sinful and demoralizing practices, her absurd and superstitious formularies, her treatment of Holy Scripture, and, finally, from her latest unholy dogma—The Immaculate Conception. Now, Sir, I hereby undertake to maintain the affirmative of the above proposition, on each and all of the alleged grounds, and invite you to undertake the negative, before any number of respectable witnesses, selected equally from members of the Church of Rome and of the Protestant religion.

When a similar proposal was made to the priests of your Church in this town, by myself, on another occasion, it was declined, on the plea of want of time and inclination. I hope your scientific pursuits will not have so occupied your leisure as to preclude your complying with a demand which seems, to me at least, not only reasonable, but necessary, in order that you may be able to maintain a character for common consistency, as well with others as with the members of your own religion.

Waiting your reply, I remain, Rev. Sir, your obedient, &c.

WILLIAM MILWAINE,  
Minister of St. George's.

Belfast, April 23, 1856.

REV. DR. CAHILL'S REPLY.

TO THE REV. W. MILWAINE.

Royal Hotel, Belfast,  
April 24, 1856.

Rev. Sir—In your *badly-spelled* letter of yesterday you remind me of the conduct of the celebrated Paddy Byrne, the Irish schoolmaster. When Paddy was overcome in literary conflict with a neighboring Philomath, Paddy challenged his antagonist to fight; and thus settle at once, in the ring, the rules of double and single entry, in book-keeping, the doctrine of gunnery, in plain trigonometry, and the binomial theory in Algebra. Rev. Sir, you must have been carried away in a sublime reverie on those splendid Lenten Lectures you have delivered at St. George's, when you decided on inviting me to a discussion on the doctrines of religion, as an answer to my *historical* letters to the Earl of Carlisle; or, like the vanquished Paddy Byrne, you challenge me to fight you, on the *Gospel*, by way of meeting my quotations on the *history* of England. Surely, whether my

Church be right or wrong in her belief of the Mass, the Supremacy of the Pope, and the Seven Sacraments, this faith of ours can have no connection with the plunder of her convents by Henry VIII., the revenues of eight millions and a half a year of your Church Establishment, or the incredible lies of your Souper emissaries (in reference to Catholicity) all over Europe. These are the subjects on which I have already several times professed to write to Lord Carlisle, and I have more than once disclaimed in these letters any intention of discussing the *doctrines* of your church. If you think that the people of Belfast do not set a just value on your pulpit discourses, or, if you fancy that they are forgotten by an indiscriminating congregation, you should have devised in your cleverness some other more plausible pretext of keeping your fame alive, and of stimulating the public dormant taste of this city, than by forming the thin, gauzy plan of republishing your religious controversy, by way of an appropriate, pertinent reply, to extracts taken by me from the history of England.

It appears you intend, during this Gospel conflict of yours, to bring me to an account for some sentence written by me some years past, in reference to the feelings of France towards England. By this statement of yours, I find that the minister of St. George's, who implores God's help to meet me, can read and believe a calumny of me, but has no time to spare from these sacred duties of his, to read my answer to this palpable slander, or to examine the English journals of the time alluded to, which journals acknowledged *their mistake* in their meaning of the sentence referred to. In that sentence I warned the Prime Minister of England to make friends of the Irish as France was hostile to England; and I raised a warning voice against the danger, not an exulting one in its future reality, as the reverend minister of Saint George, of *orthographical celebrity*, would fain impress on the Protestants of Belfast. Remember, reverend sir, you have commenced your most gratuitous and most unwarrantable correspondence with me; and rely upon it you will not add much to your prestige by its publication. Now, Sir, what will the Protestants of this city think of their champion when I assure them that, since my ordination, I have never, either directly or indirectly, uttered in the pulpit one word of disrespect, either to the personal character or the conscientious belief of Protestants. In fact, the Irish Bishops of Ireland would not tolerate this conduct; if I were so disposed, I dare not do it; and I hereby challenge a contradiction, *even in one instance*, to this statement.

True, I have written, in public letters, the appalling disclosures made at the Oxford commission since Prince Albert became the Chancellor of the University. I have often repeated the evidence given on that occasion by ninety-seven ministers, fellows, ex-fellows, and bishops, in which evidence it is stated that the moral character of the University is reduced to the lowest standard of vice; that the divinity students have had no theological training; and that their professional learning is so limited as to excite the contempt of society. And, Sir, judging from the specimens which we behold every day in Ireland of the same professional class, one feels himself, as it were, thrown back to the days of Swift, who said (himself a Protestant clergyman) that the young Protestant gentlemen in Ireland, who had not sufficient talent for the learned professions, were in large numbers "fortunately admitted into the Church."—At this point I make a distinction between the clergy of the state and the ministers of the Presbyterian and Unitarian denominations. I believe it is admitted in this province that the latter are men of sound and extended learning, while it is asserted with confidence that the former seem to be the exact originals who sat before Swift when he painted the copy, which I have just now presented to you for your appropriate acceptance.

In the course of my life, and in all the letters I have written on political and polemical subjects, I have never—as I can now recollect—penned, in these letters, taken in the aggregate, a sentence of *personal acerbity*; and when the public of Belfast, of all denominations, will read the letter of the Minister of St. George's, in which he applies to me—without a proof—the words, "*vender* of the grossest insults—the most insulting maligner"—I fancy that your admirers—however they may forgive your other faults of style—will blush for shame when they see you *cease to be a gentleman*; and will refuse to acknowledge you an instructor from the pulpit, when they behold you descend from your clerical eminence to indulge in my regard in what I denominate—firstly, an unchristian malignity; and, secondly, an unqualified falsehood. If this be, Reverend Sir, the mode of Gospel argument which you assert you will adopt, with the help of God, in your discussion with me, I presume there are no twelve gentlemen in Belfast who

would consent to be the arbiters on your side, and listen to such foul and unmerited personal vituperation.

In my letters to the Earl of Carlisle I quoted the facts of authenticated history. I do not remember having uttered a sentiment of my own. I have been a faithful copyist of the writings of a host of historians and pamphleteers of the sixteenth, seventeenth, eighteenth, and nineteenth centuries; and I explained to the Lord Lieutenant (who has been my correspondent with great kindness, in London, on a question of great public interest), that the object of my letters was to abate the malignity of sectarian rancor, and to heal the wounds of Ireland. If you were a scholar, which I have reason to believe you are not, from your letter, you would have asked and demanded the authorities from which I wrote; and if you found me quoting falsely, I would then deserve your foul speech; and the public would applaud you, in place of crying shame, which is, on this day, as I am informed, the scolding exclamation of every impartial man of the population. Now, in order to brand you with falsehood, I shall give you the names of the historians from whom I have taken my extracts; and I then leave the historians of Belfast and of the empire to judge of the honor and the learning and the good breeding of the minister of St. George's; and they cannot fail to be convinced who is the "*vender* of gross falsehood," and who is the "*insulting maligner*."

The historians and writers referred to are—Tanner, Whethamsted, Mallet, Drake, Turner, Bates, Archdall, Spelman, Collier, Whitaker, Dalrymple, Fennel Saunders, Harding, Stapleton, Reynolds, Bristow, Allen, Kellison, Worthingham, Champney, Talbot, Ward, Hatton, Dodd, Challoner, Milner, Fletcher, Baker, Heylin, Collier, Fuller, Mason, Strype, Rymer, Bramhall, Stowe, Fuller, Lingard, Higgon, Cobbett. I wish to inform you that I have visited no library in this town. I believe there is no library here which contains these historical references. I have endeavored to *recollect* the books which I have read in my preparation for my forthcoming series of letters; and, although I may not have placed their names in the order of the times they lived, nor have stated which are the Protestants and Catholics here quoted, I pledge myself to the main case of my reading in these books every fact which I have adduced, or intend to adduce, in my future letters on the subject. The public of Belfast, who know you, and many of whom are acquainted with the depth of your literary pretensions, will stamp you a mean coward, an unprincipled libeller, and as a hollow braggadocio, if you cannot contradict, on historical grounds, the position which I have taken. You have maligning me before this city; I have given you my authorities, Sir, on what I have said; and I demand from you the proof of your assertions, or a retraction of your foul ungentlemanly expressions; or your friends will brand you with a name which I shall forbear to utter.

So you invite me, too, to a public discussion, where a jury, made up of Catholics and Protestants, will decide between us, on the superior merits of our respective creeds. Upon my word, Sir, I had no idea of the learning of the Protestants of Belfast being so extensive, till I had read this part of your erudite composition; I feel quite convinced, from the essential nature of the task, that no jury of Catholics could be found in this city equal to the task.

In the first place (in order to establish a peculiar advantage to myself in future positions between us), I would deny the inspiration, the authenticity, and the inspiration of all the Scriptures. I could not be prevailed on to believe them, till your Protestant jury would swear that they saw *Moses write* the Pentateuch, and that they were *present* when Jehovah called Aaron, and ordered Moses to lead the Israelites out of Egypt. They should also swear that they saw Saint Paul write all his epistles, and that they knew his handwriting; that they were intimately acquainted with the four Evangelists, and were living on the island of Patmos when Saint John had the vision of the Apocalypse. As the Scriptures contain a great portion of the law of God, and their inspiration must be established by infallible evidence before any reasonable man can risk the salvation of his soul on their contents, no other argument can be taken as an evidence in its defence. Some *living men* must bear testimony in its favor—a clever thing this, Sir, for your jury to accomplish.

Secondly—After having proved the signatures of Moses, the Prophets, and the Evangelists, and Saint Paul, they must swear, that, from the time of Moses up to April the 24th, 1856, the day of the receipt of your accomplished letter (being a period of about 3,000 years), no man living, either Jew, Russian, Ninevite, Babylonian, Egyptian, Greek, Roman, Mahomedan, or Hun, or any succeeding class of men in Europe, Asia, Africa, or America, could introduce *one line* or word of alteration in case, in mood, in

tense, in interpolation, in substitution, or in translation—a hard task this, rev. sir, for your assistants.

Thirdly—Your jury must be finished in Hebrew, Syriac, Chaldaic, in order to prove that they know every word of the Old Testament, and cannot be imposed on by the manuscript writers, from the time of Moses up to the time of printing, in the fourteenth century—a great amount of knowledge this, Sir.

Fourthly—They must be minutely acquainted with Greek, in order to bear testimony whether the English version be correct; whether the difference of our translation and yours is in our favor or not; and whether your metaphorical meaning in some instances, or our obvious interpretation is to be preferred—a nice point this, Sir.

Fifthly—They must also decide whether at the time of your separation, in the sixteenth century, there were *two true Churches*, or only *one*, or *no Church*—because if there were two, then, of course, we are both right, and you ought not to abuse us; if there was but *one*, then, in that case, we had possession of it, and your ancestors were wrong to leave it; and if there was *no true Church* at all on earth at that time, it is inconceivable how a new Church could rise out of no Church, or where the materials of this new Church could be procured, when the entire old fabric of the old building had totally disappeared from the earth. I assure you, Sir, each one of your Belfast jury must be nearly equal to yours in talent and erudition in order to decide those knotty points.

Sixthly—If your jury cannot prove that they saw Moses, the Prophets, and the Evangelists write, they must demonstrate that the attested copies of their writings and signatures have been transmitted through ages and endorsed by unsuspected testimony through all time up to the present day. Will you say, Sir, where is this unerring testimony of unbroken, transmitted evidence to be found. It cannot be found in your redoubted Protestant panel referred to; neither can it be discovered in their predecessors in faith, because that faith was not in existence till within some few years ago. Hence your jury of St. George's cannot prove to any inquiring Christian, whether your Bible is a human invention, or the Word of God; and your mouth is shut, your "*pulpit silent*," and your "*occupation gone*," the moment a scholar asks you to point out to him in *inspired Scripture*. In fact, you have no such chain of evidence in your Church; you must kneel at our feet to beg the proof of this primary point, from the unbroken chain of our permanent speaking authorities; and when you parade your Bible in your meetings and your churches, you should write on the title page—"We receive this volume on the sole authority of the Catholic Church, and we are insane not to follow its authority in the interpretation of the *meaning* of its contents, when we follow that same authority, on the higher evidence, of the inspiration of its divine revelation."

Seventhly—Your jury must state what is Protestantism before they can decide whether you have triumphed over me. They must know precisely what doctrines you believe. This part of their duty seems to me, Sir, the most difficult of all. Your doctrine is exceedingly like "*the longitude*," differing as one goes East or West, all over the world. In the time of Bossuet it had put on two hundred and forty-four changes; at the present time it has gone so high in the scale of progressive development as to be at this moment in its six hundred and fifty-first variety. If the successive generations of men, who have believed in this creed were assembled together, and were to proclaim their respective forms of belief, the confusion of tongues at the tower of Babel is the only illustration that can be given of your palpable departure from the original Gospel, and your *endless* discrepancies from the one true law.

Every man of sense, who reads this letter, will see at a glance the naked absurdity of your challenging me to a discussion on religion in the presence of a *jury of the men of Belfast*. But, in addition to the absurdity of your letter, there is an ignorant childishness in it. Surely you could not think that I would or could place the title-deeds of my old legitimate faith (which are in our possession for ages) in a public market-place, to be disputed for, by a stranger and a Revolutionist, in the gospel legislation. As well might a minister of the Crown consent to argue the title of the Queen of England to the throne of her ancestors with a Laplander, as to expect that I should abandon my ancestral rights of our long inheritance, and agree to argue with you your revolutionary pretensions to my legal and long-established heirship of the true faith.

But when you were writing your challenge, you knew, as well as you do at this moment, that no priest could consent to meet you and your jury. You knew, too, that your jury would be incapable of deciding the question. Your letter and its motives, cannot therefore deceive any one. Your object is



to pretend that you have something professional to do; to tell the public that you are not altogether idle; that your Church is not entirely closed; that you have still some few persons in your congregation; that you are a true minister of the Church of England; that your sermons are not mild exhortations on subjects which you believe, but malignant vituperation on Catholicity. Yes, Sir, you knew well I could not, in justice to my principles, consent to meet you; but you are aware that a Reformation Association has been organized in England, by English Protestants, against the Established Church, and its enormous revenues, and you wish, by your challenge to me, to keep up a show of work against Popery; to spread hatred between Protestant and Catholic in this country, lest by our acquaintance with each other, we would cement a social friendship, which might end in a mutual combination to get rid, not of your faith, but of eight millions and a half of yearly tax on English and Irish industry.

Believe me, Sir, you would be far better employed, during the next season of Lent, in teaching your own people, than in abusing your neighbors; it would be more in accordance with your character to heal, rather than open the wounds of Ireland; your talents would have a more honorable field for their development by preaching charity rather than sowing discord in your city; your life will be much happier, to be acknowledged, as one of Christian toleration, in place of prejudiced sectarianism; and your death will be borne with increased fortitude by the conviction that your fellow-citizens of all classes will shed tears of sorrow on your tomb, rather than follow your bier in unforgetting anger to plant thistles on your grave.

By your challenge to me, and by your allusion to your controversial discourses, you insinuate that you are making converts from our ranks.

Who are they? Name them? Name any one gentleman or lady in Ireland who has joined your ranks? Your bishop, as I am informed, is a good and liberal man; he will, I fancy, forbid you to procure the mechanical machinery necessary for conversion—namely, soup kitchens, Indian meal, and pawn-brokers' forfeited clothes.

I doubt much if he will be pleased with your challenge to me, as you have opened a theme in this hitherto peaceful town which every sensible and impartial witness must condemn as a most wanton aggression on the religion of your fellow-countrymen.—I am, Rev. Sir, most truly yours,

D. W. CAHILL.

(To be continued.)

## A PICTURE OF ENGLAND SOCIAL AND RELIGIOUS.

BY A PROTESTANT.

They (Protestant religionists) see around them vast populations, great material wealth, high luxury and comparative civilisation, gigantic political power and state splendor, and the scope and tenor of their grim oracular revelations uttered from their fastnesses is this: You are gorgeous and wealthy, seeming prosperous and progressive, luxurious, refined, in a material sense enlightened. But we see a canker eating into your heart; there is no pith and marrow of goodness in all this bloated carcass of Sybarite abundance. With all your civil bravery and state pomp, you are self-indulgent, greedy, sensual, drunken. You oppress the poor, you adulterate and use false weights; are forestallers and regraters; your judges are without mercy; you plunder the widow and the fatherless; you "turn yourselves away from your own flesh;" selfishness, heartlessness, avarice, a sordid commercial spirit, pervades every class, especially the highest; and we tell you that, maugre your hosts and fleets, your wealth and refinement, your material progress and political achievement, you are going to destruction headlong, and what are now yonder thrones and palaces will be the haunt of the wolf or become the solitary reign of the moping owl. Sodom, Gomorrah, Babylon, Nineveh, Damascus, it is all the same. Some of them "one just man" would have saved, but they could not get a solitary exception to the universal corruption, and so they all ended in "hideous ruin." Without going to Scripture at all, we daily come upon the wreck of ancient cities whose solitude we now share with the lizard or the cony, and when we ask ourselves what could have dispersed these two millions or those three millions of citizens, cast down their carved columns, and made a wilderness of their aqueducts and hanging gardens, the answer is the same—luxury, corruption, selfishness, avarice and vice. The barbarian came with his sturdy virtues, his patriarchal life and his hardy self-denial, and the Sybarite, the scheming millionaire and the silken fools of mere material refinement fled like the dream of an Arabian tale. It is the same now as it was long ago. All

Compound for sins they are inclined to  
By damning those they have no mind to.

Our distinctions of class are endless; before a stranger we double ourselves up like a hedgehog, with all the bristles outward; our Princess Royal must be confirmed in state, with satin, Windsor uniform, and trumpets of the Guards, as if there were precedence in salvation, and Cassio were right, when, after concluding that "there are souls that must be saved, and souls that must not be saved," he adds, "yes, but by your leave, the Lieutenant before the Ancient." Although our institutions are republican, and our customs democratic, all our tendencies are aristocratic and exclusive; levelled on the platform, on the hustings, at the poll, we all resume our assumptions the moment we can get rid of the irksome recognition of equality, and fall back into our respective shells of haughtiness and estrangement. If we possess an intellectual perception of the fitness of equal citizenship, if we acknowledge humility, meekness, and the recognition of human equality as a religious duty or moral precept, we never take kindly

to them as an abiding sentiment, or as an instinctive impulse of our character, and as a native sympathy of our minds. What is called our fellow feeling? is of the Jellaby and Booriboolagah sort, a sort of speculative and purely theological humanity that feels a good deal more for the distant Negro and the Hottentot than for the white slave who galls our kibe at home. Hence no nation has been more cruel, more persevering, more relentless in its persecutions; hence our laws up to a very recent period have been Draconian, written literally in blood; hence, even now they have less real sympathy with the failings and frailties which have their source in our own neglect; hence we bound and chase our people into the station and the jail, on the slightest grounds, at the tenderest age, and without the slightest regard to the moral slaughter we are dealing around us, hence we do so little to prevent pauperism and crime, and only turn our attention to the condition of our poorer brethren when we think of Horsford and his Mendicity Society, continue to make the union uncomfortable, or administer an additional dose of police and punishment, as the true euthanasia of society, and the sole moral instructors of the state. Does pauperism increase? Why, harden and tighten the workhouse test. Does crime advance? Double the constabulary, and increase the legal facilities of conviction. Do anything to the poor—but your duty by them. If religion ask, "Where is thy brother?" answer, "I know not. Am I my brother's keeper?" If the Great Teacher whisper, "Who is thy neighbor?" Speak the truth and confess "I have no neighbor." If the stranger lie wounded and destitute pass by on the other side, pitch him a soup-ticket, or give notice to the policeman at the next station. Time is money, and you are wanted at the counting-house. Now all these evasions of your duty—all these Brumma-gan substitutes for the real spirit of considerate kindness—all this doing good only by paying for it and not doing it—all this betaking yourselves to any dodge of Sunday pew piety, or subscription lists or domestic missions to shirk the clear obligation of personal neighborliness, individual exertion, real and genuine intercourse with your humble and poverty-stricken parishioners round about you, the diffusion throughout the whole of society of the honest spirit of heart sympathy and unaffected friendliness and frankness—what have been their fruits, what have been the results of mere orthodoxy of faith, of progress solely in sound believing of purity, of creed alone? What has come of that neglect of these urgent requisitions of the prophets and of the great apostle of charity? Why, just what might have been expected—a war, an antagonism of classes, an estrangement of all, a wild mad whirl of the excitements of material ambition and sordid money-getting, a total neglect of the ignorant, the poor, the vicious, a daily increase in the spirit of mendicancy, and the cunning of poverty, an enormous advance in commitments, a fearful enlargement of gigantic crime. When education is proposed it is ignored because nobody can agree about his share in the management; when society gets worse the Home Secretary calls for more constables, and Mr. Drummond has nothing to propose but more hulks and more hemp. Miserable quacks! futile featherheads! Ineffectual tw-legged speciosities! Do you really think Providence will suffer you to shirk your own work, by putting it off upon the jailor and the hangman? Is this your civilisation—your experienced knowledge—your legislative wisdom—your religion—your evangelism? Have you nothing else and nothing better for learning the world better than you found it than the old recipe of every lazy tyrant, every negro king, every slave driver, or barbaric chief? And you, poor presumptuous sinners, that talk so glibly about, "for the least offence, sending men out of the country, and for the greatest out of the world," is your own clay of such virgin porcelain, and your own lives so above all exception, and your own acts, albeit on the safe side of the mere law, so entirely innocent and commendable, that you can afford to assume such lofty airs of retributive justice in dealing with your world-forsaken fellow sinners.

I know our country disposition well.

Their best conscience

Is not to leave undone, but keep unknown.

"Use every man according to his deserts, and who shall scape whipping?" "See'st thou yonder justice rail at that simple thief? Change places, and, handy-dandy, which is the justice and which is the thief?"

Thro' tatter'd clothes small vices do appear—  
Rob'd and furd' gowns hide all. Plate sin in gold,  
And the strong band of justice hurtless breaks;  
Clothe it in rags, a pigmy's straw doth pierce it.

No. The countries where prevail the mildest legal codes are those where offences are fewest. The people who rely most on moral and spiritual agencies for the suppression of vice are rewarded by the greatest success. The nations where distinction of rank and class interfere least with the sympathies of a common human equality are those where the averages of virtue are by far the highest. The Anglo-Saxon race treat even their negro slaves worse and with harsher pride than any other stock; either they run away or are ground out of existence. Once for all, we must find out some other way of eradicating pauperism and crime than agencies which only seem to stimulate their growth, like the grass which grows rankest round the stone under which its roots are crushed. We do no good by harshness, by increasing punishment and multiplying the code of offences, nor by "keeping the people under." Our police seem only to detect offences, not to suppress them. Our exclusiveness and class distinctions do not produce greater social order, but only greater envy, hatred, and uncharitableness among classes. Even where we succeed in inspiring terror of the law, we only stimulate ingenuity to find out some way of injuring society of which the law do not take cognisance, and against which the State has not "fixed its

canon." We must plant virtue in the heart if we would see it developed in the life; we must overcome evil with good, else it will not be overcome at all. What all of us have to do is to diffuse over society "the law of kindness"—to make up our minds to this, that human nature may be led but will not be driven; and that, as our existing social government is a disgrace to civilization, so no measures of social economy can succeed which are not founded in a reverence for our common human nature and a deep sympathy with its temptations, its trials and its hopes.—*Weekly Despatch.*

[The above picture of the social and religious state of Protestantism, coming as it does from a Protestant authority, is perhaps one of the most humiliating blows that Exeter-Hall egotists have been dealt for some time, and more than proves the position simple truth has compelled us to assume on several late occasions. We commend the above article to the careful perusal of Protestant egotists in general, and anti-Catholic bigots in particular.]

## IRISH INTELLIGENCE.

We read in the Dublin *Weekly Telegraph* of the 10th inst., that the first Diocesan Synod held in Ireland for many centuries was opened on Wednesday, 7th inst., in the Cathedral Church of Armagh, under the Presidency of His Grace the Most Rev. Dr. Dixon, Archbishop of Armagh and Primate of All Ireland. The particular object for which this Synod has been summoned is to solemnly receive and give effect to the Decrees enacted in the National Council of Thurles, A.D. 1850, as also those of the Provincial Synod of Drogheda 1854—and to enact such disciplinary regulations as the particular circumstances of the Catholic Church in Ireland may require.

On Sunday week, the great Mission of the Redeemers in the extensive parish of St. James (or Hook), Wexford, was brought to a close. Father Theunis preached the farewell sermon. The spectacle, on leaving on Monday morning, is described as very touching. Immense crowds assembled to say "Farewell." "At length the Fathers tear themselves away from the people assembled at Temple-town, but it is only to encounter greater crowds all along the way. As they approach Duncannon, the crowds increased at every perch. All the village of Duncannon turns out. The Waterford Militia, stationed in the fort, join the people. They wish to bid farewell to "their own Father Petcherine," and he is equally anxious to bless his "poor soldiers." Now the crowd becomes immense. The poor of "the barony" are waiting at Father Murphy's gate to attend the Fathers to Ballyhack. Father Theunis begins to fear that some accident might occur. So he implores the people in the most affectionate and moving terms to go home. Some could not induce themselves to refuse his request. Others could not bring themselves to leave him. Great numbers turned back—great numbers rushed on. Father Petcherine saw there was no use to contend against them; so he commenced to say his Rosary with them, and continued to do so from that to Ballyhack; the people, to the number of 2,000 or 3,000 surrounded him, and answered him with all the fervor of their souls. The paternal, tender love of this extraordinary man for the Irish people is only equalled by their admiration of and affection for him." Eventually the good Fathers were able to proceed on their journey, and were conveyed in cars to Waterford.—*Weekly Register.*

LOUGHREA.—We are happy to learn that the funds for the erection of a new cathedral at Loughrea are rapidly increasing. Already a large sum has been lodged at the National Bank, and we feel assured that when the work is once commenced, there will be no lack of means to carry out the fortunate undertaking.—*Galway Vindicator.*

CONVERSION.—Mrs. Lloyd, mother of Lady Rossmore, has joined the Catholic church in Kilkenny.

ACTION FOR DEFAMATION.—It is stated that George Stevens, Esq., nephew of the late Mrs. Kelly, has retained Mr. McDonagh, Q.C., Mr. Whiteside, Q.C., and Mr. D. C. Heon, as his counsel in an action for slander which he has commenced against Mr. Christopher Campion, for having charged him with being implicated in the late revolting murder. The action will be tried at the sittings after next Trinity Term, before the Lord Chief Baron. The damages are laid at £5,000.

A GOOD LANDLORD.—Arthur Kavanagh, Esq., having ascertained that some of his tenantry were obliged to purchase seeds at a ruinous price on the credit system, generously purchased various seeds of the best description to the amount of £500, and presented the tenants with the same in proportion to their requirements at half price. It is not surprising that the tenantry on the Kavanagh estates should be devoted to such a landlord.—*Carlow Sentinel.*

The second reading of Mr. Spooner's Bill on Maynooth was staved off on Wednesday and Thursday by other business, and a count-out. This last interrupted a discussion upon the all-important subject of the Scotch Reformatory Schools. Mr. Maguire was at the moment calling attention to the bearing of the measure upon the just rights and position of the poor Catholics of Scotland.—*Weekly Register.*

We have great pleasure in announcing that Her Majesty, wishing to mark the conclusion of peace by an act of mercy, has given orders that a free and full pardon shall be granted to all persons under sentence for political offences. Consequently, Frost and his associates, convicted of treason in 1849, and subsequently transported to Australia, will be set at liberty; and Mr. Smith O'Brien also will be permitted to return to his native country. An exception is made in the case of those of the Irish convicts who so unworthily broke their parole and fled to America.—*Times.*

IRELAND FOR THE IRISH.—An affray occurred between the Clare Militia and the civilians at Newport (Monmouthshire) last week, for which Richard Green and William Pritchard, on the prosecution of Michael Callaghan and Stephen Connor, were brought before the magistrates. Colonel Vandeleur attended on the part of the militia. After a long trial the complaint was withdrawn. It was sworn that the soldiers called out "Ireland for the Irish."

DISBANDMENT OF THE MILITIA.—So the Irish Militia are to be sent to their homes at once:—that is, if they have any to go to—and, probably, will be the first regiments that are disembodied, though they were the last called out!! This is "Justice to Ireland!!" Why, in common fairness our Militia should, at least, be kept upon full pay until every English regiment had been turned adrift; and why should not the Irish regiments, that have done so nobly and sent so large a number of volunteers to the Line, be kept up, as was talked of, until March, 1857? That would have given the officers some little chance of remunerating themselves for their losses, in place of giving them three months' pay!! Is Ireland and all connected with it always and for ever to be unthought of and uncared for?—made use of when required, and kicked when done with? Is it not beyond unjust that the English Militia should have been called out for training and embodied for the last three or four years, and Ireland left till the last moment, and then the first to be sent to the right about? Is this honest—is this just—is this fair by our countrymen? No one can for one moment approve it, and yet so it is!! Every regiment in England ought to be disembodied before an Irish one is thought of. We advise the Government, ere they let loose so many idle individuals on the country, to think of the risk they are incurring, particularly in the large and populous towns such as Cork, Belfast, &c.: in the first of these places 3,000, in the latter 2,000 men, without any means of livelihood, are to seek an existence! We hope sincerely, that if the ruling powers are determined on disbanding the Militia, that they will do so very gradually, and wait for the time of harvest to effect it.—The major part of these men were persons of no profession or trade when they enlisted, and what is to become of them until September, when there is a chance of their finding work in the fields? To keep them until then would be but an act of common justice as well as of sound policy. We have thought it our duty to call the attention of the Irish Executive to this momentous subject; we do so in the most friendly spirit, hoping that the hint we give them may meet with their best and most serious consideration, and thereby prevent the danger we think it more than probable will ensue. What are the Irish Members of Parliament about? Are they sleeping at their posts, that they do not rouse themselves and in their places advocate the cause of their people? Why do not the Lord Lieutenants of counties represent the case and danger we incur to the Irish Government? Is it not their bounden duty to do so?—and why do not the members for boroughs and counties call upon them so to do? The reply of Mr. Frederick Peel to the questions of Colonel Dunne and French, show that at present there can be no doubt of its being the intention of the War Ministry to disembody all the Militia regiments; and there is no time to lose, if it be desired to induce the Government to reconsider the subject. The correspondent of a morning cotemporary explains that the recruiting orders lately received by commanding officers cannot be accepted as proof that there will be any postponement of the disembodiment process. These orders are mere routine. The document referred to is nothing more or less than what is termed a "beating order," which is issued annually with the Mutiny Act, and without which recruiting by "beat of drum" is illegal. When the Militia is disembodied, the enrolment of recruits will be continued by the permanent staff until the establishments of the several regiments are complete.—*Dublin Evening Mail.*

Agricultural labour is well forward in this and the neighbouring counties. Never was there seen such an extent of ploughed land as this season presents.—Wheat looks very well, and the oats have been got into the ground in fine condition.—*Derry Standard.*

The corporation of Waterford are determined to resist payment of Minister's money, and the Mayor had an interview with the Lord Mayor of Dublin, who promised co-operation in any legal measures that may be taken to rid the people of the impost.

Mr. Lawlor, of Ballyroe, was found drowned in the canal at Milltown, Athy, on the morning of the 7th instant. The relatives of the deceased believe that he met his death by unfair means. The deceased was on his way home from the market of Athy on the 6th.—*Leinster Express.*

FIRE IN STRABANE.—SEVEN LIVES LOST.—A most destructive fire occurred in Strabane during the night of the 9th instant the Deaf and Dumb Institution there being almost entirely consumed. The most terrible circumstances connected with it is, that no fewer than seven children belonging to the establishment lost their lives. It is stated that six of the children have been burned to death and that the body of the other is supposed to be buried in the ruins.—*Cor. of Daily Express.*

THE MURDER OF MISS HINDS.—The Right Hon. the Attorney-General has refused to give his fiat for the bringing of a writ of error in the case of the convict Dunne, convicted at the last special commission of Cavan for inciting and hiring others to murder the late Miss Hinds. The objection meant to have been relied on was, that when one of the jurors became unwell after the prisoner exercised his right of challenge, and another was sworn in his place without objection, and before any evidence was gone into, that the prisoner should have again been put to his challenges as if it were a completely new jury, even though he did not object to the substituted juror. The law will therefore take its course, and both prisoners will be executed on the 16th of this month at Cavan.—*Freeman.*

THE MURDER OF MRS. KELLY.—In the Court of Queen's Bench on Thursday an application was made on the part of Mr. George Stevens, the nephew of Mrs. Kelly, that the information taken against him might be returned to the Crown Office as a preliminary to a motion to admit him to bail. He was committed on Wednesday evening for trial at the next assizes for Westmeath, on a charge of having conspired, with others, to murder Mrs. Kelly. The order was granted.

In passing through Rutland-square, says the *Dublin Tablet*, we observed with surprise, opposite No. 15, the office of the Irish Church Mission Society, a placard to the following effect:—"Under the patronage of His Excellency the Lord-Lieutenant!—Bazaar for the four Ragged Schools!!" Surely there must be some imposture or mistake in this announcement. It cannot be possible that Her Majesty's representative would insult the feelings of Six Millions of Catholics by patronising schools instituted for the purpose of robbing their children of the true faith.



**IRISH CHURCH MISSIONS AND PROTESTANT CON-  
VERTS.**—Three young and rather well-looking females,  
by repute of indifferent character, whose names were  
given as Mary Lynch, Mary Dwyer, and Letitia Pow-  
er, were brought up on remand from a former day, in  
custody of Acting-Sergeant Ward (20 C), of the Po-  
lice-force, charged with having stolen a costly gold  
lever watch, a diamond ring, and a superfine black  
cloth-cloak, in all value £35, the property, as was re-  
presented, of a Reverend Minister of the Church of  
England, once a Catholic Priest. It transpired in  
evidence that the gold watch belonging to the Rev.  
gentleman had been abstracted from his person in a  
house of ill repute by one of the women prisoners.—  
The watch was subsequently sold by one of those wom-  
en to a young man residing in Britain-street, for the  
sum of £2. This young man, fearing that so valu-  
able an article could not have been fairly come by,  
gave information to the police, and the result was  
that the three prisoners were arrested. Police-Sergeant  
Ward, on inquiry, ascertained that the Reverend gen-  
tleman, the owner of the watch and other property,  
had been sojourning at an hotel in Bolton-street, but  
had left town for his residence at a certain glebe house  
in the west of Ireland. The police-sergeant handed  
up to the bench, a letter which had been received  
from the Rev. gentleman in reply to a communica-  
tion forwarded to him from the G. divisional office of  
police. The Rev. gentleman in his letter denied al-  
together any knowledge of the circumstances of the  
robbery, and denied that he had lost either watch,  
cloak, or ring. The magistrate—This is a case in  
which a felony from the person is alleged to have  
been committed. It is necessary that the owner of  
the property asserted to have been stolen should be  
here to identify it. Sergeant Ward—The Rev. gen-  
tleman who has lost this watch, cloak, and ring, would  
not consent for a thousand pounds to appear here be-  
fore your worship to claim them. The Rev. gen-  
tleman who has been robbed of these articles was at  
one time a Catholic Priest—he is now a Protestant  
Minister.—Mr. Ennis, who appeared for the party  
who had purchased the gold watch, contended that his  
client had a perfect right to get the watch into his pos-  
session, inasmuch as the person from whom the watch  
was alleged to have been stolen did not come forward  
to claim it. Besides he (Mr. Ennis) believed that  
the Rev. gentleman had made a present of the watch  
to the female prisoner, who had been in his company;  
he asserted this to be the fact. The magistrate (Mr.  
O'Callaghan) said that under all the circumstances  
he would remand the case for a week.—*Freeman's  
Journal.*

The *Banner of Ulster* (Protestant) says that "the  
Rev. Dr. Fitzgerald, the newly-appointed incumbent  
of Monkstown, near Dublin, has given official in-  
formation that no Presbyterian or Dissenting clergyman  
will be allowed to conduct devotional exercises in the  
parish churchyard, at the interment of any of his  
people."

It is in the following terms that the *Irish Protestant  
Evening Mail* of last Wednesday complains of the  
maltreatment of the Irish Protestant Church by the  
English Protestant Church and English Protestant  
officials:—"It is a circumstance worthy of note that,  
almost immediately after the Bishop of Exeter in  
Parliament pronounced a premonitory sentence of ex-  
communication against the Irish branch of the United  
Church, a royal proclamation came forth placing it in  
a manner under the exclusive rule and governance of the  
English hierarchy. In directing a solemn Thank-  
sgiving for Peace, Her Majesty commands 'The  
Archbishops and Bishops of England to prepare a  
form of prayer to be used in the churches of England  
and Ireland.' The two Irish Archbishops and three or  
four of their suffragan prelates were in London when  
this proclamation was issued, but they were not associ-  
ated in the work to be performed; neither has the  
practice usual on such occasions of an order of the  
Privy Council at Dublin Castle, requiring the heads  
of the Church in Ireland to prepare a form of prayer,  
been observed in this case. The prayer, composed  
by the Archbishop of Canterbury, was forwarded  
direct through the Queen's printer alone to the pro-  
vincial clergy of Ireland, their own ordinaries being,  
from first to last, wholly ignored in the transaction.  
So remarkable a departure from an established usage  
may, from an established principle—can scarcely have  
been undesigned or without a purpose."

Scotland was far more unquiet a century and a half  
ago than Ireland has ever been in our time. Luckily,  
the common-sense of England could be exercised on  
the subject, because the religion of the Scotch did  
not excite its passions. She laughed at, but did not  
hate it. The Scotch were left alone to manage their  
own spiritual affairs, and the country has ever since  
been quiet. If a nasal twang in preaching and prayer  
had been made penal; if clean white surplices had  
been favoured by law to the exclusion of dirty black  
gowns, and the pure English of the common prayer  
to the exclusion of Latinised prosings in Scottish dia-  
lect, we must have lost Scotland, or held it by force  
to this day. "Experience teaches fools" the proverb  
says, but passion is slower to learn than mere natural  
folly; and even experience has not yet impressed on  
John Bull Mr. Macaulay's aphorism, that "England  
and Scotland are one, because their Churches are  
two; England and Ireland are two, because their  
Churches are one." What chance is there that men  
so effectually blinded by passion and prejudice to the  
facts under their own eyes, and directly affecting their  
own interests, should be able to form an important  
judgment of Italian affairs which directly appeal to  
those evil counsellors?—*Weekly Register.*

**WILL OF THE LATE MRS. SARAH KELLY.**—The con-  
tents of this document, so long and anxiously ex-  
pected, have just been officially disclosed, the will  
having been duly proved in the Prerogative Court  
the day before yesterday. Subjoined is an abstract:  
—"Probate was taken out by Dr. Baily, of Rook-  
wood, in the county of Roscommon, who is one of  
the executors. The property is sworn under £250,000,  
but it is supposed to be under £220,000. The sub-  
scribing witnesses to the will are Mr. Wm. Digges  
La Touche, Mr. Tisdall, of Mount-street, and Mr.  
Allen Nesbitt, solicitor. The instrument, which is of  
a most voluminous nature, and which has evidently  
been prepared with great care and precision, bears  
date August, 1854. There is no codicil, and in al-  
most every instance the names of the legatees and  
the amount of the legacies are filled in the hand-  
writing of the testatrix herself. The will commences  
by stating that the testatrix has prepared the docu-  
ment with the greatest possible care, attention, and  
deliberation, and expresses in the strongest terms her  
anxious wish that there may be no litigation with re-  
spect to it. She gives as her reason for expressing this

wish that she keenly remembers the suffering and  
trials to which she says she was subjected in proving  
the will of her husband, notwithstanding that it was  
made with the utmost publicity, and that every pre-  
caution was taken to guard against disputes. She  
states that she, the object of Mr. Kelly's bounty and  
affection, was subjected to protracted litigation and  
persecution by disappointed relatives who had insulted  
and offended her husband in his lifetime, and that they  
were aided and assisted in their improper conduct by  
'partial, prejudiced, corrupt, or incompetent and weak-  
minded judges.' She calls in the most emphatic  
manner upon all judges before whom the will might  
come to recognize it as her solemn and deliberate act,  
and to disbelieve all parties who might assert the con-  
trary. The legatees are very numerous, and are  
nearly all made to relatives, who are principally de-  
scribed as of Broadstairs, Kent. She bequeaths  
£10,000 to her elder sister, Mrs. Stevens, wife of  
George Stevens, of Broadstairs, Kent. It is the son  
of those persons who has been committed to stand  
his trial for the murder of Mrs. Kelly. In the case of  
each bequest there are numerous limitations over. Of  
the bequest of £10,000 already mentioned, there are  
limitations over to George Stevens, the party in  
custody. Certain lands of Kiltown and other denomi-  
nations, in the county of Roscommon, are demised  
to Dr. Baily and Mr. Robert Orr, in trust for Mr.  
George Stevens during his life, with power to him to  
will or assign. A sum of £30,000 is demised to  
another sister of the testatrix, a Mrs. Cox, also of  
Broadstairs, Kent. £10,000 is demised to her 'friend  
and agent,' Christopher William Campion, whom she  
directs to be discharged from all debts he might owe  
to her at the time of her death. Her executors are  
also directed to hand over to him such bills, notes, or  
any securities for money from him as might be found  
among her papers at her decease, and to satisfy all  
judgments, if any, in her name against him, without  
calling on him for any payment in consideration  
thereof. He is demised her properties of Ballinderry  
and two other denominations in the county of West-  
meath for his life, with all her plate, cattle, sheep,  
farming stock of every description, furniture, &c.  
(money, and securities for money, excepted), that  
might be in the residue or upon the lands of Ballin-  
derry. There is a bequest of £10,000 to a Mr. George  
Birch, of Broadstairs, Kent, with limitations over to  
George Birch, jun. A number of other nephews and  
nieces are mentioned for sums varying from £10,000  
to £20,000. It is believed that the residue will be  
very large. Dr. Baily, who is appointed residuary  
legatee, to whom there are several limitations over,  
gets by direct bequest the Rookwood, estate in the  
county of Roscommon."

## GREAT BRITAIN.

**A NOTE OF PREPARATION.**—We understand that the  
Postmaster-General has issued the usual circulars to  
the sheriffs of the different counties, for the purpose  
of obtaining the proper address, under which to for-  
ward election writs. This may, perhaps, be taken  
as a presage of a dissolution of Parliament.—*Aber-  
deen Free Press.*

**MUTINY OF THE GERMAN JAGERS.**—A mutiny has  
broken out in the ranks of the British German Legion,  
at Plymouth. A strong force of Artillery, marines,  
&c., had arrived to put down the disturbance. Sev-  
eral of the men and non-commissioned officers are  
placed under arrest, and court martials are to be held.  
The disaffected jagers complain that the discipline is  
unnecessarily severe.

**EMIGRATION FROM LIVERPOOL, FOR APRIL.**—The to-  
tal number of emigrants who have taken steerage  
passages in Liverpool ships for all foreign ports dur-  
ing the past month has been 13,759, against 27,934,  
or more than double the number in the corresponding  
month of 1852, and against 15,873 or 2,114 less than  
in the month of April, 1855. To the United States  
there were 27 ships, carrying 12,414 steerage and 103  
cabin passengers. Of the former, 3,943 were Eng-  
lish, 325 Scotch, 7,848 Irish, and 298 foreigners.—  
To Canada there were 557 steerage passengers and 1  
cabin passenger, the former including 235 English,  
74 Scotch, 246 Irish, and 32 foreigners.

**MORMON EMIGRANTS.**—The early cheap train up  
from Bristol on Monday morning was laden with Mor-  
monites on their way to Liverpool, en route for the  
Salt Lake. At Worcester no less than 65 others, of  
whom at least a third were children under five years  
of age, were waiting to join them. They were al-  
most all clad in smock frocks, and were evidently  
country folks of the most ignorant class. One old  
man, who said he was 82 years of age, stone blind,  
with a wallet on his back, told one of the railway  
porters, with the gravest possible countenance, that  
he had "faith," and was going off in full expectation  
of having his sight restored. One woman, faint of  
heart, was going to run away at the last moment, but  
the elder caught her by the arm, and compelled her  
to return. The "prophet" who had the chief over-  
sight of the "saints," having seen them all safely  
in the carriages (himself much too knowing to go  
along), went round and gave them the kiss of peace,  
not forgetting to make a collection for himself, which  
he did so successfully that he carried away a double  
handful of copper and silver.—*Worcester Chronicle.*

**MACAULAY AND THE QUAKERS.**—Several correspon-  
dents have addressed us on the relationship of Mr.  
Macaulay to the Quakers—and we observe that some  
of our contemporaries occupy themselves with this  
question. The fact that Mr. Macaulay is the grand-  
son of a Quaker admits of no doubt. That Mr.  
Macaulay's grandfather was disowned by the Society  
of Friends also admits of no doubt. How far this pub-  
lic act of repudiation may have been the consequence  
of "dishonesty" on the part of Mr. Macaulay's  
grandfather—and how far early feelings may have  
embittered the heart of the historian himself towards  
the Quaker body, are questions which we cannot  
answer, and do not care to discuss. When the So-  
ciety of Friends casts out a member, the reason  
assigned for the disgrace is—"conduct inconsistent  
with the truth," a phrase which the outside world  
must interpret according to its own lights. Mr. Ma-  
caulay's grandfather, Thomas Mills, kept a book-shop  
in Bristol. He was not originally a Quaker, but, pro-  
fessing to be convinced of the truth of Quaker prin-  
ciples, he was admitted into membership in 1778.  
Eleven years later, he was publicly disowned. But  
he continued to use the garb and speech of a Quaker,  
and even to attend the Quaker meetings, to the last.  
His daughter Selina married Zachary Macaulay, and  
was the mother of the essayist and historian. These  
facts are matters of history, whatever inference may  
be drawn from them by the curious.—*Athenaeum.*

Among other papers laid before parliament have  
been the latest and long expected dispatch from Lord  
Clarendon to Mr. Dallas, the American Minister, on  
the recruiting question. The dispatch is dated April  
30, 1856. It recapitulates the whole case as between  
the British and the United States Governments; re-  
peats with much emphasis that no illegal proceedings  
were, as far as they knew, committed by the officers  
or representatives of the British Government; states,  
and supplies documents in corroboration, that Mr.  
Crampton, and the Consuls at New York, Philadel-  
phia, and Cincinnati, deny the charges preferred  
against them; communicates documents to show that  
Strobel and Hertz, the witnesses against the British  
officials, are unworthy of credit; and concludes with  
an earnest hope that these explanations may prove  
satisfactory. If this dispatch shall remove misappre-  
hension, Lord Clarendon "cannot doubt that such a  
result will afford as much pleasure to the government  
of the United States as that of her Majesty, by put-  
ting an end to a difference which has been deeply  
regretted by her Majesty's government; for there are  
no two countries which are bound by stronger ties or  
by higher considerations than the United States and  
Great Britain to maintain unbroken the relations of  
perfect cordiality and friendship."

**THE EVANGELICAL ALLIANCE.**—On Tuesday even-  
ing, the annual meeting of this society was held at  
Freemasons' Hall. The *Record* says:—"The promi-  
nent subject of the several addresses were Sabbath  
desecration by the military bands and the duty of  
resisting it, religious liberty on the Continent, and the  
openings for missionary exertion in Turkey. The  
statements of Mr. De Liefde, with regard to the de-  
clension of Protestantism in Holland, the great ma-  
jority of the clergy of the Dutch Church being, in  
fact, Socinians, were peculiarly affecting. The  
speaker has devoted himself to a special mission  
against Unitarian doctrine in that land of Reformation  
memories."

The *Record* (published three times a week) has  
during the past few days filled its broadside with  
lengthy reports of the sayings and doings at the May  
Meetings now being held at Exeter Hall. At the  
annual meeting of the Society for Church Missions to  
the Catholics of Ireland the Marquis of Blandford  
presided. According to the report of the committee,  
the society's funds are anything but in a prosperous  
condition, the expenditure exceeding the income by a  
considerable amount. It appeared that the ordinary  
income of the year was short of that of the previous  
one to the extent of £10,053 6s 9d. Another petition  
for the "Revision of the Scriptures," from a congre-  
gation of Protestant Dissenters at Wakefield, was pre-  
sented in the House of Commons on Tuesday evening,  
by Mr. Gaskell.

Kossuth's lectures in Edinburgh have excited an  
interest almost amounting to a *furor*. This was ex-  
hibited yesterday (Sunday) in an amusing way, but  
so as to bring down on the fair delinquents a notice in  
one of our morning papers, the *Express*. I copy the  
paragraph, as it furnishes a picture:—"Yesterday,  
Kossuth attended Divine service in Free St. John's.  
[The minister of "Free St. John's" is Dr. Guthrie,  
the most violent of the No-Popery spouters of Edin-  
burgh.] At the close of the services almost the  
whole of the vast congregation waited for fully a  
quarter of an hour outside to get a look of the illu-  
trious stranger. We were not a little amused at some  
ladies in Dr. Guthrie's, who, in their eagerness to  
see him, actually so far forgot what was due to the  
decorum of a place of worship as to wander into the  
pulpit to get a better view."

**REMARKABLE CIRCUMSTANCE.**—A correspondent  
says—"Connected with the death of Mr. William  
Maurice, which took place at Turriff some weeks  
since, and which was notified in our paper, there is a  
circumstance which may be mentioned as perhaps  
unequaled in these days, when the brevity of human  
life is so general a subject of solemn remark. Mr.  
Maurice perfectly remembered seeing 'Old Peter  
Garden,' who died at Ordey of Antchester, 1775.—  
The latter, in his youth, being in England as page to  
Ogilvie of Forglan, saw 'Old Jenkins,' who carried  
arrows at the field of 'fatal Flodden,' 1513. Thus,  
the lives of three men, who successively saw each  
other, extend over the long period of at least three  
hundred and fifty years."—*Banffshire Journal.*

**THE RELICS OF AN OLD MURDER.**—Some alterations  
were lately being made in an old house in Lanca-  
ster, and the carpenter, in taking up the flooring on the  
ground story, struck against something immediately  
under the boards, which on examination, proved to be  
a skull. A broken knife, the blade of which was  
thickly coated with what appeared to be blood, and a  
cloth upon which there were evident blood stains,  
were also picked up, and over all these seemed to be  
placed a layer of lime. The premises formed part of  
a public-house, known, two hundred years ago, as the  
White Lion. The mode of getting rid of the body is  
quite an ante-type of the device resorted to by the  
Mannings.

## UNITED STATES.

**BISHOP O'REILLEY.**—The *New Haven Palladium*,  
speaking of this lamented prelate, says:—"It is  
somewhat remarkable that a man of his position and  
influence in the church should have got on board the  
vessel so quietly that it could not be positively ascer-  
tained whether he was on board or not, until his own  
brother, in Europe, was inquired of. We know noth-  
ing of the history of the Bishop, but we sincerely  
regret his sudden and fearful death. Imagination can  
hardly paint the scene of that fearful night, when, as  
is supposed, the mighty steamer plunged against the  
ice mountain and instantly burst into fragments. The  
horrors of that scene of agony could not have been  
protracted. A few minutes only could have elapsed,  
ere the waters closed over all, and locked up the se-  
cret of the calamity, so that it can never be known to  
mortal." We knew Bishop O'Reilley well, and we  
are not surprised that he should have gone on board  
the Pacific so quietly that it could not be positively  
ascertained that he was on board. He was a very  
quiet and unostentatious man, and never made the  
slightest display; in travelling, it was his general  
custom to enter his name on hotel registers, &c.,  
simply Mr. O'Reilley. He was an humble, earnest  
and devout Christian; his whole life was devoted to  
the Church, and the cause of his great Master—and  
if he was called to go down to the depths of the ocean,  
without a moment's warning, he no doubt met his  
terrible fate with calmness and composure, for he had  
fought the good fight, and has gone to the rewards  
which await the faithful followers of the Cross in  
heaven.—*Newport Daily News.*

**RELIGION IN STATE PRISONS.**—The Inspectors of the  
Eastern State Penitentiary, in Pennsylvania, for 1855,  
have taken the pains, in their annual report, to give  
a record of the religious training under which the  
convicts were reared. The result is as follows:—  
Methodist, 110; Catholic, 90; German Lutheran, 65;  
Presbyterian, 50; Episcopalian, 21; German Re-  
formed, 14; Baptist, 12; Friend, 6; Christian, 4;  
Disciple, 2; French Protestant, 2; Dutch Reformed,  
2; United Brethren, 2; Ranter, 1; Mennonist, 1;  
Universalist, 1; Israelite, 1; Non-Professors, 32.—  
Total, 416.

**KANSAS AFFAIRS.**—*St. Louis, May 23.*—A dispatch  
from Westport of May 19 states that as Mr. Cosgrove  
and Dr. Brannon were on their way from Lecompton  
to Franklin, they were fired upon by a party of free  
state men. Brannon was wounded. Cosgrove re-  
turned the fire, shooting the leader of the other party  
through the head. The remainder fled. A free State  
man was shot at Blanton's bridge on the 19th.

**SHIPMENTS OF GRAIN AT OSWEGO.**—The *Journal*  
says, orders for flour for Portland have been filled in  
Oswego during the last week. It goes the whole  
route by steam down the St. Lawrence to Montreal,  
thence by railroads to Portland, at an expense of 80  
cents per barrel. Quebec and Montreal orders for  
flour are also being filled here, and consignments  
made to the markets on the St. Lawrence by the  
Steamers connecting at Ogdensburg with the Mont-  
real line. The rates to Montreal for flour are 37½  
cents, including the transhipment at Ogdensburg.

**COUNTERFEITERS.**—A large gang of counterfeiters  
were arrested at Detroit on the 12th instant. \$3,600  
principally bills on Canada Banks, were taken from  
them.

The *New York Medical Specialist* says:—"The  
germs of pestilence are hatching in the elements.  
Everything points to the approach of a sickly sum-  
mer and autumn. Pay strict attention to the cleanli-  
ness of the surface of your bodies, and above all, be-  
gin the work of purification about your yards, and in  
your houses early, and do it thoroughly. Cleanliness,  
simple diet, and regular habits, will form the strong-  
est protection against the coming epidemic."

This is tolerably positive language, and comes from  
a journal of high authority in matters connected with  
the atmosphere. Whether true or not, the advice it  
gives is of undoubted value, and should be attended  
to at once by every one. In many parts of our city a  
good deal of work of this character remains to be  
done, and the sooner the Health Committee set about  
it the better. Work of this kind can never be un-  
dertaken too soon, or too thoroughly attended to.—  
*Montreal Pilot.*

**ARIANISM IN AMERICA.**—The *Christian Chronicle*  
says:—"Within the last week reports have reached  
us from New York, which we have been expecting  
for some time. These state that these very transla-  
tors are producing a Bible that seems so strongly of  
Arianism, that the noble-minded, pious-hearted, ex-  
cellent President, has resigned his office, and states  
that he will at once wash his hands of all further  
participation in this enterprise. And reports add, he has  
gone so far as to say, that he had much rather the  
twenty thousand dollars collected by him should be  
at the bottom of the ocean, than be appropriated to  
such a Bible as is to appear under the auspices of the  
Bible Union. We are so informed; if not rightly, we  
are open to correction, and will make it when offi-  
cially requested and on sufficient authority. If these  
things are so, we trust the President will publish, at  
no distant day, over his own signature, the facts in  
the case."

The *St. Louis Leader* comments upon this as fol-  
lows:—"We take the above from our neighbor the  
*Western Watchman*, which apparently endorses it.  
We call attention to the fact, attested by these secler-  
ians themselves, that it is possible so to translate the  
Bible as to make it (in their own language) "scent  
strongly of Arianism," nay, so strongly that the  
"pious-hearted President" of the Association would  
"rather the twenty thousand dollars collected by him  
should be at the bottom of the ocean, than be appro-  
priated to such a Bible." In the face of this fact, we  
hope our Baptist neighbors will allow Catholics to ob-  
ject to the distribution of a Bible translated so as to  
scent as strongly of Protestantism, Calvinism, Pres-  
byterianism, and all the other isms favored by the  
translators of King James. We hope they will see  
the reasonableness of our refusing to let our children  
be taught to read out of "such a Bible." We hope  
they will not dispute the correctness of our assertion  
that heresy can be taught in no way so effectually as  
by a Bible mis-translated to favor it."

**ONE OF THE "SAINTS."**—The *Cherokee Georgian*  
mentions the arrival at Marietta of the Rev. Mr. Hut-  
chins, a Baptist clergyman of Forsyth, Ga., in pos-  
session of another man's wife. The woman (Mrs.  
Cain) has a husband in California. Hutchins is 65  
years of age, and leaves behind him a wife, children  
and grandchildren. He made over his little property  
to his lawful wife. The guilty parties have gone  
West. Hutchins (says our contemporary) has been in  
the ministry 25 years, and has probably baptized more  
persons than any minister of the gospel in the State  
during that period.

The *Rochester Union* of a late date contains the  
following:—"Married, at the family residence of the  
bride, on the 31st ult., by themselves, Mr. Nelson Col-  
lins, of this city, and Miss Isabella Braithwaite." Verily  
we are in a progressive age.

**THE LATE ELLSWORTH OUTRAGE.**—Our ultra Na-  
tional *Katholics* have not a word to say about the  
late sacrilege at Ellsworth. They have not seen any-  
thing of it—oh no!—A local correspondent of the  
*Pilot*, who was present at the conflagration, thus  
describes what he heard and saw:—

"One said in my hearing, that he was glad to see  
the cross come down; another said he was glad the  
Catholic Jesus was burned; and a third, there were a  
good many wooden gods burned." Will the ultra-  
Nationalists stick a pin there?—*American Celt.*

**A WOMAN'S IDEA OF HAPPINESS.**—A lady correspon-  
dent of the *Boston Times* gives her ideas of "perfect  
bliss" in the following paragraph:—"I'm a woman,  
with a woman's weakness, and having a good con-  
stitution can bear a great deal of happiness! If I was  
asked my idea of perfect bliss, I should say,—A fast  
horse, a duck of a cutter, plenty of buffalo robes, a  
neat-fitting over-coat with a handsome man in it, and  
—one of Madame Walsh's little French bonnets? If  
that wouldn't be happiness for one lifetime, I'm  
open to conviction as to what would!"



## REMITTANCES

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Montreal, December 14, 1854.

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THE TRUE WITNESS  
AND  
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, MAY 30, 1856.

## NEWS OF THE WEEK.

The announcement of the general amnesty to all political offenders—"with the exception," as Lord Palmerston said in the House of Commons, "of those unhappy men who had broken all the ties of honor"—will, we are sure, give general satisfaction, not only to the friends of the noble Smith O'Brien, but to men of all parties and of all races. Such acts as these will do more to strengthen the hands of the British Government, than thousands of "Coercion" and "Agrarian Outrage Bills." The news from the Continent of Europe is of little interest. Russia is said to have demanded explanations respecting the treaty recently concluded between France, Great Britain, and Austria, guaranteeing the independence of Turkey; and there is still much excitement in Belgium on the subject of French interference with the license of the Belgian press. Rumors also are rife of fresh outrages meditated by the Sardinian Government against the liberties of the Catholic Church; and it is known that that Power is but too anxious to give the signal for a revolutionary uprising throughout the Italian Peninsula.

From Washington, we learn that Mr. Crampton, and Messrs. Barclay, Matthews, and Rowcroft have received their dismissal from the American Government. This will, in all probability, be followed by the dismissal of Mr. Dallas on the part of the British Government; and thus, for the time, all diplomatic intercourse betwixt the two countries will be at an end.

GREAT MEETING OF THE FRIENDS  
TO IRISH COLONISATION.

On Thursday evening of last week, a meeting of the Irish Catholic citizens of Montreal, favorable to the objects of the Buffalo Convention, was held in the Hall of the Mechanics' Institute of this city; and from the crowds who were present, including many of our fair Irish citizens, it was easy to see that the friends of the movement in Montreal are both numerous and influential. The Hall was literally crowded; from an early hour every seat was filled, and every available inch of ground occupied. Never has it been our lot to witness on this Continent a larger or more respectable assemblage.

The Chair was taken at eight P.M., by W.P. Bartley, Esq., President of the Colonisation Society in this city. There were present on the platform, the Very Rev. Dean Kirwan of London; the Very Rev. Mr. McDonagh, Vicar-General of Perth; the Rev. Mr. Macleod, from the Diocese of Alichat in Nova Scotia; Terence J. O'Neill, Esq., of Toronto; and several other gentlemen who took an active part in the proceedings. The meeting having been called to order by the Chairman—B. Devlin, Esq., in his usual happy style opened the business of the evening, and laid before his hearers a short sketch of the policy which had been adopted by the Supreme Directory for Canada, in order to carry out the objects of the Buffalo Convention. He was followed by T. J. O'Neill, Esq., who having read the subjoined Address—adopted by the Supreme Directory for Canada—in an eloquent and impressive speech, pointed out the advantages, to the Irish immigrant particularly, and to Canada in general, which would flow from the realisation of the schemes of the friends of actual settlements.

The Very Reverend Dean Kirwan then addressed the meeting, and was listened to with breathless attention by the vast audience, whilst he explained the origin, objects, and progress of the great movement, of which he had been, under God, the originator.—We much regret that the very limited space at our command prevents us from giving the Reverend gentleman's eloquent discourse at length; as also that of the Very Rev. Mr. McDonagh, who succeeded him on the platform. Dr. Howard, the President of the St. Patrick's Society of Montreal, was then called for; and after a few happy remarks, the Secretary opened his lists, and a subscription in aid of the funds of the Society was taken up. The amount collected was upwards of \$300; and after a report from the Treasurer, Mr. Sadlier, of the state of the Society's finances, the meeting separated, highly delighted with the result of the evening.

It is the intention of the Directory to name a resident agent for Montreal, with a fixed annual salary. The duty of this gentleman will be to look after the newly arrived Irish Catholic immigrants; to give them all the information in his power; and to induce them, instead of loitering about town, to the great detriment of purse and character, to start at once for

the unsettled lands of the Province—there, with their good right arms, and the blessing of God upon their honest exertions, to make for themselves and little ones, free and happy homes.

## TO THE IRISH CATHOLICS OF CANADA.

In addressing ourselves to the subject of Colonization, we would bespeak for it a calm and earnest consideration, as one, which deeply concerns the most sacred interests of those, who, next to our own immediate families, hold us each, and every one, under peculiar responsibility to them; for both advice and assistance; as belonging to our creed and race, and, moreover, as being too frequently regarded in the eyes of some of the philanthropists and Christians of modern times as unfitting objects for their sympathies or care.

It is naturally to our own countrymen, though we are satisfied there are others, who from sincere good will towards their fellow men, will co-operate with and assist us, that we particularly address ourselves. To the hearts of our own countrymen settled in this Continent, who have themselves, to some extent, suffered the wants and anxieties, the privations and frowns, the refusals and sneers, which the friendless and moneyless emigrant is exposed to on his arrival in a land of strangers. To those who have witnessed the flower of Ireland's sons arriving in our great towns and cities, the picture of health and cheerfulness, with the calm contentment of piety visible in every feature, degenerate into the lowest dregs of depraved society, shunning the honorable toil of their forefathers, which, in this country, would yield such ample remuneration, assuredly leading to independence in old age, and carrying with it the glad reflection of being able to bequeath to one's children an untarnished reputation. To those we would most strongly appeal, to aid us in our endeavors to avert the certain destiny of ruin, that awaits the infatuated stranger who is enticed by the glitter of city life to hover about the contaminating influence of hardened vice and loathing idleness, till both physical abilities and moral feelings become wrecked amidst the destructive examples of abandoned associates.

But alas! for the allurements which city employments present; in spite of every remonstrance which charity can advance, large numbers fritter away the most valuable years of their lives, where extravagant habits and endless temptations to expence abound, till the strength and energy of youth have died out with but little, if any means, acquired, till, at length, the heart of the unfortunate broken down stranger sickens at the bare idea of undertaking to subdue his share of nature's wild dominion, which, in hardy youth if wisely directed he would have faced with a courage worthy of a field of Alma or the Malakoff. To those who have long loitered about in seaboard towns and other crowded places, unlearning every thing of integrity and industry inculcated by kind and pious parents, we would say, "Tarry there no longer whilst enough of youth and energy remain with you to enable you still, after a few years of honest toil, to secure to yourselves a home of your own, a shelter, and more than a shelter, a calm and independent retreat for your old age, nestling in the bosom of an industrious, virtuous family. Surely with the sad examples before your eyes of what a mad career of indolence and vice have led you to, you would not barter away your chance of happiness here and hopes of peace and rest hereafter, to bequeath, only, to friends the bitter memories of a clear unclouded intellect debased by association with the wicked, and physical energies equal to any work of honest labor, debilitated and entombed in a premature grave."

To inspire with a faith that the road to independence by means of well directed, patient labor is open to all, no less to the Irish immigrant than to him born on the soil; no less to the Catholic than to him entertaining a different belief; both to those inhabiting the country and those who may arrive amongst us, is our present object.

We enter upon it not as a task; we behold in it a pleasing but a solemn duty, and feel cheered, at this stage the very childhood of our project, with the hope that we shall not appeal in vain, neither here, nor to the land we have left, for encouragement and support, when the moral and social elevation of the Irish Catholic race on this continent is the consummation devoutly aspired to.

In a spirit of generous policy the Canadian Government have appropriated a large extent of the public lands in their wild state to the settlement of immigrants and others unable to purchase lands in populous and old established localities; and though these lands cannot be represented as being in all cases such as would repay the settler for taking hold of them and improving on them, there is nevertheless a large quantity of so good a quality that if readily accessible would present sufficient inducement to a large number to make homes for themselves and families, which, under the advantages increase of population and congregated industry beget, would, ere long, present similar appearances of comfort and wealth to old and long established localities.

To direct attention to these lands, and any others, that are, or may hereafter become, available; to devise the best means of selecting the good and rejecting the indifferent, to point out the cheapest and most expeditious route for arriving at them from any given point; to advise as to the best mode of sustaining ones self on them under the disadvantage of limited means, by informing where employment the most adjacent to the centre of settlement could be obtained, or any other information necessary or useful to the stranger, would compose in part the duty assumed by the present association aided by local societies. To secure the services of an earnest intelligent assistant as Secretary and Agent will be the first object of our solicitude, as, on the ability, energy, and zeal of that officer, will in no small degree depend the successful promotion of the objects we have in view; the other office of trust the Treasurers shall be filled only by one possessing the unqualified confidence of the Directors.

We would fain enlarge the grounds of our contemplated usefulness; but having to trust to the public support for the means of defraying the expenses contingent on the organization, we deem a close economy most necessary, till a realization of our objects to some extent shall convince of the feasibility of our views, when, we have no doubt, public liberality will enable us to carry out more largely the projects of benevolence comprehended in our plans.

But not alone to those settled in this hemisphere would we confine our solicitations for support; the aid of the Irish Hierarchy and Clergy, landlords and resident gentry, and all others interested in the well-doing of their fellow-countrymen and co-religionists, we would respectfully invoke; besides their pecuniary assistance, their information and advice will essentially advance the interest of our association, their countenance and God-speed will cheer the traveller on his journey, whilst their sympathy in our undertaking will stimulate our own efforts in the good cause; to those also who wish to see sturdy labor imported into the country for the clearing up of our own forests, and the performance of our Canals, Railroads, and other public works, we also look for encouragement and assistance. On the subject of Colonization it is necessary to make but little remark. As distinguished from immigration, we would beg emphatically to observe, we offer no advice on the subject of any man's quitting his native land. Our object is not to hold out inducements to any class of the Irish to settle on this Continent. On the contrary, if his situation be at all tolerable and the rates of wages such as are equal to the wants of a family, we would say, "You have a country which for soil, climate, and healthfulness, the broad surface of the Globe cannot surpass, if it can equal it; a priesthood numerous enough to meet the spiritual requirements of the people to their fullest extent, devoted to their interests under every exigency and bound up with them beyond the influence or terrors of

any worldly power." In a word we would say, "If not forced by the inducements of divided families or the bitter pressings of want, remain at home; for with all her privations, and the selfish ungenial policy of the English Government she is still glorious Catholic Ireland; and perhaps we may yet live to see her free and happy Ireland!"

But to those whose determination to emigrate is decidedly formed; who have no friends to attract to one section of this Continent more than to another, we would say, "Come hither; we have weighed well the responsibility of the advice before imparting it, and we have no misgivings in asking you to come and settle down amongst us. Canada has at no time known a period in our remembrance when the laborer or mechanic could not obtain a fair equivalent for his labor; we can sincerely bless Providence for the advantages of climate and fertility our united Province possesses, which leave no room to envy the oldest or most opulent portion of the United States; and in our political condition, under the existing form of Government, we have ourselves to blame if bad laws be enacted or injurious ones stand unrepealed."

We wish not to create any delusive idea touching the character of the country, or the condition of its people, which would lead to disappointment and vexation. We would forewarn all that the country, prolific as it is, will yield its fruits only to the arduous application of toil and untiring industry; industry, thrift, and sobriety will procure it not riches, at least a competent support for every man; and for those overtaken by sickness or laid down by accident, the benevolence of our communities makes abundant provision for their support and recovery without distinction of nation or creed.

In this undertaking the paramount aim and object of our solicitude is to see large numbers of the good old Catholic stock congregated together, united by the bonds of charity, nationality, and faith, lending their labor and advice to each other in overcoming the trials and difficulties of their new position. With the hallowed presence of their beloved pastors in their midst, providing education for the young cheering the labors of the old, arbitrating amongst the discontented to keep aloof litigation and strife; and it is not the dream of a visionary to forebode for a colony thus conditioned, the realization of as large a portion of contentment and comfort, as in this world of troubles, it is the common lot of man to enjoy.

We are no Communists, we believe in each man's enjoying personally the reward of his own industry, and if the idler and the drone be beyond the reach of being stimulated to exertion by the bold and successful struggles of his neighbors; we can only say "let him persevere in his course of idleness and he will be sure to reap its certain rewards poverty and reproach."

Our efforts now shall be directed to encourage the organization of local societies in every city, town, and village. It will be the duty of those to exert every effort in enrolling members; to forward the amounts collected to the Treasurer appointed by the supreme Directory after deducting their local expenses, which should be regulated by the most rigid economy; to transmit all intelligence in relation to the association with despatch and frequency and to extend as industriously as possible all information intended for dissemination by the Directory.

To commence active operations as early a day as possible, those societies already organized should exert themselves in taking up subscriptions and contributions which will be regularly acknowledged through the columns of the public papers, by the Secretary, and in order to enable the Directors to judge to what extent they may feel justified in extending their operations they must see at an early day how far their project meets with encouragement as evidenced by the pecuniary aid of the well disposed.

In those places where societies have not been already established it is recommended that no time be lost in forming them, and an early intimation thereof conveyed to the Secretary.

T. T. KIRWAN, D.D.  
 J. H. McDONAGH, V.G.  
 E. DEVLIN.  
 T. J. O'NEILL.

Montreal, 22nd May, 1856.

COLONISATION MEETING IN TORONTO.—We learn from the *Catholic Citizen* of Toronto that a large meeting of Irish Catholics was held on the evening of Sunday the 18th inst., in the Vestry of St. Michael's Cathedral, to receive the report of the Toronto Delegates to the Buffalo Convention, and to establish an auxiliary Society to carry out the views of that body. John O'Donoghue, Esq., was called to the Chair; and John Mulvey, Esq., was requested to act as Secretary.

On the motion of M. Hayes, Esq., seconded by D. Mahony, Esq., it was unanimously—

Resolved—"That the present meeting highly approves of the propriety of establishing a Colonisation Society in Toronto; and that a Committee of seven persons be now appointed to make preliminary arrangements to call a meeting for that purpose."

A Committee was then named, in accordance with the above Resolution.

PROCESSION SUNDAY.—The Sunday within the Octave of the Feast of *Corpus Christi* is always, when the weather permits, observed in Lower Canada with those solemn rites and public processions, wherein the Church makes confession of her faith in the mystery of the Eucharist, and testifies her gratitude to her Divine Spouse ever present with her on her altars, for His wonderful love and condescension towards man. This is the object of the Church in her processions; this the answer to the infidel or heretic who enquires "what mean you by this service?"—Ex. xii., 25. A procession is an "*Azelo Da Fé*," or "*Act of Faith*."

This year fortunately, the weather, though cloudy, was fine enough to allow of the procession leaving the church. In consequence, about 10 A.M., the different religious societies of Montreal, with their banners and appropriate insignia—the Christian Brothers, with their pupils—and the members of our Religious Communities—mustered in front of the Parish Church, and formed the advanced guard of the procession.—Immediately after them appeared the Clergy, followed by the magnificent Dais, beneath which, bearing the Blessed Sacrament, walked His Lordship the Bishop of Portland. Then came, the St. Patrick's Society of Montreal, followed by the St. Patrick's Temperance Society, and the St. Patrick's Congregation, who closed the imposing array.

In this order the procession passed down St. Joseph Street, and along Commissioner Street, to the Grey Nunnery. From thence it returned by McGill Street, Notre Dame Street, stopping at the beautifully decorated altar in front of the Recollet Church, to the Place d'Armes, re-entering the Parish Church about half-past twelve. The utmost order prevailed; and though large numbers of persons, to whom the cere-

mony must have been as incomprehensible, as it was novel, were present, no insult or interruption of any kind was offered. This, in a large and mixed population like that of Montreal, and in a country where party feeling is so strong as it is in Canada, is highly creditable to all classes of our community; and is a satisfactory proof that, whatever the differences of religions amongst us, in this part of Canada at least, the principles of religious toleration are not only professed, but practised.

The late vote of the House of Assembly on the "Want of Confidence" motion, has, as was generally anticipated, led to the resignation of the Sir Allan McNab administration, and the remodelling, rather than the reconstruction, of the Cabinet. The following is a list of the new Ministry:—

Speaker of the Legislative Council and Premier—Hon. Mr. Tache.  
 Inspector General—Mr. Cayley.  
 Attorney General West and Leader of the Assembly—Mr. J. A. McDonald.  
 Commissioner of Crown Lands—Mr. Cauchon.  
 Commissioner of Public Works—Mr. Lemieux.  
 Postmaster General—Mr. Spence.  
 Receiver General—Mr. J. O. Morrison.  
 President of the Council—Mr. P. M. Vankoughnet.  
 Attorney General East—Mr. Cartier.  
 Provincial Secretary—Mr. Terrill.  
 Solicitor General West—Mr. H. Smith.  
 Solicitor General East—Mr. Dunbar Ross.

From this it would seem that the only changes are—for the Lower Province, the substitution of Mr. Terrill for Mr. Drummond; and for the Upper, of Mr. Vankoughnet for Sir A. McNab. The measures of the new Cabinet are supposed to have undergone as little change as the men; and it is therefore not expected that they will find the Legislature more disposed to accord to them its support, than to their predecessors. A dissolution of Parliament, and a general election, are therefore looked upon as inevitable.

Under these circumstances it behoves the Catholic electors of Canada to be on the alert; and so to avail themselves of the power which a general election confers upon them, as to secure the return to Parliament of the greatest number possible of representatives pledged to support "Freedom of Education," and the right of Catholics to support such schools, and such schools only, as the Church approves of. We are told indeed that there is no connection between politics and religion; but this atheistical doctrine, which tends to ignore God as the Supreme Ruler, will, we hope, find no acceptance with Catholics.—Whether we eat, or drink, or vote, we are bound to do all things for the honor and glory of God, and as responsible to Him for all our actions. The elective franchise is a trust, conferred indeed by human laws, but still one for which he who exercises it, will have one day to render an account to the great Judge.—We do not mean that Catholic electors should exact a confession of faith from the different candidates who may present themselves, or impose upon their representatives any religious tests. But we do mean to assert that it is their duty, from which no power on earth can absolve them, to take heed that they be not accessory to putting in places of power and trust, men, avowed enemies of their religion, and who purpose its destruction. We ask, and this we have the right to ask, of our representatives—that they shall respect our conscientious religious convictions, as we are prepared to respect theirs—that, as we, Catholics, seek to impose upon Protestants, no educational system to which they are adverse, so also, they will deal in the same liberal spirit with us; and refrain from enacting laws by which we are taxed, and the public funds—which are the common property of all—are exclusively devoted, for the support of schools of which we can not avail ourselves without doing violence to our conscientious convictions, and setting at naught the reiterated injunctions of our Church. The rallying cry of Catholics at the polls should therefore be—"No State-Schoolism"—and "Freedom of Education" for all, both for Protestants and Catholics.

It is with regret that we notice the bitterly hostile tone of the American press towards the British Government; as if it were the determination of our neighbors to provoke a contest betwixt two nations mutually bound to keep the peace with one another. In vain has the British Ministry offered explanation after explanation upon the unfortunate enlistment affair, and given to the Cabinet at Washington every possible assurance of its perfect good faith, and firm intention to adhere to the existing treaties. The American Government will not be satisfied unless Mr. Crampton be recalled; and the British Government cannot recall Mr. Crampton without, by implication, acknowledging itself guilty of the act which the former imputes to it.

Then there is the Nicaraguan difficulty. A filibuster of the name of Walker, at the head of a gang of Yankee marauders—to whom in civilized communities the gallows would be awarded as the meet recompense of their piratical exploits—is recognised as the head of the Nicaraguan Government by President Pierce; who thus officially ratifies the gross and unprovoked outrage perpetrated by citizens of the United States upon the independence of a neighboring State.

That France or Great Britain can look with indifference upon this high-handed violation of the rights and liberties of an independent nation, is scarcely probable; nor is it likely that they will tamely acquiesce in a policy, which, if not resisted at the outset, would in a short time lead to the forcible annexation of Cuba, and the whole of Central America, by means of piratical expeditions from the United States. Filibustering may be an American "institution;" but it is scarcely one which the Powers of Europe are prepared to recognise.



NOTICE.—We would again remind our readers of the Bazaar in aid of the funds of the Providence...

THE MONTREAL ST. PATRICK'S SOCIETY.—It will be seen by an advertisement on our seventh page...

We have been watching the progress of this Society since its formation; and rejoice to see its daily increasing strength and usefulness...

It was only the other day that it was announced that a large Library was provided gratuitously for the use of the members of this Society.

The want of a Reading-room and Library was long felt by the Irish of Montreal; but, thank God, they now stand upon an equal footing...

We hope to see, before many months are over, every good Irish Catholic in Montreal a member of this most admirable Society.—Com.

"POST-BIBLICAL HISTORY OF THE JEWS." By Dr. M. J. Raphael, Rabbi Preacher at the Synagogue, Greene Street, New York.

The Rabbi Raphael is favorably known to many of our citizens of Montreal, from his eloquent lectures upon "Hebrew Poetry," which he delivered some years ago in this city...

As a Jew, the Rabbi surveys the fortunes of his people from a Jewish stand-point; and it is but natural that in his Introduction he should forcibly denounce the cruel persecutions to which, in the Middle Ages, they were often exposed.

That the Jews were persecuted in the Middle Ages, is true; but that the Church encouraged that persecution, or did not exert herself to miti-

gate its fury, is false. During those Ages, Europe was engaged in a death-struggle with Asia. Sometimes on her own shores, sometimes on the plains of Syria, Europe was compelled to fight, not for plunder or conquest, but for her very existence...

But even in the darkest of the days of persecution, the Church loudly condemned the cruelty of which the Jews were the victims. Of this we have many an admirable illustration in the writings of the great St. Bernard—who, more than any other, may be taken as the "Representative Man" of the Middle Ages...

The writings then of this Doctor of the Church are a sufficient refutation of our author's hasty assertion, that the right of Christians to persecute the Jews, was, during the Middle Ages, "preached from the pulpit"—p. 15.

"Non sunt persequendi Judaei, non sunt trucidandi.—Est autem Christiana pietas, ut debellare superbos sic et parere subjectis; his praesertim quorum est legislatio promissa, quorum patres, et ex quibus Christus secundum carnem, qui est benedictus in saecula"—Ep. 363.

We might easily multiply our quotations; but these should suffice to show how far the Church was from countenancing the violence offered to the unhappy Jews; and how earnest she was in her endeavors to procure for them a more merciful treatment from the hands of their persecutors—whose object was, not to convert the victims of their oppression, but rather to wring from them the wealth of which, as the bankers, and money-changers of the Middle Ages, they had almost the monopoly.

The following, under the caption "YOUTHFUL DEPRAVITY" is copied by the Montreal Witness from a New England Protestant paper, the Congregational Journal. We insert it here as strikingly illustrative of the blessings of "Godless Education" and "Common Schools." There is indeed much matter for serious reflection in the assertion of our Protestant cotemporary, that numbers of the children in Protestantized, not "Christianized," New England derive their first knowledge of the being of God—of the name of their Redeemer—and of the Holy Ghost—from the fearful imprecations and blasphemies of their Protestant parents against the different Persons of the Blessed Trinity.

"Because of swearing the land mourneth."—JEREMIAH. While a little boy, some six or seven years of age, was passing my house on his way to school recently, he was noticed by some of the family to be crying with the cold. Enquiry was made respecting his dress, which was found to be nothing more than a common thin cotton cloth. He was called in and asked, "Why do you cry so, when on your way to school, my little man?" Answer: "Coz I see so darn cold." And is it no uncommon occurrence to hear children of his age use much more profane expressions. When this little boy was told that it was wicked to use such language, he looked surprised, as though he had never been told so before; and probably never had been.

Profane parents are not accustomed to rebuke their children for swearing. But, O how painful to think of the multitudes of children in enlightened and Christianized New England, who receive their first knowledge of their Maker and Preserver from the oaths and blasphemies of their fathers and mothers; for it is a fact that many mothers swear. As a little girl was reproved in school by her teacher for using profane language a few days ago, she excused herself by saying, "Father and mother swear!" Yes it is true that there are fathers and mothers who swear. And what fathers and mothers! What instructors of the rising generation! What teachers of morals and religion! "The Lord will not hold him guiltless that taketh his name in vain."

This infamous and common practice of cursing, and swearing upon the most trivial occasions, and leading even common conversation with oaths and blasphemies, prevails shamefully with many, both old and young, who are pleased to think they live in a Christian land.

in Upper Canada. Even Catholics are adopting the profane habits of their Protestant neighbors; and are in but too many instances abandoning their ancestral faith—their "Paters" and "Ave Marias"—for the foul execrations of the Yankee Protestant. Nor is this to be wondered at. The natural results of a "Godless Education" are a Godless life and a Godless conversation.

AMERICAN "INSTITUTIONS."—The other day we had to record the gallant conduct of an independent and true born "native" American Representative, who, because the Irish waiter of the hotel at which he was stopping did not bring breakfast at a moment's notice, gallantly vindicated the "institutions" of the model Republic, by calling the said waiter "a d—d Irish son of a bitch" and then shooting him. To-day we have to recount the almost equally noble conduct of an honorable senator, who having taken umbrage at something said or done by a brother senator, attacked the latter in his seat in the House, beating him violently over the head with a cane till he was nearly dead—thus again giving an instance of his devoted attachment to Freedom of discussion and Legislative Independence.

The particulars of this last exploit are as follows:—On Thursday last week, the Hon. C. Sumner, one of the Senators for Massachusetts while sitting at his desk in the Senate House was suddenly attacked by an Honorable Senator of South Carolina named Brooks, and cruelly beaten about the head and body with a big cane. Mr. Sumner was at last rescued from the hands of his assailant, and is now lying in a very critical condition.

That either Mr. Brooks or the Hon. Mr. Herbert who murdered the poor Irish waiter, will be expelled from their seats, or meet with any punishment for their actions, is of course not to be expected. Indeed the shooting of the Irishman, gives Mr. Herbert a particular claim upon the gratitude of his brother "natives"—and we should not be surprised to hear that he had been awarded a vote of thanks by the Legislature of which he is a worthy and most honorable member. The offence however against the dignity of an American Senator is more serious; and many who look upon it as a meritorious act to shoot a Popish Paddy, may feel indignant at the caning inflicted upon a native born Senator. Yet it is not expected that even Mr. Brooks will be punished. All this must, no doubt, seem strange to the unenlightened subjects of a monarchical form of Government like ours, and contrasts strangely enough with the proceedings of the British Houses of Lords and Commons. We refrain however from comment, because, as "Britishers," we cannot be supposed capable of understanding American "institutions," or of appreciating the blessings of Republican liberty.

"Doubtless we shall be told by the TRUE WITNESS that this is too strong language, and that we are injuring the character of the Irish Catholic."—Protestant, 24th ult.

The Protestant thinks it necessary to make the above apology for some remarks in which he indulges upon the subject of the Buffalo Convention. We assure our cotemporary however that his anxiety is needless. Nothing that he can say or do can possibly injure the character of the Irish Catholic; and, as far as we are concerned, he is welcome to fling away at us until he is tired;—or, as the jolly "navy" answered when asked why he allowed his wife, a little woman, to beat him—"It does us no manner of hurt, and, may be, it pleases him."

Our cotemporary's tender anxiety lest he should bring upon himself the reproach of "injuring the character of the Irish Catholic," forcibly reminds us of Mr. Potts—the learned editor of the Batavia Gazette, immortalised in Pickwick; who had reasons to believe that his famous articles upon putting a new handle to the parish pump, had caused a very painful sensation in certain high quarters. Mr. Potts, we fancy, over-estimated the effects of his editorial thunders; and so also, as we beg most respectfully to assure him, does our scrupulous cotemporary the Protestant of Montreal.

We learn by papers from British Guiana, that the Rev. J. S. Orr, the notorious Protestant minister, known also as the "Angel Gabriel," has been sentenced to three years' imprisonment with hard labor; for exciting the Protestant riots of February last.—This, we hope, will prove a salutary warning to our zealous No-Popery preachers in North America. Breaking stones in the Penitentiary for a year or two would do such fire-brands as Gavazzi, or unclean beasts as Achilli, a world of good.

TEMPERANCE ADVOCATES.—A high authority bids us to attach but little importance to the religious professions of a man who "bridleth not his tongue;" common sense and daily experience teach us that he who excites to outrage and recommends intemperate action, cannot be truly temperate in anything; for these reasons is it that Catholics generally keep aloof from their Protestant fellow-citizens in what is known as the Temperance Movement.

That in so doing Catholics act a prudent part is evident from the language commonly used by Protestant Temperance orators, by reverend gentlemen, by men calling themselves ministers of the Gospel of peace. We are opposed to these men, or rather to their doctrines, not because they inculcate the duty of temperance, but because they countenance outrages upon property, and set the laws both of God and man at defiance. We request our readers' attention to the following extract from a discourse lately delivered in a Wesleyan Methodist Church, by a Mr. Coughley, who, if we mistake not, is a Methodist minister. We copy from a Protestant paper, the Brockville Recorder of the 15th inst. — "Alcohol," said the reverend speaker, "ragged, but it ragged in the wrong direction—if it would rage in the right

direction he would not utter a word against it, because it would soon attract the attention of public men to the necessity of putting it down. If the poor victim of his rage, instead of going home to beat his wife and children, was to make his way behind the bar, and pitch into the liquor seller, break his furniture, burn his house, and set him, his wife and children into the streets in the cold of the winter, he (Mr. C.) would say go-ahead old alcohol, your rage is in the right direction now, (laughter). Or if the victim of his rage were to go to the license granters and burn their houses, he would say its rage was in the right direction; or if the victim of its rage would visit the houses of the legislators, break their windows, smash their furniture, and burn their houses, he would say—"that's it, alcohol, go-ahead, you are in the right direction."

The Queen's Birth Day was celebrated in Montreal on Saturday last with the usual ceremonies. Though the weather was stormy, the volunteers turned out in great strength, and made a very respectable appearance.

MORMON EMIGRANTS.—A family, consisting of the husband and his four wives, from Canada, en route to join "the faithful" at Salt Lake, passed through our city a day or two since. They have their own means of transportation—waggons and horses. The wives with their husband occupied one vehicle—apparently a happy load.—Detroit Free Press, 21st.

The parties above referred to, have done wisely in "vamoozing" to a freer country at the earliest opportunity. Neither Polygamy or Concubinage is tolerated here; and the husband would most likely have spent the remainder of his days in the Provincial Penitentiary had the officers of justice got on his track before he set foot on the free and easy sod.—Transcript.

To the Editor of the True Witness.

Upper Canada, May 22nd, 1856. DEAR SIR—The remarks of "a Correspondent of the Day Dawn, Orono, C. W.," which appeared in your paper of the 10th inst., are perfectly correct; and what is infinitely worse the abominable habit of profane swearing and using foul language is no longer confined to the males only, but is generally being adopted by the opposite sex.—Yes, by Catholic females too, who in other respects appear to be well conducted, but let anything occur to "ruffle their temper" then fearful oaths are the outward manifestation of their displeasure. It is bad enough to hear a man curse and swear, but the impious oaths of a woman are as horrible as the venomous froth at the mouth of a mad-dog, and make the virago more like a fiend from the lowest depths of hell expectorating burning brimstone, than a human being. The evil is, in my humble opinion, one of the worst moral diseases that can afflict society, as well as the most degrading crime that a woman can be guilty of. The superstitious practice of consulting fortune-tellers is also becoming quite common.

I fear that, owing to the want of proper religious instruction, many once practical Catholics are losing the spirit of their religion, and, consequently, are on the way to infidelity. There are hundreds who would rather take a drive to the country, visit a friend, or remain at home without any hindering cause, than fulfil the obligation of hearing Mass on Sundays; and who are perfectly unconcerned as to whether their children be instructed in the doctrine of their Church or not. These are surely the causes of the fearful losses which the Church has sustained in the neighboring Republic; and it appears not only most desirable, but even necessary that something should be done on this side to counteract the various forms of evil which seem to be inseparable from what is called material progress and prosperity.

There is no doubt that many useful religious orders have been introduced into this country; but there is one which I have longed to see established in Canada—viz.,—the Order of the Redemptorist Fathers. The time of these excellent missionaries, it would appear, is devoted to exhorting hardened sinners to repentance; going about in search of the long-absent prodigal children, and affording every facility to secure their return to their once happy homes. The wonderful effects of their missions in Ireland and elsewhere, must induce every Catholic, who sincerely loves his faith, and has at heart the conversion of sinners, to wish ardently to see these pious and zealous men commence their missions in Canada. The instruction imparted by the Fathers is profitable to all classes of Catholics—to the educated and the ignorant, young and old, rich and poor. And the vast multitude of penitents crowding around the confessional, wherever the missions are held, proves the Order of the Redemptorist Fathers to be one of the best and most effectual means which the fruitful genius of Catholicity has devised for the purpose of promoting the spiritual welfare of her children, and rescuing habitual sinners from everlasting perdition.

It is most melancholy to think that the blasting influences of the cold indifferentism of the age, should have obliged the Holy Father to take away the obligation of hearing Mass, and refraining from servile work on some of the principal festivals of the year—viz.,—the Annunciation Day, and the most august Festival of Corpus Christi. In all probability, the march of intellect and commercial progress will, in a few years, break down all observances, except the Queen's birth-day, and a public holiday of Thanksgiving, by Royal Proclamation, in Upper Canada. I remain, Dear Sir, yours respectfully,

LAICUS.

REMITTANCES RECEIVED.

- L. Assomption, J. Collins, 8s 4d; Prospect, M. Byrue, 6s 3d; La Presentation, Rev. Mr. Beaugard, £1 5s; Martintown, D. McDonald, 12s 6d; St. Bridget, P. McGee, 6s 3d; Beauharnois Rev. D. Charland, 12s 6d; Toronto, W. J. Macdonell, 12s 6d; St. Johns, J. R. Jobson, £1 5s; D. O'Brien, 15s; Longue Pointe, E. Quinn, 12s 6d; Westport, J. Kehoe, 15s; Calumet Island, J. O'Donovan, 5s; Napean, T. Dooley, 15s; Millbank, A. Mundal, 10s; Gloucester, W. Nowlan, 6s 3d; St. Mary's Blarney, T. D. Tims, £1; S. Mountain, J. Morrow, 5s; Ottawa City, J. O'Meara, 12s 6d; W. Kehoe, 12s 6d; Camillas, U. S. Rev. W. McCallion, 15s; Brrol, D. F. Hegarty, 5s; Harrie, S. Baxter, 15s; Amherstburg, P. Madden, 6s 3d; St. Athanase, P. Murphy, £1 17s 6d; Norton Creek, T. Gorman, 12s 6d; St. Joseph de la Beauce, Rev. D. Martineau, 17s 6d; Kingston, S. Sullivan, 6s 3d; St. Athanase, T. Dunne, 6s 3d; La Cadie, E. Dunne, 6s 3d. Per M. O'Leary, Quebec—H. Murray, £1 2s 6d; T. Quion, 15s; J. Sheridan, 15s; J. Lynch, 7s 6d; Miss O'Rourke, 15s; Mr. Murphy, 15s; P. Shee, 15s; J. B. Frchette, £1 2s 6d; G. Kindelin, 7s 6d; J. Burroughs, £1 17s 6d; M. Fitzgibbon, 15s; W. Quinn, 15s; W. Deegan, 16s 3d; R. Coady, 6s 3d; J. Corrigan, 10s 5d; J. Griffin, 6s 3d; F. Martin, 6s 3d. Per O. Quigley, Lochiel—Captain A. McKinnon, £2. Per W. Nowlan, Ottawa City—W. Tracy, 12s 6d; J. Maguire, 6s 3d. Per P. Hackett, Granby—P. Maguire, 12s 6d; C. Collins, £1 5s. Per H. Bogue, Beauharnois—Rev. Mr. Aubry, 12s 6d. Per M. Heaphy, Kemptville—J. Fitzsimmons, 5s.

Married.

On Monday morning, at St. Patrick's Church, Quebec, by the Very Rev. C. F. Cazeau, Grand Vicar, Mr. John Brophy, of the Post Office Department, Toronto, to Miss Mary Ann Theresa Kelly, eldest daughter of Mr. M. Kelly, of Quebec.



FOREIGN INTELLIGENCE.

FRANCE.

England would cause revolutions to spring from war, and war from peace, if her ally, France, did not neutralize her tendencies and her ardor.

Here is an essential fact in the general condition of affairs. The war has strengthened this fact by giving Piedmont an opportunity of assuming beside the Western Powers a position superior to that which her intrinsic power had given her amongst the nations.

France, the ally of England and Piedmont, must, however, moderate and restrain the action of those two elements. She must do so, because she has a mission to prevent outbreaks, and confirm peace, which would be destroyed the very day on which Austria would find herself attacked and menaced in her Lombard possessions.

Whilst these difficulties present themselves on the side of the Alps, revolution is devouring Spain. Last year we said—"Spain is on fire." We were accused of exaggeration. We now behold the flames of the conflagration overtop the Pyrenees.

The Pays contains a long article on the state of the press in Belgium, and on the necessity of checking its licentiousness. It ends with the following words, which sound somewhat like a menace:—

"We understand the difficulties that may be encountered by this (the Belgian) Government in the face of Parliamentary Opposition with which everything serves as a pretext for political warfare. But, when we speak in the name of the imprescriptible laws of morality, in the name of justice and of law, in the name of the interests of one's country—which will not sacrifice its friendly external relations to the unjustifiable protection of the apostles of regicide—it seems to us that all political questions become effaced before the necessity of arming with an avenging sword society and morality, which are alike menaced."

A new sect, half political and half religious, has formed itself in France. Its tenets strange to say, are those of Druidism, the national doctrine of the ancient Gauls, combined with the principles of the Revolution of 1791. This revolution, the sectarians assert, delivered the nation of the Gauls from their oppressors, the Franks (represented by the clergy and the aristocracy), and France must maintain that delivery by returning altogether to the past—by reviving the traditions and the rites of the golden sickle and the sacred hatchets.

The Univers gives a positive contradiction to a statement of the Independance of Brussels, to the effect, that a community called the Sacconi (because they cover their heads and persons with sackcloth, with holes only for the eyes), and has been authorised by the Bishops of Ombria, and of the march of Ancona, with power to "enter kitchens on Fridays and examine dishes and saucepans to see that the regulations for fasting are not violated; to inspect letters and papers to see if they contain no trace of impiety or revolution; and, lastly, to take down the names of those persons who do not kneel in the streets on hearing the bells rung for the Angelus. The Univers declares the statement to be an invention from beginning to end.

RUSSIA.

A despatch from Berlin, May 2, says:—"The Russians have commenced the evacuation of the fortresses of Remi and of Ismail. The journals of St. Petersburg publish a circular addressed to the heads of governments and to the marshals of the nobility, recommending them to seek out new branches of industry, at the same time that they maintain the serfs in their obedience to the nobles."

GERMANY.

Berlin is to be the scene of great festivities in a few months. The telegraph tells us that there is talk of Queen Victoria visiting the Prussian Court. It is said, that Prince Frederick William will convey a pressing invitation to her Majesty to be present at the marriage of the Princess Louisa with the Prince Regent of Baden, in September next.

ITALY.

The Univers has the following in reference to Count Cavour's proposed intervention:—"In Spain, Switzerland, Piedmont, revolution is triumphant, and gambles with the rights, the fortune, the liberty, and at times with the life of citizens.—There is England, where the head-quarters of revolution finds a retreat, and where it can establish, as in Belgium, its manufactories of pamphlets and its foundries of fire-arms. If it is necessary to seek beyond Europe, there exists British India, where millions of men, entire nations, are condemned to the

most debasing yoke, where the collection of taxes is accompanied by torture. Lord Clarendon simply proposed to dethrone the Holy Father. It is too natural that a British Minister should thus express himself. It is the ordinary language of England, at once revolutionary and Protestant; and it is the dire influence exercised without cessation by that power in Italy. Everybody knows that the Pontifical Government is secularised to the extent permitted by its conditions of existence. Everybody knows that this Government has always been pre-occupied with the interest and happiness of its subjects, and that England, even at this day, could adopt useful lessons from its administration. There is less brigandage in the whole Roman States than in the one town of London, and, in order to suppress it, a judge is required, who would succeed without employing the means adopted by free England in India."

AFFAIRS OF ROME.—It is stated that the Legate of the Pope at Paris has protested against the language held by Count Walewski in the Congress respecting the government of the Roman States, and that at Rome a complete answer is in preparation to the charge brought by the French, English, and Sardinian Plenipotentiaries against the Papal government.—Morning Star.

Letters from Rome announce the departure from that city of all the personnel of the Mexican Legation. This recal owes its origin to the confiscation of Church property, by which means the Mexican Revolutionary Government hopes to restore its bankrupt finances.

There is a rumor in Rome that in the month of June next the Emperor and Empress of Austria will visit the Holy City to take part in a grand fete in honor of the Immaculate Conception.

THE CRIMEA

The Times' Crimean correspondent's letter, dated to the 22nd inclusive, has been received. The French and Sardinian troops were rapidly embarking. The health of the French army was excellent in comparison to what it had been. The weather was very cold and windy, with snow upon the mountains.—Kinburn was evacuated, and in the hands of the Russians.

The Times' Crimean correspondent writes, that at the review of the British army, Marshal Pelissier was particularly struck with the appearance of the Highland Brigade, who formed a living wall from head quarters to the commencement of our line, and he declared that they were the "finest and most splendid looking soldiers in the world." At the French Review the men presented a very fine appearance, notwithstanding traces of their sufferings were painfully apparent in the diminished strength of some regiments. A number of the French troops are so reduced by scorbutic diseases and illness, that it is not considered advisable to send them all the way to France just yet, and a field hospital is being prepared at Prinkipe in the Sea of Marmora for their reception. The eagerness of the French to get away from the Crimea is undeniable. They have about 35,000 horses and mules in the Crimea.

THE PONTIFICAL GOVERNMENT OF ROME. A POPULAR FALSEHOOD DISPROVED.

(From the Dublin Weekly Telegraph.)

There are few newspapers in this country that supply their readers with any other information upon foreign politics than that which is to be derived from the London journals; and the London journals, with scarcely a single exception, never tell the truth upon foreign politics.

And so falsehood is deliberately concocted for the London market, and from London it is diffused over all parts of the British Empire.

Here, for instance, is one falsehood universally circulated and as universally believed, and which few Catholics in this country—newspaper readers—are in a position to deny—viz., that the Pontifical Government in Rome is exclusively composed of Ecclesiastics.

It is universally believed in England, and probably as universally believed in Ireland, that because the head of the Papal States must be a Bishop—the successor of St. Peter—therefore, all holding office in the temporal government of the Pope, as a sovereign Prince, must also be Bishops, or Archbishops, or Priests, or Monks.

It might as well be supposed that because the present Sovereign of the British Islands is a woman, that all the Ministers of State, Judges, Clerks in public offices, &c., must also be women—an absurd idea for which there would be but one excuse, viz., that the Generals of the English army in the Crimea have been constantly derided by French, Sardinians, Turks, Russians, and even the English soldiers themselves, as so many "old women."

We are reminded of the prevalence of the absurd notion that the Pontifical Government is carried on exclusively by Ecclesiastics, by reading in a recent number of our invaluable contemporary the Armonia of Turin, an account of a conversation between the detestable Cavour, and the able Emperor of France, Napoleon III.

The wretched Cavour, it seems, was speaking to the French Emperor of "the Secularisation of the Roman States," and remarking how unjust it was to exclude laymen from any share in the administration of public affairs.

"Permit me," said Napoleon III., with a smile of contempt, which he could not conceal, "to tell you, M. Cavour, that you know nothing of the internal condition of the Roman States. Here are some statistical tables which it will be well for you to study before you again address me on the same subject."

An extract from the statistical tables referred to, in the words of the wise and sagacious Napoleon III., will be found worthy of perusal.

This extract disposes of the falsehood so industriously propagated, that the Pontifical Government in Rome is exclusively composed of Ecclesiastics. Here are incontrovertible facts:—

In the Ministry of Foreign Affairs at Rome, there are employed 17 Ecclesiastics, and 30 laymen.

In the Ministry of the Home Department there are employed 156 ecclesiastics, and 1,411 laymen. The

salaries of the former amount to 52,123 scudi, of the laymen to 254,160 scudi.

In the Ministry of Public Instruction there are 3 ecclesiastics, and 11 laymen.

In the Ministry of Grace and Justice there are 59 clergymen, their salaries amounting to 56,341 scudi; and 927 laymen, their salaries amounting to 246,074 scudi.

In the Finance Department there are 3 ecclesiastics, and 2,017 laymen.

In the Commerce and Trade Department there is but 1 ecclesiastic, and 61 laymen.

In Public Works there are 2 ecclesiastics, and 100 laymen.

In the Ministry of War there are 96 laymen, and not a single ecclesiastic.

In the Police there are 2 ecclesiastics, and 404 laymen.

Thus it will be seen that in the various departments of the Pontifical Government there are employed 243 ecclesiastics, and 5,059 laymen—the former receiving salaries to the annual amount of 190,316 scudi, and the latter receiving 1,186,194 scudi.

So far it will be seen that laymen are not excluded from holding office under the Papal Government, as regards temporal affairs; but what will appear most strange to the assailants of the Papal Administration of affairs will be to find, that laymen are not excluded from Government Offices having reference exclusively to ecclesiastical matters.

Thus in the Santa Inquisition there are 12 ecclesiastics and 6 laymen. In the Visita Apostolica 7 ecclesiastics and 7 laymen. In the Propaganda Fide 40 ecclesiastics and 68 laymen. In the Reverenda Fabbrica di S. Pietro 3 ecclesiastics and 87 laymen. In the Apostolic Chancery 4 ecclesiastics and 60 laymen. In the Secretaryship of Briefs 5 ecclesiastics and 13 laymen—and in the Papal Bull Registry Office (Dateria) there are 9 ecclesiastics and 55 laymen.

No one could justly complain if the Ecclesiastical Congregations in Rome were in the hands of none other than ecclesiastics; and yet so far is the fact from being so, that in those departments the laymen are in a majority. The total number is 477, and of these there are but 161 ecclesiastics and 316 laymen—the salaries of the ecclesiastics amount to 36,120 scudi, and those of the laymen at 61,836.

The head of the Roman States is an ecclesiastic; and because his Holiness is so, it is maintained that the Government is carried on by ecclesiastics!

The accusation is not true; but we must bear in mind that none are so fond of preferring it as the self-same party in England and Ireland, who, because the head of the State here is—and must be—"by law"—a Protestant, are therefore for keeping Catholics out of every office, place, position, and the exercise of the smallest power under the British Crown.

Would not the same party, who now join with the Mazzini miscreants, and the Cavour infidels, in demanding a secularisation of the Pontifical Government because they say laymen are excluded from office under the Papacy, cry out that "Ireland was delivered over to the Papias," if the Catholics in this Catholic country held office here in the same proportion to Protestants, that laymen do as regards ecclesiastics in the Pontifical States?

The hypocrites! What they most fear is to see the principles of the Pontifical Government influencing the councils of England; and that which they most dread is to see Ireland governed with the same kind, just, and paternal spirit which influences the Holy Father in all his actions and counsels as a temporal prince.

THE WAY SOUPERS SPEND PROTESTANT MONEY.

(From the Northern Times.)

Ireland has, for ten or eleven years perhaps, been blessed with the presence of Puritan and Evangelical missionaries from this, the Protestant side of the water; and if one half of what has been written and published be true, those apostles have proved themselves to be rather spiritual men in their way. They may not have practised austerities, or meditated on the truths of eternity, like the saints who converted Ireland, Great Britain, and all Europe to Catholicity; but then your modern Protestant missionary can sing psalms admirably; he can pray, preach, and prophesy against Babylon and the Beast, and certainly, by the singing, praying, preaching, prophesying, and howling, which have been going on in Ireland of late, the very stones of that island must have been more enraptured than the trees which danced of old to the pipe of the divinely-gifted Orpheus. Nevertheless, it would appear that neither singing, howling, nor the like could support the missionaries long, or induce the stupid Irish to abandon the old Catholic religion, and consequently, in order to attain both these desirable objects, it became necessary for the Godly in Scotland and England not only to subscribe, but actually to pay down, in hard cash, hundreds of thousands, if not millions of pounds sterling.

To their honor be it said, the money was cheerfully given, and as no inconsiderable portion thereof came from the pockets of the predestined saints of the Free Kirk, it will afford us much pleasure to hold up to their admiring gaze a few of the ways in which their contributions were spent; and to suggest to their canny minds the profoundly satisfactory reflection that their doings in Ireland are destined, perhaps, to be recorded some day by the romantic pen of a T. something Macaulay, Esq.

In the first place, it was necessary to give the missionary a prestige in the minds of the "savages" around him, and therefore, of the money so nobly and so liberally given for the advancement of Ireland's spiritual interests, one part—and a large part it was—went to deck out the apostolical persons of the missionaries and the angelical forms of their second selves, whom the godly would denominate not their wives nor their spouses, but their fair and comely "help-mates in the Lord." These were clothed splendidly by the charitable misses, and mothers, and grandsons of Protestant Britain, and so were all the dashing little cherubs—the children of the preachers and of their afore-mentioned comely and angelic ribs. But the preachers and their help-mates, and their little cherubs, were not merely clothed, and well clothed, by the British admirers of fine blue Puritan lugubrious sanctity; no, that was not all that was done for them; a second part of the money supplied by our good friends and neighbors of the modern Free Kirk went to feed and to lodge the men, wives, and children, who obeyed the call of Heaven to go and convert the idolatrous Irish. They were all fed and lodged as genuine Protestant prophets, who know that fasting and self-abnegation are either works of supererogation or worse—the soul-destroying superstitions of Popery. The Irish missionaries always partook of an excellent breakfast and of a capital luncheon; their dinner and supper were glorious; their wine was good, and so was their whisky. Nor would a guest according to their own heart have had any reason to complain that there was at their hospitable board a scarcity of either hot water or of generous Hibernian poteen. Of course the success of such missionaries must have been great. What is the glory of our Saint Francis of Sales, who alone converted 60,000 rabid Calvinists back to Catholicity—what is the glory of our Xaviers, or of any of our apostles, when you compare it to the halo which surrounds necessarily the Godly heads of the reverend men, yelet Soupers in plain and vulgar parlance? But let us see how a little more of the money was spent. Clothes are a very good thing in their way; so are breakfasts and luncheons, and dinners and tea, and suppers, and wines, and whiskey, and hot water, rendered generous with genuine "Ould Irish Poteen;" all these things, and eider-down to sleep on, are capital things, to be sure; but we must have something more before we can hope to bring about the conversion of such a bigoted nation as Ireland. What else should we have? Why, what else but Bibles to be sure. Bibles! Bibles! Bibles!—let us have but millions of them scattered over idolatrous Ireland, and our Puritan grandams of both sexes will be astonished if the Celts are not thereby rescued from the fetters of Babylonian bondage.

Part of the money was therefore spent on Bibles, and of course these were not long in expelling the errors of Popery from the minds of the gentle and tractable Irish. Do you think so? If you do, we are obliged to tell you that you are in error, for it is not recorded, even by the Soupers themselves, that the Bible and the Bible alone had the merit of making a single convert. The missionaries were canny, practical men, who understood well enough that the Bible could not alter the faith of a religious people, who really had Bibles enough of their own long before they saw the face of a Souper, and who believed firmly, because they were able to demonstrate clearly, that the faith of the Bible was the faith, not of John Knox, nor of Henry VIII. but of St. Patrick, Columba Austin, and Gregory the Great.

Therefore, since the Bible would not do, it was deemed a holy and expedient idea to spend what remained of the money on something else—more powerful, of course, in the Protestant mind than the very Bible—even to induce Catholics to embrace the truth; and, as Ireland had been visited by a terrible famine, of which thousands were daily dying, it was resolved that the new spiritual agent should be good—that is to say, thin orthodox or Puritan Soup.

Such dying wretches as consented to perjure their souls were supplied with this soup in a prudent and economical way; and those who would not sell their souls to the devil, for a bowl of such "hell-broth," were left at freedom to die the death of papistical, idolatrous dogs. The consequence was, that some vagrants, beggars, thinkers, criminals, and outcasts, and also a few widows and orphans, did accept the bribe, and of these some have lived to repent of their crime, while others have died cursing the malice of their more than diabolical tempters.

This was the way, ye sons and daughters of Scotia's Zion, in which your hard-earned contributions were spent for the benefit of the "fine old Celtic race," as your orators were beginning to call them; and the first consequence is, that Souperism, as patronised and supported by you, has proved to be the most sterile of all the schemes on record, even in the annals of Calvinistic missionary life. The second consequence is, that, before the world, many British respectable and most charitable Protestant citizens, shall for ever stand, as they now stand, absolute ninnyes, unless they cease to draw down upon themselves the curses of dying hypocritical apostates, by giving money to such base, loathed, and execrated wretches as the Soupers of Ireland.

DIAMOND CUT DIAMOND.—It is now rather more than a year, since the "government of this State hit on the cruel and ungracious device of shipping poor people to Ireland, because they were poor, at the State's expense. Generally these people were Irish, but, as in the case of the Williams child, this was not always so. If they were poor enough to have no friends, the State sent them away. By way of excuse for the inhumanity of the transaction, we were informed that, sometimes, they went with their own consent. The State was not ashamed to ask some insane people for their mad consent, to their discharge from an insane hospital, that they might be sent to Europe. There has been a good deal of bravado about this business. In public documents, and in the legislature, persons who had any scruples about this exile of beggars, have been told that the Government meant to do it, in spite of them. There has been a precious calculation made to show how much, in dollars and cents the State saved by a policy which finds its complete parallel only upon the slave coast of Africa. Just now, however, there comes to light a bit of information which shows that the business has not been so very successful, even in a pecuniary view. In this instance, at least, the ingenuity of Ireland has proved itself a match for the shrewdness of the purest "Natives." It has been well known, for many years, that a homeward tide of emigration carries back to Ireland a large number of natives of that country every year, equal to about one tenth of the number who arrive. They go to visit their friends, or bring them out here or to attend to business. Now it appears from the report of a legislative committee, that these returning emigrants have hastened to avail themselves of the State's new policy. They went, and let the State furnish their tickets! What was easier, indeed, than to go to the alien commissioners, to say one wanted to go to the old country, and would go, if the State would furnish a passage? There was no falsehood involved. But our amiable Commonwealth, under its know-nothing chiefs, is thus easily seduced into paying the travelling expenses, even for an ocean voyage, of these ingenious travellers who do not choose to pay their own. It cannot be wondered that a hundred persons were found to make use of this convenience. We confess our surprise that of the twenty thousand Irishmen who sailed for Ireland last year a large number did not come to the port of Boston, to avail themselves of the convenience offered by "American" legislation. The committee which reveals this little accident in the State's plan of skill, suggests a cure for it, which also seems worthy of the genius of Ireland. The committee provide that if any person thus sent home shall return



here within three years, he shall be put in the House of Correction. This they call "taking measures to prevent the occurrences of such imposition." But really there seems so little probability that any Irishman once fairly at home shall come back here for the purpose of being tried for the offence of going, that we doubt whether the imposition would be materially checked. The true way for the Commonwealth to save its money and its reputation, is to repeal the wretched statute under which these cruel exiles have been practised, and these voluntary travellers sent out with "dead-heads."

ONLY AN IRISHMAN.—When Concannon, Callan, Doherty and M'Dermott, were inhumanly slaughtered for no other offence but their Irish birth, in broad daylight, and no trials followed, we were told that bad as was the spirit manifested, it was the spirit of Maine, New Hampshire, Rhode Island and New Jersey, not the spirit of the country. When the aged Mr. Quinn and above twenty of his countrymen and women were savagely put to death in Louisville, on Monday, August 6th, '54, we were told again that the country was not answerable for Louisville; that the river ruffians were beyond all control of law and opinion; that their deeds ought not be charged upon the country in general. We answered to that argument that "the country" had never disclaimed these outrages or denounced their authors, yet we were quite willing to let it go to the world, and be believed by as many as could command credulity enough for its reception.

A sad and conspicuous case has at last arisen to test the justice of the country, where the guilty party is a native and the victim is Irish. At the hour of eleven in the forenoon, a Member of Congress, in the dining-room of the most frequented hotel in the Federal Capital, assails a waiter as "a damned Irish son of a b—h," because he will not violate the rules of the house; then draws a pistol from his pocket, holds the waiter with one hand and shoots him dead with the other. Here is as plain a case of noonday murder as ever stained the calendar. It is committed by a Member of Congress, by one chosen and sworn to uphold the legal Constitution of the country, by one who represents the character, as well as the legislative authority, of the country, by one who, if abroad, would justly expect to be treated as a representative of the American people—as one of the rulers of this republic.

What follows? Do the officers of the law so conspicuously outraged, use their best efforts to punish the high placed criminal? Does their civic courage rise in proportion to the standing of the formidable offender? No such thing. The very officers of the law instantly combine to protect the murderer and defeat the ends of justice. The Marshal (Hoover) lodges the "honorable" criminal in his own house, thus taking him at once out of the common category; the prosecuting officer (Key) is missing during the preliminary examination; the two Justices agree to "be divided," but neither tells us which was for, or which against committal without bail; finally, \$10,000 bail is taken for the Californian Thug, who the very next day, with his ungloried blood stained hands, walks into the hall, and takes his seat among the legislators of the country.

But the most atrocious circumstance is still to come. Had Herbert been caught picking a pocket on Pennsylvania Avenue, he would have been instantly expelled from the House. As it is, some of the members, desirous to do their duty and save the credit of the country, move an inquiry into his offence. A shameful debate followed.

Now, in relation to that division on Herbert's case, we have a duty to perform, and we shall not shrink from discharging it. That duty is, to announce in unmistakable terms to the adopted citizens of Irish birth throughout the country, that the Democratic party in Congress, have shamefully deserted their own professions of impartiality between different classes of citizens, and that they have, as plainly as deeds can speak, declared the murder of a man of Irish birth by one of their colleagues to be a trifle wholly unworthy even of inquiry. Is the Democratic party mad, or is it only rotten, that it should so belie itself? With half a dozen exceptions every man of the majority for Keating's murderer is a professed "Democrat." What then does it mean? Or can it mean anything but one thing—that an Irishman born, however peaceable or loyal, is only fit to be used by the Democratic party, and when used, set up for a target, and shot with impunity. This is what it means, and to this meaning we shall hold the entire party. We hold Mr. Pierce, Mr. Douglas, and Mr. Buchanan, responsible for this conduct of their confidants and supporters. They were all in Washington; it was for days the topic of the town; if their friends have taken sides against the victim and against common justice, they are not wholly above suspicion. A few days ago the blood of Thomas Keating was on the hands of but one Democrat; it has spread since then, and it is now upon the souls of the 79, who refused all inquiry. It is on the Democratic party, as a party, and accused be he who helps such a party into power, until that blood is lawfully purged away.

Let them not suppose this matter is going to drop here. One who seldom drops anything has it now in hand, and he distinctly warns the Democratic Representatives at Washington, that if justice is not done on the murderer Herbert, they will be held accountable, as the party who interposed to screen and protect him from the penalty of his guilt.—American Celt.

A SOLVENT FOR NEW YORK PREJUDICE.—It is not many months since a colored man came to this city from abroad. A New York merchant had been in business connection with him for several years, and from that business connection had realized a fortune, and felt that he must treat him kindly. When Sunday came he invited him to go to church with him. He went, and the merchant took him into his own pew near the pulpit, in a fashionable church. There was a prominent member of the church near the merchant, who saw this with the utmost amazement. He looked, and looked again. He could not be mistaken—it was a genuine "nigger," and not a counterfeit. Midway in his sermon the minister discovered him, and was so confused by it that he lost his place and almost broke down. After services, the man who sat near the merchant went to him, and in great indignation asked, "What does that mean?" "What does that mean?" "That you should bring a nigger into this church?" "It is my pew." "Your pew, is it! And because it is your pew you must insult the whole congregation?" "He is intelligent and educated," answered the merchant. "What do I care for that;

he is a nigger!" "But he is a friend of mine." What of that? Must you therefore insult the whole congregation?" "But he is a christian and a member of the same denomination." "What do I care for that? Let him worship with his nigger Christians." "But he is worth five million dollars," said the merchant.—"Worth what?" "Worth five million dollars!" "For God's sake introduce me to him," was the reply.

NEW WAY OF APPLYING LEECHES.—"Well my good woman," said the doctor, "how is your husband to-day?—Better no doubt."

"Oh, yes surely," said the woman. "He is as well as ever and gone to the field."

"I thought so," continued the doctor—"the leeches have cured him. Wonderful effect they have. You have got the leeches of course?"

"Oh yes, they did him a good deal of good, though he could not take them all."

"Take them all? Why, my good woman, how did you apply them to him?"

"Oh, I managed nicely," said the wife looking quite contented with herself. "For variety sake, I boiled one-half and made a fry of the other. The first he got down very well, but the second made him very sick. But what he took was quite enough," continued she, seeing some horror in the doctor's countenance, for he was better the next morning, and to-day he is quite well."

A VERY LUCID EXPLANATION OF A DARK POINT.—Two men whose vocation for ploughing and chopping wood had been changed by the doctrine of private judgment to that of expounders of "the word," were once at loggerheads on a general Scripture question. The one maintained that there are no such things as miracles recorded in the Bible, that everything was natural, as natural" to use his own expression, "as rolling off from a log."

His adversary objected to him the resurrection of Lazarus and told him he would like to see him explain that on natural principles.

"Well," said he, "I admit that Lazarus was dead; but when he was brought out into the air and the sun shone on him, and there was so much noise and talk about him, why, you see, the life kinder come right back to him!"

PREMATURE BURIALS.—The haste which some people manifest to write their friends' obituaries often gives rise to grave mistakes, which would be ludicrous were it not for the solemnity with which the subject is invested. In the year 1832, while the cholera was raging in this city, those who died of the epidemic were sometimes buried with an indecent haste and lack of ceremony, which under other circumstances, the public would not have tolerated.—Late one afternoon an honest citizen was just sitting down to dinner, and preparing to rest after the fatigues of the day, when his dream to comfort was suddenly interrupted by the ringing of his door-bell. He went to the door, and was met by a strange face, which seemed to have some connection with a dead-cart, with all the paraphernalia of hasty burial, which a second glance told him was stationed in front of his dwelling. The unexpected visitor attempted some apology, but it was impossible to conceal the fact, that he had called on unpleasant business—in fact, to transport the master of the house to the nearest cemetery, whose synonym—the place appointed for all living—seemed suddenly to have acquired an interpretation which was probably never contemplated by the psalmist. The gentleman refused, certainly with some show of reason, to enter the vehicle, at least, he added, till after dinner, and returned to discuss that meal with what relish he might. Not long ago, a dead body was taken from the water at Alexandria, Virginia. Having been recognised and claimed by the wife of a citizen as the corpse of her husband, it was duly borne to the grave, with due solemnity, followed by the widow and children in all the habiliments of woe. Several days passed, when the husband and father whose funeral had lately been celebrated, suddenly returned, in the full enjoyment of perfect health. The surprise with which he was greeted, and his own at learning what had occurred, may be imagined. The sequel of this strange story did not terminate so happily. The sexton, it seems, had run up a large bill for funeral expenses, which the city authorities refused to allow, and the consequence was that the man actually had to pay for his own burial.

More recently, at South Boston, a man stepped off from the Old Colony Railroad bridge into the water, and was drowned. From papers found on his person it was supposed that he was a French bootmaker who resided in Philadelphia. A telegraphic despatch was accordingly sent to his family, informing them of their hereavement, and asking for instructions respecting the disposal of the body. The Boston authorities received a prompt reply from the reported dead man, stating that since, according to the best of his belief, he was alive and well, they might for the present suspend all solicitude about his remains.

DR. McLANE'S LIVER PILLS.

This great medicine has supplanted all others for the cure of diseases of the Liver. Its effects are so salutary and speedy, and at the same time so perfectly safe, that it is not surprising it should supersede all others. Invented by a very distinguished physician of Virginia, who practised in a region of country in which Hepatic, or Liver Complaint, is peculiarly formidable and common, and who had spent years in discovering the ingredients and proportioning their quantities, these Pills are peculiarly adapted to every form of the disease, and never fail to alleviate the most obstinate cases of that terrible complaint. They have justly become celebrated; and the researches of Dr. McLane have placed his name among the benefactors of mankind. No one having symptoms of this formidable complaint, should be without these invaluable Pills. Have you a pain in the right side, under the edge of the ribs, which increases with pressure—unable to lie with ease on the left side—with occasional, sometimes constant, pain under the shoulder-blade, frequently extending to the top of the shoulder? Rely upon it, that although the latter pains are sometimes taken for rheumatic, they all arise from disease of the Liver; and if you would have relief, go instantly and buy a box of Dr. McLane's Liver Pills.

Purchasers will be careful to ask for DR. McLANE'S CELEBRATED LIVER PILLS, and take none else. There are other Pills, purporting to be Liver Pills, now before the public. Dr. McLane's Liver Pills, also his Celebrated Vermifuge, can now be had at all respectable Drug Stores in the United States and Canada.

LYMANS, SAVAGE & Co., St. Paul Street, Wholesale Agents for Montreal.

Lately, in an action of ejectment, tried before Mr. Justice Williams, at Carmarthen, the jury, after an absence of two hours, returned the following verdict: "We don't know nothing about it—no, not we."



THE regular MONTHLY MEETING of ST. PATRICK'S SOCIETY will be held at ST. PATRICK'S HALL, on MONDAY EVENING next, the 2nd of June, at EIGHT o'clock.

N.B.—Cards of Membership will be ready for distribution.

By order, T. C. COLLINS, Rec. Sec.

WANTED,

FOR the CATHOLIC SEPARATE SCHOOL of WILLIAMSTOWN, GLENGARRY, a TEACHER holding at least a Second Class Certificate of qualification. Personal application immediately to be made to G. E. Clerk, Esq., TACE WITNESS OFFICE, Montreal, C. E., from whom the necessary information can be obtained. May 28, 1856.

WANTED,

FOR the CATHOLIC SEPARATE SCHOOL at CANIFTON, a Duly Qualified Teacher holding a Second Class Certificate, who is qualified to teach both the French and English language. A liberal salary will be given. Application to be made to the undersigned Trustees. JOHN BYRON, SIMON McCAFFREY.

May 28, 1856.

CAREY, BROTHERS,

CATHOLIC BOOKSELLERS,

24 St. John Street, Quebec.

BEG to call attention to the following new and standard CATHOLIC WORKS:

- All for Jesus; or, The Easy Ways of Divine Love. 2 6
By the Rev. F. W. Faber, D.D.
Growth in Holiness; or, The Progress of the Spiritual Life. By the same Author. 2 6
The Blessed Sacrament; or, The Works and Ways of God. By the same Author. 2 6
Lingard's History of England, in Svols.; Paris edition 39 0
McGeoghegan's History of Ireland, in strong and handsome binding. 12 6
Mooney's History of the Antiquities, Men, Music, Literature, and Architecture of Ireland. 17 6
The Complete Works of the Right Rev. Dr. England, Bishop of Charleston. 50 0
Miscellaneous; a collection of Reviews, Lectures, and Essays. By the Right Rev. Dr. Spalding, Bishop of Louisville. 10 0
History of the Catholic Missions. By J. G. Shea. 8 0
Principles of Church Authority; or, Reasons for Recalling my Subscription to the Royal Supremacy. By the Rev. R. J. Wilberforce, M.A. 3 9
Trials of a Mind. By Dr. Ives. 2 6
The Christian Virtues, and the Means for obtaining them. By St. Alphonsus Liguori. 3 12
Catholic History of America. 2 6
Lectures and Letters of Rev. Dr. Cahill. 2 6
Letters on the Spanish Inquisition. 2 6
Life of St. Ignatius Loyola. By Father Daniel Barolotti. 2 vols. 10 0
The Jesuits—their studies and teachings. By the Abbe Maynard. 3 9
The Pope, and the Cause of Civilization. By De Maistre. 6 3
Questions of the Soul. By Hecker. 3 9
Eucharistica. By the Most Rev. Dr. Walsh. 3 12
Life of St. Rose of Lima. 2 6
Life of Blessed Mary Ann of Jesus. 2 6
Tales of the Sacraments. By Miss Agnew. 3 9
Bertha; or, The Pope and the Emperor. 2 6
Florine; A Tale of the Crusades. 3 9
Prophet of the Ruined Abbey. 2 6
The Cross and the Shamrock. 2 6
The Lion of Flanders. 5 9
Veva; or, The Peasant War in Flanders. 3 9
Ricketicketack. By Hendrik Conscience. 3 9
Tales of Old Flanders. 3 9
The Blakes and Flanagan's. 3 9
Life and Times of St. Bernard. 5 0
Lives of the Early Martyrs. 3 9
Fabiola. By Cardinal Wiseman. 3 9
Well! Well!! By Rev. M. A. Wallace. 3 9
Witch of Melton Hill. 2 6
Travels in England, France, Italy, and Ireland. By the Rev. G. H. Haskins. 2 6
Besides a general and well assorted Stock of Bibles, Prayer Books, Doctrinal and Controversial Works.

THE SUBSCRIBERS have just published, with the permission of His Lordship the Bishop of Tioa, Administrator of the Diocese of Quebec,

A PRACTICAL CATECHISM

OF THE SUNDAYS, FEASTS, AND FASTS,

THROUGHOUT THE YEAR.

200 pages. Price 9d. Sent, free of Post, on receipt of the price in Postage stamps.

CAREY, BROTHERS, Catholic Bookstore, 24 St. John Street, Quebec.

May 7th, 1856.

M'DUNNOUGH, MUIR & Co.,

185 Notre Dame Street, Montreal,

HAVE JUST RECEIVED, DIRECT FROM PARIS,

A LARGE ASSORTMENT OF

GOODS, GOLD ORNAMENTS, &c.,

For the use of the Clergy and Religious Communities.

—ALSO,—

A WELL SELECTED STOCK OF

FANCY AND STAPLE DRY GOODS, SMALL

WARES, TRIMMINGS, &c. &c.

N.B.—Last Year's DRESSES at Half Price.

Terms.—CASH, AND ONLY ONE PRICE.

May 9.

INFORMATION WANTED,

OF MICHAEL CLIFFORD, a native of Cork, Ireland, who left his native place a few years ago for the city of Toronto, C.W. Direct to the TRUE WITNESS Office.

BAZAAR FOR THE PROVIDENCE CONVENT.

This Bazaar, in aid of the funds of the Providence Convent, under the patronage of the Mayorress, will be opened in the Hall of the MECHANICS' INSTITUTE, Great St. James Street, on TUESDAY, the THIRD of JUNE; and will remain open for several days.

The doors will be opened each day at two o'clock in the afternoon. There will be, a well kept and abundantly furnished Refreshment Table, a table for lotteries, another with an elegant assortment of children's dresses, and a large collection of elegant objects offered to raffle. Every day, from two to four o'clock, there will be a raffle and lottery expressly for the children.

All persons desirous of contributing to this charitable work, are respectfully invited to forward their donations as soon as possible, either to the Directors, or to the Providence Asylum.

MONTREAL MODEL SCHOOL.

THIS SCHOOL will be REMOVED on the first of MAY next, to that large Stone Building lately erected by the Catholic School Commissioners, at the corner of Cote and Vitre streets.

Parents and Guardians are positively assured that the greatest possible attention is, and will be paid to the moral and literary training of the children composing this School.

No Teachers are or will be engaged except those thoroughly competent, and of good moral character.

There are vacancies for sixteen Boarders and a great many Day Pupils. The Principal receives Boarders as members of his family, and in every respect treats them as his own children. Board and Tuition, or Tuition, extremely moderate. There will be an extra charge for Music, Drawing, and the higher branches of Mathematics.

The French department is conducted by Mons. P. Gar-not.

On no account whatever will any boys be allowed to remain in the School but those of exemplary good conduct.

For further particulars apply to the Principal. The most convenient time is from 4 to 5 o'clock, P.M.

W. DORAN, Principal, Member of the Catholic Board of Examiners. Montreal, March 13, 1856.

INFORMATION WANTED.

OF JAMES CULLIGAN, a native of Money Point, Co. Clare, Ireland, who left Montreal in July last; when last heard from was at New Castle, near Toronto, C.W. Any information of him will be thankfully received by his sister, Ellen Culligan, 38 St. Charles Lorraine Street, Montreal, C.E.; or at this Office.

Toronto papers will confer a favor on a poor girl by inserting the above.

CENTRE OF FASHION!

MONTREAL

CLOTHING STORE,

85 McGill Street, 85

WHOLESALE AND RETAIL.

D. CAREY

IS NOW RECEIVING, and will continue to receive, a splendid assortment of

FALL AND WINTER GOODS;

Consisting of BROAD BEAVER and PILOT CLOTHS, CASSIMERES, DOESKINS, TWEEDS and VESTINGS.

Constantly for sale, an extensive and general stock of

FASHIONABLE READY-MADE CLOTHING,

Of every description, which cannot, in point of advantage to the buyer, be surpassed by that of any house in the trade. Also—Shirts, Collars, Neck Ties, Handkerchiefs, Braces, Gloves, &c. &c.

IMPORTANT NOTICE!

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