

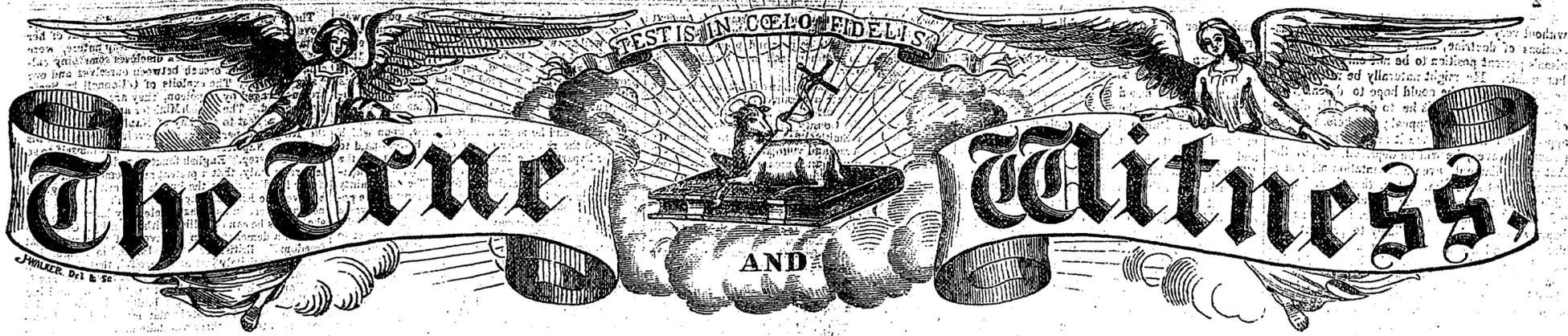
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CATHOLIC CHRONICLE.

VOL. VII.

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No. 11.

DOCTOR CAHILL ON THE DEPOPULATION OF IRELAND.

(From the Catholic Telegraph.)  
Roscommon, Sept. 22, 1856.

The Census Commissioners in publishing their report, and in furnishing the general statistics on the social condition of Ireland, from the year 1841, to the year 1851, have shown the melancholy condition of the Catholics of Ireland during these ten years, which shall ever stand a memorable and sad record in the thrilling history of our country. During these years, one-third of the rural population have disappeared under the united action of famine, disease, extermination and emigration. It is idle to state, that all orders, classes, and creeds are included in this reduction of the Irish people: the fact is, that this wholesale depopulation has been confined to the Catholics: a mere fraction of the other creeds suffered from fever and cholera, while they were wholly exempt from the merciless infliction of extermination, the poor-house and emigration. The horrors of the Census, therefore, as now revealed before the public observation, are, according to the statement of government officers, the heartburning detail of the depopulation of the poor persecuted Catholics of Ireland. This work of universal destruction can be expressed in one sentence—namely, seventy-two cabins in every hundred hovels of the poor laboring classes, and of the struggling cottiers have been levelled by extermination and banishment: thereby, reducing (from all causes) the population by the incredible amount of nearly two millions and a-half.

When the Commissioners recounted with so much clearness and ability, and accuracy, (as can be seen in Thom's report) the number of births, marriages, and deaths: the increase of the corn-crop: the acreable extent of arable land: the number of pigs and horses, sheep, and horned cattle: the funny statement of young widows, and single and married women: the desertion in vegetable disease, together with all the other laborious and learned official statements it is to be regretted that they have forgotten to give the public some information, how many evictions and deaths of the poor Irish have been the result of the burning and unquenchable hatred of their race and their creed by some of the furious and bigotted landlords of Ireland. If the Commissioners had opened an inquiry on this point, I undertake to say that an amount of evidence would be furnished which would prove beyond contradiction that neither famine, nor fever, nor cholera, nor all these scourges taken in the aggregate, bear any expected proportion to the terrific, murderous infliction, caused by the insatiable hatred and bigoted malignity of the sectarian enemies of the friendless, defenceless Catholics of Ireland. And when the next report will be published, in the year 1861, it will be found that bigotry, so far from being diminished, has, on the contrary, increased one hundred fold: and at this moment has combined the army, the navy, the civil departments, the aristocracy, with the annual revenue of upwards of thirteen millions pounds sterling, to corrupt, persecute, banish, and then kill the poor starving wretches who have survived the ten years of terror under consideration. The history of the world has no instance of such relentless, odorous cruelty as was enacted in Ireland, during the last fifteen years, by the men who should be the guardians of the people. When cholera seized its victims in hundreds: when the dogs in some instances devoured the neglected dead: when the living fed in terror from the raging fever, or the devouring foreign plague: and when the oozing churchyard overflowed with the liquid contents of the decomposing flesh of thousands, this was the time selected by the insatiable foes of the poor Catholic, who like fiends, mingled the imprecations of the bailiff with the burial cry of the living over the dead; and whose course could be traced through Ireland in these days of terror, by the unroofed cabin, the smoking village, and the wail of lamentation which everywhere met the eye and shocked the ear in our ill-fated country. Whoever wishes to stand before his own naked heart, and look his conscience fairly in the face, and speak God's truth, must own, that the fury of the Protestant Church, and the deadly enmity of our insatiable foes, raged like the treachery of hungry wolves amidst the carnage of the unprotected fold during these past years of Ireland's prostrate weakness. Every man of candor at home; and millions of exiled Irishmen in the United States, in Canada, Australia, and all over the world, will read this article, with tears of joy and gratitude, that there is found in Ireland, in the year 1856 one pen to take up their case, to weep over their misfortunes and their fate, and to raise his voice in condemnation of the heartless cruelty, which expelled them from their country, doomed them to the emaciating Irish Poor-house, or consigned them to a watery grave.

Neither the rack, the torture, or the axe of Elizabeth: nor the sanguinary wars of Cromwell destroyed the one-tenth of the Irish people, of

which anti-Catholic bigotry has done within the last few years; and this is the law, and this is the regime, and this is the result, which the Commissioners deplore, which they assure us is now succeeded by superabundant prosperity in Ireland, but which they carefully avoid telling the world, has been brought about by sectarian animosity which, beyond all doubt (from the printed figures of the report) has never been equalled in unmitigated ferocity in any age or country of ancient or modern times. Let any one ask the question—namely, if the population thus extinguished were Protestant, Unitarian, or Presbyterian, or Methodist, would this wholesale extinction have occurred? The answer is clear—the whole power of the State would be put in motion for the relief of the sufferers by disease: the entire mind of the Landlord interest would be directed to ameliorate the condition of the poor: and the Courts of Law, which in those days were inundated with processes, decrees, ejectments, persecuting Landlords, Agents and Bailiffs, would be engaged in devising measures to protect the tenant, to extend the trade, to open commerce, and to find employment for the poor laboring classes. Let any impartial man examine the case before us, and the inevitable conclusion arrived at will be, that the ten years referred to in the report were years of Catholic persecution, carried out by one combined effort in the four Provinces, and so systematically, and with so much mechanical accuracy has this combination been worked, that the results in the four Provinces have been nearly equal—Leinster excepted. The depopulation for each square mile is, in Leinster, fifty-eight persons: in Munster, one hundred and fourteen persons: in Ulster, one hundred and twenty-six: and in Connaught, one hundred and forty-five! the average of the four Provinces being one hundred and four! From this statement it would appear that the same feeling was at work in all the Provinces: that the machinery in all was about the same power; and that it produced nearly the same frightful consequences throughout every parish of the entire kingdom.

One of the principal arguments employed in the House of Commons against the palpable injustice and the exorbitant revenues of the Church Establishment is, that this Church is not the Church of the people but the Church of a mere fraction of the community. And the most galling enactment against the Landlord tyranny of Ireland is, the power which the Catholic possesses of voting at elections for the candidate of his choice to sit in Parliament. These two sections of Ireland combined their united influence in depopulating Ireland: they both had different motives, yet they both produced the same result. The one by diminishing the Catholic population, and cutting off the Catholic race, fancied they would be soon the majority in number, and thus answer the Parliamentary argument: while the other, by extinguishing the Catholic voters would hold, without further opposition, the unrestricted possession of the representation of Ireland in the House of Commons. Besides these feelings, a common hatred of our name, our race, our creed, added malice to this double influence, swept the country clean from the poor, leaving a miserable remnant behind: a fact which made the *Times* of these days exclaim, "that the Irish were now extinguished or gone, and gone with a vengeance." He truly expressed the sentiments then entertained in the quarters referred to, and he as their mouthpiece, published the avowed religious and political conspiracy of Ireland.

That the same system is still worked with active energy can be proved by the hundreds and thousands who daily crowd our shores, who fly from Ireland in the welcome emigrant ship, and who prefer perishing in unknown dangers to enduring the known terrors of the persecution of their race. And when some few friends in the British Parliament beg a cessation of this Irish banishment, and beg some relief from the laws against this power of murder in the landlord: when Ireland embodies her petition for life in the form of a Tenant Right legislation, we are met with deceit and perfidy from the Premier to the sweeper of the lobby, and we are jibed, insulted, and mocked, and sent back to Ireland to bear, as best we can, the bleeding wounds inflicted on our country from the insolence of the Protestant Church, and the overgrown tyranny of the owners of the soil. In the entire range of Parliamentary insult, we have no instance which can at all stand a comparison, on this point, with the conduct of Lord Palmerston and of the Chief Secretary for Ireland: and if Ireland were not utterly powerless from her insane divisions or personal contentions: or if she were not dead and buried, she would not summon her children to resist this injustice, and she has still power enough left to wring from the Legislature her legitimate claims.

No doubt there have been in the worst times, and still are, in Ireland, landlords of tender feeling and equitable conduct to their tenants; but the figures of the report show and prove that their number must be few, and hence their influence has been merely local, leaving the argu-

ments and the views of this article perfectly correct in its main statement. And whoever wishes to investigate the system of appointment to public situations throughout the entire North of Ireland; whoever has any fancy to inspect the policy of the magistracy, of the Board of Poor-law Guardians; of the County Inspectorships, and all the places of promotion in the Irish Constabulary, will learn that the Catholics of Ireland are at this moment nearly as much excluded as before Emancipation, from the equality which the law writes upon parchment, but which, in point of fact, is a dead letter, a mockery, an insult. The landlord interest has done its stated work, and is beginning to be content; while the Protestant Church has to extinguish or convert two more millions of the people before she can triumphantly meet the Parliamentary argument, in reference to her sectional numbers. For this end she has renewed her exertions during the last two years: she now contemplates proselytizing the Catholics in the Army, the Police, and all the Civil Service. Tracts, ridiculing our worship, will henceforth be distributed in all the Barracks; renewed subscriptions in England will treble the funds of the late years; and all the apostates and vagabonds of Ireland, England, and Scotland will be salaried and pensioned, to stand on all the highways, and to spew out of their filthy mouths all the putrid slime of ferocious slander, which can be manufactured at Exeter Hall for the Irish market. This is what they call preaching the Gospel: imitating Christ: doing the work of God: edifying men: teaching perfection: sanctifying the soul: and publishing the mild precepts of charity. Of course all the world knows, and the hypocrites themselves know that all this conduct, called godliness, is the grossest libel on God, and has no more connection with the Gospel than cock-fighting, prize fighting, whiskey drinking, or any of the thousand angry and rakish brawls in which these creatures have been educated; yet these are to be the preachers of the new Reformation: say what you will, rebuke, laugh, contemn, avoid, condemn as you please, there they are, the Apostles of the new second Reformation; and with abundant English cash in their pockets, they will drink, play cards, dance, fight, and preach, and hope soon to fill the Protestant Church with a clear numerical majority of true Christians, from the ranks of the poor deserted Irish Catholics.

D. W. C.

THE ANGLICAN ESTABLISHMENT.

(From the Evening Star.)

Every now and then—nay, almost daily—the moral sense of religious men, and of people likewise who are not professedly religious, is shocked by announcements in the public journals of the intended or actual sale of Church benefices in the auction mart. If an Under-Secretaryship of State, a clerkship in the Treasury, a tidewaitership in the Customs, or any other government office, were put up for sale, and knocked down to the highest bidder, we all know what an outcry would be raised, what activity the Administrative Reform Association would display, an what an intensely virtuous air even the present House of Commons would assume. The immoral traffic would not live a day. The breath of public opinion would scatter it to the winds. But yet—and we blush to record the degrading fact—the high and sacred office of Clergyman in the Established Church of this country—an office which should always be associated with enlightened learning and pure and undefiled Christianity, and which should only be occupied by persons in whom are happily blended moral and intellectual qualities of the noblest order—this high and sacred office is made, in our day, just as much a marketable commodity as a bale of cotton or a hoghead of sugar. What would the humble fishermen of Galilee say if they could behold their successors thus trafficking in the souls of men? What would Christ the Redeemer say if He came amongst us again? Would we not have a repetition of the language addressed to the Scribes and Pharisees of another day—"Woe unto you, hypocrites! for ye devour widows' houses, and for a pretence make long prayers." And yet, although the temple of God is now desecrated by a system of trade indefinitely more culpable than that which incensed Christ in the temple of Jerusalem, the Established Church appears to be all but indifferent to the crying iniquity. A Clergyman is seldom heard raising his voice against it; a Bishop, never. It becomes, therefore, the duty of others to attempt the reformation which our spiritual advisers, although they possess the power, have not the courage nor the honesty to accomplish.

If any one thinks that these remarks are misplaced, let him peruse the advertisements announcing the sale of Church benefices which are paraded before the public; let him witness the scenes which are constantly taking place at the auction-mart. For example, we are informed that, on Tuesday last, Messrs. Foster and Son sold the advowson to the rectory of North Hush, in Devonshire. A glowing description

was furnished of the Rector's elegant mansion, surrounded by its own beautiful grounds—apparently a little Paradise, the attractions of which were far from being lessened by the yearly income of £540 derived from the glebe lands, and commuted tithe rent-charge and fees. "The auctioneer," we are further informed, "described the living as being peculiarly suited for a gentleman desirous of an easy occupation, as the population was but about 600, and agricultural, while it was situated in a most beautiful part of the country; and the age of the Incumbent, who is in his thirty-sixth year, made it a good opportunity to provide for a younger son. The living was knocked down at £1,350; and as there are some six hundred individuals in the parish, the value thus put upon a human soul would be somewhat about two guineas. In the southern states of America the human body is worth two hundred.

We have before us the particulars of a large batch of benefices which are now in the market, and which will be sold in a few days to those who desire to invest a few hundreds or thousands in Church property. The vicarage of Abrome, on the east coast of Yorkshire, is recommended for its contiguity to the sea-shore! while its value as a means of becoming an early source of revenue is enhanced by the present Incumbent being in his eighty-first year. Another rectory—that of Parham, in North Devon—is recommended for its "modern family residence," its "beautiful grounds," its excellent coachhouse, stables, "and offices attached," and its annual income of £860 a year—not forgetting, moreover, the present Incumbent is seventy-eight years of age. There are many other announcements of a similar kind, some of them alluring for the largeness of the income which the lucky purchaser (if he be in Holy Orders) may one day, possess the great age of the Incumbent whom he may supersede, the excellence and respectability of the society which he may enjoy, and the charming scenery which, if he have a taste for nature, he may rapturously contemplate. All these and many other advantages are enumerated! but not one word is said about the duties which a cure of souls imposes, upon its possessor—not one word is said about the opportunities of which he may avail himself to instruct the ignorant, to reclaim the vicious, to narrow the gulf between the rich and the poor, to strengthen the pure resolves of the just and upright man, and to extend the Gospel's benignant sway.

We do not hesitate to assert that every person connected with these transactions, the man who sells his living, and he who purchases it, the Clergyman who is appointed to a living thus obtained, as well as the Bishop who sanctions the appointment—every one of the individuals is guilty of simony in its worst form; an offence as odious as unchristian, and as subversive of true morality as that trafficking in indulgences which, under Tetzel, and in Luther's time was the opprobrium and disgrace of the Roman Catholic Church. Language is, in our judgement, inadequate to depict the heinous immorality committed by the Clergyman who secures places of trust, emolument, and responsibility in the Church by such means. Mr. Scott, a Clergyman of the Church of England, who has long since passed away, in his "Commentary on the Book of Revelation," thus alludes to the sale of Church livings:—"The commerce in the souls of men is the most infamous of all traffics that the demon of avarice ever devised, but by no means uncommon."

But the simoniacal Clergyman is compelled to exhibit an amount of unscrupulousness which, in itself, proves him to be utterly unworthy to discharge the duties of the Ministerial office. He is compelled to swear to a lie—deliberately to take an oath which he knows he has already broken. The nature of the oath that every Clergyman is bound to take on his preferment may not be generally known, and we therefore transcribe it for the benefit of the uninformed:—"I—do swear that I have made no simoniacal payment, contract, or promise, directly or indirectly, by myself or any other, to my knowledge or with my consent to any person or persons whatsoever, for or concerning the procuring and obtaining of the—of—, in the county of—, and diocese of—; nor will, at any time hereafter, perform or satisfy any such payment, contract, or promise, made by any other without my knowledge or consent." We do not envy the man, however large his emolument, however elegant his residence, or however easy his duties, who can purchase these advantages by committing such a gross act of perjury, and covering the Church with scandal and shame.

The remedy for this lamentable state of things is simple, and may be easily applied. It is to make the sale of livings illegal; and to confer benefices, as they became vacant, upon those whose learning and piety render them not only ornaments to the Church, but eminently useful to mankind. It certainly does not require any ex-

traordinary gift of statesmanship to discover the means by which this desirable reformation may be achieved. And if not achieved, then the Established Church of England will continue to be, not alone an instrument to teach the people religion, but an apology to drive the ignorant and unthinking into the ranks of infidelity.

DR. SUMNER AND ARCHDEACON DENISON.

(From the Weekly Register.)

Archdeacon Denison will not retract; he has lodged with the Court a paper which concludes, "The defendant has only further to say, that it is not in his power to make the revocation required of him by the Court." But, before this conclusion, he has said a great many things of which we have elsewhere given a summary, and which occupy more than five columns of the *Guardian*. He makes a lit by complaining that he is required to retract all his statements: one of which, he says, is a truly Protestant declaration against Transubstantiation. He argues with much simplicity on the Royal declaration, published with the Articles (if we remember right ever since the reign of Charles I.), that "a man shall not put his own sense or comment to be the meaning of the Article, but shall take it in its literal and grammatical sense;" protesting that he has put no other sense on the Articles than "that which is agreeable to the mind and purpose of the old Fathers," and which he believes to be "the literal and grammatical sense." The declaration is sufficiently absurd. How can any man avoid putting his own sense on every document, (unless, indeed, he avoids it by putting a sense which he does not believe, and which, therefore, whatever it is, is clearly not his), but whatever it means, one should think that a sense which requires five columns of close print to defend it, whether it is right or wrong, must be Mr. Denison's sense, and not plainly and obviously to all men the literal and grammatical one. His strong point, which he no doubt establishes, is, that he can quote passages inconsistent with the "Archbishop's" doctrine, and more or less agreeing with his own, from a succession of great "Church of England" authorities from the reign of Elizabeth to the Georges. This is a damaging thrust to Dr. J. B. Sumner, who, as assessor in the Gorham case, advised the judgment, which, without pretending (as indeed no man could pretend) that Mr. Gorham's views could be reconciled with the words of the Prayer Book, allowed them on this very ground. Whether he may say anything in answer we will not undertake to say: what he feels, of course, is the common sense view of the matter, that the Church of England is essentially a Protestant Church, and that a judgment which allows unlimited latitude, in a Protestant sense, was never intended to allow any in a Catholic direction. Besides, if Mr. Denison's quotations were examined in their context, it would appear that his authorities, almost to a man, did not really mean what they said. They were forced to use strong language about the doctrine of the Sacrament, but they used it with explanations which said and were intended to say that their strong language really meant nothing at all. The reason is clear enough. They were pressed by Catholic controversialists with passages which proved that the great writers of the early Church held the Catholic doctrine. To throw overboard the primitive Fathers would have been to abandon their position; they were therefore obliged to accept their words, and content themselves with explaining them away. Thus divines, who no more really held the doctrine of the Real Presence than Dr. Sumner himself, use truly Catholic expressions only to show that those expressions need not mean anything. Mr. Denison quotes these strong expressions without the refutation.—On the other hand, many of Mr. Gorham's authorities, instead of pretending to agree with him, really went farther than they dared to express.—Dr. Sumner would be justified in saying to Mr. Denison, "Profess, if you please, the Catholic doctrine of the Eucharist, in the strongest words you can find, if you only add enough to show that you do not really mean what you say, and say it only to avoid a controversial difficulty." We venture to suggest this plan to these dignified controversialists. Instead of revoking his words, let the Archdeacon declare that he attaches to them no serious meaning at all; that he was merely throwing dust in his own and his neighbor's eyes; and Dr. Sumner must be unreasonable and quarrelsome indeed if, being an Anglican "Archbishop," he does not find that a truly "satisfactory explanation" for, from its very beginning, words without meaning have been the life of the system. If this cannot be agreed on, it will remain for Mr. Denison to show how far he does know the meaning of his own words.—The process adopted was, we believe, rendered imperative by the Act; and if deeply convinced of the truth and importance of what he has published, he will, of course, be ready to maintain it at all costs. But, suppose a man of a somewhat disputatious turn to have committed himself,

without very serious consideration, to strong assertions of doctrine, and he would feel Mr. Denison's present position to be not only unpleasant, but unfair. He might naturally be reluctant to recant, as he could hope to defend himself. But then what is he to do? His chance of success rests on an appeal, and before he can appeal from the sentence it must be passed. If passed, however, he will be deprived, and by the Act of Parliament, even a recantation after sentence will not save him. It is, therefore, impossible to try the result of an appeal, with all those "forensic" chances on which Mr. Keeble so unhappily reckoned as not unlikely to prevent any decision, and which English law affords in such abundance, without taking his chance of being finally and irrevocably deprived if the appeal should be unsuccessful. For his own sake, we sincerely trust that Mr. Denison is too deeply sensible of the importance of the subject to save himself by a recantation, if nothing else were left for him; but to a man otherwise minded the position would be a perplexing one.

THE UNIVERS ANSWERS THE TIMES. (From the New York Citizen.)

An article in the London Times in reply to the Verona Gazette which told the thunder to turn his attention to Ireland and not to mind Naples, has called out an answer from Jules Gordon of the Paris Univers, from which we make some extracts, as follows:—

"Have the Neapolitan States ever known the misery, poverty, and agony of Ireland? Without going back to past ages—without recalling the fearful condition of the people after the Conquest, or the religious persecutions, has our generation not been a witness of periodical famines, which exhibited to Europe the horrible picture of the Irish population literally dying of famine? England, it is true, imposed on itself a few sacrifices to soften the rigours of the plague; but Ireland nevertheless saw its sons perish by hundreds of thousands. The unfortunate creatures who died of hunger were found on the high roads, the by ways, the towns and their suburbs.

Is there in Italy—is there in the kingdom of Naples—any portion of territory whose inhabitants have been seen thus to fly their mother country, to roam beyond the ocean in quest of a hospitable soil? The Irish emigrate to America to escape the oppression which still to this day, and at the very time we are writing, weighs heavily upon their countrymen. For a considerable portion of the Irish people the concessions made to the ideas of liberty have had no other result than that of letting them die on their native soil, or of constraining them to expatriate themselves. Yes; the Times is right in saying that the King of Naples has not followed towards his subjects the policy of which the sovereigns of England have furnished an example.

The Times acknowledged that the Catholics of Ireland have been persecuted! Its readers ought to have been astonished at this avowal; and yet ought they not to feel still more surprised that this journal should cite the discontinuance of persecution as a proof of generosity. What concessions, forsooth, to the ideas of liberty! Who will dare to doubt the liberal sentiments of the British Government? For the last three centuries a religious persecution the most sanguinary and barbarous has raged in Ireland; and all that can be said is, that during the last 25 years England no longer acts the cut-throat towards Catholics, their priests are no longer banished, and their children are permitted to receive the education from which they were previously excluded. The cry is no longer heard in England that it is absolutely necessary to exterminate the Irish to a man, rather than permit Catholicism to exist there; and yet in all this, no one will admire British generosity!

England no longer sheds Catholic blood in Ireland, but persecution has not ceased. Is the baneful existence of a Protestant Church in a Catholic country not an act of permanent persecution? Does not the Anglican Establishment in Ireland retain possession of the property of the Catholic? Are not six millions of Irish Catholics obliged to provide by various taxes for the support of the Protestant clergy? After having thus borne the burden which the State Church has imposed on it are not Catholics obliged to provide for the wants of their own Church? Have they not to support their bishops, their priests, their religious houses? Have they not to educate their children, and maintain their poor, whilst the State liberally supplies all these wants for a bare million of Protestants, scattered over the country? Active persecution may have been transmuted into legal oppression; but the Catholic finds himself exposed to that persecution face to face in the principal circumstances of life. Whilst a child, if he frequents a public school, he is hindered from making the sign of the cross, and continual attempts are made to substitute the reading of the Protestant Bible in lieu of his Church's prayers.

Of a share in the national representation, it is true, the Neapolitan is deprived, and he appears contented that public affairs should be carried on without his having to take part in their cares. But what are in reality the great advantages which Ireland derives from the honour of sitting in Parliament, since she cannot contrive to shake off the oppression which overwhelms her? It is then to be apprehended that if she had not a voice in the councils of the nation she would, thanks to the liberal and generous spirit of England, be much worse treated than she is? In this point of view she really gained something in 1829. But does she not voluntarily give her seats in Parliament on the condition of seeing an end put to her religious oppressions, and of entering into the full enjoyment of all the liberties which England reserves for itself exclusively?

Is there then in the condition of Ireland, taken altogether, such as we have described it, anything to excite the envy of the Neapolitan? Is it not rather Ireland that envies the condition of the latter? The arrogance of the Times has raised even in Ireland itself a general indignation, and the people would be delighted to consider as serious the ironical invitation addressed to the King of Naples, requesting him to convey through his

Ambassador in London councils favourable to Ireland.

A ROLAND FOR AN OLIVER IN REPLY TO THE "TIMES."

The argument based on the condition of Ireland in answer to the councils of amelioration given to the Italian Government is, therefore, just and correct. England has felt all its force and application, and it is on this account the Times is so wrathful. It is because the contrast shown between the condition of the Italian States and that of Ireland has produced in Europe an echo which galls England, that her journals have sought to give a different turn to public opinion by directing it to another point, by raising other questions, and by indulging in new criminations. It is for the purpose of stilling that echo of opinion that the Times is all at once seized with so lively a sympathy for the State exiles of Cayenne, and that it is so deeply affected at their position and the discipline to which they have been subjected. It is to make us forget Ireland that the Times entertains us with

"The atrocities which are committed at Spielberg, in the dungeons of Montean, Verona, Pesth, and the several other fortresses in which cruelties are daily practised at which human nature revolts."

It is to turn our eyes from the oppression of the Irish who, according to the Examiner are the negroes of England, that the Times pretends to assert that—

"Lombardy is in chains, that Hungary is depopulated, and Bohemia tortured by the most revolting religious persecutions."

And, in fine, that England has not, according to the Times, "In the middle age of its history, pages so dark as that their horror has not been surpassed by the Austrian Government for some years past."

The tactics of the Times will not, however, gain their object. In spite of its abusive declamation we bring it back to the point at which we set out. That journal would make a better use of its talents, if it seriously called the attention of the English Government to the anomalies and iniquities which shock the observer who studies with impartiality the condition of India and Ireland.

IRISH INTELLIGENCE.

CONSECRATION OF ST. MEL'S CATHEDRAL LONGFORD.—The splendid Cathedral of St. Mel, the patron saint of the diocese of Ardagh, erected at Longford, was consecrated and opened for its holy purposes on Wednesday the 24th ult., with a degree of solemnity and grandeur rarely witnessed in this country. It was, in truth, an ecclesiastical event full of deep interest, and was attended by circumstances remarkable for their significance, even in this Catholic land; for no less than sixteen prelates, two of them archbishops, about 200 other dignitaries and clergy, comprising representatives from six dioceses, and nearly 18,000 persons of all ranks and conditions assisted at the ceremony. A more signal manifestation of the religious zeal and fervid piety of a people—no matter in what respect the proceedings are considered—could scarcely be afforded. The temple consecrated to the worship of the Almighty on this occasion is one of the largest and most imposing of modern ecclesiastical structures in Ireland, and is possessed of very considerable architectural beauty, especially in the interior. The enormous sum already expended upon it, £30,000, has been cheerfully contributed by a Catholic population, whose zeal and glory of God seems no expense, however large, sufficient for the decoration of His house; and when the day arrived on which the impressive ceremony of blessing and consecrating this noble pile should take place, the people who had so long labored for this result, and had so fondly looked forward to its realization, congregated in vast multitudes from the most distant parts of the diocese, to join with their bishops and priests in praying the Lord to accept this habitation, to dwell therein, and sanctify it by his presence.

RATING OF CONVENTS FOR COUNTY CESS.—At the petty sessions of Parsonstown, pursuant to orders from the grand jury, Mr. David Davis, collector of the county cess for the barony of Ballybritt, summoned Mrs. Susan Egan, the Superioress of the Convent of Mercy, Parsonstown, for neglecting and refusing to pay £1 9s. 11d. county cess, assessed upon the convent land, and premises, according to Griffith's last revised valuation. Mr. Mitchell appeared for the grand jury and their collector. Mr. Cooke for the defendant. The valuation and appointment books were produced, from which it appeared that the only portion of the premises assessed were those occupied as a residence by the nuns, and the land attached thereto, and that the parts of it appropriated to religious and charitable education were amongst the exceptions. Mr. Mitchell contended that the only exceptions were buildings solely appropriated to religion and education, and that this could not be predicated of the private residence of the nuns, or of the land attached to the residence, and used as a garden or farm. In reply, Mr. Cooke at much length spoke of the Sisters of Mercy as having devoted their whole lives to dispensing charity, and giving education to the poor, and that the mere apartments occupied by them while so engaged were not liable to be rated, and cited several English authorities in support of this view. Mr. Mitchell in reply, submitted that the rating could not be altered by the court—the right of appeal having passed against the valuation. The magistrates said that they were of opinion that they ought not alter the rating, and pronounced a decree for the amount of cess sought to be recovered in respect to the convent premises, with two shillings and sixpence costs. Mr. Cooke intimated his intention of appealing to the quarter sessions against this decision. This question is of much importance since increase of conventional buildings in Ireland, and has been the subject of frequent discussion at the meetings of bodies possessing powers for local taxation, such as Grand Juries, Poor-law Boards, and Towns' Commissioners.

MISSION OF THE JESUIT FATHERS AT KILLALOE.—This great mission is working wondrous good results. The Missionaries are the Very Rev. Father Healy, the Rev. Father Porteus, the Rev. Father Ryan, the Rev. Father Roman. They are assisted by about twenty Priests from the immediate parish and the neighbouring districts. The mission was opened by the Very Rev. Dr. Healy. The Lord Bishop of the diocese (the Right Rev. Dr. Vaughan) the Pastor, the Very Rev. Dr. Power, the Rev. Mr. Connellan, C.C., the Rev. Mr. Hayes, O.C., were in attendance. There was Grand High Mass, most effective sermon, and Benediction by the Bishop. Mass is celebrated at six o'clock each morning; confessions commence at seven o'clock; the Community Mass at eight o'clock, and sermon by Dr. Healy. Confessions again are heard till half-past twelve o'clock, when a sermon is preached by Father Roman, and confessions are resumed till half-past four o'clock p.m. Rosary is said at seven o'clock p.m., and a sermon by Father Porteus. At eight o'clock p.m. there is Benediction of the Blessed Sacrament. On Sunday last, the Feast of the Seven Dolours, there was a magnificent procession, which was attended by all the children of the parish beautifully dressed in white. Immense

crowds attend every day, not only from the ancient town and parish, but from the country around. On Sunday next there is to be a grand procession also. The mission is to continue until next Sunday week. —Limerick Reporter.

DEATH OF THE DOWAGER LADY O'BRIEN.—We have to announce the death on Saturday last of this estimable lady, at the seat of her son, Lord Inchiquin, Dromoland Castle, County Clare. She was also mother of William Smith O'Brien, Esq., to whom the death of his honored and venerated parent at a very advanced age, reverts an increase to his income from the family estate of about £3,000 per annum, she having enjoyed a life interest in the Cahernoy estate of something over that amount, and which was strictly settled on him and his heirs after her demise. The deceased lady met with an accident, by a fall, about ten days since, from which she received a severe hurt in the head, from the effects of which she never rallied, though retaining her senses to the last. —Limerick Observer.

GEORGE H. MOORE, ESQ., M.P.—We are given to understand that a requisition is in progress inviting George Henry Moore, Esq., M.P., for this county, to a public dinner at Castlebar, during the course of next month, as an humble acknowledgement for his undaunted valor in defence of the people and their rights in the House of Commons. It is but just that while Limerick is hailing with cheerfulness the return from exile of her faithful son, William Smith O'Brien—Carlisle listening to the wrangle of her representative, Sir J. Graham, and Liverpool inviting the late Chancellor of the Exchequer, and her quondam representative, the Hon. W. E. Gladstone—that Mayo—Independent, patriotic Mayo—though in the opinion of the Earl of Huntingdon, a "den of savages"—should evince her gratitude to her truly patriotic and noble member—to one who has stood firm amid the desertion of friends, on the right and the left; to the cause of Ireland—to one who, like a watchful pilot, has warned the vessel which he is steering of the breakers ahead. We, indeed, feel an inexpressible delight in being the first to announce to our readers the anticipated welcome to George Henry Moore, Esq., the truly patriotic and independent M.P. for the county of Mayo. —Mayo Telegraph.

THE DEFENCES.—Active preparations have been for some time in progress for the extension, on a large scale, of the barracks in Ship street, in close proximity to the Castle of Dublin. At present these buildings barely afford accommodation to the headquarters of a regiment of infantry, and are hemmed in on two sides by the old houses in Stephen street, and by the more modern ones in South Great George's street. Those in the former locality are already in process of demolition, and it is said that the Government are in treaty for the purchase of the latter, but as there are several large mercantile establishments to be dealt with (including the monster house of the Messrs. Pim), a long time may elapse before the whole of the contemplated arrangements can be carried into effect. It is believed that the barracks, when ever completed, will be occupied by the greater portion of the Artillery force, forming part of the garrison of Dublin. The Duke of Cambridge, while in Ireland, is reported to have been the originator of this project, which, if carried out according to His Royal Highness's conception, would not only be a vast improvement to the city in an architectural point of view, but would calm the apprehensions of such as may look with alarmed eyes upon the present undoubtedly defenceless state of Her Majesty's Castle of Dublin, and the seat of the Irish Government.

IRISH TALENT.—We have much pleasure in stating that at the general examinations held at the Pontifical College, Rome, on the 4th of September, Mr. George Conroy, son of Nicholas Conroy, Esq., Droiskin, in this county, obtained four first premiums for proficiency in Theology and Sacred Scripture, and a gold medal, a distinction reserved for superior merit only. The Irish scholars of the present day fully sustain the high literary reputation which their countrymen enjoyed in the schools of Europe upwards of a thousand years ago. —Newry Examiner.

Another large nugget of gold has been found in Wicklow by the same parties who were fortunate enough to make a similar discovery a few weeks since. The present one is said to weigh 2lb. of pure, clean gold, and was found in the claystone rock. The names of the lucky finders, according to a letter in the Freeman's Journal, are John Regan, Garret Kelly, and Michael Byrne.

THE IRISH POOR LAW.—In the Fermoy Union, in the worst period of the famine, the numbers relieved in the workhouse, or rather workhouses, of Fermoy amounted to upwards of 5,000, while the guardians, on outdoor relief, supported 13,000 paupers, making a total of 18,000 human beings dependant on the poor-rates for their existence. The number at present receiving relief in the Fermoy Union amounts to 261, and of those a large proportion are hospital patients. We cannot tell precisely what the population of the Fermoy Union was at the time of the famine, but in 1851 it amounted to 44,951; and, though, no doubt, the people suffered during those years, though not nearly in the same degree as in other unions, still it is evident that a mass of pauperism, scattered over the union, and numbering 18,000 individuals, bore an overwhelming proportion to the ratepayers of the union. In the town itself, where 5,000 destitute found a refuge, each ratepayer outside the town, and resident in the town, was represented by a pauper inside. A contrast more striking could scarcely be afforded than the report read at the board of guardians of Fermoy on Wednesday, when the number in the house amounted to 261, and the guardians had a balance of £1,468 5s. 11d. to their credit in the bank, exclusive of a loan of £500 to the commissioners. —Cork Examiner.

A CRIMINAL SOLDIER.—There passed through this city, on Monday, on his way to Bunkill, a man named Denis Homan, who bore on his body the visible marks of war. Some eleven years ago he worked in this office as a compositor, and was a steady well-behaved lad; but not having a taste for the business he vowed "a soldier he would go." Since then he was chiefly on foreign service with his regiment, the 34th, and embarked with it to the Crimea, where he was engaged at Inkermann and at the unfortunate attack on Sebastopol on the 18th of June. It was in this latter he fell, having received four gun shot wounds in the limbs which have totally disabled him for life. As to their eagerness for the fray he informs us that while firing in close quarters they could discharge three shots for our one never drawing the ramrod, but merely knocking the butts of their muskets to the ground after putting in the cartridge. While he was lying on the field, being faint with the loss of blood, he inquired of a comrade lying near, who had lost both arms by a round shot, if he had any water, and replying that he had, Homan was trying to crawl over to get at the canteen, but the Russians observing the movement sent a rifle shot at him which lodged in his comrade's head and settled him for ever. Homan has got a pension of 1s 4d a day, and seems contented with his lot. —Fermoy Guardian.

We learn from a correspondent, says a Dublin journal, that on the coroner's jury, who brought in a verdict of "manslaughter" only against the Orangeman who murdered the young Catholic near Lurgan, was one man, at the hands of whose father several years ago, the grandfather of the deceased Catholic met his death in a similar manner.

COST OF ASSIZE PROSECUTION.—On Monday it was stated at the police office that the prosecution of Connors, in the case of the Blarney murder, had cost the country £3,000; and a post-office case, where the value of the property stolen was about a penny, cost £200. —Cork Constitution.

THE POTATO ALWAYS UNCERTAIN.—The potato was introduced into Ireland and was becoming comparatively well known about the middle of the seventeenth century. It was in more recent times, however, that it was universally adopted, especially in Ulster, the province so largely peopled by the Scotch. It was within the memory of people still living that an intelligent Scotch lawyer learnt the plan of growing potatoes and of cooking them so that they should be palatable; and he made a little fortune, upon which he passed the remainder of his days, by fees paid to him for imparting the instruction. Before his day the Scotch rejected the vegetable, as a nasty, wet, unpalatable, and useless article of food. The uncertainty of the crop has been known almost as long as the potato itself. So early as 1629-30, when there was a dearth in England, according to a writer in the Philosophical Transactions, the potatoes were a relief to Ireland probably in their last stages; they yielded meat and drink. But by whatever alias we call the root—whether, as in Virginia, 'openawk,' or in botanical jargon, 'solanum tuberosum,' or in Anglo-Irish of various periods, 'potatoe,' 'potado,' 'patatee,' 'pratee,' 'patata,' or 'phottie,' the root has invariably been very precarious. In Scotland the adoption belongs almost to our own day. It may have balked the soldiers of Cromwell, because it was buried underground, and they could not extirpate it so readily as they could have cut and carried growing corn. But if the potato was clever at deceiving the 'proud invader,' it has been quite as clever a traitor in deceiving the Irish themselves. So early as 1730-40, we hear of a great destruction of the potato by severe and long continued frost, after a wet summer and autumn. In 1741, the people were cautioned against eating potatoes, as they were believed to be diseased, and they produced disease in men. There were failures again in 1765, when potatoes were scarce and small, as they were in 1826; in 1770, when there was the 'curl,' a disease in the leaves; and in 1775, when Arthur Young found the people sprinkling their land with lime, to prevent the 'black rot.' There is, indeed, reason to believe that the black rot was the same that we have witnessed in our own day. As time advances, the failure becomes more frequent. In 1784 the potato was called 'spuggaun,' from its diseased softness. There were failures again through excessive wet or excessive drought in 1795 and 1800 (the curl); in 1802, freezing of 'the sets' in the ground; 1807, frost; 1809, the curl; 1811, excessive wet, 1812, failure of the plants; 1816, 'the black rot'; 1817, scarcity; 1820, inundations; 1822, rot and 'souring' in some places; 1825, scarcity and high price; 1829, excessive wet; 1833, potato failure, with famine and pestilence; 1832, epidemic in the potato; 1833, 'the curl,' and probably the 'rot'; 1834, a partial failure; 1835-6, a scarcity; 1838, general remarks on 'inherent constitutional weakness' and deterioration 1839, 'black rot.' In 1839-42 there were failures also in the Island of Arran and Scottish Highlands; a 'dry gangrene' of the potato in Germany. After these dates, we have, between 1841 and '21, more or less of unfavorable seasons every year, with partial or local failures in the three subsequent years. The total failure and famine of '46 is in the memory of everybody. This mere recital of dates is sufficient to show how impossible it is to depend upon the potato as the staple of food for a nation. We are not, indeed, to suppose that the Irishman will instantly relinquish a root which is, in many respects, so immediately convenient; but a complete knowledge of its untrustworthy character will assist in removing it from the false position of being the staple upon which the whole body of the people is to rely, and will restore it to its proper place as an auxiliary amongst other vegetables for the table.

A number of the admirers of the honest and independent journalism in Belfast have resolved to mark their repudiation of the temporising and West British servility of many pseudo National Journals; as well as their approval of consistency and patriotism by presenting a testimonial to Mr. Holland, editor of the Ulsterman, a paper which, we do not hesitate to say, has ever been a faithful guardian of popular rights in the northern provinces. This is equally creditable to those who give and him who receives. The duties of an Irish journalist are arduous; if he have the courage to be honest there are many discouragements, and, save the approval of his conscience, few incentives to recititude. —Nation.

Considerable sensation has been created in Dublin by an announcement that the Baron de Roebeck, son-in-law of the late Lord Cloncurry, had been missing since the previous evening from his residence, near the village of Leixlip, about eight or nine miles from Dublin, and that there was every reason to believe that the unfortunate gentleman had been drowned in the river Liffey, which runs almost close to the door of his residence. Nothing positive could be ascertained up to an advanced hour on Thursday; although every endeavor was made to discover the body, the river having been dragged the whole way from Leixlip to the quays of Dublin; but without any result. For some time past the Baron has exhibited symptoms of insanity.

A FASHIONABLE IMPORTER.—Our readers may remember that some time ago a female named Catherine McCarthy, who appeared to have been respectably brought up, and possessed many accomplishments, was tried and convicted before the recorder of having obtained goods under false pretences, by forging the names of several respectable parties to contracts as traders of the city. Shortly after, a fashionably-dressed lady, of good deportment and great address, called on the recorder, professed a great interest in the convicted female, expressed a desire to take her under her protection, at the same time pointing out the weakness of human nature, as an excuse for her pretended protegee, and calling his worship's attention to the fact that all the children of God fell at some time or another. She gave her name as Miss Beresford, and her appearance and conversation were those of a well-educated lady; but his worship cautiously abstained from taking any immediate steps in the case, and referred her to Mr. McCarthy, the crown prosecutor. To that gentleman she went, repeated her story, and besought him to remember her name David, Solomon, and other celebrated Scriptural characters had fallen, but the functionality of the law interrupted her by the very professional reminder that there were no Crown prosecutors in those days. The lady then commenced to speak of Lady Bantley and other aristocratic acquaintances, and promised that if Catherine McCarthy were allowed out she would send her to Australia; and, after some further remarks to the same effect, she left, stating that she would call again. Mr. McCarthy, however, deemed it prudent to make inquiries, the result of which was that the pretended Miss Beresford appeared to be no other than the sister of the convicted female, and doubtless had shared in the fruits of her frauds. He however, heard no more of the matter until Thursday last, when, as he was attending to some proceedings in the police court, he was informed that a lady wished to see him in the magistrate's room, and on going in he found his former visitor there. Having obtained the presence of a magistrate, and induced the lady to repeat her statement, which she did with many biblical embellishments, the crown prosecutor then informed her that the entire tissue of falsehoods which she had attempted to pass on the authorities had been thoroughly sifted, and the confounded and astonished lady importer was then placed under the surveillance of Head-Constable Crowley. —Cork Reporter.

MURDER AT SPIKE ISLAND.—A turnkey, named John Reddy, employed in the convict depot of Spike Island, was savagely murdered in one of the cells, on Friday evening, the 26th. He had incurred the penalty of one of the convicts named Power, a native of Waterford, who had been sentenced to seven years' penal servitude for cow stealing; and when visiting the cell in question, he was set upon, and killed on the spot. It appears that Power struck him on the head with a piece of iron taken from the bed, and one of the other convicts also beat him after he fell.

Those who believe that the concord between the Government and the Neapolitan Emperor, and that of her Britannic Majesty's Government, were not far from being a very weak disclosure something called to make a breach between ourselves and our august ally. The exploits of O'Donnell in Spain are encouraged by Napoleon, they are not approved by England. The British Minister appears anxious to dispatch a fleet to the Bay of Naples, to intimidate the King, and perhaps excite revolution among his subjects. Napoleon hesitates to commit himself to a decisive step. English fanaticism is anxious to interfere in Italy, that a pretext may be found for the occurrence of disturbing the Pope's authority. England believes the King of Naples is a weak prince, a feeble not quite certain as he has a tolerably large fleet, and she thinks he can be bullied with impunity. Of course it is all a demonstration in favour of "constitutional freedom." British rule in India and in Ireland has been so exquisitely just and merciful, that there is no reason why its managers should not have their hands in King Ferdinand's dish! It may be that the King of Naples treats his people badly—though on this point we cannot accept the statement of English correspondents—but those who take on themselves to arrange between them ought to have good characters as arbitrators. When Smith O'Brien called on Lamartine in 1848, to assist him in his efforts to rescue Ireland from the hands of a power under which 2,000,000 of people perished, great was the indignation of the English authorities at the bare idea of the French Government interfering in such a case, and when Lamartine's reply appeared, it was posted up at every Police Barrack in Ireland to damp the ardour of Young Ireland. Whether at present such an agreement exists, time will tell. In addition to the matters we have mentioned, there is the question of the Isle of Serpents, of which Russia claims possession, and while England and Turkey stoutly demand, France we are told "will pursue a more reserved policy." The language of a Paris paper the Constitutionnel, is a little remarkable. "It is erroneous," it says, "to regard the English alliance as popular in France; it was the Emperor much more than France who first wished for it." And the Emperor, be assured of it, had his own ends in view, and will see them out, if he live. —Wexford People.

THE LATE STORM.—A severe storm arose last week on Friday evening, 26th ult., and lasted until the morning of Monday. Much damage has been done to the shipping around the coast, and probably we have more to learn. On Monday the bodies of several seamen were washed ashore near Skerries. They are supposed to be those of the crew of a schooner wrecked on Sunday near that point. At Bangor, on the coast of Down, the schooner Martin, of Larne, was wrecked on Saturday. The master and a passenger were drowned. The mate came on shore on a barrel, and the other two men, comprising the crew, were saved by the people on shore, when the sea had fallen a little. Great floods also accumulated at some places inland. The Mattock, a tributary to the Boyne, swelled to a great extent: one farmer lost seven acres of wheat which had been stocked in the fields; and two acres of oats belonging to another party were swept away. Eventually the accumulation of water bore down upon the bridge which spans the Mattock at its discharge into the Boyne, and broke down the structure, rendering the way impassable for vehicles. In the neighborhood of Newry the same kind of havoc has been made where corn was left in the fields.

APPALING TRAGEDY.—DEATH OF TWO CHILDREN, AND SUICIDE OF THE MOTHER.—Rumors of a most appalling catastrophe have reached us this morning, involving the death of three individuals—a mother and two children, at a place situated between Ballinrobe and Hollymount. From the statements we have heard it appears that the wife of a farmer named Magrath had been preparing to make butter, and had some boiling water in readiness for the purpose of scalding the churn. Two children were in the house at the time, an infant and a child a few years older, whom, having occasion for a short absence, she left playing together. While playing round the churn, as it is supposed, owing to some unfortunate casualty, the elder child forced the younger into the churn. The poor mother shortly afterwards returned, and unconscious of what had occurred, poured the boiling water into the churn, thereby scalding the wretched infant, whose stifling screams only announced its horrible death. Urged to desperation and agony on beholding the effects of her act, the frantic mother seized on some implement of destruction—a footstool according to one account—and hurled it at the other child, caused its death also, and then rushing to a stream close at hand, she flung herself into the water and met the fate she rashly invited. The dreadful occurrence has caused great excitement in that part of the country, and many versions are given of the affair, but we relate the circumstances as they have been communicated to us, on respectable authority, of a fearful domestic tragedy, which so seldom horrifies the public in Ireland. —Galway Vindicator.

Before proceeding to review in detail the laboured and voluminous report of the Irish Census Commissioners (a work which does the highest credit to the industry and zeal of its authors), we may say a few words on the manner in which that report has been received, and the unchristian—nay, inhuman—comments which it has elicited in some not unimportant articles in the Morning Post; a journal which is said to receive its inspiration from the highest quarter in Downing-street.—"The green island of the west seems now to have come to her sober senses." A terrible period of trial she had to undergo, but it has evidently not been thrown away upon her. The decade between 1841 and 1851 has presented the most singular, eventful, and the most contradictory results. Plague, pestilence, and famine ravaged the land, which was never so prosperous as after these fearful visitations. Emigration carried off the bone and sinew of the country; and there never was so much work done at home in the year as at the close of the great exhaustion. The population, which, proceeding at the rate of increase which had hitherto prevailed, ought to have amounted to nine millions in 1851, was reduced to a little more than six, and the land under cultivation is ten per cent. greater in area in 1851 than in 1841. The Incumbered Estates Act involved great numbers of families in utter ruin, yet the voice of complaint is unheard. An enormous quantity of land was thus thrown into the market, yet the reclamations of land proceeding more rapidly than ever. Even the sea was compelled to yield some of its area to the increase of the soil, for large portions of Lough Foyle and Lough Swilly were embanked and brought under cultivation. The number of houses has diminished to an enormous extent, but the house accommodation for the people has increased both in quantity and quality. For years we heard professional agitators "patriots" of the greenest hue howling about what they could do when England was once more engaged in a foreign war, and England's trouble was to be Ireland's opportunity; England's opportunity came, and was passed carelessly by. The agitators might as well have attempted to move the Hill of Howth across the Channel. They knew that, and held their tongues accordingly. There were many obstructions, amounting almost to prohibitions, to Ireland's prosperity; and for this evil, in itself fatal, nothing but a remedy of the sharpest character would avail. The meaning of this language, which is decent and tolerable in comparison with what has appeared in some other journals on this subject, is, that the British journalist finds a subject of congratulation in the terrible calamity which has befallen the Irish nation, because the result of that calamity (that is, the partial depopulation of the country), promises to leave Ireland for a long time to come weaker and less able to resist oppression and injustice; or to enforce the redress of her grievances. It is, in fact, a shout of triumph (slightly muffled through a little regard to the merest decency) over the supposed decay of the

Irish Catholic people. Ireland is supposed to be... The English funds speedily recovered from the shock...

THE HARVEST IN THE NORTH OF SCOTLAND.—A week of very bad weather has seriously interrupted harvest operations in the North of Scotland.

PROTESTANTISM IN LIVERPOOL.—Our own Correspondent at Liverpool, who keeps us supplied with the Catholic intelligence of that important diocese...

THE LATE MURDER AT AUBURN.—INTERESTING EXPERIMENT.—The Mayor of Auburn has offered a reward of \$500 for the arrest and conviction of the murderer of J. H. Beadle.

AN IMPENDING SMASH.—A New Orleans paper says: "It is already arranged, in the event of Fremont's election, or a failure to elect by the people, to call the Legislatures of Virginia, South Carolina and Georgia, to concert measures to withdraw from the Union...

GREAT BRITAIN.

CONVERSIONS.—Miss Mary Hoffman (a Lutheran lady) was received into the church on Sunday last, at the French chapel, King-street, Portman-square, London...

MORALS OF THE ENGLISH AND IRISH LABOURERS.—A correspondent of the Manchester Examiner and Times says that, on Sunday, the 14th instant, he was passing along the Buxton Road, in the neighbourhood of that city...

PARISH SCHOOL CHILDREN.—On a day of rest, recreation, of thankfulness, these poor little things are most frequently treated as follows:—They have to attend school from nine to half-past ten, parade to church, sit through service with a man at hand ready to rap their knuckles if they do not attend...

KNOW NOTHINGISM IN MARYLAND.—Know Nothingism runs very high in Maryland (and especially in the city of Baltimore) at present; and as the time of the elections drew near it has produced its characteristic effects of riots and bloodshed.

CONGRESS AS IT IS.—The following graphic picture of the scene presented by Congress to the eye of an English visitor, is endorsed by the N. Y. Tribune as characterized by "life-like correctness":—"To the visitor, at the time of which I speak, the House of Representatives will appear very disorderly and tumultuous for a legislative assembly."

UNITED STATES.

THE WILD TRIBES OF LONDON.—In a case brought before Mr. Corrie, at the Clerkenwell police court, on Friday, a boy was called as a witness, who, rushing into the box, picked up the New Testament, and with peculiar eagerness kissed the book with a loud smack.

THE BUFFALO AND LAKE HURON RAILROAD.—It is to be opened from Buffalo, New York, to Paris, C.W., on the 30th instant.

FREE SPEECH.—During last week, Major Harris, Democratic candidate for Congress, was addressing a public meeting at Plainville, Mt. Coupin county, Illinois; when, to some statement, made by him, John M. Palmer, president of the last Black Republican State convention, cried out: "That's a lie!"

RETURN OF THE ARCTIC.—The steamer Arctic, which has been on an expedition across the Atlantic to determine the feasibility of a submarine telegraph uniting the Old and New Worlds, returned to New York on Tuesday.

THE MURDER OF THE IRISH WAITER AT HOME.—Herbert having got back to California, was waited upon by a deputation, whose leader, presenting him with a packet containing a "petition," addressed him thus:—"We have been delegated by your fellow-citizens to wait upon you and tender you this package, which encloses a petition of about two thousand persons, residents in this State, asking you to select some other locality for a residence."

REMITTANCES.

ENGLAND, IRELAND, SCOTLAND & WALES. THE TRUE WITNESS... HENRY CHAPMAN & Co., St. Sacramento Street.

The True Witness.

MONTREAL, FRIDAY, OCT. 24, 1856.

NEWS OF THE WEEK.

The North American arrived at Quebec on Wednesday with four days later news. Parliament has been further prorogued to the 13th November; the Central American question was again exciting public attention; in other respects there is nothing of interest from Great Britain.

From the Continent we have rumors of prevailing discontent in France, and a consequent projected increase in the garrison of that city. The Anglo-French expedition to Naples had not sailed; though the British squadron had left Gibraltar for the Mediterranean. The King of Naples will, it is said, be supported heartily by his subjects in case of an attack being made upon his dominions; and it is hinted that Louis Napoleon would be right glad to settle matters amicably through the intervention of the Sovereign Pontiff.

As the day for the election of President draws near, the excitement in the United States increases. The late elections in Pennsylvania are thought to be decisive in favor of the Buchanan candidate, and fatal to the prospects of the Fremonters.

PROTESTANT MISSIONS.

We published lately some extracts from a remarkable article which appeared in the last number of the Westminster Review, which, in spite of the Montreal Witness, we still contend is the leading, and most ably conducted, Protestant periodical in the British Empire—upon the subject of "Missions;" with the object—firstly, of showing; by Protestant testimony, that Protestant missions had invariably been productive of more evil than good;—and secondly, of indicating the causes to which these lamentable failures were attributable. By so doing, we have provoked the strictures of the Quebec Gazette and the Montreal Witness; and with the last-named journal, apparently laid ourselves open to the suspicion of sympathizing with the peculiar religious views of the Westminster Review; to whose charge our evangelical cotemporary lays a fearful array of enormities; amongst which "infidelity" and "gratuitous slanders" are perhaps the most conspicuous.

It is not for us to take up the cudgels in defence of the Westminster Reviewer's truthfulness; only this would we remark—If the testimony of Protestant against Protestant is open to the suspicion of partiality and prejudice, because of the mutual jealousies of the different Protestant sects—a fortiori, must the testimony of Protestant against Catholic be liable to the same objection; if, because of his opposition to Methodism and Calvinism, the Westminster Reviewer is an unreliable authority when treating of their moral effects upon their respective professors—how much more must not Methodists and Calvinists be unworthy of credit, when taking up their parable against Popery. To the Catholic, the religious doctrines of the Westminster Reviewer must of course be exceedingly obnoxious; but, at the worst, they are not so dishonoring to the Creator, as are those of Calvin, whose God is but an Omnipotent Devil; nor is there in them anything to prevent their holder from being a perfectly credible witness in the natural order.

But the facts so discreditable to Protestant missions, related in the Westminster Review, are not given on the Reviewer's authority; but on that of modern Protestant travellers, and well known writers—such as Commander Wilkes of the United States Navy;—Captain Beechey, R.N.;—Bayard Taylor, author of a work on "India, China, and Japan;"—H. Melville, author of "Omoo;"—Miss Martineau; all Protestants, that is, Non-Catholics—all agreeing in the main, as to the effects of Protestant missions; but, according to the Montreal Witness, because they cannot mouth his particular "Shibboleth," or repeat his peculiar formula of orthodoxy, all "licentious travellers, enemies of the missionaries," and "averse to Godliness." It will be seen that our cotemporary has a very simple and wholesale way of discrediting an unfavorable witness; he puts him down as an infidel, and therefore expects us to conclude that he must be a liar.

The Montreal Witness should stick to this process, as better adapted to his intellectual calibre, than the following attempt at argument:—

"The whole case, however, can be disposed of in a very summary manner. The same argument which serves to prove to infidels the credibility of Gospel history, namely, the absurdity there is in supposing that the sacred writers could have either deceived themselves, or attempted successively to deceive others, by bearing testimony to events which never occurred, can also be used in reference to Protestant missions. We have the reports of missionaries published regularly in profusion, and from all quarters of the globe, and every one of them is in contradic-

tion of the statements of the Review, and gives them the lie. Now, were the Review's statements correct, it follows that all these missionaries, say every one of them, without exception, must be arch impostors, writing, deliberately, falsehoods, and that they have formed together a vast conspiracy, extending to the ends of the earth, to delude the people."—Montreal Witness, 15th inst.

As this argument involves the whole question of the evidence of the truth of historical Christianity, and betrays a lamentable ignorance on the part of the writer as to the nature of the proofs which establish the credibility of the Gospel narrative—(not doctrines)—we will endeavor to show its fallacy.

The Gospel narrative is credible, because attested by eye witnesses who could not be deceived, nor deceivers, upon the points therein related; and because it was uncontradicted by cotemporaries—who had the best means of knowing whether the facts therein stated were false or true—and whose interest it was to establish that they were false.

The witnesses to the truth of the Gospel narrative could not be themselves deceived; for the events therein related were of such a nature as to preclude the possibility of deception. When they tell us that they saw one man rise from the dead, after having been three days in the grave—that they saw another, immediately and completely cured of a severe bodily disease of long standing—they testify to facts upon which, as falling directly under the cognisance of their natural faculties, it was impossible that they were themselves deceived.

Neither could they have been deceivers; for they had not only no earthly interest in telling their marvellous story, but every possible inducement to refrain from publishing it. The witnesses to Christ's Resurrection knew that toil, persecutions and imprisonments, stripes and a cruel death, were their inevitable fate, if they persisted in their narrative; but that case, worldly honors, and the favor of the great ones of their nation, would be theirs, if they would but retract. Yet not one retracted; all persisted, even unto the death, in testifying to the truth of the Resurrection of Christ crucified—a fact upon which it was impossible that they could have been themselves deceived. So with all the other events recorded in the Gospel narrative.

And the truth of their story was not impugned by their cotemporaries, whose interest it was to impugn it. Neither Jews nor Pagans denied the fact of the marvels recorded by the Gospel historians. They admitted the facts; but attributed them to demoniacal influences, and the arts of magic. We have therefore the strongest of reasons for believing that the events recorded in the Gospel narratives did occur.

But in the case of the "Reports" of modern Protestant Missionaries, all these reasons which compel us to yield our assent to the historical truth of the New Testament are wanting.

In the first place, the events recorded in the said "Reports" are of such a nature that it is very possible—nay, exceedingly probable—that the witnesses thereunto are themselves, in many instances, deceived.

In the second place, the said witnesses have the strongest worldly motives to deceive others; because, so far from being thereby exposed to persecution, it is only by impressing upon the minds of their hearers that their missions to the heathen are prospering, that they can expect to draw their annual or quarterly salaries from the various missionary societies of which they are the paid agents.

In the third place, their glowing accounts of the state of their converts are invariably contradicted by cotemporary writers, who have visited their missions, and who can have no interest whatever either in their success or their failure.

The facts testified to by Protestant missionaries, as establishing the success of their efforts to convert the heathen, are, for the most part, not cognisable by their natural faculties. They tell us that the heart of such and such a Chief has been touched by Divine grace—and that the Spirit has done great things amongst his young men—that King Hokey-Pokey, has become a new creature in the Lord—and that his prime minister, Wankey-Fum, in spite of occasional backslidings, and an inveterate habit of making a beast of himself with liquor, is undoubtedly a "vessel of election." Statements such as these form the staple of Protestant Missionary "Reports;" and without imputing dishonesty to the writers, we may surely refuse to give any credit to them; seeing that the witnesses themselves have no possible means of knowing with certainty the spiritual state of their nominal converts, because such knowledge is not attainable by means of their natural faculties. Upon this set of facts the Missionaries may therefore be themselves deceived.

Or sometimes we may read of a general smash amongst the idols; that some horrid monster with an unpronounceable name, and a head as big as a punchon, has been broken up for firewood; that its former owner has donned the bifurcated garment, whilst his favorite wife conceals her smutty features within the recesses of a "poke," or coalscuttle bonnet. Here are a set of facts, for which, as coming within the range of their natural faculties, we will take the Missionaries'

word. We admit the breeches; we believe in the coalscuttle bonnet, aforesaid, and in the breaking up of the wooden divinity—which by the bye, would have made a capital figure head for some of our new steam frigates; but we are not therefore prepared to draw the inference that souls have been won to Christ. To disbelieve in a hideous combination of wood, feathers, and shark's teeth is one thing—and a very short intercourse with the crew of a whaler, or of a man-of-war's jolly boat, will suffice to shake the confidence of the South Sea Islanders in their idols; to believe in the Lord Jesus Christ, and to keep His Commandments, is another. Now the fact is, that in the South Sea Islands, the destruction of idolatry—or at all events of its open and visible practice—was generally the work, not of the Missionaries, but of the first white discoverers. Upon this point we cannot however do better than quote the words of the Rev. Mr. Cheever, himself an American Protestant Missionary of the evangelical type, and author of a work on Polynesia, known as "The Island World of the Pacific." After dilating upon the immorality of the first visitors to the natives of Polynesia, he goes on to say:—

"In the providence of God, however, the looseness, the utter abandonment, and practical infidelity of those who stopped among them had one good effect. It was to undermine the power of the idol-priesthood, and to loosen the oppression of the tabus. They, the foreigners, were seen to eat forbidden food on tabudays, to pay no sacrifices to the Gods, and habitually to break the tabus with impunity. The natives naturally reasoned upon this—it cannot be so fatal as the priests tell us, to violate the tabus; the foreigners do not die when they break them; why should we?"—p. 86.

An incidental good effect of the very profligacy, so depraving, of abandoned foreigners at the Hawaiian Islands, undoubtedly was to induce the natives to abandon the system of idolatry and tabus; and it is at the present time a notable and world known fact, as it was then so strangely providential, that while the first American missionaries were upon the high seas on their way to the islands in 1819 to try what scoffers called a novel experiment of knight-errant humanity, the idol gods were disowned, their temples burned, the great wall of tabus broken down, and the way prepared, so far as that went, for the reception of the true God."—pp. 88, 89.

The destruction of idolatry is therefore evidently not due to the missionaries; and thus whilst we admit the other set of facts adduced by them—we do not find therein any proof of the success of their missions.

The Protestant missionaries have also every conceivable inducement held out to them to deceive others, with glowing accounts of the conversion of the heathen. Not only do they expose themselves to no risk of persecution by so doing; but their daily bread, their comfortable luxurious homes, the silk dresses and gorgeous bonnets of their wives and daughters, depend upon their success in impressing upon their gullible countrymen in England and the United States that their missions are bearing abundance of fruit. The missionaries therefore, as interested parties, are incompetent as witnesses. Not only they may be themselves deceived, but they may also be deceivers.

And that they are so, we have not only the positive testimony of all disinterested travellers who have visited their missions, but occasionally, the valuable, because reluctant admissions of the missionaries themselves. The great seat of modern Protestant missions, are the Islands of the Pacific; and it is a fact, that the natives of these islands are rapidly disappearing—not because their supply of food has diminished, or become more difficult of access—but simply because of their incredible and indescribable immorality. In the words of the Rev. Mr. Cheever—"certain it is, they are dying off fast, rotten with disease." This one fact is conclusive as to the moral, as well as the physical depravity, of the converts made by Protestant Missionaries. There is therefore no "absurdity in supposing" that the writers of Protestant "Missionary Reports" are, sometimes, themselves deceived—often deceivers—and always very unreliable witnesses as to the success of "Protestant Missions."

How far the editor of the TRUE WITNESS is justly obnoxious to the reproach incessantly urged against him, by the Journal de Quebec, of having dragged the names of the Prelates of Upper Canada into a newspaper discussion, will be apparent from the subjoined document, which was published during the course of the past summer by the Toronto Mirror, and the TRUE WITNESS; and which—with episcopal sanction,—we again publish, as a conclusive answer to the following insinuations which appeared in the Journal de Quebec of the 16th inst.

Our cotemporary asserts—that—

"With the object of diverting public attention, he (the TRUE WITNESS) tries to make it appear that his cause is that of their Lordships the Bishops of Toronto and of Hamilton."

"We regret that the editor of the TRUE WITNESS—who is never backwards in giving lessons to others—has not comprehended how unbecoming it is thus to cast the names of two members of our episcopate into the midst of a newspaper discussion. He should have felt that the field of journalism does not offer a proper battle field for Bishops; and that in wishing as he does, to hold them responsible for his own wrongs, he has been guilty of a temerity which these respectable Prelates may of their charity pardon, because he knows no better—but in which, as a Catholic journalist he should not have indulged himself."

For all reply to the above balderdash we publish—and as we said above, with express episcopal sanction—the following document from their Lordships the Bishops of Upper Canada; and which at their express request, was published in

the Catholic journals of this Province some months ago, addressed to Mr. Felton and the gentlemen who voted for his amendment, on the 12th of June 1856:—

"GENTLEMEN.—In reply to the false reports circulated relative to your noble move in the School question, we beg to declare, that—in the Bill first introduced by Mr. Bowes—in the notice distributed on the 12th inst to the members of the House—and other documents trusted to your high sense of justice—you have, not only the claim of the Board of the Roman Catholic School Trustees elected by the Roman Catholics of Toronto, but you have also THE TRUE WITNESS, re-echoed by several organs of the press in Upper and Lower Canada, AND BY THE FORMER EDITOR OF THE Journal de Quebec; you have the claims of the tens of thousands of Catholics who in 1855-56, from Upper and Lower Canada, the Archbishops, and Bishops at their head, petitioned the Parliament in order to obtain for the Roman Catholics of Upper Canada equal rights of freedom of education, and whose petitions still stand in all their force, as long as it is evident for any man of candor that the Separate School Bill of 1855, AGAINST WHICH BISHOPS AND THE PRESS protested WITH ALL THEIR ENERGY, is contaminated with the six infamous shackles, mentioned by the Toronto Mirror of the 6th inst., and which are as follows:—

"1st. So as to exclude Catholic supporters of separate Schools from the municipal assessment for school purposes, which right is granted to the Protestants of Lower Canada.

"2nd. Maintaining an annual notification, very difficult in a widely settled country, and even in the cities; which notification is not required from the Protestants of Lower Canada.

"3rd. Containing the tyrannical obligation for Catholics to contribute to Protestant Schools, school-houses and libraries. No such contribution is demanded from the Protestants of Lower Canada.

"4th. Defrauding Catholics of their just share of any School fund, except the Government grant. No such fraud is perpetrated on the Protestants of Lower Canada.

"5th. Annulling the election of School Trustees when their Separate School is not established in two months. No such frivolous and vexatious enactment exists in the Protestant Separate School Law of Lower Canada.

"6th. Rendering doubtful the right of Catholics to apply their school taxes to the Separate School of a neighbouring section. This is the most iniquitous clause in the whole Bill, for by it Catholics about Toronto, Ottawa, Guelph, &c. have been taxed twice; once for their own School, and once for Protestant ones. No such infamy as this is tolerated in regard to the Protestants of Lower Canada.

"Therefore Dear Sir, by supporting OUR Bill, and defending the honourable position you and other members took in the House on the 5th of May and 12th of June, you cannot but deserve the highest consideration and the deepest gratitude of one half of the population of the Province."

† AR. M. D. DE CHARNONNEL, Bishop of Toronto.

† JOHN FARRELL, Bishop of Hamilton.

From the above it is clear:—

1. That the TRUE WITNESS has not dragged the names of the Catholic Bishops of Upper Canada into a newspaper discussion on the School question; but that these Right Reverend Prelates themselves have proprio motu, come forward, through the columns of the press, to make known their grievances to the public; and that the TRUE WITNESS in citing them as his authority, has only acted in accordance with their express wishes and we may add, their reiterated injunctions.

2. That whether well or ill founded, the complaints urged in the columns of the TRUE WITNESS against the Upper Canada School Law of 1855, are not his, but the Bishops' complaints; that they have "protested with all their energy" against that measure, which M. Cauchon and his ministerial friends support; and that they look upon Mr. Bowes' Bill, which M. Cauchon opposes, as their Bill—"Our Bill"—they call it.

3. That we have merely republished, at their Lordships' request, and in their very words, the said complaints; and that in ridiculing them, and treating the said complaints as false or unfounded, the Journal de Quebec is in reality, casting aspersions upon those whom he professes to surround with his veneration and respect.

4. That the cause which we have had the honor to advocate—very imperfectly we admit—is, not our cause, but that of their Lordships the Bishops of Upper Canada; that in suppressing their public letter, and the complaints therein urged against the present School Law of Upper Canada, the Journal de Quebec has been guilty of the "Suppressio veri;" and that in insinuating that the TRUE WITNESS has introduced the names of the above mentioned Prelates into a newspaper controversy without authority, and with the object of diverting public attention from the real question at issue, he—the Journal de Quebec—has been guilty of the "suggestio falsi." He knows well that—though the editor of the TRUE WITNESS, and he alone, is responsible for the manner in which the discussion has been carried on betwixt us—the Bishops of Upper Canada are responsible, and openly avow themselves responsible, for the matter or substance thereof; for it is they, who, by their public documents given to the world by their express authority, through the columns of the newspaper press, have furnished us with that matter. We have but reiterated their complaints, and enumerated their grievances—and in their own words.

This we trust will suffice to show the utter falsity of the Journal de Quebec's insinuations against the TRUE WITNESS; to clear the latter from all suspicion of having dragged, without authority, the names of the Bishops of Upper Canada into a newspaper discussion; and to prove that the Journal de Quebec in defending the conduct of his Ministerial patrons on the School question, is carrying on a war of insults and reproaches against those whom he surrounds with his respect and veneration—but whose letter published by us above, he dares not—we say it adversely—lay before his readers.

Having justified ourselves personally, we will

reply to one or two of his remarks in the issue from which we have already quoted.

The complaint urged by us against the actual school law of Upper Canada—that the Catholic minority are thereby debarred from the right of constituting their own school districts, whilst that right is fully accorded to the Protestant minority in the Lower Province—is no "new grievance;" but was pointed out by the Bishops of Upper Canada long ago, and was published by us in our issue of the 27th of June last. Neither is the peculiar permission granted to the Trustees of Separate Schools in Upper Canada to receive into their schools, children from other school districts, any compensation for this injustice; for though it enables the Trustees of Separate Schools in one district to secure the required school attendance of 15 children—yet it does not exempt the parents resident in one school district in which there is no Catholic school, who send their children to the separate school of another district—from all taxation or assessment for the Protestant school of the district in which they reside, and to which as Catholics they cannot send their children. And thus it often happens—as pointed out by their Lordships the Bishops of Toronto and Hamilton—that Catholic parents "have been taxed twice"—once for the support of the school in another district to which they do send their children, to which they pay school fees, and to which they ought to be allowed to pay the whole sum taken out of their pockets by the State for school purposes; and again, for the support of a Protestant school to which they do not send their children, situated in the district in which they reside, but in which perhaps there is not the required number of Catholic heads of families to establish a separate school. Now what their Lordships ask, is, that to the Catholics of Upper Canada, as to the Protestants of Lower Canada, the right be secured by law, of constituting their own school districts as they please; or at all events, that Catholic parents sending their children to the Catholic separate school of another district, shall, upon paying to the Trustees of the latter the full amount which the law exacts from them for school purposes, be exempted from all taxation or assessment for the support of the Protestant school of the district in which they reside, but which they cannot as conscientious Catholics, allow their children to attend.

With reference to the case at Ste. Foy, alluded to by our cotemporary, we know nothing, save through his columns; and be most pardon us if we place but little reliance on any thing he says. If however the facts be as stated by him—if a Protestant minority were compelled by a Catholic majority in Lower Canada to contribute, against their will to the erection of a Catholic school-house, we have no hesitation in saying that an injustice was perpetrated upon the former; and that the Lower Canadian Law requires altering. Under no circumstances should Catholics be able to tax Protestants, or Protestants to tax Catholics, for either school or church purposes.

In reply to another question addressed to us by the Journal—how is it that the TRUE WITNESS pretends that the Trustees of dissentient schools, availing themselves, with respect to the distribution of the school funds, of the 26th section of the Act of 1846, instead of the 18th section of the Act of 1849, were also at liberty to constitute their own school districts, seeing that that privilege was only granted by the last-named Act?—we would remark, that in virtue of the 26th section of the former Act, Trustees of separate schools had full power to constitute their school districts as they pleased. For, after prescribing the mode of procedure for the election of said Trustees, it provides that they—

"shall have the same powers, and be subject to the same duties as School Commissioners, but for the management of those schools only which shall be under their control."—(That is, they shall have no right to interfere with the management of schools under the control of the School Commissioners.)

To ascertain therefore the power of the Dissentient Trustees in virtue of the Act of 1846, we have but to ascertain what were the powers of the School Commissioners. Now, by section 18th of the Act of 1846, it is enacted that the said Commissioners—

"May at their discretion alter the limits of school districts already existing, and erect new ones from time to time."

But, as we have shown, for the management of schools under their own control, the Trustees of separate schools had, in virtue of the Act of 1846, the same "powers" as had the School Commissioners: therefore they also had the "power" to alter at their discretion the limits of existing school districts, and to erect new ones; in other words, "to constitute their own school districts."—Q. E. D.

As a corollary, which flows from the provisions of the Lower Canada law, securing to Trustees of Dissentient Schools the right to limit their own School districts, we should remark this—viz., that the clauses requiring in every school district a certain number of children of school age, offered no obstacles to the establishment, by Protestants, of separate schools in Lower Canada. For, as any number of them could always elect their Trustees, and as these Trustees could always extend the limits of their school district to any



FOREIGN INTELLIGENCE.

FRANCE.

The *Moniteur* of Thursday, Oct. 2, publishes a conclusive article in reply to the calumnies of M. Louis Blanc, relative to the prisoners at Cayenne.

The correspondent of the *Morning Post* says: "Many absurd reports have lately been circulated concerning the health of the Emperor of the French. I am able to assure you that they are without foundation. His Majesty is perfectly well."

DEATH OF AN OLD CELEBRITY.—The Paris correspondent of the *New Orleans Picayune* says:—"I must chronicle the death of the venerable Count Gustave de Lowenheim, who has for thirty-seven years represented Sweden here. He was eighty-six, and died recently in an apopleptic fit. His life is a new instance of the truth of the old say, that truth is stranger than fiction. He remembered to have seen Louis XV., the Sultan Mustapha, Louis XVI., Clement XIV., Catherine the Great; he recollected the appointment of George Washington as Commander-in-Chief of the 'Rebels'; he had heard Herschel narrate his discovery of Uranus, De Saussure his discovery of the byrometer; he was at the funeral of Frederick II.; he heard Necker discuss the Revolution; he had listened to Mirabeau's orations; he saw Count de Grasse sail for Tobago; he knew Franklin, Jefferson, Monroe, Gouverneur Morris, Edward Livingston, Albert Galatin, Aaron Burr, John Marshall, Fulton, Gibson, Dr. Johnson, Sheridan, Byron, Pitt, Fox, Burke, and Laperouse; Gustave III. leaned on his arm (his uniform was covered by that monarch's blood) when Ankerstroom assassinated him at a masked ball the 17th March, 1792; he was one of the Commissioners who received Bernadotte as King of Sweden; he was one of the signers of the treaty of Vienna, 1815; he represented Sweden at the coronation of George IV."

SPAIN.

The sequestration of the property of Queen Christina has been formally removed by a royal decree published in the *Madrid Gazette*.

The *Journal des Debats* has the following on the suspension of the law for the sale of Ecclesiastical property:—

"The Council of Ministers having assembled on the 16th of September, the Minister of the Interior communicated to his colleagues the draft of a decree enacting that the sale of Ecclesiastical property should be definitively and indefinitely suspended, and that the law should only be executed as regards the property of the state, the communes, and the charitable and educational establishments. Gen. O'Donnell understood without difficulty the reasons of high policy invoked by M. Rios Rosas, and approved them without reserve. The decree proposed was accordingly adopted, in spite of the opposition of M. Cantero, and of the Minister of Marine, M. Bayarri. The opposition of those two ministers justified the apprehension of the public and the opportuneness of the proposed measure. The new decree was immediately approved of by the Queen, and is shortly to be published in the official *Gazette*. A clause in the decree declares that the sales already effected shall not be meddled with, either as affects the interests of the Treasury or those of purchasers. The report which precedes the decree sets forth the strong legal and equitable considerations which prevailed against the decree of M. Cantero, and recalls the engagement to which the government is liable by the Concordat of 1851. This is a just reparation to the Court of Rome, and will facilitate the re-establishment of interrupted relations."

AUSTRIA.

The *Times* Vienna correspondent states the relations between Austrians and Russians are still extremely cool. The same writer states that the Austrian finances are in an infinitely better state than they have been for the last eight years. An outcry has been recently raised in Paris and London at the great dearth of silver, but it does not seem to strike the foreign public that almost four millions of the missing coin is now lying in the Vienna Bank, and a long time will elapse before the eight millions seven hundred thousand pounds in silver, which form its reserve fund, will again find its way into circulation.

The Austrians have still 14,000 men in the principalities, and the Vienna correspondent of the *Times* says that as the tricky policy of Russia is likely to render the presence of the combined fleets in the Black Sea necessary for some time to come, neither Turkey, England, nor France would object to the prolongation of the Austrian occupation till the affair of Bolgrad is settled.

A MILITARY MATTRESS.—The ex-King Louis of Bavaria, who recently attained his 70th year, was a few days ago, waited on at his chateau at Ludwigshöhe, in the Palatinate, by a deputation from Strasburg, in which palace he was born, who paid their respects to him on the occasion. The King received them most kindly, promised to visit their city, and related to them a curious circumstance. At the time of his birth, in August, 1786, his father, who was then only Prince des Deux Ponts, commanded the Alsace regiment in the service of France, which was in the garrison of Strasburg; and a few days after the birth he was astonished to see that all his grenadiers had cut off their beards and moustaches. On inquiring why they had done so, one of the men stepped forward and said that they had determined to beg his acceptance of a velvet mattress for the newly-born prince, and that they had stuffed it with their beards and moustaches. "I have the mattress still," cried the King, "and will show it to you." The mattress was produced, and the King added, "I do not think that there is in the world a bed which can be called more strictly military than that."

ITALY.

NAPLES.—If we were to give all the reports of the week upon the Neapolitan question, the summary would exhaust our space. It is said that Austria will send a fleet to the Bay of Naples, so will Russia, so will Sardinia, France, and England. It is said that Austria encourages the

King of Naples to resist, and assures him of support. It is said that Austria has exhorted him by Baron Hubner to submit. It is also said that Austria and France have come to an understanding, and that care will be taken that the English fleet shall do no harm. It is also said that the Emperor of the French objects to proceed, and that the King of Naples intends to yield under protest. Meanwhile, the Russian Government has seized the opportunity of publishing a diplomatic note, which has been the one topic of conversation over Europe for the week. As far as the merits of the case in question are concerned, it is firm, moderate, and unanswerable. Of course, the effect is somewhat impaired by the antecedents of the power which puts it forth. A dignified protest against intervention by the friend of "the sick man" is an incongruity, but is the situation of France and England less incongruous, who have exposed themselves to have their own sermons preached to their own condemnation by culprits whom they first lectured, then punished, and now imitate?—*Tablet*.

The Sardinian government has addressed a circular to all the superiors of the convents suppressed by the law of May 29th, 1855, summoning them to deliver up to the authorities all the title deeds, contracts, and registers still in their possession, it having been discovered that the clause of the above law relating to such documents has been in many cases eluded.—*Daily News*.

ROME.—The *Times* Paris correspondent says that the rumor that strong reinforcements would be sent to Rome is unfounded. Eight hundred men are merely going to Italy to fill up the places of those on leave of absence. It is confidently stated that the difficulties which had hitherto retarded the conclusion of the Concordat between the Tuscan Court and the Holy See, have or will be surmounted, and this much to be desired object will speedily be attained.

The Cardinals and Prelates belonging to the Congregation of Extraordinary Catholic Affairs had lately met at Rome, to consider various questions connected with the religious affairs in the East. The Sultan, it appears, had made propositions to the Holy See, through the medium of Monsignor Hassoun, Latin Archbishop of Constantinople, to the effect of establishing diplomatic relations with Rome which would be extremely advantageous to the Catholics of the Ottoman empire.—*Times Correspondent*.

SWEDEN AND NORWAY.

The state of religion in Sweden has frequently been commented on by us, but we have rarely had any fact so striking to communicate as what the *Univers* presents us with this week. That Protestant Pope, the Swedish King, roused by the declaration of the Lutheran Bishops that extreme coldness and lukewarmness exists even among the Pastors, that some are hostile to Christianity and to the Church, and that others fall into bigotry and heresy, has ordered the Ministry to submit to the Diet, which is convoked for the 15th instant, a plan of radical reform. To this lay assembly dogma, morals, discipline, and liturgy will be referred. A committee has been appointed to revise the Catechism, another to reform the Liturgy, a third to re-edit the Book of Psalms, and these various committees have already prepared their projects of reform, which are ready for discussion by the Diet. Moreover, the Grand Governor of Stockholm has been charged by the King to prepare an official report "on the ameliorations to be introduced in the direction of the cure of souls in the capital." The report has been presented, and the King has charged the Grand Governor to form a committee to elaborate a bill to be laid before the Diet. From the Grand Governor's report the following passage will suffice:— "Though for some time the number of great crimes has diminished, the Grand Governor acknowledges that the number of prisoners is very great; that the disorder of sensual enjoyment, and of luxury is general in the classes in easy circumstances, as is libertinage among the poor. The number of illegitimate children in Stockholm is greater than in all other capitals. Concubinage is very frequent; to such an extent that the number of persons who are living in that state seems to exceed the number of persons living in the state of marriage."

Sweden is the country where Lutheranism has had the longest, fairest, and fullest trial. There have been no disturbing elements. Protestantism has had absolute sway, and the results are what might be expected.—*Tablet*.

A Catholic church has at length been built and consecrated in Christiania, the capital of Norway, by Mgr. Staudach, Vicar Apostolic of Scandinavia, and Almoner to Her Majesty the Queen of Sweden, who is a lineal descendant of St. Olave.

As in the north of Norway, so in the northern half of Sweden; in this still half-Finnish territory, rich food for sectarianism is found. In the parish of Ljuskorps, near Hernösand, at a general parish meeting, fines ranging from 100 to 300 dollars were resolved on to be paid by every household, who, in his house, or in premises belonging to him, holds or permits any religious meetings at which either unauthorised preachers appear, or persons, other than the inhabitants of the place, attend. Moreover, the parish has appointed guardians; whose duty it is to watch over all vagrants, and persons unknown or unprovided with a pass. Each is charged on the first occasion in his district to arrest every unauthorised preacher or distributor of the Sacrament, and bring him before the Parson, in order that the latter may give due warning in presence of the guardians, with a view to proceedings being taken later in due form, and according to law, against the "seducer of the people."

RUSSIA.

A letter from Berlin of the 21st September, in the *Weser Gazette*, says:—"We have just learned from a good source that the English Ambassador at St. Petersburg has sent to the Russian cabinet a note relative to the 'Isle of Serpents' so serious and so categorical that the Emperor Alexander has expressed himself at Moscow to Lord Granville in terms which proved that that proceeding of the English go-

vernment has made a great impression, and was entirely unexpected. The Emperor has said to the representative, that, peace being made, the relations of the powers should have become friendly, and that, in consequence, he could not understand that proceeding of the cabinet of London. The *Cologne Gazette* publishes the following circular despatch, addressed by the Russian Minister of Foreign Affairs to every representative of Russia at foreign Courts. It explains the principles that will guide the foreign policy of the St. Petersburg Cabinet:—

"Moscow, Sept. 2, 1856.

"The treaty signed at Paris on the 30th of March, which put an end to a struggle the proportions of which threatened continually to increase, and the final issue of which was beyond human prediction, has been invoked to re-establish the normal state of international relation in Europe.

"The Powers which had coalesced against us assumed for their motto the respect of right and independence of Governments. It is not our intention to return to an historical examination of the question as to how far the attitude of Russia endangered either of those principles. It is not our wish to raise fruitless discussion, but to obtain the practical application of the same principles which the great Powers of Europe have proclaimed by placing themselves directly or indirectly as our adversaries, and we invoke them the more readily as they never ceased to be our own.

"We do not do any of the great European Powers the injustice of supposing that their object was simply to have a watchword for the occasion, and that the struggle once over, each deems itself authorized to pursue a line of conduct suited to its private views and interests. We accuse no one of making use of those fine words as of a weapon ready to hand at the moment to extend the area of the struggle and then consigned to rust in the dust of the armory. On the contrary, we would remain convinced that all the Powers which asserted those principles did so in perfect honesty and good faith, and with the sincere intention of carrying them out under all circumstances.

"Starting from this point we must suppose that it is the intention of all the Powers which participated in the last war, as it is the thought of the Emperor our august Master, that the general peace should be the fixed point of departure for the re-establishment of relations based upon the respect of right and the independence of Governments.

"Has this not been fulfilled? Has the state of international relations been re-established? "Without entering into the minute details of some secondary questions, we regret that we are compelled to say that there are two countries which form part of the European family, in one of which the normal condition does not yet exist, and where in the other it is threatened with attack.

"We allude to Greece and to the kingdom of Naples.

"There is no longer an excuse now for the occupation of the Hellenic territory, against the will of the Sovereign, and in opposition to the sentiments of the nation. Political motives might, to a certain point explain the violence done to the person of the Sovereign. Necessities of war, more or less proved, might be urged to give a colouring to the infraction of right. But now that none of these motives can any longer be alleged it appears to us impossible to justify before an equitable tribunal the continual presence of foreign troops on the soil of Greece.

"Thus the first words pronounced by our august Master when the restoration of peace enabled the Emperor clearly to express his views on the subject have been with regard to this matter, clear and precise. We did not conceal our opinion in the council of the Cabinets, and we still maintain it.

"We feel it, however, a duty to add, that although the results have not yet fully answered our expectations, we entertain the hope of not remaining isolated in a position where right and justice are evidently in favor of the cause which we support.

"As regards the kingdom of Naples, if it has not yet come to a question of cure, it appears to us much to be feared that it is high time to think of prevention. The King of Naples is the object of a pressure not because his Majesty has transgressed any engagement imposed upon him by treaty towards foreign Courts; but because, in the exercise of his incontestable rights of sovereignty, he governs his subjects according to his fancy. "We could understand that as a consequence of friendly forethought a Government should give advice to another in a benevolent spirit; that such advice might even assume the character of exhortation; but we believe that to be the furthest limit allowable. Less than ever can it now be allowed in Europe to forget that Sovereigns are equal among themselves, and that it is not an extent of territory, but the sacred character of the rights of each, which regulates the relations that exist between them. To endeavor to obtain from the King of Naples concessions as regards the internal government of his States by threats or by a menacing demonstration is a violent usurpation of his authority, an attempt to govern in his stead; it is an open declaration of the right of the strong over the weak.

"We need not tell you the view our august Master would entertain on such pretensions. His Majesty flatters himself with the hope that they will not be carried out. He entertains this hope the more confidently as it is the doctrine also of the States, which place themselves at the head of civilization, and where the principles of political liberty have received their greatest development, who have never ceased to proclaim as their creed, so far even as to endeavor to apply it, where circumstances only allowed this by forcing the interpretation.

"You will have a care, whenever the two questions we have above touched upon are mooted at the Court where you reside, to leave no doubt upon the view taken by our august Master. Such frankness is the natural consequence of the system the Emperor adopted on the day he ascended the throne of his ancestors. That system is not unknown to you.

"It is the Emperor's wish to live on friendly terms with all Governments. His Majesty thinks that the best means of doing so is not to dissimulate his views upon any of the questions which are connected with European international law. The compact union (fascia) of those who for many years maintained with us the principles to which Europe for more than a quarter of a century was indebted for peace no longer exists in its former integrity.

"The will of our august Master was a stranger to this result. Circumstances have restored us to our full freedom of action. The Emperor is resolved to devote his care in preference to the welfare of his subjects, and to concentrate upon the development of the internal resources of the country an activity which will only take an external direction when the positive interests of Russia resolutely demand it.

"Russia is reproached with isolating herself and with remaining silent in presence of facts which are not in keeping either with right or justice. Russia, it is said, skulks. Russia does not skulk; Russia is collecting herself.

"As regards the silence of which we are accused, we might call to mind that formerly an artificial agitation was got up against us, because our voice was always heard whenever we thought it necessary to support the right. That action which was the safeguard of many a government, and from which Russia herself derived no advantage, was made use of to accuse us of aspiring to know not what universal denomination.

"We might shelter our silence under the impression of that recollection. But we do not think that such an attitude is suited to a Power to which Providence has assigned in Europe the place which Russia occupies there. This despatch will prove to you that our august master does not confine himself to this part when he

feels it his duty to express his opinion. It will always be the same when the voice of Russia may be of use to the cause of right; or when it may concern the dignity of the Emperor not to allow his views to remain a secret. "As regards the employment of our material power (nos forces materielles), the Emperor reserves this for his free consideration. "The policy of our august master is a national one; it is not an egotistical one; and, if his Majesty places the interests of his people in the first line, he does not admit that even the service of those interests can excuse the violation of the rights of others. "You are authorized, &c."

GORTSCHAKOFF.

INTERESTING DISCOVERY IN RUSSIAN ARMENIA.—A discovery has just been made in the village of Alexandropol in the government of Elntherinoslow, which has caused an immense sensation among archaeologists. M. Luchancho, the Director of the Museum of Kertch, has found, in a small mound, the catacombs of the Scythian kings. Numerous articles in gold, silver, bronze, iron, earthenware, &c., have been discovered there. The existence of the Gherros, or Neopropolis of the Scythian monarchs, spoken of by Herodotus, is thus proved.

CATHOLICISM IN RUSSIA.—One of the most remarkable precautions against the spread of Catholicism in Russia is the rigorously enforced interdiction upon the Roman Catholic Clergy ever to employ in the pulpit, in their catechisms, or in their tracts and publications, the Russian language; they may preach and write in Italian, French, German, Polish, English—any tongue save Russ. Any breach of this rule is impossible, at least a second time; for the offending Clergyman is removed from his church and from every church; he is never allowed to officiate again; and if he prove obstinate—which, with the Russian internal passport system, is the easiest thing in the world to trace and ascertain—he is sent, without hesitation, to Siberia. The Roman Catholics of the Russian empire are positively, though not relatively to the whole population, numerous; including Poles and United Greeks, they number about 14 millions. Another precaution taken is that, once in Russia, a Roman Catholic Priest will not easily be able to leave it. The usual changes, substitutions, promotions, &c., emanating from Rome, are all dislocated and arrested. It takes years—and even then some interest—for a Priest to be able to quit his cure; and such a thing as his timing his departure, so as to coincide with the arrival of a new Missionary, is simply an impossibility. Thus, on the one hand, all the natural hopes of the working Clergy, and, on the other hand, all the arrangements and all the discipline of Rome, founded on local events and individual aptitude, are upset, or rather are forestalled and prevented. Theoretically, most of these jealous measures apply equally to all other religious denominations except the Greek; but two circumstances render the enforcement of the rules less to all bodies than to the Roman Catholics. First, no other religious class at variance with the State Church is at all numerous enough to give the Russian government one moment's uneasiness; secondly, some of these others are under the direct or indirect protection of various foreign embassies.—Dr. Law, for instance, is the Chaplain of the British embassy at St. Petersburg. He experiences no difficulty in visiting England whenever he pleases; he was there when I passed through St. Petersburg; were he to be replaced to-morrow, the substitution would be effected without interference or notice from the Russian government. But I was told by a Roman Catholic Priest that if he and two or three others were to call upon E. de Morny, Prince Esterhazy, or any other ambassador (these Priests being Russian subjects), and were to beg them to petition the Emperor that they might be allowed to preach in Russ to the Russian portion of their flock, they would be handed over to the police as delinquents against the state by the very act of such a deputation. For the rest, the profession of the Catholic religion does not hinder a man from reaching a high dignity in the empire; the present Governor of the Kremlin, General Baron Bode, being a Roman Catholic.—*Times Correspondent*.

TURKEY.

The Turks do not consider any one object of the war to have been attained. In this they are wrong, for the destruction of the Russian fleet certainly frees them from the danger of any sudden invasion. They will not believe that the Russians will find and prepare means of transport. They think the settlement of the Danube not preferable to what existed before, and they consider themselves so weakened in Asia, and so discomfited, that their entire prestige in that country is gone. We English look upon the gallant defence of Kars as a great triumph, and we glory in the achievements of Turkish soldiers, inspired by an English commander. The Turks, on the contrary, consider the entire Asiatic campaign to have been spoiled by the interference of the English there. The great defeat which they suffered in the field they maintain to be Guyon's fault, although Guyon was merely anxious to do in the field what Williams did behind fortifications. They insist that Kars should not have been held, that it was madness to shut up an army in it, an army, too, that was strong in cavalry, with the fortress in which it was enclosed ten or twelve days' march from any relief or support. Sir W. Williams may have immortalised himself in Kars, but he gave a great blow to the Turkish empire by allowing an entire Turkish army, with all its equipments and everything else, to be taken, as it were, in a mouse-trap. Such was Kars in Turkish estimation. They would not have held it, but would have defended positions from which they could have retreated, not a fortress in which they must eventually have surrendered.—*Examiner*.

NEW ZEALAND.

Advices from Nelson, New Zealand, dated the 20th of May, confirm the report of gold discoveries in the neighborhood of that settlement. They are at a distance of about twenty miles, and a considerable number of persons were flocking to them. The deposits lie at a depth of about five or ten feet, in a gravelly soil, and consist of flakes or pieces, ranging from minute grains to the size of a pea. At the latest dates about 300 people were at work upon them, and the report was

that no one obtained less than half-an-ounce a day.

AUSTRALIA.

WE (*Limbrick Reporter*) have received the following extract of a letter from a young man whose brother left for Australia about a twelvemonth since:—"Oval, Gold Fields, Beechworth. "On arriving at Melbourne, after a long though agreeable voyage, I met an old acquaintance who was about to start for the diggings, and as it was exactly the thing I devoutly to be wished for, by me to have a companion, I gladly consented to accompany him. Although I went to the gold fields, I began again at my former avocation, which I found to be very profitable. I have a comfortable house and shop well furnished.

"As to trade, digging is the chiefest and best; few are otherwise employed; it is a cause of surprise to see a shoemaker or tailor working at his own business. I am sure several are here, but they go *incoo*; the spade proves a more fortune-making implement than the awl or the needle. All the wearing apparel is of English manufacture; in fact, little trouble people give themselves about what sort of a coat they wear on week days, but on a Sunday—

"A change comes over the spirit of their dream" everyone turns out nicely.

"This is a beautiful country; so say I, at least to reside in: plenty of work for all, and good remuneration for it. Though food is rather 'considerable of a snarl,' as Yankee's say, yet eatables are not scarce. I am aware 'home-made' accounts picture frightful famine, scarceness of provisions of every sort, other terrible things also—all fraside talk—experience tells a different tale. I often feel to see the food that many a poor family in Ireland would often thank Heaven to send in their way, thrown out to the dogs.

"I would not advise young men who look to the quill for a support, to emigrate to this place; if they insist in doing so, I caution such to spend three months of their time to learn stone-breaking, or the spade and shovel, previous to coming here; for to this line of life they undoubtedly will turn when they arrive. I see daily, and know gentlemen's sons carrying a pick-axe on their shoulder, passing my habitation to and from the diggings.

"Tradespeople of every description, though in this immediate locality of little demand, yet in Melbourne they receive fine wages for their time. I will give a few samples:—Carpenters get 1s. per diem; masons, 10s.; blacksmiths, 16s.; laborers, 9s. to 10s., with fuel and tents. A great demand for female servants; they receive about £40 a year, with rations. "I send you a present of £21 which will answer as a sort of introduction to what you may expect. "Your affectionate brother,

A SLIGHT MISTAKE.—A young buck went to see the daughter of a Presbyterian elder lately, whose house was near a mill dam. It being the spring of the year, the waters made considerable of a roar as they tumbled over the dam. The modest young gentleman tapped lightly at the door at first and received no answer. He tapped again—still no answer. Again and again he repeated his knock, but still he was unheard.—Mustering up courage, he proceeded to inflict some severe thumps on the door, which brought the staid old gentleman out.

"I suppose," said the youngster, who had by this time become slightly savage, from being compelled to wait so long, "I suppose you could not hear me knocking with the dam roaring."

"The dam roaring! What do you mean, sir?—How dare you speak in that way?" said the divine, somewhat angered at hearing the young man swear in his presence.

"I mean to say, sir, that I suppose you could not hear my knocking on account of the dam roaring."

"Dam roaring again! You young scoundrel, have you the impudence to insult me with a repetition of those words? Begone, sir!"

"My dear sir?" quoth the now bewildered youth, "I intended to say that I presumed I could not be heard on account of the 'dam roaring,' laying particular emphasis on the last two words."

"Insult on insult!" shouted the infuriated man, and he rushed at the poor fellow with the intention of ejecting him, but was restrained by the voice of his daughter, exclaiming—

"Papa, I suppose the young man intended to say that he could not be heard on account of the roaring of the dam."

"O—I beg your pardon, sir—I beg your pardon—walk in, walk in, really—ah well! I declare! The dam roaring! Capital! come in, come in! That's really too rich."

It is needless to add that the youngster went in, and in the excellent society of the young lady, soon forgot the "dam roaring."

RESIGNED TO HER FATE.—Dean Mavrie, a large landowner and an exemplary man, was exceedingly eccentric in some of his notions. His courtship was said to have been as follows:—Having one day mounted his horse, with one sheepskin for a saddle, he rode in front of the house where Betty Lee lived, and without dismounting, requested Betty to come to him.—On her coming he told her that the Lord had sent him to marry her. Betty replied, "The Lord's will be done."

POST-OFFICIAL NOTICE.—The remains of the late John O'Connell, Esq., M.P., who, as is well known, died upon the floor of the House of Commons, a few years ago, in compliance with the terms of a solemn vow he had made, and in defence of the liberties of Ireland, were finally deposited, last week, in the office of the Irish Clerk of the Crown and Hanaper, where the late honorable gentleman's body will remain till further notice. The place was given by the Government.—*Punch*.

LORD LUCAN AT LAW.—Lord Lucan, as a vituperated hero of the Crimea, has entered an action against the naughty *Daily News*: "More work for the wig! Well, some people are never content; still we should have thought that Lord Lucan, above all men, had quite enough of horse-hair."—*Id.*

A PROTESTANT BISHOP (ANDREWS) ON CONFESSION.—In a sermon on St. John xx, 23, he says:—"We are not, the ordinance of God, thus standing, to read off one part of the sentence. Three are here expressed:—1st. The person of the sinner, 'whoso'; 2nd. Of the priest, 'ye remit'; 3rd. Of God, 'are remitted.'—Three are expressed; and where three are expressed three are required; and where three are required, two are not enough. It is St. Augustine that thus speaketh of this ecclesiastical act in his time, 'Let no one say to himself, I repent in private, I repent before God; God, who pardons, knows I repent from the heart.' Then to no purpose was it said, 'Whosoever ye shall loose on earth shall be loosed in heaven.'—Then to no purpose were the keys given to the Church of God. Then we make void the Gospel: we make void the words of Christ (St. Augustine). In our ordination of Priests are these very words, 'Whoso sins ye remit, they are remitted, &c.' From these words they have their parts in the work, and cannot be excluded. And to exclude them is to wring the keys out of their hands to whom Christ has given them; is to cancel and make void this clause of 'ye remit,' as if it were no part of the sentence; is to account of all this solemn sending and inspiring, as if it were a mere idle and fruitless ceremony."

THE FORCES OF ADULTERATION.—One of our most fashionable bakers, upon being shown a specimen of the bread tree, rejected it with scorn, saying contemptuously, "Call that bread? Psha! Why there's no alum in it!"

"My dear," said an affectionate spouse to her husband, "Am I not your only treasure?" "O yes," was the cool reply, "and I would willingly lay you up in heaven."

WHAT THE NEW YORK CITY FOLKS SAY OF DR. M'LANE'S CELEBRATED VERMIFUGE.

MANUFACTURED BY FLEMING BROS. New York, August 25, 1856. This is to certify that I am well acquainted with a man fifty years of age, for many years a resident of this city, who has been at times extremely ill, but could not tell from what cause, unless it was worms.

He told his attending physician his suspicions, but the physician at once ridiculed the idea, and refused to attend him any longer. His son then mentioned Dr. M'LANE'S Vermifuge, and asked him if he would take it; his reply was—I must take something to get relief, or die.

They at once procured a bottle of Dr. M'LANE'S Celebrated Vermifuge, and he took one half at one dose. The result was, he passed upwards of three quarts of worms, cut up in every form. He got well immediately, and is now enjoying most excellent health; and like the good Samaritan of old, is endeavoring to relieve his unfortunate neighbors.

He makes it his business to hunt up and select all cases similar to his own, that may be given over by regular physicians, and induce them to try Dr. M'LANE'S Vermifuge. So far he has induced more than twenty persons to take the Vermifuge, and in every case with the most happy results. He is well satisfied that Dr. M'LANE'S Vermifuge, prepared by Fleming Bros. of Pittsburgh, is far superior to any other known remedy, and that if more generally known would not fail to save many valuable lives.

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For terms apply to DR. HOWARD, No 68, St. Francois Xavier Street. Montreal, April 1, 1856.

INFORMATION WANTED, BY James Murphy of Perth, Township of Bathurst, Canada West—of his son PATRICK MURPHY from the County Armagh, Ireland, who came to Montreal in July last, and bired with some person about town. Montreal, Oct. 9th, 1856.

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PLANS of the above LANDS on a large Scale, showing the Lots, Concessions, Roads, Creeks, Swamps, &c., have been published by the undersigned, with the authority of the Indian Department, and will be for SALE in a few days, at the principal Book Stores in Montreal. The Map has been got up in two parts, and in the best style of Lithography, containing three Townships in each, and will be sold at the low price of Five Shillings each Sheet, or Ten Shillings the complete Map. Application, by Mail, Post-paid, stating the number of copies required, and enclosing the necessary amount, will be promptly answered by remitting the Plans. Address, DENNIS & BOULTON, Surveyors & Agents. Toronto, August 6, 1856.

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An inspection of their Stock and Prices, is respectfully solicited, before purchasing elsewhere. All Orders punctually attended to. Montreal, Feb. 27, 1856.

BOUDREAU FRERE HAVE the honor to intimate to the public generally that they have opened a RETAIL DRY GOODS STORE in the House formerly occupied by Boudreau, Herard & Co.

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Mrs. Unsworth, while retaining her sincere thanks to her numerous Friends and Patrons, begs to assure them, and others who may favor her with a trial, that she will endeavor to secure their continued approbation by her unremitting attention to the duties of her profession.

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