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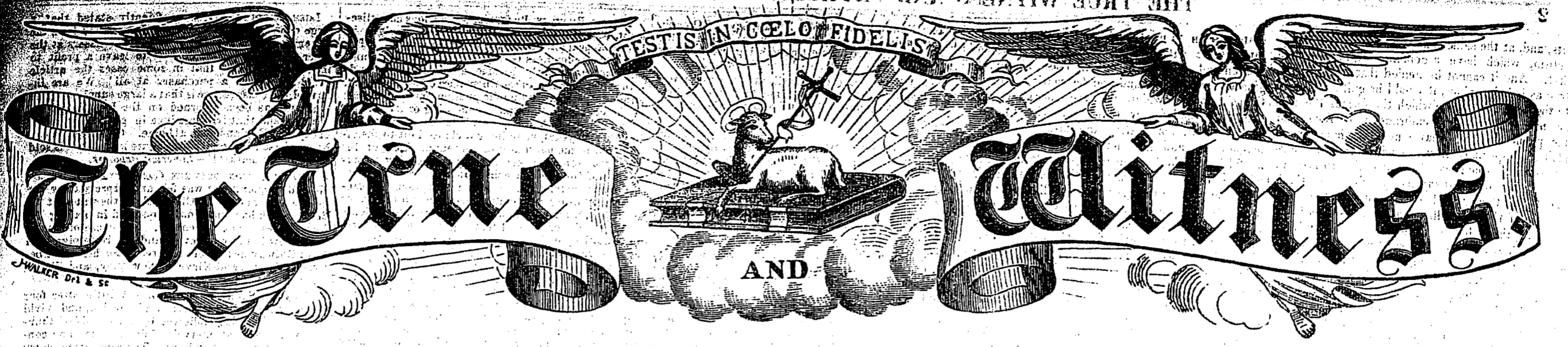
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CATHOLIC CHRONICLE.

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REV. DR. CAHILL ON THE NEW DIVORCE BILL.

All those who are acquainted with the past history of Protestantism will not be surprised at any modern additional changes which the ecclesiastical British Parliament may now, or at any future time, introduce, in reference to the Ten Commandments of God, the precepts of the New Law, and the ordinances, the customs, and the discipline of Christian antiquity. It is not for the purpose of awakening any bitter animosities, or exciting any hostile feelings, that these remarks are made in the opening part of my present letter: no, it is to demonstrate, that the English Parliament are every day giving a mine beneath the constitution and the throne, by framing laws which ignore the Scriptures, and which let lose an unbridled immorality to give a more extended license to the already swollen crimes of England. And when once the public assent is combined in anger against admitted immoral or bad legislation, there is but a very small space, a very slender partition indeed between this public anger combined of mind, and the universal public will, to rebel against the legislators themselves. A river muddy at the source cannot send clear water through the surrounding territory: and if the people become poisoned from the infection of clearly immoral laws, the unhealthy future state of the nation must be ascribed to the Government who have themselves diseased the constitution at its very spring.—Time will tell. The people of Ireland have long learned from painful experience, with what an easy undisturbed conscience the English Senate have heretofore broken, over and over again, the commands of God and man in their regard: and hence, as they are quite familiar from the old Irish records with the infraction of the Fourth, the Fifth, the Seventh, the Eighth, the Ninth and the Tenth of the old Ten Commandments given to Moses on the Mount, they cannot be astonished in the present year of England's rule at any modification, alteration, change, or application which these rulers may please to make on the old Six Commandment of the Decalogue.—But there is one point on which the Irish Catholic is exceedingly astounded—namely, when he has read on one hand how Jehovah's dread presence on Sinai was announced amidst the accumulated flashes of the lightning and the tumultuous war of the thunder; and how Moses received the tables of the Law, while earth and mountains trembled, and men fainted away with fear. And having thus seen the circumstances of solemn awe in which these Commandments were given to the world, what must be our feelings when we behold these laws altered, mutilated, ignored, in a gilded room at St. Stephen's, by a set of English gentlemen, after dinner, amidst the cheers of one party, the indifference of a second, and the loud laughter of a third. Look on that picture, and look on this, and see if the British Legislature fulfills its duty to the God of Moses.

The Bill under consideration should be called "the Easement Profligate Bill," enabling all the vagabonds of Great Britain to get rid of old wives, and successively to marry a second, a third, a fourth, or any suitable number of future Parliamentary companions.

And the salutary enactment involves an extended clause, by which not only Dukes of the blood Royal, all the gradations of the Nobility, all Admirals, and Naval officers, all Generals and Military men, all the English Aristocracy, may take advantage of this law: but its wise, wholesome, and moral provisions include all Smiths, Carpenters, Bakers, Brick-layers, Stone-masons, Footmen, Coachmen, City Scavengers, Coblers, Scullions, down even to the Chimney-sweepers, and old clothes men. This is what is called in modern phrases the greatness and the glory of Great Britain, the liberty of the Bible: the profession of the pure work of God: the mark of the true Church: and the very types on earth of the blessed in Heaven! Well may the Catholics of Ireland laugh at Protestantism when this Bill shall have been passed. It should be printed before the preface in all our Catholic books to show the character of the law-Church: its provisions will bring more converts to Catholicity than Thomas a Kempis: all moral men and all honorable women will quit a communion where crime is protected, where adultery is rewarded, and where an old wife can be skillfully put aside, and then changed for a new one—like an old watch put out of repair. Doctor Whateley may now marry as many couples as he please, the Lord Chancellor can, under given provisions of the new Bill, marry them all. The Bishop can make them all happy in half an hour: the Chancellor can change their joys into tears in a week: Saint Patrick's Church and the Four Courts now show the light and shade of Protestant matrimony, and hence our Metropolitan and our Supreme Judge are the two poles of the Orthodox Church! After this consummation, Sodomism will flourish in Kilkenny and the Coombe, and the Irish must be anxious to join a congregation where the Decalogue is made shorter by

one Commandment! and where salvation can be obtained by the new change into a Nomologue! One reads with great pain the astounding diversity of opinion, on this point, of the Protestant Bench in the House of Lords: one party asserting one set of principles, while some others maintain the very contrary. At every step we proceed in the Ecclesiastical history of their doctrines we find the Protestant Church literally gone to pieces: they are now divided even on the Inspiration, the Translation, and the meaning of the Bible; and thus the country is paying eight and a half millions pounds sterling annually to sustain an institution in which there is no common faith, and which is passing almost daily in a rapid progressive movement towards the final termination of all Protestantism—namely, the mournful bourne of irrecoverable Deism. More strange still, the Episcopal Bench were not unanimous about the Scripture on the point at issue: and one of them stated "no matter what might be the conscientious opinions of their church on the provisions of the Bill, this conscience should always yield to the imperative supremacy of the legislature!" a decision well worthy of Cranmer, and of the first lawn Bishops of Elizabeth! I am enabled to prove from the incontestable facts of history, that there never was committed a crime which the predecessors of that legislature have not committed towards Ireland; and now at the end of centuries to hear one of their bishops make this Legislature into the infallible guide of faith and morals, is an additional proof, if such were necessary, that the cancer of heresy eats its fatal way to the very heart, feeds on its devoted victims for centuries and centuries, and is never totally eradicated from the ill-fated nation which has first imbibed its deadly poison.

When the Duke of Norfolk attempted to refer the bill to committee, in order then to argue the Scripture of the case, he was treated with much courtesy for his "mauliness," as the Lords called it; but all appeal to the Scriptures was politely refused and negatived! The Legislature, not the Scriptures, were to decide the case. All allusion to the Scriptures was refused with reverence and silence, as some persons listen to the feeble voice and advice of a superannuated grandmother; but further than this outward respect, the Lords begged to be excused, and nodded to the woosack, in token of their obedience to the woosack authority, rather than to King Charles's edition of the Sacred Volume. After this, I hope we shall hear no more of the value of the Sacred Volume from Protestant lips: the woosack and the Speaker's wig are now a paramount authority: so say the Episcopal Bench—the House of Peers! Now, the Scripture (Christ) is quite clear on this point, and in its own simple language (even unaided by the practice, the unbroken practice of the Catholic Church), will demonstrate positions the very contrary to the new Bill. This evidence, spoken by our Lord Himself, can be read in the nineteenth chapter of St. Matthew, verses 5, 6, 7, 8, 9. If any Catholic legislature were found to appeal from the Scripture to a majority of votes in their assemblies, the English Bibles, and the Rodens, and the Clancartys, and the Whitesides, would reprobate Popery from every block and barrel in England and Ireland. And yet, here in our House of Peers, the very pink of Biblicalism, they ignore *in toto* on this point, all appeal to the Sacred Volume.

Those who believe the present Bill to be a new statute are quite deceived; it is not at all a new thing: it is, on the contrary, an old thing; it is as old as Martin Luther himself: just the same age as the blessed Apostle of the Reformation! With this exception, however, that the apostle gave liberty to have two wives, two living wives at the same time—viz., the old one and the new one: while our present Legislature vary somewhat the moral discipline of Martin of blessed memory. They will allow any becoming number of wives successively: but only one at a time: this is considered a moral blessed life: two, three, four, or five successive mortal sins, being decided by the woosack as not amounting in guilt, to the same number of the same sins committed all together about the one time, and in one place: that is to say, a shilling every day for the six days of the week, does not amount to the same sum on a Saturday evening, as the same number of shillings collected all at once on a Monday morning!

This is the theology of the Archbishop of Canterbury, on the late discussion of the Divorce Bill. I regret exceedingly I cannot have time in the present article, to extract *in extenso* the letter of Martin Luther and his associates, giving permission to the Landgrave of Hesse to have two living wives. I shall, however, make some few lengthened extracts from the first volume of Bossuet's variations, page 252:—

Chapter 3rd—"Your Highness is not ignorant how great need our poor miserable little church stands in need of virtuous princes to protect her; and we doubt not but God will always supply her with such.

Chapter 5th—"We cannot at present advise to introduce publicly as a law of the New Testament, that

of the Old, which permitted to have more wives than one. Your Highness is sensible it would be taken as a precedent, and scandals and sins would rise.

Chapter 10th—"Above all things, care must be taken that plurality of wives must not be introduced, or every man to follow what he thinks fit.

Chapter 12th—"Inferiors are no sooner informed what their superiors do than they imagine they can do the same, and thus licentiousness becomes universal.

Chapter 14th—"Your Highness, by the singular grace of God, has a great reputation in foreign countries: and we fear lest the execution of a double marriage would much diminish this respect and esteem.

Chapter 17th—"We have dwelled on several matters that your Highness may seriously consider that God does not look on certain vices as a laughing matter; and we are pleased to find that you are troubled with conscience on certain immoral extravagancies.

Chapter 21st—"If your Highness is fully resolved to marry a second wife, we judge it ought to be done privately; because no scandal need be apprehended. There is no need of being concerned about what men will say, provided all goes on well with conscience! So far we approve it as in those circumstances by us specified.

Chapter 22nd—"Your Highness, therefore, has not only the approbation of us all, but the reflections we have made thereon: we beseech you to weigh them, as becomes a virtuous prince, and we also beg of God to direct all for His glory and your Highness's salvation!

Chapter 24th—"May God preserve your Highness. We are most ready to serve your Highness.—Given at Witttemberg, the Wednesday after the Feast of St. Nicholas, 1539.

"MARTIN LUTHER,
"PHILIP MELANCTHON,
"MARTIN BUCER,
"ANTONY CORVIN,
"ADAM,
"JOHN LENIGUS,
"JUSTUS WINTPERTE,
"DENIS MELANTHER."

The foregoing document, signed by eight of the first Reformers, stands before Christian Europe as a specimen of cant, irony, hypocrisy, malice, religious caricature, Scriptural gibe, ridicule of Christ, and impiety before man, of which the records of society have no parallel: and on examining the results likely to follow from the former bill of marriage with a wife's sister, in 1856, and of the present bill in reference to divorce, it will be found that Luther's doctrine in the extracts referred to could not produce more disastrous consequences on the moral frame of society than the legislation of England during the last three years on the subjects under consideration. The same tale can be told of all the Protestant countries of Europe: Protestantism has broken down by human laws the ancient sanctity of the marriage tie, has degraded the highest contract into a common market sale, has lowered the holy communion of the father and the mother, has polluted the tender seminary where the human race receive their first impressions from a parent's lip; and they have exposed by the temptations of law the most sacred intercourse to be tainted by crimes which cannot be published without shame. In a word, they have debated in public assembly on subjects which no Christian can utter without reproach, no gentleman can name without a blush in public or private society. Since the trial of the unfortunate Queen Caroline, there has nothing occurred in England so derogatory to the taste, the honor, and the conscience of the British Senate at the present shameful, filthy, adultery bill now under Parliamentary consideration.

D. W. C.
June 4, 1857.

MODERN NECROMANCY.
(Translated from the Civita Cattolica.)
(CONTINUED.)

The new doctrine, which we stated at the end of the preceding article which had been brought forward by an excellent periodical of Germany, with a view to explain naturally by magnetism the phenomena of the tables and of the spirits, is so original and so closely connected with our subject, that even apart from the quality of the authors of that periodical, for whom we entertain a great esteem, it may well deserve our attention, and we shall give a short account of it, and state our own opinion about it. It is contained in some article which the *Historico-political News*, of Munich, published in May and June, 1856. According to the author of these articles the recent wonders of American Spiritualism in the majority of instances do not depart from the boundaries of the natural order, although they touch its extreme limits, when it borders upon the supernatural. That if modern sciences cannot give any account of these things, and because she cannot persist obstinately in denying the truth of the facts, this shows either that she is false or imperfect—that is to say, that in the interpretation of the laws of nature she is at fault, either through error in regarding them in a very different light from the real one, or through ignorance, in not having yet arrived at discovering those sovereign laws, in which the key to all the phenomena is to be found. To remedy this defect of science, therefore, the author invites her to raise herself with him above

pure matter into the region of spirit, exhibits to her the intimate connection which exists between the visible material world and the invisible one of pure intelligence, and hence bids to her in what manner those singular phenomena may be understood which she has been in vain labouring to explain with her old doctrines. We shall now briefly state the most salient points and characteristic natures of this new theory. The nature of man in the original perfection in which God created it and placed in Paradise, was endowed with faculties of a very much more splendid character than it possesses now since the corruption of sin; hence, if we wish to know the genuine and natural condition of man, we should not study it as it is, but as it was, in the happy spring time of its integrity and innocence. The spirit of man at that time not having yet become the slave of the senses, experienced an almost absolute authority and lordship over matter; and only where the members of his own body obedient to his will, but so also were external bodies without the need of contact and material impulses, the spirit moving them spiritually, as it moves spiritually the nerves and muscles of its organism. The power of sight naturally extended itself very far beyond the field of organic vision, penetrating by second sight so as to see occult and distant objects, where the eye did not reach. The soul at that time occupying the lofty grade which in the scale of beings belongs to it, and standing as it were on the confines of the two worlds, whilst on the one hand she exerted her empire over the material world, on the other hand she freely communicated with the world of pure spirits, who found the access to her always easy, and manifested themselves to her spontaneously—sometimes with internal voices, sometimes with external signs. But sin producing disorder in whole of man's nature despoiled it also of these gifts: which, though they are not entirely extinguished or radically destroyed, do nevertheless remain in a dormant and ruined condition. Not that they may not at least in part be sometimes reacquired; and this takes place whenever the soul of man, through whatever cause it may be, discharging itself as it were from its bondage to matter, approaches again to that state of liberty or rather lordship which it had at first; and returning to its true and pristine nature, takes up again its natural faculties and laws of operation. The causes which are able to produce this reintegration in men are two in number: the supernatural and the natural exaltation (*ascens*). Of the first we have luminous examples in the saints, in whom we thaumaturgic power was at least in a great part and indirectly the natural effect of eminent sanctity. Since in them the excellence of virtue by sublimating nature towards the integrity of its original condition, restored to it naturally that command over matter, that dominion over the elements, and over the beasts, that clearness of second sight, that easy commerce with pure spirits which were gifts naturally belonging to that condition. By this are explained (always naturally) not indeed all the miracles which are related of them, and particularly the most illustrious—such as the raising of the dead, and the instantaneous cures of inveterate diseases, and others of this sort, in which they acted through an extraordinary and quite supernatural grace, but so many other more common and frequent marvels, which on account of their being in them habitual, and as it were continual, show that they were almost become natural to their sanctity, or, rather, natural effects of humanity elevated in them by the supernatural grace of sanctity to its pristine excellency. The natural or mystical "exaltation" (*ascens*) is very much less efficacious, but however, it also is able to give back to man some part of those faculties which he possessed in Paradise, but which he lost with his first nature. It consists in various practices which tend to exalt mind above matter and to render its action more free and vigorous; such as, for instance, chastity, fasting, solitude, contemplation, the profound concentration of the intellectual faculties, and of the will upon an object, and others like these. There were not a few illustrious examples of this "exaltation" among the heathen, as for example, Apollonius, Pianeus, Iamblicus, Photinus, Proclus, and others of the neo-Platonic school, who were remarkable for the wonders which they performed; and making all due allowance for historical exaggeration, what there was in them of really wonderful was the natural effect of nature being, so to speak, in the philosophers "transhumanated" by means of the exercises we have alluded to. Now to an entirely similar cause we must equally ascribe the marvellous power of the magnetisers and the mediums in our own day. It is the result of a natural exaltation, the practices of which are exactly that concentrated energy of will, that profound attention, that isolation of the mind from everything else, that power of command in the soul, that living faith in magnetism, and others of this sort, which are requisite as principal conditions for magnetising with efficacy. Magnetism is not, then, only a special force, but a new

state, in which the whole of man, with his forces and faculties, is sublimated above the vulgar condition of nature, and made to approach to that original excellency which he possessed in Paradise. In this new state he does not operate according to ordinary physical laws, but in obedience to the primitive laws of his nature in her virgin and incorrupt state, and he re-acquires (although but in part and for a short time only) the marvellous gifts and faculties of this condition. The most remarkable of these are—first, the faculty of seeing to a distance without the aid of organs, and through opaque bodies, the wonderful result of which faculty we see in the lucid somnambulists, after magnetism has been induced in them by the fascinating influence of the magnetiser. Secondly, the faculty of working at a distance, that is, by the command of the will alone, without the aid of organs, whether it be upon living bodies, as happens when a person magnetises another, without in any way touching him, or making the magnetic pass upon him; or whether it be on inert bodies, as are the tables which the mediums set in motion at their pleasure. Thirdly, the faculty of communicating with pure spirits, as are the souls of the departed, or the angels or demons. If we should wish to enter more minutely into the mode of operating of this faculty, we must penetrate into the most profound secrets of the life and nature of the world, the mystery of which will always perhaps remain inaccessible to man whilst he is journeying in this life. Nevertheless the two following considerations will assist us to form some conception of it. The first is this, that the subject and the object (that is to say, the man who operates and the external objects about which he operates; e.g., a table which moves), are not two terms so distinct and opposite as they are commonly supposed to be; but they have a very near connection the one with the other, a reciprocal influence which unites them with the harmony of the universal unity. For all things in this world are connected together, not only by extrinsic relations of neighborhood, contiguity and the like, but by the most intimate bonds of mutual in-existence so to speak; hence it is impossible that any modification whatever should take place in the subject, without a corresponding sympathy on the part of the object, and *vice versa*. Every affection of the human microcosm is immediately reflected in the macrocosm and in all its parts, in the same manner as in the human body the affection of one member is participated in and felt by all the other members, on account of the vital unity which unites them. Hence it arises that the action of the subject upon the object can take place not only by visible and external contact and in virtue of such contact, but even and that indeed chiefly by intimate and invisible influence, in virtue of their mutual and substantial in-existence. For this it is sufficient that the subject or man produce within himself that action corresponding to the effect which he wishes to obtain, and then that he direct and send on this action to the object, placing himself in the needful relationship with it. Such is the true law of nature, through which these faculties of seeing and operating at a distance, so far from being contrary to the natural order, are wonderfully conformable to it.—That common manner which we have of moving bodies by contact must be said to be a departure from this order; and this obtains in us because we are ignorant of the true nature of things, and because we are ignorant we do not practise those conditions, otherwise so easy and simple, which are requisite for the effect. This then is enough to enable us to understand in some manner how the two first faculties above mentioned operate. As to the third, which has reference to the commerce of spirits, we may just take notice that the world of spirits is not at all divided or distant from our own, nay, it penetrates it and intimately passes into it; and it is concealed from us only because our soul, buried as it is in matter, is not capable of feeling its presence or receiving its communications. But when the soul arrives at the power of unlettering herself though but a little, and by purifying herself re-acquires that clearness which naturally belongs to her (which can be done by the natural exaltation of magnetism), the spiritual world will immediately manifest itself to her, as we see in fact to be the case in the American necromancy. And this is an entirely natural thing, if by nature we understand not the present and ordinary condition of fallen man, but the primordial state of man in his integrity, restored partially in his physical faculties, by magnetism. Take notice, however, in the first place, that although the majority of the facts adapt themselves to a merely natural explanation, there are still some which seem to require a preternatural cause, that is an immediate demoniacal intervention; and, secondly, we must take notice that the facts themselves which are *per se* natural, may be, and are perhaps, caused very frequently by preternatural agents whose power not only equals but greatly surpasses that of man. Such is briefly the new theory proposed by the Bavarian periodical in order to explain in a natural way the wonders of the tables and spi-

its, and, at the same time, those of animal magnetism, which have a common origin with the first. And it cannot be denied that if it were as true as it is imagined, it would be quite adequate to the objects in view (which the former theories are not) inasmuch as it embraces in its fulness all the phenomena, and leaves none of them unexplained, especially if we consider the two circumstances which we drew attention to last of all. But if we must say freely what we think about this theory, and be it said with the permission of those excellent authors, it seems to us to be anything but true, regarded even simply as an hypothesis, not to mention it as a theory. It lacks solid proofs for being a theory; for those few and uncertain analogies, or likenesses, upon which it is founded, are rather shadows than bodies of solid argument, and we might adduce such a number of others of great weight, on the opposite side as would entirely conquer them. Then to be accepted as a hypothesis, it ought at least to have nothing repugnant to it in the order of already known and certain truths. Now we find here too many circumstances which are repugnant to this order. And to cite a few of them, in the first place, the view which is here taken of human nature and of its faculties in the primitive condition is quite contrary to that which sound philosophy and theology teach upon this subject. According to sound theology man did not lose by sin anything at all of what he possessed originally in the purely natural order, and his nature does not at all differ now, as to its particular faculties from what it was in the first creation. Sin did not rob it of any natural faculty, but only of those gifts which were gratuitously added; and of these some were strictly supernatural, as, e.g., sanctifying grace; others were preternatural only, because they perfected nature in its own order although they were not due to it; and such are immortality, immunity from pain, integrity or the subjection of the sensuality to reason, and other such like gifts. Of this double order of good things, Redemption restored to man the first and most precious, but not the second, though of less value: our Divine Redeemer thus ordering it in the wisdom of His economy; that both the one and the other class of gifts as they were given to man by grace and taken away by sin, so it was impossible that they could be restored to him in any other way than by the grace of Him who redeemed him from sin. This being the case, then, what must be said of those magnetic faculties of seeing and operating at a distance and without the help of corporal organs upon external matter, which our author attributes to man in his original state? Were they preternatural faculties? But if so, independently of the utter silence of revelation upon this point, which alone could give us any account of it, they could never be reacquired in our present state by any power of natural "exaltation." Were they natural faculties? But if so, they would not be lost, and man would be in possession of them at the present day in a state not a whit less sound and vigorous than are those natural faculties of motion, speech, sight, and so many others. But these faculties are so far from being natural that they do the rather contradict the very essence of human nature, which is a compound of spirit and of organic matter, and as such always requires (that is, in every condition, since essence can never be changed) that the soul in operating upon the material world should make use of bodily organs of which the Creator has given to her for this purpose, vitally united to her for purpose, and for this purpose essentially distinguished from other external substances. To believe that the case is otherwise is to render these organs superfluous, it is to compare the soul whilst she is still "in the way" here below, to pure spirits, altogether throwing nature into confusion, and disturbing the natural order and harmony of the creation. Nay, our soul as regards the natural power of moving bodies, differs so much from pure spirits, that as S. Thomas teaches, not only is she unable in the present life to move immediately any other than her own body, but even after being separated by death from her own body she remains incapt, *per se*, to move any body at all. Add to this, that as operating at a distance taken strictly is an absurdity, neither can pure spirits nor can the human soul immediately move any body unless they be substantially present to it. Therefore, if the soul should wish to move an external object without the intervention of organs, it would be requisite that she should deliver herself from the prison of her organs and expand the presence of her substance in it also. Now this is opposed to the individual unity of the human compound and to the nature of the soul as far as she is the "substantial form" of the body (*forma substantialis*) since that unity and nature demand that, of two principles which are compounded and vitally united, one be not at all separated from the other, nor that the vivifying form should diffuse itself outside of the vivified matter. Besides these grave faults by which the above cited hypothesis vitiates the whole of anthropology, there are others no less serious, which make us repudiate it. For example, that mutual indwelling or in-existence of the object in the subject, that intimate connection and reciprocal sympathy, of all with all of the microcosm with the macrocosm exemplified in the vital sympathy, which the parts of one and the same being have together, though it may mean in the author's mind nothing more perhaps than the universal harmony of beings, seems to us, nevertheless, both on account of the forms in which it is expressed and the consequences which he draws from it, to encroach very near upon some pantheistic error of a sort of universal life. Then, again, that mixing up of sacred and profane, of supernatural and natural, attributing to sanctity which is something quite divine, and to certain practices of natural "exaltation," marvellous effects of the same order (although in different degree); that placing in the same category of a more or less perfect elevation towards a paradisaical nature the saints and the pagan workers of wonders and modern magnetisers; that attributing to a merely natural "exaltation" the power of acquiring certain endowments lost by sin; these and other features of the whole same class which appear throughout the whole

system seem to us to belong too much to that rationalistic naturalism which tends to confound heaven and earth, and to undergo destruction. Finally, the theory of which we are speaking were true, it would follow that to practise this natural "exaltation" after the fashion of the magnetisers and mediums would not only be lawful but laudable even to a good Catholic; for what is there more praiseworthy than to aspire after the pristine integrity and excellence of man in his state of innocence? Now we do not know how far this consequence is conformable to the maxims and to the spirit of the Church. Which although she has not as yet pronounced any absolute condemnation of the practices of American Meospiritualism and of Zoomagnetism, nevertheless, far from commending and promoting them, she has always shown herself to hold them in very strong suspicion and diffidence, speaking by the mouth of the Bishops and of the Roman congregations. So much the more so in the practices of Neospiritualism, the incromantic commerce with certain spirits of a very ambiguous and dangerous nature to say the least holds a foremost rank. It is very true that the author of this theory himself warns us of the danger which such practices incur of diabolical illusions and of superstition; but if this shows as it is his good faith, on the other hand it makes the evil character of his system more apparent. About which that which we have already said must suffice: since our object was not to give a complete and critical analysis of it, which would require a much longer treatise, but only to state sufficient reason on our part for rejecting it.

IRISH INTELLIGENCE.

ARCHBISHOPRIC OF CASHEL.—We had the gratification of announcing in a second edition of our last publication the highly pleasing intelligence that the Bulls confirming the nomination of the most Rev. Dr. Patrick Leahy, Archbishop of Cashel and Emilly, had been received by Dr. Leahy, on Tuesday from Rome. We are sure that the announcement has imparted the liveliest joy to all who have been able to estimate the exalted character of the learned, pious, zealous, and apostolic ecclesiastic on whose brow the mitre of regal Cashel will be placed on Monday, the 29th of June, the Festival of Saints Peter and Paul—the day, we understand, fixed for his grace's consecration.—*Tipperary Vindicator*.

THE CATHOLIC CHURCH.—We believe that a branch of the pious and zealous Dominican Order is to be established in Tralee, at the request of the Right Rev. Dr. Moriarty, Lord Bishop of the Diocese. During the recent mission of the Fathers in Kilkenny, few Catholics within a circle of ten miles round the town, and few in it, were absent from approaching the holy sacrament. The oral aggression and the equestrian escapade of the Rev. R. Hewson increased, if possible, the respect of the people for the Dominican Missionaries. We understand that half the parish of Tralee is to be allocated to the Rev. Fathers.—*Munster News*.

JESUIT MISSION IN CASTLECONNELL.—The mission prospers wonderfully. Thousands of the people are in constant attendance. The best results have already flowed from the splendid exertions of the Fathers. On Sunday next a mission is to open in Tulla.

The Rev. Edmond Phelan has been transferred from Abbeystead to the Curacy of SS. Peter and Paul's, Clonmel, in room of the Rev. William Shanahan. The Rev. William Power has been removed to Tallow, and is succeeded in the Curacy of Powers-town by the Rev. William Hickey.

DIocese of Clogher.—The Very Rev. James Donnelly, D.D., late Professor in the Irish College, Paris, and well known as the eminently successful collector for the Catholic University, has been appointed by the Most Rev. Dr. Macnally, Lord Bishop of Clogher, to succeed the Rev. John Caulfield, deceased, as Parish Priest of Roslea and Master of Conference in the ecclesiastical district of Clones. The following changes have taken place among the curates of the diocese of Clogher: The Rev. Thomas Macnally, late of Curriackmacross, has been appointed C. C. Clones. The Rev. Edward MacGloughlin, late of St. MacCarty's Seminary, Monaghan, has been appointed C. C. Eniskillen, to succeed Rev. Wm. Herbert, transferred as C. C. to the parish of Curry, where he replaces the Rev. Charles Macnally, now C. C. Killybeggs. The Rev. Laurence O'Neil, late C. C. Aghmullin East, appointed C. C. Magheracoolmoney (Elderney), to succeed Rev. Cormac Smolton, removed as C. C. to the parish of Tydavnet. Mr. Smolton replaces Rev. Peter Macmahon, junior, transferred to the curacy of Donagh, vacated by Rev. Philip Connolly, now C. C. Carrickmacross. Rev. James Donagan removed from Donceany (Fintona) to the curacy of Maguire's-bridge, to replace Rev. J. McKenna, appointed C. C. Clonbriht, where Mr. McKenna takes the place of Rev. Ardle Connolly, now C. C. Clones. Rev. John Smyth has been removed from Clones to the curacy of Derrygonny, to succeed Rev. Michael Garney; now C. C. Dromore. Rev. Patrick Maguire, late of the West Indies, appointed C. C. Magheracoolmoney (Elderney). Rev. James Carey, late of Pettigo, named C. C. Aghnamullen East. Of the Rev. John Macmahon and Rev. Thos. Murphy, lately ordained from Maynooth College, the latter has been appointed C. C. Meekna (Castleblansy) and the former, Mr. Macmahon, remains in St. MacCarty's Seminary, Monaghan.—*Dublin Freeman*.

ORDINATIONS IN MAYNOOTH.—Thirty young Clergymen were either altogether ordained or received the preparatory orders of the priesthood in Maynooth on Ember Saturday, the Most Rev. Dr. Cullen presiding and the Very Rev. Dr. Whitehead, Vice-President of the College, assisting as Archdeacon.—*Munster News*.

LOUGH DERG.—The annual Station at Lough Derg commenced on 1st June, and will end on the Feast of the Assumption, 15th August. The Station, as usual, is under the spiritual direction of the Very Rev. P. Moynagh, P.P., Donagh.

THE NEW CHAPEL OF BALLYVOGAN.—A few weeks ago we informed our readers that the Rev. Dr. Mehan had undertaken the erection of a new chapel in the parish of Ballyvogan, in the county of Limerick. We are delighted to learn that the Rev. Gentleman has been most active and untiring in his exertions, and that the good work is rapidly progressing. From the zeal and energy of the Rev. Dr. Mehan, we are sure that nothing will be left undone to promote the interests of religion and to provide ample accommodation for the parishioners by the erection of a suitable house of worship.—*Limerick Reporter*.

On Sunday week the solemn dedication of the church at Brookborough and consecration of the cemetery took place. The Right Rev. Dr. McNally, Bishop of Clogher, officiated. At the close of the ceremony his Lordship celebrated Mass, after which a sermon was preached by that distinguished divine and pulpit orator Dr. O'Brien, founder of the Catholic Young Men's Societies, and Professor, All Hallows College, Dublin. There were many Protestants present, who paid most marked and decorous attention to all the proceedings. The church is large and capacious, affording accommodation to thousands of hearers. The altar was ornamented with the richest vases, containing the choicest flowers of the season, most of which were supplied by the Protestant ladies of Brookborough.—*Fermanagh Mail*, 5th of June.

The New Company of M. G. G. of Omaha has been declared bankrupt for building the new Canal here; his estimate being much below any of the others, &c. 2022.—*Tyrone's Constitution*.

The Abbot's Board of Guardians have determined by a majority of 23 to 15 to admit the Sisters of Mercy to the Workhouse, to visit the Roman Catholic inmates.

DEATH OF A SISTER OF MERCY.—We regret to announce the death of Miss Rice, of the county Waterford, called in religion Sister Mary Paula, which took place at the convent of the Sisters of Mercy on the 2nd of June. This pious lady was one of the generous band that first went as nurses to the army in the East, and she continued, throughout the whole war, to render the greatest service in the hospitals of Turkey and the Crimea.—*Cork Examiner*.

Mr. Mahon, superintendent of the works at St. Mary's Church, Clonmel, while the men were engaged in clearing away the rubbish at the foundation of the pillars discovered an excavation in which lay the skeleton of it is supposed, an abbot or some high ecclesiastical dignitary. The bones were in their proper order. A small wooden cross of hard black wood was placed on the breast, which also bore traces of vestments; but these had from the ravages of time become a mere shadowy film covering the skeleton. The bleached bones of the feet were encased in strange, antique-looking leather shoes, reaching half way up the leg; and tied the at top with a rosette.—*Clonmel Chronicle*.

MOORE DEFENCE FUND.—On Monday, the 9th June, the Meath committee of the Moore Defence Fund held a meeting at Navan, the Rev. P. Kelly, P.P. of Killybegs, in the chair. The following resolution was passed unanimously:—Resolved—that we therefore deem it our solemn duty to the Church and to the poor, and to one of the ablest champions of both whom God has raised up in our times to fight against great odds the battles of the people, we deem it a duty, which the Clergy and people of Meath will proudly perform, to uphold by our voice and influence, and, still more, by our money, the cause of Mr. Moore and the Clergy of Mayo against the Whigs of Ireland, as fittingly represented by the petitioner, Colonel George Ouseley Higgins. At the close of the meeting the contributions from several parishes were handed in. It is expected that by next Sunday week every parish in the county will have done its duty well.

THE IRISH COURT.—Mr. Roebuck has given notice of a Bill to abolish the office of Lord Lieutenant of Ireland. Although there has been ample time for discussion since the intelligence reached Dublin, the ardent patriots who six years ago fumed and stormed at the proposition to put Ireland upon the same footing as Scotland, and that both should be regarded as integral portions of the British Empire, are now silent, and it is said that some of those who took the most prominent parts in the agitation of 1850 have come to the conclusion that, after all, the Irish Meathopis has strength enough to survive the shock given to the trade of dress-wads and shoe-buckles by a withdrawal of the Viceregal countenance.—*Times*.

THE IRISH CHIEF SECRETARY.—On the 9th June Mr. Herbert, the new Irish Secretary, was re-elected without a contest for the county of Kerry.

Mr. H. Scaudamore Stanhope, who was private secretary to Mr. Horsman, has been appointed to the same office by Mr. Herbert, the present secretary for Ireland.

Her Majesty has conferred the Order of C.B. on Major Brownrigg, Deputy Inspector General of Constabulary, as a recognition of his eminent services to the Crown in this country.

The Lord-Lieutenancy of the county of Tipperary, vacated by the death of Lord Lisimore, has been conferred upon his son, the present Viscount.

Mr. William Edward O'Brien, eldest son of William Smith O'Brien, Esq., obtained the first classical scholarship at the examination on the 5th June in Trinity College, Dublin.

H. S. Keating, Q.C., the English Solicitor-General, is son of the late General Sheehy Keating, of Ballin-tubber, and nephew of Dr. Singer, Bishop of Meath. He was the successful parliamentary candidate at Reading, in opposition to Lieutenant-Colonel Dickson, of Croom Castle, county Limerick.—*Limerick Chronicle*.

We have seen it stated that Mr. John O'Shaughnessy, the head of the New Australian ministry, is a native of Cork. This is a mistake; the distinguished Irishman, whose energy, industry and talent, have raised him to the exalted position he enjoys, is a Tipperary man, and is a near relative of the Rev. Edmond O'Shaughnessy, the respected Parish Priest of Drangan.—*Tipperary Free Press*.

ENCUMBERED ESTATES COURT.—The sales last week realized £78,000. The amount of rental posted for sale in the month of June is £18,263 per annum, the acreage being 82,000. The two largest properties are those of Sir Edmund Hayes, M.P., in the county of Donegal (£6,000 a year), on the 12th of June, and of George Lane Fox, in Waterford, on the 20th. After the 10th of July, and until the 2d of November, there will be no further sales in the present year.

IRISH MINES.—The following notice appears in one of the Dublin trade reports of this morning:—"The prospects have appeared of a new mining company, under the Limited Liability Act, which is very favorably spoken of. The company in question has been formed for the purpose of purchasing and working the Castlaward mines, which are situated near Strangford, in the county of Down. The lease of the mines is held from Lord Bangor, of Castlaward, at a royalty of one-fifteenth. Three townlands are comprised in it, in which several mineral lodes have been discovered producing lead ores, and it is believed that others also exist fully as productive as those which have been partially worked. The mine was discovered by a party of labourers accidentally turning up large masses of lead ores with the seaweed.—This induced a search for mineral veins, which soon proved successful. The situation of the mine is good being but one mile from the town of Strangford and only 200 yards from a quay to which vessels of a moderate burden can come, and where ore, coals, and other materials can be shipped and discharged free of cost. In addition to these advantages, it is stated that any quantity of home-grown fire timber can be purchased close at hand at a moderate price. The proposed capital is £5,000 in shares of £1 each, which the promoters conceive will be more than sufficient to purchase the set, with the engine and plant, the price of which has been agreed on at £600."

AGRICULTURE PROSPECTS.—The rain, which set in in Dublin on the 8th of June, appears to have commenced generally a day earlier in the provinces.—All the country papers speak of the beneficial effects of the change, and the green crops and meadowing never at any similar period of the season gave promise of greater abundance. The *Cork Reporter*, of the 9th of June says;—"Since we last wrote a great change for the better has taken place in the weather; the cold harsh rain which fell in such quantity has been succeeded by a genial summer warmth that promise to realize all that has been prophesied by a celebrated French astronomer as to the effects the coming comet is to have for good—namely, doubling the products of the earth this season; and certainly we have never seen a better prospect of it than in this present appearance of the crops of all kinds in this district. On Saturday last our market was plentifully supplied with new potatoes, which sold readily for 6d. per lb. It rained incessantly all day yesterday, and should the drenching showers of the last fortnight be followed by the heat natural at this season we may reckon on rapidly ripened crops and an early harvest."

The army in Ireland, on the 1st of May, comprised a total rank and file of 20,700, and a general total of all arms, 25,539.

TENANT RIGHS IN PRACTICE.—A curious advertisement, bearing upon the question of tenant rights in Ulster, appears in one of the northern papers. O'Hier, Alex. Ross Gundy, a Presbyterian Minister, who has recently become a nominal landlord-owner by purchase in the Encumbered Estates Office, announces for sale by public auction, one of his farms in the county of Monaghan, consisting of 32 statute acres, subject to a yearly rent of £1 per acre, with a lease for 40 years, containing a clause in it to the effect that if the purchaser of the tenant right, or his legal representative, shall at any time during the existence of the said lease fine down the rent to 10s. per statute acre, on the conditions proposed by subscriber to his other tenantry, then then subscriber, or his representatives, be compelled to execute a lease to the purchaser of the tenant right, or his legal representative, for 10s. per statute acre, for the residue of subscriber's term, exceeding 850 years. The conditions imposed on the purchaser are these:—"A deposit of one-third of the purchase-money will be required on the purchaser of the tenant right being declared, and the remainder of the purchase-money, except £100, to be paid on getting possession of the land, and the lease executed. £100 of the purchase-money of the tenant right will get leave to lie on the farm, on its own security, for five years, at 4 per cent per annum.—*Cor. of Times*.

DONEGAL.—The landlords are carrying it with a high hand in Donegal. The clearance system has long been at work among those northern mountains, and has, of course, produced its fruits, as cruelty has ever led to exasperation and to outrage. The question agitating the people of that noble county has been, pithily expressed, It is Men versus Sheep. A stalwart peasantry, of peaceable habits, one of the purest remnants of the old Irish race, is being swept off the hills and out of the land of their fathers, to make way for a few Scotch and north of England farmers, and give scope to their system of sheep farming. The poor people thus dispossessed have entered their protest against the proceeding in an unwise and reprehensible manner. Nocturnal forays were made at different times into the holdings of the new comers and great numbers of the sheep were destroyed. The proprietors now recede themselves out of the county. At a presentment sessions held at Letterkenny on the 25th ult., upwards of a thousand pounds was levied upon the county as compensation for malicious injuries. The following are the items: 1. To James Huggap, Esq., of Northumberland, for the loss of 446 sheep, alleged to have been maliciously destroyed on the mountains in the parish of Tullaghobegley, in the months of February, March, and April last, £561 5s., to be levied off the electoral division of Magheraclogher. 2. To Joseph Wright, Esq., of Aberdeen, for the loss of 267 sheep, alleged as above, in the same parish, about same time, £333 15s., to be levied off the electoral division of Meencalany. 3. To William Hunter, Esq., of Whittonstall, Northumberland, for the loss of 144 sheep, alleged as above, in same parish, about same time, £135 9s., to be levied off the electoral divisions of Magheraclogher, and the townlands of Upper Keeldrum and Ballynass mountains. 4. To Lord George Hill, who put forward a presentment for £123 12s. 4d., loss and damages sustained by the pulling down of a house in the same parish in March last, fifty-five pounds. Thus is the screw twisted down to nearly the last thread on the poor people of Donegal. Some time ago, the Londoner Standard says, "a memorial signed by nearly 500 heads of families in these parts, was addressed to the Lord Lieutenant, begging the government to transport them and their families to some other quarter of the British dominions, in which they might have the means of living by honest industry." Of course such a prayer could not be granted. The government could find ships and a settlement for the riotous German Legion, but for the Irishmen, why if they could not live on the land, let them walk into the sea. Such is the alternative now before the men of Donegal.—*Nation*.

An application will be made to the Assistant Barrister at the coming sessions at Rathfriland to have that town appointed as the polling place for the baronies of Upper and Lower Connelloe at parliamentary elections, as Newcastle, the present polling-place, is too far distant.

A secretary holding a situation in one of the offices of Dublin Castle has been dismissed in consequence of the errors of his subordinate, and has thus lost a situation of £300 a year.—the Lord Lieutenant ruling that the secretary was responsible for the proper management of the department.—*Limerick Chronicle*.

The arrangements of the local committee of the British Association in Dublin are now assuming a definite form, and give promise of a successful meeting. Wednesday, the 30th of August, is the day appointed for the meeting of the Association.

On Friday morning fifty-eight women and girls and two boys, all comfortably attired, and all apparently in good health and spirits, left the Clonmel workhouse for the railway station at that town, on their way to Liverpool, there to embark for Canada. Another batch of female paupers is about leaving the city of Waterford workhouse for the same destination.

Claims to the amount of £800 have been allowed at the presentment sessions for the barony of Carbery, for malicious injury to property during the election for Sligo.

At a recent meeting of the guardians of the Tipperary Union it was decided to receive tenders from parties willing to instruct the blind inmates on the bagpipes and fiddle. It is to be hoped that when their course of instruction shall have terminated, those inmates shall be induced to leave the workhouse, in order that the million may enjoy the benefit of some pauper Paganinis. We anticipate, at all events, a wonderful increase in the number of our street musicians, and, consequently, an increased demand for local charity.—*Clonmel Chronicle*.

The Summer Assizes for Tipperary will, it is thought, take place very early in July, owing to some changes in the ordinary circuit, in consequence of the celebrated Colclough estates suit being fixed for trial at Westford. The Judges will visit the several assize towns in the following order:—Wicklow, Waterford, Clonmel, Nenagh, and Kilkenny, leaving Westford for the conclusion of the circuit.

Viscount Carlingsford, of Swift's Heath, Kilkenny, has patented an aerial machine, with which he anticipates obtaining great results. The aerial chariot in form is something of the shape of a boat, extremely light, with one wheel in front and two behind, having two wings slightly concave fixed to its side. It is also provided with a tail that can be raised or lowered at pleasure, and which serves for giving an elevating or declining position, and worked by a cord.—*Mechanics Magazine*.

ROBBERY OF A PRIEST'S DWELLING.—The dwelling-house of the Rev. Mr. Devereux, a Roman Catholic priest residing in the parish of Clonmore, county Wexford, was burglariously entered a few nights ago by some rogue, who carried off a considerable quantity of property. The burglar effected an entrance into his reverence's residence by breaking a pane of glass in the kitchen window, which is at the rear of the house; and having removed the fastenings he passed through the apartment unobserved by a servant, who was there asleep at the time. On going into the hall he groped about in the hope of getting possession of some wearing apparel, but in this his search proved rather unsatisfactory. He next proceeded to the parlour, where, having liberally helped himself to whatever articles he considered most suitable and portable, he took his departure by the same route that he had entered, without awakening the inmates. It is supposed that the burglary was committed by a fellow who called at the house the preceding afternoon to solicit alms, representing himself as a distressed tradesman, but who only did so to reconnoitre the premises, and might possibly belong to a gang of thieves who at present infest the county.

IRISH HOPPOLE.—It is confidently stated that a large quantity of hopple recently exported from the Limerick market, was purchased by a purveyor at the other side of the channel, so as to leave a profit to the speculation, and that in some cases the article could not obtain a purchaser at all! We are informed the consequence is that a large supply of those potatoes has been returned on the local market. We may add that Irish produce in general is much cheaper in England than at home. Good salmon can be purchased in London at a figure less than it is sold in Limerick market.—*Limerick Reporter*.

COMMUNICATION BETWEEN GALWAY AND CLARE.—Much disappointment was felt and expressed by the people here, and at the Clare side of the water, at the delay which has unavoidably occurred in placing Mr. Lever's steamer on her course. The cause of the delay is now happily removed; and the Sovereign will be in Galway next week, and ready for her work between this port and Kinvarya, New-quay, and Ballyvaughan.—*Galway*.

THUNDER STORM IN NENAGH.—A little after four o'clock the sky became dark and clouded, and vivid flashes of lightning, followed by loud peals of thunder, were heard at intervals of five minutes, and continued so for nearly an hour. The rain came down in torrents, the thunder and lightning continuing all the time, to the great awe and consternation of the multitude in town, who crowded in terror into every available place for shelter. We never remember such a thunder, nor so heavy rain, the streets were one sheet of water, and many houses were inundated, particularly in Queen street. The rain continued until after six o'clock. Altogether it was an evening to inspire every beholder with the dread omnipotence of the Creator of the universe. A good deal of damage was done in the vicinity of the town by the lightning.—A fine heifer of Mr. Hoctor's was killed, another of Mr. Roek's several sheep, pigs, and poultry were struck dead with the electric fluid. Several large trees were split and blasted asunder. It is said a great deal of damage has been done in the country. It is a very singular fact that in Borriskane, Toomevara, and Castletwynd, there was not a drop of rain or a peal of thunder on that day.

On Saturday morning when the 9 o'clock bell was being rung at the Suir Island Mills, Clonmel, the tongue got broken and shot down into the street, smashing a large churn containing milk which a young girl was bringing into market. She had a narrow escape from the missile, which descended with great violence.

A few days since, a farmer named Lawrence Cashin, residing at Newpark, near Cashel, while his horse was being shod at a forge in that locality, received a kick from the animal which caused his death. On the following morning an inquest was held on the body by James J. Shee, Esq., coroner, and a verdict in accordance with the facts was returned by the jury.

A verdict of manslaughter has been returned against James Shea, a quack doctor at Cork for the death of a patient named William Goggin.

JUSTICE TO IRELAND.—Commending the vigorous prosecution by the English Attorney-General of the Royal British Bank swindlers, the *Evening Mail* calls attention to the case of their Irish comarogue, the refugee hero of the Tipperary bank.—"In the meantime Mr. James Sadtler is enjoying the gaieties of Paris, and writing jaunty letters to the newspapers from his agreeable retreat. The escape of this man from justice is a disgrace to the police system of Ireland, only exceeded by the scandal of their pretended pursuit of the murderer of Mr. Little. Who is to be held responsible for his being permitted to defy the power of the law as he now does?"

ROBERT HOLMES.—An interesting memoir of the late Robert Holmes, one of the last great lights of the Irish bar, who recently died in London, appears in the *Freeman's Journal*. The following abridgment may not be without interest. In the year 1848 Mr. Holmes virtually closed his professional career, his defence of Mr. John Mitchell being, perhaps, the most powerful of his displays of forensic eloquence. "With great regret we heard of the death of this great lawyer in London, where he had for some years resided with his only daughter. Since his retirement from the Irish bar he never re-visited the scene of his former triumphs, though he felt a deep interest in all that concerned it, and made particular inquiries about his old associates, of whom few now survive. He was born, we believe, in the neighborhood of Belfast about 1762, so that he had reached the very advanced age of 95 years. He entered college in the memorable year of 'Free Parliament—Free Trade; and from the recollections of '62 he derived much of that enduring and inflexible patriotism which marked his whole life. His class-fellow and competitor was the late Chief-Justice Bushe. The polished genius of Bushe delighted and excelled in classical literature, while the severer pursuit of mathematical attached the more solid faculties of Holmes. He was called to the bar in 1795, when he had reached the maturity of 32. Previously he had turned his attention to physics. It would be more interesting than useful to speculate on his success as a cultivator of the 'nate arts.' He might have turned out an Irish Abernethy. He had the same rough manner, the same strong and racy humour, the same liberal love, of railery, the same regard to truth, and the same liking for a good fee. The adverse circumstances which beset his early career at the bar; it is unnecessary to recal. He had to struggle against difficulties which none living in these more fortunate times can adequately comprehend. His only inheritance were the gifts of nature, a strong intelligence, and many love of labor. He trained himself by careful study, and imbued that clear and precise knowledge of principles which he always displayed with consummate effect and disciplined ease. With these elements of success he combined a pure, sober judgment and unrivalled common sense. With such preparation he was content to abide his time, for it surely was to come. There were then a vigorous and promising race of aspirants for renown at the Irish bar—the two Pennefathers, Bushe, Burton, Gould, O'Connell, Wallace, Holmes, and several others. The old nobles of the robe were dropping off—Ball, Bursdon, O'Neill, Ponsbury, and Curran. A few were still in the prime of years and intellect—Pinnket, Saurin, Joy, O'Grady, Burrows. Such were the conspicuous names of the Irish bar when Mr. Holmes appeared; and, perhaps, none ever pre- sented such a constellation of genius. The Union had precipitated on the bar this splendid aggregate of which the Parliament had absorbed a large portion, and hence the difficulty of attaining a distinction where the competition was so great and the excellence so unexemplified. Some took a rapid lead, partly from their influence and partly from their talents, while others, such as O'Connell, Wallace, and Holmes, were forced into the rear, waiting for the order of time to march up the reserves. Gradually Mr. Holmes moved to the front. His learning, his judgment, his minute preparation, his convincing argument and impressive eloquence at length firmly entrenched him in public approbation, and for 30 years placed him at the head of the common law bar of Ireland. His connection with the Emmet family is well known and need not be repeated. To that connection may be attributed the suspicion as well as the persecution to which he was exposed during the early part of his career. We shall reproduce one or two circumstances which are said to have moulded his character and inclined it to Republicanism. He was a member of the lawyer's corps commanded by Mr. Saurin. A general order was read on parade that the corps must submit to the code military and be divested of its civic character. Holmes, who had witnessed a flogging scene in the public streets, fearing the corps would be called on to witness similar acts of brutality, threw down his arms and stepped out of the ranks. This revolt against authority moved the indignation of the late Chief Justice Joyce, who had a resolution passed in the

...the bar, that any person not enrolled in the corps was unworthy of being considered a member of the bar. ...The interval of a day was requested to enable Mr. Joy to consult with his friends, and on its expiration, while Mr. Holmes was entertaining some friends at dinner, he was arrested and compelled to give bail. ...The Persian treaty has arrived duly ratified. ...The Court Circular states that the Prince of Wales is about to make a tour on the Continent, visiting the Rhine, and subsequently the Alps. ...The Government have subscribed £3,000 to the fund forming for enabling the discharged employes of Woolwich Dockyard to emigrate. ...The Board of Inland Revenue have recommended the Treasury to advance the salaries of excise officers, and have particularly urged the necessity of such an augmentation.

GREAT BRITAIN.

The foundation stone of a new Catholic Church was laid at Bootle, near Liverpool on Ascension Thursday. ...Among the passengers who left Southampton on Tuesday by the Brazilian steamer Avon were seven Sisters of Mercy, who are gone out to attend the yellow fever hospital at Rio de Janeiro. ...The Bank of England employs 1,016 persons, viz:—814 officers and clerks, 23 agents and sub-agents, 56 door-keepers, messengers, and porters, and 93 mechanics. ...The Royal British Bank—ARREST OF DIRECTORS. ...The Bank of England employees 1,016 persons, viz:—814 officers and clerks, 23 agents and sub-agents, 56 door-keepers, messengers, and porters, and 93 mechanics. ...The Royal British Bank—ARREST OF DIRECTORS.

...The debate in the House of Commons on the Army Estimates, has brought to light a notable piece of administrative economy. ...It appears that the man shot by a clergyman at Erdington, near Birmingham, was a sweetheart of the servant girl's with the acquiescence of her mistress, and who happened to be about rather later than usual. ...It is stated that a great number of the Hungarian political refugees located in London have applied for passports at the Austrian Legation, having embraced the Emperor's act of clemency. ...Thirty-eight young Dutch foxes have been embarked on the Zoon for England, where they are to be placed in the royal plantations in the Isle of Wight. ...Forty two skeletons have been dug up at Grantham, and from a bullet having been found lodged in the skull of one, it is presumed that they were soldiers killed in an engagement in connection with the Parliamentary war. ...A scheme has been set on foot in London to establish an institution called "The St. James Refuge and House of Penitents" for the reformation of fallen women of a class superior to those who find their way to the refuges and penitentiaries now in existence. ...In one of the rural districts in England, a solicitor was assaulted by a lady, who spit on him and called him a liar and a coward; and when he brought her before the Court, she said in her own defence that he had paid his addresses to her for ten years, and had afterwards pretended it was but for pasture. ...LARGE SHIPMENT OF CATTLE FOR AMERICA.—An extensive and valuable consignment of breeding stock was shipped on Wednesday for Philadelphia, in the ship Georgia, Captain Malcom. ...PROTESTANTISM.—A correspondent who signs himself John Knox, writes to the Builder calling attention to the carving at St. Michael's Cornhill, (an ancient church recently restored). ...The other day, in connection with the opening of the new church at Cheltenham, we record the visit of His Eminence the Cardinal Archbishop to a distinguished Catholic family. ...The Dean of Wells having dismissed Mr. Blessett, one of his curates, according to a local paper, for an irregularity in having sermons on Sundays in an unconsecrated schoolroom, has drawn upon himself the wrath of the "Evangelical" press, which threaten to compel him to resign his deanery.

...Among the "knowing ones" who have suffered by the Derby is Sir Robert Peel, who is stated to have lost £50,000. ...It appears that the man shot by a clergyman at Erdington, near Birmingham, was a sweetheart of the servant girl's with the acquiescence of her mistress, and who happened to be about rather later than usual. ...It is stated that a great number of the Hungarian political refugees located in London have applied for passports at the Austrian Legation, having embraced the Emperor's act of clemency. ...Thirty-eight young Dutch foxes have been embarked on the Zoon for England, where they are to be placed in the royal plantations in the Isle of Wight. ...Forty two skeletons have been dug up at Grantham, and from a bullet having been found lodged in the skull of one, it is presumed that they were soldiers killed in an engagement in connection with the Parliamentary war. ...A scheme has been set on foot in London to establish an institution called "The St. James Refuge and House of Penitents" for the reformation of fallen women of a class superior to those who find their way to the refuges and penitentiaries now in existence. ...In one of the rural districts in England, a solicitor was assaulted by a lady, who spit on him and called him a liar and a coward; and when he brought her before the Court, she said in her own defence that he had paid his addresses to her for ten years, and had afterwards pretended it was but for pasture. ...LARGE SHIPMENT OF CATTLE FOR AMERICA.—An extensive and valuable consignment of breeding stock was shipped on Wednesday for Philadelphia, in the ship Georgia, Captain Malcom. ...PROTESTANTISM.—A correspondent who signs himself John Knox, writes to the Builder calling attention to the carving at St. Michael's Cornhill, (an ancient church recently restored). ...The other day, in connection with the opening of the new church at Cheltenham, we record the visit of His Eminence the Cardinal Archbishop to a distinguished Catholic family. ...The Dean of Wells having dismissed Mr. Blessett, one of his curates, according to a local paper, for an irregularity in having sermons on Sundays in an unconsecrated schoolroom, has drawn upon himself the wrath of the "Evangelical" press, which threaten to compel him to resign his deanery.

...The walls are of a light stone color, and are pierced with eight stained glass windows. ...The walls are of a light stone color, and are pierced with eight stained glass windows. ...The walls are of a light stone color, and are pierced with eight stained glass windows. ...The walls are of a light stone color, and are pierced with eight stained glass windows. ...The walls are of a light stone color, and are pierced with eight stained glass windows. ...The walls are of a light stone color, and are pierced with eight stained glass windows. ...The walls are of a light stone color, and are pierced with eight stained glass windows. ...The walls are of a light stone color, and are pierced with eight stained glass windows. ...The walls are of a light stone color, and are pierced with eight stained glass windows. ...The walls are of a light stone color, and are pierced with eight stained glass windows.

...We do not believe that there is in the United States any body of men, highly educated, as it does one-third as much for literature as the Catholics. ...The Pittsburg Catholic learns with regret "that there are many Catholics who have lost all self-respect so far as to become subscribers to Harper's Magazine," a publication that makes a practice of railing every thing Catholic, and is "edited by a Methodist preacher." ...A despatch from St. Louis, June 17, says:—A Fort Riley correspondent of the 9th states that the Cheyennes had attacked and destroyed an emigrant train, eighty miles west of that post. Six persons were killed and eight wounded. ...FIVE MEN HUNG.—John Lapoint, for the murder of Robert Wheaton, Israel Shoultz for shooting John Inham, and Jacob Wooslin for killing his wife, were executed in the Jail yard in St. Louis on Friday; and at Edwardsville, Ill., George W. Sharp and John Johnson were hung for the murder of Brath. ...A Republican editor in Claremont, N. H., has sued another for slander, laying his damages at \$3,000. ...The Nashua Catholic thinks editors must be rich up in that part of the country. ...The Hartford Times gives the following details of the career of the Rev. Charles Jones, an evangelical Protestant minister, now in jail upon a charge of murder:— "Jones, the murderer, is the same fellow who has just served out a term of four years in the Connecticut State prison for robbing John Dean's store. ...The Hartford Times gives the following details of the career of the Rev. Charles Jones, an evangelical Protestant minister, now in jail upon a charge of murder:— "Jones, the murderer, is the same fellow who has just served out a term of four years in the Connecticut State prison for robbing John Dean's store. ...The Hartford Times gives the following details of the career of the Rev. Charles Jones, an evangelical Protestant minister, now in jail upon a charge of murder:—

Government is so strong in the new Parliament, that measures run their course with a degree of speed unknown for years. ...The Industrial School Bill, which passed as it stood would have been a monstrous instrument of oppression and of religious aggression, we have learnt with great pleasure that its proposer, Mr. Adair, whose real object we believe was not to produce these effects, but to meet as far as possible an undeniable social evil, has consented to the insertion of clauses for the protection of religious liberty. ...The Industrial School Bill, which passed as it stood would have been a monstrous instrument of oppression and of religious aggression, we have learnt with great pleasure that its proposer, Mr. Adair, whose real object we believe was not to produce these effects, but to meet as far as possible an undeniable social evil, has consented to the insertion of clauses for the protection of religious liberty.

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UNITED STATES.

...AN ANGELIC DIVINE ORDAINED PRIEST IN NEW YORK.—The last Catholic Mirror contains a lengthy notice of Dr. Nelligan, lately ordained Priest of the Catholic Church, by Archbishop Hughes, who was formerly a clergyman of the Church of England, of High Church principles, and for some years prior to his conversion, a zealous Protestant. ...The Worcester Spy speaks of the Know-Nothings as an infamous set of political desperadoes, who have impoverished the common-wealth by their unscrupulous plunder of the public treasury, and whose legislative course have made Massachusetts a reproach to her own people, and a disgrace in the eyes of her sister States. ...THE CONTENTS OF THE SWIVEL.—The brass swivel captured by the Marines from the Washington rioters had its charge drawn the day after, at the City Hall. ...How TO SUBDUCE MONS.—The Albany Journal advocates the employment of fire engines in quelling riots, in preference to the use of balls and bayonets. ...The young lady who suddenly disappeared from Ashland, Green Co., and upon whose account there was considerable alarm among her friends for fear that she had been falsely dealt with, is not altogether clear yet, but she is still alive, and was seen at Catskill in company with a married man, who had also "mysteriously disappeared" from a wife and several children living at Ashland.

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...CONVENT IN MELBOURNE.—Those heroines of charity, the Sisters of Mercy, are among us at last; and scarcely have they set their foot in Victoria ere there appears in the public journals an announcement of their intention to establish within the convent walls a system of superior education for the benefit of the female youth. ...CONVENT IN MELBOURNE.—Those heroines of charity, the Sisters of Mercy, are among us at last; and scarcely have they set their foot in Victoria ere there appears in the public journals an announcement of their intention to establish within the convent walls a system of superior education for the benefit of the female youth.

The True Witness

MONTREAL, FRIDAY, JULY 3, 1857.

The editor of the True Witness trusts that any errors in the present issue may be attributed to, and excused because of, his absence from town for a few days.

NEWS OF THE WEEK

The *Indian* arrived at Quebec on Saturday last, having made the trip from Liverpool in the short space of nine days and six hours; another proof of the superiority of the St. Lawrence route. The news brought out by her and the *Niagara*, is of very little public importance.

In the House of Lords, the Bill, in reference to Ministers' Money in Ireland, was, after a warm debate, ordered to be read a second time, by a majority of 101 to 96.

The Oaths' Bill is strongly opposed by the Catholic Members of Parliament, who very properly regard it as a practical re-enactment of an oath which, even by Protestants, is admitted to be grossly insulting, and one that no Catholic should be required to take.

The Corporation of Dublin have protested against the extinction of the Irish Viceroyalty.

In France the Government candidates are certain of re-election. It is rumoured that Napoleon will pay another visit to the Queen, and that the Empress is again in an interesting situation.

In Russia the Cholera is raging with great violence, and so also is the yellow fever in Montevideo.

FEARFUL STEAMBOAT DISASTER ON THE ST. LAWRENCE, ON FRIDAY, 26TH JUNE.

About six weeks ago, 300 persons took shipping from Scotland in the ship *John McKenzie*, which sailed from the Clyde, Glasgow, for Canada; and after a successful voyage across the Atlantic, arrived in the port of Quebec, where the anchors of the good ship which carried them through every danger so successfully were no sooner cast, than they were transferred to the steamer *Montreal*. To them the work of disembarkation is a labor of love; for they are impatient to arrive at their journey's end. Most, if not all of them, know that kind friends are waiting to bid them welcome, to what they looked forward to as the "land of promise;" and every minute they are detained, seems as if it were the length of an hour. Their suspense, however, is of short duration: the last bell is rung, and the Captain gives the word, "haul in the gangway;" and in one minute more the steamer is seen gliding through the tranquil waters of the river St. Lawrence, at the rate of ten or twelve knots an hour. Now all is joy and gladness; little incidents connected with the voyage are playfully discussed, and many a hearty wish expressed, that the friends they left behind them knew of their safe arrival. On, on, they go, wondering at the wild and romantic scenery which they see on every side of them. Now they pass *Cape Rouge*, just 12 miles from Quebec, when suddenly a cry of "fire" is raised.—In an instant, they rush to the spot from which it is seen to issue. Bucket after bucket of water is hastily thrown upon the devouring element; but all to no purpose—the vessel was built to burn. Despite of every human effort, the terrible blaze rises higher and higher, as if in mockery of all human power to check its devastating progress. Fore and aft, above and below, it continues to rage, until it has fully asserted its supremacy, and taken entire possession of the ill-fated steamer. All hope is gone. The merry laugh that was heard but a moment before, is turned into an agonising shriek. Fathers and mothers, made frantic by the piteous cries of their helpless children to save them, are rushing madly and wildly through the burning flames in search of the sweet cherubs, who, but a minute since, were nestling with fond curiosity upon their bosoms. But alas! their cries avail but little; for already many of these heartbroken and distracted parents are becoming powerless; the nearer they advance to the rescue, the more rapidly the fearful blaze curls around them. It is however the work of a moment; for the hands that were outstretched to protect the innocent little darlings drop down, either burned or paralysed by the terror of the attempts. But still there are a large number left whom the fiery element has not, as yet, been able to reach, and they, rather than become the victims of its unrelenting fury, prefer meeting with a watery grave. Determined that even the certainty of death shall not separate them, they cling to each other with devoted fondness, until they are forced to make the last fearful jump into the rolling deep; but now the struggle for life is short; nature is already exhausted, and hundreds sink within a stone's throw of the shore—never, never, to rise to life in this world again.

Such, reader, was the fate of at least 250, if not 300, of the passengers taken on board of the "fire-steamer" *Montreal*. And such also would have been the fate of the saved, were it not that fifty of them contrived to swim ashore, while the

rest we believe, 119 in number, were picked up by the Captain and crew of the *Napoleon*, who were fortunately near enough at the moment to render timely assistance.

Never, never, before has such a terrible calamity befallen us, nor one which has excited more sincere sympathy, or more real sorrow. We need scarcely say, that everything which could mitigate the grief, or relieve the distress of the sufferers, has been carefully and promptly attended to. The living have been provided with every comfort, which the charity of our national Societies, and the well known benevolence of our private citizens, could suggest; whilst the bodies of the dead, so far recovered, have been deposited in their last resting place, with becoming solemnity. But, we must not stop here, for there is yet a great deal to be accomplished, before the public are satisfied, or the character of our noble river restored. No matter whether this terrible catastrophe was the result of gross ignorance, of malconstruction of the steamer *Montreal*, or criminal neglect on the part of the Captain who had the management of her, we must know the worst, and that speedily, if we wish to apply a remedy to prevent similar recurrences. Apologise for, or smooth over, the misfortune we dare not, for the issue at stake is too important to be lightly dealt with. In common however with our contemporaries, we will at the present stage of judicial proceedings, forbear from making any remarks calculated to prejudice the case of the accused, now upon their preliminary trial, before the Coroner's Jury.

Indeed at the present moment, there is excitement enough to justify a temperate course upon the part of every person, and as we feel it would but be adding "fuel to the flame," to say more upon the subject, at the present moment we will await the finding of the inquest, upon which all eyes are now turned, before we proceed to pronounce upon the guilt, or innocence of the parties implicated. Of one thing however the readers of the TRUE WITNESS may rest assured, that we will fearlessly do our duty in the premises, and not permit the subject (if we can prevent it) to die away, like any other nine-days' wonder. In this enquiry, the rich and the poor, are alike interested in using every means within their power, to avert such another calamity, and certainly with the fearful example now before us, we would be unworthy of the name of Christians, were we to stop short, before we have accomplished all that human science, can do or the ingenuity of man can devise to afford the utmost protection to the travellers, who, having a right to rely, upon our watchfulness over all our public conveyances, confidently commit their lives and properties to our safe keeping, and it is to be hoped in future we may be able to add, our unerring guardianship.

ENGLISH AND IRISH CRIME.

This is the heading of an article in the last number of the *Dublin Review*, in which the criminal statistics of England and Wales, for a series of years, are contrasted with the criminal statistics of Ireland for the same period of time; with the view of meeting the popular Protestant objections against the moral influence of Catholicity upon its professors; and of vindicating the people of Ireland from the calumnies, a hundred times refuted, but as oft reiterated against them, by the prejudiced, and conceited Anglo-Saxon. As the argument of the *Review*, and the facts by him adduced in support thereof, are interesting to the Catholic in general, as well as to the Irish Catholic in particular, we think that our readers will feel obliged to us for reproducing, in substance, the article whose title we have given above.

It is evident however that any argument for, or against, the religion of any community, and based upon its criminal statistics, must be, but of little value, unless we take also into consideration the peculiar political and social position of that community; as these must always have an important effect in determining, not only the amount, but the particular direction of its crime.

In a Catholic country, for instance, under a Protestant Government, and governed with the view of imposing upon the great majority of its people, a form of religion upon which the latter look with unspeakable disgust, and of maintaining the political and social ascendancy of a Protestant minority, we may expect that a certain description of crimes—such as crimes against person, violent resistance to the execution of the laws, and all quasi-political offences generally—will be more rife, than in a Catholic country, under a Catholic Government; or, *vice versa*, in a Protestant community under a Protestant Government. And again, if that Protestant minority, to secure whose ascendancy is the object of the Protestant rulers of the Catholic country, be *aliens* in blood, and language, as well as in religion, to the Catholic majority, the chances that the passions of the oppressed majority will often find vent in deeds of bloody violence, are greatly increased; but, of course, it would not thence follow that their religion, either by its positive teachings, or by its inefficiency to suppress such crimes, should be held accountable for what is in fact the immediate, and indeed, inevitable consequence of the anomalous political and social condition to which its professors have been reduced by the unprincipled tyranny, and rapacity of their Protestant rulers. These self-evident facts, which Protestants almost invariably overlook, should however always be borne in mind, when contrasting "English and Irish Crime;" with the view of thence concluding to

the comparative effects of Catholicity and Protestantism upon the morality of their respective professors. Let us take a case in point.

Had the Stuarts, for instance, been successful in their efforts to impose Episcopacy, with the peculiar doctrines and practices of the Anglican Church, upon the people of Scotland; if the great majority of the people of Scotland had, notwithstanding, remained firm in their attachment to the Presbyterian form of worship, and in consequence of that fidelity been deprived for many generations, of all political privileges, of all civil and religious liberty; if their religion had been proscribed, and their ministers banished from their manses; their kirks seized upon by a brutal soldiery in the name of an intrusive and obnoxious curate whom they were obliged to support, though his person and his office were alike loathsome to them; if their lands had been confiscated by the Southern Episcopalian invader; and they themselves, the ancient nobles and hereditary proprietors of the soil, been reduced to the alternative of exile, or of becoming the mere tenants at will of the foreigners who had proscribed their Church, persecuted its ministers and despoiled them of their birthright; if for many generations Scotland had been governed by English Episcopals, and with the sole view of perpetuating English Episcopalian ascendancy, we should have had in Scotland a faint transcript of what has been and still is, the political and social condition of the people of Ireland. No doubt also, from time to time, we should have been startled with tales of midnight violence, and brutal massacres; we should have been told of horrid conspiracies amongst the Presbyterians of Scotland against their Episcopalian lords and masters. Combinations against paying the curate his tithes, and the foreign landlord his rents, would have been of every day occurrence; murders would have been common; and the people, unable to obtain protection from the laws imposed upon them expressly for their degradation, would have been apt to have had recourse to the wild justice of revenge. Such we think every impartial person who has any knowledge of our common nature—every student of history, who remembers the tragic end of Archbishop Sharpe, and the countenance given to his slayers by the persecuted Covenanters—will admit would have been, without any impeachment upon the morality of the Presbyterian Church, the condition of Protestant Scotland. It is not therefore to be wondered at, if the actual political and social condition of the Catholic majority of Ireland, has produced the same results in that country which would have flowed from the success of the Stuarts to impose Episcopacy upon the Presbyterian majority of Scotland.

And then, the daily insults, harder to bear even than the positive injuries, which such an anomalous state of society necessarily engenders, must be taken into consideration. Let us suppose Episcopalianism rampant in Scotland, and the National Kirk trampled under the hoofs of Claverhouse's dragoons; the hatred of the oppressed Presbyterians towards their oppressors may easily be imagined. But if to these we add—"Secret Societies," with their annual public processions in commemoration of the overthrow of Scotland's liberties, and the persecution of her clergy—banners—toasts and public harangues, in honor of "the pious and immortal memory" of—say the "bloody Dalziel" or the rapacious Lauderdale—and consigning the General Assembly to hell—together with the other devices wherewith the Orangemen annually celebrate the conquest of Ireland by the Dutch under the Prince of Orange—it needs no seer to assure us that insults such as these would have provoked revenge, often dark and bloody; and that secret organizations for the maintenance of Episcopalian ascendancy, would have been followed by secret organizations for its overthrow. For it is ever of the nature of wrong to beget wrong.

Now let us be just towards Ireland; remembering that all that we have supposed in the case of Scotland, has in the case of Ireland actually occurred; and thus remembering this, we shall be the more ready to attribute the deeds of blood which have often stained the pages of the history of the last named country, to their legitimate cause. That is not to any inherent depravity in the Irish national character, not to any defects in their religious system, or the teachings of their Church; but to the unjustifiable attempt of a foreign Protestant country to impose its laws and its religion upon its weaker neighbor. Knowing as we do the history of Ireland; its long protracted agony of persecution, and the cruel insolation of its *alien* oppressors, we take up its criminal statistics with the natural expectation of finding recorded therein a far greater amount of crimes of violence, of assaults, murders, and conspiracies to kill, than falls to the lot of its more equitably governed neighbor. In this natural expectation, however, we are most agreeably disappointed.

The latest criminal statistics of the British Empire, as yet published, are for the year 1854; the population of England and Wales being according to the census of 1851, 17,922,768; and that of Ireland for the same year, 6,515,792. From these statistics it would appear that out of the former population one person in 782 was convicted of crime during the year 1854; and out of the other, one, in 928. It must also be borne in mind, that owing to the superior effi-

ency of the Police in Ireland, undetected crimes, or crimes whose perpetrators manage to evade the vigilance of the law, are far more rare than in England and Wales, or indeed in any part of Her Majesty's dominions. Of Ireland we know the worst; of its wealthy neighbor, a great portion of the criminality remains undetected, unconvicted, unwhipped of justice, and till the great day of general retribution, unavenged. This premised, we will proceed to give a brief analysis of the sentences pronounced upon offenders in the two countries; from which we shall be able to arrive at a conclusion not only as to the numbers but the criminality, of the persons convicted.

During the year 1854 the following sentences were passed.

	England and Wales.	Ireland.
Death.....	49	6
Transportation—for life.....	29	8
Do.—For above 15 years.....	35	0
Do.—For above 14 years.....	0	31
Do.—For above 10 years.....	246	0
Penal Servitude—for life.....	2	1
Do.—10 yrs. and above 6 yrs.....	100	22
Do.—6 yrs. and above 4 yrs.....	408	96
Do.—4 years.....	1,598	560
Imprisonment above 3 years.....	1	0
Do.—3 yrs. and above 2 yrs.....	6	2
Do.—2 yrs. and above 1 year.....	664	173
Do.—1 year and above 6 mon's.....	3,208	859
Do.—6 months and under.....	16,509	4,481
Whipped, fined, and discharged.....	192	730
Sentence respited.....	0	92
Total.....	23,047	7,051

From the above table carefully compiled from official documents, it plainly appears, that in respect to their respective populations—England not only enjoys the honor, such as it is, of furnishing by far the greater number of criminals, but that the offences of the Protestant country are of a far more serious character. This is strongly brought out by the *Dublin Reviewer* from whose article we shall lay some more extracts before our readers in a future number.

EXETER HALL.

We learn from our English exchanges, that a new light has dawned upon the "Law Established Church;" and that Protestant Bishops and Ministers have all at once discovered what the rest of the world knew long before, that in evangelical London, and other large cities in England and Ireland, the great mass of the people of Protestant birth never enter a Protestant Church; and for this amongst other good reasons, that they are too luxurious, and are only visited by those who go there, not for religion's sake; but because it is desirable to be seen in such places, where the most elegant taste, and latest fashion, can be displayed to the greatest possible advantage. To remedy this evil, Exeter Hall has been engaged by a company of associated Evangelisers, and other large hearted laymen, under the sanction of the Bishop of London. The engagement is confined to twelve Sundays, and as many sermons, which, it is hoped, will be amply sufficient to dethrone his satanic Majesty, and to regenerate the Protestants, whose hearts and souls are corrupted by long years of sinning and neglect. But as we have not the same faith in the efficacy of the twelve sermons, we are still inclined to think that the Protestant poor, who have been so long abandoned and so unceremoniously expelled from their churches, to make way for the titled Aristocrat, the man of gold, and the lady of fashion, will not be so readily turned aside from guilty pursuits, or so easily made to respect the commandments of God, whom, thousands of them have never yet been taught to know. We observe, however, that notwithstanding the miraculous success, which it is pompously announced will follow the delivery of the twelve sermons, the High Church party are terribly indignant at this new Exeter Hall movement, which they regard as a prostitution of Episcopalian dignity, and one highly offensive to churchmen; so much so indeed, that it was deemed expedient, to discuss the subject in the House of Lords, and by explanation to try and calm the excitement which it had occasioned. The discussion elicited the following remarks from the speakers who debated the question:—

Viscount Duncannon said seeing the right rev. prelate who presided over the diocese of London in his place, he wished to put a question to him of which he had given him notice. Paragraphs had appeared in the public papers to the effect that Sunday evening discourses were in the course of delivery at Exeter Hall, and were to be continued, in which two right reverend prelates and other dignitaries have announced their intention to take part; and in some of these paragraphs it was stated that the proceedings were very offensive to many churchmen, and regarded by them as the introduction of Spurgeonism into the church. He was not aware that Exeter Hall had ever been consecrated, or even licensed for the performance of divine worship. The whole thing was certainly new and singular.

The Bishop of London said he did not know whether he should be in order in answering such a question—(cheers)—but he was quite prepared to give all the explanation that he could. There could be no doubt that such a meeting as the noble lord referred to did take place in Exeter Hall last Sunday evening, and that it was intended that such meetings should be continued for several Sundays. (The Bishop of London) would add, that not only did he consider such meetings legal, but he also considered them in the highest degree expedient. (Hear hear). He believed there were hundreds and thousands of persons in this metropolis who had not entered a place of worship for many years—(hear hear)—he believed that some persons of this class were brought to the meetings to which the noble lord had alluded, and he did heartily hope and trust that they did not go there without receiving benefit. (Hear hear).

Lord Kinnaird said, although the question put to the right reverend prelate was an unusual one, he was not sorry it had been put, as it had elicited such an expression of opinion with regard to the meetings in question as their lordships had just heard. (Hear hear). There were thousands in the metropolis and indeed in almost every large town in the country, who never entered the house of God from year's end to year's end. To his mind it appeared a subject for rejoicing to the members of the Established Church

that these meetings in Exeter Hall have been commenced. As men of inferiority in dress do not like attending, well filled and luxurious Churches. After some further explanations, the subject dropped within doors; but outside it is fiercely denounced. The *John Bull* (High Church and Tory paper) thus gives vent to his indignation in an article entitled "Episcopal Spurgeonism":—"We did not imagine," it says, "that the day would come when we should pity Mr. Spurgeon. But we live in strange times, and strange things come to pass every day. We are sorry, unaffectedly sorry, for the religious lion of the Surrey Gardens, whom, as the *Court Circular* every now and then informs us, noble earls and magnificent dukes go to hear, when their Sunday hours hang heavy on their hands and they feel the want of something more plain than those humdrum affairs, simple prayers and sermons. Mr. Spurgeon has made his reputation; he has been a successful man; why should a rival concern be got up to cut him out? Above all, why should the attempt to eclipse him be made in so unfair a manner, by a joint-stock company of religious lions? It was not by shams of this kind that the religious condition of our working population is to be improved; and most sincerely do we regret that members of the Episcopate should mix themselves up with such disorderly and mischievous proceedings."

Thus speaketh honest *John Bull* of the Exeter Hall services; and never, in the course of his life, did he utter a plainer truth. For, most assuredly, it is not by such "shams," that the thousands of Protestants who have been permitted to live all their life time in the darkest ignorance, will be restored to Christian civilization.

No, no, Gentlemen, of the Establishment, you must, if you are serious, adopt a different course. For instance, let the pride which has frightened the humble artisan of Protestant birth from your church door's be made less obnoxious. Let him feel that he is of divine creation; and that although he should appear clad in the garb of poverty, he will not be ignominiously thrust aside, lest his presence should be offensive to the olefactory nerves of your Lords, Earls, and Duchesses. Try to imitate the example of the Catholic Priest: hurry to his bed side, and let not a fear of carrying away infection in your coat tails, deter you from approaching near enough to convince him of your doubtful presence. In one word, show by good deeds, instead of senseless declamation, your anxiety to withdraw the victims of your shocking neglect, from the degradation into which you have plunged them. Abandon the Exeter Hall platform for a visit to the London garrets and cellars—the abodes of poverty, of vice, and immorality. Recall your army of Souters and lying Missionaries; and in place of expending £40,000 a year, in a vain attempt to reduce the Catholics of Ireland, proverbial for their attachment to the old faith, to the same low standard, as the Protestants of the English Metropolis and elsewhere, let them have the advantage of your spare cash, your tracts, and, above all, the soup, which you may rest assured, will not only be the most acceptable, but the most beneficial of the two. The Catholics of Ireland, as you well know, neither require your money, your advice, or your mutton broth. Remember, too, the prophetic warning of your friend, *John Bull*, who informs you that it is not by Exeter Hall "shams" the religious condition of the Protestant working population can be improved. Harken to the voice of the House of Lords, who have proclaimed to the world that there are thousands of Protestants who never enter any of your churches. If therefore experience has led you to believe that well made soup is a valuable agent in promoting the Protestant religion, in God's name let your own neglected thousands have a benefit, and a belly-full at once.

LIFE OF THE RT. REV. EDWARD MAGINN, Coadjutor Bishop of Derry.—With selections from his Correspondence. by Thomas D'Arcy M'Gee. New York, P. O'Shea. For sale by D. & J. Sadleir, Montreal.

This is another and a very interesting chapter in the ecclesiastical History of Ireland from the pen of Mr. M'Gee, and as containing the memoirs of a good and zealous priest, may be read with profit by Catholics of all origins. It is urged as a reproach against the Clergy of Ireland that they interfere too much in politics; and Protestants who point with pride to the facts indelibly recorded in the pages of history, that the Bishops of the Church of England were the prime agents in the Revolution that expelled the Stuart Dynasty from the British Isles, and that the Protestant ministers of Scotland were the authors of those sanguinary Civil Wars.

"When pulpit drum ecclesiastic Was beat with fist instead of a stick,"

pretend to be scandalised at the peaceable and strictly legal means used by the Catholic Clergy of Ireland to ameliorate the political and social condition of their long oppressed and down trodden brethren. It is true, quite true, that the Clergy of Ireland do interfere in politics; and considering that they are the natural leaders of the people, blood of their blood, bone of their bone, fellow-sufferers under a common tyranny, it is right and natural that they should so interfere. Where politics interfere with the ministers of religion, it is the right and the duty of the minister of religion to interfere with politics: it is their high privilege, as the Ministers of Him, who on earth, hesitated not to reproach the rulers of the Jewish nation for their contempt of God's law, to rebuke the oppressors of their people, and to stand between the heartless persecutor and his victim.

We are therefore neither grieved nor surprised at the active part taken by the late Dr. M'Ginn in many of the politico-social questions of his day; and we do not feel that the Catholic is bound to offer any apology for such interference on the part of a Catholic ecclesiastic, with mat-

ters as intimately connected with the spiritual as with the material condition of the Catholics of Ireland. The explanation of that interference is to be found in the peculiar relations subsisting between the governors and the governed, betwixt the Protestant Anglo-Saxon, and the Catholic Celt; its justification is contained in the pages of the English Statute Book, and in these cruel laws wherewith Protestant Legislators have ever ceased to oppress the faithful people of Catholic Ireland; and its highest eulogy is the success with which, in spite of almost insurmountable obstacles, it has hitherto been attended. Sad indeed will be the day for the Church, as well as for the people of Ireland, when the clergy shall abdicate their high functions, when the shepherds of the flock shall abandon the sheep committed to their charge, to the fury of the ravaging wolf.

But should doubts still linger in the minds of any, as to the propriety or the prudence of ecclesiastical interference with the tangled web of Irish politics, an attentive perusal of the "Life of Dr. Maginn," will, we doubt not, have the effect of dissipating them. Born, as his biographer says, "of an orthodox stock," and reared amongst a gallant and pious, but rash and much abused peasantry," Dr. Maginn early learned to appreciate the virtues, and to note the faults of those amongst whom he had been born and bred. He saw that the first were the fruits of their fidelity to the faith—and that the second were directly attributable to the vices of the social and political system under which their country groaned. As a minister of religion then, he felt it his duty to confirm them in the one, and, as a citizen, to endeavor to procure the amelioration of the other. In both characters, as a priest and as a citizen, his objects were alike praiseworthy, and the means that he employed, legitimate. An ardent friend of freedom and justice, the cause of loyalty and order had no warmer advocate than the late lamented Coadjutor Bishop of Derry.

Of the manner in which Mr. McGee has executed his pleasant task, we can speak in terms of the warmest praise; only we would express our regret at the absence of a considerable portion of the deceased Prelate's most interesting "Political Correspondence." Where, for instance, are his "Letters to Lord Stanley," in reply to that waspish official's insolent remarks upon the confessional, and its moral effects? We are referred to the appendix; but alas! there these highly valuable documents are not to be found. We trust that this omission may be rectified in the future edition, which the merits of the little volume before us will most probably soon render necessary, in justice, both to the eloquent defender of the doctrines of his Church, and to his admirers in America as well as in Ireland.

The following is the reply of the Right Rev. Dr. O'Regan, Bishop of Chicago, to an address presented to him in the church of Bourbonnais, by the Catholic Canadians. There were about four thousand persons present, in the church and around it:—

DEAR FRIENDS—It is consoling to look at this vast assembly of good men and women and children.—Your good happy looks tell me that you are truly religious. I am much gratified at the reception you have given me; and still more so at the joy you all manifest at this interview with me. It gives me great happiness to meet you, and to see how admirably the spirit of peace and order and religion prevails among you. Assuredly, you are not schismatics; this is not a divided kingdom. Before me, and around me, and with me, there is a vast multitude—all the people are here: the thousands are with me and with religion; those thousands of which it was once untruly said, that they were in unity with schism, all these are here, with hearts full of joy, with countenances lit up with holy enthusiasm.

The splendid procession of this day, extending over miles, and filling every place around—a procession of so many thousands came from distant places, to honor their Bishop, and an eminent ecclesiastic, who, under the direction of that Bishop, has labored so effectively against schism—this procession in which every class and age and sex, manifests such emulation, in the cause of religion, and in favor of its authorities: this assembly more forcibly than any address, or speech of man, however eloquent, that there is no schism; that the Church is duly honored; that peace and unity prevail; and that pride, with its turbulence and anarchy and calamities, has already received its fitting rebuke and chastisement.

I thank you most earnestly for your devotion to religion, to its unity, and to myself personally; and here in your own church, within its sanctuary, and before the altar at which you prayed, I renew my thanksgiving to God, that amidst temptations the most formidable, you have persevered steadfast, and faithful to religion and to the authority of your holy Church.

O! children of St. Louis, how holy, how exalted, has ever been your privilege! Ever loyal to Catholic principles, ever ardent and deeply earnest to assert the interests of Christ, and of His holy Church. It matters not whether amidst the burning sands of Africa, you advance to the conquest of the holy places under the command of your sainted monarch; or whether amidst the colds and snows of Canada, you progress in the ways of God, under the guidance of your missionaries and holy Bishops. It matters not whether before the dome of Peter, and on benedicted knees you receive the Benediction of the father of the Faithful; or in the rude pariah chapel, or under the canopy of heaven—you ask the blessing of him, whom, however weak and worthless, Christ sent in His own name—"Go, teach all nations; whosoever hears you, hears me; whosoever despises you, despises me." It matters not whether on the wide expanse of the ocean, you accept with reverence the image of Mary, "the Star of the sea," and under the protection of this "Tower of David," march against the fearful fortresses of Sebastopol; or whether on the broad and flowing plains of Illinois, you recite her rosary and invoke her aid as "The Mystical Rose," against the arts and seductions of the schismatic. It matters not how all this may happen, you are still unchanged, always the same, in all places and times and trials, and in all places of circumstances; always the descendants of St. Louis, the true sons of the Church, the first born of her children.

This is a great and a glorious day, and well may we rejoice thereon; justly may we honor it, as peculiarly sacred to the interests of truth, charity, and religion. There are in Canada many holy virgins, who, in the recesses of the cloister, have long prayed with weeping and fasting, that this day might come, that this miserable schism might be crushed. There are many holy Priests and Prelates, who, in the depths of the sanctuary, with uplifted hands and hearts, have implored for their exiled countrymen the same mercies of heaven. To them not less than to

ourselves, is this a day of triumph and of holy joy. They will hear it described by him whom they sent forth to assist in effecting this triumph, and whom, at his early return, they will justly receive with joy and respect and gratitude. For well and faithfully has he labored in the work of God; well he has merited the respect of all who value piety and talent and energy, and the prudent, sacred use of these heavenly gifts.

Yes, dear friends, it inspires me with a holy joy, a sublime pleasure, to look on the scene of this day; and in this vast and most respectable presence, in the presence of those who witnessed the worth, which I command, to bear to this worth and to its holy fruits, the most definite and public testimony, that feelings and language can give utterance to. In the name of religion, which he has defended—in the name of truth, which he has vindicated—in the name of charity, which he has revived—in the name of peace and union, which he has established—in my own name, whom he has comforted, and so effectively assisted—in your name, many of whom he has protected and rescued from schism;—in all these names, and under all these titles, with a full and clear sense of the claims he derives from them, I thank the Rev. Mr. Desaulniers; I thank the Archbishop of Quebec, the Bishop of Montreal, and that mitred and holy light of Cydonia, whose power and eloquence blasted this schism; I thank the other Prelates and Priests of Canada, and more especially our two missionaries, now in our presence, who, in our recent afflictions, have, in every way, so ably assisted us, and whose zeal has won not only our, but the admiration of the entire Hierarchy of the United States.

But what shall we say of the schism itself—that miserable, inflated thing; strong only in its turbulent clamor, in its pride and presumption, in its daring disregard of truth, in its calumnies and fierce invectives; but in all things else, how mean and weak, how poor and pitiful. Its leader, a discontented, unhappy creature, an exile of ill omen, a fallen priest, abandoned by the entire world, the slave of pride, and now its victim; by nature, artful, restless, seditious, subsisting on troubles, as his daily bread, resting on fiction and calumny, as his only support; at all times and in all places the enemy of peace, order, and authority; with a mind, unhappily fertile, being inventive only in works of mischief and criminal fiction, with a tongue fresh and flexible, but always seasoned with the acid of calumny. Such is the schismatic himself; and it is as such you know him.

As to his associates, they are few in number: not more, I am told, than three, mere adventurers on the wide world; men for whom religion had no attraction, until it became disfigured with the leprosy of schism; men, whose character you read in their published calumnies, in their fabulous reports of a certain interview with their Bishop, in which they magnify, in pages and hours, hours and pages of infamy, a brief conversation of a few sentences, to which three minutes were not fully given. With these, there is a group of hapless victims, who claim, most of any, our pity and prayers; for ignominy and credulity have made them the prey of their artful seducer.

In addition to all these, and identical with these, at least, in spirit, there are, in Chicago, a few desperate men, over whose conduct, were this now possible, charity and even humanity would demand to throw a veil. We are ashamed of these men; Catholicity disowns them, every good man blushes at the indecencies of their language and criminations. No falsehood, no calumny, no outrage against the sacred character of their Bishop, seems adequate to the intensity of their hatred and fury. This phrenzy blinds them, making them unconscious of the contempt they thus bring on themselves. Every one who passes the streets of Chicago, and looks at them, exclaims, "These are the men, who would have a church and a priest and all the pomp of public service, without supporting them. There are the very foolish men who have wasted more money in abusing their Bishop, than their Bishop asked them to contribute, that they might secure for themselves, a place of worship and the ministry of religion. There are the men, senseless and shameless men, who club together, and who conspire together, concocting and publishing libels against their Bishop; who write and repeat and circulate against his sacred character, what they know to be slanders, and what, as it is well known to them, are regarded by every man and woman of Chicago, as willful, deliberate calumnies.

At other and ordinary outrages, dear friends, indignation might rise in the calmest breast; but against these last men we cannot feel indignation.—We are, it is true, ashamed of them; we pity them, and pray for them; and beg of you to assist with us in this exercise of charity; but we cannot cast reproaches against them; too well, alas! have they brought reproach and ridicule and contempt against themselves. Such is this miserable schism itself; yet, it was this, did you believe its leaders, that was to absorb the whole of the Illinois, that was to snatch the lightning from the hand of Jove, and set the world on fire. In one respect only had it energy, an unhallowed energy, in the intensity of its malice and calumnies, and in that depth of evil purpose, which prompted it, at once, to flood the country to scatter broadcast, over all America and Canada and Europe, the foulest and falsest calumnies that a fiend could suggest, or his emissaries could give utterance to.

Shall I reply to these calumnies, shall I subject you to the painful ordeal of hearing them, once more, repeated? The schismatic denied that he was suspended, and published everywhere this denial. Yet, within a few weeks, he sent me an apology, in writing, which I still have, requesting I would remove his suspension. This apology was sent by a clergyman here present. What value are we then to attach to the assertions of this reckless man?

You have been told, that I suspended this man, because he would not give up to me the church property at St. Anne's. Do you, does any one at St. Anne's believe this foolish fiction? There never was the smallest difficulty on this subject, nor any reference whatever to it. It could not be; for I always held the deed of this property, which was given for the use of the congregation. If I wished for more, it would be to sell it and apply it to my own personal use, and thus leave the congregation without church or school, or Pastor's residence. This is more than any excess of credulity will admit; and yet this is the calumny, and this is the first proof that the Bishop of Chicago is a rapacious man. I am not yet three years in Chicago; within this time, I have expended for Ecclesiastical purposes about \$130,000. This is well known in Chicago. Does this seem like rapacity? It is my duty and pleasure to provide through my Diocese sites for churches, wherever these have not been secured. The infatuation of schism could alone imagine that I would rob a congregation of the site of their little church, which, perhaps, may not be worth the small sum of \$30.

But it is said by the same parties, that I robbed the Canadians of Chicago of their church. No Catholic will, for a single moment, entertain this calumny.—No Bishop of the Catholic Church would be guilty of such iniquity, or would even dare to attempt it. We, Bishops, have our duty fully and accurately defined, and these duties we do, and must, fulfill more sacredly and guardedly than the humblest member of our congregations. We labor, with incessant zeal, to procure property on which to build our churches and religious institutions, and to guard these sacred deposits from undue intrusions; but it is unknown, and will, I believe, continue so, that a Catholic Bishop has robbed, (as the wretched man expresses it), or tried to deprive a congregation of their church.

As to this silly fable of the Canadian Church in Chicago, no one believes it, not even one of themselves; and this, I am assured, their leader has even confessed. The history of this transaction is simple. The French and a church on leased ground, the property of the Bishop, in whom it was a constant source of expense and trouble. To remedy this growing evil, I proposed the removal of the church to another site purchased for that object; to defray the expenses, I undertook to give sums amounting to \$1900; I also

engaged to procure a French priest, if possible, provided the congregation would support him. I appointed four or three collectors to raise the small sum of \$450, which I asked them to contribute.—They did not make the collection, though it was undertaken by them. I had to purchase the lot, remove the church, pay its debts, and make some improvements on the building itself. All this cost not less than nine thousand dollars; of which sum about two thousand dollars were raised by collections—the French, I am told, not contributing one cent of this sum. It is manifest that in all this, I have been the loser; the French gave nothing, and lost nothing, not even the use of the church which was, after the removal, as much theirs as before. At both periods, it was attended by the same priest; he was an Irishman; but to this, as a matter of necessity, no exception could be taken, as I had no French priest for that or many other missions, more worthy and more in want of this ministry; whilst in Chicago, I had then, and I still have, five clergymen, who speak French fluently, one of them is even a Frenchman.—The French were never disturbed; the clergyman who attends that church is present before me, and to him I gave special instructions, to be most attentive to the Canadians, with which, I know, he carefully complied. The Canadians had the folly to abandon the church; and then, like all silly people, who put themselves into a false position, they turn to complaining. Like naughty children, they refused every favor offered them, became sulky at seeing the fruits of their own folly.

But it has been said that I suspended a Priest, and restored him for money; and thus became guilty of simony. This is a serious charge, and I assure my accusers that if they prove it, they will easily and most justly effect what it would seem, they earnestly desire, my immediate removal from Chicago Diocese. There can be no difficulty as to proof, if the charge admits one; for all the circumstances of this case are well known to every clergyman in Chicago, and to many laymen. There are men to whom all accord the unenviable privilege of being libellous with impunity. My accusers belong to this class; and even the facts of this case will furnish the proof.

In every Christian community, there prevails some established discipline for the administration of its church affairs—spiritual and temporal. Each Pastor has his defined jurisdiction, which, as to locality, is usually determined by physical boundaries; but in this country of mixed nations and tongues, not unfrequently, by the language of the individuals, who compose the congregation. But in both cases, alike, each church, and each Pastor has distinct and specified rights and obligations and revenues; and thus, as a matter of strict right, the violation of which imposes the obligation of restitution, and subjects the offender, at least, when obstinate, to canonical punishment. In the Catholic churches of Chicago, this discipline has been established and enforced before our time, and ever since parochial limits, as above described, were fixed on. But in Chicago, the scandalous infraction of this discipline by a few, very few indeed, of its clergymen, was a source of general complaint, and latterly grew into an insufferable grievance. Civil and ecclesiastical laws, and the rights of Pastors and churches were disregarded and violated. Counsels, remonstrances, threats, were used and failed. It became necessary to use coercion and enforce restitution. One clergyman, when converted, admitted that within a few weeks previous, he had received, and appropriated to his own use, more than one hundred dollars, the income of another church, not his own. For this and other canonical offences, of which he was guilty, his faculties were withdrawn, nor was he allowed to resume the functions of the ministry, until he had made restitution, and given some evidence of an improved character and spirit. The restitution was not made to me: it was made to a clergyman who now stands at my right hand. It was made in my absence, but it was made in accordance with my decision; a decision which it would be my duty to make again, should, unfortunately, such a scandal ever occur again in my Diocese.

Here is the simple transaction, which a few reckless and shameless men distort into so fearful a calumny. What will you think of these men, when I further more inform you that one of them, one whose name is appended to the published calumny, was present when all this happened? He was acquainted with most of the particulars, as I have now stated them. I do not hesitate to say, that in the history of schism and heresy, there is nothing known more daring, more indecent, or more criminal, than this conspiracy against truth and religion, and personal character.

Hitherto, I have not referred to these matters, at least publicly. I felt that no educated man, no man of sense, whatever his religion might be, would believe such calumnies. In assertion and crimination, there was a notorious abandonment of truth, decency and probability. I also knew that the work of refutation, if undertaken, would be idle and endless, the men who could make such statements would never cease to reassert them. To-day, I have said so much, which is but a very small portion of what the subject admits, because your very kind address invites me to this matter, not, however, in the spirit of my accusers; and again, because this great demonstration is a public censure on schism—imposes on me whom you have thus honored, to make some reference to the subject. It is only in circumstances of this kind, that I would take the trouble of noticing calumnies so improbable, and even incredible. On this day, alas I you take leave of your Reverend friend, the Very Rev. M. Desaulniers, who, after such holy and fruitful labors for religion, now returns with our love and gratitude, to his native home; hence I deemed the occasion appropriate, that in union with him, my thoughts also would be made known to you all, with respect to this miserable schism.

I will now conclude with thanking you for the splendid and religious demonstration of this day. I have a just and grateful sense of your goodness, of your kindness to myself, to my clergymen, and to the distinguished missionary, who withdraws to-day, from his labors among you, and to the two devoted and eminent Ecclesiastics, who so effectively take his place.

Before we go forth from this house of God, let us pray to our Divine Saviour, that through His Immaculate Mother, He may have mercy on the unhappy few, who, having wandered from the Unity of Truth and authority, still adhere to their errors and evil doings; that, more particularly, He may show His power in mercy towards their fallen chief, who has led to destruction so many of God's creatures, may he know and practise that meek spirit of religion, which our Saviour demands in all, but in a more especial manner in the ministers of His Gospel—"Learn from me because I am meek and humble of heart, and you will find peace for your souls."

Sunday last, the splendid church of St. James was solemnly opened for Divine service. May it remain a lasting monument of Catholic zeal and piety.

The ladies who presided over the St. Bridget's Bazaar realised the handsome sum, of £133, for which they feel deeply grateful to the generous friends who so kindly assisted their efforts.

On Thursday next, the 9th inst., the interesting examination of the deaf and dumb children belonging to the excellent establishment of the House of Providence, at Long Pointe, will take place at the School-house of St. Jacques, in this city.

The distribution of premiums, at Longueuil Convent, will take place on Tuesday next, the 7th inst., at one o'clock, P.M.

The remittances forwarded to this Office by our Travelling Agent, Mr. Monagan, from Toronto, and other places in Canada West, have been received; and shall be attended to next week.

M. M. Toronto.—Money received. It will be acknowledged in our next.

Regarding the subject spoken of by J. Heenan, Esq., to our Agent at Toronto, Mr. H. may write to us more fully by post, when convenient.

FATAL ACCIDENT.—We regret to learn that Mr. John Tully, so long and so favorably known in this city, has met with a sudden and untimely death. It appears that on Wednesday last, he was on the eve of leaving his home in St. Anicet, with a load of grain for his mills in Huntington, when he was violently thrown off, on to the ground, by the unmanageableness of one of the span of horses he was about driving. The injuries by him received by the fall resulting in almost immediate death.

Our readers will remember that a few days ago the Steamer Inkermann was blown up in the Toronto Bay causing the death of ten persons. The Jury after a careful investigation into the causes of the explosion, were unanimous in their finding of the following verdict, which shows a great amount of criminal recklessness on the part of the owners of the ill fated vessel:—

1st. The Jurors empanelled to enquire how, when, and by what means, David Honeyman, Francis Bibeau, John Brennan, John McGee, Catherine McCrean, and Elizabeth McGill, came to their deaths, do upon their oath say, that the parties aforesaid, from the effects of certain injuries received by the explosion of the Inkermann at the harbour of Toronto, on the 28th day of May, 1857, did die.

2nd. That said explosion was caused by the introduction of spirits of wine, oatmeal, and salamiac into the boiler of the said propeller Inkermann, by Doheny, the Engineer in charge. The introduction of the aforesaid substances, causing the water to foam, and consequently indicating the presence of more water than it really contained.

3rd. That the introduction of such substances into any boiler for the purpose of stopping leakage, is highly hazardous, and in our opinion, ought, by special Act of Parliament, to be prohibited.

4th. That the owners of the said propeller Inkermann, are highly censurable, for allowing the vessel to run, knowing at the time that the boilers leaked, so much as to be detrimental to the getting up of steam, and therefore inducing their Engineer, Doheny, to take such steps as, to the best of his knowledge and experience would stop said leak.

5th. That in order to avoid a like catastrophe in future, the jurors aforesaid recommend that a Board of Engineers be appointed to examine and decide as to the qualifications of persons presenting themselves for the office of engineers; and also for the examination of all engines and boilers, no matter in what way or for what purpose used.

METHODIST PREACHING.—The Toronto Christian Guardian lays before its readers a specimen of "Eloquent Negro Preaching," from which we copy certain of its literature.

Brethren, we all know what a ribber am. I am a mighty pretty ting, an' always looks to me like a ribber danglin' from de bosom ob old noder earth. Dere be White Ribber, an' dere be Black Ribber; de Mississippi Ribber, an' de Ohio Ribber; Tennessee an' old Alabama, which we used to see way down in de South. How often hab we stood on de banks ob some ob dese here ribbers, an' seed dere blue or creamy waters move along dotted an' dented wid eddies an' ripples, like de great dent corn ob de big bottoms; an' dese eddies, whirling an' gamboling, an' den melting out into each oder, like de smile ob welcome on de face ob a friend, afore he do you a favor, an' seemin' to say ob de ribbers, whose waters dey adorn, we flow for all, an' flow on, ob foreber. What would we do in dis world widout ribbers? Dey be de servants ob dese, an' as dat great water press itself up fru de earth, an' as de sun an' de cloud, an' as de larnt man tell us, lift its waters up fru de air, to descend in sparklin' showers on de hillin' de vale, de corn, cotton, tobacco, fillin' men's hearts wid joy, an' gladness; an' de croud ribbers gedder de sea-burn springs an' de cloud-born rains, an' return den again to dere home in de sea, to repeat dere mission ob mercy to man? De waters, brethren, are like circuit riders, gwine all de while round and round, doin' good. O, how we lub our preacher! when he comes round here to dis'pointment, an' preach once a day to us, poor black people, telling us how Jesus died for all, an' how dat we shall be as white as any ob dem in hebban, an' sweep de gold paved streets ob de new Jerusalem wid our muslin robes of linen, white an' clean, which be de righteousness ob de saints. Sister, instead dere ob leavin' ober de cotton hill in de hot day, wid de great droy ob sweet drop-pin' down on de hoe handle, an' castin' a wishful eye now an' den at your shortenin' shadder, which am your watch to tell you when it is noon; instead ob wishin, in your weariness, dat de row was hoed out de hoe-cake dun, an' dat de horn would blow, you shall bent wid an angel from ober de harp of Judea, an' wake it strings to dese notes—(here the old man's voice became very tremulous, and a big tear trembled in his eye)—which has sounded down de ages so sweet in de ears ob all de saints, an' which notes in hebban are as much sweeter in dere music den dey ever be on earth, as de notes ob a fiddle over yer good banjoes. (Here a loud shout of hal-lulujahs was raised, and the sabbie audience seemed to perfectly appreciate the illustration.)

But Ise speakin' ob ribbers. Dey are God's great turnpike roads from de North to de South, from de East to de West, an' de big steamboats jus' walk in dem, not like de giants fore de flood to do no good, but to bear our cotton, an' rice, an' sugar to de market, an' make de hearts ob our masses laugh. Dey also float de "bread horn" (but-bottom boat) from de upper country, bringin' down de pig, de beans, de bacon an' de chickens, widout which our mouns at de sugar-house, in de cotton fields, de rice swamp an' tobacco field, would seldom be blessed wid greasy victuals, which poor slave like as much as old Isaac like de savory meat ob de deceivin' Jacob. When we get to hebban, brethren, we shall hunger an' thirst no more. We shall lib just as well dere, in de quarters, as massa an' missus in de mansion. We read ob many mansions, but ob no quarters; ob saints an' angels, so many dat no man can number dem, an' yet ob no white folks nor black folks. (Here a volley of "Amen's" and "Glories" momentarily drowned the voice of the speaker.)

The preacher then introduced the following illustration of the greatness of God:—

Larn, men tell us dat dis earth be mighty big, eight thousand miles fru it, an' ten thousand miles around it; an' astronmers tell us dat dere be millions ob worlds all 'bout us, dancin' in nuffinness, many hundreds times greater den dis, an' yet if dese worlds were put together to make a seat for God to sit upon, dey wouldnt answer de purpose any more den a pin's head would hab done for Jacob's pillar at Bethel, when he seen de angels comin' down an' goin' up agin to hebban, as it were on a ladder.

With these specimens of Methodism "eloquence," our readers will, we think, be satisfied.

RUN OVER.—We learn that a man named Small, who lives at Cote St. Antoine, fell off a dung cart, on Wednesday last, and the wheel passed over his body. The vehicle and contents weighed about one ton. He was taken to the Montreal General Hospital in an insensible condition. On Thursday he was somewhat better, but still in a critical condition.—Since writing the above we learn that Small died on Thursday night.—Pilot.

FOREIGN BANK NOTES.—There are several forged notes on the Canada Banks now in circulation.—They are \$4s altered to \$20s on the Commercial Bank; \$4s altered to \$20s on the Quebec Bank and \$10s on the Montreal Bank, Peterboro' Branch.—The public should be on the alert for these new counterfeit. The photographs notes are so well executed, that the bank clerks themselves are hardly able to detect the difference between them and the originals, and in London, C. W., the banks keep bottles of chemical fluid wherewith to test the genuineness of any suspected note.—Bathurst Courier.

SOUND TELEGRAPH.—Mr. G. W. Carleton, of Co-bourg, C. W., has invented a method of making steam sound regular notes or signals, in a manner analogous to that by which in electrical telegraphing, the electric current is made to write words. The sounds thus produced by the steam whistle can be readily learned and become as intelligent as spoken words—a matter of no wonder to those who are familiar with the fact that the clicking of the telegraph mechanism conveys to experienced operators all that is being meanwhile written by the style on the paper. Mr. Carleton believes that improved whistles may be made to be heard at a distance of 120 miles. We are not prepared to form any judgment on the correctness of this opinion though no facts within our knowledge would lead us to think it probable; every day's experience show, that the steam whistle can be heard through a very wide circuit, and its being made to talk to hearers situated within that space will certainly not be the least of the wonders of this age of inventions.—Herald.

WE think it is hardly known even to the most intelligent of our readers, how deep some of the sciences are looking down into the mysteries of creation. We know there were wonderful discoveries in these times, and wonderful uses made of them, but did not know the Chemists were imitating in their crucibles and even surpassing the most wonderful productions of organic life. During our visit to Lowell we were introduced by one of their prominent citizens to the laboratory of Dr. Ayer, inventor of *Cherry Pectoral* and *Cathartic Pills*, where we were shown with generous frankness, his processes and his products. This master genius of his art is manufacturing the suitable essences of flowers from tar and other substances. His essence of Pine Apple, Strawberry, Checkerberry, Quince, Pear, Candella, Cinnamon &c., not only equal but they exceed, in purity of flavor, those vegetables themselves. His oil of Winter-green is purer, and of better flavor than any that can be gathered from the plant—and yet is made by chemical composition from the Hydro carbon in tar! His process is, to analyze the substance and find the exact ultimate atoms of which it is made, then recombine them in the same proportions which exist in nature.—*Christian Advocate*.

Birth. On the 30th ultimo, at Richmond Place, St. Antoine Street, Mrs. Daniel Lanigan, of a son.

Died. In this city, on the morning of the 26th inst., Caroline, wife of Archibald Hall, Esq., M. D., and youngest daughter of the late Josias Wurtele, Esq., Seigneur of St. David and Desjars.

On Saturday, the 27th ult., Mary Eleanor Angeline, youngest daughter of J. M. Anderson, Esq., in the second month of her age.



ST. PATRICK'S PIC-NIC.
A GRAND PIC-NIC,
UNDER THE AUSPICES OF
THE ST. PATRICK'S SOCIETY,
WILL COME OFF AT
GUILBAULT'S GARDENS,
ON
WEDNESDAY, THE 15th INSTANT;

ON WHICH OCCASION THE COMMITTEE OF MANAGEMENT will do all in their power to make the proceedings pass off pleasantly to all who will attend.

Several HOURS OF MUSIC will be in attendance. REFRESHMENTS will be for Sale in the Garden during the day.

As the proceeds are to be devoted to CHARITABLE PURPOSES, it is hoped that all favorable to the object will attend.

The Gardens will be OPEN from Nine A.M. to Eight P.M.

Tickets of Admission—Gentlemen's, 1s 10d; Ladies' 1s 3d; Children's, 7d. Can be procured of Members of the Committee; at Messrs. D. & J. Sadlier & Co.; E. Gorman & Co.; and Mr. H. Prince's Music Store, Notre Dame Street; Mr. Neil Shannon, opposite St. Anne's Market; Mr. T. McCreedy, Mountain Street; Mr. J. Phelan, Dalhousie Square; and at the Gardens on the day of the Pic-Nic.
July 3, 1857.

THE REGULAR MONTHLY MEETING of the ST. PATRICK'S SOCIETY will take place in the ST. PATRICK'S HALL, on MONDAY EVENING next, the 6th inst., at eight o'clock precisely.

A full attendance is requested.
By order,
WM. WALLACE O'BRIEN,
Recording Secretary.
June 3, 1857.

NEW BOOKS AND NEW EDITIONS
Received by the Subscribers.

Gerald Griffin's Works. Vols. 1, 2, 3 and 4 n. n. now ready, 5s vol.	
The Life of Christ, or, Jesus Revealed to Youth. Translated from the French of Abbe La Grange, by Mrs. J. Sadlier. 12mo. cloth,	2 6
The Creator and the Creature; or The Wonders of Divine Love. By F. W. Faber	3 9
A Life of the Rt. Rev. Edward Maginn, Co-Adjutor Bishop of Derry; with Selections from his Correspondence. By T. D. McGee.	3 9
Life of Mary, Queen of Scots. By Donald McLeod,	5 0
The Life of St. Elizabeth of Hungary. By the Count de Montalembert. Translated from the French by Mrs. J. Sadlier. New and Revised Edition.	1 10s
The Prophecies of St. Columbkille, Beancan, Malachy, Alton, &c., with Literal Translations and Notes. By Nicholas O'Kearney.	3 9
The Life of Thomas Moore; with Selections from his Poetry, &c. By Jas. Burke, A.B., D. & J. SADLIER, Cor. Notre Dame and St. Francis Xavier Streets. Montreal, July 2.	

FOREIGN INTELLIGENCE.

FRANCE.

The elections absorb public attention, and almost exclusively occupy the attention of French journalists.

"NAPOLEON."

The Moniteur of the 10th June publishes an imperial decree, closing the sitting of the Senate.

The Debats publishes some interesting statistics concerning the French population, from which we extract the following passages in reference to marriages and deaths.

ITALY.

It is stated that arrangements are either completed or in contemplation for a conference of the Italian Potentates, including the Pope, the Emperor of Austria, the King of Naples, and the minor princes.

The Secret College at Rome has contracted a Loan of 20,000,000 francs with M. Rothschild, for the purpose of calling in the present wretched copper coinage.

The Pope's Progress.—SINIGAGLIA, MAY 27, 1857.—At night there was a beautiful illumination of the square before the Holy House, and some splendid fireworks.

The morning of the first day, which was the 28th of May, he spent the whole morning in the "Commuca," as the "Hotel de Ville" is called in Italy, admitting to the "Bacio del Piede," all the chief personages of Ancona, who had not had this honor at the Palace of the Delegation where he had received the Magistracy, all the Superior Austrian Officers, and the numerous Consuls residing at Ancona.

In the afternoon, the Holy Father entered a small boat, manned by twelve Italian Captains of merchantmen, who rowed it to the Austrian frigate Radetzky, on which he embarked, and finding there all the Austrian Generals with their staff, he went all over it.

At night his Holiness went to see the illumination of the fort and city of Ancona, which is a magnificent spectacle. They had made for him a kiosk, or a little temple, in the middle of the fort, whence he could see the illumination with best effect.

His Holiness the Pope has spent two days at Sinigaglia, the place of his birth, where he was very warmly received, and where also he celebrated Mass in the chapel which contains the tombs of his family.

SPAIN.

There have been disturbances at Carthagena, arising, as did those of Granada, from the high price of provisions. The workmen of the arsenal struck for higher wages, and groups were formed.

The Swiss Federal Assembly met at Bern on the 8th inst. The message of the Federal Council was read, on the occasion. This document, which is of great length, recapitulates all the phases of the Neuchatel question.

CHINA.

By last mail was noted the sad accident to Commodore Keppel's ship the Raleigh. Since then every attempt to get her off has failed; the greater part of her guns, and all her standing and running rigging, spars, &c., have been saved, but a severe loss—the most serious—in the large amount of new and peculiar shell on board, which it will take months to replace.

It has already been mentioned that most important documents had fallen into our hands, which betrayed the conduct and policy of the Chinese officials, who sought the total destruction of all foreign residents in China.

THE HALF SIR.

BY GERALD GRiffin.

—Delay the bride?—Brid! Our friends disperse and keep their mirth unshared for another morn?—Pie! fie! Have you a name to care for?—A youth, brave, noble, fortunate, worthy as fair a fate as thou couldst offer.

CHAPTER VI.

—The halcyon independence of spirit which she loved to indulge, or to affect, returned with more than its accustomed force on the heart of Emily Bury, when she learned that Hamond had finally and fully effected the half nuptial which his letter contained.

Mont of heart, she loved quietly, and she loved well, and happily. Emily, indeed, was able to sustain her part in the altar's foot, with as much apparent composure as her friend, but she could not prevent her heart from sinking when the ceremony was actually concluded.

The Municipal Council of Chaux de Fonds has resolved unanimously to offer the right of citizenship to Dr. Kern, in acknowledgment of the services rendered by him to the Canton of Neuchatel.

DENMARK.

In consequence of the resolution come to at the meeting of the Grand Council, at which the King presided, to reject the last German pretension.

These months turned out to be years. Emily refused to accompany her wife, lest it should be supposed that he was putting his estate "to nurse," and migrated to the British metropolis, as the representative in the lower house of an Irish county, where, it was said, he did not scruple putting his honor "to nurse" in the lap of the reigning minister.

CHAPTER VII.

Let me know some little joy— We that suffer long annoy— Are contented with a thought— Through an idle fancy wrought.

We have our own good reasons for requesting that the reader may ask us no questions concerning the occurrences which filled up the time between Hamond's flight and the year preceding that on which our tale commenced—a year which is still remembered with sorrow by many a childless parent and houseless orphan in Ireland, and which appears to have been marked by a train of calamities new even to that country—a famine—a plague—a system of rebellion the most fearful, silent, and fatally calm that the demon of misrule ever occasioned, and which seemed as if all the hereditary evils with which the land was ever afflicted had welled out their poison from new sources upon its surface.

On the fore-castle of one of the Galway hookers, a tight-built little vessel, which, by the smallness of its bows, its greyhound length, and gunwale distinguished by a curve inward (technically called a hump-home) was enabled to bear a heavier sea and make a much flecter progress than the other open boats of the river—in the course of such a vessel, two men were placed; one, who belonged to the boat, as appeared by his blue frieze jacket, ornamented with rows of horn buttons, coarse canvas trousers, red comforter, battered and bulged hat covered with an old oil-cloth, and tied about with a bit of listen as a succession for a hat-band; the other seated on the fluke of the anchor, in a thread-bare brown coat and cord knee-breeches, old brown hat and dark striped wollen waistcoat, and making it sufficiently manifest by his odd staring manner and raw questions that he was a passenger, and a stran-

ger to the part of the country by which he was sailing. "Put down your rudder a leetle, Bat," said the former, "to the man at the helm!" "A leetle more!"

The passenger, supposing that he was really about to witness a nautical wonder, did as he was directed, and placing his cheek on the fowl-pen, looked astance in the direction of the gale—nothing doubting that it was the very invisible element itself the boatman spoke of, and not its indication in the darkening curl that covered by its face the face of the waters. At the instant that he was making his observation, however, the helmsman, in obedience to another command of "closer to wind!" from his companion on the fore-castle, put down the helm suddenly, and caused the little vessel, to make a jerk with her prow to windward, which clipped off the weather-board breaker and flung it over the weather-board into the face and bosom of the passenger.

"It's vat you are, I'm in dreck!" said the fore-castle man, with an air of mock concern. "A trifle that way," replied the other, with a tone of seeming indifference—and adding, as he composedly applied his handkerchief to the dripping breast of his coat—"Only av all the Munster boys nor nuyur to be drier than what myself is now, t'would be a bad story for the publicans."

To this query, the passenger in the brown coat only answered by casting, first, a cautious glance towards a small square hole and trap-door in the fore-castle deck, out of which the wreaths of smoke which were issuing, showed it to be a substitute for that apartment which is termed the cabin in more stately vessels. The man then crept softly towards the aperture, waved the vapor aside with his hand, and looked down. The whole extent of the nether region was immersed in an atmosphere, to which the paradox of the "palpable obscure" might have been applied and ceased to be a paradox. It was some time before the objects beneath became sufficiently discernible for the passenger to form any conjecture (if such were his intention) on the transactions which were taking place in the cabin; but when they did so, his eye was enabled to comprehend the circuit of a little excavation (as it appeared) about four feet in height, eight in breadth, and nine or ten in length, in which a number of persons, about eight or ten men and two old women, lay huddled on a heap of straw—the latter sitting erect, nursing children—the others, some looked in a pleasing forgetfulness of the world and its cares, and some quietly conversing on the state of the country—a subject of paramount interest, at that period, to all classes.

After he had reconnoitred the cabin to his satisfaction, the passenger drew back from the trap-door, making a very face, as the smoke penetrated his eyes, and assailed those unnameable apertures above the mouth, which, in this age of refinement, it may suffice to indicate by an allusion to the organ of smell. "I might as well go down a chimney," said he, expressing as much distaste by his manner, as Cob might be supposed to do in uttering one of his general invectives against "that vile, roguish tobacco." "The taste of smoke is convenient such a night as last night was," said the boatman. "See how your friend likes it!"

The passenger replied to this observation, by looking unusually wise, as if for the purpose of affording, by a counter-indication, a clue to the cause of his "friends' peculiar opinions, and by touching his forehead mysteriously with his finger. "Light?" asked the boatman. "Cracked?" said the passenger. "Innocent. Is some things only, that is. For you never see how he can talk to you, at times, as sober as anybody—and at other times with a tongue that you'd think would never tire; preach like the clergy—and at others again, man alive, he'd ate you up, you'd think, for the turn of a hand. He can't abide any o' the quality at all—that's his great point—being brought into a dale o' trouble once, on their account. He mistakes all gentlemen—"

"Is, then, an ladies—although you seem to mis-doubt that part o' my story. He can't abide anything o' the sort. Sure, av it wasn't for that, what sort of a livery would this be for me—his own gentleman (for that's me title be rights, though I don't claim it in his presence)? or what sort of a place would that cabin be (though indeed it's a nabe cabin) and a tight little hooker, for a hooker considered—but not at all fit for an estated man like him." "Where is he from?" "O yethen, many's the place we're from on this time back, travellin bother an' thither, back'ds an' for'wards, to and fro, this way an' that way, be seen an' land, on ship-board and every board, in Ayshes and Europe, an' Africyan an' Merrickey, am' among the Turkies and Frinch an' Creeks, an' a mort o' places an' things more than I can mention to you now—but latterly it's from London we're comen, himself being appointed one o' the people for given out the money to the poor that's left without anythen, we hear, by

raisin of the great rain that was last year, that... raised the great rain that was last year, that...

JOHN COLLINS, Auctioneer, LAND AGENT AND COMMISSION MERCHANT, 245 Notre Dame Street, 245.

REMOVAL. THE Undersigned are REMOVING to No. 6 LEMOINE STREET, (between McGill and St. Peter Streets), where they will be prepared to meet their Friends and Customers, on and after the First of May.

INFORMATION WANTED, OF ANN and MARY O'BRIEN; ANN, aged 14, MARY, aged 11; who emigrated from Limerick, Ireland, about the latter end of July 1854.

J. FLYNN HAS REMOVED HIS SERVANTS' REGISTRY OFFICE, TO No. 40, ALEXANDER STREET, (NEAR ST. PATRICK'S CHURCH.)

MRS. D. M'ENTYRE, No. 44, McGill Street, (OPPOSITE SAINT ANNE'S MARKET) MONTREAL.

PATTON & BROTHER, NORTH AMERICAN CLOTHES WAREHOUSE, WHOLESALE AND RETAIL, 42 McGill Street, and 79 St. Paul Street, MONTREAL.

WE THINK WE ARE JUSTIFIED IN SAYING That no other Pill, or remedy for Liver Complaint, has gained, so deservedly, the reputation now enjoyed by Dr. McLane's Celebrated Liver Pills, prepared by Fleming Bros. of Pittsburgh.

DR. YOUNG, SURGEON DENTIST, WOULD respectfully inform the Ladies and Gentlemen of Montreal, that he has OPENED an Office over the METROPOLITAN SALOON, 158 NOTRE DAME STREET.

DR. W. DION & CO., SURGEONS AND DENTISTS, WOULD respectfully inform the Ladies and Gentlemen of Montreal, that they have made a New and Wonderful Discovery for RESTORING OLD AND DECAYED TEETH, and filling them, so as to render them perfect for life.

NEW CATHOLIC BOOKS. JUST RECEIVED BY THE SUBSCRIBERS, Cornelius a'Lapide's Commentary on the Sacred Scriptures (in Latin) 4to, 20 vols., half bound in Morocco, £15

MONTREAL STEAM DYE-WORKS JOHN McCLOSKEY, Silk and Woollen Dyer, and Scourer. (FROM BELFAST.)

DR. McLANE'S CELEBRATED VERMIFUGE AND LIVER PILLS. They are not recommended as Universal Cure-alls, but simply for what their name purports. The VERMIFUGE, for expelling Worms from the human system, has also been administered with the most satisfactory results to various animals subject to Worms.

Dr. McLANE'S CELEBRATED VERMIFUGE AND LIVER PILLS. Two of the best Preparations of the Age.

They are not recommended as Universal Cure-alls, but simply for what their name purports. The VERMIFUGE, for expelling Worms from the human system, has also been administered with the most satisfactory results to various animals subject to Worms.

The LIVER PILLS, for the cure of LIVER COMPLAINT, all BILIOUS DERANGEMENTS, SICK HEADACHE, &c. Purchasers will please be particular to ask for Dr. C. McLane's Celebrated VERMIFUGE and LIVER PILLS, prepared by Fleming Bros.

SOLE PROPRIETORS, Pittsburgh, Pa., and take no other, as there are various other preparations now before the public, purporting to be Vermifuge and Liver Pills. All others, in comparison with Dr. McLANE'S, are worthless.

The GENUINE McLane's Vermifuge and Liver Pills can now be had at all respectable Drug Stores. FLEMING BROS., 60 Wood St., PITTSBURGH, PA. Sole Proprietors.

CHURCH ARTICLES. SACRED VASES, CHALICES, VESTMENTS. MONTREAL No. 16, NOTRE DAME STREET, (BRANCH DEPOT FROM NEW YORK.)

VALUABLE BUILDING LOTS FOR SALE.

THE Subscriber offers for SALE a few VALUABLE BUILDING LOTS upon Wellington Street, West of the Bridge, adjoining the Property of the Grand Trunk Railway Company, and in the vicinity of its Terminal and Works (on the Montreal side of the Track.) The location is pleasant and healthy, and must, from its admirable situation for BUSINESS purposes, such as GROCERY AND PROVISION STORES, RESPECTABLE BOARDING HOUSES, soon become an important part of the City.

AYER'S CHERRY PECTORAL, FOR THE RAPID CURE OF Colds, Coughs, and Hoarseness.

AYER'S CHERRY PECTORAL, FOR THE RAPID CURE OF Colds, Coughs, and Hoarseness. DR. J. C. AYER: I do not hesitate to say the best remedy I have ever found for Coughs, Hoarseness, Influenza, and all the concomitant symptoms of a Cold, is your Cherry Pectoral.

AYER'S CHERRY PECTORAL, FOR THE RAPID CURE OF Colds, Coughs, and Hoarseness. AMOS LEE, Esq., MONTREAL, writes, 2d Jan., 1856: "I had a tedious Influenza, which confined me in doors six weeks; took many medicines without relief; finally tried your Pectoral, and in four days was completely cured."

AYER'S CHERRY PECTORAL, FOR THE RAPID CURE OF Colds, Coughs, and Hoarseness. THE sciences of Chemistry and Medicine have been taxed to their utmost to produce this best, most perfect purgative which is known to man.

FLYNN'S CIRCULATING LIBRARY, REGISTRY OFFICE, AND FEMALE SERVANTS' HOME, No. 40 Alexander Street, NEAR ST. PATRICK'S CHURCH. J. FLYNN has the pleasure to inform his old Subscribers and the Public, that he has RE-OPENED his CIRCULATING LIBRARY, in which will be found a choice collection from the best authors of Works on History, Voyages, and Travels, Religion, Biographical Notices, Tales and Novels, to which he will be constantly adding new works (particularly Gerald Griffin's), for which he hopes to merit a share of public patronage.

MORISON, CAMERON & EMPY RECEIVE NEW GOODS BY EVERY CANADIAN STEAMER; ALSO, PER MAIL STEAMERS, VIA BOSTON. OUR ASSORTMENT IS AT ALL TIMES COMPLETE, AND OUR PRICES REASONABLE. BUSINESS CONDUCTED ON THE One Price System. Goods Marked in Plain Figures. SALES MADE FOR READY-MONEY ONLY. As we open no Accounts, we can afford to Sell at a SMALL ADVANCE ON COST. UPWARDS OF 150 CASES NEW FALL GOODS Just Marked Off, EMBRACING ALL THE NEWEST STYLES OF DRESSES, SHAWLS, CLOAKS, AND EVERY VARIETY OF NEW FANCY & STAPLE DRY GOODS, FROM THE MARKETS OF BRITAIN, FRANCE, AND GERMANY; an inspection of which is respectfully solicited by our numerous Customers. MORISON, CAMERON & EMPY, 288 Notre Dame Street, Montreal, September 26, 1856.

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A NEW AND ELEGANT PRAYER-BOOK. "ST. JOHN'S MANUAL," A GUIDE TO THE PUBLIC WORSHIP AND SERVICES OF THE CATHOLIC CHURCH, AND A COLLECTION OF DEVOTIONS FOR THE PRIVATE USE OF THE FAITHFUL. Illustrated with Fifteen Fine Steel Engravings. BY MULLER OF DUSSELDORF. A new Catholic Prayer-Book, got up expressly for the wants of the present time, and adapted to the use of the Faithful in this country. THE OFFICE-BOOKS and RITUALS Authorized for use in the United States being strictly followed. It has been Carefully Examined by a Competent Theologian, and is Specially Approved by THE MOST REV. JOHN HUGHES, D.D., ARCHBISHOP OF NEW YORK; THE RIGHT REV. JOHN LOUGHLIN, D.D., BISHOP OF BROOKLYN. For Sale in all variety of Bindings, and at all Prices, from \$1.25 to \$10, by EDWARD DUNGAN & BROTHER, (JAMES B. KIRKER,) 151 Fulton Street, New York.

SERMON ON ST. PATRICK'S DAY. JUST PUBLISHED, in Pamphlet Form, a Report of the SERMON Preached by the Rev. M. O'BRIEN, in St. Patrick's Church, on the 17th of March, 1857. To be had at Sadlier's, and at Flynn's Registry Office, Bleury Street. Price 7 1/2d. JOHN PHELAN, Dalhousie Square, Montreal, January 21, 1857.

8 T O J N I Q U I U S

Table with columns for 'MONTREAL MARKET PRICES' and 'June 30, 1857'. Lists various goods like wheat, oats, barley, and their prices.

P. J. FOGARTY, GENERAL COMMISSION AGENT, 21 St. Sacrament, and 28 St. Nicholas Streets, MONTREAL.

TEAS, WINES, LIQUORS AND GROCERIES, CONSTANTLY ON HAND. The RETAIL TRADE supplied on Reasonable Terms

MONTREAL HOSPITAL, FOR DISEASES OF THE EYE AND EAR, CONDUCTED BY DR. HOWARD,

OCULIST AND AURIST TO ST. PATRICK'S HOSPITAL, AND TO THE MONTREAL EYE AND EAR INSTITUTION.

DR. HOWARD, No 68, St. Francois Xavier Street. Montreal, April 1, 1856.

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