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CATHOLIC CHRONICLE.

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THIRD LETTER OF THE REV. DR. CAHILL. TO HIS EXCELLENCY THE EARL OF CARLISLE.

Belfast, April 24th, 1856.

My Lord—In consequence of some bitter censure passed on me by a portion of the Protestant Press for the two letters which I had the honor to address to your Excellency, I deem it just to myself, and perhaps necessary to the readers of these communications, to state in a fuller explanation, the honest motives which have influenced me in undertaking the subject. And if I mistake not, I think I am adopting some sentiments, which you are reported to have expressed on several occasions within the last ten years. Every one who has studied European Politics within the last forty years, could not fail to observe that the undisguised aim of the Russian Court, has been during this period to control, and to subjugate, not only some of her independent neighboring states, but even to usurp an illegitimate predominance over the entire Continent of Europe. I understood your Excellency to have called this Russian movement, "a battle of races, for the supremacy of Europe."—This idea too has been often expressed by the first Napoleon, with a prophetic knowledge, in these ever memorable words, "Europe is verging fast to one of two conditions of Government—namely, Cossack or Republican." The late campaign in the Crimea is a proof of the accuracy of his political prediction; and if Russia had commenced her march on Constantinople in the year 1848, instead of the year 1853, there can now be no doubt entertained of her successful establishment of Cossack domination, and, perhaps, Cossack religion, over the principal parts of Europe. In the year 1848, Louis Philippe was expelled, and France was enveloped in the flames of Revolution; and England could give little help to her Turkish ally, within sight of such a formidable political French volcano. Austria barely withstood the assault on her own throne; and, hence, in this powerless position of France and England, Russia could have entered the gates of Constantinople, without much expenditure of blood and money, and have held it with a future success which would perfectly fulfil the Imperial prophecy of the First Emperor of France.

"The Battle of Races" then, my lord, being decided for the present, the next great European conflict is likely to be the "Battle of Creeds." It is impossible to mark the religious events daily occurring in Europe without arriving in our day at this conclusion on the future religious element, with much more logical certitude than the conclusion similarly drawn by Napoleon in his day, on the future political development. The Ecclesiastical History of England, of the German States, Denmark, Prussia, and Switzerland, as contrasted with the Church History of Austria, Naples, Bavaria, France, and Ireland, exhibits a religious antagonism which approaches to national rancor; and which, without doubt, under circumstances favorable to either side, cannot fail to end in some future national conflict. The great revolutionists in this case are England and her Religious Allies; she has long ago taken the revolutionary initiative. And while her spiritual directors have thrown down all her ancient Gospel-landmarks; and while her people are hourly verging towards noelities closely allied to palpable infidelity; her Literature, her Press, her Parliament, and her Pulpit, are daily pouring forth a torrent of filthy abuse, of vulgar lies, and of indecorous national insult against every thing Catholic in Europe. Neither the private hours of Catholic Kings and Queens, nor the unstained honor of the consecrated ministers of the altar, nor the inviolable secrecy of conventual life, devoted to God, nor the laws of social civilized society (which though the entire world are protected from opprobrious intrusion) can afford any guarantee from the foul aspersions—the degrading calumnies, and the premeditated forgeries which Biblical England incessantly vomits forth from her lying foundry on the Catholic monarchs, the Catholic people, the Catholic clergy, and the Catholic worship of Europe. Russia, too, participates in her share of this reformed vituperation. The Greek Church differs from the Latin original only in two points, namely, the supremacy of the Pope; and again the *Procession of the Holy Ghost from the Son*; and hence the English Biblical abuse of the Mass, the forgiveness of sins, Purgatory, Prayers for the dead, Nuns, and all the Sacraments, is nearly equally shared between Alexander and ourselves. That is, England and her Anglican allies are daily occupied in maligning the creed of All the Russias and all Catholic Europe.

So reckless has been this English principle of calumny against everything Catholic, that the Queen of Spain was compelled, in the personal defence of her private character, to pass a law in the year 1849, to expel from her dominions all English Biblical Journals. The Emperor of Austria, and the King of Naples were forced to do the same in the same

year; and the future historian of Ireland will proclaim, before her unborn children, the phrenzied Biblical hatred of Catholicity, when he will publish, that in the Crimea, and under the very eye of Lord Raglan and General Simpson, the Biblical emissaries from England, scattered Tracts of the grossest insult in the quarters of the Irish Catholic soldiers, almost in sight of the enemy, and in the very moment when these faithful Irish brave poor fellows were preparing to pour out their hearts' blood in defence of the honor and the throne of England. The Catholic Church of France, and of Ireland, has sent her consecrated Priests and her Ladies, to stand side by side with their brothers, their kindred, and their countrymen in the East, and to share death with them in the battlefield, for the maintenance of European liberty. The fidelity with which they shared in the deadly struggle forms the brightest page in the history of the Crimean campaign: and the white stones, which the gallant 88th placed in the form of a cross, round the Priests' graves; and the willows which they planted at the head of the fresh red patches, over the dead Nuns, will stand an imperishable monument to upbraid England's ingratitude and England's bigotry, towards the mouldering hearts that bled and died for her defence on the battle-field, far from their country and the home of their friends. So insatiable is this Biblical fury, that in the late debate on Maynooth, before the ink was dry in the signature of the Plenipotentiaries at Paris, proclaiming the peace of Europe, which the Irish Catholic soldier contributed to establish, English and Irish Protestants, in four successive majorities, proclaimed their rancorous decision against the education and state support of the living clerical brothers of the fallen Priests of the Crimea; and against the clergy, who, by their teachings at home, and by their heroic example in the face of the armed foe, nerved the arm and cheered the courage of the men who died in defending the name of a persecuting and perfidious nation.

The Biblical fury, and this Parliamentary outrage on our claims to justice, will be read with execration in all Catholic countries; and will, more than ever in past time, awaken feelings of irrepressible indignation in the bosom of peoples who had never offended England's feelings; and it will rankle in the heart of France, which has stood by the side of England in the deadly fight, and has never in our time calumniated England's creed by paid liars; or a base press. If this course be persevered in, the cry of nations will be raised to abate this aggressive movement on the consciences and faith of Catholic Europe; and if it be true that the past political aggression of Russia can bear no comparison with the calumnious domination which England and her adherents seek to exercise over her Catholic neighbors, it follows that a "Battle of Creeds" is more likely to embroil future Europe than the late "Battle of Races." This prediction receives strength from the character of the Catholic nations, which in point of literature, natural sciences, and military pre-eminence, would feel insulted at being classed with a people mad with a savage bigotry, and degraded with national vices, below the worst scale of European crime.

In writing on this subject to your Excellency, I totally disclaim all intention of offending any Protestant in the empire. I must take leave to assure you that I am deeply read in the disastrous character of Protestantism in Prussia and the German States. I am minutely acquainted with the total ignorance of even the rudiments of Christianity in the great mass of the English working classes; and I can place before you proofs which admit of no contradiction of the entire neglect of their professional duties by the English clergy; and of the consequent spread of avowed infidelity by a large section of their countrymen. I wish also to add to this statement the fact, that Infidels have never, in the history of Europe, been faithful to the Throne: their track is everywhere marked with regicide—they have ever been, since the sixteenth century, the disturbers of the public social happiness, and they have been, and still are (wherever they are encouraged) the assassins of the Church and the State. I assert, therefore, with the utmost confidence, that the Protestant Church in England is hastening a state of things which very soon may imperil the stability of the Throne; and I say, with assurance of perfect certitude, that the emissaries of the Bible Societies, both lay and clerical, in Ireland, are precipitating (by their unblushing lies and by their insatiable hatred of Catholics) a state of feeling both in this country and on the Continent which cannot fail, in due time, of being the fatal cause of national disaster. In this effort of mine to warn Protestantism against its present unsocial and calumnious course, I am actuated solely by a desire to uproot the rancor and discord which these reckless men have generated and propagated throughout this country; and if I should join my labors to a confederacy now being formed in England against the

Church Establishment, it is in order to reduce the overgrown insolence of a bloated false hierarchy, which, like a swarm of locusts, devours the produce of the land for what are called professional services, but which in the appropriate use of language should be denominated the most prodigious grievance and the most monstrous injustice ever inflicted on a suffering people. Your Excellency is not to understand me as endeavoring to silence the preaching of their Gospel: God forbid the time should ever arrive when any nation or set of men should have the power to silence the free expression of religious opinion; but I own I am endeavoring to keep the clergymen of all religious denominations to preach their doctrines in their pulpits within their churches; and not to degrade God's Gospel and to outrage the rules of common decency by employing the scum of society to insult ladies in the streets by their loathsome filth, to kidnap old beggars and ragged children by bribing their destitution and hunger, to preach openly in the thoroughfares perjury and apostasy, and to swell the ranks of Protestantism by a course of conduct which would degrade any man in society claiming the character of moral truth. This is not Christianity; it is perjury. This is not improving men: it is corrupting them. This is not charity: it is malevolence and insult. This is not liberty of conscience: it is the license of iniquity. This is not preaching: it is fighting in the streets; and I have it on the authority of an official witness, that in Kells alone *ten guineas* were the usual sum expended at the Quarter Sessions to defend the poor people from the furious assaults of the Soupers during the time they infested that town.

It must be always remembered that England has taken the initiative in this disastrous course of calumny against Catholicity: but the time may come when a Russo-French alliance, aided by a Neapolitan-Austrian confederacy, may compel England to retrace her steps, and adopt a course of honor, justice, and conscience towards her faithful Catholic subjects.—Nor have the present Reformers of England commenced their labors gratuitously; they have been forced into their present formidable position by the conduct of the Clergy, and by the ignorance, the crimes, and the infidelity of the people; nor have I joined in their attack as a volunteer; I, too, as an Irish Priest, have been goaded into this confederacy by the unceasing lies of the Bible Societies against everything sacred in Ireland. And if I can aid others in abating this monster grievance of the country, I shall restore peace between landlord and tenant; I shall relieve religious and honorable Protestants (a character which I most freely and most cheerfully admit) from the odium and the disgrace of being associated with the insulting calumnies of Bible-emissaries; I shall disencumber the doctrines of Protestantism from the charges of countenancing this flagitious opprobrium; and I shall (as my own heart ardently desires) lay the foundation of a happier future for Ireland, in the cordial union of all classes and creeds of her people. In my next letter to your Excellency, I shall call your attention to the base working of these Bible Societies in Ireland: I shall collect the speeches of some of the dignitaries of the Protestant church on this subject; and I shall demonstrate to you, that this whole system tends to a public demoralisation, which the Government is bound to check, by all legitimate means at its disposal.—And I shall add, that the extinction, or at least, the restraint, within the bounds of truth and decency of this pest of Ireland, of this obstacle to her social progress, would, through the influence of your Excellency, add another claim to the respect which the people of Ireland would be anxious to pay the present Earl of Carlisle.—I have the honor to be, my lord, your Excellency's obedient servant,
D. W. CAHILL, D.D.

HOW TO GET UP AN AGRARIAN OUTRAGE.

The process by which this is effected by the Protestant landlords of Ireland was very clearly illustrated by Mr. McMahon in the House of Commons on the 29th ultimo. The hon. member called the attention of the House to the following facts:—

On the 26th of March last year he presented a petition from the inhabitants of Kilbeggan and Ballynalkill, in the county of Galway, signed by 1,400 persons, which stated that a Mr. Pollock and Margaret, his wife, had purchased in the Incumbered Estates Court a property of the extent of 7,414 statute acres, on which were five hundred tenants, and about 2,500 souls; that although the tenants did not owe a penny for rent, and were prepared to lodge their rent in advance in some bank, and although in conversation Mr. Pollock had promised not to evict a single man, Mr. Pollock had suddenly proceeded to eject the whole 500 tenants and their families; that no district was more free from outrage of every description, yet the constabulary had been increased and appeared to be under the control and direction of one of the sons of Mr. Pollock; and on the 12th of February a large

police force marched upon the property, and a process officer served indiscriminately notices of ejection, in some instances by nailing them to the doors of the houses. The petitioners prayed the house to take the matter into consideration, and save from ruin and certain death so many inoffensive and loyal subjects. There was no gentleman in the west of Ireland who did not regard with abhorrence these proceedings of Mr. Pollock, as tending to depreciate the general character of Irish landlords, to disturb the peace, and to depopulate the country (hear). The statements in the petition were substantially confessed, and a brother or friend of Mr. Pollock defended his conduct upon vague grounds of political economy—that he desired to have tenants possessed of capital, who would improve the property and do good to themselves as well as to the owner. Such conduct was altogether indefensible, and he asked the house to grant a committee to consider whether some means ought not to be adopted for the repression of proceedings of this kind. There were few members on either side of the house who had not condemned the practice of wholesale evictions. During a discussion upon the Crime and Outrage Bill of 1847, Mr. Horsman was reported to have said that if a hundredth part of such injustice was done in this country he did not believe England would be governed for a week (hear). Again, in 1850, upon a motion for a special commission to inquire into the state of the Kilrush Union, the right hon. gentleman said:—

"He had visited the union during the recess, and he believed that if any person had travelled through Europe during his whole life-time, he would never have witnessed so much misery arising from the same cause as he saw concentrated there in the course of a single week."

Mr. Bellew, in rising to second the motion, said he was induced to do so partly because the petition to which allusion had been made proceeded from a portion of his constituents, and partly because, as an Irish landlord, he was anxious to state the opinions and feelings of the greater number, if not the whole, of his brother proprietors. He rose as much to vindicate the cause of the Irish landlord as to advocate that of the Irish people; because he did not believe that as a rule the landlords acted from any ill-feeling or want of consideration towards the people; but rather from some misconception or other which it was difficult to explain. In the county of Galway, one lady, for example, evicted a large number of tenants because she believed them to be guilty of rank ribbonism. These tenants having been evicted, again took forcible possession, and they were sent for trial at the assizes; when the lady declared, owing to the mode in which the proceedings were conducted, that the law officers of the crown were conniving at Ribbonism. Now, if this lady allowed her mind to be so warped with respect to the law officers of the Crown, she might be in equal error with regard to her tenantry (hear). Then, again, as to Mr. Pollock, he believed that that gentleman was not so much an ill-conditioned hard-hearted man as he was the victim, so to speak, of a misconceived passion for evictions, for Mr. Pollock evicted all alike, rich and poor, and not only allowed them the full value of everything upon the land, even to the poultry, but gave them something additional upon quitting. Still he (Mr. Bellew) thought that the system of evictions could be supported by none but such as were ignorant of the resources of the country. All experience was decidedly opposed to it; and in Greece, Rome, and England, in former days, it had been doomed to be not only prejudicial in the highest degree to the well-being of the country, but also strongly provocative of crime. He hoped that there would proceed from both sides of the house such an expression of opinion as would induce the government to grant the committee which was asked for (hear, hear). He could not forget the anxious faces of wives and mothers, who had walked twenty or thirty miles to the assize town to obtain a few hours' earlier possession of the fact. Whether they were destitute before Heaven, or for six months longer had a roof to cover them, in the name of humanity he appealed to the house and to the government to grant this inquiry (hear, hear).

Lord Palmerston said he would not enter into the detailed arguments why, if the motion was persisted in, he should feel it his duty not to consent to the appointment of the committee. He begged, however, not to be understood as, in any degree, differing from the opinions expressed by honorable gentlemen as to the class affected by this motion. Undoubtedly, the population of Ireland was not greater than the fertility and extent of the country would usefully maintain and employ. On the other hand, by accidental circumstances and a great variety of causes, that population was very injudiciously distributed, accumulated in great numbers where the amount ought to be smaller, and wanting in numbers where, however large, the population might be advantageously employed. Although, unquestionably, gentlemen who held estates in many parts of the country where the accumulation of tenants was greater than was compatible with the improvement of the country possessed the right by law of clearing their estates, he did not think that in exercising that power they acted consistently with their own and the public interests.

Mr. E. Ellice regretted that the gentleman whose name had been prominently brought before the house as promoting this system of eviction was a Scotchman, and further, that that system had long been known in Scotland, and was a curse to the country. He confessed that there was great difficulty in dealing with it, but thought at least, that it was a subject entitled to consideration. The attention of the house

having been called to these proceedings, and their opinion expressed that they were not justifiable, this would be a lesson to the party in question. And he (Mr. Ellice) hoped that the members for those remote parts of Ireland, in which they alone were likely to take place, would not hesitate on every occasion to denounce in that house by name the authors of such atrocious measures (hear). He was sorry to say that not only in Ireland had such acts been perpetrated, but in Scotland.

Mr. Disraeli—Sir, I agree that, considering the nature of the debate which has commenced, it is most desirable that no other subject should intervene. Nor should I have risen at all but for the very peculiar character of the subject which has just been introduced. Considering that in July the catastrophe which the honorable member endeavors to avert might be completed, and that the government could not make it convenient to give him a day to bring the subject forward, I think that great indulgence was due to him on the part of the house. The honorable member and those who are interested in the question must feel satisfied with the expression of opinion and of feeling which he has been the means of eliciting; and I hope they will now allow the debate which was pending to proceed (hear). The honorable member must feel that, under the circumstances, it is impossible that we can deal with a subject so delicate and so difficult at the present moment (hear). But no person who has listened to the statement which has been made, and not otherwise or personally acquainted with the painful history, can fail to feel what I am sure all of us feel—that whatever our opinion as to the state of the law, or the necessity for ultimately considering it, we must all feel that the exercise of rights under the law, in the manner which has been described to us, is an abuse intolerable in a Christian nation (loud cries of hear). I have always felt myself that on the whole the Incumbered Estates Court has proved of advantage to Ireland; but if anything could raise a prejudice against the action of that court it would be this, that strangers should, by means of its facile machinery have the power of appropriating large properties, and not becoming residents, enforce a system of depopulation throughout entire districts (hear). I observe, however, with pleasure, that it is not the Irish landlords—the resident gentry—who have been committing these outrages (hear). I will not now give any opinion upon the specific motion submitted; but I am sure that on any future occasion it will receive calm and ample discussion (hear).

The amendment of the noble lord was then agreed to, and the house passed to the orders of the day.

The above requires no comment. We recommend it to the attention however of those who attribute the occasional lawlessness of portions of the unhappy peasantry of Ireland to the influence of their religion, and the exhortations of their priests. These gentry will see that there are other causes, besides Popery, in operation; and that the real thing to wonder at is, not that agrarian outrages should be so frequent, but that under such a monstrous system of persecution, driven from home and lands, and left to perish like dogs, the people of Ireland should be so quiet and so lenient towards their brutal tyrants. This, which is the real moral, is indeed one of the fruits of the teachings of their church, and the councils of their respected clergy.

MINISTERS' MONEY—GOVERNMENT INCONSISTENCY.

(From the London Times.)

The imposition of rate called "Ministers' Money" was imposed by an act of the Irish parliament on the householders of the city of Dublin and of seven other of the principal towns in Ireland for the support of the parochial Clergy of the Established Church. Originally, no doubt, the burthen fell principally on the Protestants, who were the chief inhabitants of towns, but by degrees this incidence changed, and by far the greater burthen fell upon Catholics, the vast increase of whose numbers placed the Protestants in a very small minority. Here was a case for a Liberal government to deal with on the clearest and most unquestionable principles. First, there was the general abstract doctrine that it is manifest injustice and contrary to the spirit of modern legislation to compel one class of men to pay taxes for the purpose of supporting the religion of another class. Even if this ground be denied, there remains what appears to us the unanswerable argument derived from the relative positions of those who receive and those who pay. The recipients are endowed by law with the revenues of a wealthy Church Establishment, which they administer for the maintenance of a Clergy possessing every attribute of a national church, except parishioners to attend and congregations to preach to. The payers of this tax are principally Catholics, whose Church, while fruitful in children, is barren in substance, and whose ministers, however eagerly sought, are poorly rewarded, because the wealthy Protestant Establishment has engaged to herself the funds which were once devoted to the maintenance and support of the religion of the Irish people. A stronger case, in point of justice, can hardly be imagined; but the policy was as clear as the justice. In the present state of Ireland it is not only wise statesmanship, but the imperative duty of every government to avoid occasions of strife, and soothe the rankling wounds of faction and fanaticism which still grieve the land, and divide its races and its energies. What could be a more fruitful subject of discord than this periodical demand of a tribute, the badge of social inequality, superadded, by way of finish, to so long a catalogue of wrongs and grievances? Here are reasons, as it seems to us, more than sufficient to put the most phlegmatic government in motion, and to win the consent of the least liberal theorist. The result has contradicted those expectations. In 1854, Sir John Young, then Chief Secretary for Ireland, for the first time determined to meddle with the question, and instead of abolishing Ministers' money altogether, sought to palliate the evil. The owners of houses under £10 were relieved from the payment of the tax, its collection was taken away from the clergy and given to the municipal corporations, and the rate which they were bound to collect, was declared to be a debt due to the crown. The result has been what might have been expected from a measure of this complexion. The corporations, with much unanimity, refused to be tax collectors for the clergy of another faith, and left the government of the Lord Lieutenant to levy the arrears as crown debts from eight of the most considerable towns in Ireland as best they could.

Nor was this resolution as magnanimous as it appeared to be. Most of these corporations have no other property than their rates, which are appropriated by act of parliament to other purposes; and thus it seems extremely probable that the return to the process of execution taken out against them by the government will be "no effect." This was the position in which ministers found themselves placed, and in it they had nothing to do but to choose a principle and boldly act upon it. If they were resolved to maintain the rights of the Protestant Clergy, and disregard the wrongs of the Catholics, they should have introduced an act to substitute for the unworkable machinery of Sir John Young's bill a really efficient agency for collection, armed with legal powers ample enough to secure the intended object. If this would have been neither just nor merciful, it would at any rate have been intelligible and consistent. If, on the other hand, true to their liberal professions, and acting in accordance with the doctrines laid down by themselves, in this very session, on the subject of Church rates, they determined to give the relief to which Catholics are so unquestionably entitled, their course was equally clear; they should have repealed the impost altogether, and thus have obviated the necessity of an unseemly conflict between the government and the corporations. Either course we could understand, but the government of Ireland adopted neither of them. They professed, no doubt with perfect sincerity, the greatest dislike and disapproval of the tax, and having done so they followed up this decision by defeating Mr. Fagan's motion for its abolition, and declaring their intention of commencing a series of legal proceedings, which they admit will be utterly inoperative and inefficient, announcing their intention at the same time, when these abortive proceedings have come to an end, to reconsider the tax with a view to its abolition. They censure and disapprove the bill of Sir John Young, but continue to act under it. They agree in the justice of Mr. Fagan's measure, but they procure its rejection. We are often told that Irish questions must not be looked at from a strictly English point of view, that we must make allowances for the difficulties which arise in that remarkable country, and not push, in their application to the sister island, extreme doctrines to their extreme conclusions. But all this is no excuse for creating difficulties, and every active inconsistency committed by a government is a difficulty, and a difficulty of the most embarrassing and least honorable description. Mankind will acquiesce in much that grieves them if they thoroughly understand the rule under which they are governed; but pliancy without conciliation, and inconsistency without adaptation to the exigencies of the moment, confer neither dignity nor popularity, and, while they embarrass immediate action, give but a poor promise of anything better for the future.

IRISH INTELLIGENCE.

We extract the following from a late Pastoral of His Grace the Archbishop of Dublin, in which that Prelate alludes to the termination of hostilities in Europe:—"We are not to delude ourselves by the vain hope that with the return of peace all our troubles shall have an end. Even at present, though one war is at an end, disturbances of another kind are springing up. Peace is not yet solemnly ratified; and yet the bigotry and intolerance of a violent party, which scarcely showed themselves in the time of war, have already commenced fierce attacks on the Catholic Church, and have doomed to destruction, as far as in them lies, the only public Catholic institution which receives aid in this country from government. The hundreds of millions paid by the Catholic population of Ireland to the Protestant Establishment—the source of so many evils in this country—are forgotten; but it is declared to be an intolerable grievance that a small subsidy should be granted for Catholic education. Has it not also been announced that attempts will soon be made to render the public system of education more hostile to our religion, and to convert National Schools into nurseries of proselytism? And is it not asserted that plans will be devised to turn away the private endowments of Catholic schools from their original purposes, and to introduce into them a mixed system, dangerous to the faith and morals of children? We repeat, dearly-beloved brethren, that such trials may be expected. We are to be prepared to meet them with a spirit of Christian fortitude, ready to make every sacrifice rather than allow the education of the little ones of Jesus Christ to be tampered with, or expose their faith to danger. What shall we say of the gigantic efforts made by the enemies of our religion to pervert the poor? Under the direction, as it appears, and with the sanction, of a great dignitary of the Protestant Establishment, whose professions of liberality and moderation so long imposed on the unsuspecting confidence of Catholics, and induced them to confide to him the superintendence of the education of their children, perverts and apostates, street preachers, tract distributors, and ignorant Bible-readers, have been collected in this city, from every part of Ireland, and commissioned to assail the ancient religion of its inhabitants. Their placards and their vile tracts disgrace the walls of our city; and insult us on every side. The credulity of the people of England, imposed on by repeated assurances that all Ireland is on the eve of apostasy from the true faith, supplies those emissaries with ample funds to encourage them in their work of perdition; and the vast wealth of the Establishment, principally derived from the pious generosity of our forefathers, is perverted from its original purposes, and lavishly spent in promoting hypocrisy and infidelity. Not only Catholics, but all liberal and fair-minded and enlightened Protestants, condemn this unholy traffic in human souls. It is indeed a vile and degrading traffic. Occasion is taken from the miseries of the poor to rob them of the only precious inheritance transmitted to them by their fathers. We will give you food and clothing, such is the language of the proselytiser, if you renounce your faith: come to our schools and our conventicles, trample on the dictates of your conscience, sacrifice your immortal souls, and we will provide for your temporal wants. What a sad perversion of charity—what a want of all Christian feeling is manifested in such proceedings! If you are animated with true sentiments of humanity, relieve the wants of the poor, but do not interfere with their religion. Your own opinions are varying every day; you are divided into a thousand sects; you have nothing fixed or certain in your principles; your Church is decaying away and falling into pieces; where its influence is greatest, as in England, infidelity and immorality abound to an alarming extent; the Protestant Bishops of England

assure us that there is yet a mass of unenlightened, unconverted, unregenerated heathenism, professed unbelievers, or practical unbelievers." (Report of Church Pastoral Aid Society, May, 1855, p. 18)—among their flocks. Is it desirable that a system which, after an experiment of 300 years, after the expenditure of innumerable millions to promote its interests, has produced such poisonous fruits, should be introduced among us and forced upon our poor? We cannot look with indifference upon the working of the agents of proselytism. It is a sad spectacle to see men so zealous in so degrading a cause—it is afflicting to see the poor persecuted and exposed to danger—it is a source of regret that the peaceful relations which should be cultivated between fellow-citizens should be interrupted by the mercenary doings of fanatics and bigots; but yet in all these we have nothing to fear—there is no ground for alarm. The efforts of these wolves-in-sheep's-clothing are unavailing—the means they employ unscrupulous—the funds at their disposal immense; but they have no mission from Heaven, their work is not blessed by God, and at the end they will be obliged to admit "that having labored all night, they have caught nothing." The curse of sterility is on all their undertakings, whilst, on the other hand, everything undertaken by the Church of God prospers and succeeds. Thanks to the unshaken faith of our people, and to the unbounded zeal of the Clergy, the cause of our holy religion was never more triumphant. Convents, colleges, schools, and churches are springing up every day; and if our progress for fifty years to come be equal to what it has been for the past, we may expect to see Ireland at the end of another half century one of the most Catholic countries in Europe, and again worthy of the name of the Island of Saints.

SHAMEFUL OUTRAGE UPON "THE ECCLESIASTICAL TITLES BILL" BY OUR FRENCH ALLIES.—We read in the Nation the following account of the reception given by the French to His Grace the Archbishop of Dublin, which shows that our Allies have but little respect for the late Penal Laws against Catholic Ecclesiastics:—"On the 26th April, the Archbishop of Dublin paid a visit to the French war vessels now in Kingstown Harbour. His Grace was received with the honours paid to the visit of an Archbishop in the French navy. Having been most courteously conducted through the various parts of the vessel by the commander, the ships company were paraded before him, and knelt to receive the archiepiscopal benediction, which he pronounced from the altar of the naval chapel. On leaving, his Grace was honored by a salute of thirteen guns."

PETITIONS AGAINST MINISTERS' MONEY.—With becoming spirit and energy, the Town Council and citizens of Waterford have adopted a petition, forcibly remonstrating against the continuance of that most obnoxious impost, Ministers' money, so oppressive upon Protestants as well as Catholics. The Mayor of Waterford, the Right Worshipful John A. Blake, has forwarded a circular, with a copy of the petition, to all the mayors and chairmen of boards of guardians, in order that petitions should at once be forwarded to the House of Commons, previous to the motion of Mr. Fagan, fixed for the 6th inst. Already a petition has been adopted by the corporation of Clonmel.

At a meeting of the tenant League, Mr. Dunlevie, in reference to the recent vote of the House of Commons on the Maynooth endowment, said he thought the time had arrived for acting on the resolution adopted at their last general meeting, that they would agitate against the church temporalities. He would, therefore, give notice of his intention to move, on the next day of meeting, that the question of the temporalities of the Established Church should be brought forward at the Navan Meeting. The learned gentleman expressed, in strong terms, the bigoted and unjust conduct of the House of Commons in reference to Maynooth.

THE CROPS.—A glance over the surface of the country is just now cheering. The amount of tillage, the promptitude with which it has been done, and the superior mode of doing it, compared with that which existed only a few years, since, speak well for agricultural progress; the unexampled breadth of land under potatoes, oats, and wheat, leads us to hope there will be in the coming year food enough for "universal Ireland," and some what to spare.—Westmeath Guardian.

REFORMATORY SCHOOLS.—The following petition on the subject of the Government project for the establishment of Reformatory Schools, has been adopted and signed by the Right Reverend and Reverend the Bishop and Clergy of the Diocese of Clonfert, at their recent synodical meeting in Loughrea:—"To the Honourable the Commons of Great Britain and Ireland in Parliament assembled.

"The humble petition of the Right Reverend John Derry, Catholic Bishop, and of the Catholic Clergy of the Diocese of Clonfert.

"HUMBLY SHOWETH.—That petitioners have heard with great regret that a bill has been introduced into your honourable house for the purpose of establishing reformatory schools in Ireland on principles inconsistent with, and dangerous to the religion of Catholics. Your petitioners are far from being opposed to the erection and endowment of schools for the reformation of juvenile offenders, but as these will in Ireland be most generally the children of Catholic parents—the great bulk of the population being Catholics—your petitioners take leave to claim that the institutions designed for their reformation be not only protected from the insulting annoyance of aggressive Protestant proselytism, either open or covert, but be moreover so organised as to give full scope to the employment of the Catholic religion—the only adequate instrument for the reformation of Catholic juvenile offenders.

"Your petitioners also desire to call the attention of your honorable house to those unjust and mischievous provisions of the bill now before it, which require that magistrates should first send to the common jail the offenders whose reformation is professedly sought, and which authorise detention in the reformatory prisons during periods utterly disproportioned to the offences, without regard being had even to the amendment that may take place, and that may be ascertained to have taken place in the convicts after their consignment to the reformatories.

"Your petitioners therefore humbly pray your honorable house to refuse its sanction to the bill before it for the establishment of reformatory schools in Ireland as well as to every other project, however plausibly designated, that will not secure for Catholic juvenile offenders thoroughly Catholic organisation and management.

"And your petitioners, as in duty bound, will ever pray."

THE IRISH LANGUAGE—MEETING AT THE MECHANICS' INSTITUTE, DUBLIN.—A meeting, called by public advertisement, was held last evening in the theatre of the Mechanics' Institute, for the purpose of inaugurating a society to be called the Irish Literary and Speaking Society, the object of which is to promote the extension of the Irish language. There was a numerous attendance, and a great deal of interest was manifested in the proceedings. The chair was taken by M. A. O'Brennan, Esq., who explained the objects of the meeting. Letters of apology were read from Rev. Dr. Todd and Rev. Dr. Graves. The chairman, in a very interesting and lengthened address, laid before the meeting numerous reasons in favor of the establishment of such a society, showing the importance of cultivating the study of the Irish language. In order to illustrate and point out its beauties and richness of expression, he read extracts from various publications in Irish, accompanying them with poetical translations, and as he went along, pointed out the clearness, grace, and force of our native language. He referred to the exertions made by various distinguished scholars to preserve and promote the language. Amongst the rest Dr. Mac-Hale, Dr. O'Donovan, Mr. Curry, and Mr. O'Daly, and he paid a well-deserved tribute to the labors of those gentlemen. Resolutions were adopted expressive of the importance and necessity of studying the language, and for the establishment of such a society, and declaring the determination of those present to support it. It was stated that the society would have regular meetings, at which conversations would be held in Irish, to which the members would be admitted free, and would also be entitled to receive the publications of the society at half price.—Freeman.

THE MILITIA.—A Dublin journal, announcing the arrival of the Tipperary Militia Artillery in that city, says:—"In physical appearance they are generally far before even the Guards. In marching the band plays no other than Irish airs, and it is the only corps which still persists in being played to mass every Sunday, almost all the men and several of the officers being Catholics. The regiment has been for some months, we understand, almost without crime, and on the march not a single man was absent, tired, or drunk—an unprecedented fact in military annals."

EMIGRATION TO QUEBEC.—The Albert, the property of Alderman L. Forristal, sailed from Waterford for Quebec. She has on board 170 emigrants. The Jane Black and Prinrose have also sailed from Limerick, the former with eleven passengers, and the latter with one; and the Jessie was to leave with fifteen passengers.

The total number of paupers relieved in the 51 unions of Ireland, for the year ending the 29th of September, was 30,692; of these 30,162 were maintained in workhouses. The expenditure for the latter was £46,807, exclusive of salaries of medical officers and all other establishment expenses.

THE MURDER OF MRS. KELLY.—This protracted investigation was resumed at Moate on the 23d ult. Mrs. Kelly's maid, and coachman, Ellen Bryan, one of the girls in the field at the time of the murder, and who was examined at the coroner's inquest, and one of the constabulary who had searched and found articles supposed to be part of the disguise of the murderers, were examined at considerable length. We understand that nothing material was elicited beyond the facts deposed to on the first day, with this exception that the girl Bryan proved that the veils which the murderers wore were brown, and that the veil which was found in the house of one of the parties accused did not resemble that which the murderers wore. It was produced and was black. Two pieces of earth with the impression of knees and stocking marks were produced to the bench. The magistrates, at a quarter to seven o'clock, decided upon discharging from custody Owen Waters, the brother of Biddy Dolan whose name has been mentioned in the progress of the inquiry, remanding Kinahan for eight days, and committing for trial Mr. George Strevens and James Bannon, leaving the parties to apply for bail to the Court of Queen's Bench. Mr. Heron intimated his intention of applying to the Court of Queen's Bench at once for Mr. Strevens's discharge on bail.

Writing of the swindling Proselyte Societies now infesting Ireland with their pestilential schemes, the Evening Post of the 24th ult., observes:—"The one thing that strikes us is the enormous expenditure of money yearly transmitted to Ireland by Protestant zealots, and expended here with nothing to show for it. Where are all the Catholics they profess to convert? We don't find them, for Ireland is still as Catholic as ever, and so she will remain. Of these societies alone of which the avowed object is to convert Catholics, the income is more than £130,000 per annum, and we do not think that the other societies together can possibly have an aggregate income of less than £70,000 per annum. So that altogether we may fairly say, without fear of contradiction, that £200,000 is spent upon this object, besides large sums secretly devoted to proselytism. Alas! for poor Ireland to be so overrun; and yet she keeps her faith, the faith for which her fathers have suffered from the Penal Laws and the sword of the invader. Yet she keeps her faith. Why will they not see this, which every reflecting Protestant knows well. Why will they not see—these rabid proselytisers—that they are not teaching God's truth or it would prevail. So said Gamaliel, learned in the Scriptures, and so we say. We say that the whole system of those pecuniary proselytisers is an insult to common sense, and a reflection upon Protestantism, which all enlightened and right-minded Protestants deeply deplore.

MAGISTERIAL INVESTIGATION AT KILKENNY.—We (Evening Post) are anxious to fix attention upon the following, for which we are indebted to a Conservative journal, the Kilkenny Moderator—a very decided advocate of the proselytising society concerned. It is the report of the magistrates who held the recent investigation at the Tholsel, in that city:—"At a meeting of magistrates of the city of Kilkenny, held on the 23rd day of April inst., at the Tholselrooms, touching a complaint made by the members of the Irish Church Missionary Society, that the windows of a dwelling-house belonging to them situate at Collier's-lane had been broken by a number of persons unknown, on the night of the 22nd or morning of the 23rd instant:—It is our unanimous opinion that any injury done to the windows of the house in which Mrs. Cashin and the boys connected with the Church Missionary Society reside in Collier's-lane, in this city, was committed by the inmates of said house; and we believe that Michael Cashin was the principal in this outrage; and we further find that the allegation of a number of persons being in the lane at the time mentioned is wholly unfounded."

THE SADDLER DEFALCATIONS.—On the 26th ult., the Committee of Investigation published their report of Mr. Sadler's connection with the Royal Swedish Railway Company. The gross total of Sadler's liabilities to the Company are estimated at no less than £346,413.11s.10d.

DEATH FROM GLANDERS.—A melancholy instance of the danger, resulting from contact with animals affected by this disorder, occurred in Ardee. A man named Owen McCabe, in the employment of Mr. Callaghan, of Ardee, incautiously washed his face and hands in water from which a glandered horse had been drinking. He was shortly after attacked by the disorder, and died on last Saturday, a most miserable object. He was about thirty-six years of age, and has left a wife and family.—*Drogheda Argus.*

GREAT BRITAIN.

THE REPORTED REDUCTION IN THE ARMY.—We are enabled to state that there is no foundation for the report that orders have been issued for the reduction of four companies from each regiment of the line that had been placed on a war establishment. It is intended to discharge all men of long service and suffering from illness.—*United Service Gazette.*

THE FLEET AT SPITHEAD.—There assembled at the Sovereign's bidding no less than 26 screw line-of-battle ships; nearly 40 frigates, paddle and steam; 2 mortar frigates; 4 wrought-iron floating batteries; 50 13-inch mortar vessels; 20 sloops, corvettes, and brigs; and 164 screw gunboats; in all upwards of 300 sail of men-of-war, having an aggregate tonnage of 150,000 tons, manned by 40,000 seamen, carrying 3,800 guns, and firing at one discharge a broadside of nearly 90 tons of solid iron.—*Morning Herald.*

The *Globe* gives the following as the accurate destination of the undermentioned regiments on leaving the Crimea:—1st Royals, 2nd battalion, 14th, 21st, 28th, 31st, 47th, 48th, 57th, and 71st go to Malta; 13th, 20th, 55th, 89th, and 92nd, go to Gibraltar; 3rd, 46th, and 68th to Corfu; 9th, 7th, 39th, 62nd, 63rd to British North America. The 51st are on their way home from Malta; and the 54th, 66th, and 94th from Gibraltar. It is probable that no relief to the East or the West Indies will take place this year.

A correspondent of the *Morning Post* recommends that the Queen should bestow a silver cross on the Ministers of religion, "of whatever denomination," who were with the army in the Crimea.

Last week, Mr. Byng objected in the House of Commons to the preparations for fireworks before Her Majesty's State Church had offered up thanksgivings for peace; and Sir George Grey, in reply, observed that "Lord Palmerston and the Archbishop of Canterbury were in communication on the subject." The *Observer* is well known to be Lord Palmerston's weekly organ, and in Palmerston's usual tone it comments upon Mr. Byng's objection in this wise:—"Fireworks," says the *Observer*, "take some time making, whilst a form of prayer only requires half an hour's cogitation." Consequent upon this, a contemporary says, in reference to the State service of the Protestant Establishment, "Our respect for orthodoxy would induce us to hope that Lord Palmerston's share in the composition of the thanksgiving may be but small. The last time he essayed theology he denied the doctrine of Original Sin; in the half-hour's cogitation he is to devote to the thanksgiving, we know not into how many heresies our formula may fall if he is not kept under vigilant archiepiscopal supervision. We hope that the collaboration, unlike the time-honored precedents of Sternhold and Hopkins, and Brady and Tale, may rather resemble the relative positions of the organist and the bellows-blower of Hamlet and the cock. Indeed, the less the Prime Minister has to do with the form of thanksgiving the better—for it would be possible to make the morning's public worship a more serious blunder than the evening's fireworks."

THE OLD FAITH IN ENGLAND.—"What would not the English, if they had remained true to the old faith, have done for it with their indefatigable activity, their indomitable energy, the propagandising influence of their commerce, their fleet, the munificence of their contributions, now so profusely given to error!—What strength—what help, the Roman Church would have found there!—what an abundant harvest in the race who gave to ecclesiastical liberty St. Anselm, St. Thomas, St. Edmund, the most valiant champions that the Church ever had—that race which now dedicates so many treasures of money and perseverance to the propagation of an erroneous and impotent Christianity! What a compensation it would be for the Church!—what a contrast with the Southern nations, which now, after two centuries of sterility and of decline, are on the high road to apostasy! But what a benign and salutary influence would Catholicism have exercised over the hearts of the English people! How it would have softened its unbending disposition, purified its asperity, and, above all, diminished its implacable egotism! She would then have realised the ideal of a Catholic nation, with all the civilization of modern days. But God decreed otherwise. The spirit of evil has prevailed."—*Montalembert.*

The contrast between Catholic and Protestant is curious. The Catholic agitates for his own religious liberty; not that others may be compelled to submit to his hierarchy, but that he may do it himself; not that others may not pay Ministers' money; but that he may not be compelled to do it, and the like. The grievance of the Protestant is, that other people are allowed to enjoy on Sunday an amusement strictly in keeping with their own religion, but which he thinks inconsistent with his.—*Weekly Register.*

GAVAZZI AT OXFORD.—During the past week Gavazzi has been lecturing at the Town Hall, Oxford; but his reception, as at Cambridge last week, has been a stormy one. The subject for the first lecture was "The Papal army of Great Britain and its Protestant allies." There were upwards of 500 persons present, chiefly under-graduate members of the University, who, in the course of the address, manifested their disapprobation by incessant rounds of hooting, hissing, cock-crowing, and cries of "Apostate," "Go back to Rome." Several fireworks were ignited, causing the greatest confusion, and rendering it almost impossible to hear the lectures. "Tractarian Encroachments" was the text of the second lecture, and on this occasion the under-graduates, who had entered into an alliance with a number of the younger inhabitants of the city, kept up a continuous storm. The names of Dr. Pusey, and the Bishop of Oxford, which were shouted out several times, were quickly caught up, and received with long and general applause.

The strike of colliers in the Glasgow district continues, and causes local uneasiness. Nearly 30,000 men are idle, and the masters, rather than give 5s a day instead of 4s., are letting their furnaces "out of blast." The local militia have received orders to see that their arms are in good trim, and be prepared to turn out in marching order.

UNITY IN THE LAW CHURCH.—Bishops, both the obedient and the rebellious, were greatly solicitous for the preservation of an absolute unity of doctrine, both in the English (law) Church and the Irish (law) Church, and the colonial law churches in communion with that United (law) Church. Solicitous they may be; but the union is a joke, and a very bad joke too, seeing that it is at the expense of sincerity. "All the world knows that this absolute unity is absolute fudge. We have on record the solemn and deliberate testimony of a Bishop, spoken first in the House of Lords, and then revised, printed and published, to the fact that the clergy, as a body, do not believe the entirety of the dogmas to which they subscribe. "In fact, with respect to subscription, I never met with one single gentleman—and I have spoken with almost numberless individuals on the subject—whoever allowed that he agreed in every point, in every iota, to the subscription which he took at ordination." (Vide speech of the Lord Bishop of Norwich, in the House of Lords, on Tuesday, May 26, 1840.) In fact, to believe all is an impossibility. The prelate just quoted has shown this by demonstrating their contrariety. Unity with the Church, indeed! Why the Church is not in unity with itself. It blows hot and cold; it paints black and white with the same brush. The Articles, the Canons and the Prayer-book are a huge mass of contradictions, all of which, they affirm, may be proved by the Word of God, which word in many points they contradict also. Such a unity as this is, in vulgar terms, all humbug; in legal phrase, it is a "mockery, a delusion, and a snare." It cannot be obtained; and if it could, it would not be worth having. There never has been unity in the Church of England, and by such means there never will. Sometimes a Popish spirit has predominated, and sometimes a Protestant. It long vibrated, like a pendulum, between Calvinism and Arminianism. Bigotry has reigned at one time, laxity at another. The ethics of Epictetus have changed places with the mysterious speculations of St. Paul's Epistle to the Romans. Now it has stimulated the mob to pelt the Methodists; and anon it has talked of opening its arms to hold them to its bosom. Its unity at this moment is but that of Janus; and its two faces have two voices, one of which talks Puseyism and the other Evangelicalism. It is time to give over this vain attempt. It does violence to human nature. It organises hypocrisy, and calls it unity. It fails in Ireland, where the constant presence of a hostile, powerful and popular Church might be expected to compel some degree of unity in self-defence. It fails in England, from the mere force of that tendency to free thought which accompanies that stage of intelligence and civilisation at which we have arrived. And as to the colonies, why, it is sheer craziness to suppose that they will long be bound down by the cobweb chains of English formularies.—*Weekly Despatch.*

M. KOSSUTH IN SCOTLAND AGAIN.—If we are to credit a number of newspaper paragraphs, which have been going the round of the press of late, there is great sympathy just now with the Red Republican Anarchists on the Continent in the Scottish breast.—Invitations have been sent from several towns and cities to one of the leaders of these political Anarchists—M. Kossuth—to favor Scotland with his views, by the medium of the platform, on the Austrian Concordat with the Holy See. What particular interest or business our cannie neighbors may have in the discussion of the question abstracted from their hatred of Catholic nations in general, and Austria and the Holy See in particular, it is not for us to say, but if they imagine any influence which they may bring to bear upon the matter will change the conditions of that Concordat they will be egregiously mistaken, if they do not credit our assurance they had better write to France about it. This invitation to the ex-Governor may have been given on other grounds. He has written himself out of the journals with which he became connected in London, and in his endeavors to set England politically right, nearly wrote down the journals themselves. His views were not sound.—The far-seeing people of England repudiated them, and not only denounced them as "base coin," but nailed them down. The ex-Governor was told his services were no longer needed, as a paid political reformer of Great Britain. Hence, we presume, being somewhat out at the elbows, this method has been resorted to by the schools to which he belongs, to "raise the wind" and insidiously spread those principles of which Kossuth, Mazzini, and Garibaldi are the exponents.—*Northern Times.*

UNITED STATES.

THE CROPS.—The papers in various quarters of the country are giving good accounts of the prospects of the coming crops. The season is backward, but that is said to be very favorable to the wheat, which was sown in immense quantities last fall. In Ohio the wheat is splendid, but the grass is yet thin. Fruit was a great deal injured in the West. Peaches there will be none, but a very abundant yield of apples is expected. In New York State the wheat is in good condition, though backward. Barley and oats are likely to do better than corn this season. Their growth does not require so much heat, and they are not so easily injured by late frosts. All English grains and grasses promise well on good land, which is properly managed. It is now too early in the season to say what will be the yield of corn, for it depends mainly on the weather in July, August and September. Should it be favorable in June, and in the months named, this country will have unprecedented quantities of breadstuffs on hand next autumn. Fruit in New York State will be abundant. In New Jersey, in low lands, the wheat has suffered severely in some counties, but in the high lands it promises a fine crop. In Pennsylvania the general accounts are that there is a present prospect of a large crop of wheat. The high prices of wheat last year caused the farmers, from Maine to California, to sow largely of this cereal.

WHO ARE THE SLAVEHOLDERS?—There are six hundred and sixty thousand five hundred and sixty-three slaves owned in this country by Ministers of the Gospel, and members of the different churches, viz.:—219,563 by the Methodist, 77,000 by the Presbyterians, 125,000 by the Baptist, 88,000 by the Episcopalians, 101,000 by the Campbellites, and 50,000 by other denominations.—*Platdealer.*

The following remarks from the *Irish American* upon the sad condition of the immigrants, would seem to indicate that our cotemporary, is ready to co-operate with the friends of the "Buffalo Convention" in encouraging to ameliorate the condition "of the most cruelly treated humans in the world":—"The sad truth is that the most cruelly-treated humans in the world are the emigrants who arrive on these shores. Year after year for the past six years we have had to take up this subject of Emigration with a view to expose the abuses connected not only with the runners and robbers who swarm around emigrant ships but the mismanagement of the Commissioners themselves. And now that we may reasonably expect the increase of emigration during the approaching summer and autumn, we shall not lose sight of the subject until we see every abuse connected with it corrected. As far as we can see at present we are inclined to believe that the interests of the emigrant will never be properly cared for until we have a voluntary and an independent association organized to protect them. Appointments by the Governor, as they take place, render the commission a mere honorary dignity;—whereas what should be the real animating motives to accept such appointment, by which its members should be actuated, namely, benevolence and sympathy, we fear need not be expected under the present system.

COUNTERFEIT AMERICAN GOLD COIN.—The appearance of a quantity of spurious gold coin should put the public on their guard in the reception of money.—Gold dollar pieces have become quite common and are not easily detected except by the weight, the necessary apparatus for determining which all are not possessed of. Beside this coin there are quarter and half eagles, which are not so well executed, but which are calculated to deceive except by close examination. In color they are lighter than any of the genuine coin, having more the appearance of brass.—We were shown on Saturday two spurious half-eagles which would be readily accepted by those not perfectly familiar with the weight and appearance of gold. They bore the date of "1855," and though somewhat defective in the stamp, could easily be imposed upon the unwary.—*American.*

AN EUROPEAN'S VIEW OF AMERICAN LIFE.—It is not surprising to us that intelligent Europeans, even those whose opinions are entitled to the most weight, speak, as the great majority do, of American life with great disapproval, if not disgust. We can readily conceive that a foreigner, resident in New-York for a few months, must think of a great deal which our people look upon with unconcern, or with a hopeless feeling that there is no good in complaining about what cannot be helped. A foreigner could not be a day in our city without making some such reflection as this: "It is certainly on some accounts an advantage for residents in American cities not to be taxed as heavily as they are in European cities for the support of an efficient police, and for having clean streets and public avenues in which one can ride or walk with some comfort; but certainly such things are very convenient." Imagine his surprise when told that there are few cities in the world where the taxes are heavier than they are in New-York, one of the dirtiest, the worst governed, the most unsafe cities in the civilized world. "Are these some of the proofs that the people know best how to take care of themselves and their affairs?" he would naturally ask. Much else he would be tempted to think, if not to say, if he had his eyes and ears open, and remained here for a week or two. In what other country could he have ever seen so much bad manners, not among vulgar, ill-dressed people, but among those styled distinctly, though erroneously, ladies and gentlemen? In what country save this did he ever see a lady receive, even from an inferior, a respectful and needful act of attention, without making the slightest acknowledgement? When before did he ever hear a gentleman sitting next to him at breakfast-table at a fashionable hotel relieving his throat by long protracted hawking and spitting, or in an omnibus or steamboat see women shrink with disgust at the filthy shower from the lips of gentlemen passed within half an inch of their skirts or faces? Rowdiness exists in all European cities; but it does not send its representatives to Parliament, or elect or overawe municipal officials. It is not a power in the state to be consulted, or conciliated, or apothecized in the persons of its Rynders or Pools.—*Christian Inquirer.*

PROTESTANT MARRIAGES NO JOKE.—The Montpelier (Vt) *Freeman* says that at a social gathering in that vicinity, recently, a young gentleman had the task of "getting a wife" imposed upon him during the evening's amusement, and with a young lady went through a mock ceremony, as they both supposed, of being married; but after the motions had been gone through with, it was discovered that the person who married them was a real justice, and the matrimonial knot could not be untied! The parties are satisfied with their bargain, but are considerably nettled at the manner in which they were launched upon the sea of matrimony.

A Keokuk correspondent tells a story of the Rev. Julius Caesar, a colored preacher of Missouri, which he thinks goes to show that some of the sable brethren are quite as "cute as any of the Hard Shells of whom we have heard so much of late.

Mr. Caesar had made an appointment to preach about twenty miles from his master's plantation, and there he made his appearance with his saddle-bags on his arm, and out at once that he had come to preach the Gospel to the niggers thereabouts.

"Yah! yah!" responded a hundred voices; but one of the negroes, more bold but not worse than the rest, sung out; "Well, now, look here nigger, if you jus bring a pack o' cards wid you, you mout done sumfin, but preachin' is a little too slow for dis congregation."

Caesar remonstrated with them, as they seemed to fall in with the old-fellow's ideas; but they told him to go home, and "de nex time he come to bring de cards." Caesar started off with his saddle-bags on his arm, but hatred, opened them, and turned about as he said, "if dat's what you must have, why, den, you must!" and pulling out a greasy old pack sat 'down on the grass.

A PRIEST DUED FOR \$10,000 DAMAGES FOR PERFORMING HIS PASTORAL DUTY!—Rev. Mr. Quinn, of Meridan, Connecticut, has been called to answer in the above sum for having told one of his parishioners, who sought his advice, to leave the bed and board of a man with whom she had been living as a wife, while he had a lawful wife still living. The individual with whom she had cohabited, was some time since divorced from his wife. The other unfortunate woman being moved to repentance, sought the advice and direction of her pastor, and consequently abandoned her sinful state. The suit is brought for having interfered with the domestic matters of the husband. These are all the facts we have been able to obtain concerning the matter. We believe, however, from our acquaintance with the Rev. Gentleman, that he is on the safe side in the performance of his duty.—*N. Y. Freeman.*

The Cincinnati *Catholic Telegraph* noticing the rapid progress that the Mormon sect is making in America, asks "how are we to account for the facility with which men and women in this, and the old countries profess and practice a system of belief which surpasses paganism in profligacy?" The *Telegraph* attributes it rightly to their previous Protestant training:—"Men are now astonished to see their sons and daughters running into these shameful excesses; but let them remember the pious Sunday readings which they had prepared for them, the Maria Monk stories, the evenings with Gavazzi, and such like ruffians, ever standing on the borders of Christianity to assail the faithful; let them remember the Calvinistic and Methodist details of vice ascribed to our Church, but never having had existence except in the minds of the reverend writers, who know how to convert calumny into gold,—the exemplary Doctor Coxes, the sharp-rifle Beechers,—let parents remember the company which they had provided for their children, and they will not be astonished at their adoption of Mormonism. Even in the political arena we have seen the same spirit preparing the way for the advent of the Book of Mormon. What value was there attached to oaths to support the Constitution, when men entered the dark lantern lodges and swore on the other side, when justice was trampled on, the innocent murdered and these violations of law, human and divine, were sustained by such ludicrous statesmen as Spooner of England and Garrig Davis, of somewhere in Kentucky! What wonder is it, then, that we have the young despising Christianity and adopting the corruptions of Mormonism! The press, the pulpit, and the politician have been laboring to prepare the world for the reception of the impostor. But from what lands do the recruits come? From the free lands of England, whose language, according to the Hon. Mr. Buchanan, is "inconsistent with political slavery!" From the principality of Wales, where hatred of Catholicity is invincible. From the crowded cities of Scotland, from Sweden, where the profession of Catholicity is a penitentiary offence, from Lutheran Denmark and Norway! Mormonism is the natural child of Protestantism and infidelity. It has yet a great part to play. Every thing social and educational seems to be preparing the rising generation to advocate its errors and practice its corruptions. New England, ever ready for any monstrosity, from the blasphemy of the Wakemanites to that of Joseph Smith, has filed up the Utah Territory, and when the time arrives for its admission into the Union, with all its peculiar institutions, who will have a better right than its people to proclaim their attachment to the Rock of Plymouth, and boast of their Anglo-Saxon origin! Like a city preacher the other night, they will be able to say—"O! Lord, we thank thee for a free Bible, free schools, and free consciences."—Amen. And all the congregation did say "Amen."

Protestants themselves begin at last to find out that Colporteurs or Tract Distributors, are common nuisances, that ought to be abated. Witness the following, and note especially the refreshing epithets with which it is mounted. It is from the *Christian Freeman*, a Universalist paper of this city.—*Boston Pilot.*

ROWDINESS.—We regret to see religious officials and leaders of any Christian denomination sink to the character of mere vulgar rowdies. It is a dishonor to the name of religion, and tends strongly to skepticism among unenlightened but disgusted observers. Such if we may judge from their own reports, is the character of many of the colporteurs employed by the American and Foreign Bible Society,—and such we perceive is becoming the character of the organ of that Society, which ought to be a pattern of Christian dignity and manliness. The organ we refer to is the Magazine published by that Society, called the *Colporteur*.

The *American Celt* complains, and we fear but with too good cause, that—not only do the second generation of Irish Catholic parents in the United States renounce their faith, and abjure their fathers' God—but that they are ashamed even of the names of their parents who beget them; and strive to conceal their glorious Irish origin, by dropping all that savors of the letter "O" and "Mac." So true is it that the Yankeeified Irishman is the most contemptible mongrel on the face of the earth. We copy from the *Celt*—

"What neither Tudor state craft nor Orange hate could extinguish in the native land of the Gael, the folly of fashion, combined with emigrant ignorance, bids fair to effect, in this land of our retreat. We meet every day with Doretys (for O'Dohertys,) Gallars (for O'Gallaghers,) Carls (for O'Carrolls,) and other such mutilations. Some of the fathers of these people must have done something very shabby, or their sons must be very ignorant of the orthography of their own names. Either conclusion is irresistible. If not ashamed of their parents, they ought to be ashamed of themselves.

"Why the man doesn't know how to spell his own name,"—could there be a severer reproach to these back-sliding individuals? Yet it is a deserved reproach, and one which ought not to be spared, if we are to combat apostasy's first symptoms with success.

We cannot indeed say that this back-sliding is confined to the more ignorant. No! we can all remember an Irish patriot who went to Australia with an "O" to his name, and landed in America without it. What became of the "O"? Was it good enough for a convict colony, but not for a rich republic? Was it left on the ticket-of-leave to which the body of the name refused to stick? Was it so awkwardly grafted that it fell overboard on the Pacific? Or was it, perchance, when airing itself on the deck, caught up by trade wind and whirled away in its current? These are questions "to puzzle posterity," over its future toothpick and tumbler of punch.

REMITTANCES

TO ENGLAND, IRELAND, SCOTLAND & WALES
SIGHT DRAFTS from One Pound upwards, negotiable at any Town in the United Kingdom, are granted on The Union Bank of London, London. The Bank of Ireland, Dublin. The National Bank of Scotland, Edinburgh.
By HENRY CHAPMAN & Co., St. Sacrament Street.
Montreal, December 14, 1854.

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THE TRUE WITNESS
AND
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, MAY 23, 1856.

TO OUR DELINQUENT SUBSCRIBERS.—We again find ourselves compelled to call upon our friends to pay up, without delay, the arrears by them due to this office. The amount of these arrears is very large; and in consequence, we are often put to considerable inconvenience. We trust this announcement will suffice, and that we may not be again forced to address our readers upon this subject. We are preparing a list of delinquent subscribers, which we intend, when completed, to hand over to a lawyer with instructions to take immediate steps to enforce the payment of all arrears.

The steamship *Canadian* arrived at Quebec on Wednesday morning. She brings no news of importance.

CONSECRATION OF HIS LORDSHIP THE BISHOP OF LONDON, C.W.

Beautiful and impressive as are all the ceremonies of the Catholic Church, none are more so, none more deeply significant of her divine origin, and of the divine wisdom which directs her, than those solemn rites which she has established for the consecration of her Pastors and Prelates. It is upon these occasions that the Church puts forth all her magnificence, and in her every action proclaims her consciousness of the plenitude of that authority with which she has been invested by Her Divine Founder. From her lips we hear no doubtful or hesitating words, there drop no ambiguous formularies. But confident in her right, and well assured that what she does in time will be ratified in eternity, she speaks, not with the stammering accents of the self-condemned impostor, but as the only legitimate Spouse of Him, to Whom belongeth all dominion, both in the heavens, and upon earth.

Such was the universal impression produced upon the witnesses of the solemn rites of Sunday last, the 18th inst., in the Cathedral of Montreal; wherewith, in obedience to the terms of the "Letters Apostolic" of the Sovereign Pontiff, the office of Bishop of the Church of Christ was conferred upon His Lordship Mgr. Pisonneault—whom the unanimous voice of the Prelates of Canada had declared to be fully worthy of bearing rule over the newly erected Diocese of London. May this excellent Prelate belong preserved to the flock which he has thus been appointed to tend—is the fervent prayer of all who know him, of all who have at heart the interests of the Catholic Church in Canada.

Upon this auspicious occasion, Montreal was honored with the largest concourse of Prelates, that ever met together in any city of this country. There were present—the Bishops of Toronto—of Bytown—the Coadjutor of Montreal—the Bishops of St. Hyacinthe—of Three Rivers—the Bishop Coadjutor of Quebec—the Bishop of Portland in the U. States—the Bishop of Arichat, N.S.—and the newly consecrated Bishop of Hamilton. In all, nine Bishops, besides him whose elevation to the Episcopacy they had met together to celebrate. A large number of Clergy from the different dioceses of Canada were also present, assisting at the ceremony.

The Consecrating Bishop was His Lordship the Bishop of Toronto, assisted by their Lordships, the Bishop of Cydonia, Coadjutor of Montreal, and the Bishop of Portland. A most eloquent and impressive discourse was delivered by the Rev. P. Vignon, of the Society of Jesus; in which the learned preacher forcibly insisted upon the many blessings which the Catholics of Canada enjoy. In Canada the Church is free; free to pursue her own policy; free to elect her own ministers; above all, free to obey the Pontiff who from the Chair of Peter watches like a wise and faithful shepherd over the flock committed to his charge, ever mindful of Christ's last commands—"Feed my lambs."

In the evening, His Lordship the Bishop of Toronto preached, selecting for his subject the virtue of humility, as exemplified in the person of Mary; whom he especially proposed as a model to all Prelates and Pastors. The sermon was followed by the solemn Benediction of the Blessed Sacrament, at which His Lordship the Bishop of London officiated; and thus closed the sacred offices of a day which will be long memorable in the annals of the Church in Canada.

"God defend me from my friends; I can defend myself from my enemies"—is an old proverb, to which Mr. Drummond has just given a modern application. God defend His Church—say we against such friends as Mr. Drummond; we care but little

for aught that the Spooners, and the Browns can do against her.

Mr. Drummond, as our readers of course are aware, has introduced a Bill for the general Incorporation of Religious Houses, under the pretext of thereby putting an end for the future to the numerous particular Bills for a similar purpose that are annually brought before the Legislature. In this there is nothing objectionable; for Catholics ask nothing for themselves, or their institutions, but what they are perfectly willing to see accorded to all their Non-Catholic fellow citizens of all denominations. Catholics ask no special privileges or favors of the Legislature.

But Mr. Drummond, finding that his Bill was likely to meet with a strong Protestant opposition—because Protestants are less anxious to secure religious freedom for themselves, than to impose trammels upon Papists—and, we suppose, dreading lest a defeat in the House of Assembly should have the disagreeable consequences of depriving the country of his very valuable services, and himself, of a very valuable situation—has, as we mentioned in our last introduced several important amendments to his Bill, in the hopes of thereby disarming the fury of his political opponents. He has, in fact, adopted their anti-Catholic policy, whilst still professing respect for the Catholic Church and a regard for her institutions. Alas! Mr. Drummond is not the first statesman, who, in his own person, has shown the impossibility of serving both God and Mammon. The following is the scope of Mr. Drummond's amendments:—

The first provides, that all bequests to Religious or Charitable institutions made by persons having families, and exceeding in value 25 per cent of their property, shall be null and void; and that all bequests to such institutions, if not made at least six months before the testator's death, shall be null and void. It will thus be seen that Mr. Drummond has merely torn a leaf out of the great Protestant statute book—or as *Punch* facetiously observed of the Peelites when they adopted the old Free Trade policy of the Whigs—that he has stolen Mr. G. Brown's coat and trousers whilst the later gentleman was bathing. We cannot so far flatter Mr. Drummond as to tell him that his new Protestant suit of clothes improves his appearance. On the contrary, they sit as ungracefully upon him as a purser's shirt upon a hand-spike, as they say in the navy.

That in introducing the above amendments, Mr. Drummond was giving expression to his own convictions—that he believed that such amendments were necessary or just—we do not suppose. He has, we have no doubt, yielded to the pressure from without; and rather than risk the loss of office, he has preferred to commit a gross outrage upon the rights of property, and to offer a gratuitous and unmerited insult to the Church of which he professes himself a member. We say this, because these amendments formed no part of his original Bill; and because it is not likely that, in the short interval that has elapsed since he first introduced it, any new light can have been vouchsafed to him upon the subject.

These amendments constitute in the first place a gross outrage upon individual liberty, and the rights of property. The right of every man, being of sane mind, to give of his own, to whom, and as much as he will, is a right which he holds independent of any Legislature; one of which therefore no Legislature has the right to deprive him; and every man has the right to be considered as of sane mind until such time at least, as the contrary shall have been legally proved. To limit therefore man's natural right to dispose as he will of his own, or to attribute to him insanity, because the disposition he makes of his property is more favorable to the interests of the Church, and the poor, than to those of the members of his own family—is an outrage upon the rights of the individual, as gross as any that we read of in the records of Oriental Despotism.

And here we may be permitted to ask—what is the object of, what is the end proposed by, this amendment? Is it merely to prevent Religious Houses from receiving?—or is it to compel the parent to make a suitable provision for his family? Mr. Smith, or Mr. Jones, or Mr. Brown, having a family, is to be prohibited from leaving more than 25 per cent. of his property for any religious, educational or charitable purpose—is he to be compelled to leave the other 75 per cent. to his family? or will he be at liberty to bequeath all, or a portion of it, to some other purpose, provided only it be not for the honor and glory of God, and the good of the poor? If Protestant legislators dared to be consistent, they would of course feel themselves compelled—upon the same principles as those which prompt them to limit the right of the individual to leave his property to whom he will—to make it obligatory upon parents, under all circumstances, to leave 75 per cent. of their property to their families. If they do not do this, it is evident, that their legislation is dictated, not by regard for the children, but by hatred of the Church; and that it is as absurd and illogical as it is destructive of all rights of property, and of individual liberty.

But it is more than an absurdity; more than an outrage upon property, and the natural inherent rights of the individual. It is an insult of the grossest kind to the Church and her ministers; and doubly insulting when the blow is dealt by one who calls himself a Catholic, as does Mr. Drummond. For what do his amendments imply?—what is the construction put upon them by the enemies of our religion, and the calumniators of those Pastors and Prelates whom Mr. Drummond professes to revere?

They imply that, Bishops, Priests, and Nuns, are such a set of sordid, mercenary and dishonest knaves, that a special legislation is necessary to "check their mal-practices;" that, the ministers of religion, the Pastors of the Catholic Church, not only do not inculcate upon their penitents, the duty of making, in so far as their means will honestly allow, a decent and

honorable provision for their children and families, but that the said Pastors avail themselves of their spiritual authority to persuade those over whom they have influence, to defraud their nearest of kin, their own flesh and blood; that Bishops, Priests, and Nuns are sordid hypocrites, ever hovering like vultures round the bed sides of the sick and dying, and with the name of Christ upon their lips, intent only upon increasing their wealth, and securing to themselves a more than fair share of the good things of this world. These are the calumnies which the invidious enemies of the Catholic Church have never failed to assert; and in which Mr. Drummond, by his amendments to his "Religious Incorporation Bill," now professes himself to believe. And Mr. Drummond calls himself a Catholic! and it is, and it is only, because he calls himself so, that he is dangerous.—"See"—Protestants will now triumphantly exclaim, pointing to Mr. Drummond's amendments—"see;" even your own co-religionists, your own children, are obliged to acknowledge your covetous, grasping, dishonest propensities; are obliged to provide legislative barriers for the objects of your priestly tyranny, to protect them against your knavish designs!" And the insulted, maligned, calumniated Church, thus addressed, what answer can she make to this logic?—Ah if an enemy had done this, she could have borne it! As it is, she can but commend herself to Him Who judgeth righteously, and implore His protection against her friends.

Mr. Drummond's amendments involve also a fallacy; for they suppose that a man at the hour of death, is less likely to act honestly, is more apt to be swayed by improper motives, than he is when the prospects of death are far removed. Now Mr. Drummond is a lawyer, and he must know that the law which he administers gives no countenance whatever to this fallacy. On the contrary, it generally assumes that, with the prospects of death immediately before him, and when hovering on the brink of immortality, man, if in the possession of his mental faculties, is more likely, than at any other time, to act honestly. The law will attach far more importance to a bare statement made in *articulo mortis* than it would have done to a similar statement made by the same person when in perfect bodily health, and six months before his death. This too is in accordance with the common sense of mankind; which always attributes a certain amount of credibility to the last words, even of the dying criminal—or reputed criminal—who dies with protestations of innocence upon his lips. But to conciliate the irreconcilable enemies of his Church, Mr. Drummond hesitates not to outrage common sense, law, equity, and religion. When dealing with the Church, he assumes as incontestable, the principle that a man is never so untrustworthy, never so likely to act improperly and dishonestly, as at the hour of death; as when he knows that yet a few minutes, and time for him will be no more—that the world with all the vanities and the glories and the riches thereof shall have passed away; and he himself shall stand before the Judgment Seat of the Judge of the living and the dead, to answer for the deeds done in the body. The fundamental principle of Mr. Drummond's legislation is as absurd, as the amendments themselves are unjust and anti-Catholic.

We may be permitted to express a hope however that the Catholic public—that portion of them at least who love and revere the Church, who have nothing to hope, nothing to fear, from Ministerial favor or Ministerial displeasure—will not fail to mark their sense of Mr. Drummond's unworthy conduct; that they will give him plainly to understand that, in their eyes, the interests of religion, and the honor of their Pastors, are of more importance than the smiles or patronage of an Attorney-General; and that at the next election they will bear in mind that no honest Catholic should be accessory to placing again in a situation of trust, one who has already proved himself so untrustworthy. Better, a hundred times better, for us that George Brown should rule over us; for he is an enemy, and we can defend ourselves against our enemies. But God alone can defend us against such friends as Mr. Drummond. With our whole heart we say it—"From all such friends—*Libera nos Domine.*"

We would not intentionally wrong, or misrepresent any one, not even the *Commercial Advertiser*; and since our cotemporary emphatically disclaims any latent design of recommending the spoliation or suppression of "the Religious Houses" as a cure or preventive of pauperism, idleness, and mendicancy, we are compelled in courtesy to give him the benefit of that disavowal. At the same time we must confess that we have failed in seizing the meaning of his previous article upon the same subject: and we may be permitted to say that the interpretation we put upon his language was not only not "forced," but was the only one that it seemed to us to be at all calculated to bear.

After stating that "there was nothing to show that any large body of the poor are now supported by Religious Houses in Catholic countries"—(a statement which from the statistics of Montreal alone we have shown to be erroneous)—our cotemporary, in his issue of the 23d ult. went on to say:—

"There is far more reason to believe that the existence of the Religious Houses encouraged idleness and mendicancy, than that they prevented it. Those acquainted with the state of pauperism in Continental and South American cities, where the Roman Catholic Religion is paramount will need no argument on this head."

Now it certainly seemed to us—that if, in the opinion of our cotemporary it be desirable to suppress "idleness and mendicancy"—and if in his opinion, Religious Houses "encourage idleness and mendicancy" in all countries where "the Roman Catholic Religion is paramount"—in his opinion it must be desirable to suppress the said Religious Houses, as the encouragers of "idleness and mendicancy." In

this conclusion there is assuredly no "forcing;" nothing but what flows naturally and as an inevitable logical sequence from the premises by the *Commercial Advertiser* laid down: nothing certainly to warrant the language on the part of our cotemporary, to the effect that the TRUE WITNESS, in alleging that the *Commercial Advertiser* recommended the suppression or spoliation of Catholic Religious Houses as a cure for pauperism, idleness and mendicancy, had been guilty of "unmitigated falsehood," because he—the *Commercial Advertiser*—"had never written one line that such an interpretation could be forced upon." We still contend that the only logical interpretation of which his unfounded assertion of the 23d ult.—to the effect that the Religious Houses of Catholic countries did, and do "encourage idleness and mendicancy"—is susceptible, is the one we put upon it—viz., that in the opinion of the *Commercial Advertiser*, the suppression, or spoliation, of the Religious Houses is desirable, as a cure for idleness, mendicancy, and pauperism. If this be not the opinion of the *Commercial Advertiser*, then of two things, one. Either he does not believe that it is desirable to suppress "idleness and mendicancy"; or he does not believe that "idleness and mendicancy" are encouraged by the Religious Houses of Catholicity. Our cotemporary is welcome to accept which horn of this dilemma he pleases.

It is all very well for our Protestant cotemporary to make bold assertions about the evil consequences of the Religious Houses "in Continental and South American cities where the Roman Catholic religion is paramount;" but he would do well to remember that he is not "Sir Oracle;" and that others, as well informed as he is, and with fully as much experience of the effects of the said Religious Houses as he has, will require something more than his assertions, or even Protestant Statistics, to believe that these effects are anything but beneficial in the highest degree, and under every point of view,—religious—and social—and political. That there are, have been, and may be again, abuses in such Houses no one will deny. That all nuns are always angels, that all monks are always Saints, no one will pretend; but no one save a very bigoted Protestant, or a very "intelligent Great Briton," doing his Italy or his Spain, as the case may be, will deny that the advantages of Conventual establishments far more than counterbalance their disadvantages; and that in spite of those imperfections which are inseparable from all the works of man, the services which they have rendered, and every day render, to the cause of intelligence, industry, charity and religion, are such as to deserve for them the thanks of every honest man, the earnest prayers of every sincere Christian—whatever the Great Protestant Tradition may assert to the contrary.

It is a necessity of Protestantism to malign and misrepresent these institutions; for only by so doing can it palliate its conduct towards them. It is but reasonable therefore, seeing how deeply interested Protestantism is in making out a good case against the Religious Houses, that we should receive its evidence with great caution, as that of one who is an interested party, and who therefore cannot be an impartial or credible witness. When on the contrary, Protestant writers testify in their favor, we may be sure that that testimony is wrung from them by the force of truth; and on it we may therefore place implicit reliance. Thus for instance, when a Protestant writer in Lower Canada—"where the Roman Catholic religion is paramount"—is unable to point to any single instance in Canada where the Religious Houses "encourage idleness and mendicancy;" when he is obliged to refer his readers to remote South America, or the Continent of Europe for proofs of the evil results of conventual establishments—when he refuses to take note of that which is passing under his very nose, and persists in straining his eyes after that which is thousands of miles away—we may easily draw two conclusions. 1st. That he can find no evil in our Religious Houses in Canada—2nd. that he is mindful of the custom of old nurses—when telling wonderful stories to their infantile charges—of prefacing their marvellous, and otherwise incredible legends, with a—"long-way-off"—and a—"long long time ago." Thus by drawing largely on time and space, do these ancient dames get credit for their drafts upon the credulity of their tender hearers; who would at once reject as lies, monstrous as Satan, the self same stories, if told them as having occurred, yesterday, or in the next street. It is upon this principle that the *Commercial Advertiser* seeks for proofs of the pauperising influences of Religious Houses—not in Canada or at the present day—but in the distant cities of South America, and the days of the Plantagenet and Tudor Kings. We admit the prudence of this policy on his part; though we can neither praise its honesty, nor esteem highly the intelligence of those upon whom it takes effect.

We happen however to know, at the least as much as, in all probability a great deal more, about the working of the "Religious Houses" on the Continent of Europe and in the cities of South America, than does our cotemporary; and we have therefore no hesitation in saying that his insinuation, that they "encourage idleness and mendicancy" is, in his own elegant language, "an unmitigated falsehood." What the "Religious Houses" are in Canada, in Montreal, Quebec, and the other cities of this Province, that are they in France, Italy, and Spain; in Valparaiso, in Rio Janeiro and in the cities of South America, where the Catholic religion is paramount. The Religious Houses there, are of the same Orders, and governed by the same rules as are the Religious Houses here; in support of which it is only necessary

* The Talmud gives this advice, apparently especially designed for "intelligent Protestants." "When you would tell a lie, locate the particulars at a distance."

to mention the simple fact, that "Sisters of Charity" from our Canadian Convents are at this moment inmates of the former, discharging the same functions as they did here in the seasons of cholera and typhus; tending the sick, giving shelter to the homeless, comforting the desolate and distressed, and still the same humble, devoted, and generous creatures—in the Crimea, or under the sun of Chili—as they were when we saw them hovering over the couches of the plague-stricken wretches, in the fever sheds of this city of Montreal.

Our cotemporary (*Protestant*) will, we trust, excuse us if in reply to two or three questions which he does us the honor of putting to us, we invert the order in which we find them in his issue of the 17th inst. We have not much space to spare him, and therefore desire to be as concise as possible.

He asks us, how an "intelligent Romanist," can exercise his reason, "if he must receive all and everything presented to him by the (so called) church, simply and alone because the church has declared it?" We reply:—

1. Because the "intelligent Romanist" has no intuitive apprehension of the contents of the revelation made through Christ to man; neither has he received any immediate revelation from Christ Himself. The "intelligent Romanist" therefore can acquire a knowledge of the contents of the said revelation, only through some medium, or authority.

2. Because he knows of no other medium or authority, appointed by Christ Himself, for promulgating and perpetuating, amongst all nations, and to all time, the truths by Christ revealed, than the "so called Church."

3. Because it is the highest and noblest exercise of man's reason to submit himself in all things to a medium or authority, by Christ Himself appointed for perpetuating and promulgating the knowledge of truths undiscoverable by reason.

Thus, the "intelligent Romanist," exercises his reason to assure himself of the simple historical fact, that Christ did appoint a society—to which is given the name of Church, to distinguish it from all other societies—and to which society Christ gave the charge to go and preach to all nations, teaching them to observe whatsoever He had commanded them; promising likewise to be always with it to the end of time—thus, by implication, guaranteeing the perpetuity and infallibility of that society or Church, which He appointed as the sole medium for transmitting to all nations, and till the end of time, a knowledge of His Gospel, or revelation to man. Having convinced himself of this simple fact, it would be an act of high treason against reason on the part of the "intelligent Romanist" to hesitate for one moment about receiving anything and everything that the said society or (so called) Church proposes to him. Could it be clearly proved from history that Christ Himself had appointed any other medium for transmitting the knowledge of His teachings—say a book or books—to that medium, would the "intelligent Romanist" in like manner submit himself—and receive all and everything presented to him by the said book or books, simply and alone because the said book or books declared it.—To act otherwise would be the abnegation, not the exercise, of reason; which can indeed guide us to a knowledge of the means by Christ Himself appointed for transmitting to all men, and through all time, the contents of His revelation, though of itself it is utterly unable to discover those contents. For that which is discoverable by natural reason, can not be the subject of a divine or supernatural revelation.

Having thus set forth the reason why the "intelligent Romanist" believes all that the Church believes and teaches, we shall have no difficulty in complying with his request to prove:—

"That the Virgin Mary was born without original sin, and consequently without its taint."

The Church, or sole medium by which man can attain to any knowledge of supernatural truths, or truths beyond the reach of natural reason, teaches that the Blessed Virgin was—"by a special grace and privilege of God, in virtue of the merits of Jesus Christ the Redeemer of mankind"—not only born, but conceived free from the stain of original sin.

But as the sole medium, by Christ Himself appointed, for imparting to man a knowledge of those truths which are by human reason undiscoverable—and in virtue of His promise to be with her all days even to the consummation of all things—the Church is an infallible authority in all things appertaining to the supernatural order, or order of revealed truth.

Therefore, as transmitted to us through an infallible, because divinely appointed, medium, we have infallible certainty of the Immaculate Conception of the Blessed Virgin.—*Q.E.D.*

Lastly, our cotemporary asks us, how, if born without taint of original sin, the Blessed Virgin could have declared herself to have "rejoiced in God her Saviour!" We reply, because it was only by a special grace, accorded to her in virtue of the merits of Jesus Christ, that she was so born and conceived; and because Jesus Christ her Son, was therefore also her Saviour.

We have now answered plainly and without reserve our cotemporary's questions. He will see that the mode of proof which we have adduced in support of the doctrine of the "Immaculate Conception" is susceptible of application to every other dogma of Christianity. Indeed, as Catholics, we know of no other mode of establishing the truth of any Christian Doctrine—whether it be the doctrine of the Atonement, of the Trinity, or the Inspiration of Scripture. These doctrines Catholics believe, not because they have been immediately revealed to them—not because by means of their reason they have discovered them—but because, and only because, the Church teaches these doctrines; and because the Church is the sole medium by Christ Himself appointed for transmitting to all men, and through all

time, a knowledge of the doctrines by Him revealed.

If our cotemporary the *Protestant* objects to this, he must show—either that Christ has Himself appointed some other medium—or that man has an immediate apprehension of the facts of His revelation.

We are, we confess, at a loss to understand what our cotemporary means by saying that the "dogma of the Immaculate Conception completely destroys Christ's perfect humanity." Does he mean to imply that, if He had inherited from His Mother a "nature-tainted with sin" His humanity would have been more perfect? and that perfection consists therefore in imperfection? To these questions we can give no answer; but must leave it to our cotemporary to elucidate the mystery, and to show how Christ's humanity must necessarily have been imperfect unless the Soul of His Mother was tainted with sin.

SINGULAR CONJUNCTION OF NOT—HEAVENLY BODIES.—The *Courier de St. Hyacinthe*—the *Minerve*—the *Montreal Witness*—and, we have no doubt, the *Semeur Canadien*, if that sheet be still in existence—are loud in their praises of Mr. Drummond's amendments to his Incorporation Bill. Truly the *Minerve* must find herself, poor old lady, in strange company, for once in her life. We hope however that amongst her fellow-countrymen, there are not many of her way of thinking; and that our French Canadian Catholic population, will take an early opportunity to let Mr. Drummond know their opinion of conduct which deserves the execration of every honest man and sound Catholic throughout the Province.

PROVINCIAL PARLIAMENT.

The item of £50,000 towards the erection of suitable Government buildings at Quebec, which appears in this year's Estimates as laid before the House of Assembly, provoked an animated debate on the "Seat of Government" question; in which the Upper Canada members took a prominent part, and distinguished themselves by their abuse of Quebec. At Toronto, it is well known, and it is even admitted by Mr. George Brown, that members "dare not" speak with the same freedom as they were wont to do when assembled in the ancient capital of Canada. At Toronto, Protestant rowdies, loafers, and ruffians of all descriptions, control the debates of the Legislature, and liberty of speech is trampled under foot by a swinish mob. Therefore, in the eyes of a certain portion of the community, Toronto has charms, in which poor Quebec—where, in the words of Mr. G. Brown, "members say that which they would not dare say in Toronto"—is completely deficient. The great object of these men is to keep the Legislature of Canada, in Toronto, because there its members are under the salutary restraints of the Protestant *canaille*.

On the 15th, M. Papin brought forward his previously announced motion of "Want of Confidence" in the present Ministry; principally upon the grounds of their double dealing on the "Seat of Government" question—as manifested in their proposing such a trifling sum as £50,000 for the erection of suitable permanent buildings at Quebec—when the Board of Works had reported that their cost would be about £3,000,000. This proposed vote was therefore a mere attempt to nullify the determination previously arrived at by the House in favor of Quebec as the permanent Seat of Government.

Mr. Holton moved an amendment to the effect, that the course of the Administration on the "Seat of Government" question, and other important subjects, had disappointed the just expectations of the people of the Province. A lively debate, *de omnibus rebus, et quibusdam aliis*, followed,—in the course of which every conceivable topic was brought to bear upon the question in hand. Ministers defended themselves by pointing triumphantly to the great measures they had carried—Secularisation of the Clergy Reserves—the Seigneurial Tenure and Elective Legislative Council Bills. These things, they urged, entitled them to the confidence of the people of Canada. On the other side, Mr. G. Brown, and Messrs. Sydney Smith, Powell, and Jackson, treated this argument with derision. The debate which was long, and animated on both sides, lasted, with occasional adjournments, until Tuesday night, when the division took place, and resulted in a gross majority of 27 in favor of the Ministry—the numbers being 70—and 43 respectively. The *Montreal Herald* gives the following analysis of the division:—

Of Upper Canada votes, on Mr. Holton's amendment—Ayes, 33; Nays, 27. Majority of Upper Canada votes against the Ministry, 6.

Of Lower Canada votes, on the same amendment—Ayes, 10; Nays, 43. Lower Canadian majority for Ministers, and in support of Quebec as the permanent Seat of Government, 33.

Of all the Prelates, who have lately honored Montreal with their presence, the Bishop of Arichat, whose health, we regret to learn, is not good, alone remains in town. For the present, he has taken up his quarters at the St. Patrick's Hospital. On Tuesday, Mgr. Charbonnell started for his episcopal City of Toronto; the Bishop of London remains yet a short time in town. His Pastoral has been received, too late for insertion this week; but we shall have the pleasure of presenting it to our readers, in our next issue.

Weather permitting, the customary procession, in honor of the Blessed Sacrament, will take place on Sunday next, immediately after the Parochial Mass.

In justice to the Dublin *Weekly Telegraph*, we should have credited to him Dr. Cahill's letter on our first page.

The Supreme Directory of the Buffalo Convention for Canada, are now holding their sittings in town.—The following are the names of the gentlemen comprising the Directory:—

President—Very Rev. Dean Kirwan, London, C.W.; Very Rev. J. H. McDonagh, Perth, C.W.; Rev. Mr. Nelligan, Quebec; Terence J. O'Neill, Esq., Toronto; and B. Devlin, Esq., Montreal.

Matters of the utmost importance will occupy the attention of the Directory; and it may be stated that public attention is much directed to their deliberations, the particulars of which will appear in our next.

The keenly contested case of Messrs. Morrison, Cameron & Empey v. the "Phoenix Insurance Company," terminated last week with a verdict altogether in favor of the plaintiffs, who have thus passed through the ordeal unscathed, and with unblemished reputation. In the words of the *Montreal Herald*—"Alike by the charge of the Judge, and the verdict of the Jury, are they—the plaintiffs—exonerated from even the suspicion of anything inconsistent with honorable and straightforward dealing."

The Grand Jury, in the case of Tierney who was brutally murdered in January last by a mob of Orangemen, have found no Bills against the persons accused. Our readers will the less wonder at this, after reading the following from the *Ottawa Tribune*:—

KILLING NO MURDER.—The Grand Jury, as was expected, have found no Bill in the Tierney case. We did not hope, for the credit of the country, that the whole evidence on this outrage would come out before the Court, in order that the truth should be elicited. All hope of the case arriving at that stage vanished when the material of the Grand Inquest became known, especially as the person appointed foreman is a near relative of one of the parties accused. The friends of the murdered Tierney would not consent to a Bill for riot being laid before the Grand Jury, as it would inevitably share the same fate as that for the higher criminal offence; but we trust a Grand Jury will be found to which a Bill can be submitted. The evidence was so strong that the Crown Officer could not believe it possible the case could escape being brought before the Court.—The great fact is before the country that Tierney was killed, and Borden's house was wrecked, by a party, many members of which have been repeatedly identified; another melancholy fact remains to be told that by a woful failure of justice no man is held to answer for the offence, however we do not despair; at a future day some steps will be taken to bring the guilty to justice.

We understand that an attempt was made to prove perjury against some of the witnesses, but willing as people are to swear anything for a purpose, it was no go.

An important fact, with reference to the disposal of the enormous revenues of the Parliamentary Church of England, was brought by a Rev. Mr. Wordsworth before the notice of a meeting of Anglican Protestant ministers, in the form of a petition to Parliament. This petition sets forth, that upwards of a million and a half of pounds sterling annually, are paid in the form of tithes to laymen; that in more than four thousand parishes in England and Wales, the tithes extorted by law are applied to other purposes than the maintenance of religion; that in the greater part of these parishes, there is no adequate provision for the maintenance of a Christian ministry—and that in consequence their moral and religious condition is deeply to be deplored.

CONSECRATION OF HIS LORDSHIP THE BISHOP OF HAMILTON, C.W.

To the Editor of the True Witness.

Kingston, Feast of Pentecost, 1856.
Mr. Editor.—Convinced as I am of the deep interest which the readers of the *True Witness*, take in all matters happily connected with the Catholic Church, I imagine it might savour of indifference not to bring to them the glad tidings of an interesting event, which will be long born in mind by our friends of Kingston. Our selected city has this day witnessed, for the first time, the consecration of a Bishop of the Church of Christ. Hamilton with the country surrounding already lays claim to a worthy successor of the Apostles,—the Right Rev. John F. Farrell, whom God had chosen to be her first bishop.—The Almighty Ruler, as if smiling benignly on the choice made by the successor of the "Poor Fisherman," clothed nature in her golden hue, whilst joy seemed beaming from every countenance. Each street or side-walk was decked with a worthy child of St. Patrick, who, with anxious mind and attentive ear, awaited the summons to come and make his offering to the Deity, and mingle his prayers with those of the Hierarchy who assisted on the occasion. The holy exercises commenced at half-past 9 a.m., when the procession of the Bishops, clergy and choir, wearing their respective dresses moved from the Bishop's Palace to the Cathedral—through the centre aisle into the sanctuary—bearing with them the hearts and attention of thousands of those who had come to behold "one of the most august ceremonies of the Catholic Church." The consecrating Bishop was the Right Rev. Dr. Phelan, Administrator Apostolic of the Diocese of Kingston. The assistant Bishops were the Right Rev. E. Guigae, of Bytown, and Right Rev. A. F. De Charbonnel, of Toronto; having for their chaplains the Rev. Mr. Bourassa, of Bytown, and Rev. Mr. Poulin, of Montreal. Amongst the clergy present were: The Very Rev. P. Dollard, of Kingston, who served as assistant Priest; Very Rev. E. Gordon, of Hamilton, serving as chaplain to the Bishop Elect Rev. Mr. Timlin, of Cobourg; Rev. J. R. Rosier, of Gananoque, as master of ceremonies to the Bishop Elect. Rev. Mr. Foley, of Wolf Island, Rev. Mr. Quinlan, of Kingston, Rev. J. S. O'Connor, Secy., of the Bishop Admin. of the Diocese. Rev. Messrs. O'Brien and Harty, who served as deacon and subdeacon, and Very Rev. J. Ryan, of Brantford. The students of Divinity of Regiopolis who attended and took part in the ceremonies were Messrs. Henry Byrne, Stafford, Dormer and McCarthy.

During divine service his Lordship Bishop Phelan, dressed in cope ascended the pulpit and addressed the congregation, to the satisfaction and edification of all. Feeling the subject and being master of it, he made it clear to those who were "strangers to its nature and meaning," that it was not an idle display but illustrative of an all wise providence providing for the wants of his children and continuing his ever divine protection over his church spread throughout the world—that the church was still verifying the prediction of her divine founder, and bearing happy and life giving news to the famished orphans of superstition and error—that notwithstanding her sufferings on all sides she was still faithful to her mission. Remembering the commission "Go teach all nations," she was not neglectful of even Western Canada. Hamilton and New London were under her paternal and vigilant eye, and Catholicity was to flourish. That what was done on that day was only a renewal of what was done 1800 years ago—not by any whim or caprice of any individual but by the authority of God; and that the Vicar of Jesus Christ,

in issuing his Apostolic Commission, only echoed that authority. Divine service being terminated, the assistant Bishops wearing their mitres lead through the church the newly consecrated, who in moving along bestowed his blessings on the people. It was at this moment that the Irishman and the son of the Irishman, showed this confidence in the ambassadors of the God he adored, and who, with tears of joy in his eyes, bespoke the feelings of a truly christian soul. Verily, the sensation was great; whilst many a prayer ascended to the throne of mercy, for him who they looked upon as a judge, a father and a friend. On returning to the sanctuary, solemn benediction was given from the altar, and the ceremony terminated by the newly Consecrated wishing long life to the Consecrator.

Solemn Vespers, at which the Bishop of Hamilton officiated, took place at 4 p.m. Previous to the Benediction of the Holy Sacrament, his Lordship the Bishop of Toronto ascended the pulpit and instructed the people, regarding the powerful intercession of the Blessed Virgin Mary, and how much we in Canada were indebted to the Mother of God for the many blessings she had procured for us. His Lordship was listened to with marked attention. After Benediction a procession of the Bishops and clergy was formed and moved from the sanctuary to the door of the Palace—chanting the Magnificat. At this stage of the proceeding, one could not help admiring the feeling that pervaded all. Not content with receiving the blessing in church, the people crowded round the procession, followed it—and in hundreds covered the area and terraces, soliciting as a final precious souvenir, the blessing of the Bishops assembled. Their Lordships with one voice and one accord lifted up their hands to Heaven in behalf of so devoted and zealous a people. The impression made was to remain, and will remain.

I am, Mr. Editor, yours truly,
SON OF AN IRISHMAN.

THE BUFFALO CONVENTION—COLONIZATION SOCIETY.—A meeting of St. Patrick's Congregation was held on Sunday, 18th inst., after Vespers, at the Hall of the Catholic Institute. The attendance, notwithstanding the unfavorable state of the weather, was numerous and respectable. The Rev. Mr. Nelligan was called to the Chair, and after he had explained the objects of the meeting, resolutions were unanimously adopted founding "THE ST. PATRICK'S COLONIZATION SOCIETY OF QUEBEC," and appointing a Sub-Committee to draft a Constitution, &c. for the government of the association.—*Quebec Colonist*.

FOUND DROWNED.—The body of an unknown man was found, on Monday last, in the river, opposite the Parish of Longueuil, supposed to have been a mechanic, his clothes much destroyed, from which it is inferred must have been some time in the water. On his person were found a carpenter's foot rule, a large pencil, twelve coppers, a pipe, comb and tobacco: he wore an overcoat of brown country cloth, a black cloth jacket, two waistcoats, two woolen shirts, moleskin trousers underneath, over which a pair of black cloth pantaloons, and had on but one boot. His body was interred at L'Isle DuFort, opposite the Parish.—*Herald*.

A BRAND SNATCHED FROM THE BURNING.—A worthy disciple of the Gospel (over the left,) was fully committed on last Tuesday morning, to our County Jail, by R. J. M'Naughton Esq., Reeve of Dayham, on a charge of bigamy. In 1836 this good Christian Hoser Smith, married a Miss Mary Pattison, of Pelham, Niagara District, and afterwards fell in with some other unsuspecting female in another section of the Province: but to cap the climax of his rascality, he came to Bryham and married a highly respectable widow named Boyce, upon whom he practised his deceptions by visions, and other tales of religious adventures by flood and field, under the name of Otis John Smith. Mr. Smith, according to the evidence given before Squire M'Naughton who was once a preacher of the "United Brethren," but recently one of the New Connexion church. We are informed that the worthy Divine can neither read write nor cypher still the canting hypocrite knew enough under the cloak of religion, to ingratiate himself into the affections of a virtuous and rich woman. This, we trust will be a lesson to others not to pay attention to similar wolves in sheep's clothing—who prowl about the country, seeking who they may unconsciously devour.—*St. Thomas Dispatch*

Birth.

In this city, on the 17th inst., the wife of S. B. Schmidt, Esq., M.D., of a son.

Married.

In this city, on the 19th inst., at the Parish Church, by the Rev. J. J. Connolly, Mr. P. T. Lynch, son of P. Lynch, Esq., Point Claire, to Miss Catherine, daughter of Edward Coyle, Esq., of this city.

In this city, on the 12th inst., at the Parish Church, by the Rev. J. J. Connolly, Mr. W. H. Killen, to Miss Ellen Laverty, only daughter of H. Laverty, Esq., and niece of D. & H. Murray, Esqrs., of Quebec.

Died.

At St. John, C.E., on the 12th instant, Mr. Thomas Caldwell, aged 64 years.

In this city, on the 17th instant, aged 40 years, James A. B. McMill, Esq.

On the 20th inst., at the residence of her son-in-law, H. Peltier, Esq., M. D., at the age of 71 years, Dorothe Just, relict of the late Honorable George Vanfelson.

On Friday, 16th inst., Margaret Sopbia, daughter of W. Henderson, Esq., Lumber Broker, and niece of Dr. Jamieson, Martintown, C.W., aged 9 years and 11 months.

In Durham, Ormstown, on Tuesday the 13th instant, Wm. Cairns, sen., a native of Co. Londonderry, Ireland, aged 82 years.

BAZAAR FOR THE PROVIDENCE CONVENT.

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

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

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

INFORMATION WANTED,

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

FOREIGN INTELLIGENCE.

FRANCE.

The *Debats* has a long article on the conferences, especially referring to the sitting of April 8th. The discussion which took place on April 8th resulted, it is stated, in a kind of declaration, "which will have a salutary influence on the affairs of Greece and Italy." As to Greece, the revelations in the *Debats* amounts to little more than that the allied troops will be recalled whenever tranquillity and order are restored in that country. There was more difficulty as to the Italian question. The affairs of Naples were discussed in the congress, when the King was condemned, but found defenders. The discussion resulted, it is said, in a declaration that the congress recognises the benefits in Italy which would follow opportune measures of clemency—especially in the Two Sicilies. The *Debats* concludes by stating that Sardinia has addressed to the cabinets of Paris and London a note exposing the condition of Italy, and inviting France and England to consult with Sardinia as to the means of providing an efficacious remedy for the evils at present existing in that country.

The *Moniteur* announces that the French Imperial Prince has been enrolled an infant in the first troop of the Grenadier Regiment of the Imperial Guard.

ITALY.

The Roman correspondent of the *Univers* gives the following interesting anecdote:—

"An American family from New Orleans arrived lately in Italy, accompanied by two slaves. One of them, at Florence, availed himself of the privileges of the European soil, and claimed his freedom. The other, a female, accompanied the family to Rome, where she received the Sacrament of Confirmation from the hands of Mgr. Bedini, lately the representative of the Holy See in America. The young slave had conceived an ardent desire of receiving the benediction of the Holy Father. An application was made in the proper quarter that she might be placed so as to receive the blessing of the Holy Father on his passage. Some days after a dragoon left at the Trinita di Monte a letter of admission to an audience, addressed to Miss L.—(our slave.) At the day and hour, Margaret L.—presented herself accordingly at the Vatican, and was conducted to the audience chamber. Among those present were her sponsors, whose surprise at this unexpected meeting may be easily conceived. Far greater was their astonishment at hearing the cameriere on duty call aloud for Miss Margaret L.—. The poor slave arose, the door opened, and she found herself in the presence of the Vicar of Jesus Christ, who, extending his arms towards her, said, 'Come, my daughter, come. I have chosen that you should precede all those great ladies waiting in the ante-chamber, because, if you are little in the eyes of the world, you are perhaps very great in the eyes of God. I am glad to see you. I bless you.' &c.

The *Courier des Alpes* of the 15th of March has brought us consoling news from Chamberry. You will remember that the Dames of the Sacred Heart were subjected to a legal process, for not having submitted themselves to inquiry. There exists no law to oblige them to this, and besides they had in their possession a declaration from the Minister himself, in which it was alleged that in the present state of our law, the nuns are not subjected to inquiry. The provincial tribunal of Chamberry, however, gave an adverse judgment, condemned them to close the convent, and to pay for each of the nuns 50 lire penalty. They appealed from this sentence to the Court of Appeal, which on the 14th day of March, the Festival of Our Lady of Dolours, gave judgment in favor of the Dames of the Sacred Heart. In the meantime, the Exchequer had recourse to the Court of Cassation, hoping for greater docility from *Siccardi* and Company. While the Catholics had ground of satisfaction in the sentence of the Court of Appeal of Savoy, they were aggrieved by another judgment against the excellent Parish Priest of Verres. This good man having refused to admit to the office of godfather in baptism an excommunicated person, was thrown into prison, where he was detained for several months. The court in which he was tried thought that no proceedings could be taken against him, and that he ought to be set at liberty; but the Ministry appealed to another tribunal, which gave sentence in its favor. These alternations of servility and independence on the part of the magistracy, and these constant contradictions, are very damaging to the tribunal, and take away the respect which they ought to possess. How can people observe the laws when even the magistrates do not understand them?

Pio Nono.—A friend sends us the following interesting anecdotes from a lately published Life of his Holiness the Pope:—

"At Imola, Monsignor Mastai lived in peace with God and harmony with men. His charity multiplied the number of his friends. One man alone found fault with him; this was Baladelli, his major domo; who saw the episcopal palace stripped every moment, of some precious article of furniture, and who, like a good steward, was indignant at these foolish extravagances of beneficence. One day, a poor old woman made her way to the very cabinet of the prelate, threw herself on her knees, and begged an alms of him. The Bishop had just exhausted his purse; he had not a single 'bajocco' in his drawer. Yet how send the poor woman away? 'Take this cover,' said the good prelate, giving her a piece of plate marked with his arms; 'take it away at once; put it in pawn; when I have money I'll release it.' In the evening, the steward, anxious and morose, told his master that a cover had disappeared; that he should go and look for the thief; that the thief must be in the house. He perceived at last that the Bishop

was laughing at his disquietude, and he gave up looking after the thief; to administer a regular lecture to the loser of the property."—*Pie IX., par E. de Saint-Hermel.*

BLACK AND WHITE.—If, at a later period, Pius IX. seemed more than once to hesitate, that is easily accounted for by what we are going to mention.—With respect to the amnesty, he had no uncertainty or doubt, but others around him were not free from apprehension. He had charged a congregation of Cardinals with the duty of discussing this grave matter, and at a fixed hour convoked them at the Quirinal. Each one of them, interrogated in private by the Pope, had seemed to share his own sentiments, admired his benevolence, applauded his goodness.—But, when the question was put to his vote, it turned out that all the balls in the urn were black. The Pope solved this unexpected difficulty by a stroke of humor, which had, at the same time, a charming touch of heart about it. He took off his white zucchetto (or skull-cap), and covering the black balls with it, exclaimed "See they're all white. The amnesty was thus decided upon."—*Ibid.*

RUSSIA.

The Russian government have received 40,000 applications for passports for foreign countries, three-fourths of which are for France.

The commercial statement of the present state of the corn trade in St. Petersburg, emanating from a principal house in that branch of commerce, says that there about 140,000 chetwerts of rye now lying at that port, of which 25,000 are too inferior to make it worth while to ship them. The rest is already the property of foreigners or of exporters. It is expected that there will be some small further supplies to be had from the immediate neighborhood of St. Petersburg, where the late harvest was better than the rest of the country. These supplies are, however, far from considerable, and will only find their way to St. Petersburg in case prices should rise considerably, seeing that the markets of the interior show some considerable demand. In Riga and the Baltic provinces the harvest of last year was so inferior that they, and even then the tract of country from which they have hitherto derived their supply of grain, will, in all probability, have to look to the capital for provision.

THE CORN TRADE AT ODESSA.—Odessa, 8th April.—The arrival of the merchant vessels has solved in a practical way the question of the removal of the blockade. First arrives an Austrian vessel, which was received with extraordinary joy by our merchants. It was soon followed by two other vessels, but it is not probable that they will be able to obtain a cargo, far beyond 20,000 chetwerts of corn, which are on foreign account. Odessa contains no stock in hand. The prospect of the ensuing harvest in Southern Russia is better.

The *Austrian Gazette* says, an inferior harvest is anticipated this year—the want of cattle having prevented the cultivation of the held in autumn, while the drought, which lasted six months, destroyed the seed. Southern Russia has no excess of supplies, all having been so consumed by the army. The price of corn is likely to be higher at Odessa, and it is now more elevated than at Marseilles. It is, however, said that the exportation of corn will be very large from the ports of the Sea of Azoff which possesses important supplies.

GENEVA.

While in the rest of Europe table-turning is almost forgotten, in the pious city of Calvin this queerest offspring of our enlightened age would seem to be taking a new start. The society of table-turners has established a propaganda, not only in Geneva but in Lausanne, &c. It has just published a new work in two volumes, entitled "Rome, Geneva, and the Church of Christ. A work dictated by the Son of God, the Saviour of the World, the only Mediator between God and man." In the prospectus, of which many thousand copies have been put forth by the committee, it is said—"God avails himself once more of the table as the means of revelation. It is the same table through which we received the *Divine and mysterious revelations* published last year."—And again—"Every man who prizes the freedom with which God has adorned his heart will prove all things, and hold fast the good. But the Genevese, the true republican, knows no yoke but the yoke of the Gospel. His conscience must be as free as his mind or arm. The most hateful despotism is religious despotism, because its aim is to kill, not the man, but his soul. Genevese! dost thou love thy fatherland?—dost thou love thy ancient freedom?—will thou establish thy motto '*Post tenebras lux*'?—will thou make respected the eagle which thy forefathers colored with their blood? Well, then, take a share with us in the favors which God, with full hands, scatters over our fatherland, &c., &c. In the name of the table-turning society,

"D. MESTRAL.

"A. BRET.

"A. BORD.

"C. BRET."

It is not to be overlooked that the majority of the Faithful by no means belong to the uneducated classes; many of them are of considerable civic and social station; one of the members, a well-to-do, and, indeed, wealthy man, has, it is credibly asserted, disposed of his considerable fortune in a way which proves beyond dispute his unalterable faith in the close approach of the end of the world prophesied by the magic table. Alexander von Humboldt has written to the director, Tobardu, Paris, who had asked the author of "*Kosmos*" for his opinion, the following letter:—"I am not in a condition to enter upon the mere possibility of different kinds of mineral, vegetable, animal, voluntary, or involuntary cerebral electricity. I am still weak enough to have a holy terror of the inspiration of deal tables and psychographic mysti-

cism. You increase my terror by the spectre of that ephemeral intelligence whose understanding is derived from the thoughts of the bystanders. You know that Geoffroy de St. Hilaire insists that in Egypt he perceived the Oxide of Thought, and you, my dear director, will say that my incredulity is the fruit of my laziness. I submit to the censure, but am sure that the regret which I must feel to see you lost on this benighted path will not lessen the friendship you have long granted me. I reckon on your indulgence."—*Aug. Gazette.*

THE CRIMEA.

MILITARY RIOT IN THE CRIMEA.—The *Presse d'Orient* contains the following:—"The day before the Thabor left the Crimea an unfortunate circumstance occurred at the point of the bay, where there was a closed battery guarded by a French post of four men and a corporal. Some Englishmen introduced themselves into the battery to steal some fowls, according to the account of the sentinel, but according to their own account to kill rats. The sentinel ordered them off, and threatened to fire if they did not obey. They went away, but in a quarter of an hour returned with a reinforcement, and seemed inclined to force an entrance. The sentinel fired, but in a manner so as not to injure them. They decamped, and the post thought they had finally departed, when some time after, about 30 English, some of them on horseback, returned, when the French fired and knocked over two of the party. Fortunately an officer of the Didon came down to the spot with some men, and persuaded the English, who said they had only come to explain matters to the sentinel, to retire."

It is stated that two French divisions, and I presume also English troops, will remain some time at Constantinople after the evacuation of the Crimea, perhaps with a view to the repression of a rising against the Christians.

(From the Special Correspondent of the Lamp.)

The following most important letter has reached us (*Lamp*) from our watchful correspondent in the Crimea. If the reports which we receive be correct, the good nuns have been badly treated by Miss Nightingale, whose greatest glory consists in being their imitator. At present we cannot publish all the facts, but we will do our best to aid towards justice being rendered to the good nuns, no matter what popular idol we may help to deprive of admiration, which (if what we hear be correct) is undeserved:

"CAMP, SEBASTOPOL, April 5th, 1856.—I have to report the intended immediate departure from the Crimea of the nuns, who have been so laudably and usefully employed at the General Hospital, Balaklava. This step, which I regret to say has been rendered imperative, owing to what has occurred here, may be truly deemed a great calamity to the poor soldiers of this army, whose prayers and blessings they have well earned. The retirement from the scene of their useful and angelic labors of these excellent ladies, has caused quite a sensation here amongst all classes and creeds, and the question naturally arises, why is it that they leave a position where, according to the unanimous concurrent testimony of all ranks and persuasions, their usefulness was so distinguished? The circumstances connected with the whole affair are painful (not as regards the nuns, who are blameless), and will, no doubt, come before the public at an early period. It is, I am sure, superfluous to say that the estimable ladies would not have given up their sacred charge had they not been compelled to do so by a sense of what they owe to religion, to their vows, and to themselves. The readers of the *Lamp* need not be assured that these good nuns have only consented to leave the Crimea because they have found their remaining in it, under the circumstances, incompatible with their profession as *religieuses*. Willing and ready to obey the lawful order of the principal medical officers here, these ladies cannot consistently consent to the dictation of any lay lady, however she may be supported by worldly authority, or however extolled by popular opinion in England. The system of nursing, too, practised by the nuns, differs essentially (and for the better) from that of the lady placed by government at the head of the nursing department of this army, and the two systems clash. The system of the nuns is nursing in the true sense of the word, and leaves nothing to be desired. They have earned the warmest commendations of the medical officers of the army, and Sir J. Hall's sentiments (favorable in the extreme to them) are well known. It is said that Sir J. Hall has forwarded home to the Minister at War his strong sense of the services done by those ladies, and expressed himself entirely satisfied with their system of nursing, &c. The nuns leave the Crimea bearing with them the respect and admiration of officers of all ranks of the army, and with the affectionate regards and cordial blessings of the poor soldiers, both Catholic and Protestant. In the departure of Mrs. Bridgman and her sisters, they have indeed sustained an irreparable loss. More of this subject again."

The Crimean correspondent of the *Times* mentions the death of twenty French Sisters of Charity, "victims to typhus and similar diseases, since the mission arrived at Pera." Contrast this simple announcement with the pompous tone in which the Protestant press speaks of the achievements of Florence Nightingale—a lady to whom indeed be all honor, one whose name, no one having the feelings of a man, can pronounce unmoved;—but one who, after all, has done no more than is done daily and hourly by the Catholic Sisters of Charity; who however, lest they should receive honor from men—and thus risk the loss of honor from Him Whose chaste spouses they are—are careful to conceal the names from the world, and are content to do their good works in secret; knowing that He Whose eye is ever on them, will one day reward them openly.

AMERICAN SLAVERY—THE LINEN TRADE.

(From the Dublin Tablet.)

Protestant philanthropy has been stigmatised by Chateaubriand, as *la charite balarde*, a base, brassy, and spurious charity. It is really a fiendish anti-Catholic malice which puts on the "burning plumes and splendours" of an angel of light. As the Pharisee pretended to be more religious than Our Saviour, so "philanthropy" hypocritically pretends to be more merciful and compassionate than the true Church. In our day the crocodile tears of a pharisaical benevolence are dolefully shed over the condition of the blacks. It can only be the work of ages to remedy an evil of such magnitude as slavery. It was a work of ages in imperial Rome, and such was the case in medieval Europe. It is a tedious and painful operation to elevate the slave to the dignity of a citizen, and enrol him without injuring him in the noble ranks of the free. But it is the quickest operation in the world—it needs only an act of Parliament and a few millions of money to sink him into a loathsome lazy savage, a burthen to society; and a plague and misery to himself. Europe, in ancient times, resembled the West Indies at a recent period. In Europe the Church was diligently working during ages in the mine and the dungeon ere the tedious light of freedom crept over the sky, and liberty mantled the surface of Europe. One by one the mother of the nations—patient because eternal—emancipated the slaves.

Protestantism cannot operate in this way, because, with "doctrines fashioned to the varying hour," its existence is ephemeral. It knows that though floating gaily for a time on the surface of things, it must be swallowed up ere long in the deep tide of time. It operates at once, and thus ruins whatever it operates on. Protestant Ministers will not put on the shackles of the drudge and plunge into the mine, and water the bitter bread of slavery with the pious tears of sanctity, will not qualify the slave for liberty by subjecting themselves to death. They have never done such a thing, but scores of "Popish Priests" have made this sacrifice—laid down their liberty and their lives in order to remove slavery without ruining society. Protestant Britain has emancipated its West Indian slaves by an act of Parliament, but the West Indies have been ruined by the same act.

The American people will never consent to negro emancipation at the price of their national existence. The example of the West Indies has deterred them from emancipation. We believe that, owing to the bungling of abolitionists and their want of self-sacrifice, the extinction of slavery in America is more hopeless now than ever. We ourselves should be happy to share the hopes which some "philanthropists" cherish on this point; but we fear they are vain, not because the Americans regard their black brethren with "mortal dislike." Slavery is not perpetuated exclusively by prejudice of race. If it were, the iron shackles would finally disappear. But there are unfortunately mountain-like obstacles to the emancipation of the negroes—obstacles which are in a state of perpetual ascension, and which the progress of the Anglo-Saxon race tends to exalt and fortify. Every effort which is made by the Anglo-Saxons to advance their manufactures widens and darkens the melancholy flood into which the negro is plunged. During the early part of the present century slavery might, we are sure, have been abolished in America if British industry had not advanced with such amazing rapidity. The most generous sentiments at that period animated the minds of these heroic men, the great companions of George Washington. Having dispersed the armies of England, they might have emancipated the slaves of America, because in that hour of victory and freedom the great mass of the American people were disposed to clemency, and regarded the sable drudges with no unfriendly eye. That was the acceptable time, for at that moment the old Puritanical ferocity—the rancorous bigotry, which fanatically flourished the cowhide, and savagely punished the primordial offence of Ham, which it believed to be incarnate in the trembling negro—had yielded before the genius of arithmetical benevolence (that charity which keeps a ledger), of which Franklin was the arch-type.

A keen people had then weighed with a hand unshaken by emotion of any kind the perils and profits of slavery, and shrewdly concluded that the national shame was not balanced by the pecuniary returns. The American republic was desirous of obtaining the reputation of being a liberal state, and a dim conviction that negro slavery and perfect liberalism were in some mystic manner incompatible distressed the self-complacency of the national mind. At that moment the murmurs of France, which was fervently enforcing philanthropy while diligently constructing the guillotine, would have made America recoil, while the sullen censures of scowling England, which advocated the emancipation of the negroes with a generous compassion which could only be equalled by its Protestant eagerness to perpetuate Catholic disabilities, dashed the self-esteem, and corroded the mind of Americans. America was more alive to blame, and less case-hardened than in our day. Americans were not so enamored of slavery (during the infancy of their republic) because slavery was born, they alleged, under the English regime. Its hideous features were not doated on with such fond infatuation—slavery was scorned rather as the base offspring left by that colonial domination, every trace of which the republicans were fiercely determined to sweep from the face of their country.

Indeed, every passion of the human heart seemed to have risen in the American breast to extinguish slavery—the most generous emotions and the most sordid selfishness, avarice and disinterestedness, the rancour that creeps and the benevolence that soars, national pride and political constitution, everything conspired to abolish this infamous institution, when in the very passion and hubbub of this American crusade, the dark shadow of the growth of British industry, consequent on the ingenious improvements of Watts, made the calculating Americans pause, and damped their ardor of emancipation. The opportunity was lost. Benevolence in a moment became discreetly silent, and avarice spoke with persuasive eloquence. English towns, which in the days of the *Pilgrim Fathers* were equally obscure and indigent, now astonished America by the complexity of their machinery, the amplitude of their factories, and the extent of their manufactures. The plaintive twitter of the querulous abolitionists was drowned in the hoarse and hurried demand of English industry for American cotton—a demand which the slave-owners of the South—whirling their whips—lost no time in answering. Every year the hasty consumption of raw material by the quivering and greedy machinery of England became greater

and greater. Every year a widening breadth of land was manly by spreading plantations of the blooming cotton shrub, and sable laborers were every year swarming in greater multitudes over the southern soil. Two great nations, eager to grow rich, and not remarkable for social amenity, found themselves rapidly accumulating fabulous opulence by negro oppression, and accordingly the negro was oppressed—African slavery assumed proportions more gigantic and portentous than any system of serfdom which in preceding ages had ever afflicted and disgraced mankind. It is a melancholy truth that all idea of emancipation faded from the generous mind of the republicans in a mathematical ratio with the increase of English guineas—"the yellow dirt," as the American poet terms them—in the capacious pockets of the Americans! The very men who, when it was less emolumentary, spoke of it slightly as a temporary institution, were now heard with strange inconsistency championing slavery as a "patriarchal institution," which was never to be altered. The philosophers of America seemed to brighten in intelligence as their plantations improved in opulence, and they found in the very nature of things profound and previously unheard of reasons for the perpetuity of slavery. It was quickly ascertained that the negro had been a long time subjected to oppression—that he was fitted for slavery by his instincts of submission—that he was undeniably inferior in condition to his masters; but, above all, it was discovered in the Bible, which the slave-owners opened with one hand while brandishing a scourge with the other, that Ham had been cursed by Noah. The newspapers at once seized on the philosophical portion of these profound arguments, while the pulpits resounded with the biblical argument. The revival in America of fanatical opinions calculated to rivet the chains of the black result inevitably from the widening of that European industry from which our wise "philanthropists" expect the emancipation of the Africans. In precisely the same proportion as Protestant England needs more cotton, Protestant America demands more slaves—she must have them. To sweep away the Africans is no longer the puzzle of American statesmen; they are now tormented by the agonising question, how they shall increase the number of negroes. Meantime, if there be any truth in the proposition of the "philanthropists" that cotton raised by slave labor is, like the sable laborer himself, dishonestly come by, then America is the thief and Britain the receiver of stolen property. European industry at the time of the battle of Waterloo was only in its infancy, while in America manufacturing industry was not even born. At the present moment the pharisaical north works up and consumes a portion at least of the raw material furnished by the south, and, of course, in imitation of the British abolitionists, while fostering slavery with its purse it denounces slavery with its lips. This is a thing understood. In America the foundations of manufacturing industry have certainly been laid, but only the foundations. According as population increases and the teeming towns are multiplied, manufactures will spread over the land and rise into vast dimensions. Then one or other of two things must take place; either the southern states will refuse to supply the markets of Britain, or those states will grow such an enormous quantity of cotton as shall satisfy at once the home and foreign demand. To satisfy the last condition only one means is even possible—namely, slaves, slaves, more and more slaves.

The exalted ideas of the last century, transplanted into America, the philanthropy which France had engrained on the states, have died out in an alien soil, and a sullen Protestantism, divorced from an unnatural alliance with philosophy, has strengthened into morose fanaticism, and grown ferocious throughout the republic. The spirit of the revolution personified in Washington has declined, while the lugubrious spirit of a dismal Calvinism has arisen from the graves of the sanguinary witch-burners. Though it must appear the height of absurdity to search the Scriptures in order to wrest from the Bible arguments in favor of negro slavery, it is not the less certain that the Scriptures contain a condemnation (in the opinion of Americans) of the race of Ham. In forcing the Bible to authorise the oppression of the negroes, they only exercise that right of private judgment which Protestantism accords them.

This "right of private judgment," which has cursed America with Mormonism and "free love societies," is still more culpable when it mantles America with those monstrous "breeding farms" which in our columns it is impossible to describe. In America unfortunately the circulation of the heretical Bible, without note or comment, is so universal that the recollection of its erroneous texts suppresses the explosion of the most natural sentiments. The Americans are Protestant fanatics; it would be better for their slaves that they were Pagans or savages.

Thus Protestantism and the cotton trade present insurmountable obstacles to the accomplishment of emancipation, and while they flourish American slavery must exist.

To abolish slavery in America it would be necessary, first to supersede the use of slave-grown sugar in Europe by that of native or beet sugar, as is done in some degree in France; second, to supersede the use of slave-grown tobacco by native tobacco, as is done in Austria. But, above all, third, to supersede the use of cotton fabrics by linen manufactures.

If the European abolitionists were sincere they would never, in any instance, use calico goods—they would, in every instance, prefer flax, which is grown by freemen, to cotton, which is grown by slaves. But they are not sincere, and, therefore, they are clothed in calico, and instead of denouncing the use of cotton, they buy it, and weave it, and sell it wherever they have an opportunity.

The Protestant abolitionists hate slavery with their lips, but they hate Catholicity with all their hearts. The suppression of slavery, and the consequent decline of the cotton manufacture, would make Catholic Ireland, which is famous for its linen manufacture, rise and flourish. Slavery, they think, is a bad thing, but Irish "Popery" is worse, therefore the suppression of slavery was never more hopeless than in the present day. Slavery in Protestant America must exist as long as the cotton mills of Protestant Britain. The plantation is indispensable to the mill, the mill is indispensable to the plantation, and negro slavery is indispensable to both.

TWO AMIABLE NEIGHBORS.—The Lyons paper tell a very good story. The bedchambers of two wealthy gentlemen, who belong to different social circles, are adjacent, and, as is usual nowadays, thin partitions divide them.—One spends all his nights at his club house, never returning home before 5½ o'clock in the

morning. His neighbor rises at 6, and sits down at once to his piano, which he does not quit until dinner. The former complained to the Commissary of Police, who laughed in his face, and told him to keep better hours. As he made a lease for six years, he could not change his apartment. He thought to send a challenge to his neighbor; his neighbor was paralyzed in the lower limbs. He had his wall lined with thick mattresses, still the "sharps" penetrated into his room.—He made his servant play the French horn—his neighbor had him fined by the police; the French horn cannot be played except during the *jours Gras*. He made his servant take a hammer and rap against the wall—his neighbor waited until he was tired, and then began to play. He then bought a large hand-organ which was sadly out of tune, and ordered a turnspit that would turn eight days without being wound up, and which he had fitted to the organ. The turnspit was put in motion, after it and the organ had been placed next the chamber wall. The piano player bore the organ for nineteen hours; at the end of that time he sent a letter of truce; he would tell the club-haunter had gone out of town and wouldn't be back for a week. The pianist sold his lease—the organ is still going!

PROTESTANT MISSIONS.—The *Montreal Witness* publishes from the *N. Y. Observer* the annual letter of Dr. Gobat, the Protestant Bishop of Jerusalem; from which document it would appear that that gentleman is doing an excellent business in the "Jew-converting-to-Christianity-in-general-and-no-religion-in-particular" line. A Jew a year has hitherto been the average quantity of work done; but this year, no less than six—3 Jews and 3 Jewesses—have been turned out, all first rate articles, and warranted to stand; a quality in which hitherto Protestant converts have been sadly deficient—as we learn from the writer quoted by the *Montreal Witness*:

"They appear modest and sincere, when they declare thus positively their resolution to be converted. But it soon appears that other motives have induced them to take this resolution. They seek alms, means of subsistence, and nothing more."

A singular fatality attends all these Protestant Missions; Jewish converts in Jerusalem are on a par with the Soupers and Jumpers of Connemara. Thus Dr. Gobat tells us that, in Egypt, whither he had gone to dedicate a Meeting house at Alexandria and to take stock—in other words—"to ascertain the religious state of the Protestant colonists"—the "indifference for spiritual things," of the Protestant converts grieved him much. "They are mostly adventurers or merchants residing temporarily in Egypt to make a fortune, and who are more intent to get money than to save their souls." Such in brief are "Protestant Missions" and "Protestant Converts" as described by Protestants themselves.

A Boston paper, complaining of the crowds who patronise the Reverend Mr. Theodore Parker, who keeps one of the most popular Meeting Houses in Boston, says:—"It is a mournful sign of the religious state of Boston that the largest room in the city, if not in the United States, should be filled to overflowing to hear this mischievous dispenser of heresy and sedition, whilst the regular churches, ministered unto by godly, conservative, patriotic men, but too often present a dreary expanse of walls."

The Reverend Mr. T. Parker, though undoubtedly the most talented divine of the Protestant Church, is in bad odor with some of his brethren in the Ministry; jealous we suppose of his great popularity as a preacher. It is well known that the Reverend gentleman can always draw the largest chapel in Boston on any Sunday on which his appearance in the sanctuary is advertised; and it is to this, we suppose, that we must attribute this little ebullition of spleen on the part of his more orthodox, but less successful brethren in the ministry.

MATRIMONY IN THE UNITED STATES.—The *Covington Kt. Journal* tells the following story; from which it would seem that Polygamy is not confined to Utah, and that other Protestant sects, as well as the Mormons, indulge themselves with a plurality of wives:—"A few days ago, Judge Perrin, of this city, married a man for the fifth time. A singular feature in the case is, that the fifth wife was also the third wife. The third marriage not proving a happy one, the parties separated and were divorced. The man married again, and when death claimed his fourth wife, the disconsolate widower returned to number three, and wedded and won her. Judge Perrin thinks he has tied them up effectually this time. The lucky man had the impudence to claim a reduction of the marriage fee in consequence of the large business he was doing in that line. We think he ought to have been charged double price."

It is now clearly established that the Panama massacre in which so many lives were lost, was occasioned by the dishonesty and brutality of some of the Yankees themselves. The lesson they have received is a severe one, and will we hope have the effect of teaching them better manners for the future.

METHODIST LYRICS.—The *Christian Guardian* of Toronto quotes approvingly the following, being, as the writer tells "one of five stanzas" composed at a late Missionary "blow-out" at a place called Moorhouse. The pious reader will please take notice of the extreme beauty of this little Methodist hymn:—"My father has given me a sheep My heart is now willing and free, The price of the wool for to bring To give to the missionary."

Chorus. *Ad lib.* of all the old women:—"Oh Glory, Oh Glory, Glor-ee."

"MAINE LIQUOR LAW" ANNULLED.—We are happy to see that the Judges in the State of New York have pronounced this Law, unconstitutional, and therefore, null and void. We trust that we have nearly heard the last of this fanatical humbug.

MEDICAL TESTIMONY CANNOT BE CONTROLLED.—One of the most startling cases is narrated of Dr. McLane's Vermifuge by Dr. John Butler, of Lowell, Trumbull Co. Ohio. The case was that of a young lady who had been very sick for eight years, and had consulted a number of physicians, who had treated it as one of Prolapsus Uteri. Dr. Butler was then called in, and for a time believed with his predecessors that it was a case of Prolapsus. He was, however, soon forced to the conclusion that his patient was suffering from worms, and after much persuasion, prevailed upon her to take two doses of Dr. McLane's Vermifuge. This medicine had the effect of removing from her a countless number of the largest size. After she passed them, her health immediately returned. She is since married, and continues to enjoy excellent health.

Purchasers will please be careful to ask for DR. McLANE'S CELEBRATED VERMIFUGE, and take none else. All other Vermifuges in comparison are worthless. Dr. McLane's genuine Vermifuge, also his Celebrated Liver Pills, can now be had at all respectable Drug Stores in the United States and Canada.

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May 7th, 1856.

J. FLYNN'S REGISTRY OFFICE, Removed to No. 4, Bleury Street; Where Single Copies of the TRUE WITNESS may be had.

M'DUNNOUGH, MUIR & Co., 185 Notre Dame Street, Montreal, HAVE JUST RECEIVED, DIRECT FROM PARIS, A LARGE ASSORTMENT OF GOODS, GOLD ORNAMENTS, &c. For the use of the Clergy and Religious Communities.

A WELL SELECTED STOCK OF FANCY AND STAPLE DRY GOODS, SMALL WARES, TRIMMINGS, &c. &c. N.E.—Last Year's DRESSES at Half Price. Terms:—CASH, AND ONLY ONE PRICE. May 9.

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ALSO, JUST PUBLISHED, "WELL, WELL!" A Tale founded on fact. By Rev. M. A. Wallace. 1 vol., 12mo. cloth, extra, 3s 9d.

M'CONOCHY & CUNNINGHAM, Plumbers, Brass Founders and Gas-Fitters, RECOLLET STREET, Near St. Peter Street, Montreal. BRASS CASTINGS OF EVERY DESCRIPTION. February, 1856.

MONTREAL MODEL SCHOOL. THIS SCHOOL will be REMOVED on the first of MAY next, to that large Stone Building lately erected by the Catholic School Commissioners, at the corner of Cote and Vitre streets. Parents and Guardians are positively assured that the greatest possible attention is, and will be paid to the moral and literary training of the children composing this School. No Teachers are or will be engaged except those thoroughly competent, and of good moral character. There are vacancies for sixteen Boarders and a great many Day Pupils. The Principal receives Boarders as members of his family, and in every respect treats them as his own children. Board and Tuition, or Tuition, extremely moderate. There will be an extra charge for Music, Drawing, and the higher branches of Mathematics. The French department is conducted by Mons. P. Garnot. On no account whatever will any boys be allowed to remain in the School but those of exemplary good conduct. For further particulars apply to the Principal. The most convenient time is from 4 to 5 o'clock, P.M. W. DORAN, Principal, Member of the Catholic Board of Examiners. Montreal, March 13, 1856.

INFORMATION WANTED, OF JAMES CULLIGAN, a native of Money Point, Co. Clare, Ireland, who left Montreal in July last; when last heard from was at New Castle, near Toronto, C.W. Any information of him will be thankfully received by his sister, Ellen Culligan, 38 St. Charles Borromeo Street, Montreal, C.E.; or at this Office. Toronto papers will confer a favor on a poor girl by inserting the above.

DONNELLY & CO., GRAND TRUNK CLOTHING STORE, (WHOLESALE AND RETAIL,) No. 48, McGill Street, Montreal.

DONNELLY & CO., BEG leave to inform their Friends and the Public generally, that they have COMMENCED BUSINESS in the Ready-Made Clothing Line, in the House formerly occupied by Mr. Hamilton, No. 48, McGill Street, near St. Ann's Market, where they have on hand a large and well assorted Stock of READY-MADE CLOTHING, CLOTHS, CASSIMERES, DOESKINS, TWEEDS, FANCY TROWSERINGS, VESTINGS, of English, French, and German Manufacture; all of which they will make to Order, under the direction of FIRST-CLASS CUTTERS, at as Low a Price, and in as Good Style as any other Establishment in this City. An inspection of their Stock and Prices, is respectfully solicited, before purchasing elsewhere. All Orders punctually attended to. Montreal, Feb. 27, 1856.

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IMPORTANT NOTICE! The services of RANCOUR, the celebrated CUTTER; having been secured, a grand combination of Fashion and Elegance, together with a Correct Fit, will characterize the Custom Department. September 20.

REMOVAL. THE Subscriber begs to notify his Friends and the Public generally, that on the 1st May next, he will REMOVE his HORSE-SHOING SHOP from Haymarket Square to 23 St. Bonaventure, and corner of Little St. Antoine Streets, where he will carry on the HORSE-SHOING BUSINESS as heretofore. Feb. 15, 1856. JAMES MALONEY.

EMIGRATION. PARTIES desirous of bringing out their friends from Europe, are hereby notified, that the Chief Agent for Emigration has received the sanction of the Provincial Government to a plan for facilitating the same, which will obviate all risks of loss or misapplication of the Money. Upon payment of any sum of money to the Chief Agent, a Certificate will be issued at the rate of Five Dollars for the Pound Sterling, which Certificate on transmission will secure a passage from any Port in the United Kingdom by Vessels bound to Quebec. These Certificates may be obtained on application to the Chief Agent at Quebec; A. B. Hawke, Esq., Chief Emigrant Agent, Toronto; or to HENRY CHAPMAN & Co., Montreal. Dec., 1854.

MONTREAL MARKET PRICES.

Table of market prices for various goods like Wheat, Oats, Barley, etc., with columns for item, unit, and price.

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