

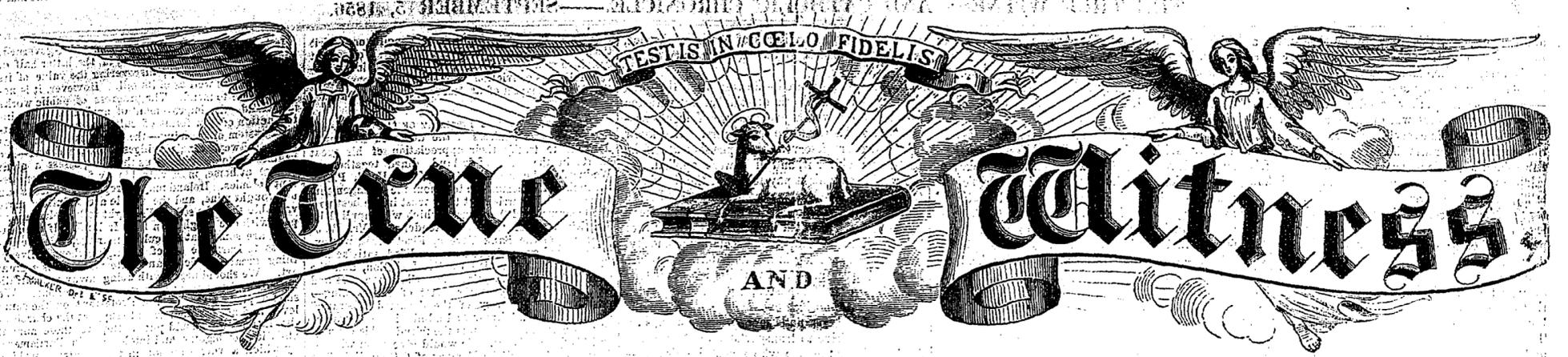
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## CATHOLIC CHRONICLE.

VOL. VII.

MONTREAL, FRIDAY, SEPTEMBER 5, 1856.

No. 4.

### THE ALMA REVISITED.

(From the Special Correspondent of the Times.)

I have now gone twice to the Alma, and have examined the ground of the battle with the ignorance of a civilian and the interest of a Great Briton. The road from the place upon which for one long year the hopes and fears and anxieties of civilised Europe were concentrated leads down from the ridge on which the battle of Inkermann was mainly fought to the deep ravine out of which materials for the mansions, quays, harbors, docks, and forts of Sebastopol have been hewed. It presents a wild and desolate aspect. The slabs of oolite tower perpendicularly for several hundred feet on the right hand and the left to the verge of the elevated plateau, and rise, like great white walls of masonry, aloft from a base of huge blocks and disintegrated masses of the same substance. This ravine, deepening as it descends, falls at right angles to the valley through which the Tchernaya eats its way to the head of the Roads of Sebastopol. At the lower end of the ravine the aqueduct spans it, and then is carried on a light and handsome bridge of masonry, supported on some ten or twelve arches right across, and disappears in a tunnel through the solid rock on the left hand side. Passing underneath through one of the arches, you find yourself by the banks of the sluggish Tchernaya, and a ride of five hundred yards or so past the perpendicular cliffs, perforated with caves, which bound the margin of the valley, leads you to the causeway across the marsh towards Inkermann. An excellent wooden bridge built by our engineers stretches across the river; and the marsh beyond is crossed by a high causeway. Arrived at the end of the causeway, the cliffs of northern Inkermann are above you, and the road winds up a ravine which leads you to their recesses. A curious chapel and monkey in the caves is visible in the face of the cliff. Embasures are above, before, and on each side of you on entering these fastnesses.—The black pupils of these dull eyes have been removed, but there is enough of the works left to show how hot and frequent they could have flashed on you in their anger. There are five batteries on various points of this ravine, and the slopes of the plateau afford many fine sites for field artillery or guns of position. The road is good. On the right about a mile from the entrance of the ravine, are numerous deep shafts in the clay, from which the Russians draw their supply of water. The road winds gradually upwards till it leads you to the level of the north plateau of Inkermann, just as the Quarries road took you down from the south plateau to the level of the valley of the Tchernaya, from which you are now ascending. Here is the Russian camp, at which we have so often gazed from the heights on the right of our position. It is now very much altered in appearance. The tents have been abandoned, and the men are living in a very pretty, clean, and well kept tent of canvas; but the purities are very dirty, and have the usual disagreeable smell of Russian quarters.—The tents are square in shape, and at the top, which tapers to a point from the side of the wall, there is a knob, gilt or painted, which gives them an air of finish. The paths or streets of the camp are bordered with wild flowers and fir branches. The regiments stationed here belong to the Seventh Division, which forms the First Division of the third corps d'armes, and number about 6,000 men. There is a brigade of field artillery—two batteries—close to this camp, and the pieces are very well kept, and in excellent condition. The cantonments extend as far as the heights over the valley of the Belbek on the left hand side, and could have contained 18,000 men, which considerably exceeds the strength of the whole of the Seventh Division. A steep road descending from the verge of the plateau at the point where the Russian bazaar is established leads to the Belbek, which is crossed by two bridges. One of these is a fine, well-built new structure of wood; the other is that by which the army crossed in the flank march, and the post-house near which Sir George Cathcart took up his quarters still remains intact. The Fourth Division bivouacked here the night before we entered Balaklava, when Lord Raglan slept at Traktir on the Tchernaya, and Sir George was very uneasy on account of his isolated position, separated, as he was, from the rest of the army, and believing that a body of Russians intervened between them. It was from this that General Windham rode with despatches to the Katcha, anticipating Commander Maxse's arrival from the Tchernaya by more than an hour, and from this neighborhood the army turned towards Mackenzie. Lord Raglan reconnoitred Sebastopol from a hillock close to the road on the right, a short time before we fell in with the rear guard and baggage of the enemy. Duvarkoï, or Belbek, is greatly changed since then—the trees have been cut down, and the valley once so beautiful, blooms no more. The villas have been used as hospitals, and there are many Russian graves, marked with black wooden crosses, in the neighboring ravines. From this valley you ascend another steep hill to

the top of the plateau which lies between it and the valley of the Katcha. The ground is covered with dwarf trees and thick brushwood, full of lizards and small birds, which are persecuted by numerous falcons and hawks. There are patches of naked ground and ashes scattered over the plateau which show where parties of the enemy were encamped; but the country is not suited for large bodies of men, as water is not to be had, except at the rivers. The plateau is intersected by numerous woods and ravines, and the tracks followed by the Allied armies are plainly visible. They have been much used by the Russians. A ride of three quarters of an hour takes us to the valley of the Katcha, still beautiful and rich with verdure, for this part of it is too far from the immediate operation of war, and too much out of the track from Bakshiserai, to have suffered much. The place which we approach was once the village of Eskel; it is now in ruins. The Tartar houses are pulled down or unroofed, the population have fled, and the Russian houses are just as they were left by the Cossacks on our approach after the Alma. The church gleams brightly through the dense branches of the fruit trees, which are covered with blossoms, but the large tracts of vineyards which welcomed us nearly three years ago are now uncultivated.—The doctor's house is in a sad plight, one of the first we entered after the Alma, and is still the picture of neglect and ruin. Lord Raglan's comfortable residence is in the custody of an old Tartar, who shows the broken furniture, the sofas ripped open, the chairs smashed, and the beds cut up, with great pride, and leads one to infer pretty plainly that Ruskie did all the mischief. It was at this village that the Russians halted to recover breath after their headlong flight from the Alma, and from it they fled the same night in panic on the cry being raised that the Allies were coming. The Katcha is a deep narrow stream with rotten banks, and some people think it would have afforded a better position than the Alma; but, in fact, it is too near Sebastopol. We found a few Russian soldiers in the houses; and on the first occasion it happened to be the Greek Easter Sunday, and we were most hospitably entertained by a poor Russian family, who insisted upon our partaking of painted eggs, of salt pork steeped in vinegar, and cabbage, of brown bread, butter, vodka or white home-made brandy, and Crin tobacco, and then on embracing us because we were Christians—a severe punishment, which, if often repeated, might lead to recantation. Crossing the Katcha by the bridge over which our army filed into Eskel, we find ourselves on the steppe—the dry barren plain studded with tumuli, which extends in wavy folds right away to Perokop.—At this season of the year it is glorious, with large beds of wild flowers, sweet pea, roses, mignonette, thyme, orchids of all kinds, sweet William, and many other varieties, whose tame and developed species are the ornaments of our gardens at home; it is musical, too, with the song of birds singing to mates in the nest; but in September it is an arid scorched waste, covered with coarse hay, and, as it is devoid of water, it is unfit for pasturage. The ride to the Alma from the Katcha is not more than eight miles, but it seems twice the distance. The white telegraph station, over the river, which stood on the Russian left, can be seen for many miles on a clear day, but on the steppe mirage is very common, and the horizon rarely well defined. It is often lost in a fantastic margin resembling the sea line of an agitated ocean. Bustards, on the *qui vive* about their young ones, soar slowly before us, and eagles, vultures, and many species of falcons are visible in pursuit of their prey, which must consist for the most part of hares, which are very large and numerous. Some of these hares have been found to weigh 10 lb. or 12 lb., and I have heard of a monster who turned the scale at 14 lb. In one of the hollows in the steppe, about three miles from the Alma, there is a small hamlet, but, with this exception, not a habitation is visible over the whole of this vast expanse of land sea. It is famous ground for a long canter, or as much of a gallop as your horse will stand; so with the help of an occasional scurry after a hare the distance melts away, and as we go crushing through the sweet flowers the telegraph rises higher and clearer till we pull up at the mound on which it stands. This was the scene of a fierce struggle, and it was here the French had some really hard fighting before they forced the enemy to fly. The French had put the right date, the 20th, but the Russians had obliterated it and altered it to their own style.—There are 15 large sepulchral mounds around the telegraph, wherein lie French and Russians, and the ravines are still full of bones, and of fragments of clothing and accoutrements. Cannon shot appear to have been carefully removed. There is an excellent view of the French position and attack from the edge of the plateau.—The enemy must have had every movement of the Allies under their eyes from the time they left Bouljanak till they halted to form for battle, and the spectacle could not have been one to give them courage or to inflame their ardor. The

Russians declare they had only 33,000 or 34,000 on the field; but, admitting that to be so, they made a bad fight, considering the position they occupied, and their cavalry exhibited that passive and unenterprising character which it maintained through the war. An officer of the old Pestal regiment told me that he charged our first attacking body when they were checked with the bayonet, and that if all the troops inside and on the flanks of the redoubts had rushed out simultaneously the day would have been lost to us; but he was surprised when he heard that our Third and Fourth Divisions were still intact, and that the Guards, whom he supposed to have been routed, were never broken except in the centre, where the Scots Fusiliers wavered for a moment in their advance under the heavy fire of the Russians, and the pressure of the disjointed groups of the Light Divisions. The French are disposed to think that the English were too slow in beginning the attack, which it was agreed should not take place till our allies had gained the left of the Russian position. It is certain that Lord Raglan received one, if not two, pressing messages from Marshal St. Arnaud to hasten his columns; but one may ask how it was that here, as everywhere else, the honor of taking the initiative was ceded to our allies, and the opportunity given to them of saying—"The English were too late?" They only numbered 23,000, whereas we had about 27,000. Standing on the banks of the Alma, one has many bitter reflections to make, and all the glories of that field cannot sweeten them. The battle itself was one of the most brilliant in the world—the shortest and sharpest—and our army, young in battle but veteran in service, displayed the best qualities of British infantry. We have since heard of the incredulity, of the dismay, with which the news was received in St. Petersburg, and of the subsequent eagerness of the Russian army to avenge the defeat, and to hurry to the Crimea to drive the Allies into the sea. They found a barrier they could not break at Inkermann; but they are a people prone to put faith in their own invincibility, and slow to credit defeat, and they believe in themselves even yet.

The position of the Alma is so well marked that it can never be mistaken by any future visitors. The French attacked the steep and almost perpendicular cliffs, which are broken here and there by ravines which mount upwards from the river. They were divided from us by the most marked and extensive of these ravines, and eastward of that boundary the whole of the ground suddenly falls, and, instead of rising abruptly from the Alma, gains the high level of the hills by a series of sweeping undulations, offering many positions for guns, with extensive glacis to the front. Descending from the plateau, some of our party crossed the bridge, and went out on the plain towards Bouljanak to the tumuli which stud the plains, and which denote the extreme range of the Russian guns. On turning round towards the south the eye takes in the whole scene of battle, from the sea on the right to the low slopes which formed the right of the Russian position. Their left was separated from their right by a deep ravine running at right angles towards the Alma, and this ravine also is the boundary between the high and steep cliffs which overhang the tortuous course of the Alma on the south bank from the ford to the sea, and the gentler rising grounds on which the enemy's left lay, and which were strengthened by the redoubt and by the mass of the Russian artillery. It will then be seen how the Russian left depended on the nature of the ground as its best defence, and what a fatal mistake Menschikoff committed when he omitted to take into consideration the effect of the fire of the ships. That fire soon drove back their left, and forced it to re-form on the centre, which it put into confusion, and the French, ascending by the ravines with the utmost courage and activity, made good their footing on the right, and turned the Russian left completely, with comparatively little loss. The advance of our allies was covered to a great extent by the thick foliage on the banks of the Alma, and the cliffs are so high and rotten that guns could not be used with success against them. The river is much further from the base of the cliffs than it is from the slopes on the Russian right, where the British attacked, so that it would be scarcely commanded by guns on the top of the plateau, whereas we were under fire for several hundred yards before we reached the Alma at all.

A huge mound, composed of 15 or 16 gigantic graves, at the distance of 400 or 500 yards from the river on its north side, denotes the resting-place of those who fell before the army crossed the stream, or who died after flight in the ambulances. The road by which we advanced to the bridge is just as it was on the 20th of September, and on the right, close to the stream, are the blackened ruins of the village of Bouljouk. It will be remembered that the enemy partially destroyed the bridge, but that it was repaired during the action by Captain Montagu, Royal Engineers, and a party of Sappers and Miners. The bridge has been substantially rebuilt by

means of a strong wooden way thrown across the stone arches, and supported by beams and uprights. The old post-office on the right of the road before you come to the bridge is about being reconstructed, and a guard of soldiers were lodged in its ruins. It will be, to all appearances, a handsome house of fine white freestone when it is finished. I surveyed its ruins with peculiar interest, for I know a person very intimately who took shelter in this house, part of which was on fire, to get out of a fire still hotter, till he was driven out by a shell falling through the roof, and it was at the wall outside, which is yet torn by shot, that I met the first two wounded officers I saw that day—two officers of the 30th, one hit through the chest or side; the other wounded, I think, in the leg or arm. They were helping each other from the river, bleeding and weak, and I was fortunate enough to be able to bring to their aid a Staff Surgeon, belonging, I believe, to the Cavalry Division, who kindly examined their wounds under fire. Close to this I had previously seen the first man killed—a drummer, who was carrying a litter, and who was struck by a round shot which bowled slowly along the road and hit him, with a peculiar squashing sound, on the hip. He fell broken in two, and never moved; nor did his comrade, who was carrying the other end of the litter, stop to mourn over his death. After the intrepid rush of the Light Division up the hill, its wavering, its slow and broken and unwilling halt, the bold advance of Pennefather's Brigade, and the billow-like march of the Guards, I was happy again in being able to warn Colonel Waddy, as he approached at the head of the 50th, that he was moving right along the line of fire of the enemy's guns, and, as there was a very conclusive proof given of the correctness of the statement just as I spoke, that gallant officer moved off his men, who were in dense column, a little to the left, and got off the road to the fields, whence he rapidly advanced towards the heights. All these things, and many more came back upon me as I looked around. I could recall that narrow road filled with dead and dying—poor young Burgoyne going past on his litter, crying out cheerily, "It's all right—it's only my foot!" "Billy Fitzgerald," shot through both legs, lying up against the wall, and chatting away as if he had just sat down after a quadrille; a white-haired field officer (of the 55th), whose name I don't know, badly wounded through the body, who could only moan bitterly, "Oh my poor men! oh my poor men! they hadn't a chance;" then the river stained here and there with blood, still flowing from the dead and dying who lay on the shallows and the banks, lined nevertheless by hundreds, who drank its waters eagerly; the hoarse procession of the dripping litters going to the rear of the fight; the solid mass of Adam's brigade, halted by Lord Raglan's orders, as it merged from the smoke of Bouljouk; the staff itself and the Commander-in-Chief, gathered on the rising ground close by; that glassy battle-field where so many lay in so small a place putrescent with heat and wounds, the grey blocks of Russians melting away like clouds, and drifted off by the fierce breath of battle; the shriek and rush of the shells from the brass howitzers in the battery, the patter of the rifle, the rattling roll of the musketry, the frantic cheers of our men as they stood victors on the heights, drowning the groans and cries which for a moment succeeded the roar of battle; the shrill flourish of the French bugles, and the joyous clamor of their drums from the other side of the ravine—all came back upon the ear again, and the eye renewed its pleasure as it gazed from the ridge upon the plain where it had before seen the Russians flying in disorder, with their rear still covered by the threatening squadrons of their cavalry. Then one recalled the spot where one had seen some friend lying dead, or some one—friend or foe—whom it were no mercy to strive to keep alive—Watkin Wynn, stretched on the ground in front of the trench, with a smile on his face—Colonel Chester, with a scornful frown, and his sword clutched in the death grasp—Monck, with the anger of battle fixed on every feature—these and many another friend in the peaceful camp of Aladyr or Devno rose up as they lived in the memory. The scowling Russians who glared so fiercely on their conquerors and seemed to hate them even as they supplied their wants, then seen for the first time, left an impression respecting the type of the Muscovite character which has scarcely been effaced now that they have ceased to be "*mesieurs nos amis l'ennemi*." I recalled the two days passed as no army ought to pass two days on the field of battle, amid the dead—the horrid labors of those hours of despondency and grief where all should have been triumph and rejoicing and the awakened vigor with which the army broke from its bivouac on the Alma and set out with no certain aim, no fixed project, on its chance march which fate has made so successful and so prosperous.

The intrenchment can be distinctly seen for a mile north of the river. It is a place half-way down the slope of the little hillside. There were no other works, trenches, redoubts, or fieldworks

of any description, and all the accounts of such defences filled with riflemen and guns which have been made public were erroneous. The enemy had very few riflemen, and the ground, except on the extreme left, was of such a nature that good cover for guns could be had for the seeking. For many years to come the battlefield is likely to remain as it is now, the only difference being that the vines which flourished on the 20th of September, 1854, may be cultivated once more. On ascending from the river towards the intrenchment, you find yourself on the left completely covered by a rise of the hill in front from the parapet, so that men could form in this hollow for the attack without being exposed to fire; but the Russians, aware of this, sent down on their extreme right large bodies of infantry who fired at the Left Brigade of the Light Division as they were trying to get into order after crossing the river. On the right, nearer to the bridge, the ground is more exposed to guns from the parapet of the trench, and on advancing a few yards the fair open glacis, gently sloping upwards to their muzzles, gives a terrible solution of the reason for a time the Light Division was held in check, and lost in a few moments upwards of 1000 men. At the base of this glacis, and scattered along the ridge towards the river, are mounds of earth about 30 feet long by 15 in breadth, which are covered with large stones and slabs of slate. There are 15 or 16 of these mounds, and many of them contain the remains of friends and foes. Some small black wooden crosses are placed here and there among these mounds, which rise to the height of two or three feet above the level of the plain, and are all covered with rank vegetation and wild flowers. The parapet of the work is still about three feet outside, and a foot deeper in the trench inside. Near the centre is placed a handsome monument of white stone, with the following inscription:—"During the attack on these heights, 20th Sept., 1854, Her Britannic Majesty's 23rd Royal Welsh Fusiliers lost their commanding officer, Lieutenant-Colonel, H. Chester, Captains A. W. Wynn, F. Evans, J. Conolly, Lieutenants P. Radcliffe, Sir W. Young, Bart., J. Anstruther, and J. Butler, all killed on the field; also Lieutenant Appletwaite, mortally wounded, who died 22nd Sept., 1854. This stone is erected to their memory." On the other side—"The regiment also lost Sergeant J. H. Jones, Colour-Sergeant R. Hitchcock, J. P. Edwards, 1 drummer, and 43 privates killed on the field."

In the ditch of the fieldwork there are about 20 large graves covered with long grass and wild flowers. The trench is about 150 yards long, and it is filled with earth which has tumbled down into it from the parapet; the traces of the embasures still remain. There are two stone crosses erected inside the trench on heaps of dead. This is all that remains to betoken the scene of action on our side, except a few pieces of tattered rags and bits of accoutrements, leather straps, old staves, and fragments of cowhide knapsacks. And so I take leave of the Alma, which henceforth shall be celebrated in history to the end of time.

### HURED HEROES.

(From the Nation.)

The military ardor of a nation is irrepressible; it must have vent, and if denied opportunity of developing itself in the ordinary and legitimate way, it does in some other. Let a warlike people be brought into subjection by a stronger power, and denied the privilege of bearing arms for their own country, and they are at once found joining into bands of brigands, or flying to some country where they can give play to their martial tastes, as volunteers, free lances or mercenaries. When the remnant of the Irish army that fell, covered with glory, on the slopes of Kilmommandan, sailed from Limerick with Sarsfield at their head, and transferred to a foreign country their fealty and valour, their ranks were continuously recruited from Ireland, and from end to end of the land, that immortal Legion was regarded as the Irish army. No matter for what king or crown they fought; no matter in what cause they drew their swords, their glory and renown was Ireland's and every deed that rung through Europe, from Fontenoy to Cremona, was a national victory for the island of the West. All this time the army of Queen Victoria's ancestor held the Irish towns and citadels; and we need scarcely remark, that the most glorious victory of the Irish army was that where the two crossed swords on slopes of St. Antoine. But even at home, and in a far less chivalrous manner, the martial spirit, denied other means of exercise, displayed itself; guerilla bands spread over the country, and, years after they had degenerated to mere brigands, were objects of boast and pride to the Irish people who gloried in the daring feats by flood and field, of the bold Rapparees. When the penal law forbidding an Irish Catholic to bear arms was relaxed, and the master removed the gyve that the slave might strike the better for him, the Irish army abroad had ceased to exist,

and the peasantry this time threw themselves as mercenaries into the only available military force—the army of England. It was not that they cared for that country any more than any other...

felt" said he "that England's glory was at stake." To England, then, let those who have been maimed in her employ look for ovation and applause...

FANATICISM LET LOOSE.

Are the days of Stockport come back upon us—is the demon of religious persecution again let loose, and are we to be plunged once more into that boiling sea of sectarianism...

What was the crime of the nuns? They were Catholics—meet cause enough for their murder in the eyes of those men. The canting knaves whose forefathers were driven to seek in mountain cave and fastness for a spot wherein to pray...

These are dreadful challenges to a people like the Irish, quick in anger, wrathful, and ready at all times to resent at life's peril insult, or attack upon that which is justly dear to all men...

The Rev. Patrick McKay, Catholic Priest at Magheralin, attended on the 15th of last month (July) at a confirmation held by the Bishop, Dr. Blake, at Legoe. Late in the evening he returned home, or rather towards home, being accompanied part of the way by another priest...

The British army is returning home; the British portions of it are receiving honors and welcomes, very properly, no doubt; they fought for Britain's interests. It has been observed that the Irish portions of it, though they bore no secondary part in the struggle, have had no share in the honors and welcomes—very properly, we beg leave to add in this instance also...

but the innocent inhabitants of a whole district, should be punished to the last extremity of the law.

The Priest recovered—he rose from that bed so near being his death couch, but not with the resolve to use even a just scourge of legal chastisement on his would-be murderers. He knew that however deserved that punishment, if he dared to seek for it, and if it were applied, his life would some night pay forfeit at the hands of those lawless ruffians patronised by the British Government...

IRISH INTELLIGENCE.

On Sunday the 3rd ult., the Right Rev. Doctor Vaughan, Bishop of Killaloe confirmed over 600 in the Church of Kilrush. Notwithstanding the memorable oppressive heat of that day, His Lordship strictly examined more than half of those presented in their knowledge of the Christian Doctrine. Next day he visited the Rev. Mr. Meehan's parish, Carrigaholt, where he examined and confirmed about the same number as in Kilrush...

THE MAYNOOTH AGITATION.—We have reason to feel flattered at the attention which our remarks on the Maynooth question have received. It is true that our views have been roughly assailed by journals which still hold the principle of Protestant ascendancy...

THE PRISONER UNDER SENTENCE OF DEATH IN CORK GAOL.—Since the sentence of death has been passed upon the unhappy man who now awaits his execution in the county gaol a most gratifying improvement in his moral feeling and general demeanor has taken place...

It is wonderful how "circumstances alter cases" and "rebels at Cork are patriots at Madrid." The day will come, said a speaker about "oppressed nationalities," the other day in England, "when, liberated and free, Hungary, Poland, Italy..."

the leading journals, which have always been so prompt to denounce what they call "Irish crime," and rail at "Irish intolerance," and which even now rarely lose an opportunity of indulging in a sneer at our expense, took good care to slur over the services of the Irish soldiers. They were invariably classed under the generic term "British soldiers"...

CELEBRATION OF THE BIRTHDAY OF O'CONNOR.—A few friends and admirers of the departed Liberator, desirous to testify their appreciation of his great efforts in the cause of Ireland, dined together on Wednesday, August 6th, at the King's Hotel, Philadelphia...

NEW PERRAGES.—We understand that Lords Fermoy and Talbot de Malahide will be created peers of the United Kingdom—the former by his present title (the legality of which has been denied by the House of Lords), and the latter by that of Tyrconnell, which has been extinct for nearly two centuries...

SYMPATHY WITH FRANCE.—Suffering France has not appealed in vain to the feelings of poor, but generous and compassionate, Ireland. Our readers will perceive, by a list of subscriptions given elsewhere by its venerated Bishop, that the Catholic Diocese of Cloyne has contributed the munificent sum of £31 towards the relief of the sufferers from the late destructive inundations...

HONOR TO BELFAST SHIP BUILDING.—We derive much gratification from observing that the magnificent and powerful screw steam-ship Kheronese, of 2,300 tons, launched at this port in October last by Messrs. Hickson and Co., (builders of the Circassia), has been placed on the line between Liverpool, St. John's Newfoundland, Halifax, and Portland...

THE CROPS.—Within the last week, some spots of the old disease have manifested themselves upon the leaves of the potato, but only to a slight extent. It has been remarked that the blight has made its appearance almost entirely with the extreme sultry weather which has set in this last week...

There are 401 papers in the Clogheen Union, being a decrease of 190 from the same period last year.—Tipperary Free Press.

The militiaman condemned to die for his share in the Nenagh riots has not yet received the pardon of the Crown. The people of Nenagh, and, indeed, of Ireland generally, can scarcely believe that the execution of this unfortunate fellow is possible.

MONSIEUR TONSON, THE AERONAUT OF THE DUBLIN PROTESTANT ASSOCIATION.—The Dublin Protestant Association, some days ago, forwarded a memorial to the Lord Lieutenant, complaining of Mr. O'Callaghan's decision in the case of assault, committed by a man named Timothy Kelly on "two pious and inoffensive characters, employed in their praiseworthy and laudable avocations as Scripture Readers."

It is wonderful how "circumstances alter cases" and "rebels at Cork are patriots at Madrid." The day will come, said a speaker about "oppressed nationalities," the other day in England, "when, liberated and free, Hungary, Poland, Italy..."

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CASTLEWALLS, COUNTY TIPPERARY.—A very marked instance has just been communicated to us of the undying attachment of the Irish people to the old soil and its ancient lords. Mr. Kliner Waller, who has passed all his life in India and Australia, and who but recently returned to his native land, paid a visit on Monday last to the old home of his father, and although his incognito was most rigidly preserved, the keen sense of the Celtic adherents and tenants of the Waller family soon divined who the visitor was, and before the castle walls were lit, and many a merry jig was danced to the sweet sounds of the Irish pipes. Altogether it was one of those occasions famous in story, and once common enough in the history of our islanders, but now rare as angels' visit—the result of the solemn visitations of Divine Providence over our land. The old castle is hastening to decay—for it is now over 700 years, and standing a bombardment in the days of Cromwell, but its ivy grown battlements will long be an object of local and family interest.—*Limerick Chronicle.*

THE USE OF IRELAND.—The Agricultural Society of Ireland held a cattle show at Athlone on Tuesday last. The men and beasts rejoiced in the presence of the Lord Lieutenant, and all were happy with fat and loyalty. A banquet was held in the evening in the Engine House of the Midland Railway Company. "His Excellency" made a speech. He held forth for a time on the beauty of the country, and the fertility of the soil, and in conclusion informed his hearers that Ireland was made for. "I cannot refrain," said he "from urging you to bear in mind that what nature in her wise economy seems specially to have fitted this island for, is to be the mother of flocks and herds—to be, if I may say so, the larder and dairy of the world—to send rations of beef and hales of bacon to our armies wherever they are; whether they are to be found, as many of my friends here to-night, can speak of their being, upon the distant ranges of the Caucasus, or elsewhere, and to send firkins of butter to every sea and harbour of the habitable globe." These, according to the English Viceroy, are the uses of Ireland; but we take a different view of the matter, and we believe that England will find not only firkins of butter, but a more troublesome kind of Irish produce, Attorney-General McKeon and men of that class, in every quarter of the habitable globe.—*Nation.*

PROSELYTISM IN IRELAND.—We were peculiarly struck by a fact which was elicited during the examination of a Scripture Reader before the magistrates of Kilkenny—namely, that, according to the printed rules of the Church Missionary Society, Scripture Readers are required to come into direct personal communication with the people for at least six hours each day. We would ask any Protestant, who faithful to his own religion and tolerant of the religion of his neighbour, would preserve the bonds of peace and charity unbroken, to consider well the consequences of such a rule as this. First of all, let him remember what is the class to which these readers and expounders of the Scriptures belong. Not merely shallow and superficial, but absolutely ignorant; their ignorance rendering their presumption more ridiculous, and their insolence more intolerable; puffed up with arrogance and self-conceit; utterly destitute of the power of persuasion, and only capable of offending the feelings and rousing the angry passions of a susceptible and sensitive people—a people, moreover, devotedly attached to their faith, and keenly alive to the slightest disrespect, not to speak of all such gross outrages as the hired expounders of God's sacred word systematically indulge in. We defy any one who has seen a specimen of this class in the capacity of a witness, and the ludicrous and pitiable exhibition which he makes of his folly and presumption, to say that our description of the class is overdrawn. Now suppose the tables to be turned, and that a horde of Papists of equal ignorance, equal arrogance, equal offensiveness, are let loose upon a Protestant community, with instructions to waylay the devout and conscientious Protestant worshipper, and turn his or her faith—that which the Christian holds most sacred—into clumsy ridicule, the offspring of malice and stupidity; what, we ask, must be the natural result? What could it be but indignation, resentment, bitter strife, even personal violence? And, Heaven knows, we would not blame the Protestant who summarily punished, even with a sound drubbing, the obtrusive and vulgar Catholic that dared to offer such violence to the feelings of his Protestant neighbours as is daily and hourly offered by ignorant Protestant fanatics or knaves to the religious feeling of the Catholics of this country. Surely, there is no Protestant who knows the character of his Catholic neighbors who ever believed for one moment that "conversion," through the instrumentality of miserable creatures of the class alluded to is possible, even in a single instance. Were the whole thing not attended with such painful results, it would be simply laughable. Conversion being altogether out of the question, as every rational person must know, what, then, can be the result of this six hours per day of obtrusive and persevering offensiveness, but a constant irritation in the minds of the people, and as constant a liability to breaches of the peace, more or less flagrant and scandalous? We have witnessed the untold triumphs of this abominable system in frequent and gross disturbances, not alone in remote rural villages, but in large cities. We earnestly put it to our Protestant readers, is this foolish and dangerous farce to be any longer tolerated by them? Will they sanction, even by their silence, a system which is based on the wildest credulity, which is propagated by interested knaves or unwise fanatics, and which never has realized, and never will realize, any result but that which it is all our interests to avoid—strife and discord? We are fully aware that respectable Protestants deride the movement, and are opposed to its being persevered in; but they should do something more—they should resist it, not merely because it is useless and foolish, but because it is mischievous and dangerous. No Catholic, that we know of, is in the least afraid of the Church Missionary Society, even though its funds were multiplied one hundred fold by the pressure of the most outrageous and barefaced lying; but Catholics desire to live in amity, and as Christians, with their Protestant fellow-citizens and fellow-countrymen; for they are convinced that the happiness of the community and the prosperity of a country can be only promoted by union and concord. When we remember the horrors through which this country has passed within the last ten years, and witness the traces of its calamities to this very hour, we are inclined to disbelieve the evidences of our senses, and refuse to think that there are those amongst us wicked enough to encourage this fretting sore in the heart of a nation so afflicted and so chastened as this has been; until we remember that in the hour of its direst agony, when death was in every cabin, and the mouldering remains of humanity were to be seen upon the very highway, there were men to be found, so insensible to the divine impulses of compassion, and so ignorant of the spirit of the creed which they professed, as to make relief to a starving wretch the price of apostasy to his faith! Such men are the curse and plague spot of this land, and do more to retard its improvement than years of evil legislation. For our part, all that we can do is to record our detestation of the wicked and wanton farce, and to implore of every Protestant who loves his country, and would give her repose after her long endurance of suffering, to discountenance and oppose its promoters, no matter who they may be, or by whatever motive animated—whether by a weak belief in the possibility of a religious triumph, or a base desire to share in the plunder of the duped.—*Cork Examiner.*

COLLISION ON THE BELFAST JUNCTION RAILWAY: LOSS OF LIFE.—A collision took place last week on the Belfast Junction line of railway between the down goods train, which started from Dundalk at five o'clock a.m., and the ballast engine and wagon which were working on the line at Wellington Inn, about five miles from Newry. The concussion is said to have been severe. One man lost his life, and three others were seriously injured.

MR. DALLAS AND THE STATISTICS OF CRIME. To the Editor of the Weekly Register. SIR.—Mr. Dallas addressed, some few weeks back, a letter to the Times, on the subject of the criminal returns for Ireland. The accompanying reply to that communication has been forwarded to the Times and has been refused insertion. Such is the honesty of the English Press! Your obedient servant, August 15th. THE WARRIOR OF THE LETTER.

To the Editor of the Times. SIR.—Some months back Mr. Dallas, Secretary to one of the Societies whose object is, not to spread peace, and goodwill among men, but to foment rancour and illwill, endeavoured, by reference to the criminal statistics of England and Ireland, to draw a conclusion unfavourable to the moral character of the latter country. I say endeavoured, for, by a gross suppression of truth, he omitted to draw a comparison between the numbers condemned to death in each country, and only referred to the numbers actually executed—as otherwise his conclusions would have been invalidated.

To show the fallaciousness, however, of such data, will I now allow me to refer, almost in Mr. Dallas's own words, to the epitome recently furnished in your columns of the last criminal returns presented to Parliament for the two countries.

The population of England and Wales, according to the Census of 1851, was 17,927,609. The population of Ireland, by the same Census, was 6,551,970; the proportion, therefore, of the population in the two countries is as 18 to 6.

Now let us see the proportion of crime as shown by the criminal statistics.

The number of persons committed for all offences in England, according to the last return, was 29,359. The proper proportion for Ireland, at the rate of the population, would be, in round numbers, 10,500; but the actual number was only 9,012.

When we look a little closer in order to ascertain the degree of evil, as well as the number of offenders, we find that the number condemned to death in England was 49. The proper proportion for Ireland, according to the population, would be 17; but the actual number was only 5.

Yet one step further in this inquiry, (I am using Mr. Dallas's words,) will make the case still clearer. The law is rarely allowed to proceed to the extremity of capital punishment. Now, the number executed in England, during the year, was 5. The proportion for Ireland, to maintain an equality in moral condition, would be, as nearly as possible, 2; but the return, in this particular is 0.

I would observe that I am not suggesting that the result shown by the criminal returns is a test of the morality of the two countries, but that I am merely applying the argument of Mr. Dallas.

Belonging, as you do, to a press the impartiality of which is so well known as to have elicited recently the commendation of a foreigner, you will be willing to give publicity to the two sides of a question.

I remain your obedient servant, August, 1856. AN ENGLISH BARRISTER. P.S.—I enclose my card.

GREAT BRITAIN.

DEATH OF THE REV. JAMES RUSSELL.—Another severe loss has been sustained by the western district in the unexpected death of one of the most zealous and energetic priests in the district, the Rev. James Russell.—*Glasgow Free Press.*

The subscription recently opened in this country for the sufferers by the inundations in France is said to exceed a million of francs.

Prince Albert is not a general favourite. Perhaps the fact of his being a foreigner may slightly operate; but the real cause, we suspect, is the parsimonious character which he has everywhere acquired. The Prince knows the value of money, knows how to provide for his family, and in the great art of cheapsaying is said to be without a rival. Even this week we hear of a transaction which will increase the disavow—the purchase of an enormous quantity of land in Australia, the paymaster for which, so goes the story, is to be the Marquis of Westminster! The fact of the last-mentioned nobleman opening his purses to advance money to the Royal Consort gives an additional flavour to the statement, as the Marquis has the reputation of being one of the greatest "screws" living in these dominions.

CAN IT BE TRUE?—We have just heard, though the report certainly requires confirmation, that the visiting justices of Warwick goal, where the Rev. Patrick King, late Protestant curate in this town, is incarcerated for his grievous offences against law and morality, have entrusted that person with the task of preaching to the inmates, and still worse, of teaching the children. If the fact be as it is represented to us, we trust representations will be immediately made to the Secretary of State to put a stop to this scandal against religion and against decency.—*Birmingham Journal.*

SPECULATION IN CORN.—The speculators in the principal article of food must view with amazement and alarm the continued splendid weather with which we are favored. Small stores, high prices and a late and precarious harvest were necessary for these gentlemen; but none of these elements of prosperity are accorded to them. A glorious, stimulating heat and clear sunshine by day, copious dews by night, and occasionally a little rain, serve to increase and mature the yield; while the sickle and in many parts of the country the scythe are actively at work, so that we may expect an early, as well as an abundant supply. The due punishment of withholding corn will fall on the offenders against God and man somewhat prematurely, and its weight will be just in proportion to the bounty with which the Giver of all good is now meting out his abundant gifts. Ireland presents the same favorable appearance as our own country. There has seldom been a season in which the farmer has been favored with more propitious weather than the present. We must protest against the manner in which the people are so long kept out of the benefits which they ought to derive from the fall now taking place in the corn markets. The least rise in the price of corn invariably tells on the price of bread, while you have fall after fall two or three weeks in succession before the public obtain the reduction to which they are entitled. There is a peculiar kind of inertness and insensibility in the classes coming between the grower and the distributor of bread, of which the poor always have to complain in times like the present, when prices are falling in the market. We perceive no such insensibility when prices are moving upward.

THE WISE MAN OF LEEDS.—The confession made by the poisoner Dove is a remarkable evidence of the degree of education and enlightenment existing in England in the middle of the nineteenth century. In the great manufacturing town of Leeds, one of the centres of British civilization, where steam machinery, the great boast of England, rolls and works for ever, a "wise man" or wizard is found doing a thriving business. He can discover missing property, and cast a spell upon the thieves which will oblige them to pass before the persons they have robbed. He can bewitch a land agent so as to make him let his land on agreeable terms. He is employed for this purpose by Dove, who, however, derives no immediate benefit from his magic power. The failure of his first attempt is satisfactorily accounted for by Harrison, the wise man. "Never mind," he says, "King has the spell on him; but he is an Irishman, and requires a good deal of working upon." Dove is quite satisfied with this philosophical explanation, and his faith in the Wizard remains unshaken. He is then consulted by Dove in the more important matter of his domestic relations. The health and temper of Mrs. Dove are of the worst kind. Harrison engages to have her out of the way before the end of February, and this object Dove accomplishes under his directions. It is to be hoped that the affair will engage the attention of Exeter Hall, and arrest a missionary or two on their way to the Feejee Islands.—*Nation.*

THE DENISON CASE.—In the case of Mr. Denison, Dr. Sumner and his assessors have condemned the defendant against whom, unless he shall previously revoke his errors, sentence of deprivation will be pronounced in October next. We confess that we do not see how, with the "Thirty-nine Articles" before it, the Court could have come to any other conclusion. Mr. George Denison is a bold man. Episcopal wit is said to have designated him as "St. George without the Dragon" (drag on), and certainly he seems to have sustained his character in the recent proceedings. The words which he used in Wells Cathedral seem to us, as near as may be, a contradiction in terms to the language of the Anglican standard of Orthodoxy, as contained in the Thirty-nine Articles. Yet he boldly undertook to reconcile them with that document. That he failed, is not to be ascribed to any want of skill in his advocate, much less to any want of fairness in his judges, but to the absolute impossibility of the task which he had undertaken. This was indicated by the nature of the defence. So far as we could gather from the report of the argument, there scarcely seemed an attempt to reconcile the language of Mr. Denison with the language of "the Articles" but the defence mainly consisted in an attempt to show, by a reference to the supposed spirit of the Establishment, and by the language of some of its ministers, that "the Articles" could not really mean what they said. Such a defence, however suitable to Tractarian tactics, could scarcely avail before any legal tribunal; much less ought it to be available before any tribunal which has to try the doctrine of the Establishment. The circumstances out of which that body originated are entirely inconsistent with any such defence. The so-called "Reformation" innovated upon the established order of things. Of course, the whole country could not be induced at once to embrace the new religion. It was enough that the "Reformers" established a rule and standard for Protestant teaching, to which the minds of the people were to be gradually conformed, and, in the meantime, as little offence as possible was to be given to the established usage. Hence, doubtless, it was, that so many Catholic prayers, with little or no alteration, were left in the Protestant Prayer Book, and especially in such an office as that for the sick and dying, whose innovation would be most keenly felt. This fully accounts for the spirit of the prayers, &c., being less Protestant than the Thirty-nine Articles. But this could not fairly be adduced in favor of Mr. Denison, because the complaint was against his "teaching and doctrine," and the Establishment has decreed that the teaching and doctrine of its ministers must be judged by the language of its Thirty-nine Articles. As little did it avail Mr. Denison's cause to plead that some writers, highly esteemed in the Establishment, have used language not very dissimilar to his. Even if this were proved, the notorious absence of all discipline in the Establishment, together with the circumstances above noted, is quite sufficient to account for such a fact. Besides, it is well known that all Anglicans have not been equally stubborn with Mr. George Denison. When an accusation was brought against Bishop Ken—perhaps the most favorable representative of Anglicanism that could be adduced—that he had taught the doctrine of the invocation of Saints, and that his words implied a real presence of the Body and Blood of Christ in the Eucharist in the Catholic sense, he immediately explained, that he invoked the Saints in no other sense than the Song of the Three Children invokes the sun, and the moon, and the stars of heaven, and the dews of the earth! He also retracted or modified his strong expressions on the Eucharist. But, as Dr. Lushington observed, such matters are beside the mark. "This is not a question," says he, "as to what might be deemed admissible doctrine. . . . but whether the doctrine set forth and preached by the Ven. Archdeacon . . . were or were not directly contrary and repugnant to any Articles of the Church." What can be plainer than that every clergyman of the Establishment is bound down to the letter of the Thirty-nine Articles which he has signed, and under the signature of which he alone is entitled to minister? With him, the question is not, whether his teaching is true, or Scriptural, or admissible, but is it or is it not repugnant to the Articles to which he has bound himself. We gather from words used by the advocate of Mr. Denison, that he contemplates an appeal from the judgment of the Court to the Queen in Privy Council. It seems only to require this to complete the climax of Tractarian inconsistency.—*Weekly Register.*

LIAMENTED DEATH BY DROWNING.—On Thursday morning last week, a young man, named Daniel O'Sullivan, a native of the County Cork, was drowned near Little Clanroad Bridge whilst bathing. He was for some time in the employment of Mr. John Kern. His death has cast a gloom over the Young Men's Society, as he was one of their most earnest members.

A SHOWER OF FROGS.—The post-runner between Redcastle and Kessock, when passing Artaleic, on Sunday last, was suddenly enveloped in what appeared to be a shower of frogs. They fell fast upon his hat and shoulders, and dozens of them found an easy resting-place in his coat pockets. The air was quite darkened with them for about thirty yards by fourteen or fifteen yards, and the road was so densely covered with the dingy little creatures, that it was impossible to walk without treading on them. They were about the size of a lée, and were quite lively when they found themselves on the road.—*Liverpool Courier.*

UNITED STATES. YVES FOSTER, Esq.—This amiable and philanthropic gentleman, who has spent so much exertion in bettering the condition of Irish emigrants, is again on a visit to this country. He does not omit his exertions in inducing those whom landlord tyranny in Ireland has rendered useless in their native country, to emigrate to America. His solicitude for those who commit themselves to his care does not cease when they are landed on our shores. He follows them, watches their future course, and strives to give them assistance in locating themselves, when here, to the best advantage. Mr. Foster is about making a tour to the West, going by Upper Canada, and the North Western States, and returning by a more Southern route.—*N. Y. Freeman.*

SHOOTING OF A U. S. CONSUL.—There is a very important piece of news from Nicaragua. We lately learned that Walker had caused one Colonel Salazar to be shot. It now appears that the United States Consul, Mr. Livingston, has been also shot, under circumstances which gave a color, at least, to the pretence that the murder was the act of the Rivas party in revenge for the death of Salazar.—*Montreal Herald.*

THREE WHEELED PHAETON.—There has been in use in Columbus, Ohio, for some weeks past, a three wheeled phaeton, which is said to work admirably, and it is thought will introduce a new style of vehicles into use. It obviates the annoyances now experienced in getting into our four wheeled vehicles, and in turning them. The front wheel is so arranged as to turn steadily, and there is less friction and consequently less resistance to draft.

A CUMOCOS INVOCATION.—The Chaplain of the Indiana Legislature recently opened the session with a general prayer, which closed as follows:—"And, O Lord! have mercy on our legislators. Be with them and bless them even if they know Thee not. Spare their lives and teach them to glorify Thy name. Hasten them to their homes where they may direct their attention to good works and general usefulness among their families and neighbors. May the people resolve to keep them there, and in future elect men of sound morals and temperate habits, so that good may result from legislation. Save the good people of this State from the disgrace which must follow if this same crowd should again come here to make laws. Hear us, Lord, and grant our prayer.—Amen."

THE FOOTSTEPS OF DISUNION.—Disunion has begun its fearful march under the most appalling circumstances. The worst apprehensions of the Father of his Country seem to be on the eve of realization. Whatever may be the issue of the present struggle, it will require bold statesmanship to restore confidence between divided sections and disintegrated confederacies. A geographical distinction has been erected within an incredibly short period of time, and on either side fierce resentments have been kindled and fearful doctrines are advocated. Thousands of men in the North assail the whole people of the South with language of menace and of insult, such as no American has ever yet employed against the worst despots of the old world. The work of the foreign enemies of our Republic has been taken out of their hands by men who declare themselves native born, and falsehoods which no British writer has ever dared to urge and fabricate, are hurled against our country. Such are among the plain footsteps of disunion.—*Baltimore Republican.*

THE CHURCH OF IRELAND.—The following specimen of the march of intellect in England, and the amount of information on matters of religion acquired by the children attending the National Schools of the kingdom, are admirably evidenced in the following responses given to the Inspector on the Church Catechism. If the sample here given be an average one—and there is no reason to believe otherwise—we need not feel surprised at the ignorance and irreligion of the humbler classes in Britain. Protestantism does not require its followers to know much, but even of the little it does expect the rising generation seem most profoundly ignorant.—*Ed. Telegraph.*

THE CHURCH OF IRELAND.—The Church Catechism is, as all know, required to be taught in what are miscalled the "National" Schools and is, in fact, one of the tests by which their exclusive character is maintained. It appears, however, from a recently published "General Report for the year 1855, by Her Majesty's Inspector of Schools, the Rev. W. H. Brookfield, M.A., on the schools inspected in Kent, Surrey, Sussex, and the Channel Islands," that this professed instruction in the Church Catechism, on which such store is set, is a thorough sham. "My complaint," says the inspector, "is not that the Church Catechism is taught, but that it is not taught; not that time and toil and patience and impatience are spent upon it, but that they are spent so much in vain—that sound, or an approximation to the sound, is all that is, in too many instances, attained—that two children of average intelligence (for they were such) of about eleven years each, who did their arithmetic and reading tolerably well, who wrote something pretty legible, intelligible, and sensible, about an omnibus, a steamboat, should, after the irksome, weary, reiterated drilling of four or five years, half an hour a day, day school and Sunday school, write such an answer as the following to the question—'What is thy duty towards thy neighbor?' 'My duty tords my Nabers to love him as myself; and to do to all men as I wed thou shall do and to me to love owner and suke my father and Mother to owner and to bay the queen and all that we pet in a forty under her to smit myself to all my goodness teaches sportal pastures and mastures to oughted myself lordly and Every to all my betterers to hut nobody by would nor deed to be trow in jest in all my declins to bear no malis nor ated in your arts to kep my ands from pecken and steal my turn from Evil speak and lawing and slanders not to civet nor desar othermans good but to lern labor trewly to git my own leaving.' Here is another sample, taken, it is stated, from the slate of an intelligent boy at a good school:—"They (my godfathers and godmothers) did promise and vral three things in my name first that I should pernoctice of the dove and all his walks, pumps, and valities of this wicked world, and all the sinful larsts of the flesh, &c.—*The Liberator.*

GOING A STEP BEYOND FORBES MCKENZIE.—A correspondent of the Northern Ensign complains bitterly that by an order of the authorities a favorite public well in Thurso is carefully locked up every Saturday night, and kept so till Monday morning, and that on Sunday a drink of water cannot be had.—Surely this beats the much-abused Forbes Mckenzie's Act all to sticks!

Sir John Peckington calculates that it is only every eighth person of the adult population of England that can read; and Earl Grey declared some time ago in the House of Lords, that bearing in mind the relative proportion of population, there are more readers amongst the savages of New Zealand than amongst Englishmen.

THE BODIES OF FOUR MURDERED INFANTS were last week discovered in a walled-up water closet, at Lambachowry, in the parish of Llambard Painscastle, in the county of Radnor. A coroner's jury returned a verdict of wilful murder against some person or persons unknown.—*Liverpool Journal.*

PROTESTANT WORSHIP.—A gentleman who was present at a meeting of the Spiritualists of Lowell, says that a copulent man, who seemed to have charge, gave out an appointment as follows:—"Next Sabbath morning, at the usual hour of divine worship, Gen. Andrew Jackson will lecture through the medium of Bro. Pierce." He adds further—"that Wednesday afternoon, at two o'clock, the ladies would assemble to decorate the hall for the reception of Gen. Andrew Jackson's spirit."

UNITED STATES MORALITY.—There is a perfect mania at present in the way of elopements. We do not remember the time when, as journalists, we have had so many to chronicle. What has possessed the minds of the people we cannot divine. Whether it is the result of ill-assorted matches, or a growing tendency to Mormonism—whether the Free Love doctrine lately put forth in New York has taken root, and is spreading itself—or whatever the cause may be, married women and married men are going it with a looseness which is astonishing.—*Albany Transcript.*

A COLORED WAITER at Cape May was lately stabbed in the back by a southern young man. The young man was drinking, and as the waiter passed them, a glass tumbler was thrown at him, for no motive but mischief. He turned and said, "That was not the act of a gentleman." The southern hot-head pursued him with a dirk and pistol, and stabbed him.

THE EDITOR of the New York Pathfinder, formerly a Spiritualist, says there is an individual in that city who has spent upwards of \$25,000 in promulgating Spiritualism within the last two years, and probably will spend \$25,000 more before he discovers the old adage, that a fool and his money are soon parted.

CHILD KILLED BY A RAT.—A child eight months old, named Phillip Cumio, whose parents reside in New York, was bitten on the scalp while sleeping, by a rat. A physician was called who was unable to stop the flow of blood which ensued, and the child died.

A "British Yeoman" in the United States tells Brother Jonathan a bit of his mind, through the columns of the N. Y. Times:—"The inevitable answer—that the country is young—is the argument of idiots. Its civilization is as old as that of Europe, and in material development you have even, in many things, outstripped the mother country. Why not in good government? Because your national affairs are abandoned to men not only incompetent, but too often illiterate, vulgar, corrupt and blood-stained. We have no Brookses and Herberts in Parliament; nor do Shannons, Atchisons, Donelsons, Jones—no, nor Pierces and Cushings, hold Englishmen's lives in their hands. Englishmen may be mortified by their failure in the Crimea, but they are not disgraced. A people is disgraced by atrocities like those in Kansas, the Senate Chamber, and Willard's breakfast room—especially when the perpetrators receive orations instead of punishment. It is disgraced by the triumph of slavery over Freedom. If the English aristocracy are degenerate, what shall be said of the sons and grandsons of the men who won your independence, men whom England herself honors although they wrested an Empire from her? Degenerate as the English aristocracy may be, they have not fallen so low as to buy canes and cowhides to be used by a brutal coward on the persons of their legislators, in order to control and overawe debate. This is what your Southern Democrats—the children of the men of '76—have done. With a free Constitution, and the ballot box to guard it, remember that you have no excuse for all this. You are not hampered by proscription, hereditary right, and so forth. Your Government emanates directly from the people, and if it is corrupt and tyrannical, what must be the character of its constituents? But, thank God, it is none of my business. BRITISH YEOMAN, (who is going back.)"

THE MODEL REPUBLIC.—An American paper gives the following "specimen of rowdyism" during the last session of Congress:—"First—Two attacks with a cane, same day, by the Hon. Mr. Rust, of Arkansas, upon Horace Greeley. Not much damage done, Greeley's head harder than it looks to be. "Second—Attack of Hon. William Smith, of Virginia, (called, for short, Extra Billy) upon Mr. Wallace, editor of the Washington Star. "Third—The Herbert affair at Willard's Hotel, in which the Hon. (I) Mr. Herbert, of California, shot with a revolver, and killed upon the spot, the Irish waiter, Keating. "Fourth—The Colonel Lane and Douglas affair—no fight. "Fifth—The Sumner affair—in which the Hon. Mr. Brooks, of South Carolina, attacked with a gutta serena cane, the Hon. Mr. Sumner, in his seat in the Senate chamber, and left him weltering in his blood upon the floor. Recovery of Sumner doubtful. "Sixth—The Brooks and General Wilson affair—no fight. "Seventh—The Brooks and General Webb affair—no fight. "Eighth—The Brooks and Burlingame affair, in which Mr. Brooks declined to go to Canada to be shot at there and shot at all the way back again. "Ninth—The little omnibus flare-up between the Hon. Mr. McMullen and the Hon. Mr. Granger. "Talk of border ruffianism in Kansas! What else can we expect on the borders with such examples among our law makers and law breakers at Washington? We progress swimmingly in the science of ruffianism; and if such are among the specimens of the Thirty-fourth Congress, what may we not expect from the thirty-fifth? Progress is the order of the day."—*Herald.*

AN ILLUSTRATION OF MODERN INTELLIGENCE.—We have received, from a private source, an account of some very curious incidents that were recently made manifest about twelve miles from Newburg, on the Hudson river. It appears that ten years ago, a wealthy farmer named Simonds, "had a presentiment" that he would die on the 20th day of August, 1856.—So strongly was he impressed with his strange idea that he regarded his decease, at the time mentioned, as a matter of certainty. He selected a spot for his grave, bought an iron railing to surround it, and had a fine tombstone and an elegant coffin prepared, and brought to his house. On Thursday last, the day indicated by the "presentiment," he had a clergyman and an undertaker at hand, and at two o'clock in the afternoon having partaken, with his friends, of a hearty dinner, he went to bed for the purpose of yielding up the ghost. He tried his best to die, but couldn't, and was at last obliged to confess that he had been the slave of a ridiculous hallucination. It is said that hundreds of people flocked to his house to see him expire. We trust that both they and Mr. Simonds are now convinced that "no man knoweth his time when he shall come." Superstition is as rife now as it was two centuries ago, but the people of this fact age do not like to acknowledge it.—*N. Y. Sunday Times.*

REMITTANCES

ENGLAND, IRELAND, SCOTLAND & WALES.

SIGHT-DRAFTS from One Pound upwards, negotiable in any Town in the United Kingdom, are granted on the Union Bank of London, London; The Bank of Ireland, Dublin; The National Bank of Scotland, Edinburgh; By HENRY CHAPMAN & Co., St. Sacramento Street, Montreal, December 14, 1854.

The True Witness.

MONTREAL, FRIDAY, SEPT. 5, 1856.

NEWS OF THE WEEK.

The Persia from Liverpool the 23rd ult., arrived at New York on the 3rd instant. The fine weather in England had broken up, and fears for the harvest had arisen in consequence. A trifling advance in the price of breadstuffs was the natural result. On the Continent, the harvest is looked upon as an average one.

From the political world there is little to report. A rumor, not universally credited, was current that France and Great Britain had given in their ultimatum to the King of Naples, on the subject of internal reforms in his dominions; and that, if the latter refused compliance, the representatives of the first named Powers had received instructions to quit Naples. The King, thus menaced, is said to have consented to some of the conditions imposed upon him, but not to all. From Spain there was nothing of importance.

The telegraphic report of the Persia's news contains the following items:—

Napoleon was at Biarritz. He is reported to be urging the claims of Prince Pierre Bonaparte to the throne of the Danubian kingdom, and to be considering what title to bestow on the American descendants of Prince Jerome.

It is said the Emperor of Russia gave his consent to the title of the Duke of Malakoff being bestowed upon Peltissier.

The Russians announce that they will give Kars, Ismail, Rani and Kilia within the stipulated six months.

The Russian Light-house men had been carried off from the Isle of Serpents by an English man of war, and delivered to the authorities at Odessa, who however, merely permitted them to be landed, and said the affair had to be settled by diplomatic negotiations.

The Russians were forcibly re-taking from the Circassians the ports taken by them during the war. They had captured Anapa. The Circassians retreating without resistance.

Count Mornes, the French representative, had met with a distinguished reception at St. Petersburg.

A quantity of treasure, valued at \$150,000, buried by the Russians at Sebastopol, had been dug up in safety, having escaped the vigilance of the Allies.

A desperate engagement had taken place between the crew of a Prussian ship of war and some Algerine pirates on the coast of Morocco; eight of the Prussians were killed, and twenty wounded. Prince Adolbut was wounded and his Aide-de-Camp killed. The excitement had revived the talk of a European expedition against the pirates of that coast.

The Central American difficulty seems now at last to be fairly settled, by the simple process—on the part of Great Britain—of abandoning everything in dispute. Great Britain is to cede to the State of Honduras, the disputed Mosquito Territory and Bay Islands; stipulating only for the rights of British settlers. On the other hand, the Government of Honduras engages not to erect, or suffer to be erected, any military establishments or fortifications in the so ceded territory—nor to cede it to any other Power. By this treaty a neutral line of communication across the continent will it is hoped be secured.

The greater fertility of the marriages of Catholics, than those of their Protestant fellow-citizens, is the fact, assumed as indisputable by the Journal de Quebec, and unquestioned by any of the Protestant press, upon which the former bases its arguments—that in the matter of Separate Schools, the Catholic minority of Lower Canada are better treated by the law than are the Protestant minority of the Upper Province. The fact itself we are not inclined to contest; though we deny the inference that our ministerial cotemporary deduces, or pretends to deduce therefrom. Rather would we ascertain to what cause, or causes, is owing the remarkable and universally recognised fact, that "Catholic families are generally more numerous than those of Protestants."

The cause of this difference must be either moral or physical; and the difference itself is conclusive as to either the moral or physical superiority of Catholics over Protestants. We do not pretend—it would be absurd to do so—that Catholics are physically superior to their Protestant fellow-citizens; we must therefore adopt the other hypothesis—that of the moral superiority of the former—as the only possible explanation of the extraordinary difference betwixt the fertility of Catholic and Protestant matrimonial unions—a difference so great and so universal as to justify a distribution of the school funds in that section of the Province wherein Catholics are in the majority; entirely different from that which obtains in the other section, wherein Protestants are the more numerous. We need not pursue the subject further, for it is a very disgusting one. The medical man well knows the reason why Protestant unions are so often barren; and it may yet be fresh in the memories of many of our readers, how, a short time ago, J. M. Ferris, then the editor of one of our leading city Protestant papers—the Montreal Gazette—and now a zealous Protestant member of our

Provincial Legislature, was publicly branded by the verdict of a Grand Jury, for the countenance and encouragement by him given to a filthy itinerant quack; whose mission it was to teach mothers how to destroy their offspring, without danger to themselves, or risk of exposure. Remembering these things, it will not be so very difficult to account for the existence of that extraordinary difference betwixt the fertility of Catholic and Protestant unions. We are much obliged however, to the Journal de Quebec for bringing this fact so prominently forward, and to our Protestant cotemporaries, for their cheerful and unanimous admission of a fact so conclusive as to the superiority of Catholic morality, and the salutary influences of the confessional.

Having thus done justice to the Journal de Quebec upon this point, our cotemporary will not suspect us of being actuated by a captious spirit, if we proceed to take objections to the inference which he thence deduces—that the Catholic minority of Upper Canada are "better treated" by the law in the matter of separate schools, than are the Protestant minority of the Lower section of the Province.

The unfair distribution of the school funds, is but one of the grievances of which the former complain, as our cotemporary must very well know. His Lordship the Bishop of Toronto, and other Prelates, have so often given a detailed statement of other hardships to which the Catholic supporters of separate schools in Upper Canada are subjected—that it is impossible that the Journal de Quebec should be unware of their existence. He finds it however more convenient to ignore than to defend them. Hence his very remarkable, if not very honorable silence.

The Catholics of Upper Canada complain of the difficulties that the law throws in the way of establishing separate schools in their section of the Province. And they complain justly; because the Protestant minority of Lower Canada, are not harassed with any such obstacles. In the last named section of the Province—any number whatsoever of inhabitants, professing a faith different from that of the majority, may without more ado, signify their intention to establish one or more separate schools; and may at once, without interference, name any persons they please as Trustees of said separate schools; who thereupon enjoy—in so far as the said separate schools are concerned—the same powers, privileges and responsibilities as do the Trustees or Commissioners of the Common schools. So simple is the process of establishing Protestant separate schools in the Lower Province.—Sec 9th Vict., c. 27.

In Upper Canada, on the contrary, an immense number of petty formalities are required, the neglect of any one of which may vitiate the whole proceedings. In the first place—we quote 18th Vict. c. cxxi—a public meeting must be convened, and that by five heads of families at least; the said heads of families being freeholders or householders resident in the school section, &c.—Sec. 1.

Then the public meeting having been convened, "a majority of the persons present, not being less than ten in number, being free holders or householders" may elect three persons "being British subjects" as Trustees—Sec. 3. But if a separate school be not established under their management within two months from the date of holding such public meeting, then the said election of Trustees shall become void—Sec. XV. So difficult and delicate a task is it to establish Catholic separate schools in Upper Canada.

"Tante molis erat Romanam condere gentem." We ask any one to compare all these tedious, harassing and perfectly unnecessary formalities, with which the Catholic minority of Upper Canada are burdened, with the simple provisions of the Lower Canada school law; and then to say, whether one must not be endowed with the impudence of a highwayman's horse, or of the Journal de Quebec, to assert that the "Catholic minority of Upper Canada, are, in the matter of separate schools, better treated by the law than are the Protestant minority of the Lower Province?" Another burden of which, in a document signed by their Lordships the Bishops of Toronto and of Hamilton, the Catholics of Upper Canada complain—and from which the Protestant supporters of Separate schools in Lower Canada are free, is—the obligation of "maintaining an annual notification; very difficult in a widely settled country, and even in the cities; and which notification is not required from the Protestants of Lower Canada."

Upon this point, we find some excellent remarks in our esteemed cotemporary, the Ottawa Tribune, which we transfer to our columns.—Speaking of the obligation imposed upon every Catholic supporter of separate schools, of notifying the Clerk of the Municipality that he is a Catholic, and a supporter of separate schools—Sec. XIII.—without which notification Catholics, though paying for the support of a Catholic school, are still liable to be taxed for the support of the Protestant school—and which notification is quite unnecessary—our cotemporary observes: "No Catholic is exempt from Common School rates unless he gives this notice. He may be absent from

\* No such provision is to be found in the Lower Canada School Law.

home, he may be unable to write, or he may be neglectful. In such case he is taxed to build Protestant school-houses and furnish books full of abuse of the abominations of Popery, or rank with infidelity; and must pay for teachers whose reach it would be contumacious to place his child—Take a large population, such as Toronto, Hamilton, or Kingston, and see the annoyance people are subjected to by this ill-conceived declaration of the law, and when their interest is cared for by some better informed neighbor, it is just probable that the poor man's ear being poisoned by some treacherous neighbor, the friend is likely to be accused of drawing the poor man into difficulty. It is next to impossible to work out the law as it stands in this regard, and there is no necessity for such a provision."

There is no necessity for such a provision; because a certificate from the Trustees of the Catholic separate schools of the Municipality, should suffice to exempt the holder from all taxation for Protestant school purposes. But this process would be too simple; and therefore is it that the law, as it stands at present, requires that the Catholic shall apply to the "Clerk of the Municipality," instead of to the Trustees of his own schools, for his certificate.

Again, the Catholics of Upper Canada protest, and with reason, against the iniquitous provisions of the same twelfth section of the Act of 1855, already quoted, in virtue of which—although supporting their own schools, and building, repairing and furnishing their own school houses and school libraries—they are compelled to pay for the building of Protestant school houses and the support of Protestant libraries, of which course they can make no use. One great object of Mr. Bowes' Bill—which M. Cauchon, and his ministerial colleagues, so prudently smothered—was to apply a remedy to this crying injustice, by exempting supporters of Catholic schools, school houses, and libraries, from taxation for the support of Protestant schools, school houses, and school libraries.

The Journal de Quebec defends this iniquity, and condemns Mr. Bowes' Bill, upon the grounds that the Protestant Trustees would be exposed to great inconvenience, and great risks of error in their accounts, if—trusting to their power to force their Catholic fellow-citizens to contribute towards the school and school houses of the Protestant majority—and if, after having based their calculations upon the above data, and after having contracted for the building and repair of said Protestant school houses—the Catholic minority still had it in their power to throw off the burdens laid upon them by their Protestant task masters. So might the burglar be supposed to complain of the hardship and inconvenience inflicted upon him, if—after having duly supplied himself with crowbars, small saws, centrepieces, skeleton keys, and the other implements of his profession—he should find all his anticipated schemes of plunder suddenly frustrated by the timely precautions of the good man into whose house he intended making forcible entry. With just as much show of reason on his side, might the aforesaid burglar demand compensation from his intended victim for the trouble and unnecessary expence to which he had been put, as the Trustees of Protestant schools complain of the inconvenience to which they would be exposed if deprived of their power of taxing their Catholic fellow-citizens for Non-Catholic purposes. The answer however, both to the burglar and the Protestant Trustees, would be—"No right can be founded on a wrong; nor can you claim compensation from us because you have not been allowed to carry your meditated rascality against us into execution." As to the inconvenience and "les inconvénients"—to which Protestant Trustees would have been exposed, had Mr. Bowes' Bill passed into law, that might have been easily avoided by the said Trustees. In making their calculations, it would only be necessary for them for the future to take into account the simple fact, that they never had the right to tax Catholics for Non-Catholic purposes; and that no act of theirs, nor of the Legislature, could impose any moral obligation upon Catholics to support Protestant school houses or libraries.

The Catholics of Upper Canada complain also of another impediment thrown in the way of the exercise of their most sacred rights. We give it again in the words of the respected Prelates whom we have already quoted; and who in their published Protest against the present School Law, denounce the injustice of those clauses of the Act, which render "doubtful the right of Catholics to apply their school taxes to the separate school of a neighboring section. "This"—their Lordships continue—"is the most iniquitous clause in the Bill"—(though from the silence of the Journal de Quebec one would suppose that no complaints upon this point had ever been made)—"for by it Catholics about Toronto, Adjala, Guelph, &c., have been taxed twice: once for their own schools, and once for Protestant schools. No such infamy as this is tolerated in regard to the Protestants of Lower Canada."

Many other differences of detail betwixt the Upper and Lower Canada School laws might we notice—and of which the result is invariably to the disadvantage of the Catholic minority of the Upper Province. For instance, in the Lower Province, the Trustees for the Protestant minority are entitled to their share of the government grant in proportion to the number of children of school age belonging to the dissentient inhabitants whom they represent, whether the said children

attend school or not. In the Upper Province, on the contrary by the XIII. section of the Act of 1855, the Trustees of Catholic Separate Schools can share in the government grant in proportion only to the number of children actually attending their schools; and if the average attendance has not been that prescribed by the same clause of the Act, they—the Catholic Trustees aforesaid—cannot receive even one penny of the said government grant. In the same spirit as that which dictated these onerous conditions, is the XIV clause of the Upper Canada School Act concocted. By this clause, semi-annual statements—"which must be verified under oath"—as to the minutest details of the names &c., of the different children attending their schools, are exacted from the Trustees of Catholic schools;—statements of course which it is exceedingly difficult to verify, and any error in which affords a hostile Chief Superintendent the ardent longed for excuse to deprive the Catholic minority of that miserable pittance out of the public purse, which the law nominally awards to them.

We do not pretend to have exhausted the subject; or to have done more than briefly indicate a few of the principal differences betwixt Upper and Lower Canadian legislation upon the School question. We feel that we have but very feebly stated the case of our Catholic brethren in the Upper Province; but we trust that what we have done may afford some explanation of the extraordinary difference between the respective workings of the Upper and Lower School Acts—as exemplified in the statistics quoted by us last week from the "Report of the Superintendent of Education for Lower Canada." By these statistics it was shown that, for a Protestant population of about 143,359 in Lower Canada, there are nearly twice as many separate schools as there are for a Catholic population of 167,696 in the Upper Province. This striking difference we have shown can be easily accounted for, by the difference betwixt the School Laws of the two sections of the Province; and it is of itself, a complete refutation of the Journal de Quebec, and of the miserable sophistries by means of which it seeks to palliate the tergiversation of M. Cauchon and his ministerial colleagues.

The Globe's Logic.—The Globe thus states the case of the claimant of Separate Schools in Upper Canada:—

"Suppose any man, or any body of men, should wait on Col. Tache, and inform him that they conscientiously believed that their house rent ought to be paid out of the public treasury, does anybody believe that that gallant individual would think of hearkening to such demands for an instant? Yet how in principle, is the Separate School system different from this?"—Globe

It is indeed scarcely worth while noticing such twaddle; yet, as it is put forward in the shape of an argument—and as no doubt it is the best argument that Protestants can bring forward against the claim of Catholics for Separate Schools—we will condescend to reply to the question therein propounded. How—asks the Globe—does the demand of the Catholic advocate of the Separate School system differ, in principle, from that of the man who, upon conscientious grounds, should demand to have his house rent paid out of the public treasury? We reply:

If the house rent of the majority of the population were paid out of the public treasury—and if the minority were taxed with the object of paying the said house rent—then most undoubtedly the minority would have the right to insist that their house rent as well, should be paid out of the public purse; and betwixt the assertion of that right, and the demand of the Catholic minority in Upper Canada for Separate Schools, there would be no difference of principle whatever.

The Globe however, in his pretended statement of the case, leaves out of sight the all important fact that the "house rent"—or in other words, that the schooling of the children—of the Protestant majority is paid out of the public treasury, or funds to which the Catholic minority are compelled to contribute, although they can derive no benefit therefrom. They therefore, so long as the "house rent"—or schooling of the children—of the Protestant majority is so paid; though a minority, have the right to demand that their "house rent"—or the schooling of their children,—shall also be paid out of the same funds. Catholics have the right to demand Separate Schools upon these grounds—1st—that the State taxes them for schools—2—that they cannot conscientiously avail themselves of common schools,—and, in the last place—because if the State taxes them for schools at all, it is bound to give to them schools of which they can avail themselves without doing violence to their conscientious convictions—the validity of which convictions again, they alone are the competent judges.

Does the Globe find these conditions hard or exorbitant? Then we say to him, and his friends, grant us the only other alternative—the "Voluntary System," in education as in religion, for the School as for the Church. Under this system, every one will be free to feed, clothe, physic, and educate his own children as he will, without being called upon to feed, clothe, physic, or educate any other man's children; and under it, we can promise him, no Catholic will ask

that his "house rent"—or children's school expenses—be paid out of the public treasury?—

This then is our last word to the Globe, and his brother fanatics. Give us either "Separate Schools," or the "Voluntary System." Either cease altogether to rob us, and cheat us, for the support of your schools of which we do not choose to avail ourselves, and upon which you have no more right to enforce our attendance than you have to compel us to sit under the ministry of that chosen vessel the Reverend Elchanah Goatish—or give us, for the money which you wring from us, money's worth in the shape of schools which we can conscientiously allow our children to attend.

But why, asks the Globe again, should not Anglicans, Mormons, Methodists, and other Protestant sects, be all and each allowed to claim separate schools upon conscientious grounds, as well as Catholics? Why should not the disciples of Wesley, or Joe Smith, demand separate schools for the diffusion of Wesleyanism or Joe Smithism? No reason whatever, we answer, why they should not. On the contrary, if the State taxes them for schools, it is bound to give them such schools, and such schools only as they, the tax payers aforesaid, approve of. If to this the State objects, the only other course left for it to adopt is, to abstain altogether from interfering in the domain of education, as one in which it has no legitimate authority—for, it cannot be too often repeated—neither over education nor religion has the State any legitimate control; and at best, its interference with either is a monstrous usurpation. Perhaps, after all, the course last indicated affords the only possible satisfactory and equitable solution of the "School Question." We do not mean to say that it is the most desirable solution; but still—taking into account the state of parties in the Upper Province, the undisguised efforts made by a brute Protestant majority to tyrannise over a Catholic minority, and the irreconcilable differences betwixt Catholicity and Protestantism—we cannot avoid coming to the conclusion that "Voluntaryism," in education as in religion, is, if not the best system conceivable, the only one practicable, the only one consistent with the principles of strict justice.

The Globe offers however the following as a solution of the difficulty:—

"Let us have one uniform comprehensive secular system of common schools open to all, and fitted for all."

A very pretty solution, but open to this objection that it is impracticable. Schools "fitted" for Protestants, must ipso facto be "unfitted" for Catholics; and the population of Upper Canada is composed, partly of Protestants, and partly of Catholics. Besides, of the question of "fitness," the individual parent of the child, can be the only competent judge. He alone has the right or power to decide what schools are "fitted" for his children; just as to him alone belongs the right of deciding what church is "fitted" for him and his family to attend.

What Mr. G. Brown actually means by a "common school system fitted for all," is, "a system of common schools which, in the opinion of the Protestant majority, shall be 'fitted for all'"; they, the aforesaid Protestant majority, assuming to themselves the right of setting aside the opinions of the Catholic minority upon this important point. We however do not intend to make this sacrifice of our "right of private judgment." We alone are the competent judges of what is "fitted" for our children; and we do not, and will not, recognise in any body upon earth, except the Church, the existence of any right to tell us what system of education or of religion, is or is not, fitted for us to adopt.

LA BLAGUE—OR THE JOURNAL DE QUEBEC AND "OUR HOLY RELIGION."

We are delighted to find that the independent course adopted by the TRUE WITNESS of Montreal, and the Mirror of Toronto, with respect to our Ministry, has given great offence to the Journal de Quebec. Our Quebec cotemporary, being a servile "gouvernement hack," naturally feels shocked at the plain truths which the above named journals have of late been compelled to address to their Catholic readers; and would rather see the Catholic Church assailed by a hundred sheets such as the Toronto Globe or Montreal Witness, than defended by half a dozen such as the TRUE WITNESS or Toronto Mirror. No doubt of it.

In the eyes of the Journal de Quebec, the proper way of defending the interests of the Church is to sacrifice them to her enemies—to vote, for instance, with the Hon! Mr. Cauchon and his colleagues, in support of such measures as those introduced by Mr. Drummond in his infamous "General Corporations Bill." It is thus that the Journal de Quebec likes to see the interests of Catholicity maintained; because thereby the pecuniary interests of M. Cauchon are secured, and the receipt of his quarterly salary is assured to him.

And now that we are upon the subject, will the Journal de Quebec have the kindness to explain how it is; that it, and the TRUE WITNESS, are at variance upon so many important points, seeing that the last named journal has never, in any one instance, deviated from its original course?

It is not more than three months ago that the Journal held precisely the same language upon all these now-disputed points, that the TRUE WITNESS holds to-day, and was as forward in denouncing Mr. Drummond's amendments...

"We all descend from the Israelites—that is proved from the deluge,"—and the Journal de Quebec. But what is not proved by either the one or the other is, that a journal which openly supports a Ministry that voted for the amendments to Mr. Drummond's "General Corporations Bill"...

"Our holy religion," "Notre sainte religion," is a cant phrase, ever in the mouth of our Quebec cotemporary. We beg him to drop it; for it comes, not only with bad grace from him and his friends, but it is positively disgusting to the ears of the honest man. Only fancy the attachment that M. Cauchon and his friends must have had to their "Sainte religion," when they voted with Mr. G. Brown, and the other fanatics of Upper Canada, in support of Mr. Drummond's amendments...

One word in conclusion to the Journal and his patrons. Do spare us your hypocritical professions of attachment to the Church. Do not insult her and us with your nauseating cant about "notre sainte religion." Go and get reconciled to your Bishop; submit yourselves to him; and remember that the best, the only proof of attachment to the Church which she values, which she requires of you, or which is worth a straw in the eyes of God, angels, or men, consists in a prompt obedience to her commands, given by the mouths of her legitimate Pastors, the successors of the Apostles. Go, and meditate the meaning of the Scripture—"To obey is better than sacrifice, and to hearken than the fat of rams."

"Melior est enim obedientia quam victimarum; et suscipere magis quam offerre adipem arietum."—1. Regum xv., 22.

But whilst you remain as you are, remember that you impose on no one, no not even on the miserable hirclings whom you have purchased with the wages of corruption. We know, they know, and every one knows, what is meant by your cry of "notre sainte religion." You mean—"our Government situations—our quarterly salaries?" you mean—"place, pay, and office?" for these, and these only, are holy, or "Saintes," in your eyes. "Notre sainte religion" is all very well to talk about, and to push yourselves on in the world by. An excellent thing to profess, so long as it leads to a Commissionership of Crown Lands, or a thousand a year—but gentlemen, a very different thing to practice; and if you practised it a little more, you would blather—Gallice "Uaguier"—about it a good deal less. We trust that the Journal de Quebec will take these hints in good part; and that he, and his brother corruptionists, may long look upon the TRUE WITNESS and Toronto Mirror as very bad defenders of our "sainte religion"—that is M. Cauchon's official religion.

As we know nothing about the St. Roch's Savings' Bank, to which in his last issue the Montreal Witness makes allusion, our cotemporary must wait till next week; when, we trust, that we shall be in possession of all the particulars, and shall be happy to give him all the information in our power. If it be true that the managers of the above named institution have acted as he asserts, they must be almost as great scoundrels as the Managers of the Montreal Provident and Savings' Bank have already been proved to be, by the Official Report upon the affairs of that notorious swindling establishment.

SPECIAL MEETING OF THE COLONIZATION SOCIETY.

A special meeting of the Colonization Society was called on Monday evening last at Odd Fellows' Hall, to meet Mr. D'Arcy, M'Gee, of New York, who was on a flying visit to our city. Though the notice was necessarily short, the attendance was large, filling the Hall from end to end.

At eight o'clock, Mr. M'Gee, in the absence of the President of the Society, was introduced to the meeting, and was very warmly greeted. He expressed his surprise to find so many present; he had expected only to meet the members of the Society, to exchange experiences with them, to hear of their progress, and to inform them of what had been done, and was doing in the same direction in the United States. As, however, so many of the public were present, who had not joined the Society, he would, with their permission, at the request of his friends, offer a few reflections on the general subject.

Mr. M'Gee continued his remarks nearly as follows. He said:—The subject of Colonization, which has given name to your Society, and has called out this numerous assembly, has of late been discussed, one would suppose, more than enough. A simple recapitulation of the views of its most active advocates, will fully suffice for this occasion. And firstly permit me to remark that this is a common cause, though we live under different forms of government; though there may be proprieties of speech and varieties of means, proper to our different states of society; though some persons, of a more excitable than enquiring turn of mind, have seen nothing but a local political plot, or a shabby scramble for popularity in all we have attempted. It is still to me, as I believe it is to all engaged in it, simply and purely, a social and benevolent design, for the instruction, direction and protection of our emigrant brethren, strangers and wanderers on the shores of the New World. The voice of nature crying within us called us on to undertake it; the voice of religion justified and blessed our well-meaning efforts. In constant meditation on the general danger and the general good, I, for my part, wholly lost sight of the diplomatic boundary which divides us; it vanished from the plan of brotherly aid and assistance for which I have been a humble advocate. In coming here the other day across Lake Ontario, I could not detect on the surface of the lake the boundary described in international treaties; the waves mingled freely together, and blended into each other, obeying the order of nature; the sun shone impartially down on both sides; there was no dividing line drawn across his beneficent countenance; and I said to myself, as there is not in nature's works anything in Heaven or on earth unocially to divide us from our Canadian brethren, neither is there any impassable barrier to our pursuing in common, a large and liberal plan of mutual benevolence. (Applause.) The similarity of some of our circumstances in the United States and Canada, would suggest a parallel if not an identical movement. Our Irish immigrants—I speak as one of them—bring labor as their chief capital into your ports as into ours; the north cries aloud for more workmen as well as the west; labor is not, cannot be, a drug in any corner of this continent; and this labor, which the New World wants, the Irish have—numbers, hardihood and vigor. The interpreter's part, therefore, only remains to be performed. To bring the laborer and the land together: this is the simple and single object, of your Colonization Societies and of ours.

In the United States, we have, as you may have seen in the newspapers, a General Directory, meeting at New York, co-operating with local Societies at the east and the west. Those means were decided on as the best in our power, at the Convention held last February in Buffalo, where your delegates also were present. I can never refer to that Convention without a feeling of gratitude and pride. It was an assembly of excellent elements. Many leading men of business and of the professions had left their clients and their customers, to come there and frame a scheme of action for the benefit of persons they never saw, and from whom they never expected any return; many venerable missionary priests, with hair white as the snow through which they daily waded to the hall of meeting, but with hearts full of zeal and elevation, graced that gathering, and threw a controlling solemnity over its discussions. We were not all Irishmen by birth. Some generous and intellectual Scotchmen sat with us, and tempered our native ardor by their proverbial discretion. (Applause.) Of the Canadian delegates generally, I only repeat, the universal verdict of their American associates, when I say that their conduct was marked with a dignity, a moderation, an invariable good taste and temper, which mainly contributed to the happy result. None present were more esteemed or more influential than the Rev. gentlemen, the delegates from Quebec—your own representatives from Montreal, and the numerous delegations from Canada West. (Applause.) On that occasion, we agreed on an outline of operations for the United States, and the Canadian delegates adopted a somewhat similar one for this country. One hundred gentlemen—two-thirds laymen and one-third clergymen—pledged themselves to carry out, when they returned to their homes, the details of the plan agreed upon. They are, I am satisfied, men of honor, who will redeem that pledge. It is well said that "Many hands make light work;" and without the co-operation of all the friends of the immigrant, our success can be but partial and inadequate. On the local Societies, as your Directory well observed in their address of June last, everything primarily depends. They furnish local information; they contribute to the necessary general expenses;—through them only can the settlers be distributed or directed on certain lines. There is spirit enough, I am certain, among our friends—all they want is system. Voluntary associations are particularly subject to death from "derangement of the system." When not held together by the bonds of selfish interest, they can only be preserved by a lively sense of patriotic or religious obligation. It was therefore we invoked the high sanction of the Episcopal order, and the invaluable assistance of the Rev. Clergy. To a very great extent we have been favored with both in the United States; and I rejoice to hear you have been equally favored in Canada. Your experience and our demonstrations anew (for the thousandth time) that the Catholic Clergy belong to the people; that they are not insensible to anything which can advance their material condition, or promote their so-

cial happiness. (Applause.) Their approbation is to Catholics themselves a guarantee of success; and all that seems now to be wanting is a little more energy, a little more courage, and a little more perseverance, on the part of the local societies. (Applause.)

For myself, gentlemen, I do not believe a more natural or less vulnerable cause for voluntary association ever existed than this. All other emigrations have been conducted by association. The German emigrants associate together in their native villages, proceed to Hamburg or Bremen, embark, disembark, and advance to their destination, with military exactness. The New England emigrants form into companies, and follow some local celebrity from the Merrimack to the Missouri. The Scottish emigrants rise in clouds from their historic hill-sides and settle down in groups on the remotest lands. No people have shown more conspicuously the talent for organization, than the French Canadians. Consider their original stock—a few thousands at the capitulation of Quebec; consider the coldness or aversion of the first years of a government imposed on the field of battle; consider the soil and climate of the lower Saint Lawrence country; consider that the Colonial veins have not been habitually replenished by tapping the mother blood; consider all these things, and it seems to me no man can deny the possession of great talents for social organization, great tenacity, and indomitable courage by the French Canadian population. (Repeated applause.)

The Irish emigration to North America has been without a chart, without a head, without order, and threatens to be left without a visible posterity.—Where is our Glengarry? Where are our Eastern Townships? or our "Western Reserves"? Whole counties of Pennsylvania, Indiana, and Wisconsin reproduce a social Germany. For it is no less strange than instructive that this people, many of whom go far beyond the most advanced Americans in democratic theories, are withal the most tenacious of their native tongue and olden habits. Wisely or unwisely they maintain a jealous social independence; they will not bow to the Sabbath nor the sumptuary laws of the children of the Puritans; they sing their German songs, and celebrate their German feasts as freely by the Ohio and the Hudson as they or their fathers did, by the Neckar, or the Rhine. I confess I cannot but sympathize, in many respects, with their intrepid self-assertion. To exact uniformity from a people of various origins, is despotism, and ought to be resisted, whether it comes from a Russian conqueror in Poland, a Norman conqueror in Ireland, or an omnivorous Republic in North America. (Loud applause.) Without a social plan, without the firm foundation of real property, without a protective language, I do not see how my fellow-emigrants from Ireland, are to withstand—how their posterity can escape—the insatiable demands of uniformity? These demands are not alone confined to exact similarity in habits, in language and in politics, but also extend to educational and religious duties.—The common objection against Catholicity is, that it is a foreign and not an American religion; the chief argument for State-Schoolism is, that it originated in Massachusetts, and is "one of our institutions." Observing these republican signs of the times, I confess to you, that I do look forward with melancholy apprehension, to the extinction of the best remaining qualities of the Irish Catholics in the vortex of our very enterprising but most materialistic state of society. You run less danger of such moral degeneration in Canada, because it is a half-Catholic country; because the Colonial conditions still exist; because you have not yet set up offensively the social standards of the new world against the social standards of the old. But even here, there must be urgent reasons for converting the city surplus into country cultivators; for enlarging the basis of your yeomanry;—the defence and strength of every country; and for making the most of the various resources with which Heaven has endowed this magnificent Province. How these ends can best be advanced, you are yourselves the best, the only judges; but I think I may say that there is no instrumentally more suitable than such Societies as this—at least I have known or heard of no other.

You have not got in Canada your full share of the European emigration; while in some of the States (the New England States for example) they complain they have got too much. Of more than 100,000 persons arrived at New York, between September 1855, and July 1856, not one family, not one person, was entered as bound for Canada; while Wisconsin got alone 10,000 of them, with an acknowledged cash capital of one million three hundred thousand dollars.—Why did not Canada get through that port, one solitary soul? How is this? It arises in part from your own inertia, perhaps I should say your too great modesty. (Laughter.) It is not popularly known in Germany or Ireland that Canada has a local self-Government, full liberty of speech and conscience, an excellent municipal system, an entire control of her own resources. It is not known that many parts of your unsettled country are not farther north than parts of Wisconsin and Minnesota; it is not generally known that the average longevity of Canada is 30 per cent greater than the average in the Republic. You do not cultivate, gentlemen, the art of legitimate pulling. (Laughter.) With us, every new territory, as soon as surveyed, is trumpeted as the very finest spot in the whole continent. I remember when Ohio was the Eden of the west; then it was Illinois, then Iowa, and now it is Minnesota or Kansas. "Like Dowd's Daughters"—as the homely proverb used to say—"The last of them is the best of them." (Great laughter.) Now this I call legitimate pulling; if it be founded on fact, if the prospect be not exaggerated, if the resources of the new country really justify such representations. Gentlemen, I have said quite enough. If there be any man who does not see that these are the critical years of North America, for you and for us, it would be absurd for me to show him the significance of facts so patent. If there be any man who does not know that to steady the Irish mind, to give a purpose to the Irish will, and a safeguard to the Irish family, colonization is necessary, all further argument would be only wastes. I have recited for you a few facts and instances, which I hope you may have found interesting. I now want to ask the Montreal Society will they adhere to the promise of their name? Will they fulfil the declarations of their early meetings?—I hope and trust they will hold steadily on their way, out-living the perils of caprice, as they did the dar-

gers of enthusiasm. (Applause.) We could not, gentlemen, be engaged in a better cause, a more patriotic or a more moral undertaking, than endeavoring to extend the ranks of an independent yeomanry. The agricultural classes are the hope of every state; from them the army and the Church militant alike are recruited; the slaves of the mill and the loom could never stand against the firm limbed and broad-chested cultivator of the soil. (Applause.) In the fields of the open country, courage and piety grow as well as corn and flowers; and there is true nobleness to be found. "A plough proper in a field arable is the noblest escutcheon."

"In ancient days the sacred plough employed, The kings and awful fathers of mankind." Old Egypt ad young Europe worshipped Teth, and Saturn and Ceres, who taught their remote fathers to break the earth, to reap and sow, to let light in to the dark recesses of primitive woodlands, and to foster great communities out of the spoils and conquest of old barrenness. (Applause.) We are in our first ages in many parts of this continent; we have our foundations to lay down—foundations on which countless generations must stand or fall. (Applause.) For one, I am willing to do my share; I know men here and elsewhere who are equally willing; and I shall not now add another word, but that I sincerely trust the Montreal Society will prove true to the purpose of its first institution. (Loud applause.) After the conclusion of Mr. M'Gee's address, the meeting separated.

Our correspondent from Alexandria writes to us under date the 1st inst., giving an interesting and cheering account of the prospects of Catholic education in his district.

On Saturday last, His Lordship the Administrator of the Diocese of Kingston—the Rt. Rev. Dr. Phelan—blessed the new Convent of St. Joseph which is now completed; and then celebrated Mass in the chapel annexed thereto. This chapel—which is described as a perfect gem in its way—is named after, and is placed under the especial patronage of, St. Margaret, Queen and Patron of Scotland; and is a pleasing proof that neither time nor absence can in ought obliterate in the heart of the true Scotchman that ardent affection with which he ever clings to the memories of his dear native land.

On Sunday the 31st ult., His Lordship administered the Sacrament of Confirmation to a large number of young persons, and preached, both in the forenoon and in the afternoon, to a crowded audience. A collection was taken up at the door of the Church, in aid of the funds of the newly established Convent of the Sisters of St. Joseph; and in a short time the very handsome sum of £54 was contributed by the congregation. This clearly shows how zealous the Scotch Catholics of Alexandria are in the cause of education; and how well they appreciate the labors of the good Sisters, who have abandoned all things to follow Christ, and to serve their brethren.

A new house, our correspondent informs us, must soon be commenced for the Brothers of St. Joseph, whose schools are destined to be of incalculable service to the cause of religion and morality. "As yet," our correspondent adds—"there is not a furthing in hand for that purpose. But God is good, and He will provide. It is to be hoped that many Catholics throughout Canada will also send us in their small contributions."

On the 27th of July last, the Catholic Congregation of Cornwall contributed £10; a great part of this sum was made up by the poor Irish, who compose about a twelfth part of that congregation. The Rev. Mr. McLachlan has also to acknowledge with many thanks, the receipt of £3 10s, from the young men of Glengarry who are working in the vicinity of Kingston. Long may this generous emulation betwixt Scotch and Irish Catholics, as to who shall do the more for their spiritual Mother the Church, continue; and may this be the only rivalry betwixt them.

LEGISLATIVE COUNCIL.—The writs for the Election of members to serve in the Legislative Council were issued on Monday last, and will be returnable upon Tuesday the 4th of November.

On Wednesday, there was a general turnout and inspection of the different Volunteer Companies of Montreal. They went through a series of complicated manœuvres, and acquitted themselves in such a manner as to elicit the approbation of all spectators.

Le Canadien of Quebec announces the death of the Rev. P. Villeneuve, Cure of St. Charles, after a long and painful sickness.—R. I. P.

The Metropolitan for September has come to hand, with as usual an abundant supply of good things.

THE MONTREAL LITERARY MAGAZINE.—This is the first number of a new monthly serial, to be published in this city, which, judging from the specimen before us, deserves to be encouraged by the public. Its articles are interesting and judiciously selected; and we heartily wish the Literary Magazine a long and prosperous career.

To the Editor of the True Witness.

COBourg, Sept. 1st, 1856. DEAR SIR—We had a glorious day yesterday (Sunday.) Our beautiful new Church being completed, the adorable Sacrifice was therein offered up to the Most High God, by our beloved and revered Pastor, the Rev. Mr. Timlin. To add to the solemnity of the occasion, our newly formed choir, consisting of twenty three voices delivered the music with great ease and effect; considering the tender years of the performers—from 9 to 13—their splendid execution does great credit to them and the Catholics of Cobourg. To Messrs. Thomas McCarthy and McKenny of this town belong the honor of training our band of young chorists. The instrumental department is also presided over by the last named gentleman; whose performance on a five octave melodeon gave general satisfaction to all who had the pleasure of hearing him. We expect a visit from His Lordship, Bishop Phelan, towards the latter part of this month, to assist at the solemn dedication of our new church. A COBourg CATHOLIC.

The Herald, in answer to the charge of the Toronto Globe, it and other papers publishing news received by Telegraph upon Sundays, says—

"Look at the Toronto Globe. Is it not notorious that it has been clamoring for the suppression of Sunday mails, and the closing of the canals on Sunday, ever since the agitation of the question began? Yet no sooner does a steamer's news arrive on Sunday morning than this pretended pious print calls all hands to set type. Why does not the Globe figure with the Herald in the columns of the Witness? Why? Because the Globe believes right according to the Witness; talks right, according to the Witness; and shows how it contents right, by notoriously and publicly doing what it has declared to be wrong. While the Herald, when it does sin in the estimation of our charitable cotemporary, does so in accordance with the conscience of its conductors, and in conformity with the views of the best doctors of the Church—Catholic and Protestant. We hope some day to see our religious cotemporary promoted to the honors of a daily journal, and we have no doubt it will then follow the example of the Globe."

The Rev. Thomas Marsh, of Hamilton, C. W., a clergyman of the Established Church, who, with his lady, was coming on a visit to his friends in Europe, was accidentally poisoned, on board the Canadian screw steamer, which has arrived at Liverpool from Quebec and Montreal. On Saturday, the 9th ult., the reverend gentleman took a disinfecting fluid in mistake for mineral water; and, though the medical officer was prompt and unremitting in his attentions, the unfortunate gentleman died from the effects of the dose on Tuesday night. An inquest was held on Thursday by the Liverpool coroner. It was stated in evidence that the deceased asked the bedroom steward for "Plantagenet Water"; that the steward did not seem to understand what was meant, that Mr. Marsh then asked for mineral water, and that the steward upon this handed him a bottle of the disinfecting fluid, of which the unfortunate gentleman drank, and which caused his death in a few days. A verdict was returned "that the deceased died from the effects of a certain poisonous fluid taken by mistake."

THE BENCH.—The Hon. Mr. Chabot is appointed to the seat on the Bench vacated by the death of the late Mr. VanFleeter.

THE WEATHER.—The temperature out of the sunshine is more like October than September in this neighborhood. The foliage exhibits distinctly the action of frost, the soft maple in many places showing its deepest autumnal tints. In the vicinity of the mountain the potato fields exposed to a northern and western aspect have suffered severely, the vines being entirely killed. The prospect of anything like a crop of Potatoes in this neighborhood is very poor on this account.—Commercial Advertiser.

The Great Comet of 1556 is announced as having been seen at 9 o'clock on the night of Sunday last, in the east, south eastern horizon. The discovery was made in Maple, Township of Vaughan, C. W.—Commercial Advertiser.

A CAUTION TO CITY SCAMPS. The Toronto Mirror publishes the following:—To the Editor of the Mirror.

Mr. Editor,—I am sure it will amuse yourself and readers to hear of the following incident:—As one of our City Clergymen was going along Queen Street this morning, near Knox's Church, he was met by a man with a wheel-barrow, containing among other articles, a basket of eggs, and giving his attention to the Rev. Mr. —, saying, as he passed, "Damn the Priest." Just as the word was spoken, over goes the barrow, smashing eggs and all!!! Could you have sympathy for the fellow's loss? For my part, I enjoyed a hearty laugh. A PADDY CLOSE BY.

Toronto, August 25, 1856. This is not the first man that has met with similar treatment at the hands of fortune. At the present moment there are a good many of our politicians who are upsetting their baskets of eggs, and who will be wiser their merchandise before they know where they are. When we see politicians abusing the Priest and the Catholics without mercy, and reflect upon the fact that these latter possess a certain influence which cannot be conveniently ignored, we shall henceforth think of the above, and regret that he should be so wantonly "upsetting his basket of eggs."

REMITTANCES RECEIVED.

- Morrishough, P. Gormley, 6s 3d; St. Laurent, Rev. Mr. St. Germain, £7 3s; Hamilton, Rt. Rev. Dr. Farrell, £2 10s; Elizabethville, P. McCabe, 12s 6d; Trenton, J. Sullivan, 3s; Vankele Hill, P. Hickey, £1; Saccarappa, U. S. J. Hay, 3s; Toronto, W. J. Macdonald, 12s 6d; St. Hyacinthe, Rev. J. J. Prince, 12s 6d; New Durham, J. Secord, 3s 9d; St. Michel, P. Ryan, £1 3s; Millbrook, P. Maguire, 10s; Ste. Rose, Dr. Forbes, 12s 6d; St. Hyacinthe, Rev. Mr. LeFrance, 12s 6d; Burlington, Rev. Mr. Goopman, 10s; Cornwall, Rev. Mr. McDonald, 5s; Ste. Juliette, Rev. C. A. Loranger, 12s 6d; Ste. Scholastique, J. Cleary, 6s 3d; St. Johns, J. Rossiter, 12s 6d; Coibourg, F. Assinkack, 12s 6d; Brockville, R. McSweeney, 10s; St. Athanasie, M. McNulty, 6s 3d; Ste. Martine, Rev. S. Blythe, £1; Emily, A. Beaton 10s; St. Johns, J. Brennan, 12s 6d; Three Rivers, W. T. Bald, £1 5s; Hamilton, St. Mary's Association, 6s 3d; Finch, T. Kennedy, 10s 3d. Per Dr. F. McDonald, St. Jacques—Major D. E. McDennell, 10s. Per J. Meagher—Kingston, J. Hickey, 12s 6d; D. Gleason, 15s. Per Rev. G. A. Hay—St. Andrews—Self, 12s 6d; C. McRae, 12s 6d; A. Grant, 12s 6d; A. McDonald, 6s 3d; Mrs. A. McDonald, 6s 3d. Per Rev. E. J. Higgins—Cantowille, W. Cassidy, 18s 9d. Per Rev. Mr. Timlin, Coibourg—Self 15s; J. Hutton, 10s; W. Kennedy 10s. Per Hon. J. Davidson, Miramichi—J. Reid, 12s 6d. Per T. Fitzgerald, Frampton—Self, 12s 6d; M. Fitzgerald, 12s 6d. Per P. Farlong, Trenton—E. P. Ford, 5s; J. Devlin, 10s; J. O'Brien, 10s; Rev. H. Brettargh, 10s; J. White, 10s. Per T. Rail, Railton—L. O'Reilly, 10s. Per M. O'Dempsey, Belleville—P. Cox, 12s 6d; J. McCarthy, 12s 6d. Per M. Treacy, Prescott—Self, 10s; W. Treacy, 10s. Per Rev. Mr. Taschereau, Quebec—Madame J. T. Taschereau, 15s. Per J. O'Sullivan, Prescott—D. Crowley, 12s 6d; H. Murphy, 6s 3d; J. Ford, 6s 3d. Per M. Heaphy, Kemptville—B. McCahill, 5s; J. M'Sweeney 5s. Per M. O'Leary, Quebec—E. Quinn, 15s; P. Donlon, 15s; R. M'Donogh, 15s; T. Dunn, 15s; L. Madden, 15s; J. Lilly, 15s; P. Jones, 15s; W. Quinn, 15s; J. T. Taschereau, 15s; Rev. Mr. Neilligan, 15s; J. Stanton, 12s 6d. Per J. Hackett, Kingston—Self, 10s; T. Keenan, 5s. Per M. McKenny, Coibourg—M. Burke, 10s; Mr. Car, 5s. Per Dr. J. M'Ra, Dundee—S. Long, 6s 3d; A. Santif, 1s 3d.

BIRTH. In this city, on the 1st inst., the wife of Mr. Frederick Dalton, of a daughter.

FOREIGN INTELLIGENCE.

FRANCE.

It is stated in the Independence that the French government declined to second the demonstrations of Admiral Stewart in the Black Sea...

FRANCE REPRESSING SARDINIA.—[We cannot say what foundation there may be for the following information, but it is by no means improbable that some intimation of the kind has been conveyed to the Sardinian Government.]—Catholic Telegraph.

It is stated in well-informed circles that the Sardinian Cabinet has recently received a hint from France to avoid taking any step which could lead a quarrel with this Government...

The Patrie officially contradicts the rumors of extensive forgeries having been discovered on the Bank of France—Only three forged notes of 100 francs each have been presented at the Bank within the last month.

LETTER OF HIS EMINENCE THE CARDINAL ARCHBISHOP OF WESTMINSTER TO THE FRENCH BISHOP.—During the short stay which His Eminence Cardinal Wiseman made in Paris, on his return from Vichy, he addressed the following letter to their Lordships the Archbishop and Bishops of the recently inundated Dioceses:—

“My Lord.—The sad details which had reached us in England of the evils caused in France by the inundation, excited among us the most lively emotions. After giving their offerings to the general subscriptions, the English Catholics, answering to our appeal, desired to give to the Catholics, their brethren, a special testimony of sympathy, and to confide to the French Bishops the distribution of their particular gift.”

“In a few days, my Lord, I shall have the honor of placing at your disposal a sum of— Be pleased not to consider the smallness of the amount, but rather to look with kindness on the intention of those who offer it; and to recommend to the prayers of your Dioceses the spiritual wants of England, for which I beg with confidence those of your Lordship.”

“I have the honor to be, with sincere veneration, &c.,” —† N. CARDINAL WISEMAN, Archbishop of Westminster.

The sums collected among the English Catholics has already amounted to 41,700 francs, which Messrs. Blount & Co., bankers, of the Rue de la Paix, No. 3, have brought over gratuitously from London to Paris.

Letters from the Spanish capital assert that considerable coldness is observable between the French and English embassies.

ITALY.

The Paris correspondent of the Times says accounts from Naples would not leave much room for surprise if any day brought the news of a revolutionary movement.

The statistics of education in the Sardinian States are very far from encouraging. Two-thirds of the population on the mainland, and fourteen-fifteenths of the population of the island, can neither read nor write. The fanaticism which persists in excluding the Clergy from educational posts in a country where efficient men cannot be found among the laity to fill them, is producing very apparent results; and a warm partisan of the present Ministry tells us that “the sudden secularisation of many colleges, consequent upon the expulsion of the Jesuits and other Monks in 1848, and the indiscriminate appointment to the place of professors and schoolmasters of candidates rather recommended by democratic principles than either by literary merit or even moral character, has caused the dawn of liberty to prove anything but beneficial to the educational institutions of the country,” which, of course, is only another way of saying that Ministers hate the Church so much more than they love education, that they would rather men should be left without the former altogether than that they should receive it through the medium of the latter.

With a population scarcely under 5,000,000, the Sardinian States contain only 21,000 Protestants, and 7,000 Jews. The Vaudois are almost confined to their own valleys, and, though they have recently erected a meeting-house at Turin, there are not above 1,000 of them in that city. The Church has forty-one Archbishops and Bishops, presiding over 4,173 parishes, and possessing 63 seminaries. Besides the ordinary Cathedral Chapters there are 79 Collegiate ones, and also 17 Abbeys. The religious houses, before the suppression, numbered 476, in the hands of 52 different orders, among which the Oratorians are, and the Jesuits are not, included. There remain unaffected by the recent bill 20 orders, forming altogether 145 communities.

The Paris correspondent of the Times writes that all the military precautions of the Austrians are continued, and this is considered to be in consequence of the threat implied in Count Cavour's project for the fortification of Alexandria.

DENMARK.

The Deutschland contains the following:—Letters from Schleswig state that Denmark has the intention of fortifying the Sound in consequence of the advice given by Russia; and that the proceeds of the sale of the domains in the provinces are to meet the expenses occasioned by the contemplated measures.”

SWEDEN.

The official journal Post Tidning contains a letter from Finland, stating that orders have been given for the immediate construction of a first rate fortified naval arsenal and dockyard on the island of Kasko (to the northward of Christianstad, and nearly opposite Sundeswall), for which it offers great local facilities, and is in every way peculiarly well adapted, not only on account of the great depth of water all round, which would permit the largest line of battle ship to float close in to shore, but particularly with reference to the insular position, as the navigation opens earlier in spring and its island remains accessible later in autumn than any other spot in the Gulf of Bothnia.

RUSSIA.

A letter from St. Petersburg of the 20th ult., in the Presse, of Brussels says:—The Grand Duke Constantine, whose zeal and activity in everything connected with the navy is indefatigable, has decided, with the approbation of the Emperor, that all vessels comprising the Baltic fleet, shall, at the end of the present season, be fitted with steam engines and screws on the new and best system. Between the opening of the present season and the end of May last three frigates, four corvettes, and twelve gun boats, and bomb vessels have already been fitted with engines, and are ready for sea, and it is expected that before the winter two line of battle ships and four more frigates and corvettes will also be similarly provided. The Grand Duke continues to make frequent excursions in a steamer from Cronstadt in the Gulf of Finland. The naval yards at Sweaborg and the arsenals are to be considerably enlarged this year, and the number of workmen employed has been already much increased.”

DESIGNS OF RUSSIA IN FINLAND.—The last post from Finland confirms the report, already communicated, of Russia's intention to establish a new first-rate naval station and arsenal on the island of Kasko, in the Gulf of Bothnia, where she will be able to carry out the extensive designs originally formed for Bomarsund. The island lies so close to the mainland that it is connected to it by a wooden bridge 200 feet long. The little town of Kasko contains about 900 inhabitants, who carry on a thriving trade with the produce of their extensive fisheries, and have enjoyed the so-called right of staple ever since the year 1785. The harbor is considered the second best in Finland, only yielding the palm to Helsingfors.

THE DIFFICULTIES WITH RUSSIA.—It is expected that there will be a friendly settlement of all difficulties between Russia and the Allied Powers. Count Strogonoff, the Governor-General of New Russia, has visited the Isle of Serpents, and it is understood that his report to his Government will favor a conciliatory arrangement. All the Russian organs of the press maintain that Russia has only been observing necessary forms, and that the appearance of the English fleet in the Black Sea was an unnecessary exhibition of force.

RUSSIAN DISASTER IN ASIA.—The German Frankfort Journal states that General Churloff, who commanded a division at Sebastopol during the siege, and who was then sent into Asia, has advanced too far towards the Persian frontier.—Deprived of all communication, and with his flanks threatened by the Kurds and Circassians, he has been compelled hastily to retreat across the vast steppes of that region, and the fate of his army remains yet in doubt.

AUSTRALIA.

A Berlin despatch states that the Russians have given up the Isle of Serpents to the Turks, and that all difficulties are smoothed, and also that it has been proposed by France to draw up and agree to an additional article to the treaty of March 30, for the purpose of settling the matters connected with Danubian Islands, which were overlooked at the conclusion of the Treaty of Peace.

The Russian commander of the city of Kars has announced to the Governor of Erzeroum that he is ready to hand over the place to the Ottoman authorities.

The Australian correspondent of the Times thus writes of Mr. Duffy:—

Mr. Gavan Duffy, who, not having accepted the Chiltern Hundreds, still retains the M. P. after his name, has been electioneering in the west, and will, I believe come in for the county in which the towns of Belfast and Warrumboul are situated. The necessary property qualification is to be provided by his countrymen (£2,000 in real property, or a rental of £200 a-year). About £700 has been subscribed here, and as the list did not fill up as fast as was expected, the aid of the other colonies has not been excluded. Sydney will furnish £400 or £500, and Launceston about £300, so that there will not be much difficulty in completing the sum. I think there is a general desire, not confined to the Irish, to see Mr. Duffy in the House; and indeed he is far too good a man to be spared. But his last speech has somewhat taken people here by surprise. He was asked whether he would accept a government appointment. The best answer, he said, which he considered such a question required was—“That he might have come out to Victoria as its Governor, if he had chosen to traffic in situations. It was an insult to suppose,” he continued, “that he would not accept an office under any government. It was the glory of the new constitution that he had a perfect right to aspire, if he were fit for it, to form a government, if ever the opinions he represented were in the majority.” Has anything really passed between Mr. Duffy and the Colonial Department to justify the above unequivocal assertion? We are well aware how much the Colonial Department has been under the influence of the Irish party. The unfortunate appointment of Mr. Stonor

afforded evidence of that. The mode in which our emigration fund has been expended by the Land and Emigration Commissioners—a branch of the Colonial Office—affords another example. Has a desire to please that party in the House of Commons, &c. to secure their votes—induced the government to bid as high as the Governorship of Victoria to Mr. Duffy? When Mr. Duffy's speeches find their way into the London papers—and, as coming from a member of parliament, I apprehend they have interest enough in English eyes for that—it would not surprise me, if a question and answer in the House of Commons were to throw some light on the statement. The last part of the above quotation—that he aspires to form a Government—seems to me quite legitimate. But then it clashes with a similar aspiration on the part of Mr. O'Shanassy, who, I think, has far higher claims. He has served the public steadfastly, faithfully, and most laboriously for five years. Though not a classically educated man, he by no means wants useful education. He is what the Yankees call “well posted up” on all subjects of public importance. He looks to the lead on the Liberal side; and will, I think, have it. Some people fear his strong religious bias. He, like Duffy, is a Roman Catholic, and of course, the bigots are dead against him. I do not think the country would bear two of that persuasion in the highest places, and so they must clash.

GERMANY.

(From the Correspondent of the Weekly Register.)

No one needs to be told that Rationalism has prevailed in Germany for most part of a century; nor will any Catholic be likely to doubt that it was the natural and legitimate result of those principles which Luther had introduced more than two centuries earlier. It may be said indeed that, if this were the case, Rationalism ought to be equally prevalent in other Protestant countries—for instance, in England. And, in truth, a kind of Rationalism is prevalent in England.—For how few persons receive the whole teaching of the Establishment—because she teaches it? One man says, “I can't reconcile to my mind the doctrine of Future Punishment;” another rejects the Apostolical Succession, or Baptismal Regeneration, or Our Lord's Atonement. If these persons do not go the same length as German Rationalists, it is partly because there is little dogmatic teaching of any kind in England; partly because the English mind abhors every sort of theory. But I need only refer to Dollinger's book on the Reformers (which I mentioned before) to show that unbelief was the immediate result of that overthrow of the principle of obedience which was brought about by Luther. But it was not till aided by that general laxity which became prevalent shortly before the French Revolution, that its progress was unchecked. During the 43 years while Fred. William III. reigned in Prussia, 1797—1840, Rationalism made great way in Germany; and it was favored by Von Altenstein, who, as Ecclesiastical Minister in Prussia, was for a long time its real Bishop. Yet there was a decent appearance kept up before the public. Hegel, who taught philosophy at Berlin, was eminently Conservative, and was for maintaining existing institutions; and Schleiermacher, his leading divine, though an avowed Sabellian, was a man of fervency and earnestness. This was the state of things when, five years before the death of Frederic William III., Germany was startled by the appearance of Strauss's Life of Christ. The chief philosopher and the leading divine of Berlin had recently been withdrawn. Hegel had died in 1831, Schleiermacher in 1834. But the world had not understood the full tendency of the prevalent system till it was boldly and distinctly put forth by their more consistent disciple. Strauss, though himself a Swabian, had received the teaching of the Berlin Doctors, which spread all over Germany; and the work in which he embodied the results of their teaching was written with a power and clearness which produced a wonderful effect.—It now became evident that the system of Rationalism was avowed Infidelity, and that of Hegel undiluted Pantheism. Rationalism throws overboard all the Scripture narrative, and thus denies that there is any proof that our Lord has come in the flesh. Hegelianism maintains that it was impossible that He should come in the flesh, for it affirms that the Godhead is not really a Person, but that He first becomes personal in each one of mankind. Hegel in short, taught that no one could be called the Son of God more than another, because God was only a name for that which had no personal existence: the Rationalists taught that there was no history of the Son of Man, and that no man had ever possessed supernatural gifts, so as to raise him above his brethren.

Such was the teaching which was plainly put forth by Strauss in 1835, as being the real conclusion of those systems which were prevalent in the Protestant Universities of Germany. His book was eagerly received by the public. Four large editions of it were sold within five years.—And though Strauss himself was dismissed from his position as an assistant teacher at Tubingen, yet his instructor, Baur, continues to be Professor there, and the Tubingen school of writers has since called in question the authenticity of almost every book in the Bible. The reckless and arbitrary manner in which this school has assailed one sacred book after another, with a view of showing their ingenuity apparently, rather than out of any serious purpose, is almost beyond belief. Baur himself appears at present to reject all of the New Testament, except the Epistles of St. Paul to the Romans and Corinthians, and the Revelation of St. John: the last he keeps, not out of any reverence for its sublime contents, but as a weapon for assailing the authenticity of St. John's Gospel.

The publication of Strauss's Life of Christ in 1835 may be considered then as the era when Rationalism and Philosophy in Germany fairly threw off the mask, and exhibited themselves in their true colors. But unfortunately they had far too great a hold on public opinion to be eradicated. And that which especially favored their growth was the Union, as it is generally called, which Frederic William III. had introduced in 1817, and which has spread through a great part

of Protestant Germany. It is well known how much the Protestant cause had been weakened by the division between Lutheran and Calvinists; and how much the German Protestant Princes had tried to heal it. After this had been in vain attempted during nearly three centuries, Frederic William renewed the effort in 1817. But, instead of drawing up any new formula of doctrine, the King contented himself by uniting different parties by giving them a common name, and requiring them after a time to employ the same ritual. Those who were attached to the old Lutheran system were outraged by such a proceeding, and in 1835 they held a Synod at Breslau for the maintenance of their ancient system. This drew down upon them the severest oppressions: the police put down their meetings; they were punished with fine and imprisonment; and instances are recorded of poor people who, for adherence to Lutheranism, had their only cow driven off, and the shirt taken from their very backs. (These particulars are mentioned in No. 46 of the Munich “Historisch-Politische Blätter” for 1855, p. 786. The volume contains a series of most interesting articles on the recent History of Protestantism, to which I shall often have to refer.) While Frederic William was thus endeavoring to coerce his subjects into a nominal acceptance of the Union, he left their old formularies of faith untouched. But these formularies were wholly incompatible with one another. So that his Union, as the “Politische Blätter” expresses it, was “not an Union of Teaching, but an Union of Life, out of which an Union of Teaching might be expected to arise.” Yet, considering the nature of the Confessions which were thus forcibly united, it is difficult to understand what could be the result, except an indifference to all forms of belief. The Confession of Augsburg affirms the Real Presence—it is denied by the Calvinistic Confessions. What can be the belief of a community which receives both as of equal authority? Something of the same kind happens in the English Establishment, where the Prayer Book is framed on one system and the Thirty-nine Articles on another. But these have always been in alliance, whereas history testifies to the discrepancy between the Lutherans and the Calvinists, Calvin himself exhausted all the resources of language when he poured forth his bitterness against the Lutherans, Westphal and Heshus: and if the Lutherans were not a match for him in cruel words, they made up for it by the severity of their actions. Peucer, the son-in-law of Melancthon, was twelve years in prison in consequence of his leaning to Calvinistic opinions; and Crell, the Chancellor of Saxony, was put to death for the same cause in 1601, after an imprisonment of ten years. With such memorials of the hostility of their several creeds, it is plain that the two parties cannot be united on the principle of retaining the creeds of both, except by becoming indifferent to either.—So that the formation of the Union has only had the effect of sanctioning that famous mode of subscription which has been invented in Germany—subscription, namely, with a *qua* instead of with a *quia*. Those who disbelieve the Lutheran formularies can subscribe them of course, so far forth as they agree with Scripture, not because they agree with it. [Non quia, sed qua.]

THE FRENCH ASSAULT ON THE MALAKOFF.—The heroic pen of Homer were required to picture worthily that solemn moment of expectation, which made every eye sparkle, and every heart throb with impatience. The generals are standing upon the breastworks, calm and attentive—their eyes fixed upon their Watches.—Every officer stands sword in hand. The soldiers, crouching in the trenches, with their bayonets advanced, wait only for the signal. Even the thundering reports of the artillery seem overmastered by this awful silence. The batteries have already abruptly changed their aim, in order to relieve the ground destined for the attack, and concentrate their power upon the reserves of the enemy. It is twelve o'clock. The generals spring forward, waving their plumed hats: living signals; they leap upon the parapets, the first to show themselves, entirely unprotected above the breast-works—and shout—“Soldiers! Forward! Vive l'Empereur!” That cry, a thousand times repeated, thrills upon every lip. It is the signal of assault. Officers and soldiers are blended in one superb and simultaneous rush. It seems as if the earth had suddenly opened to throw upon those dismantled ramparts this host of combatants. At the same moment, General Bosquet's pennon is planted upon the outer embankment of the trenches to indicate to all the honorable post which the general has chosen, and to serve as a rallying point for the officers coming to him for orders. Drums and trumpets sound the charge; the warlike music spreads far and wide, and wakes the martial music in every soldier's breast. The scene and the moment are full of grand and stern excitement, and present as solemn and superb a spectacle as ever was gazed upon by man.—Bazemour's History of the Crimean Expedition.

THE CONNAUGHT RANGERS.—At the grand review of the British troops in Turkey, previous to their embarkation for the Crimea, the Sultan asked Lord Raglan to point him out some particularly distinguished regiment.—His lordship immediately called attention to the “Guards.” The Sultan quietly and politely replied, “I know all about the Guards—I mean a fighting regiment.” Lord Raglan, rather nettled, replied that all British regiments were fighting ones; but, said he, if you want to see a regiment very remarkable in that way, please rise this way and I shall let you see the Connaught Rangers.

INTERESTING ORIGINAL HISTORICAL DOCUMENTS.

EXECUTION OF A CATHOLIC STUDENT IN 1800, DESCRIBED BY A CLERGYMAN.

The following letter, addressed to an Irish Bishop, in the year 1800, has fallen into our (Catholic Telegraph) hands. It refers to the cruel fate of an unhappy young man, seduced into Secret Societies and conspiracies by bad company, and by the reading of dangerous and revolutionary publications. How fortunate for the people of Ireland that the seductive emanations of the press in 1848 did not bring many of our poor countrymen to the same untimely end which was the lot of Francis Hearn, whose death is so pathetically described by the writer of the letter. The document itself is most creditable to the Colleges of Maynooth and Carlow, though Hearn happened to be a student in each of them for a short time.—Waterford, January 6, 1800.

Most Rev. Sir—I beg leave to address a few observations to you on the melancholy occasion of the execution of Francis Hearn—an unfortunate young man, who was for some little time, both in the College of Maynooth and in the school of Carlow, pretending to prepare himself for Holy Orders. He was expelled from Maynooth on account of the United business, as you cannot but recollect. Through the means of his uncle's finding some reasons to exculpate him from that charge, he was unfortunately ad-

mitted into the school of Carlow. On his coming home, during vacation, he fell in with some misguided persons in and about Dungarvan, where his mother lives: it seems while there, in one of his drinking fits, he happened to be concerned with the United men, by taking an active part in meditating on, and devising means to counteract, a supposed design of another set of miscreants, known by the appellation of Orangemen, who, they believed, were determined to destroy and massacre the Catholics of that vicinity. On the morning after, this meeting took place, and that his muddled head cooled, he cautioned his equally “crazy” associates against such meetings in future, telling them that it was a bad business. On his dying words he declared that he could not bring to his remembrance his being there sworn by any of them, or that he himself had tendered an oath to those present; hence he inferred that this affair would be laid aside. The magistrates in and about Dungarvan fished out that meetings of a seditious nature were carried on in that place for some time before, and in the course of their inquiries discovered that this Hearn was a leading member of them, together with one Edmund Power, whose brother called John, was with him at Carlow. In consequence of this a party of the army were sent to bring both these young men prisoners down here, as Dr. Stantec can tell you. I feel exceedingly for the good man, in seeing his regular house attacked in such a manner, from his having been imposed upon to admit subjects of that description into it. Soon after their arrival here, a Court-martial sat on this Hearn, Edmund Power, and others. The two former were the only persons found guilty, and that was by their being advised by their friends to submit to the charges exhibited against them and throw themselves on the mercy of the Court. The two clergymen here, uncles to Hearn, were, it seems, promised that by so doing they would be allowed to transport themselves to some foreign country; hence it was thought they would not suffer. The contrary, however, came to pass.

It now became a painful part of my ministerial duty to be called upon to prepare them for death. Accordingly at nine o'clock on Sunday night, the 20th of October last, I had to go to the gaol, where I remained with Hearn until one; and in three hours after I was with him again to administer the last Sacraments and continued with him in prayer until eight o'clock. I then repaired home to take some refreshment after my fatigue of four hours in a loathsome dungeon, and but with little rest before. I was with him a third between nine and ten, and continued with him until twelve o'clock, when his execution took place. On his arrival at our bridge, where his death happened, and that every apparatus was ready, he was asked by some of the Cavalry officers, in the presence of General Johnson, and many other officers and private gentlemen—if he had not been for some time in the College of Maynooth? He answered, “Yes.” He was next called upon to declare—whether he was sworn there or elsewhere? it being well known that he was expelled from the College on that score. To this he replied in the most solemn terms, and as he expected salvation from God, that he was neither sworn there himself, nor did he swear any of the subjects of it. He next confessed that he had been sworn in Dublin. On being asked where there and by whom? He answered in Pill-lane, by a Mr. Jackson and a Dr. Drennan. It was then required of him to tell, if he knew, where these persons were now. On his saying that he could not tell, one of the Cavalry officers replied, “No matter, these two persons are very remarkable characters.” Afterwards he was called upon to tell whether he had sworn any of the subjects in the Carlow house. He solemnly called God to witness, and on the faith of a dying man, said he did not. Here a certain officer swore “by G—d he lied.” I now thought it incumbent on me to remark to General Johnson and the other bystanders, that it was rather severe to doubt the truth of this declaration, circumstanced as he was at that awful juncture.

The officers' inquiries being over, I begged to be indulged in putting a few questions to him, which was granted. I began with asking him—To what he principally attributed his misfortune? He replied, chiefly to the reading of French pamphlets on “liberty” while at his studies in Louvain. I next asked—Whether he had ever heard it taught in any of the Halls of that University, or in the College of Maynooth and school of Carlow, that it was lawful for him to be concerned in such practices as contributed to bring him to such untimely end? He exclaimed, in answer, “Oh, no!” and added, “that if he had but paid a due attention to the wholesome advice, and to the sound Christian instructions, given in these places, I should not witness his dismal appearance there that day.” My next care was to know—Whether he considered a Mr. Jackson or a Dr. Drennan to be in any respect persons fit to move in any orderly, well regulated community? He answered in the negative, and most bitterly lamented his ever having seen them. I then told the multitude present of every rank, that my motive for putting these several questions to him was precisely to vindicate Religion from the many uncharitable aspersions thrown on it by narrow evil minded individuals, who are well known to pronounce the whole body of Catholics to be, from principle, equally disposed to foment disorder, as were such giddy misguided persons as the culprit and those concerned with him.

After repeating some pious ejaculations and other devout prayers with him suitable to his tragical situation, for some moments, he was launched into eternity! His disorderly companion, Edmund Power, was executed on the following day, at Dungarvan, beavelling bitterly his folly and madness, through the means of liquor. He being an ignorant, drunken mechanic, it is not worth your notice to hear more of him. I think now that I behold you sympathizing with me on the subject of this doleful narrative. May God incline the hearts of our rulers to cast an eye of pity on the folly and blindness of the foolish people, who always suffer themselves to become the dupes of artful, designing villains, and to turn their attention to the effectual prosecution of those who mislead them and all this to compass a wicked purpose of their own! The peace of this neighbourhood seems, at present, to be restored to its former tranquillity. May it ever continue so, I pray God.

I have the honor to be, Most Rev. Sir, most respectfully your ever devoted and most faithful humble servant, WILLIAM POWER.

MAINE-LAW BIBLES.

(From the New York Tribune.)

The case of Joshua Keener was the most important which came before the consideration of the Court. Mr. Keener was a man of about twenty-eight years of age. He was tall, slim, and thin visaged. His eyes were small, grey, and penetrating. His hair was a genuine yellow. He was dressed in light, thin pants, somewhat too short, a small thin sack-coat, made of blue striped material, (a near relation to bed-ticking), a fancy vest, ditto cravat, and a white hat. His socks hung over a pair of cheap, patent leather shoes. Mr. Keener talked through his nose with a decided nasal twang, which, together with his other characteristics bespoke him to be of New England birth. Officer Slaughter testified that about one o'clock on Monday night he was patrolling his beat, when he fancied he heard a noise around the corner. He proceeded to the spot where he found Mr. Keener elevated on a dry-goods box, making a speech on Temperance to quite a number of persons who were standing about him and laughing at his remarks. He soon discovered that Keener was drunk, and was only able to hold himself in a perpendicular position by keeping hold of a lamp-post with his left hand. In his remarks he expatiated largely upon the beauties of Temperance, and adverted to himself as an instance of the evil effects of using intoxicating liquors to excess, and he advised them all to take warning by his example. In conclusion, he offered to administer the total abstinence pledge to any who desired it, for a six-pence, and for three cents more, he offered to give a drink of brandy to the convert to temperance.

Mr. Keener being quite drunk, officer Slasher thought it best to bring him to the station-house, which he forthwith proceeded to do. He brought with him also a basket, which he supposed was Keener's, containing about a dozen Bibles and about the same number of pieces of crockery made in imitation of books.

DR. M'LANE'S CELEBRATED VERMIFUGE AND LIVER PILLS. A singular combination, but very effectual, as the following will show. New York, Nov. 20, 1852.

TEACHERS WANTED. WANTED THREE TEACHERS immediately, for the PARISH OF ST. BRIGIDE, in the COUNTY OF IBERVILLE; duly qualified to TEACH the FRENCH and ENGLISH LANGUAGES, for Elementary Schools.

A RETIRED PHYSICIAN, whose sands of life have nearly run out, DISCOVERED, while living in the East Indies, a certain GURE for CONSUMPTION, BRONCHITIS, COUGHS, COLDS, and General Debility.

INDUSTRIAL ACADEMY AT ST. LAURENT. THE CLASSES of this Institution will RE-OPEN on WEDNESDAY NEXT, the THIRD of SEPTEMBER.

CONVENT OF THE SISTERS OF STE. CROIX, AT ST. LAURENT. ON WEDNESDAY, the TENTH of SEPTEMBER, the CLASSES of this Institution will be RE-OPENED.

FARM FOR SALE. AN EXCELLENT FARM for SALE, under a high state of Cultivation, well fenced and watered, with HOUSE, FARN, STABLES, &c., &c., thereon situate in the PARISH OF ST. LUKE, half way between Laprairie and St. John.

MR. BARRETTE, PROFESSOR OF FRENCH. MR. BARRETTE, four last years successively Professor in St. Mary's College, and Rector of the Academy at St. Timothy, having decided on taking up his abode in Montreal, respectfully intimates that, on the FOURTH of SEPTEMBER next, he will be prepared to give

LESSONS IN FRENCH. Either in Private Families, or at his own dwelling, CORNER ST. URBAIN AND CRAIG STREETS.

NOTICE. SHOULD this meet the eye of JOHN COFFEY, M.D., formerly of the City of Cork, Ireland, believed to be recently living at Montreal, in connection with some Hospital, and come there from the County of Durham, C. W., he will hear of something to his advantage by addressing J. Crowley, Osgoode Hall, Toronto, C.W.

INFORMATION WANTED. OF ANNE FORBES, from the Parish of Bantry, Co. of Cork, Ireland, daughter of John Forbes and Mary Webb; she left home 12 or 13 years ago.

WANTED-AGENTS. TO SELL Steel Plate Engravings, including the beautifully illustrated Engraving of the "Lord's Prayer and Ten Commandments." An active person with a small capital can make \$50 to \$75 per month.

CAREY, BROTHERS, CATHOLIC BOOKSELLERS, 24 St. John Street, Quebec. BEG to call attention to the following new and standard CATHOLIC WORKS: All for Jesus; or, The Easy Ways of Divine Love. By the Rev. F. W. Faber, D.D., 2 6

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TO ST. PATRICK'S HOSPITAL, AND TO THE MONTREAL EYE AND EAR INSTITUTION. THIS HOSPITAL is now open for the reception of Dr. Howard's PRIVATE PATIENTS, and no expense has been spared to make it in every way suited to accommodate them.

TO YOUNG GENTLEMEN STUDYING FOR COMMISSIONS IN THE ARMY. AT the suggestion of three or four young gentlemen, whose studies in the above line he has recently had the honor of successfully superintending, Mr. ANDERSON would respectfully intimate that he has opened a CLASS exclusively for the benefit of gentlemen of the foregoing character.

JOHN O'FARRELL, ADVOCATE. Office:—Garden Street, next door to the Ursuline Convent, near the Court-House. Quebec, May 1, 1851.

DR. A. MACDONELL, OFFICES: 81 McGill and 35 Common Streets, Montreal.

WHERE IS MARTIN GORMAN? ABOUT 14 years old; he came from the town of Carraigahol, County of Clare, Ireland, in the Spring, and remained in MONTREAL, after his brother. His sister, Mary Gorman, is very anxious to know where he is now.

NEW CATHOLIC SCHOOL BOOKS. The attention of Catholic Houses of Education is called to—BRIDGES' POPULAR ANCIENT and MODERN HISTORY, JUST PUBLISHED, A POPULAR ANCIENT HISTORY. By Mathew Bridges, Esq., Professor of History in the Irish University. 12 mo., 3s 8d.

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BOARD AND EDUCATION. PROFESSOR FRONTEAU, of the UNIVERSITY of M'GILL COLLEGE, MONTREAL, will RECEIVE, as BOARDERS, STUDENTS of the above Institution, or Pupils of the High School Department; and will give them the advantage of PRIVATE INSTRUCTION and conversation in the FRENCH LANGUAGE.

To Intending Purchasers of Indian Lands. 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.

RETAIL STOCK OF READY-MADE CLOTHING SELLING OFF AT TWENTY-FIVE PER CENT UNDER COST PRICE, AT THE MONTREAL CLOTHING STORE, Lately Occupied by M R. D. CAREY, 85 M'GILL STREET, MONTREAL, 85 [NEAR NOTRE DAME STREET.]

MONTREAL MODEL SCHOOL, CORNER OF COTE and VITRE STREETS. MR. W. DORAN, Principal. P. GARNOT, French Master. A. KEEGAN, Preparatory Master. H. GAUTHIER, Music.

THURSDAY, FOURTEENTH INSTANT, AT NINE O'CLOCK, A.M. Mr. DORAN avails himself of this opportunity of tendering his most sincere thanks to the inhabitants of Montreal, and its vicinity for the very liberal patronage extended to this institution since its commencement; and of informing them that he has, since his removal to the large building which he now occupies, OPENED a PREPARATORY CLASS for BOYS beginning to SPELL and READ; in which the charge for each Pupil is £3 a Year.

EDUCATION. M R. ANDERSON'S CLASSICAL AND COMMERCIAL SCHOOL, No. 50, St. Charles Borromeo Street, Will be RE-OPENED on the 1st of AUGUST next. N.B.—An ASSISTANT TEACHER of character and competency required. July 23, 1856.

MRS. D. M'ENTYRE, No. 44, M'Gill Street, (OPPOSITE SAINT ANNS MARKET) MONTREAL, BEGS most respectfully to inform the Ladies of Montreal and vicinity, that she has just received a large assortment of

FASHIONABLE MILLINERY, FROM PARIS, LONDON, AND NEW YORK; which she is prepared to sell on the most reasonable terms. She would also intimate that she keeps constantly employed experienced and fashionable Milliners and Dress Makers; and is better prepared than heretofore, having enlarged her work room, to execute all orders, at the shortest possible notice.

Straw, Tuscan, Leghorn, and Fancy Bonnets and Hats. Mrs. M'E. has also received a splendid assortment of SPRING and SUMMER SHAWLS, SILK CAPES, CHILDREN'S DRESSES, and PINAFORES, of every style and price.

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NOTICE!!! MORISON, CAMERON & EMPEY, HAVING now disposed of all the GOODS damaged by the late Fire on their Premises.

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AS OUR NEW GOODS Have come to hand so late in the Season, we have determined to mark them at a very SMALL PROFIT, In order to effect a speedy Sale, so that GREAT BARGAINS WILL BE OFFERED.

Sold by Private Sale, and not by Auction; and that the doors will be OPENED EACH MORNING, punctually at NINE o'clock. All Goods marked in Plain Figures; at such a LOW RATE that no Second Price need be offered. MORISON, CAMERON & EMPEY, 288 Notre Dame Street, (late No. 202.) Montreal, June 23, 1856.

Table with Montreal Market Prices for various goods like Wheat, Oats, Beans, etc., with columns for item name and price.

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