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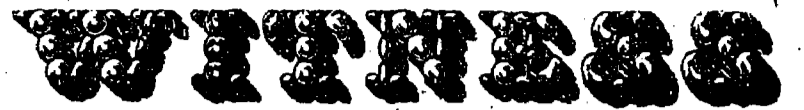
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CATHOLIC CHRONICLE.

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NO. 20.

THE AUSTRIAN CONCORDAT.

A LECTURE BY HIS EMINENCE THE CARDINAL ARCHBISHOP OF WESTMINSTER.

On Sunday night Cardinal Wiseman delivered, from the pulpit of the Catholic Church of St. Mary's Moorfields, an address in vindication of the Austrian Concordat. The church was crowded on the occasion. After vespers were over,

The Cardinal ascended the pulpit and commenced his address by saying, it appeared to him a duty both of charity and justice to offer at any time a candid, straightforward, and simple explanation upon a subject connected with religion which seemed to be misunderstood. It was a duty which was not confined to any one particular body; but wherever, though prejudice, misrepresentation, or that proneness to err which belonged to all men, a view was taken of any great topic, which appeared to those whom it particularly affected to deserve correction and explanation, it was their duty to rectify erring ideas, or remove groundless apprehensions, and to put in its true light that which was placed in a point of view in which its real character was unperceived or disguised. It was thus, when a few years ago the whole of this country, as they would remember, was thrown into a state of religious excitement, bordering in many cases on frenzy, that he—conscious that the whole excitement arose from a simple misunderstanding of the whole state of that case, which had been made one of public interest, though in reality it was simply a domestic affair of Catholics—did not hesitate to face that great storm and tide of prejudice, and by a little explanation succeeded in removing from many sincere and charitable minds that most painful and dangerous mistake. It was precisely during this season, five years ago, when day after day saw an impulse given to that tide, that torrent of anti-Catholic feeling, which seemed to be spreading like a deluge over this land, and when it seemed perilous to Catholics to raise their voice in defence of themselves or their Church, that on each Sunday evening he treated the subject which thus caused so much apprehension and alarm, and he found an abundant auditory willing to listen to words of peace and truth, and to accept the kindly, charitable, and just explanation which he felt himself called on to give. Now, again, he found, the public mind a ferment, not perhaps equal to that to which he had just referred, but partaking somewhat of its nature. Each day almost there was something appearing to alarm the public mind concerning the proceedings of the Holy See of Rome, in consequence of its having entered into an amicable treaty with another state in reference to the final settlement of its ecclesiastical affairs. When they considered the case, simply as they should look upon any other, unconnected with religious bitterness, he was sure it would have no hold whatever on the public mind, and that it would be esteemed nothing more to our purpose than if one kingdom were to enter into a financial treaty with its neighbor, and arrange certain international laws which in no way affected our commerce or our peaceful relations.—Far more important public measures had ever and over again occurred without exciting anything like an equal amount of public feeling. They would understand that he alluded to that Concordat which had been lately ratified between the Pope, as the representative of the Church—the acknowledged head of the Catholic Church—and the Emperor, or the civil ruler and acknowledged chief of the empire of Austria. Not only had the text of that Concordat been made a subject of observation—not only had it been reproduced in various journals and commented on as being pregnant with the most extraordinary consequences—but it had been made the occasion of a series of writings exceedingly painful not only to Catholics, who most keenly felt the bitterness and the falsehood of the remarks with which those writings abounded, but to every one who was animated by the feelings of a generous nature and held in the highest regard the real honor and the interests of this country. Seeing how much misunderstanding there was on this subject, and how erroneously, and perhaps maliciously, those topics had been presented to the public mind, he had thought it his duty to come forward in a bold and manly way, and state before them unflinchingly what was the doctrine and what were the principles that had actuated all parties to this arrangement, and to show how reasonable all that had been done was, and how far there was the slightest ground or right on the part of any one in this country to complain of it. He would speak plainly on this subject, and perhaps they would bear with him if some degree of honest indignation sometimes guided his words. It would almost appear to one who had watched the signs of the times in our day that the religion of this country required to be kept alive by a perpetual ague fever of terror or amazement—that it was like a cauldron which from time to time must boil over, and spread around it feelings

and emotions that inflamed and burnt; or rather, he would say, that instead of there being in England a religion pure and undefiled—a perennial and inexhaustible fountain for sending forth waters that refreshed and invigorated all around, and diffused fertility throughout the kingdom—there appeared to him to be something more like a volcano, which required for its relief from time to time not only an outburst, which was to be heard almost at the extremities of the earth, but which was to reduce everything around that was pleasant and lovely to look upon, to desolation and ashes, to gratify the feelings of those who triumphed in the blaze and the destruction. It would seem as if here at least the savour of charity was not that sweet odor of Christ which, like the Magdalen's spikenard, filled the whole house, and as if from time to time, indeed, the religion of this country must become explosive and destroy everything about it. It seemed that those who raised their voices to enlighten the public mind, and wished those voices to be re-echoed over the whole world, believed that the greatest weapons they could use were scurrility and brutality, employing, as they did, the most foul epithets towards a body which included among its members many of the most noble and the most worthy of the earth, and indulging in violent declamation, which only created confusion while it did not enlighten—the scornful laugh, the spiteful snarl, and even the most indecent jests and remarks on matters which religion itself had made sacred. This treaty between the Emperor of Austria and the head of the greatest church in the world, and which has been the result of the greatest deliberation and care, is spoken of as if it had been some miserable fiction or romance, or a laughable production which some two or three persons had made to amuse the world. And that was thought to be the way to express the mind of a great and mighty nation, which pretended to speak to the ends of the earth, which sent forth its trumpet notes across the ocean, which affected to treat religion always with respect and dignity; and which arrogated to itself the possession of the only true religion upon the earth. Had they yet to learn that there was a dignity in silence, that there was a greatness in reserve, that there was a majesty in grave, solemn warning and counsel. Had they to learn that, if they wished to have their speeches and sentiments looked upon with respect by others and conveyed to the ends of the earth, they must not be lightly flogged, but possess the qualities of the eagle—the strong, well poised, slowly moving action which showed deliberation, and which was significant of strength—in fine, that great kingly power which went from nation to nation, giving to each oracle that would be received as wisdom well matured and deliberation gravely pursued? But, on the other hand, how could they expect that the judgments they had formed on this matter, and which they intended to react on foreign countries, would have the slightest weight? Here they had two states—one a mighty empire which had always been criticised for the slowness of its resolves and for the multitude of its councillors—with immense resources not merely of material but of intellectual wealth—which drew its councillors from a variety of nations speaking many tongues; and they had an emperor, surrounded by these councillors, going on for two years discussing that treaty, which had but now appeared, clause by clause, and with the greatest minuteness and care—on the other hand, there was a prelate and a colleague of his own (Cardinal Wiseman's) with whom in early life he sat side by side at the same bench at school—a man remarkable, not for what they would call the cunning of this world, but for real genuine piety, for grave qualities, for considerable application and great success in study; of great experience in the treatment of ecclesiastical affairs, who was the chosen nuncio at Vienna. They had these two powers; but the second was but the representative of a power which was far superior to that of any temporal power in the vastness of its aim and exercise. The Pope, with his experienced councillors, with the wisdom of the whole Church at his command, was on the other side; and for two years the negotiations which had resulted at length in this treaty had gone on, step by step, in the most deliberate manner between the contracting parties. The document in question came first to this country from the correspondent of a newspaper, who showed in the remarks with which he accompanied it that he did not know the meaning of the words that were used in it. It was drawn up in the peculiar language of Catholic ecclesiastical diplomacy—that was to say, the words used in it had a different meaning from that of ordinary Latin in which it was written, and it required a person versed in ecclesiastical Latin and in the principles of the canon law to understand it and interpret its meaning and significance. Yet, though two years were spent in drawing it up and perfecting it, it was not two hours in the hands of a newspaper editor before he, to whom the subject was

altogether new, with a dashing and flowing pen, wrote an indignant article blowing the whole thing to pieces. What could men abroad say of our prudence in this country or of our justice or common sense? or how could we reconcile those violent attacks and those flippant remarks with that high tone of superiority for which we placed ourselves above the wisest of men in other countries? On the contrary, would not the conclusion to which all men would come be this: "Well, after all, if there is all this declamation and abuse to be urged against this Concordat, it must really be something very good and the result of great wisdom and deliberation!" That was the judgment that would be passed upon our uproar and our excitement, and it only surprised him that the thing had not gone farther and assumed a more systematic form—that county meetings had not been called, or the city, or the Court of Aldermen been convened together to protest against Austria obtaining the powers conceded to her by this Concordat. His Eminence proceeded to dilate at much length on the doctrine of non-interference by a foreign power in this country, upon which we so stoutly insisted five years ago, during the time of what was called the Papal aggression, and asked how, after that, we could justify our interference in the matter of this Concordat, which was purely an affair between Austria and the See of Rome, with which, he contended, we had nothing to do? He also commented upon the manifold forms and shapes which the national religion of England had assumed and the evils and difficulties which beset the English church in language of savage unctuousness, and drew a fanciful and highly wrought picture of the spectacle we should present if any serious attempt were ever made to settle or reconcile the differences among the Protestants, and to bring them back to anything like unity, contrasting at the same time this state of things with the harmony and concord which obtained in the whole Catholic Church throughout the civilized world. He concluded his address, of which the above is necessarily but a summary, by saying that he would recur to the subject again on future occasions, for he had as yet but slightly touched it, and he desired to express there, openly and publicly, his thanks to the Almighty for having given to the Church that fresh proof of his goodness and love towards His faithful disciples.—Times.

WHAT "KNOW-NOTHINGISM" HAS DONE FOR THE U. STATES.

(From the N. Y. Times.)

It is estimated, by persons familiar with the rate of immigration, that if the average be no greater the next six months than the past, there will be a falling off in 1856 of some 150,000 or 180,000 in the number of foreigners arriving on our shores. This is a weighty fact, and deserves careful consideration from those who, in business or morals, are speculating on the future of our country. Probably 80,000 of these who stay at home are Germans; the rest of the deficit is made up almost entirely of Irish. If each of these immigrants had consumed or spent \$4 in New York as he passed through, it will make a difference next year to the City of some \$700,000 in income. If each had possessed in ready money the average which the returns from Castle Garden show at present—namely, about \$30—it would diminish the import of specie into the country by about thirteen and a half millions of dollars; money which is not even an exchange, but is so much clear addition of wealth. Then all these people consume our products; they rent our houses, they wear our cloths, they eat our corn, and wheat, and rye; our beef, and mutton, and fish; they buy our timber and brick, and iron and coal; they read our books and papers and magazines. Setting down the average cost of living as \$2 a week to each man, and woman, and child—which would be a low estimate—and supposing that they, at least, earn all they consume by their labor, we have a loss next year to the producers of the country—to the farmers, the grocers, the builders, the clothiers, the house-owners, the brick-makers and coal-miners, the editors and booksellers, of seventeen millions of dollars. If these estimates be correct, we have a direct loss next year to the country, in this decrease of immigration, of over thirty millions of dollars.

We cannot easily appreciate this loss until we take some corresponding destruction of value in our more apparent wealth. People do not readily see loss and gain on a great scale. It has taken centuries to make the mass understand that a farthing or a penny duty on a pound of some foreign article imported, is an immense loss to their own pockets.

Texas was thought a valuable acquisition, by many, in its rich farms, though we paid a round price for it; yet the value of all the farms in Texas, and Arkansas besides, is no greater than the value lost by this year's decrease of immigration. New York and

Pennsylvania boast themselves of rich crops of wheat, but the whole worth of their crops, if no greater than in 1850, would be two millions short of the worth to us of these immigrants who stay at home for a single year. It would seem a fearful blow to the country if, by war or fire, or any calamity, our whole exported manufactures, all these to cherish which we have been paying duties so long, should suddenly be utterly destroyed; yet the loss would be four millions of dollars less, taking the value in 1854, than the loss, this year, from impelled immigration. The quick destruction of all the flour and corn, and the products of agriculture, which we usually export, which bring wealth to so many thousands, would be but a little greater than the destruction, this year, of value imported by the immigrants. If one-third of the cotton crop of last year had been lost, what lamentations would have re-echoed from one end of the Union to the other! how many would have been bankrupt! how many would have felt poorer! Or, if the whole Indian corn crop, last year, of New England, New York, New Jersey, Pennsylvania, Delaware, Maryland, and the District of Columbia, had perished, what a Jeremiad of mourning would have arisen! To appoint a new Fast would have been the least which our Governors could have done. Yet the first of these supposed losses is no greater, and the last is less, than what we shall silently bear, this year, from decreased immigration. Will not some good Know-Nothing Governor intitate a Fast?

The country will feel the deep injury done to its prosperity by this diminution of immigration even if it does not see its source. Every man who owns tenement houses, the ship builder, the ship owner, the cheap grocer, the butcher, the railway companies, the thousands who own stock in them will feel it. The householder will pay higher soon for his carpenter, his plumber, his painter; the house-mistress must after a time give more for her cook or her laundress. The farmer must offer higher wages to his men, and put a higher price on his cattle, his milk, his potatoes and wheat. Less new land will be broken, and those who have invested in Western lots must be disappointed in their plans. Business at the great depots of commerce in the West will be less active, because there are fewer hands to help it. Not so many railroads, or canals, or steamboats, or flat-boats will be built, because there is less travel over them, and less labor at hand to build them. The cost of new cities, of schools, churches, stores and dwelling-houses, will be greatly increased, because there are fewer workmen at higher rates. Each professional man must, after a time, feel this; the client can pay less; the church-goer less; the patient less. High wages to laboring men are not, in themselves, necessarily an advantage; they depend on their relation to the value of food, and clothing, and means of living. With fewer hands to labor in this country, every article of living would be more expensive, while the impeding and stoppage of business would not be compensated by the higher rates to the workman. The well-being of each class in a country like this, depends on the well-being of every other. If the workman gets \$4 a day, who before got \$2, he gains nothing if his bread and clothing cost double; and he loses, if there are just half the means for business enterprises which were before. There will be less work for him; and all that he uses will cost more.

Under this falling off of immigration, will cease something of that almost incredible spring of enterprise and prosperity which has thus far characterized our communities. It will thus be seen that this wonderful progress was not a mysterious blessing conferred by an unexplainable Providence, nor altogether the fruit of the old Scandinavian and Saxon blood. It will be found not altogether due to our rich virgin soil, or our wide territory, or our deep rivers; nor entirely to our Puritan industry, or our Republican Government, or our isolated position.—We shall see then, perhaps too late, or perhaps after a deep depression of every branch of industry and commerce, that these squalid, imbruted Irishmen loading in tatters or homespun; these foreign, guttural, garrulous Germans, with their nut-brown faces and broad-shoulders; these conceited Englishmen and hairy Frenchmen, and out o'elbows Scotchmen, and sharp-eyed Welchmen, and rag-picking Italians, all had some part, and no small part, in building up this grand structure of our prosperity. We shall feel then—and that at no distant time—that we depend on them, as well as they on us; that their hard-earned florins and sovereigns, their tough hands and brawny muscles, even their very patience of drudgery and disagreeable work, are all rich importations to our national wealth.

We shall then see in every dirty ship-load poured forth upon our docks, not so many intruders, or idlers, or beggars, or dependents, but so much invaluable addition to the riches of the country. And perhaps then, also, as we have missed the ready ingenuity, the cheerful toil, the natural taste, the social hap-

pinest of these foreign artisans—as we have seen that our country was becoming less a blessing to humanity, depressed and degraded, than to the Anglo-Saxon States, we may be ready to welcome the poor foreign laborer with a more humane and a broader charity, feeling that both were placed by Providence to be of good to each other.

PROTESTANT LITERATURE.

Lord Mulgrave, in one of his books, considers it a lamentable thing, that while the education of the poor is an object of legislative, and, indeed, universal solicitude, very little attention is given to the education of gentlemen. He does not call in question for a moment the importance of paupers, or the propriety of educating them. Far from it. Yet he thinks the class which furnishes landlords and grand jurymen, sheriffs, and members of Parliament, is not less deserving of attention. If literary culture facilitate the production of shoes, he fancies that intellectual attainments would improve the framing of laws. This opinion is advanced by the noble writer with hesitating deference. He is by no means certain that he is right. He apprehends, apparently, that to enlighten the heads, rather than the lower members of society, might be denounced as a relic of the dark ages and Popish barbarism. Yet he is evidently reluctant to part with the idea. He summons courage to assert that, while a teeming press swarms with treatises on popular education, and showers compendiums and periodicals on the poor, a short treatise on the reading of an M. R., some attempt to remove the gross ignorance of grand jurors might not be altogether useless or unfruitful. Though to an enlightened age like ours such ideas must appear eccentric and antiquated, they are not absolutely peculiar to Lord Mulgrave. Bulwer somewhere tells us that he knew a young borough member who seriously and laudably determined to educate himself, to qualify his mind for legislation by carefully reading the historical romances of Sir Walter Scott. But such contracted notions evidently belong to Popish ages. In the blaze that illumines society now-a-days they wither and expire like sickly exotics. They are not fit for our times. They might do very well in those dark and ignorant ages, when Tasso wrote his "Jerusalem Delivered," or Corneille composed the "Cid," or Calderon filled Spain with melodious verse. But they cannot survive in the days of telegraphs and steam-engines; and accordingly they have never taken root in the public intelligence. It is not the upper classes; it is the lower classes, who have little or no time for reading; that must be diligently taught to read; and as the inevitable result we have, instead of the Tassos, Corneilles, and Calderons, a deluge of trashy publications constantly showering from the press. Literature has assimilated itself to those who read it. The press produces only what will sell. Knowledge, they tell us, is the medicine of the mind. They might have added that the public resembles a patient for whom the doctor prescribes, not what will cure him, but what will please his taste. Let us see what this is. The course of the reading Protestant poor of England has been lately elucidated. It appears that the number of absolutely vicious newspapers sold yearly in England is 11,702,000. Infidel and polluting publications have a yearly circulation of 10,400,000. Periodicals of the worst class, 520,000. The circulation of innoxious publications is less extensive by several millions. The Protestant poor are diligently taught to read, in order that they may peruse the Bible; but, having mastered the art, they read in preference those vicious newspapers and polluting periodicals we allude to. One of these publications is written to prove that electricity is the true deity—another that Christ never existed—a third facilitates infanticide, showing how children may be killed without the loss of reputation or hindrance of business to the perpetrator. Locke's doctrine as to the material nature of the soul is fully developed in these infamous publications; they say what he hints at—they are superior to Locke. They give us the opinions of Gibbon, without a trace of Gibbon's ambiguity. In buying these you get for a penny what, in reading Gibbon, you get for a pound. Parson Malthus's works are very costly, but in the publication on "painless extinction" you get the pith of the Parson at the small charge of a penny. In one of the difficult philosophies of Hobbes is simplified, stripped of its abstractions, and rendered intelligible to humble capacities. In another we have the marrow of Hume. A third publication fervidly recommends to the poor what Meezer and Martin Luther permitted to the rich—a community of wives and goods. Such pamphlets are more Protestant than the Protestants themselves. This truly popular literature proclaims war against the bank and the shop as Luther did against the monastery and friary. It does not decry liberty, but it hunders against what is still more valuable—private property. It says, in the words of Martin Luther, "Search the Scriptures." Bigamy is nowhere prohibited in the Scriptures. These Protestant publications—which could only exist among Protestants—which could sweep away property, morality, religion, and even God, must not themselves be swept away. This for burning these infamous publications that the Redemptorist Fathers are to be dragged like culprits into a court of justice. But it is very natural that Protestants should defend that which is the natural spawn of Protestantism. Protestantism was always the same. The worthlessness of Protestant literature is an old complaint. Would to God, it were only worthless. Protestant literature is ruinously mischievous. Wherever it flourishes we have, as in New York, "Free Love Societies," or what is, if possible, worse, "bu-

riat clubs." It is for attempting to nip these institutions in the germ (for they have their birth in Protestant literature) that the Redemptorists are to be prosecuted. Such institutions like the literature that gave them birth, are as odious to the "Reformation." It is full three hundred years since John of Leyden established in the beautiful Germany a society like that which flourishes in New York.

Lord Palmerston seems anxious to snatch from the flames publications which prove that what is vulgarly called God is really electricity. He seems desirous of preserving from destruction a periodical which maintains that Our Divine Redeemer is a myth, that property is plunder, and marriage an immorality. Lord Palmerston is not alone in this crusade against virtue; the whole Protestant press joins in the view halloo, they denounce with fury the well-merited combustion of these books of the brothel. This is very excusable. If it were not for the Socialism of the sixteenth century—were it not for bigamy, polygamy, and the violation and denunciation of property; there would be no such thing as Protestantism.

IRISH INTELLIGENCE.

TESTIMONIAL AND ADDRESS TO THE REV. JAMES CONWAY.—The Catholic inhabitants of Newtownlimavady presented the Rev. James Conway with a purse full of sovereigns as a token of their esteem for him, and regret at his removal to the parish of West Ardrax. The presentation was accompanied with an eloquent address. [We insert the above with much pleasure, recollecting the virulent persecution this zealous Clergyman has suffered at the hands of a bigoted Orange clique, countenanced by the oratorical display of a Catholic Attorney-General.]—Tablet.

The Right Rev. Dr. Derry states the appalling fact that, in the parishes of his Lordship's diocese the population which in '41 was five thousand, now numbers only two. How murderous the misrule that could suffer or cause this enormous extinction.

ARMAGH BOROUGH ELECTION.—The final close of the poll gave Mr. Bond a majority of 37. The defeat of Mr. Miller was quite unexpected, as his friends had good reason to believe, almost from the start, that his election was a matter of certainty. The correspondent of a Dublin (Conservative) paper writes as follows:—"Mr. Miller was supported by the Protestant electors of the middle and artisan class, as well as by many of the gentry; while, owing to the influence exercised by the Most Rev. Dr. Dixon (through whose interference General Rawdon was withdrawn), the Catholics voted for Mr. Bond, who was also supported by his Grace the Lord Primate. Sixty-nine electors remain unpolled."

THE ANTI-CATHOLIC GOVERNMENT.—Patinstown has again been the theatre of a deliberate outrage against the Cross of our Lord and Saviour. A few days after the first sacrifice, the symbol of redemption had been replaced upon the Convent wall, and it was believed that not even the blindest fanaticism would molest it again. But this was a mistake. When night fell, the miscreants came once more, and defaced it—as they probably would the Saviour himself, like their antitypes. And what steps have the Catholic law-officers of the Crown been taking to prevent a recurrence of this shocking outrage?—Pshaw! Wasn't it only a convent—a mere Popish Convent? Wasn't it only a Cross—and the Cross is decidedly Popish? What would you expect, then, from the law officers of a Government which (as the Most Rev. Dr. Cullen observes) has "always been opposed to Catholicity?" Besides, Mr. William Keogh has had quite enough to do in setting Father Petcherine in the felon's dock. Pleasant it is, decidedly, to have Catholics in office—for the white-chokered fanatics; at all events; for observe how it sweetens the sacrifice of this troublesome priest. Alas, for the large-hearted Missionary, who left his quiet home on the shores of the Euxine, to "teach all nations" the Gospel of God; at this very moment, men are "trying" him for Bible Burning!—Nation.

PROTESTANT JUSTICE.—A few poor fishermen in Stradbally, Co. Waterford, were lately summoned for fishing on Sunday, thereby violating the Sabbath. It appears they were in extreme destitution, principally in want of bait to go to sea, and a quantity of sprats making their appearance in the bay, they asked permission of the Rev. Mr. Power to avail themselves of this opportunity. Knowing their poverty, he complied with the request. But the law of the land was violated, and Colonel Beresford, one of the magistrates trying the case, said that in England they would be severely punished for such a crime, but that as they pleaded guilty, he would fine them only one shilling each, with costs!

The estate of the late Mr. Maurice O'Connell, M. P., has been sold in the Encumbered Estates Court. It contained about 2,200 acres of land in the county of Kerry, held by lease of lives renewable for ever and convertible into fee farm grant, producing a net profit rent of £186,03d, and it was purchased in trust for £2550.

AGRICULTURAL OPERATIONS.—The weather for the three weeks has been unusually mild for the season. Indeed there are few who recollect such a favourable opportunity for agricultural operations in autumn. The husbandman has no excuse who has omitted either ploughing for spring or sowing of seeds. It is gratifying to observe that a large amount of wheat has been sown, and that the potatoe crop—but little affected with disease—has been saved, and stored all over the country. Verily the farmers' prospects never were brighter. —Ballinacree Star.

THE WHEAT CROP OF 1856.—A Limerick paper states that one-third more of land in the south of Ireland is laid out for wheat this winter than in the time of the late war. The high price for corn is again converting the pasture fields into cereal tillage.

EXPORTATION OF POTATOES.—The Northern Whig says: "For some time past our quays have been literally crowded with carts of potatoes, brought into Belfast from the surrounding country for export. Six vessels were sent off yesterday, loaded exclusively with potatoes. Of these two were for Cardiff, one for Plymouth, and one for Swansea; and the Matilda, 101 tons, and Faugh-a-Ballagh, 129 tons, were despatched direct for Malta, where their cargoes will, probably, form part of the reserves for the victualling of the Crimean army during the winter."

The return of the extent of land in Ireland under tillage in 1855, just published by the Registrar General, enables us to see the effect of the first year of war upon agriculture. This, however, is strikingly different from what might be expected, the increase on the whole being only one-twelfth of the entire. The increase in the previous year having been 27,293 acres, or no quite a fortieth of the entire. The increase in grass crops, which appears at the same time, may more properly be referred to the general improvement of agriculture than to any immediate effect produced by the war, which would naturally show itself in the quantity of grain raised. With the exception of Cork, and one or two of the smaller counties in the north, there is an increase of wheat through every county in Ireland. In Gal, however, there is a large increase in Cork, though not in the other parts of Munster, while in Leitrim there is a decrease, a fact being probably the greater stimulus given to grazing in the latter province by the demand for stock. In the aggregate, wheat has increased in the proportion of one-twelfth, and this crop has not merely taken the place of others; because there is also an increase in the green crops. Agriculture is proverbially slow, and in this case may not be attributed the unexpectedly slight influence which it seems to have experienced from the war; for though there is an absolute increase in tillage, still the rate of progress is less than it was in the year immediately preceding the outbreak of hostilities. However, though the extent of tillage has not very much increased the quantity of money which present prices pour into the pockets of the farmers is of course enormous. —Cork Examiner.

With respect to the order of Redemptorists, of which the Rev. Father Petcherine is so distinguished a member, the Newry Examiner supplies the annexed information:—"The patron saint of this order is St. Alphonsus Liguori, as the patron of the Jesuits is St. Ignatius of Loyola. In name and in constitution the order is not unlike that of the Jesuits, the Jesuits being missionaries of education, the Redemptorists missionaries of repentance. But they are more ascetic than the Jesuits; they abstain entirely from flesh-meat and strong drinks, their only food being vegetables and bread, with an occasional indulgence in fish as a luxury on festival days. They are supported exclusively by the voluntary contributions of the faithful; but some of them are said to have brought considerable fortunes to the order. They are an order of priests whose ministry was much needed in Ireland; for, though every parish has its own priests, the people of each parish are too well known to their own clergy and too familiar with them to be as ready as penitents are supposed to be, and ought to be, to reveal to them their shortcomings, perhaps their crimes. Hence the Catholic gentry, with rare exceptions, never went to confession at all. They were daily in free and easy intercourse with their local clergy, they sat at the same table with them, attended the same political meetings with them, and entertained what must be admitted to be a very natural reluctance to make a clean breast to them. Here was a serious bar to the practice of piety. In large towns there was a partial remedy in the presence of the Franciscan or other order of regular priests, but parishes in general are too poor to support more than their local clergy. For this evil a complete and perfect remedy has been provided in the order of Redemptorists, who are strangers everywhere, and to whom the greatest and vilest sinner can therefore kneel down without shame to confess his crimes. It is a member of this meek order of penitents that rabid fanatics are now persecuting for the pretended crime of burning old Bibles which Protestants themselves daily put to vile uses. The object of this persecution is a convert from the Greek Church, and a humble, unpretending priest."

The English Government has not been fortunate in its war with Russia; disgrace has fallen upon so many of our great men, and there is in consequence a certain amount of soreness; which must have vent in some direction or other. There are no Protestants in difficulties within the jurisdiction of the Grand Duke of Tuscany, and Exeter Hall itself dares not venture upon the Emperor of the French for his punishment of the Whigs who have been "idolising" the Christian religion. It is a very hard case, for the English public are not unlike the Pagans of Rome, they must have their pinnet of civilities; the big loaf and somebody to insult. Little boys get extremely savage and menacing in their gestures when a bigger than they keeps them in order. So it is with us now; we are more or less kept in subjection. Russia employs our physical strength, and Louis Napoleon teaches us good manners. The "situation" is a hard one; but we must make the best of it; and as soon as we can get out of our Russian troubles, two to the Papal See and the small potentates of Italy. Meanwhile an event has occurred in our immediate neighborhood which proves a veritable boon. We cannot beat Gortschakoff, but we can harass the Rev. Vladimir Petcherine. The Government has caught a live Russian, with whom the state of war is chronic, never to be interrupted by a truce, because he is a Priest. What a comfort to Mr. Monsell I, for the useless shells he sent to the Crimea, he has his revenge at last. The munitions of war sent out proved in some instances more fatal to our own men than to the Russians; but now there is no mistake; a real Russian, beyond all doubt, has fallen into the hands of the Government, and if he escapes with a whole skin, it will not be the fault of the Catholic law officers of the Protestant Crown. We shall be soon consoled for our losses at the Redan; we have a Russian and a Priest ready for our dogs of war. The Right Hon. William Keogh is her Majesty's Attorney-General, and according to common report, a Catholic by education and profession. He has directed the prosecution of a Priest for burning the Protestant Bible; which is at best a mutilation of the Holy Scriptures, for several books are omitted. It is, however, known to be an uncharitable version; and dangerous to read. This book is said to have been burned, or even given orders that it should be burned. Mr. Keogh, if he be sincere in his profession of Christianity, must believe that the Priest has done no wrong; and yet he prosecutes him for blasphemously burning. See. The Catholic layman punishes the Priest for doing what, supposing the Priest to have done it—can be nothing less than duty; for it will require greater authority than that of the English Government to prove that we may not with a good conscience burn immoral books, provided the owner consents, or destroy a false and untitled copy of the sacred writings. If it could be shown that the alleged Bible burning had been effect-

ed with a view to insult Protestants, to show contempt for them, and still more, if there were anything in the act which could be construed into disrespect for the Holy Scriptures as such, there might be some justification for the conduct of the Attorney-General. But nothing of the kind can be shown; the bonfire was made for the express purpose of relieving good Christians of certain books which they were not justified in reading. The books were not stolen from Protestants, or torn by violence from their owners; they were voluntarily sent by their proprietors for the express purpose of being destroyed. One thorough Protestant suggests that they might have been sold and used for waste paper; that is a highly commercial suggestion; but is using the Protestant Bible as bags for tobacco, tea, or candles, a more respectful usage than that of burning it at once?—Tablet.

THE SOUPERS CONVICTED OF PERJURY.

(Abridged from the Ulsterman.) The peripatetic ministers of evangelical soup, who have been the cause of so much disturbance in the peaceful Glens of Antrim, are again labouring zealously to get up a little bit of cheap and easy martyrdom for the edification of the soft-headed fanatics who subscribe their silver and gold to the funds of the huge sham, "The Irish Church Mission Society." They roam about the highways, scattering their tracts on every side, entrapping stray wayfarers into angry polemical discussions that sometimes end with a blow, or tempting little children to fling mud at them; and thus enabling them to make a pitiful story of the sufferings they endure "for the truth's sake" at the hands of a stiff-necked and unruly generation. It is really wonderful—considering the obnoxious character of their functions, and the strong temptation they offer to a warm quick-tempered people; ardently attached to their faith, to lay violent hands on these revilers of it—it is really wonderful how completely these soup missionaries have failed to trump up anything like a tolerable case of martyrdom, to provoke anybody to do serious violence to them, and thus give an opportunity to themselves and their backers to raise a pyre through the country. At the trial which took place at the Coshinfield Petty Sessions (Wednesday, the 21st ult.), the magistrates on the bench were Messrs. Delachour, Crommelin, Dobbs, and Hartwell. Two Bible-readers appeared to prosecute a young man—a quiet-looking, good-tempered fellow he was—for assaulting them. One of the prosecutors, named M. Lavery, has already gained some notoriety in other cases of a like nature; a small, bilious-looking fellow. The second "Souper," a rather better-looking fellow, luxuriated in the "Popish" southern name of Corbett, and stated that he had one time followed the trade of a weaver, which honourable industrial calling he had given up for the less reputable vocation of soup missionary. The court was crowded chokeful by an eager and excited audience; and in the immediate vicinity of the bench were Mr. Dunsen, the Protestant Rector of the parish, and Mr. Irwin (or Irvine), the "Missionary Curate," or local commander of the Soupers. A tall young man of prepossessing appearance, who gave his name as Donald O'Lynn (though whether any relative of that ilk, so famed in Irish song, did not transpire), stood forward, charged with having assaulted the two gentlemen so anxious for harmless martyrdom. James M. Lavery, the small Souper referred to being sworn, said—As we were coming down the Clough road, William Corbett and I, on Friday last, about half-past two o'clock, just as we had passed Widow M. Auley's barn, Mr. Corbett was struck with a turf till it broke on his shoulder. (A laugh.) After that two men followed us down a good length of the way, keeping inside the field and stoned us. One of these men I don't know, but this man here (pointing to the accused) is the other. I was struck with one stone, but I don't know from whom the stone came. When we had gotten down near Denis M. Auley's, the stoned house, the stones were coming fast around us, and we turned back to see the persons who were throwing. A voice from the bottom of the court—It's little danger you were in, (laughter.) Mr. Crommelin—Put that man out; I will have anybody committed who interrupts the court. Constable, where are your policemen? Constable—There are four here, your worship; the rest are down at Red-bay, at ball practice. (Laughter.) Mr. Crommelin (warmly)—Ball practice! They should be here in court, attending on us. Go and order them at once (exit constable.) Witness—While we were standing looking at them a stone nearly struck me on the face, till I got jumped out of the way! (laughter.) The witness was then cross-examined by Mr. Russell, and after considerable hesitation swore to the identity of Donald O'Lynn as a man who had thrown stones at him. In the course of his evidence it came out that a warrant in blank had been granted him by the magistrates then on the bench to apprehend somebody; the name of the prisoner he subsequently filed in, after he was caught. The witness also made the following admissions:—Did you not, on a former occasion, swear against a man named John Walsh, a placid, decent-looking gentleman, that he assaulted you?—I did. And did you not swear a similar oath against a man named James Reilly?—Yes. Were you believed?—Some might believe, and some might not. Was it not distinctly proved that John Walsh was at Londonderry at the time?—It was sworn so, by his witnesses. And the case was dismissed?—Yes. And was it not sworn that James Reilly was five miles away from the place where you said he assaulted you?—They swore many things. And was not this case dismissed too?—It was. And you are equally sure that O'Lynn was one of the men who threw stones at you, as you were in the case of Reilly and Walsh?—I am sure as far as my eyes can judge. (Mr. Russell)—That will do; you may go now. William Corbett sworn, gave similar testimony as regards the stone throwing and identity of O'Lynn. Did you ever hear of wolves in sheep's clothing?—I read of them in the Bible. And you and Mr. M. Lavery went to do or die together?—We did. (A laugh.) And some good-natured fellow struck you with the softest piece of turf he could find? (Laughter.) It was not so soft; for it broke my skin. What! the bear-skin?—No; my bare skin was outside. (A laugh.) Your bare skin? You don't say so. Sure that was

scarcely proper?—I mean my bare skin coat. (Laughter.) Do you read the papers?—I read a good many. Are you aware that the funds of the Irish Church Mission Society are forty thousand pounds?—I am glad to hear of it. How much of that do you get?—Three pounds a month. Has there been no reduction of your salary since these pious and virtuous bankers of your society, Paul, Sirhan, and Bates, were put in gaol for swindling? (Laughter.)—None. Had you that day any of those things that Mr. Laury calls bills; and in my ignorance, call tracts? You are not far mistaken. I am not far mistaken. And you give these tracts to everybody?—Yes, to everybody that takes them. You are aware, I suppose, that almost the whole of the people are Catholics?—I know they are Roman Catholics. Roman Catholics! Well, I accept the name—you heard they were a very lawless people, I suppose?—I heard they bore Scripture-readers. (Loud laughter.) Are they not a strange people not to receive with more grace your armful of tracts?—I don't carry tracts in my arms—I carry them in my bare skin pockets. (Laughter.) When you went to Mr. Dobbs, you did not know the name of the man who threw the stones?—I did not. And you got the warrant, nevertheless?—I did. You arrested this man, and then swore informations before Mr. Crommelin?—Yes. Mr. Russell—Counsel for the accused said I can prove here that this charge against my client is a case, if not of actual, wilful perjury, at least of rash and unswearing. After arguing the law of the case, Mr. Russell then went on to reprobate, in strong terms, the course taken by the local Clergy and gentry, including the magistrates then on the bench, in reference to these poor Catholics, he said—"I tell you, you will be responsible at the bar of public opinion if these doings go on. You preside there, where you have presided for many years, some of you; and you have been respectfully treated by the people. They have not mistrusted you—they have respected you—they have paid their rents to you as landlords—and they have done nothing to raise bad feeling between you and them. The vast majority of these poor people are Catholics, and the highest testimony that can be borne to the conduct of their Priests is that this portion has been always remarkable for peace and good order. Hearing that state of things with you, the next thing we come to is the descent on this district—this old Catholic district—of a number of Bible-readers, perambulating the country with pockets stuffed with tracts containing matter offensive to the majority of the people—backed up in their offensive proceedings by a society boasting an income of forty thousand pounds a year. I do not discuss people's right to contribute that money. They have liberty to throw it in the sea if they like. But I say that if, through mistaken benevolence, which I don't believe, or through mistaken bigotry, which I do believe to be their motive, these people are sent here among an old and peaceful people, trying to teach them to disregard their Priest, and flinging contempt on the things they hold sacred—if these people, who are so proverbially peaceful, are thus made angry and irritable, by these Bible-reading firebrands, who kindle religious animosity in the country, and set neighbour against neighbour—such a state of things must bring this simple, poor, unoffending, but well-instructed people, to have some respect for your judicial teachings, for they see that you do not discountenance these proceedings. You say you are bound by the law, and cannot interfere; but tell you respectfully that it is your moral duty to discountenance these men. What have been the fruits of their doings? They have been here upwards of a year, and the only result has been the disturbance of the peace. They have not gained one adherent. Fortunately, the people here are not so poor that they can seduce them by thrusting bread and soup down their throats; and all their labours have been in vain; and surely, the Ministers of a religion for whose support the people will willingly pay should not insult and harass them by promoting the doings of these men to the serious damage of the peace of the country? Mr. Russell then went on to discuss the facts of the case, and to prove the unreliability of the evidence of the witnesses. He showed that, in former prosecutions of a similar kind, they had sworn what was not the fact; either committing wilful perjury or swearing falsely and rashly. He concluded by producing evidence to prove that Donald O'Leary was threshing corn all day at the house of James McCambridge, at Lenagh, at the very time when he was said to have thrown the stones at Clough. Mr. Crommelin said the bench had decided on dismissing the case, as it seemed that the prosecutors had mistaken O'Leary for some other person. There were two other very trivial charges preferred by the Bible-readers against a respectable-looking boy and girl, whose respective ages may have been twelve and fourteen years. The charge against the girl was for throwing a handful of clay, and against the boy for threatening to fight and beat the bigger of the two. The absurd charges excited mingled laughter and indignation. The case against the little girl was withdrawn, and that against the boy adjourned, the bench saying, amid some laughter, that they would take time to consider whether they would bind the boy over to the peace for threatening to "punch" a big stout man.

entering upon a new course of study, and induced me to turn to account the experience of my former life. During a period of more than twenty-five years I have had such opportunities of observation in regard of political affairs as present themselves to but few writers. I have been a member of the British Parliament during eighteen years. I have taken a part in the most perfectly organised, if not the most formidable, agitation that is known to recent history. As an Irish country gentleman I have been engaged during many years in the details of local administration, whilst performing the duties of grand juror; magistrate, guardian of the poor, and in discharge of other similar functions. I have been associated with many voluntary societies, both in England and Ireland, founded for the propagation of knowledge and for the advancement of social progress. I have undergone imprisonment of various degrees during a period of six years; and as a transported convict, I have witnessed not only many different forms of penal discipline, but also many of the earliest processes of colonisation. Under these circumstances, it occurred to me that I could not employ my time more usefully than in endeavoring to frame a synoptical view of society, and to develop in a summary manner principles of organisation, legislation, and administration, which are generally applicable to all free states, whatever may be the peculiar tendencies of their population. I am very far from imagining that I have given a true and satisfactory solution to all the problems which I have placed before my readers. If I have been taught nothing else by the experience of my past life, I have at least learned from it to distrust my own judgment. I have had reason to change several opinions which I formerly entertained; and with respect to some of the questions discussed in these pages, the arguments are so nicely balanced that I have sometimes found great difficulty in my own mind in deducing from them a peremptory conclusion. The work is intended to be suggestive, not dogmatical. I invite the political student to discuss with me a series of questions which present themselves for solution in the management of public affairs; and after placing before him the considerations which have influenced my own judgment, I leave him to draw his own deductions. In regard to a few fundamental principles, the dictates of natural justice appear to me to be plain, explicit, irrefragable; but in the great majority of cases the decision of the inquirer must depend upon the preponderating weight of arguments which counterbalance each other. This task has been brought to a conclusion during my residence in Belgium; and it has been highly satisfactory to me to find that many of the suggestions which I brought forward as theoretical ideas, while writing at the Antipodes, have been beneficially realised in the actual administration of the public affairs of this country.

WILLIAM S. O'BRIEN.

Bruxelles, July, 1855. Alderman Farrell has been elected Lord Mayor of Dublin for the ensuing year.

GAZZI AND THE MORMONS.—We understand that Gavazzi, satisfied with the reception the Mormons met in Belfast, is about establishing a newspaper there as an expositor of his own opinions and theirs.—Drogheda Argus.

GREAT BRITAIN.

CONVERSION.—The Plymouth Journal announces that the Rev. J. T. Somers Cooks, lately rector of Shevocke, Cornwall, has been received into the Catholic Church.

TRK PEACE PROPOSITIONS.—Rumours of an impending peace are more rife than ever. Even the very terms on which it is to be proffered to the Allies are specified. One account says that Austria proposes that Sebastopol shall never be reconstructed—that no Russian fleet shall exist in the Black Sea—that no other road shall be open to the Russians to Constantinople—that the mouth of the Danube shall be given up by the Czar—and that he shall relinquish all rights to a Protectorate in the Danube Principalities. Such are the conditions which, it is said, the Court of Vienna proposes, as the basis of peace, to the Courts of France and England, and which Louis Napoleon, and a majority of our Ministers, are prepared to accept. In the first instance, there is as yet no reason to assume that Russia, the party most deeply interested, will consent to the conditions in question. Not one word, it will be observed, is here said of exacting from Russia an indemnity for the expenses of the war. The very idea of concluding a treaty of peace without controlling the criminal aggressor on the rights of Turkey, and the wanton disturber of the world's tranquillity, would be one of the most monstrous that ever entered the mind of a British Minister. The Czar must be made to pay, to the utmost farthing, the expenses to which the Western Powers have been put, in carrying on the war. Another and more probable rumour is that Austria would allow the restoration of Sebastopol to the Czar, the exclusion from the Black Sea of the fleets both of Russia and the maritime powers; the establishment of French and English consulates in Nicolaieff, Kherison, and Sebastopol; and the surrender of the Aïand Islands. These terms supply not only a meagre outline of the conditions of a durable peace, but that in one respect, at least they are decidedly inadmissible—we may say, preposterous. For the example, what have the Allies to say to the establishment of a consul at Sebastopol? The remains of the stronghold of the Crimea in that case must be left in the hands of Russia, to be reconstructed at pleasure, and erected in a few years into a more formidable menace than ever to Turkey. This cannot and must not be; nor can we conceive it possible that such a proposal would for one moment be listened to by the French Government. Bating this portion of the rumour, however, there are strong probabilities in favor of the supposition that the remainder will be found to be a tolerably correct description of some of the propositions actually under consideration.

THE MILITIA.—According to official accounts, England has 79 regiments embodied; Wales 7, Scotland 17, and Ireland 45. Although many of the regiments are deficient both as regards numbers and progress of men, on the whole the government conceive they can reckon on, generally speaking, a very efficient body. The application for commissions, particularly from the junior sons of country gentlemen, have been very numerous, and they, unfortunately, require as much drilling as the law requires for the ranks. However, a considerable number of extra non-commissioned officers are attached to the force. Some of the regiments at Aldershot are spoken of in very high terms by the Commander-in-Chief.—London Paper, July 10.

FRENCH AND ENGLISH ALLIANCE.—It is understood that the late visit of the Duke of Cambridge to Paris was principally in the nature of a military mission. Numerous communications have recently passed between the two governments on the subject of the naval and military commands. Our ally urges very forcibly the necessity of instituting an undivided command of the military forces in the Crimea, and, on the ground of the immense preponderance of the French army, proposes that a distinguished French officer should be appointed generalissimo. The Emperor on this condition is quite prepared to transfer the French fleets in the Black Sea and the Baltic to the command of British admirals. Of the practicability of carrying out this delicate proposal it is premature to pretend to offer any remark; but it must be said that the honourable spirit in which it is submitted to the British government entitles it to the most serious and favourable consideration.—Morning Advertiser.

THE MORTAR-BOATS.—The success, as well as the indisputable utility of the mortar-boats, both in the Baltic and the Black Sea, have warranted a large increase in this description of vessel for war purposes. The limited employment of the mortars against Sweaborg was owing, not altogether to the paucity of ships, but rather to the want of mortars; for had we had a supply of those mortars to each of these mortar vessels there is little doubt that nearly three times the work could, if required, have been performed. We have now about 26 afloat and as many more building in various places in England and Scotland. We presume that should the experimental iron mortar fleet at Portsmouth prove equal to its requirements, we shall have 100 mortar vessels equipped by next March. At all events, we understand that more than 100 13-inch mortars are being manufactured under contract for the Ordnance department.

The London Morning Advertiser, in a leading article, says,—After all we have been able to learn as to the concessions which Russia is prepared to make, we maintain that they are dishonorable, delusive, and unsafe. They fall far short of what the Western Powers have a right to demand, and further still, of what will satisfy the expectations of Great Britain.

A NOVEL ASSOCIATION IN ENGLAND.—A new league has been inaugurated in England, bearing the title of the "Sunday League." Its object is to secure the opening of museums, picture galleries and botanical gardens through the United Kingdom, on Sunday afternoons; the Crystal Palace, British Museum, National Gallery, Marlborough House, and all other national institutions, being particularly specified. The League has prepared and put in circulation petitions to Parliament.

COMMERCIAL PATRIOTISM.—We condemn the Yankees for doing contraband business with Turkey, but forget that Russia, at this moment, is obtaining materials of war from Englishmen. The trade is most extensive in the north, and we regret to say that the number engaged in it is incredibly large. The terrible fire at Newcastle-on-Tyne is not yet forgotten; but what caused that fire? Nobody will tell in Newcastle, but hundreds in Newcastle know that that fire originated in an explosion of yellow alkali. Now, yellow alkali was a disguised name for saltpetre and sulphur, which was shipped to the north of Europe in large quantities, and thence forwarded to Russia. On its arrival, nothing was required to make it into gunpowder but a proper addition of charcoal.—Liverpool Daily Post.

RELIGION IN ENGLAND.—The British Banner (dissenting organ) thus discourses on the state of religion in Protestant England:—"In several populous places which I have visited, the spirit of hearing has so abated as to remind one of 'Valleys full of dry bones—very dry' I was at—, a few days ago, and walked on ground once consecrated by the steps and tears of—. The attendance at the chapels wretched! No certain sound in the churches. Tractarianism the golden calf; more than 20,000, perhaps, in the whole circle, 25,000, and all places of worship together not able to accommodate, as I was assured more than 6,000 or 6,500. Terrible poverty, from past strikes, and power-looms, and the war, and long winter and high prices; 7,000 kept, or at least relieved, every week by charity until now; and yet God's house forsaken! So general a depression, and one so deep, in former days would have been attended with crowded sanctuaries, and a mourning as in the valley of Hadrathimmon.—People who cannot pay a farthing a quart for good soup, manage to roll drunken in the streets. Baths and wash-houses are unappreciated."

A ROWLAND FOR AN OLIVER.—A writer in the London Times, commenting upon Dr. Cumming's vigorous assault upon the concordat between Austria and the Pope, reminds Dr. C. that—There is a document prefixed to the authorized catechism of the Scottish Kirk, which declares that the only true Gospel is that which had been lately preached by John Knox. This is a pretty assumption of infallibility, and the promulgation of a rather late discovery made more than 1500 years after Christ. The declaration goes on to lay down that it is the duty of all civil rulers to extirpate, even with the sword, all contrary doctrine, and especially all Popery and Prælogy. I have not the book before me, so I can only state the purport of what it says.

The Rev. Dr. Cumming of London has heralded the end of the world in 1865, yet his publisher's arrangements for the copyright of his books extend far beyond that period—and he has just entered upon a nineteen years' lease of his summer-house!

ANECDOTE OF SIR COLIN CAMPBELL.—It is stated in connection with Sir Colin Campbell's recent visit to Windsor Castle, that in the course of the evening her Majesty made Sir Colin Campbell sit on the sofa beside her, and pointed out to him that the army in the Crimea could not get on without him, and that he must return. The gallant old soldier is said to have been so much affected by his Sovereign's kindly language as to have burst into tears, and to have assured his royal hostess that he would do anything for her, saying, "I'll even carry a musket for your Majesty."

THE LONDON TIMES ON THE ANGLO-SAXON.—If the British recruit could concentrate all the hidden aspirations of his soul into a single word, "Beer" would be that word. Give him beer in endless pewter pots, creaming with froth, and rich with illicit narcotics. From night till morning, from morning till night, he would be content to booze on, the pinions of his soul enchained; his ardor, his ambition toned down, under the influence of that foaming draught.

UNITED STATES. INTERESTING TRIAL AND VERDICT AT MEMPHIS.—A verdict has just been rendered in the Court of Memphis, which will be viewed as right by some and wrong by others, according to the preconceived opinions they are imbued with and the latitude in which they dwell. Several months ago a tragedy—a wild and fearful scene—occurred in Memphis.—Mary Moriarty, an Irish servant girl, attacked with a dagger and slew on the spot, John Sheehan, her seducer. Sheehan had insidiously and basely insinuated himself into the confidence of his victim, destroyed her virtue and blasted her hopes under promise of marriage, and then brutally forsaken her.—She sought him and reminded him of his solemn promise; she besought him by every consideration of honor to himself, and justice to her, to repair the great wrong done her as far as lay in his power by making her his wife, as he had promised. The seducer scornfully rejected the proposal, and added insult to injury by taunting her with her shame. She could not endure this. She went home, armed herself with a dagger, sought her destroyer and sheathed the glittering weapon in his bosom, and then drawing it forth, reeking with retribution, brandished it aloft in fierce exultation over the bloody deed. She made no concealment of the act; did not seek to palliate it by the least denial of deadly intent, but justified it on the ground of the terrible provocation that incited her to the deed—on the ground that the slain man had injured her far more by destroying her virtue, than she had him by destroying his life. The Jury took the same view of the case, and without consulting longer than five minutes rendered a verdict of "not guilty."—St. Louis News, Nov. 26.

KNOW-NOTHINGISM IN THE JURY BOX.—At the last Greene County Circuit, was tried for the second time the indictment of Martin Morrison for the crime of rape. The case excited great interest. On the first trial the prisoner had been convicted. This second trial resulted in a disagreement of the jury. They stood eight for conviction and four for acquittal. The Greene County Whig, commenting upon this result, states that the prisoner was the President of a Know-Nothing Council at Halcott, and the four disagreeing jurymen were Know-Nothings. It further states that the prominent members of the Order in Catskill, were anxious about the issue of the trial, and exercised an influence upon it detrimental to the course of justice. The guilt of Morrison was not denied in the jury room. But the refusal of the four to concur in a verdict was placed upon the ground that although there was no doubt about the commission of the crime charged, the evidence did not sufficiently prove it!—and that the punishment affixed by the statute to the offence, was too severe in their judgment. Know-Nothingism itself is now on trial before the people.—One of the gravest charges against this criminal is, that it hinders the execution of the laws, and corrupts the administration of justice, in the jury box and on the bench. The popular verdict, and the subsequent vindictive judgment, will be the estimate placed by all good men upon the enormity of this offence.—Troy Budget.

THE "AMERICAN" PROTESTANT ASSOCIATION.—That among the instigators of the Philadelphia Native American outrages, and later among the leaders of the Know-Nothing riots which have disgraced this country, there are found many Irish Orangemen, is a fact which no one will attempt to deny. The fruits of fanaticism here and in Ireland sprang in these cases from a common root. However this may be, the name of Protestant Association is, we believe, of English origin, at least when adopted as a designation by armed fanatics, whose object is to pillage and destroy Catholic property, as a preparation for assaults upon property in general. We of course, being good Catholics, do not hold to the heretical doctrine of metempsychosis. We do not believe that the souls of the old No-Popery English rioters passed into the bodies of the modern American Know-Nothings, that the spirit of George Gordon was vitally inherited by George Prentice, or that the Protestant Association of those days absolutely lives in the Protestant Association of these. But may it not be that the same unclean spirits who, in their hatred of the Church of God, found willing instruments in the English rioters, whose history we have transcribed are now busily employed at their old tricks upon American soil? If so, let our wealthy Protestant fellow-citizens learn to understand the history of the present and the future by studying that of the past. Is it likely that those who rob Priests of their watches, and churches of their silver plate, will scruple to lay hands on the money and bullion of banks and similar institutions, if they are allowed to grow strong enough to do so with impunity? The spirit of Lord George Gordon being duly called up and interrogated, raps out audibly:—"No!" The celebrated clown, Mr. Grimaldi, who was in London during these riots, observing that many persons wrote over their doors the words "No Popery!" to protect them from the violence of the Protestant mob, in order to do away with all possible objections wrote over the door of his dwelling the words "No Religion!"—Freeman.

RATHER TOO HONEST.—At a late meeting of a County temperance association, members were asked to relate their experience of the effects of the new law. One aged and somewhat unsophisticated gentleman; on being imported to give his opinion on the subject of the local sale and use of liquor, said: "Well, I guess about all I can say is; that I used to buy rum for two shillings a gallon, and now they tax me six, and it ain't more'n half as good as it was wont to be; either." He was permitted to sit down.—N. H. Patriot.

THE "PARADISE OF FOOLS."—Our very excellent cotemporary, the Leader, of St. Louis, in a critique, or, rather notice, of M. De Conroy's Essay on the Religious Communities of Women in Canada, candidly acknowledges that—"Canada itself, in a religious and social point of view, is the garden of North America; and in true civilization, which is spiritual, moral and social, not material and commercial, merely, far surpasses the United States." How long after this will our Canadian friends continue to abuse our patience by insisting that we and all who think as they lead writers are asses? How long?—American Celt.

REMITTANCES

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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, DEC. 28, 1855.

NEWS OF THE WEEK.

Up to going to press no tidings of the steamer of the 15th inst. The trial of Father Petcherine had been fixed for Friday the 7th inst.;

We regret to say that the efforts of the Canadian authorities to arrest the persons taxed with the murder of Corrigan, at St. Sylvester, have been hitherto unsuccessful.

We sincerely hope that the Government will at once take stringent measures to assert the majesty of the law, which seems to have been set at defiance by a band of misguided men.

CARNAL JUDAISM.

Dr. Brownson gave great offence some few years ago, when lecturing in Montreal, by the remark that Protestants had fallen into the same error as that which caused the carnal Jews, in the days of our Saviour's mission upon earth, to reject Him as the long promised Messiah;

We think that the Doctor has been hardly dealt with; and that however odious the imputation of "Carnal Judaism," it is one nevertheless to which Protestantism is justly obnoxious, and which it is ridiculous for Protestants to attempt to disclaim.

"Were Romanism the true religion, French Canadians, the oldest settlers on this continent, must long ago have excelled and surpassed their heretic neighbors in education, trade, wealth, agriculture, self reliance and the comforts and refinements of life."

Here we have the Protestant argument fairly stated; and we put it to any impartial person—whether it does not fully bear out the apparently harsh language of Dr. Brownson? This argument is based upon the assumption that "true religion" must infalli-

bly confer upon its votaries, wealth, lucrative trade, a good system of agriculture, and the comforts of this life, as well as the blessings of the life to come; and that a religion, which neither covers the back, nor fills the belly of its professors, must be false, and offensive to God.

For what holds true in general, must hold true in particular; that which is a sign, or affords a presumption in favor of "the true religion" in a community, must needs be a sign, or at least a strong presumption in favor of the true religion with the individual.

"O, go your way into his (Barnum's) gate with thanksgiving, and into his courts with praise."—Ps. 100—Revised Protestant Version.

This Protestant doctrine is a pleasant one we must allow; very comfortable, if not very consonant with the doctrine of Jesus—Who, if we are not mistaken, taught that the service of God was incompatible with that of Mammon—that for the rich man to enter into the Kingdom of Heaven—His Heaven, and not Barnum's—was not so certain as the editor of the Montreal Witness imagines—and of whom it is not recorded that, on any one occasion, He ever said a word about the beatitude of wealth, or gave a promise of life everlasting to success in trade.

There is one drawback to it, however, and that is, that it is false; as all Revelation asserts, as all experience proves. Pleasant as it must sound in the ears of rich Directors, and Patrons of Evangelical Missionary Societies, to be told from the platform that their wealth, their trade, and the animal comforts with which they are surrounded, are sure signs of their "true religion," and of their acceptableness with God, there is yet another voice which will make itself heard, and which must at times strike terror into the hearts of the worshippers of Mammon.

But there is truth, as well as falsehood, in the test of "true religion," as propounded by the Montreal Witness. That to surpass others in trade, wealth, agriculture, self reliance and the comforts of life, is no such test, we know from this—that none of these things necessarily follow from the practice of "true religion;" which according to St. James, "is this—To visit the fatherless and widows in their affliction, and to keep one's self undefiled from this world"

"Education" and "refinement" must however be the invariable concomitants of "true religion;" and from the absence of the former, we may pretty safely conclude to the absence of the other. By "education," we do not mean mere secular learning, or a good commercial course of instruction; neither by "refinement" do we mean handsome houses, well made clothes, purple and fine linen.

refinement which consists in fulfilling the Apostolic precept—"be courteous"—who can doubt the superiority of the followers of Jesus, over the most accomplished and amiable worshippers of the Gods of the gentiles? Now in this "education," in this "refinement," we contend that the Catholic French Canadians, and the Irish Catholics, are immeasurably the superiors of their Protestant Anglo-Saxon fellow citizens; and possess therefore one sign of "true religion" in which the latter are sadly deficient.

The French Canadian or the Irish Celt, except where corrupted by contact with his Yankee or English neighbors, is, no matter how poor his circumstances, or how rough looking his exterior, to all intents and purposes a gentleman, in the best sense of the word; a highly "refined" being, as compared with his revilers of Anglo-Saxon origin.

"The French Canadian did something also for his new fellow-subjects; he taught them good manners, for he was naturally urbane; and under an outward garb somewhat primitive and uncouth, he carried a soul deeply imbued with the love of virtue, charity, and truth, so he was as polite, as truly polite, more truly polite, than many who had graced the salons of St. James and St. Cloud.

The superior "refinement" of the Catholic French Canadian being thus incontestably demonstrated, and one sign of "true religion" being thus established in his favor, we would propound to the Montreal Witness one other test by which to judge of the respective claims of Catholicity and Protestantism, to being the "true religion."

In conclusion, we would call the attention of our cotemporary to a short extract on our seventh page, from the London Quarterly for October, illustrative of Protestant commercial morality, and a significant commentary upon his proposition that wealth, trade, success in business, and the comforts of life are the indubitable signs of "true religion."

REPORT OF THE SUPERINTENDENT OF EDUCATION FOR LOWER CANADA, for 1854. Printed by Order of the Legislative Assembly.

This publication is the best possible refutation of the calumnies of those whose one great object seems to be, to depreciate the intelligence and energy of the French Canadian Catholics, and to extol to the skies, the virtues, the morality, and almost superhuman excellencies of the superior Anglo-Saxon race.

The French Canadian Catholics, the Catholic Clergy of Lower Canada especially, are said to be indifferent, if not hostile, to the cause of general education, and the spread of enlightenment amongst the people.

The total population of Lower Canada may fairly be stated at about 900,000; of which about 750,000 are Catholics; the remainder, Non-Catholics or Protestants of various denominations. For this population, of which the immense majority is Catholic, we have 2,571 educational institutions of all kinds, attended by 119,737 scholars.

For the other sex we have Forty-Six Nunneries, in which a superior female education is imparted to the pupils, who number 9,274. In all, out of a population of about 900,000 we have, in Lower Canada, 16,808, or about one in forty-five, receiving in our institutions an education of the highest order.

"This statement considered in its details is most satisfactory; and in this respect we may advantageously undergo a comparison with any other country in which education has been carried on systematically, and in a way suited to the necessity of the case."

Of the quality of the education imparted at our Catholic institutions, it is almost unnecessary for us to speak. We will mention however one fact, which

ought to be conclusive on this point. It is this—that Protestant parents, of the highest standing in Canadian society, are constantly in the habit of sending their sons and daughters to our Popish colleges and convents—in spite of the dangers to which they thereby expose their children's faith—because of the excellence of the education therein given.

Besides these Universities, Colleges, and Convents, we have an immense number of other schools of an inferior description; where only the elements of education are imparted. Of the latter, the Report tells us that we have 2,352, attended by 97,310 scholars. We have also 154 Model Schools, with 6,747 pupils—67 superior schools for girls attended by 3,170; and 23 Academies with 1,272 pupils.

It is gratifying also to remark the steady increase in the numbers, both of our educational institutions, and of their inmates. The Report sets down the increase for the last year, of our educational institutions of all kinds—at 219, with a total increase of 11,453 scholars. This increase has of course been most marked amongst the elementary schools, whose scholars are now more numerous by 5,036 than they were the year before.

We must not however rest satisfied with what has been done, as if there was nothing more to do. Dr. Meilleur in his Report is fully alive to the defects of our present educational system, and clearly points out what is requisite in order to remedy them.

"Every system of education having a different object would be subversive of the great principles on which society is based, and without which a nation could never become great, or prosperous."

"You have admitted moral and religious instruction as an essential part of primary education; but, Gentlemen, moral and religious instruction is not like a reading lesson or a question in arithmetic, to be gone through at a particular hour, and then laid aside. Moral and religious instruction is a work of all hours and all times.

His Lordship the Bishop of Toronto was at Hamilton on the 19th inst., when he administered the Sacrament of Confirmation to upwards of two hundred persons. His Lordship exhorted the faithful Catholics of the district to be zealous in their efforts for obtaining Separate Schools for their children.

SAINT PATRICK'S CHRISTIAN DOCTRINE SOCIETY, AND CIRCULATING LIBRARY, QUEBEC.

The Annual General Meeting of this Society was held on Sunday 23rd inst., after Mass. The Annual Report of the Committee of management which was read, stated that the number of Books borrowed from the Library, during the year was 1100; adults who had taken the pledge 69, and the net increase of subscribers 52.

The election for the current year was then proceeded with, viz:— President—M. Mernagh. 1st Vice-President—J. C. Nolan. 2nd do. John Lilly. Treasurer—John Lane. Secretary—M. F. Walsh, pro tem. Assistant Secretary—M. Birmingham. Librarian—R. C. McDonagh, pro tem. Assistant Librarian—R. Daly. Committee of Management—Messrs J. Hean, Giblin, J. O'Leary, McCarron, Gilbride, T. J. Murphy, Walsh, McDonagh, Stafford, W. Quinn, Battle and Carey.

It was then Resolved—That the Editors of the True Witness and Quebec Colonist be requested to publish the proceedings of this meeting in their respective papers.

We find in the Toronto Mirror of the 21st inst., the following notice of the proceedings of the London Catholic Institute, with respect to the proposed Convention at Buffalo.

To the Editor of the Toronto Mirror.

DEAR SIR—Pursuant to the Very Rev. Dean Kirwan's proposition to hold a Convention in Buffalo, in order to facilitate the Colonization scheme, the London Catholic Institute held a meeting on the 4th ult., to appoint Delegates to attend the said Convention, to consider the objects for which it was convened, and to carry out its projects as far as their abilities and judgment may allow them. The gentlemen appointed are—Mr. Norris, President, and Mr. Wright, Treasurer of the Institute,—men who, I am confident, will give satisfaction to those whom they represent, and those whom they may have the honor of meeting to aid in so noble a cause.

Hoping that others will follow the example of the people of London, who never lie dormant when the interests of their fellow-countrymen are at stake,

I remain, Sir, yours, &c.,
THOS. COLLISON.

The following are the names of the officers of the London Catholic Institute:—

P. G. Norris, Esq., President; E. Murphy, Esq., 2nd Vice President; John Wright, Esq., Treasurer; Thos. Collison, Corresponding Secretary; Michael Cronigan, Recording Secretary; Mr. Cavanagh, Librarian.

COMMITTEE:

Messrs. J. Smith, P. Tierney, Wm. Darby, John Lynch, J. McCue, Philip McCann, Jas. Durney, Wm. Hughes, Chas. Colovin, Jas. Slate, John Wells, R. Dinahan.

The subjoined correspondence betwixt the Very Reverend Dean Kirwan of London, C.W., and B. Devlin, Esq., of Montreal, upon the proposed Irish Convention to be holden at Buffalo, will, we hope, prove interesting to our Irish readers. The proposals which it contains are at all events worthy of the serious consideration of every one who professes to be a friend of the Irish Catholic, and who desires to see him removed from the corrupting influences to which he is exposed, from associating with Yankees, and from being too often compelled to earn a precarious livelihood in the large cities of the United States:—

London, C.W., Nov. 26th, 1855.

SIR—I presume that you are already aware of the proposal I have made through the columns of the American Celt, to hold a Convention of Irishmen from Canada and the United States in the City of Buffalo. The time for the contemplated Convention is not fixed on as yet; but in all probability the month of February will be fixed on as the most suitable. We want to concentrate the power, resources and energies of the great Celtic element in America, and make its voice be heard and respected in the Imperial, Canadian, and American Senates. This can only be done by uniting in a solid and compact mass of representatives the scattered and hitherto feeble elements of our kindred race on this continent. We are more numerous than many of the European States, having King, Lords and Commons. Can we not construct another Ireland on the Ottawa, and another in the fertile Western States? Let us but make one united effort, and we will accomplish it. The Irish in America want a directing body—a central authority—an Archimedean point. Let us form it for them. Some imagine we should have a Convention in Canada, and another in the United States. My opinion is, that the union of both would have a more imposing and formidable aspect. If we can only induce our countrymen to settle on land, then will cease those fierce contentions for the mastery of a job on the railroad or canal, so disgraceful to our country and race. I would dwell on this subject longer, but knowing that your enlightened mind holds identical views, which I read in your beautiful address to the Irishmen of Canada—I deem it unnecessary; I will therefore content myself by saying, never was there a period when unity of action was more necessary to protect our countrymen from the persecuting and paralyzing influences brought to bear against them. What I want you to do (knowing well your influence) is to call together the different Irish Societies of Montreal, and ask them to pass Resolutions approving the object of the Convention, viz.,—Colonization;—and likewise to get them to elect two representatives to the Convention. Surely each Society will be liberal enough to supply funds to bear the expenses of the delegates. I would wish that they should publish the Resolutions in the Catholic papers, and also the names of the delegates appointed. If those now wasting their muscular energies on railroads, &c., could be induced to settle on land, they would cease to be objects of persecution, of scorn and contempt on this continent. They would have a power which they could wield, and make their enemies tremble—the vote—the foundation of power, &c.

I am not acquainted with any prominent Irishmen in Quebec. I know it will not be too presumptuous in me to request you to get the Irish in Quebec to do what I am requesting you to do in Montreal. I would wish to say more, but I have so many similar letters to write, and correspondents to answer, that I must stop.

Yours most respectfully,

T. KIWAN, R.D.

B. Devlin, Esq.

Montreal, 26th December, 1855.

REV. DEAR SIR—I beg to acknowledge the receipt of your letter of the 26th ult., which you did me the honor to address me, upon the subject of the proposed Convention at Buffalo. And in reply, I am glad to inform you, that, as far as I can learn, I believe the Irishmen of this section of the Province heartily concur in the proposition; and will give to it the support which its importance imperatively demands. But as they have not publicly declared their determination, I am not prepared to say how far they approve of the locality which you have suggested for the holding of the Convention. For my own part, and in the absence of any positive information, I incline to the belief, that Montreal, Bytown, Kingston, or Toronto would be a more eligible place for meeting, and much more acceptable to the people of Canada than the City of Buffalo. This, however, is but a secondary matter, and one that can be easily determined. My object in referring to it now, is to remind you that, in September 1854, the Young Men's St.

Patrick's Association of this City having originated the idea of holding a Convention for the attainment of the very objects, which, since then, you have so prominently brought into public notice, invited their countrymen to hold their first Convention in Montreal. But as I have already remarked, this is not the great point at issue; and although owing, to the nature of my engagements, I have been obliged to retire from the Presidency of the Young Men's St. Patrick's Association, and cannot therefore speak authoritatively in their name, I am nevertheless quite satisfied from what I know of their desire to promote the interests of their countrymen, wherever and whenever they can, that they will cheerfully acquiesce in any decision at which the Irishmen of Canada may arrive.—Passing from this branch of the subject to the objects of the Convention, I need scarcely say, since you are already so well acquainted with my opinions, that I concur in every statement you have advanced. Situated as the Irish in America now are, and more particularly in the United States, such a Convention, as that proposed, could not, under wise direction, fail to confer the most lasting benefits. For example, it would bring together the scattered children of our common country; and while uniting them in one compact body, it would give to them a permanent home, an influence, and a name which would make them respected citizens, and happy members of society. It would be the means of removing them from large cities and towns, where thousands of them are now congregated, wasting their energies with no higher object in view, than the support of an existence, rendered miserable, I might say intolerable, not only by the hardships they are compelled to endure, but also by the insults to which, unless they starve, they are forced to submit. It would withdraw them from the pestiferous atmosphere of city life, and placing them under the divine influence of religion, restore them to their natural pursuits—the cultivation of the soil. What other project should more interest the attention of the Irish Catholic? Can those among our people, whom Providence has favored with wealth, spend a little of the plenty with which he has blessed them, in the promotion of a better cause? Will not the prayers of the poor man, and destitute child, whom they thus have in their power to relieve, as they ascend to the throne of heaven, imploring blessings upon their benefactors, afford an adequate compensation for the time and money, so expended, in saving them from spiritual and temporal destitution? Will not a Convention, which will put a Directory into the hand of every immigrant upon his arrival in America, to guide him safely to the new home prepared for him by the benevolence and patriotism of his countrymen, where, at the threshold of the door, he will be met with outstretched arms by the Priest of his Church, and with a *cedo mille fante*, invited to enter—a more acceptable offering to the Irish people than the invitation to revolutionise Ireland, which was the only result of the denationalised and anti-Catholic Convention lately assembled in New York. But of those who composed it, it is useless to speak; for men who meditate war against another country, while they are unable to defend their own homes, and the sacred edifices in which their God is worshipped against violation, are more to be pitied than despised. Revolution indeed! What a mockery! Surely the Catholic Irish in the United States (and, I am glad to say, they form a very small portion) who are so fired with military enthusiasm, have now, and for a long time past, an excellent opportunity of shedding any superfluous blood they have to spare; for I know of no country, laying claim to civilisation, at the present moment, in which it has become so necessary to defend our race and creed against outrage as in the United States. And why? Because the influence to which Catholics are legitimately entitled is neutralised and rendered valueless for want of centralisation, and the direction of a sound and practical organisation. You will, however, be pleased to learn, that the utility of the proposed Convention has been long since submitted to the highest Catholic ecclesiastical authorities of this Province by the Young Men's St. Patrick's Association; and that it received their most unqualified approval, as also the sanction of several distinguished laymen. Therefore I believe with you, that to make the project successful, it is only necessary to hold meetings in every city, town and county for the nomination of delegates, whose names I would suggest ought immediately to be transmitted to you. Speaking in my own name, I beg to assure you, I will do all I possibly can to ensure success; but it is my duty to inform you that I do not possess the influence which you are pleased to ascribe to me. Nevertheless, while in this matter, I disclaim being recognised as a leader, you may count upon me as a faithful follower. Convinced as every man must be that the character of the Irish will be elevated by the action of the proposed Convention, and that it will result in the establishment of an Irish colony, no means ought to be left untried to secure so glorious a triumph. Your own name in connection with it, is of itself a certain guarantee that it must succeed; and I sincerely hope that other Priests will follow your example, and from the pulpit recommend the Convention. It is to you and to them, we look for advice; besides, we well know that neither you nor they would practice deceit, or speak under the influence of selfish or interested motives; and that you would sooner suffer death than counsel evil. Hence, with the knowledge which you must have, that this feeling is implanted in the Irish heart, from time immemorial, I can only say, where you lead we follow; and if the Convention does not succeed, the responsibility must rest with you and not with us. Perhaps, however, it may be considered presumption in me to make this reference; but as the object which induces me to express the opinion is one which involves the future welfare of our countrymen, and as I confidently believe never can be attained, unless it is supported by clerical influence, I hope that my observations will be received by those to whom they are addressed, in a spirit of indulgence. It is not, I am aware, difficult to show upon paper the advantages of such a Convention; but believe me, Rev. Sir, to reduce it to practice and set it in working order, is a task which, although by no means impossible to accomplish, nevertheless requires the labor of many hands to make its machinery move, and give to it a proper direction. Besides, as you well know, our people are not accustomed to Conventions; and perhaps, at this moment, some of them regard the undertaking as impracticable, while others look upon it with suspicion, and as an instrument to be employed by designing politicians, who are ever ready to seize a popular movement of this kind, and to abandon it the moment their ambition is gratified. To overcome these difficulties, if they exist, let the Priests of our

Church break through the silence they now observe, and from their high places say, that the proposed Convention meets with our approbation, for then, and only then, will every obstacle disappear, and every man with a hearty good will, put his shoulder to the wheel to accelerate its motion. I say this because, in common with every other Catholic, I feel and know that there is no living man so identified with us, in heart and soul, as our Priest—none who has so watchful an eye, over our interests—none so willing to run to us in the hour of need—none so ready to make a sacrifice for our peace and happiness, and therefore none whose advice can or ever will inspire so much confidence, or sooner command our obedience. If then this suggestion should meet with favor, I would say, let the proposition again be submitted to our Bishops; and if again it should receive their sanction, propose, if you should approve; and in order that there may be as little delay as possible that one Sunday should be named for the announcement, after which you may rest assured the Irish Catholic population, who, in this matter, are most concerned, will hasten to obey the call. The advantage of such a mode of proceeding would be to obtain an expression of opinion, almost upon one and the same day from every part of the Province, and from places I am very much afraid it will be otherwise difficult to reach; while, to be successful, it is, I think, of the highest consequence that the representation should not be confined to certain localities, but be made as general as possible.

These, Rev. Sir, are the opinions which I entertain; and if they are carried out, I flatter myself the day is not far distant when you will find yourself in the midst of a second Ireland, constructed upon the American Continent, where you will have the consolation of seeing your countrymen walk over their own broad fields, not slaves, as many now are, of men who have not one feeling in common with them, and who are inferior to them in many of the virtues which constitute the man, and adorn the Christian. Yes, let us have a Convention, and you, and every one who helps it along, will have the satisfaction of knowing, that the now homeless, nameless and friendless immigrant, who, at this festive season of the year, while others are rejoicing, is bound down beneath the weight of poverty and misery, before another such day passes over him will say, I was mistaken when I supposed those amongst my countrymen who were able to assist me passed me by as an object undeserving of notice. I was mistaken when I believed that they left me exposed to the contempt and scorn of the enemy who takes pride in mocking at my poverty, my creed and my country. Surely such a blessing as this ought to hold out a sufficient inducement to every Irish Catholic who can afford to spend a little time and money in obtaining so glorious a result, to lend a helping hand. For, after all, as we have no lease of life, would it not be pleasing to know, when summoned to render an account of our acts, that we had devoted a share of our wealth towards the happiness of those who have a claim upon us, not only because of our common nationality, but also because of our common religion.

With these observations, I will now conclude, reserving to myself the pleasure of addressing you again, and with a request that you will accept my sincere thanks for the confidence with which you have honored me; and a fervent hope that the year 1856 will find you at the head of a Convention of Irishmen, who will repay your noble efforts, by accomplishing the object of your wishes—the establishment of an Irish Colony.

I have the honor, to be, Rev. Sir,
Your most humble and devoted servant,
B. DEVLIN.

Very Rev. Dean Kirwan, London, C.W.

P.S.—Since writing the foregoing letter I have placed myself in communication with a few of the friends who feel interested in the success of the Convention. They believe that as Buffalo has already been fixed upon it would be unwise to direct attention elsewhere lest the progress of the movement should in any way be retarded by disturbing existing arrangements. Taking this view of the matter I feel it to be a duty to give way in favor of Buffalo. My apology for not having answered your letter, which by the bye ought to have preceded, is firstly that when it arrived I was in New York, and secondly that after my return owing to an act of oversight on the part of the person who received it, several days elapsed before it was put into my hands.

E. D.

To the Editor of the True Witness.

Montreal, 26th December, 1855.

SIR—I beg leave to enquire if you have heard that the High School building in this city, which I am informed has been placed at the disposal of certain Protestant dignitaries for the purpose of enabling them to relieve the wants of the Protestant poor, has been converted into a Soup Kitchen; and that the grand object of the Soupers, is the proselytism of indigent Catholics, who are insidiously attracted to this establishment. If I am correctly informed, our worthy Mayor, Dr. Nelson, presided at one of their meetings; but I can scarcely believe, that he would tarnish his reputation by a connection so unworthy of his name and position, if he was aware of its base objects. To relieve a fellow being is at all times an act of christian charity; but to administer it upon condition that the unfortunate recipient should abjure his faith in God, is certainly divesting the deed of all virtue. If however, the High School establishment is a proselytising soup depot, let us not longer be kept in the dark; for if it is true, that the helpless creatures who receive nourishment at this hospitable mansion are only allowed to enter, provided they consent to hear their religion reviled, it will become the duty of Catholics to protest against such infamy, and to say unto their Protestant fellow-citizens who are so anxious about our bodily welfare—"Do unto others as you should wish to be done unto." When a Protestant begs alms at the door of a Catholic, he is never asked what religion he professes, or what country he belongs to, and so should it be with all sincere christians; for after all, Soup Converts seldom last long, and never confer honor upon the good old dames who administer the dose, with so much piety, in the hope of making a Soup-Kitchen reputation.

Yours very truly,

ENQUIRE.

We have heard rumors indeed, similar to those which have apparently reached the ears of "Enquirer;" but upon mere rumors, unsupported by evidence, we would feel loth to impute to our Protestant fellow-citizens the vile conduct to which our correspondent alludes. Our columns, however, shall be open to any person who can throw light upon the subject, which requires to be thoroughly sifted.

FIRE.—On Tuesday morning, about five o'clock a fire broke out in the outbuildings attached to the house occupied by Addy & Co. as grocers, in the St. Lawrence Main Street. They were totally destroyed.

AGENT.—We would recommend to the favorable notice of our friends in Belleville and neighborhood, Mr. Michael O'Dempsey, who has kindly consented to act as our agent; and who is authorised to collect monies, and to give receipts, on account of this office.

In our notice of the Report upon Education for Lower Canada, we forgot to mention that another French Canadian College, to be conducted upon Catholic principles, has been founded at Rimouski by the exertions of the Rev. Mr. Targuay. Upon this the Pilot of Monday observes:—

"We hope those who have been in the habit of declaiming against the French Canadians, as adverse to education, will admit that their objections are becoming less and less founded every day."

REVIEWS.

O'CALLAGHAN ON USURY, BANKING, &c. New York, D. & J. Sadlier, Montreal.

This is the work of an enthusiastic Catholic priest, whose views however will not generally be deemed perfectly sound, either by the theologian or the political economist. He has a horror of "Usury;" and in so far as right; for we learn from the word of God that "Usury" is a sin. But what is "Usury?" will be asked. Mr. O'Callaghan tells us that he who loans, and receives back more than he loaned, is a Usurer, and therefore a sinner. So that if *A. loans B. his house for a year, the former has no right to expect more than his house back at the expiration of the period; and the tenant is not bound to pay rent to his landlord.* We think Mr. O'Callaghan's views are somewhat extreme.

THE LIFE AND TIMES OF ST. BERNARD, by M. L'Abbe Ratisbonne, translated from the French by H. E. Manning, D.D.

Love to Jesus must always be accompanied by love to Mary; and of this St. Bernard, was an eminent example. His life Catholics will do well to study, as that of the man par excellence of the middle ages—the statesman, the scholar, and the saint. We need only add that M. Ratisbonne has accomplished his task in a most agreeable manner, and that the translation is worthy of all praise.

THE IRISH ABROAD AND AT HOME; AT THE COURT AND IN THE CAMP, WITH SOUVENIRS OF THE BRIGADE. Here is a work which recommends itself to every Irishman, who takes pride in the gallant deeds of his countrymen. No Irishman should fail to furnish himself and, at this gift-giving season, his friends too, with a copy.

RAVELLINGS FROM THE WEB OF LIFE BY GRANDFATHER GREENWAY. An amusing collection of American stories.

All the above works are for sale at the stores of Messrs Sadliers in Montreal.

We have received from the Printing Office of the Messrs. De Montigny a set of visiting cards, very handsomely printed. Their establishment enjoys a high, and well merited reputation.

We have received the first number of a new weekly paper—*The Aylmer Times*; in politics, opposition, and professing liberal principles. Our new contemporary is very handsomely printed.

ATTEMPT AT MURDER.—On Thursday evening, the 20th inst., (says *La Patrie*), at about half-past eleven o'clock, a very brutal assault was made in Craig Street, upon the person of a man whose name we did not learn, by three individuals, who made their escape in a sleigh. The unfortunate man has received several severe wounds on the head. A knife, stained with blood, was picked up on the place of the assault, which is supposed to have belonged to one of the assassins. We trust that the police will be active in their search for the discovery of the authors of this assault.

We understand that all the Volunteer Militia Companies of this city have received orders from Government to drill ten successive days, in accordance with the Militia Act passed last Session. On Tuesday night last, the Hon. George Moffatt, Colonel commanding the District, Major G. R. Spang, Assistant Adjutant General, and Major T. Wily, Assistant Quarter-Genl., inspected the 2nd Company of Volunteer Rifles, under Captain Fletcher. On that occasion the Company turned out to its full strength Col. Moffatt expressed himself highly delighted with the manner in which the various movements were gone through.—*Pilot*.

A MAN KILLED.—At a ball or rather drinking party given by some colored people in Branford, C.W., a few days ago, a fight took place, when one of the coloured men named Thompson, is supposed to have struck another coloured man named Johnston, with a skull cracker and killed him on the spot.—*Toronto Colonist*.

FILLIBUSTERING IN NICARAGUA.—The Washington correspondent of the New York Times anticipates troublesome times in Central America before long. He says:—"Nicaragua seems likely soon to be the scene of a terrible war—and not Nicaragua only, but all the States of Central America. Official statements represent that Costa Rica, San Salvador and Guatamala are all arming themselves with a view to expelling Col. Walker from the Isthmus; and if the war commences, it will be a serious affair for all concerned."

Birth.

At the city of Ottawa, on Friday the 21st inst., Mrs. Michael Ronayne, of a daughter.

Died,

In this city, on the 16th inst., Mrs. Bridget Dowling, relict of the late Redmond Quin, aged 80; deceased was a native of Goresbridge, County Kilkenny, Ireland.

MONTREAL MODEL SCHOOL,
71 ST. JOSEPH STREET.

THE DUTIES of this SCHOOL will be RESUMED on THURSDAY, third of January next, at Nine o'clock, p.m. There are vacancies for a few day pupils.

W. DORAN, Principal and Member of the Catholic Board of Examiners.
Dec. 27.

TEACHER WANTED IMMEDIATELY, FOR CHAMBLY COLLEGE, qualified to teach Book-Keeping, and whose services would be required for about two or three hours a day. Terms highly advantageous. For further particulars, apply at this office, or at Chamblay College.
Dec. 27.

FOREIGN INTELLIGENCE.

FRANCE.

FRENCH DIPLOMATIC CIRCULAR.—The following circular has been addressed by Count Walewski to the diplomatic agents of France:—

“Monsieur—According to the intelligence which reaches me from many parts of Germany, the speech uttered by the Emperor, on the occasion of the closing of the Universal Exposition has produced, as it was easy to foresee, a profound impression. Nevertheless, it has been appreciated everywhere alike, and it has become the subject of diverse interpretations. It bears, however, but one, and the neutral states cannot mistake sentiments which it is evident they can only commend.

“The Emperor has said that he desired a prompt and durable peace. I have not to dwell upon this declaration—it explains itself, and needs no commentary.

“In addressing neutral states, in order to invite them to offer wishes in this sense with him, his Imperial Majesty has given sufficient evidence of the value which he attaches to their opinion, and of the part which he assigns to their influence in the march of events. Such, in fact, has been his manner of viewing their position from the commencement of the diplomatic conflict which preceded hostilities. The Emperor has always thought that if they had then more forcibly defined their opinions upon the subject in dispute, they would have exercised a salutary action upon the determinations of the power that provoked the war. Their position has undergone no change in the eyes of his Imperial Majesty, and they can to-day, by a firm and decided attitude, hasten the denouement of a contest, which, in his opinion, they might have prevented.

“It is with this thought that the Emperor requests them to boldly make known their dispositions towards the belligerent powers, and to put the weight of their opinion in the scales of the respective forces. This appeal, so well understood and so warmly received by an audience composed of representatives of all nations, is in truth but a solemn homage paid to the importance and the efficacy of the role devolving upon neutrals in the actual crisis.

(Signed) “WALEWSKI.”

According to the Paris correspondent of the Daily News, writing on Tuesday, the peace bubble was beginning to explode, to the discomfiture of the Bulls at the Bourse.

GERMAN POWERS.

It is affirmed that a representation, with pacific objects, has been made by the German governments to Russia. The courts which have addressed the representations to Russia are Saxony and Bararia, which scarcely a year ago opposed the policy of Austria at Hamburg as being too favorable to the western powers, and also the court of Wurtemberg, attached to the Russian court by numerous and intimate family ties.

It is rumored here that Baden is about to conclude a Concordat with Rome, and in fact the speech which the Prince Regent made when he opened the Chambers, on the 26th, contains the following passage:—

“Respecting the relations between the State and the Catholic Church, negotiations have been opened with the Papal Chair, and I cherish the hope that they will end in a way which shall be conducive to the interests both of State and Church.”—Times Correspondent.

The new sect of Rongians or “German Catholics” has been losing ground in Germany ever since the precipitous flight to England of its founder. This sacrilegious wretch, like all pretended Reformers, (the whole American Protestant press extolled him with one voice as a second Luther) had far other objects in view, than those that he held up before his adherents and admirers. Not content with his rebellion against Church-authority, and the breaking of his priestly vows, he seduced the wife of a Hamburg banker, who had espoused the new creed, and fled with her to England, carrying with them the greater portion of the unhappy husband's funds.—This misconduct of the founder of the new sect effectually checked its progress in Silesia and other parts of Germany, where several of the clergy and laity had been induced to favor its growth. Now the sect is virtually extinguished; for a recent ordinance of the King of Prussia, the only country in which Rongism retained a visible organization, forbids Post, Czerski and other ministers of the sect, to baptize, marry, or do any other act of ecclesiastical ministry, in future.

ITALY.

REPUBLICAN CONSPIRACY.—A republican conspiracy, it is said, has been discovered at Rome, but the particulars have not transpired as yet.

NORTHERN POWERS.

The Paris correspondent of the Times announces that on the day after General Canrobert left Stockholm an act of convention, or protocol, was signed between the Swedish Minister of Foreign Affairs on one side, and the French and English ministers on the other. The articles in this document are most satisfactory to the allies, and advantageous to Sweden.

No information is given as to the nature of the engagements entered into between Sweden and the western powers.

THE SPRING CAMPAIGN IN THE BALTIC.—It is rumored at Stockholm and Copenhagen that in the spring of the ensuing year a fleet, composed chiefly of gunboats and mortars, will undertake a third campaign in the Baltic, but supported this time by one or even two armies operating in Finland and Norway.

RUSSIA.

Great efforts are being made to increase the flotillas of row-boats at Cronstadt, Sweaborg, and on Lake Ladoga. A portion of the crews of the Black Sea fleet is being drafted to the north, for the purpose of helping to this end; and it is expected that there will shortly be a second levy of seafaring men with the same objects in view. The regiment of sharpshooters raised from the domains of the imperial family is to be divided into three parts:—1,000 more are despatched to the Crimea; 1,000 remain under the orders of General Luder; and 1,000 are to be put under General Choumatoff.

The new Russian levy of ten men out of every 1,000 has been caused by the dread that Sweden and Denmark are about to join the Western Alliance.—This levy has already begun, but the season and the exhaustion of the provinces will, it is thought, prevent its producing the force calculated on.

A despatch, dated Berlin, Dec. 3rd, says:—“The Russian journals and letters represent the Emperor Alexander as bent on continuing the war, so satisfied is he with the state of things in the Crimea. On the other hand, private letters depict a terrible state of things as existing. Official documents show the immense loss Russia has sustained in the war.”

WAR IN THE EAST.

THE ALLIES CHECKMATED.—The following letter (French) has been received from Constantinople, under date of the 22d ult:—“The news from the Crimea, brought by this day's courier, is of the 20th. It seems that any movement whatever, under present circumstances, has become impossible. The Russians occupy formidable positions, which they do not appear to think of quitting, as they construct each day new work, such as they so well know how to make, which would indicate that they have no intention of evacuating the Crimea, as most persons suppose. They are far from being in want of provisions or munitions of all kinds. These facts you may rely on as I have them from a person who has just arrived from the Crimea, and who was in a good condition to know exactly the position of both armies. Be this as it may, our troops, as I mentioned in my last letter, are always prepared for the combat. Our positions are impregnable, and to have any chance against us a regular siege would be necessary. The Russians know it well: the only idea they can have is to attempt to surprise us, and the thing is not possible. The only thing that remains for them is to change the theatre of war. The expedition to Kinburn has given the Russians a sufficient indication, and they, therefore, work at Nicolaieff with the utmost ardor. It is General Tolleben who directs the works, and you know what he has done at Sebastopol. At Eupatoria an important affair is out of the question. The Russians have choked up the wells, and besides they have a considerable force. General d'Altonville, tempted by his first success, wished, before engaging in a new action, to ascertain the resources of the enemy, and you know that, on the occasion of this great reconnaissance lately, he stumbled on 80 guns and an army of 60,000 men. He has, therefore, judged it prudent to undertake nothing in that quarter. The campaign is regarded generally as over for this winter, and we must wait for spring.”

FORTUNATE ESCAPE OF ONE OF THE CATHOLIC CHAPLAINS IN THE CRIMEA.—As the Rev. Augustine Maguire, now acting as Catholic Chaplain at Scutari, and Captain Hickie, who had been wounded in the attack on the Redan, were about crossing the Bosphorus on the 6th of last month, the light boat in which they were was run down by a large vessel. Captain Hickie and the boatman were taken on board the vessel almost immediately; but the Rev. Mr. Maguire, after having in vain attempted to hold on by the rudder of the vessel, was compelled to swim for a French vessel lying at anchor, which, being an admirable swimmer, and always greatly devoted to that healthful and useful exercise, he was enabled to do, though in an exhausted state. Captain Hickie and the boatman were soon after brought on board the friendly vessel, in which every attention was paid to them, and all three were safely put on shore next morning.—Cork Examiner.

THE BRITISH EXPEDITION.

(From the London Times Correspondent.)

CAMP BEFORE SEBASTOPOL, Nov. 24.—There is really nothing to write about, and no events have occurred worthy of lengthened notice since my last letter. There is a camp story going that Kerich has been taken, by which I presume, is meant either Pavlovskai, the Quarantine station, or Yemikal, inasmuch as Kerich is not in our military possession, and it is quite impossible to conjecture what the Russians would do with it if they had it. There is also a rumor, which has had a vagabond and precarious existence ever since the 9th of September, “that the enemy are leaving the north side,” but no ocular demonstration can be afforded of this assertion, although there have been considerable movements and changes of position among the Russian troops at Mackenzie's Farm and the Belbek for the last few days. My hut commands a view of a considerable portion of the plateau at the other side of the Tchernaya, and overlooks the spur at Mackenzie's Farm and the Russian encampments at Inkermann and between it and the Lower Belbek, and from the windows the movements of the enemy are plainly visible in moderately clear weather. Yesterday we observed that the whole of the enemy were in motion along the plateau, and from an early hour in the morning till 2 o'clock in the afternoon their battalions were marching to and fro, but it was evident they were only changing their troops, and that the regiments which left Mackenzie were replaced by regiments from the camp in the rear. The new-comers at the spur huts seem to be better dressed, to be taller men, and to wear darker coats than those who were relieved by them, and this appearance, which, after all, may be ideal and deceptive, has given rise to the notion that the troops so relieved are the Imperial Guard. Their various camps are rapidly losing the look of snowy neatness of canvas, and are being converted into dingy rows of huts. We can see their telegraphs at work with the greatest facility, and to-day I can make out the flags with my glass. It is a pity one cannot get the Imperial Code Book of Signals and a dictionary. They have a considerable quantity of cattle feeding among the brushwood at Inkermann, and their works on the north side, rapidly attaining prodigious and gigantic dimensions, indicate every intention of holding their position. They fire seldom in comparison with their former abortive cannonade upon the town ever since the French have ceased to reply to them, but they do not hesitate to waste a shot or shell on a horseman riding near Fort Nicholas by the water's edge, or coming down the streets enflamed by their fire; and at night they fire at any light in the ruins of the city. The French batteries have been shut up by orders for the last fortnight or more. Our allies share with us the labors of destroying the docks, which will be ready to go at any moment we desire. The Sappers experienced great difficulty in forming the mines, in consequence of the water running in on them from the clay, but with their usual energy they worked away and formed the mines, which will contain eight small and two large magazines. It is expected that the explosions will just disintegrate the masonry and tumble the stonework into the basins.—The English works are under the charge of Captain Nicholson, R.E., and Mr. Deane has lent the use of his batteries for the purpose of firing the mines, and will undertake that part of the operation. The loss of the rafts is confirmed. In a strong breeze, with a fresh running down the Bay of Cherson (which some people call the liman of the Dnieper, although it is formed by the confluence of that river and the Bug), the rafts parted from their moorings and got away towards Odessa. They will no doubt break up, and the floating timbers may work some mischief at sea this stormy winter to come. May we not expect to hear of sunken rocks, of sea serpents, and floating islands encountered between this and Varna? The weather is all that can be desired at present. To-day there is a bright sun, a blue sky, studded with fleecy clouds, which drifts gently along before a genial Fœvonian. The Muscovite poets are justified by such weather in all their praises of the climate of the Crimea. On Wednesday last, however, we had a foretaste of winter. The wind was bitterly cold, the thermometer fell to 24°, the snow fell at intervals, and the distant mountain ranges were soon clad in white. It froze hard all day, but at 2 o'clock on Thursday morning the wind changed, and all the former mildness of this cheerful November returned upon us. There has not been a day yet this autumn unsuitable to military operations, and the Russians are making the most of the time, like ourselves, in clearing the brushwood and forming roads between their camps. The only grumbling that is heard now comes from officers who feel themselves neglected in the recent brevet, some of whose cases appear very hard, but as it might injure them with the authorities if I were to particularize and identify them I shall refrain from doing so; but a slight knowledge of the services of officers out here, and an inspection of the “Army List,” will enable people who take an interest in these matters to ascertain the truth. The Provost Marshals and their assistants are looking very sharply after all strangers and all malpractices.—Drunkenness is much on the decline; the petty thefts have been traced in nearly every instance to natives or camp followers, and on the whole there never was a better conducted army in the field placed under similar circumstances.

TYING UP A TAILOR.

The agent or representative of a celebrated military tailor in London was unfortunate enough to engage in a personal controversy with one of the Provost Marshal's sergeants some nights ago in Balaclava, and having been dining out, he was indiscreet and valorous enough to “let fly with his left” on the official's frontispiece by way of bringing the affair to a satisfactory termination. He was at once seized and carried off to the main guard, where delinquents pass the night in fear and trembling till they are tied up for the attentions of the drummers in the morning.—In vain did he entreat the presiding judge to send for various distinguished clients to speak to character or bail him out—in vain did he implore that Lord or General that, whose intimate friend he was, might be summoned. No efforts could avert or delay his doom; he was tied up, when his turn came, like the rest, and received “two dozen” on the back.

CAMP OF THE ALLIED ARMIES ON THE TCHERNAYA, Nov. 24.—As the gradual settling down of the allied armies for the winter fixes more and more our position for the next few months, the question about the final arrangements of the Russians excites once more the attention of the allied camp, and every slight change in the Russian lines is watched with double interest, for every one knows that if the Russians have really the intention to evacuate the Crimea it is high time that they should do so. Every column of smoke, every movement of men—in fact, anything in the least different from what we are accustomed to see, gives immediate rise to a thousand conjectures, which, however, always end in the question—“Are they retreating or not?” The last week was especially very suggestive in this respect. Every clear day you could see the Russians turn out and marching in different directions. The day before yesterday wreaths of smoke were visible all along the higher part of the Mackenzie ridge, and yesterday, finally, bodies of troops in heavy marching order, with baggage carts, &c., were moving along the north side towards Inkermann. But all this unusual activity may be construed either way, into preparations for passing the winter in the present position, or into preliminaries for a retreat. The accounts which arrive by deserters are of the same ambiguous character. Lately great numbers of the latter have come in, partly to the Piedmontese, and partly to the French, and from every arm of the service. This frequent desertion speaks either of a great carelessness in the Russian outposts, or else, what is more probable, of an indifferent state of discipline; for, as it must be assumed that, considering the distance which separates us from the Russians, only a small part of those who intend to desert are actually able to reach our lines, the spirit of the Russian soldiery cannot be very good when so many make their way to our outposts. All those who have lately come in are unanimous in their assertion that the Emperor Alexander was in the Crimea in the middle of this month. They all agree in stating that he reviewed the troops on the Mackenzie ridge on the 12th, those in the Sevastopol on the 13th, and those on the plateau of Korales, towards the Upper Belbek, on the 14th. They say the Emperor expressed at the review his satisfaction at their defence of Sebastopol, and thanked them for it. He said that they were not driven from Sebastopol, but evacuated it according to his orders, as he did not think that the holding the south side was worth the lives of so many of his brave soldiers and dear children. In conclusion he said that he hoped they would prove worthy of their fame as the defenders of Sebastopol now that they are going to march. None of the deserters knew what this last expression meant, whether it applied to a retreat or to an attack. After the review every man received a gratuity of three roubles, or very nearly nine months' pay. The unanimity with which all deserters speak of the presence of the Emperor and of the reviews which he held seems to put doubt out of the question. About the movements of the Russian army the deserters seem to know nothing. The expression which they say the Emperor used in his speech, namely, that they are going to march, puzzles them as much as it does us; whether they are marching forwards or backwards is to them as much a mystery as to us. Every one who has kept a recollection of last winter, and it is not easily forgotten, must be quite at a loss in his meteorology. The two years are as different from each other as if we passed them in a different climate. Up to Tuesday last we had most beautiful autumn weather, without one drop of rain. On Tuesday a mild summer rain fell, in the afternoon a windy cold set in, and the thermometer soon fell below freezing point, as low as 24 deg. On Wednesday morning all the hills were covered with a white coating of snow, and we thought the winter had at last come; but yesterday it was again beautifully clear and actually hot in the sun, and winter as far away as ever. So much the better; notwithstanding the time and leisure we have had, the winter preparations are far from finished. Every additional fine day seems to suggest some improvement, such as a little byroad, or widening the ditches, or patching up the roofs of the underground huts, &c.

THE EVANGELICAL MINISTER.

Given, a man with moderate intellect, a moral standard not higher than the average, some rhetorical fluency and great glibness of speech, what is the career in which, without the aid of birth or money, he may most easily attain power and reputation in English society? Where is that Gehlen of mediocrity in which a smattering of science and learning will pass for profound instruction, where platitudes will be accepted for wisdom, bigoted narrowness as holy zeal, unctuous egoism as God-given piety? Let such a man become an evangelical preacher; he will then find it possible to reconcile small ability with great ambition, superficial knowledge with the prestige of erudition, a middling morale with a high reputation for sanctity. Let him shun practical extremes and be ultra only in what is purely theoretic; let him be stringent on predestination, but latitudinarian on fasting; unflinching in insisting on the eternity of punishment, but diffident of curtailing the substantial comforts of time; ardent and imaginative on the premillennial advent of Christ, but cold and cautious towards every other infringement of the status quo. Let him fish for souls not with the bait of inconvenient singularity, but with the drag-net of comfortable conformity. Let him be hard and literal in his interpretation only when he wants to hurl texts at the heads of unbelievers and adversaries; but when the letter of the Scriptures presses too closely on the general Christianity of the nineteenth century, let him use his spiritualizing alambic and disperse it into impalpable ether. Let him preach less of Christ than of Antichrist; let him be less defensive in showing what sin is than in showing who is the Man of Sin, less expansive on the blessedness of faith than on the accursedness of infidelity. Above all, let him set up as an interpreter of prophecy, and rival Moore's Almanack in the prediction of political events, tickling the interest of hearers who are but moderately spiritual by showing how the Holy Spirit has dictated problems and charades for their benefit, and how if they are ingenious enough to solve these, they may have their Christian graces nourished by learning precisely to whom they may point as the ‘horn that had eyes,’ ‘the lying prophet,’ and the ‘unclean spirit.’ In this way he will draw men to him by the strong cords of their passions, made reason proof by being baptised with the name of piety. In this way he may gain a metropolitan pulpit, the avenues to this church will be as crowded as the passages to the opera; he has but to print his prophetic sermons and bind them in lilac and gold, and they will adorn the drawing room table of all evangelical ladies, who will regard as a sort of pious light reading, the demonstration that the prophecy of the locusts whose sting is in their tail, is fulfilled in the fact of the Turkish commander's having taken a horse's tail for his standard, and that the French are the very frogs predicted in the Revelations. Pleasant to the clerical flesh under such circumstances is the arrival of Sunday. Somewhat at a disadvantage during the week, in the presence of working-day interests and lay splendors, on Sunday the preacher becomes the cynosure of a thousand eyes, and predominates at once over the Amphitryon with whom the dines, and the most captious member of his church, and vestry. He has an immense advantage over all other public speakers. The platform orator is subject to the criticism of hisses and groans. Counsel for the plaintiff expects the retort of counsel for the defendant. The honorable gentleman on one side of the House is liable to have his facts and figures shown up by his honorable friend on the opposite side. Even the scientific or literary lecturer, if he is dull or incompetent, may see the best part of his audience quietly slip one by one. But the preacher is completely master of the situation; no one may hiss, no one may depart. Like the writer of imaginary conversations, he may put what imbecilities he pleases into the mouths of his antagonists, and swell with triumph when he has defeated them. He may not in gratuitous assertions, confident that no man will contradict him; he may exercise perfect free will in logic, and invent illustrative experience; he may give an evangelical edition of history with the inconvenient facts omitted. All this he may do with impunity, certain that those of his hearers who are not sympathizing are not listening. For the press has no band of critics who go the round of the churches and chapels, and are on the watch for a slip or defect in the preacher, to make a feature feature in their article; the clergy are practically the most irresponsible of all talkers. For this reason, at least, it is well that they do not always allow their discourses to be merely fugitive, but are often induced to fix them in that black and white in-

which they are open to the criticism of any man who has the courage and patience to treat them with thorough freedom of speech and pen."—*Westminster Review*.

BALMES ON ALBION.—The great Spanish Priest thus addresses England:—

Powerful Albion! I envy not thy destiny, I breathe no wish for thy ruin. There have been in the ages that have rolled away proud nations whose sacrilegious efforts have provoked the anger of Him who can, at a word, change into dry sand the bed of rivers, and lay bare the space occupied by the seas. They stretched a tyrant's hand over the chosen people, they profaned His Sanctuary. Dost thou know what was their lot? Open the prophets and thendisten to thine own travellers who, with astonishment recount to thee the terrible accomplishment of the sacred oracles. Where is Nineveh, the city of Sennacherib; of that proud monarch against whom the angel of the Lord drew his flaming sword? Her merchants were more than the stars of the firmament, her soldiers as the locusts of the desert. The place where they were is found no more. Nineveh the great is but a vast and deep solitude.

Where is Babylon; the wonder of the East, the city of gold, the jewel of the earth, the city of the gigantic temple, of the citadel impregnable, of the lake as vast as a sea? The fearful prophecies are realised; I will destroy the name of Babylon; and even to its remnants; it shall be the abode of birds of prey; the retreat of dragons, a desolate solitude, a barren and desert land, a plain wasted desolate; and swampy where nought shall rise but heaps of ruins.

The dregs of the cup are not drained; God still pours it forth, in his wrath, on those that provoke his vengeance. If sad Iberia must undergo a startling expiation, refrain from insulting her tears, outraging her misfortunes; robbing her, pitilessly, of her consideration; her last hope; the faith of her fathers, and confidence in God. For thee, too, the terrible hour may strike (yet may God forbear), but the terrible hour may strike, when discord unchained in thy bosom shall arm against thee thy numerous children whose rags thy insolent pride cannot disguise, whose hunger thy hideous opulence does not appease! Woe, for thee, the day when faithful Ireland, that thou bendest for so many ages under the yoke of tyranny shall utter the terrible cry. "Enough," and rising before thee as a bloody spectacle, shall demand vengeance after having vainly demanded justice! Woe for thee, the day when a hundred different peoples, spread over all the regions of the globe, but animated against thee with a common sentiment, shall see with joy the trouble and anguish that intestine discord will make to show themselves in thy face. Woe for thee the day when tempets let loose the hand of God shall scatter the vessels that cluster to thy shores. Woe for thee the day when those heroic nations on whom thou hast lavished outrage, full of confidence in the seas which serve thee as bulwarks, shall spring to thy shores, and measure at length their strength with thine, breast to breast!

RUSSIA—WHY THE CATHOLICS SHOULD REJOICE IN ITS DEFEAT.—We have in this country, as there are to be found in America, a certain class, who are in name Catholics, and who call themselves "patriots," and give the proof of their "patriotism" by manifesting a sympathy for Russia in its war against the Allies.

If these patriots were sincere and well-informed Catholics, they would rejoice in every defeat inflicted upon Russia; because Russia is, of all the existing powers in Europe—not excepting England, Prussia, or Sweden—the most ruthless, cruel, and remorseless persecutor of Catholics.

We commend to these "patriots" a perusal of the following paragraph, which we translate from the *Univers* of last Saturday:—

"The Catholic Primate of Russia, Monsignor Holownsky, Archbishop of Mohilew, has recently expired. In all Poland there is now but one Episcopal See occupied in the Catholic Church—that of Lublin—held by the Bishop Pienkowski, who was born in the year 1786. The eight other Episcopal or Archiepiscopal Sees, viz.:—of Warsaw, Cracow, Kalish, Plock, Sandomir, Augustowo, Podlachia, Chilm—are without Bishops; and up to this day Russia persists in its odious system of persecution, seeking to disorganize the Church and to corrupt the Catholic Clergy."

"Can it be possible," asks the *Univers*, "that there is anywhere to be found a true Catholic who can sympathize with a Power which labours with such perseverance for the ruin of his religion?" Our reply to such a question is, that we believe no true Catholic who is informed of the facts, can have the slightest sympathy with Russia—that every true Catholic must rejoice in its failures and be gladdened by its defeats.—*Dublin Weekly Telegraph*.

Mr. Wilberforce was roused to write his well-known work for the reformation of the upper classes, not so much by the low practice of those around him, as by their low standard of morality which had gradually sunk to the level of ordinary practice. We now need a voice as eloquent and a zeal as strong to preach to the trading classes. (exoriare aliquis?) The haste to be rich, and competition, eager, watchful, incessant competition, have introduced every species of sharp practice, and at last of downright fraud. In a recent article we exposed the adulterations of food. The impositions in other trades are not less flagrant. The league between tradesmen and the servants (even of very small establishments) leads to all sorts of cheating and deceit. Every man sees the dishonesty of his neighbor's trade, but he defends similar malpractices in his own on the plea of necessity. The effect on all the parties concerned is most injurious, and far more important than any detriment society receives from their fraudulent dealings. The man who lives in the systematic, and premeditated, violation of the eighth commandment (however trifling he may persuade himself that violation is) must daily become more inattentive and indifferent to religion and its ordinances. His example is all powerful on his dependents for evil; for good, it is utterly powerless, or worse. The shopman who has been employed in mixing pepper dust, or in converting three barrels of beer into four on Saturday night, is only revolted by the injunction to go to church on the Sunday morning. In many cases the warehouse is a school of fraud. We are assured that in certain retail shops frequented chiefly by the poor, the "young men" are encouraged to cheat their customers as far as they can; and in one large haberdasher's establishment in

the Borough, Mr. Kingsmill tells us, the shopmen have no salary except what they can make by this kind of imposition. We are not surprised to hear further that this establishment furnishes a regular supply of recruits to the goals and penitentiaries.—*London Quarterly*.

REPORTED DISCOVERIES IN CENTRAL AMERICA.—We publish this morning the narration of some highly interesting discoveries made in Guatemala by the Abbé de Bourbourg, a learned French priest, who, we are assured from the best authority, is perfectly competent to conduct such investigations. The Abbé claims not only to have discovered the remains of various antique cities of great magnitude and solidity, similar to those previously found in Yucatan and other parts of the country, but he also chanced upon some most precious monuments of languages and history of aboriginal people, long anterior to the arrival of the Spaniards. What will be the more surprising to scholars, and will, doubtless, be received with some incredulity, is the assertion of M. de Bourbourg that these languages contain undeniable relics of various Scandinavian and Teutonic tongues, Danish, Swedish, English, and even some oriental words are said to be found in great distinctness and purity, mingled in the early dialects of the country, while Indian traditions declare that their ancestors migrated from the north east by sea through mist and snow. From these philological remains and these traditions M. de Bourbourg concludes that there was a migration into the country from the settlement of the Northmen in Massachusetts. If true, this is a most interesting contribution to the history of the American continent, and the public will wait with impatience for that more complete account of it which M. de Bourbourg intends to lay before the world, with the documentary evidence sustaining his conclusions.—*N. Y. Tribune*.

THE BITTERS OF REPENTANCE.—These bitters are generally taken the first thing in the morning, when a fast young man wakes up with a bitter headache, and before he can eat his breakfast he has to fly to gentian, quinine, absynthe, and such like bitters, or else rushes frantically into bitter-beer. An "embittered existence" means the life that is eventually led by one who, for any length of time, has been in the habit of taking the above "bitters."

DAT OLD NIGGAR DICKSON.—Mr. Dickson a coloured barber, in a large New England town, was shaving one of his customers, a respectable citizen, one morning, when a conversation occurred between them, respecting Mr. Dickson's former connection with a colored church in that place:

"I believe you are connected with the church in Elm street, are you not Mr. Dickson?" said the customer.
"No sah, not at all."
"What, are you not a member of the African church?"
"No this year, sah."
"But why did you leave their communion, Mr. Dickson, if I may be permitted to ask?"
"Well I'll tell you, sah," said Mr. Dickson, strapping a concave razor on the palm of his hand, "It was just like dis: I joined the church in good faith; I give ten dollars toward de stated gospill de fus year, and de church people call me 'Brudder Dickson'; de second year my business not so good and I give only five dollars. Dat year de people call me 'Mr. Dickson.' 'Dis razor hurt you sah?'
"No the razor goes tolerably well."
"Well sah, the third year I feel berry poor—had sickness in my family; and I did not gib noffin for preachin.' Well, sah arter dat dey call me 'dat old niggard Dickson,' and I left em."

The only interest in the Sydney papers is an incident related of Lola Montes, who, when the Australian constable waited on her with an attachment for debt, stripped herself and got into bed, telling the astonished officer if he wanted to take her body in that condition he was welcome to it.

WHAT AN EDITOR DOES NOT LIKE.—1. To pay postage on a letter ordering a discontinuance of a paper when perhaps the subscriber is in arrears. 2. To pay postage on communications, perhaps not more than ten lines in length, where none but the writer's interest is concerned. 3. To be in debt without the means to pay, because his subscribers will not pay. 4. To send a paper six months of a year to one who is dead or moved away; and the postmaster or some one else taking them out and reading them, and then after all receiving a letter from the postmaster, saying, "Stop your paper sent to Mr. —, he's dead, or moved away," but not a word about pay. 5. To have a man take the paper until he is in debt 8 or 9 dollars; and then slip off to parts unknown without paying, leaving the postmaster to give notice of the slide to the editor.

DR. M'LANE'S CELEBRATED LIVER PILLS.—Are fast superseding all other remedies for liver complaint, sick headache, dyspepsia, &c. Below we give the certificate of a lady residing in our own city. In such certificates the public must have confidence.

I do hereby certify that I have been afflicted with LIVER COMPLAINT for a long time, and never found permanent relief until I used Dr. M'LANE'S LIVER PILLS. By their use I have been completely cured of that dreadful disease, and now take pleasure in recommending them to all who are troubled with liver complaint, sick headache, or dyspepsia.

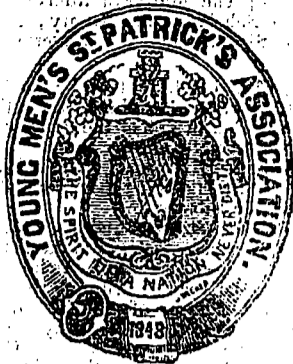
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Purchasers will please be careful to ask for, and take none but DR. M'LANE'S LIVER PILLS. There are other Pills, purporting to be Liver Pills, now before the public.

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Dec. 20.

CHARITABLE SOIREE.



THE ANNUAL SOIREE
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YOUNG MEN'S ST. PATRICK'S ASSOCIATION
WILL TAKE PLACE ON
TUESDAY EVENING, 15th JANUARY NEXT,
AT THE
CITY CONCERT HALL,
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Proceeds to be devoted to Charitable purposes.
Refreshments of a superior quality will be provided.
The Splendid QUADRILLE BAND of Messrs. Maffro and Prince has been engaged for the occasion.
Admission—Gentlemen's Tickets, 6s. 3d.; Ladies' do., 3s. 9d.; refreshments included.
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Montreal, Dec. 27, 1855.

YOUNG MEN'S ST. PATRICK'S ASSOCIATION.
THE USUAL MONTHLY MEETING of the Association will be held on THURSDAY EVENING, the 3rd of JANUARY next, at eight o'clock precisely, in the Room adjoining the Recollet Church.
By Order,
P. J. FOGARTY, Secretary.
Dec. 27.

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