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CATHOLIC CHRONICLE.

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No. 3

THE WRECK OF THE DILLONS.

A TALE OF TIPPERARY—FOUNDED ON FACTS.
(From the Dublin University Magazine.)

CHAPTER I.

The scene was a brilliant one to those who witnessed it. The barn was wide, high and smoothly floored, so that no inequalities incommoded the footing of the dancers. Goodly sized tallow candles were stuck in the corners of the apartment, flaring out luridly, as the blaze of each wavered and flickered in the breeze that occasionally pierced the chinks of the doors.

Neddy Nogher, the half-blind fiddler, with white eyebrows and eyelashes, and Jack Mulligan, the whole blind piper, sat near each other at the head of the ball-room, now and then exchanging low words of conversation, and uttering mysterious chucklings, while the young ladies of the party were ranged modestly all together, in a line against one of the walls, arrayed in all the splendor of new and gaudy cotton gowns, and waiting to be bowed out of their seats by the gallant youths who formed an opposition line of attraction. There were besides, knots of elderly and married women, who had come to look on and gossip together; and pervading the atmosphere strongly was an odor of tobacco and whiskey—for Neddy and Jack liked pipes and poteen, and whenever the dancers paused to rest themselves each musician regaled himself to his heart's content. They had both just finished a good smoke.

"Now, Neddy, give us the reel of Tullyugly," called out a dashing young fellow, with a profusion of dark hair and whiskers, and a bandit light in his black eye, as he started from his seat and stood up in the middle of the floor; "strike it up, man, for it's the finest tune you know!"

"Bedad, that's true for you, Peter Fogarty," said a dwarfish little woman, scarcely four feet high, who stood among a group of lookers-on; "but it's yourself that knows what's what." This last speaker stood in all the freedom of widowhood for the second time in her life, and, in spite of her large head and short figure, was still a favorite with all around.

"Catch Pety ever makin' a mistake about the purtiness of a tune or anythin' else," observed an elderly unmarried female, whose features and wits had become rather sharpened by time; and instinctively, as she spoke, her eye wandered to a spot where the fairest girl in the barn was sitting. Never did West-end ball-room contain a more beautiful creature. Slight and graceful, with features nobly formed, and cheeks slightly flushed, she sat leaning against the black wall of the barn, her red lips a little parted, so as to disclose teeth like pearls. There was much pride in the expression of her countenance—almost haughty; and her eye had a dreamy look, as if her thoughts were not centred upon anything present; her dress was neat, her hair arranged in many glossy braids, and the small hand that she raised occasionally to press upon her forehead, showed that she was not accustomed to hard work. The eyes of Mrs. Fagan, the before-mentioned dwarfish widow, followed the direction of those of her companion, and something of grave distrust was marked upon her countenance as she contemplated the figure of the barn belle; and when she withdrew her eyes from her, she fixed them upon the athletic form of Peter Fogarty with a strange, uncertain expression. Neddy Nogher was tuning his fiddle, displaying during the process many a grotesque contortion of visage, common to such operations, and having tightened the strings and given a screw here and there, commenced the first note of Tullyugly, whereupon Peter Fogarty approached the spot where the beauty of the night was sitting, and with a deep, by no means ungraceful, bow before her, denoted that he solicited her hand for the coming dance. Perhaps one or two people in the barn might have observed that another young man started from his position against the wall, as soon as Neddy's first strains of the reel were poured forth, and with eye fixed upon the beautiful Nelly Dillon, had seemed intent upon claiming her for his partner; but on seeing that Peter Fogarty was too quick for him, he slunk back with a crest-fallen air, and sat down again, as if dancing with any one but Nelly could afford him no pleasure.

"It isn't fair to ask me to dance so often, Pety," murmured Nelly, as she arose to become Fogarty's partner.

"Musha faith, an' I have as much right to you as any one here," replied the youth in an undertone, with a quick flash of his dark eye.

Very dejected and perturbed was the crest-fallen Dennis Ryan, as he sat against the barn wall, looking on the ground, while Neddy Nogher's arm waxed more vigorous each moment, filling the apartment with the strains of Tullyugly, which were kept time to by the clatter of a score of feet.

"Isn't it a pity that a body can't stay longer?" murmured a pretty young woman, with a

consumptive flush on her cheek, as, at the close of this dance, she caught up a sleepy child in her arms, and prepared to leave the barn. "See what it is to be married, Mrs. Fagan, with a half-dozen children;" and with a sigh of real regret, the fair young mother departed.

"Nancy, the crathur's sorry to go so early," said Mrs. Fagan, nodding her large head gravely, as a whiff of wind, consequent on the opening and closing of the door, blew through the barn. "They say the husband bates her, an' more shame for him. What do you say to that, Pety Fogarty? Has a man a right to bate his wife?"

"To be sure he has if she deserves it," replied Peter, shortly.

"Then may ye never get a wife, bad cess to ye?" shouted Mrs. Fagan, flinging a clod of turf at him. "Now, girls, what d'ye say to that?—Which o' yez 'id take him afther them words?"

"Oh, not one of them, to be sure!" exclaimed Pety, with a half-seemingly expression. "I wouldn't like to make the trial, Mrs. Fagan."

"Maybe ye think ye'd get any one o' them ye liked," retorted Mrs. Fagan.

"Ay, and them I didn't like, maybe, too," said Pety.

There was a shout raised at this; and as Fogarty's tall figure stood erect in the middle of the barn, muttered sentences of "bad luck to his impudence!" "Set him up, indeed!" "I'd like him to come for to ask me!" "Did ye ever hear the like?" ran through the female department, while among the men, some smiled, because the girls were vexed, and others looked as fierce and angry as jealousy could make them. Pety who seemed the spirit of the scene, now called for another tune, and, with a quickness peculiar to her, Mrs. Fagan saw that he was meditating another dance with Nelly Dillon, when she called out—

"Here, Pety, you'd better take the widow this time, for bedad I don't think any o' the girls 'il like to dance wid ye afther what has happened." and stepping forward, the lively Mrs. Fagan stuck her hands in her sides, and jiggled away, throwing her head from side to side, with movements more comical than graceful.

"Oh, with all the pleasure in life!" replied Fogarty, "I'm highly honored!" and, amid the laughter of many present, the quick-witted widow became his partner.

"Isn't Bet Fagan the pleasant woman?" whispered Nelly Dillon to her next neighbor, who fully assented to the observation. With all her seeming gaiety, Mrs. Fagan had some very deep thoughts too; and, as she stood before her chosen partner, she gave a slight encouraging glance to Dennis Ryan, as she observed him advancing to the fair Nelly, who, as well as her partner, looked confused and sheepish when she got up to dance. Everything pleasant must have an end in this world, and so had the dance that night in the barn. The candles grew shorter and shorter; one by one the elderly women dropped away; and such sentences as "Come, Kitty, how will you be up for the washin' at daylight to-morrow?" or "Oh, bedad, I'm fairly bet out now anyhow wid the sleep;" or "Ah thin, musha, I wish a body could dance for ever!" burst forth from the lips of sundry fair ones as the party was breaking up.

"Denny Ryan's to go home wid you, Nelly," said the Widow Fagan, as she strutted over to Nelly Dillon. "Yer father laid them commands upon me. 'Bet,' said he, 'if you see Denny at the dance, let him, an' no other, bring Nelly home.' So I said I would. I'd go wid you myself, only I'm going off wid Dan Phelan to the fair at Knockmayle; an' I'm not going home at all."

"And who was Dillon afraid 'id run away wid Nelly?" asked Peter Fogarty, with a dark sneer on his face, which the siren widow remarked quickly enough.

"Oh, bedad, there's many's the one 'id be glad to make off wid her," she replied, jokingly. "He isn't afraid of Denny, though," observed Peter, drily.

"Denny's a neighbor's son, you know, and Pat has every dependence upon the family. Besides that, you know," lowering her voice, "Denny's so quiet himself, he's a most like a young woman."

Peter looked out darkly into the night. The barn door was wide open, and the stars glistened faintly in the sky. He put his hat on and walked out. He had scarcely gone many steps when a light figure came hurriedly towards him, and a hand gently touched his arm.

"Pety."

"Well, Nelly?"

"For the love of all that's good, don't go wid the boys to the still to-night. I heard that the gauger's men are huntin' close upon it, an' there will be murder, surely."

"What do I care?" muttered Fogarty, angrily. "I don't care a whistle for the still or gauger; and as for the murder—"

"Oh, keep out of murder, anyhow, Pety," hurriedly broke in Nelly. "Sure they say you

had a hand in killin' Mr. Cooke, of Crossmelik."

"Who says it?" interrupted Fogarty, fiercely, adding, in a defiant tone, "an' if I had a hand in killin' Cooke, didn't he deserve it? There's not a landlord in Tipperary who had as good a right to a shot."

"Keep out of mischief, anyhow," whispered Nelly; and with this last injunction she left him to join Dennis Ryan, who was waiting to escort her home. The night, though breezy, had a warmth very unusual at that season of the year. It was already November, and still the blackberries hung on the bramble bushes, and the hoarse croak of the rail could be heard far in the meadow. Dennis and Nelly took a short cut through the fields, and for some time their walk was pursued in silence. At length Dennis spoke—

"I'm thinkin', Nelly, you can't care for me as much as I care for you, or you wouldn't vex me in the way you do, dancing and cooing with that ill-conducted fellow, Pety Fogarty, foraint everybody."

"What can I do when he speaks to me?" asked Nelly, in a slightly offended tone. "Didn't I know him since I was the height o' that?" laying her hand very near the ground indeed; "and thin when he calls me to dance I can't refuse; it wouldn't be manners."

"But, sure, if you weren't civil to him he would be wid you so often," said Dennis. "The country is talkin' of you all round, sayin' yer makin' a fool o' me."

"Who cares what the country says?" said Nelly, whose eyes flashed in the starlight, "it says many's the thung that isn't true."

"But, Nelly, I've got eyes myself," murmured Ryan.

"Dinny!" exclaimed the girl, passionately, "if I thought you doubted me, even for a mint, I'd have you at worst! I'd never open my lips to bid you the time o' day again!" And as she uttered the words her proud face looked prouder than ever. "Were erer one of Pat Dillon's childer counted to tell lies; and haven't I told you over and over again, that I would never care for one as I care for you?"

"I know that, Nelly; but—"

"Not a sintince more!" interrupted Nelly.—"You've got my word, an' that's enough."

The white walls of farmer Dillon's house now rose up to view. It was a comfortable domicile, clean and tidy, and more commodious than the generality of such houses in Ireland. It had its garden and yard, its detached out-offices; and the goodly-sized field in the rear was still stocked with potatoes, waiting to be dug out for winter and spring use. There was hay and straw in abundance, already gathered and altogether an air of peace and plenty reigned round this rustic home. Pat Dillon was as honest a man as Tipperary could boast of; and Tipperary has its true hearts as well as any other county in Ireland. His sons were many, and all of unblemished reputations. Not one of them had ever cracked a skull, or fired at a landlord in his life; and no relative of the family, for the last thirty years, had been hung, which was saying a great deal for the Tipperary respectability or luck of the Dillons.

Pat had two daughters. The elder one a steady, dark-haired maiden, who eschewed dances and merry meetings; the other our fair friend, Nelly, who was the youngest of the family, and the pet and pride of the house. The farmer had for some time been aware that Dennis Ryan was attached to his pretty daughter; and as he belong to a family quite as respectable as his own was, moreover, a well-conducted, handsome young fellow, neither he nor his wife had any objection to a match taking place between the young people. Dennis, certainly, had nothing to fear from his sweetheart's parents; but there were times when a dread entered his breast that Nelly was only influenced by her family in receiving his attentions and tolerating his addresses. There were dark rumors afloat that she and Peter Fogarty had been lovers, even in childhood; and he knew well that, as a wild lad in his teens, Peter had hovered round Nelly, continually devoted to her every wish. If Nelly had wanted a bird's nest from the top of the highest tree, who had she always asked to climb for it? Pety. And did he ever refuse her?—Oh, no! he never did; nor would he if she had asked him to do much more for her. He gathered flowers from wild hills, and berries from the mountains for her, as offerings of his youthful love; and if he shot a snipe or woodcock he presented it always to her. His boyish adoration may have passed away; but if it had, it was only succeeded by the deep undying love of manhood. Ardent of temperament, Fogarty loved her almost to madness; and it can hardly cause surprise that he looked upon Dennis Ryan, who was openly allowed to pay his court to her, as a dangerous and hateful rival. There were dark reports about Pety in the neighborhood. He bore a doubtful character; and though, as yet, no regular accusation of crime had been brought against him, suspicion often rested upon him, and

it was whispered abroad that he was not a "safe person." Yet, somehow, the girls all admired him; and, perhaps, not a few were a little envious of the notice he bestowed upon Nelly Dillon. Among his own sex, however, he was looked upon as quite a black-sheep; and there was not a farmer in the neighborhood who would have liked a daughter or a sister to become his wife.

Nelly and Dennis parted at the house pretty good friends, and the latter returned to his own home a little relieved of some of his misgivings respecting his sweetheart's regard for Fogarty, though he still wished Nelly would more firmly resist the attentions of his rival. He feared the "country's talk;" and to hear Nelly's conduct commented upon did not please him.

Somewhere near his own house he encountered a solitary figure bearing a blunderbus; on nearer inspection it proved to be Fogarty, who, with a quick "fine night," passed him rapidly, Dennis stopped to look after him, and he thought Pety stopped, too, but he could not be sure; perhaps it was only a bush that he took to be his figure in the very dim starlight.

"What work can he be up to now?" thought Ryan, as he proceeded on his way.

CHAPTER II.

Did ye hear the news, girls?" asked Pat Dillon, as he came in to his breakfast next morning.

"No, father; what is it?" asked the elder daughter, Kitty.

"Why, it's said for certain that Tom Grogan, the gauger, was killed either last night or this morning. He was found with his head smashed to bits, down near the Devil's Pass, a few hours ago."

"The saints be good to us," ejaculated Kitty, as she placed a loaf on the table; but it was evident that the information caused her comparatively little emotion—not that she was particularly selfish or hard-hearted, but she was a Tipperary damsel, and accounts of midnight murders, or daylight assassinations, could not be expected to effect her nerves very powerfully. At the time we write of, and, mayhap, it is at present much the same, there was scarcely a resident gentleman in the country, that did not expect to have his life terminated at some time or other by a shot fired from behind a hedge, or whose death under such circumstances, would have caused more than a few moments' surprise to his neighbors.

To hear that a man was found murdered in this locale, occasioned about as much wonder as might have been excited in any other place by the information that a neighbor's cow or horse was discovered drowned in a pond.

"Grogan was a quiet man, then," said Kitty, as she went on getting breakfast.

"He was better, maybe, than then that'll come in his place," said Dillon, shaking his head; "but you see he did something to vex them fellows that keeps the still above Knockshea, and its likely they were bent on killin' him."

"I wonder had Pety Fogarty any hand in it?" said Kitty.

"I wouldn't put it past him," observed Dillon, gravely, "an' if there's anything I mislike, it's that sort of underhand murder. Why, a regular fight's another different thing—it's honest work; but waylayin' an' unsuspectin' man's cowardly and thief-like." And having uttered this sentiment the farmer proceeded to eat a hearty, homely meal.

During the repast Nelly had not spoken much; but a quick flush passed over her face whenever her father and sister mentioned the name of Fogarty; and by the tone in which both spoke of him, it was very evident they had a marked meaning in thus condemning his mode of life.

"If I had my will," said Dillon, "I wouldn't wish ever to see Pety inside the door."

"Nor I either," replied Kitty. "I don't know how it is, or what the cause of it may be, but he makes me thrimble a'most whin I see him."

"Then why does he ever come here?" asked her father. "It's not to see me, I'm sure; for him an' I isn't in any ways frin'ly this long time; an' now I'll be still all out wid him on account of this business of Grogan. I hear, Nelly, that you and Pety danced a dale together last night."

"We did, father," said Nelly, as boldly as she could, while her heart quivered nervously.

"He's as impudent as brass," added Kitty, emphatically, without looking at Nelly, who, nevertheless, felt pained by the tone of her sister's voice.

"Can't we have done wid him entirely and give him no more encouragement?" said Dillon. "I'm sure, if ye girls 'id give him the treatment he deserves, he'd soon stop coming to the house."

"Bedad, I look black enough at him," replied Kitty, with sincerity.

Nelly's face was pale, her lips compressed, and a dark light beamed from her downcast eye. That she was agitated, and yet endeavored to suppress all signs of emotion, was very evident.

"Fogarty's father was a decent man," said Dillon, after a pause, "an' him an' I were com-

rades many a year ago. I'm not the man to give up the son of an old frin', if he behaved respectable in himself; but I'm the last man in Tipperary to countenance an idle, scheming fella like Pety, and what's more, I wouldn't wish to have it reported that he an' me, or any one belongin' to me, was great wid other. Glory be to God, I'd rather see one o' my daughters in her coffin than married to the same Pety Fogarty."

"An' small blame to ye, father," rejoined Kitty, as she hastily mended the fire.

"Neither I nor yer mother 'd haul up our heads another hour if the like happened," continued Pat.

"It's not here Pety 'il ever thrive of lookin' for a wife, 'tis thinkin'," said Kitty, with a short laugh, and a furtive look at her sister, whose head was now bent low over a stocking she was knitting.

"He may look if he likes, but he'll never get one out o' my house," observed Dillon, significantly, as he rose from the table and quitted the house.

When he was gone the sisters did not speak for some time. Nelly continued knitting, and Kitty went about putting up the breakfast things—wiping cups and saucers carefully, before ranging them on the white, well-scoured dresser; then she swept the floor, and taking her spinning-wheel from the corner where it usually passed the night, placed it in a more convenient position for use. There was soon a monotonous sound whizzing through the apartment, as Kitty sat before her wheel, drawing down a great mop of flax by slender threads. Almost in total silence the two girls thus sat pursuing their occupations, till the dinner hour arrived, bringing in their father and brothers; their mother had not yet returned from the fair at Knockmayle. After partaking of a very hasty meal, eaten without the least appetite, Nelly declared her intention of going to meet her mother, observing that she had promised to do so, to help to carry the parcels for her.

"Very well," replied her father, "you will not have to go far, for she said she'd be home afore the night falls. Her an' Bet Fagan was to come home with each other."

Nelly went to put on her cloak, whose hood was to serve as a covering for her pretty head; and as she was adjusting it, she heard her father observe to his sons—

"Boys, I'm thinkin' we ought to put a stop to all acquaintance with Pety Fogarty; it's high time it was done, for he's not fit company for decent people."

"Faith, he's not," said the elder son, "it's a disgrace to have any call to him; an' bedad, there's a nice report goin' that him and Nelly's making up a match."

"Who says it?" asked Dillon, sternly. "Who dare say it? Come here, Nelly, and tell us what reason people has to talk this way."

"They think, I suppose, they have a right to say what they like," answered Nelly.

"That's no answer," said Dillon sternly, as he took her arm. "D'ye hear, little girl—and mind it's yer father's spakin' to ye—if I knew you to give Fogarty the last encouragement in the world, I'd never look at you more. Promise now—there's a good colleen, and ye needn't look so frightened—that you won't spake to him ever again, more than to bid him the time o' day."

The girl was silent; her brothers looked grave, with eyes bent on the floor.

"Will you spake out, Nelly Dillon?" exclaimed the father, in a tone of authority.

Still the girl stood silently before him; her face pale as ashes, and an indignant light burning in her eye. Seldom before had Pat Dillon spoken so harshly to his pet child; but now he was trembling with passion, as he again seized her arm, exclaiming—

"Say that you'll not spake nor dance any more with Pety Fogarty, as you value your father's good opinion, and don't stand there like an obstinate mule!"

"No, father, I'll never promise that," replied Nelly, in a firm voice.

"And why not, young woman?"

"Because I'll never say the thing I don't intend to keep to; and if you an' all here think Pety Fogarty's more to me than all my own people, sure you're welcome to think it! and with an air of offended pride the damsel hastily left the house.

"She niver told me a lie yet," said Dillon, as soon as she was gone; "an' it's not the likes of her that 'id go for to bring disgrace on her people."

CHAPTER III.

The November evening grew swiftly dusky—a sultriness almost oppressive was in the atmosphere; scarcely a leaf was stirring, so still was the air. Gradually, however, as the knight advanced, a murmuring breeze ran through the tree-tops, by degrees swelling into a stiff gale; thick dark clouds hung over the distant mountains, and the muttering of far-off thunder broke upon the ear.

"That'll be the terrible night," murmured Kitty Dillon, as she looked out upon the storm. "Glory! there is a flash in earnest!"

"They're takin' shelter somewhere, you may be sure," replied Dillon, lighting his pipe composedly; "they wouldn't be that foolish, to come on till the storm's over."

Kitty waited for an hour beyond the usual time, before getting supper ready, but at length seeing no sign of her mother's arrival, she prepared it, and it was partaken of with some solemnity, as the thunder crashed louder and louder, and the rain splashed violently, till rivulets streamed down hill-sides to the plains below.

"There's a spirit in the Tip'rary lads that isn't to be found any where else in Ireland," rejoined a powerful, rather ragged man, who was dripping with rain; "they're a mane set in the North, bearin' every oppression an' insult, wid-out as much as lifun' a finger to right themselves. If every county was like Tip'rary, Ireland 'd be a different place."

"Bedad, if the Tip'rary lads 'd kape their spirit to work in the fields, in place of shootin' all o'er them, there 'd be greater comfort under ever roof," said Dillon, with determination. "Well, Pat Dillon, you've quare notions anyhow," said the large dripping man, who having got some supper, and seeing the storm had abated, prepared to depart with his companions.

"It's time mother was here," observed Kitty, as she looked into the night. "It was near ten o'clock now; and the moon and stars were hardly visible in a clear blue sky. She had again spoken the words, when two female figures were seen leisurely approaching the house.

"Here they are, father!" she cried eagerly; "let me blow up the fire for a bit." And stooping down, she blew some hoarse, strong breaths upon the half smouldering turf and sticks till they blazed brightly. In a few moments she heard her mother's voice exclaiming— "Ah, thin, Nelly, how well you kern to meet me, after all your fine talk, an' me half kilt with the basket; it's four stone weight, if it's an ounce!"

"Turning hastily around Kitty beheld her mother and Bet Fagan standing in the kitchen. "Where's Nelly?" she exclaimed, in surprise. "How would I know?" rejoined Mrs. Dillon sharply. She was a determined-laced woman, about fifty, most industrious and most strong, with one of those unbending, implacable styles of visage, often beheld among honest folk.

"What have you done with Nelly?" asked her husband. "The sorra sight o' Nelly we seen the night," replied Bet Fagan shortly. "Thin, she went too meet ye just after dinner," replied Kitty; "but may be the thundher frightened her, and she didn't go on."

"What way did ye come?" demanded Dillon. "The way we always come—over the rolls and through the Scully gap," said Mrs. Dillon. "She must have missed you somewhere," replied Pat. "Were ye takin' shelter anywhere?" "To be sure, we were; we stopped full two hours, an' more, at Don Ebelan's; but, sure that's only a we bit off. We might have met Nelly twice over afore we got there, if she had been comin' at all."

"Where is she, anyhow?" broke in Kitty, in a tone of concern, for sundry vague terrors were running through her mind, not the least of which was, that Nelly might have met with an untimely end from a stroke of lightning.

while Pat Dillon and his wife and daughter were bewildered and horrified. Mrs. Fagan stood with eyes fixed upon the fire and lips compressed, as if some deep thought was perplexing her. "I'd best go home," she observed, after having thus stood for some time.

"What d'ye think o' this business, Bet?" asked Mrs. Dillon slowly. "What can I think?" said the widow evasively; "and then, brightening up, she added, in a cheering tone, 'But you needn't be scared; you'll see Nelly 'll turn up in the mornin' safe an' sound.'"

"I doubt it," said the mother in a tremulous voice. "Something has happened her or she'd never stay out an hour after nightfall; she never did." "Well, don't fret any how," said Mrs. Fagan consolingly. "I'd keep a stout heart till mornin' ad' now, good night."

Thus saying, the widow went towards the door, and as she passed Kitty, she gave a wink, as much as to say, "I want you out wid me." Kitty obeyed hurriedly, and they were soon outside the house, when Bet said, in a low voice— "Don't mention what I'm goin' to tell you, to any one inside, till to-morrow; and she then whispered, in a still lower tone, a few words in the girl's ear, which made her shudder and turn pale, though she pretended to hear them with indifference.

(To be continued.)

REV. DR. CAHILL

ON THE PROTESTANT BIBLE IN INDIA—THE CONVERTED NATIVES BECOME AVOIDED DEISTS.

(From the Dublin Catholic Telegraph.)

The perverse abuse of the Protestant Bible has inflicted more injury on mankind during the last three hundred years than has arisen in the world within the same period of time from all other sources of irreligious indoctrination taken in the aggregate. Without recurring to its early history, which would offend many honorable and conscientious minds of the present generation of Protestants, it is impossible to observe its practical policy in any country where its propagation or progress is sought without seeing in its baleful track all the criminal results of its first establishment. I am not one of those who feel pleasure in quoting Cobbett when he states "that this system was born in pollution, nursed in plunder, and matured in blood." I belong to a class who would feign conceal these primitive transgressions as well to cover up from the unborn generations these shocking enormities of our common humanity, as to keep out of the view of society these bleeding scandals on the name of Christianity. No, I unfeignedly regret the pestiferous office of collecting the fifth of Protestantism in a huge heap in the sixteenth century; then sweeping it into a united aggregate with the accumulations of the seventeenth century; again, adding this amount to the masses of the eighteenth and nineteenth ages; and thus keep rolling from generation to generation this poisonous creation of intemperance. Most decidedly my heart would dictate to confine this history of scandal and human crime to the library, and never to corrupt the mind of the simple faithful with the opprobrious narrative of this infidel novelty. The priest has no fancy whatever to handle the dirt of this church in order to throw it in the faces of the professors of that creed; he should much prefer to proceed quietly on his journey through this transitory scene, and not to turn round at the end of every mile to shovel out of the way of the weak who follow in their path, telling them at the same time the parentage and the pedigree of their malicious corruptors. But not a day passes either in this country or in any spot on the earth in which English influence can be felt or tolerated where an effort is not made to uncatholicize the Gospel and to lay the foundation of modern infidelity.

Without bringing under notice in this place the early records of the Reformation in England and Scotland, is not the disastrous condition of Ireland during three centuries the fatal result of this perversion of the Bible? The profession of the Established Religion in this country is not so much the Gospel, as a scheme of political combination; its duties are not so much the love of God as the hatred of their Catholic fellow-men; to persecute rather than to aid them; to belie them, to basify them, to kill them. Is not the universal theme at the meetings of this Bible progress, is it not the extermination of the Catholics? At all the Bible assemblies, where the title, the rank, the learning, the wealth, the beauty of the various cities and towns of Ireland, are congregated, do not the speakers, the preachers of these Bible re-unions all denounce, in the name of God, with full-mouthed lies, the idolatry of the Romanists (as they call us); and do not the young and the old, the parent and the child, the master and the servant, in that Biblical assembly, brand us as a damnable creed, an odious race, unfit for human intercourse. Will any one assert that the Magistrates of that Biblical assembly will in the presence of their Bench do unsuspected justice to the hated Irish idolater? and who will say that the Jurors of that Biblical assembly will perform nice equity to the odious Irish Romanist? On the contrary, will not every one who reads the speeches, the sermons, the applause, the cheers of that Biblical meeting declare his belief, that there can be no confidence in the law administered by such Magistrates; no faith in the verdicts pronounced by such Jurors; no hope in the justice of the Landlords belonging to this class of Biblical slanderers and persecutors. To this principal source may be traced therefore the impoverishment, the degradation, and the discontent of Ireland; and to this cause may be ascribed the extermination and the banishment of the people. More crime has been committed, more injustice inflicted, more blood spilled in the furtherance of this political gospel that have arisen from our longest and most disastrous National conflicts; and when we add the deep wounds given to Gospel truth, the damage done to faith; the social discord, the malice engendered by ancient injury and modern persecution, it may be well concluded that the propagation and sustenance of the English gospel in Ireland is the worst form of political oppression, and of heartburning torture known to the edicts of state cruelty. Let any impartial observer of Irish society inquire into the cause of our universal derangement in this country, and he cannot fail to trace it to the premises here glanced at. And if any man of feeling and independence raise his voice in favor of the poor, the defenceless poor, in opposition to this flagrant iniquity, executed in the name of Religion, he is set upon by the press as a firebrand, pointed at by the Biblical aristocracy as a rebel; and if he be in the power of the Biblical Landlord he is crowbarred like a felon, and hunted out of the country like a mad dog. The premature grave, the poorhouse, the emigrant ship; the houseless, forlorn Irish wanderers in Australia, America, and over the wide world's bleak common, are the heartrending evidence of the truth of these statements, and these palpable facts and testimonies stand before mankind the imperishable proof of the sanguinary Biblicalism of this unfortunate and down-trodden country.

Now England has during three hundred years tried this experiment of slander of the Catholic creed and of persecution against our name and race in Ireland; and what has she gained by it? Her numbers are decreasing, her churches are emptying, and her creed, her ever-changing creed is failing; while the numbers of the poor Israelites are waxing strong, our churches multiplying, and our ancient faith vigor-

ous as the shoots of the young oak growing out of the old trunk; [What has the English creed acquired by her confessions, her penal laws? Where now are her cathos of exclusion, her ransoms, her racks, her penalties? Have the fetters on our fathers' legs made our limbs crooked; or do their headless trunks in their martyred graves damp our courage, or make our faithful unflinching hearts quail? Have gibbets made our heads one head less, wrenched one stone from the old foundation of the old church, or taken from our orthodox ranks any followers to the rebel camp, except the coward, the hireling, and the perjurer?]

Where is now the axe of Elizabeth, the cannon of Cromwell, the treachery of William? All this iniquity has vanished like a vision, and no trace of success left behind. And is gone, all has disappeared, save the retentive stinging memory of our wrongs. Where are now the Charter Houses, the Endowed Schools, the Killdare-street Propaganda, the Supper movement? From the seizure of our own Saint Patrick's in Dublin to the late Tusam conquest and capture of the Christian Brothers' School, all is past like the cloud of the morning; and the sun rises over the chapel of Howth and sets beyond the church of Connemara, as if Cranmer never lived, or Elizabeth never reigned; and as if the old titles of the Catholic widow and orphan had never been plundered to purchase purple and fine linen, and venison and cups of gold for the new Apostles of the modern Gospel. What has England gained at home by the change of her church and creed? It can be answered by pointing to her nameless faith, her political pulpits, her scattered congregation, her discontented people.

It is a Luther, with his abductured Nun, discovered a more secure road to heaven? Is God an accomplice in the plunder of the poor? and is the faith of Christ like the sliding-scale of the taxes, moving up or down, according to the commercial condition of the times? Ay, what has England gained by her Reformation? It can be replied, a naked public building in the form of a Cathedral without a priesthood, an altar, a sacrifice; while standing in the former holy place may be seen a bloated ministry rioting in luxury on the patrimony of the poor. If this system be the practice of the Revolution which Heaven has published amongst mankind, let the gospel had never been preached! If this be the new road to future happiness, the new, improved, expected spiritual communication, better, far better, have the old law of the Jews! The High Priest never robbed the poor; nor were the Prophets the seducers of men's wives; nor did the sword teach faith; nor did the Sanhedrim change the Religion every year! Oh, yes, yes, if this be the system long, long promised, better, far better, it had never been fulfilled! "If it would be better for a man never to have been born; or to have a mill-stone tied around his neck and cast into the sea, rather than to injure faith in a brother," what must be the condition of the society of men who extinguishe faith itself, perverts the gospel, and substitutes in its room a code of falsehood and crime?

It has come to this at home, namely—after three hundred years teaching the Protestant Bible in Ireland, it has totally failed! Millions and tens of millions and hundreds of millions of pounds sterling have been expended in this attempt to pervert the Irish, and it has failed! The Nobility, the power, the wealth, the influence, the learning of all Protestant society in Ireland have been even added to these hundreds of millions of pounds sterling, and it has failed! Persecution to an unexampled extent has been superadded to the united agents just quoted, and it has failed! And not only has all this combination of money, influence, and persecution failed, but the poor Catholics hold in horror these their seducers, trample under their feet their bribes, and set at defiance their renewed cruelties.

The enormous wealth of the Church Establishment sets it delicious with pride, and urges it not only to bribery at home, but even to attempt to seduce foreign Nations by bribery abroad. In this effort foreign Catholic people hold England and the English Church in the same abhorrence as the poor Irish tell towards them for ages. It need scarcely be stated that this Biblical society has failed in this proselytizing scheme in every Catholic country; and it is painful to be obliged to feel that this English conspiracy has raised up not only enemies against the English gospel, but even against the British Crown. There can be no doubt of the damage which this infidel band has done to the English name; and it is most certain that if ever a conflict take place between England and France, the battle will assume additional ferocity from the religious acrimony which Great Britain has engendered by her bigotry. If, therefore, time has already told what England has gained at home from her insane Biblicalism, fatuity may also, perhaps, soon reveal what is in store for her on French soil from the same cause.

And the same horror which meets her at home, and which follows her to the South of Europe, again pursues her to India. Her conduct to the poor natives of India has already closed up the slender chance which the Catholic Missionaries heretofore had of converting that people. England has been in India upwards of one hundred years; and with her money, her influence, her learning, she has not, as Lord Dalhousie has stated, made "one dozen of sincere converts" in this whole century! Her insolence, her pride, her persecution have sited against her the hearts of the natives; and she is at this moment farther removed from their confidence than the Jay Lord Clive secured a limited footing in the country! The unfortunate persecution which precedes, accompanies, and follows their Bible wherever it is preached, make the English Missionaries the enemies of all mankind. In fact, their ministers and tract distributors are the same lying calumniating sowers on the banks of the Ganges, as they are on the Shannon or the Nile; and the principal lessons they teach the Hindoo or Mahomedan neophytes is the same blasphemy against the Blessed Virgin, the same malice against the Priests, the same opprobrious slander against the Nuns, as these creatures teach in Skibbereen, Kilkenny, Connemara, Kells, and Dublin.

And after one hundred years of snopism amongst this simple fine people whom they have corrupted in place of having converted, what think you, reader, is the present policy, the present Biblical policy adopted towards these Pagan races? Hear it: it is to divide the Bible into two parts, namely, the historic and the doctrinal parts; and having marked out this division of history and doctrine (rather a nice distinction), the young Pagans are called on to read the historic parts like Roderick Random, and to read the doctrinal portions as the religion of the Christians! The result is foreseen, namely, the Pagan not being able to see the difference between faith and social narrative (how could he without grace?) will read the doctrine and the history with the same sentiment. Hence he will treat the sacred volume, like Gulliver's Travels, or the Life of Johanna Southcote, or the Adventures of Ned Carpenter. Of course it will follow necessarily that the poor Hindoos not only will not be converted at the present time, but under ordinary moral circumstances and conditions never will be converted. They will class the face of Jeremy Diddler with the awful facts of Gospel truth and revelation: and when instructed by English Bibleicals will become, in the end incurable Deists! So it is all over the world. The English Gospel is the nursery of Deism: the final graduated finish of all the branches of the disastrous Reformation.

In fact the Protestant Church want an outlet for their money and their young men; and they depict these clerical aspirants with a nice salary wherever English influence reaches. Here these clerical agents work like clerks in a cotton mill, expecting desired results from hard work and constant application. They fancy that as money can make good iron and good cloth, it can make good Christians. Prayer is not considered as having a part in conversions so much as plenty of cash, abuse of Catholicity, and hatred of the Blessed Virgin. I assure my readers that I state as a fact beyond contradiction, namely

that the few Hindoo converts to Protestantism ridicule in the English schools in India the Pope, the confessional, the nunneries, and the Blessed Virgin with the same filthy slander as the Drummonds denounce us in Exeter Hall! The last dodge, therefore, of the Established Church in India is a kind of haphazard effort. Since all other modes have failed, they try the romance of the Bible; that is, they wish to seal the Hindoos into faith. They find they can neither flatter, nor bribe, nor flog them into faith; and they now wish to conceal the Gospel in the garb of profane history, and thus steal India into faith. What a bright idea to have attempted the conversion of Ireland through the power of soup and crock butter, and now to hope for the sanctification of all India through the stratagem of covering up the Gospel like packages of snuff, to be taken unconsciously by the captured children of the Hindoos. Ah, the day of England's humiliation is not far distant, when these tricks before high heaven shall be avenged, and when the outrages committed against God and man by this infidel and cruel nation shall meet in the end of ages with a just retribution.

Aug. 11. D. W. O.

IRISH INTELLIGENCE.

THE IRISH EPISCOPACY.—The Irish Hierarchy, last week assembled in solemn convocation, have separated to their homes, their benison having sanctified and legitimated, one of the greatest moral revolutions witnessed within this age—a revolution which, in one short year, has overthrown a mighty evil, which to even attack was, at no very remote period, deemed an evidence of insane foolhardiness—to predict the fall of which was to evoke the derision of its defenders and the scepticism of its foes. The great "Education" conspiracy against the faith and nationality of the Irish people has been exploded. A gigantic system, more powerful than many of the governments we see around us, long and deep-rooted in the country, with its thousand ramifications through the length and breadth of the kingdom; its network of fortifications, its "magazines" and "arsenals" covering the land; wealthy, vigorous, resolute—full of pluck and daring; in complete possession of the opinion; stronger still, and still more invincibly fortified, in its deceit of those who supported it as what it was not, while they would not have borne it unresisted for an hour had they known it as what it was—this huge power has been not only resisted and assailed, but utterly overthrown by the nation against whose nearest rights and most sacred feelings it was traitorous and false. Much as we have heard of "peaceful revolutions," we have yet to be shown one more important in its national results, so rapid in its achievement, and won in the face of such disheartening odds. Little would the partial "Emancipation" of 1829 avail, if the education of the Irish people, so far from being emancipated and free, was handed over, bound in shackles, to the state, and the formation of the mind, the moulding of the opinion, of each rising generation of Irishmen, left in the hands of the bitterest enemies of those rights which Emancipation professed to concede. "Common Christianity" would daily narrow the circle within which the benefits of "Catholic Emancipation" would be felt or could be appreciated; while the schools which taught each Irish youth to bless God for making him "a happy English child" would soon achieve that millennium of British history, Ireland denationalised. Well may we, therefore, celebrate with acclamations a victory so important, so rapid and complete.

The following letter is from his Grace the Archbishop to the clergy of this diocese:— "REV. DEAR SIR—I beg to remind you that the Novena in preparation for the festival of the Assumption of the Blessed Virgin Mary, will commence on the 6th instant. The devotions will be the same as other years—namely, the Rosary and Litany of the Blessed Virgin, Benediction with the Most Holy Sacrament, and a short instruction on the virtues of the Mother of God, or on some of the eternal truths of the Gospel. The indulgences are the same as at other Novenas. The Prayers for Peace are to be continued until further directions. Peace is not as yet definitely concluded, and Italy is still convulsed. Attempts of the most wicked character are made by revolutionary and secret societies, as well as by wily and infidel statesmen, to rob the Pope of his temporal authority, which is so necessary for the free exercise of his spiritual powers. Were the Pope subject to any other Sovereign, he would be obliged to yield, in the management of the affairs of religion, to the wishes of that sovereign, or undergo continual persecutions, as we learn from the history of the first seven centuries of the Church, when innumerable pontiffs were either martyred by Pagan emperors, or exiled and afflicted even by the Christian rulers of the East and West. Exhort your people, therefore, to pray that peace may be permanently restored, that the enemies of religion may be converted or covered with shame; and that our good and holy Pope may be not only triumphant in his present struggles, but that he may acquire all that power and influence which will enable him to spread the blessings of Catholicity over the world.—The Grace of our Lord Jesus Christ be with you.—Your devoted servant.

"PAUL CULLEN, Archbishop of Dublin. "Feast of St. Peter ad vincula, 1859."

CONVERSIONS IN PARTHY.—The Rev. Mr. Lavelle of Partry, received back into the Church, on Sunday last, three families consisting of fourteen souls, who, in the hour of starvation, seemed to deny their faith a few years ago. The heads of the families are Thomas Golden, William Staunton, and John Hough.—Their abjuration was made in presence of the densely crowded flock at the foot of the altar, and created the deepest emotion. Let the Irish Church Mission Society look to this. What is it now getting for all its lavish gold? "Converts," returning to Rome, (God speed Father Lavelle in his course.) Fighting single handed for the cause of religion below in the wilds of Partry, the return of these erring members of his flock most gladdened his zealous heart, how nobly his flock resist the temptations which daily press upon them our readers need not be told. Surrounded by Sowers, lay and clerical, who use every means to seduce them from their faith, coerced by their landlord, Bishop Plunket, to send their children to Proselytising Schools under the dread of extermination, what wonder if, at last, some of them yielded? Father Lavelle has cause to be proud of the success of his efforts—he must indeed exult when he sees how powerless are gold and earthly possessions to effect aught against the cause of truth.

The Tramore Catholic church bazaar, held on Wednesday and Thursday, realised upwards of four thousand pounds.

THREATENED EVICTION OF TENANTS IN PARTHY.—We (Evening Post) have received a letter from the Rev. P. Lavelle, R.C.A., enclosing an appeal "To the friends of religious liberty in those islands and in foreign lands," in which the rev. gentleman refers to the system of Proselytism which had for several years been carried on in the schools of Mount Partry, until at length "the wretched tenants, with one desperate plunge, withdrew their children en masse from the dens of perversion, and were thus admitted to sacraments necessarily denied them for years previous." Threats and battery were used in vain to induce the tenants to permit their children to return to the proselytising schools. "To cap the climax," says the Rev. Mr. Lavelle,—

"Notice to Quit was served by wholesale on May day, with warning to the 'ill-disposed'—i.e., all who dared to run counter to the earnest desire of Bishop Plunket." The Rev. Mr. Lavelle concludes by an earnest appeal for subscriptions to aid the poor tenantry "in their struggle with wealth and power." In a further letter dated August 10, the rev. gentleman states that the work has already commenced—that, on the lands of Miss Plunket, distraining for the rent, usually paid at November, has commenced.

LORD PALMERSTON AND THE DUBLIN BUILDINGS.—In the course of his speech in the House of Commons, on the subject of the new foreign office, the Premier made the following allusion to the public buildings of this city:—"No city contained handsomer buildings for its size than Dublin, and no country produced abler architects than Ireland. (Hear, hear.) In Dublin, there were the Bank of Ireland, the Custom-house, the Four Courts, Trinity College, the Post-office, and the Rotunda. These buildings were not in that monotonous style which his noble friend advocated. There were none of them Gothic, tho' all different in their character."

IRISH CRIMINAL STATISTICS.—The return for the year of the number of persons committed or held to bail at the assizes and quarter sessions gives the following results:—There were committed or held 7,210 in 1857 and 6,308 in 1858; summary convictions at petty sessions and cases before magistrates, 23,663 in 1857 and 26,093 in 1858; and commitments for drunkenness, 9,557 in 1857 and 8,424 in 1858; giving a total of 40,330 for 1857 and 35,425 for 1858, exhibiting the very satisfactory decrease of 4,905 or 12.16 per cent. for the latter year as against 1857.

PRESENCE OF THE PRESS.—The Connacht Patriot, a new paper published in Tuam, says in its first number of Saturday last—"We have the gratifying intelligence to convey to the public, that the hunning of entering into security before the publication of a newspaper is now put an end to. We denounce the mock but harassing ceremony of making out securities to the amount of £300 or £500, and the trouble that should be undergone to give the names of referees for the solvency of such securities. This was the more silly, inasmuch as not a penny stamp could be got out of the Custom-house until it was paid for. This annoying process of having recourse to officials made us kick against the force; and on Thursday last we got a letter from the Custom-house, informing us that we might publish our paper without entering any security. This is a step in the right direction, and we are the very first to benefit by it."

Considerable excitement has prevailed in Tuam in consequence of the persecutions of the Protestant clergy towards the Catholic inhabitants. At the sessions on Monday last, held in Tuam, there were no less than 173 cases for trial, some of them arising out of the unfortunate state of religious dissensions which exist in this town, and foremost in local excitement connected therewith was the charge of riot and assault against the Rev. James Waldron, one of the most exemplary of the Catholic clergy. One of the cases was a charge of assault preferred by Mr. Seymour, the Protestant vicar, against a poor sick woman named Delany, but Mrs. Delany deposed:— "Mr. Seymour came into my house. He gave a race like a madman, and staggered into the house. He opened his fist and threw me down on the floor with a thump, though I was not a quarter of an hour after getting out of my sick bed, after having been confined. He said after that, 'you villain of a woman, what did you throw stones at me for?' I said I wasn't able to throw a stone at a cat. I didn't know who he was at that time. Upon my oath I didn't strike him or throw a stone at him until he came up to me from Sally Hopkin's house. I flung the tongs at him, and tried to run after him and hit him, but I fell from weakness at my own door. There wasn't one sinner besides ourselves present at all this but the great God. It wasn't true for him that he was so near me that I could hit him a blow of the tongs—but I'll tell the truth, if he was within reach of me I would hit him with it." It is not surprising after this evidence that the Bench dismissed the case. A charge of assault was also preferred against Patrick Bowler by another Protestant clergyman, arising out of nearly the same cause which had led to the angry sectarian feelings that exist here. The assault was, however, unproved, and the complainant said he was not in dread of Bowler, but he added naively, if I met him again under similar circumstances, I think he would excite me to violence. The court directed defendant to enter into securities to keep the peace. On the case against the Rev. Mr. Waldron being called on—which was expected to be the state trial of the day—it turned out that there was no appearance on behalf of the complainant, which it was said by the friends of the defendant arose from the threatened exposure of the plot in the columns of the Freeman, in whose columns the outline of some particulars respecting it had previously appeared. This break down occasioned much surprise in court. The Rev. Mr. Waldron was present, accompanied by his solicitor, Thomas Higgins, Esq., and the Rev. Mr. Coyne, and a large number of lay and clerical friends. Mr. Higgins submitted to the Bench that this proceeding amounted to a case of very great hardship towards his client, one of the most zealous, respected, and unflinching clergymen in the town of Tuam. He was sure the Bench would agree with him in considering that it was a very serious thing, and a matter not to be lightly passed over, to have a Catholic clergyman—one universally respected by all who knew him for the meekness of his demeanour—brought before them on summonses making charges against him such as he should presently read for their worship. The charges to which he would call attention of the Bench, with a view to the application he was about to make, were as follows:—

That the defendant on the 1st July, 1859, at Tuam, in the county of Galway, aided and assisted by several others, did grossly assault the complainant. And in the other summons the complaint was— The defendant on the 1st of July, 1859, with several others, did riotously and wilfully assemble together at Tuam, in the county of Galway, and did then and there commit a riot and breach of the peace, and put complainant in fear and terror.

He submitted that it was a case in which he was entitled to recover costs against the plaintiff for his non-appearance to sustain his complaint, which costs he had necessarily incurred to a considerable extent; and he could also assure the court that it was at extreme personal inconvenience to himself that he was there that day to defend the Rev. Mr. Waldron from this charge. No less than a force of one hundred extra police had been brought from Galway and out stations through the county, to keep and preserve order in the event of Rev. Mr. Waldron being committed to jail, which he believed would have been a proceeding attended with very great risk of the disturbance of the public peace in Tuam; and yet all this trouble, annoyance, and expense, had now ended in a complete abortion. All he would add was, shame upon those who had put forward this notional prosecution and now had not the manliness or courage to put him on the table to sustain, if they could attempt to do it, their trumped-up accusation. Therefore he would ask the court to give the Rev. Mr. Waldron his costs. The magistrates retired to consider the application, and after about ten minutes returned, when the Chairman announced that having referred to precedents in applications of a similar nature, they were ready to grant 5s costs to the defendant in each case. Mr. Higgins: "Thank your worship; that is sufficient for me, I do not mean to enforce the costs at all, for the complainant is a man of straw. Chairman: You need not levy them against him if you do not like. Mr. Higgins: Just so.

The correspondent of the Freeman writes to say:—"Now that the great priest prosecution and state trial at Tuam has so signally broken down, I feel myself at liberty to make known how it originated. You will bear in mind that while it was pending I specially guarded against going into details; but now that reserve becomes no longer necessary. The Irish Church Missionary Society has its head quarters for the province in Tuam, and has located there its agents, clerical and lay, such as scripture readers, &c. It has also here a building called the Mission House, into which parties willing, whether from professed conviction, or from idleness or temptation, or any other cause, to abandon Catholicity are received, and as regards temporal comforts, the report goes, well taken care of. On the 20th of June, two girls, inmates of this Mission House, called in the

evening, at the Roman Catholic presbytery, on the Rev. Mr. Coyne, and stated that they would be anxious to give up the belief they were following at the Mission House, and that they wished to return to the Catholic faith. The Rev. Mr. Coyne stated to them that it was a serious step on both sides which they proceeded to take, and that they should not do so without proper advice and instruction as to the nature of the scandal which one of them especially who had been a Catholic, had committed, and that if they were earnest in their purpose, they should go to the Sisters of Mercy to be properly instructed before he would receive them, and that he would mention the matter to the Rev. Mother Superior of the House of Mercy. On the following morning the Rev. Mr. Waldron, while going to celebrate mass at the Cathedral, was met on the bridge by those two girls, who again mentioned to him the matter of which they had spoken to the Rev. Mr. Coyne on the previous evening, and of which he had been made aware by Mr. Coyne. The Rev. Mr. Waldron stated to them that he would go up to the convent and mention the matter to the Rev. Mother Superior, and accordingly he did so, and the girls were admitted and remained there three days. On the evening of the second day the Rev. Mr. Seymour and other persons proceeded to the convent gate, and attempted to enter it and force their way. The sisterhood, hearing of the attempt made by the Rev. Mr. Seymour, sent for the Rev. Mr. Waldron. The people of the town, hearing that the Rev. Mr. Seymour was forcing his way into the convent, Mr. Waldron proceeded to the grounds, and found several persons at the convent gate, to whom he used all his exertions to get them to disperse, and eventually he got all persons away. The following morning the girls left the convent, having stated that they would not go until they were made, from which it was clear that they would not have gone there unless for the purpose of playing a trap into which the Catholic Clergy might have fallen, and thus seriously committed themselves, if they had not acted with great prudence and discretion. The further hearing of the cases at petty sessions was adjourned to Saturday, and the hearing of the case against the constabulary on Wednesday, of which we shall next week give further particulars.

TEMPERANCE BANDS AND POLICE LAW.—There are, unfortunately, in this country, as in every other, a class of persons who regard with an unfriendly eye the amusements and recreations of the people, no matter how innocent these may happen to be. As Miss Martineau proposed to alter the "books and work and healthful play" of Dr. Watt's rhyme into "work, work, work, always," when applied to the children of the poorer classes, these social bigots seem to imagine that working people have no right to any enjoyment, and, in fact, that they are mere human machines, out of which a certain amount of labor is to be got, and which, when they have performed their tasks, are to be huddled out of sight as quickly as possible, and the busy hum of their unwearied toil changed into a puritanical silence for the ease and comfort of those nervous folk who suffer from the terrible disease of having no honest or useful employment for their time. As a general rule, we may depend upon it, it is only the idle and worthless of the community who object to the recreations of the working classes. Every honest and laborious worker, no matter in what rank of life, from the Prime Minister or the Chancellor of the Exchequer downwards, feels a certain sympathy with the hardworking souls of toil; and as he himself frequently finds the need of relaxation, he yields to the force of that "follow-feeling" in considering the wants of others, and looks kindly on their amusements and recreations. It is different, however, with at least a portion of that very important section of the community, whose business it is to live on the industry of others; who are described by the poet as *fruges consumere nati*. Some of these folk seem to imagine they have a sort of exclusive right to all enjoyment, and that working people should do nothing but work, forgetting the old adage that "all work and no play makes Jack a dull boy." It is to be regretted that such narrow and false notions should prevail amongst any section of the community, and especially that they should prevail with people who have influence enough with those in authority to get their whims and crochets taken up, and attempted to be enforced by police regulation. A few weeks ago we commented strongly and indignantly upon a case of unwarrantable interference by the police with the young men of a Temperance Band, who chose to amuse themselves and no small portion of their fellow-citizens, by playing through a public thoroughfare, but without creating any disturbance or riot. We showed that the conduct of the police was utterly unjustifiable, and quite illegal; and to-day we find our view of the law completely borne out by no less an authority than the Chief Justice of the Common Pleas, admittedly one of the ablest and soundest lawyers occupying a seat on the judicial bench in this country. We trust that the strongly expressed dictum of this able judge will put an end at once and for ever to the vexatious meddling of the police in matters with which they have no business to interfere. In his charge to the jury, Chief Justice Monaghan said that "there was nothing in any way illegal in the performance of bands of music in the public thoroughfares. The indictment set forth that the performance of this band was attended with terror to her Majesty's subjects. It was better that young men should employ their time in this innocent recreation than in drinking or carousing. Their musical performance could offend but a very few, and probably it would be better for those few to remain out of the way. With this direction, that bands of music were perfectly legal, he left the case to the jury." The jury, we are glad to say, took the law from his lordship, and promptly acquitted the traversers.—*Notion*.

EXPLOSION OF GUNPOWDER.—About half-past ten o'clock this morning an explosion of gunpowder occurred at the Ballinacolly powder mills, which we regret to state was attended with the destruction of human life to a deplorable extent. The explosion was distinctly heard in several parts of the city, and even on board the steamers coming up the river, but it resembled so much the roll of distant thunder that it excited no suspicion of the dreadful reality. The scene of the disaster was the storehouse at the western extremity of the works on the banks of the river, known as No. 1, Dusting-house, but by others described as a "refining house." At that hour five men were engaged at this house in removing the powder stored there in kegs into a boat on the canal, by which communication is effected between the several departments of the mills along the bank of the river. The names of the men thus employed, as ascertained by our reporter on the spot, are—Timothy Byrne, or Buens, a married man, and father of nine children; John Corkery, a youth aged eighteen; William Barry, a married man and father of two children; James Merrick, twenty, and Timothy Lyons, a youth of sixteen. This sufferer was reported to be a man named James Lyons who is also employed on the works, but we believe, having obtained our information on the spot, that the body recovered has been identified as that of the youth above named. The bodies of the three first named have been recovered. They lie in a small shed on the bank of the canal, awaiting an inquest by Mr. Coroner Donohoe, which will be held this day. The remains were covered with blankets, and beside them sat mothers, wives, and relatives, wailing aloud. Out of respect to their feelings our reporter did not uncover the bodies, but they were described to him by persons who saw them when discovered as broken, mangled, and black masses of flesh and bone, only distinguishable by the fragments of dress which hung by them. Of the bodies of the two last named not a limb remains, but their relatives might be seen wandering over the adjacent fields, picking up black fragments of flesh and bone, which no doubt formed part of their living bodies two hours before! The cause of the disaster must for ever remain a

mystery, as not one of those who knew it—if, indeed, any of them knew it—now survives to account for it. As to the "dusting" house or "refining house, where the catastrophe occurred, not as much as a stone of it remains, even from the foundation, for the very ground on which it stood has been blown up and rooted away as if a mine had exploded beneath it. The house was situated at the extremity of a fence planted with trees, which were torn up from the very roots and now lie scattered about the fields. At the other side of the river, by the roadside, are four or five small slated houses; the roofs of these were shattered and knocked away by the mass of stones from the exploded refining house. Such, as far as we have been able to collect them on a hurried inquiry, are the results of this distressing accident. One workman, we were informed is missing, but the five above named are probably the only sufferers. Further information will of course be elicited on the inquest.—*Cork Reporter*.

A circular, it appears, has just been issued by the Under-Secretary for Ireland to the different county treasurers, informing them that it is the intention of the Government to defray all expenses attending prosecutions and witnesses at assizes and quarter sessions for the year ending March 31, 1860, out of the public revenue. A heavy burden is thus taken off the shoulders of the ratepayers, and placed upon those of the Consolidated Fund.

A large breadth of wheat has been already cut in the neighborhood of Downpatrick, and a considerable portion is ready for the sickle. Some oats and barley have also been reaped.

The harvest, says the *Clare Journal*, which will be one of the earliest on record, is going on rapidly, and the wheat is gathering in in excellent condition, but oats and barley are thin, and straw very short.

We regret to state that the blight has, within the last week, made its appearance very generally on the stalk of the potato in various districts of this county.—*Clare Freeman*.

The Liberal Party—in using this word "liberal," we declare at the outset that we mean it as a term of reproach. As an historical expression, Liberalism conveys more accurately than any other a concentration of the foulest and most virulent illiberality, an endless thirst for spiritual intolerance and despotism. Such has been the Liberalism of other countries, and of these as well as of other times. It means indifference to every form of religion except—excuse a blunder—Scepticism. It means a determination to scout every form of simple and confident faith. It means a fixed resolution to use all the powers of society for the dissemination of this miserable scepticism. It means and it claims a right for the man of one religion to sit as judge upon the securities and safeguards of another to which he is hostile and of which he is ignorant. It means an indifference to God's law where it may chance to interfere with politics. It means a postponement of eternal interests to temporal; and in the worst cases it means to impose on all the world the corrupt yoke beneath which it has bowed its own wretched neck—that of a horrible practical Atheism. Such is the natural history of Liberalism, which is the despot of these times, the nightmare that oppresses and disturbs society—filling it with foul and noisome dreams. Of this Liberalism there is a taint in Ireland—more deeply seated in some places, more superficially in others. But there it is, making itself discernible by signs that cannot be mistaken, and in this infancy giving prospects of an infernal harvest from the diligence with which the seed is everywhere scattered abroad. God forbid that of the Liberal Party in Ireland we should accuse all who succumb to the irreligious influence of doing so consciously and with a full knowledge of the case. We know very differently. But we know also that those purposes of a man which are unconscious, which he knows not, which are instinctive, which rule his nature, and are not ruled by it; which, without effort, speak in all his actions and prompt his subtlest and least noticed volitions,—are the most operative and effectual; the most productive of good when they are good, the most pregnant with evil when they are evil. We are sorry to say that of Irish Catholic Liberalism a great part has this evil taint, this evil purpose so deeply rooted as to be often unknown even to itself. *The atmosphere which has been breathed by the Liberals of the more educated classes in Ireland is not poisonous merely, but a poison.* It has tainted the purest natures. It has sapped Faith where it would otherwise have been most impregnable. It has corrupted the strongest natural propensities towards religion. And with a pernicious harvest it has overborne the growth of that better seed which has not been always wanting.—*Tabler*.

STATS OF CATHOLICS IN THE NAVY.—The following important correspondence with the Admiralty relative to Catholic sailors on board H.M.S. *Ajax*, has been published.

Dear Sir,—In my letter to Viscount Campden, I promised to publish the correspondence in my hands relative to the treatment of Catholic seamen belonging to H.M.S. *Ajax*; I now proceed to fulfil that promise. As I stated in my letter, some of the men were received into the Catholic Church in the latter months of 1858. On Sunday, 26th December, before the usual hour for going ashore to Mass, the Captain ordered all the men on the quarter deck, where he addressed them. Some of the phrases used on that occasion will be found in Letter 2, given below.—After the Captain's speech, several of those who had become Catholics, and who had been previously allowed to Mass, were told they should not go, and were accordingly kept on board whilst the others went. The same happened on succeeding Sundays. Having heard of this interference with the religious rights of the men, I wrote the following letter to the Captain:—

LETTER 1.—TO CAPT. BOYD, OF H.M.S. *AJAX*. Sir,—I have been informed from various sources that some of the Catholic sailors belonging to the *Ajax* were denied permission to attend their church on Sunday, January 2. The men I refer to have indeed become Catholics since the ship came to Kingstown, and had a line to that effect either from the Rev. F. Germaine or me. I should hope that having become members of the Catholic Church, they would enjoy the same privilege as the other Catholics on board. I beg, therefore, respectfully to inquire from you, Sir, as your commander, if the permission above referred to has been withheld, which I would fain hope is not the case.—Your obedient servant, JOHN O'ROURKE.

The above letter was written, as well as I can remember (for I have not the exact date of it), on Tuesday, 4th January, 1859. On Sunday, the 9th, a young gentleman, who announced himself as an officer from the *Ajax*, called on me, and said, Captain Boyd was not at home, but that as soon as he returned he would answer my letter. On the 22nd January, Captain Boyd did me the favour to call at my residence; I was from home and he left his card. Not deeming a visit of this kind the fitting reply to my letter, I took no step with regard to it, and awaited the written answer which I was led to expect.

Not receiving one within a reasonable time, and knowing that the men were still kept from Mass, I addressed the following letter to Dr. Cullen, just three weeks after the Captain had left his card:—

sailors sought permission to go to Mass. On Sunday, 26th December, Captain Boyd had the men upon the quarter-deck, and addressed them on the subject of religion, saying, amongst other things, that he feared a disturbance was going to take place between him and the ship's company; that many had been changing their religion, but he would not have it so; that they ought to be satisfied with the religion of their parents, and if any wished to change their religion, they must wait till the ship was paid off; that he would have no tuncos on his ship; that those who came into the ship Protestants were to remain Protestants, and those who came in Catholics were to remain so; that if they went against him he would make the ship hot for them. These, or phrases of the same import, were, I have reason to know, used by Captain Boyd in the course of his address.

Subsequently, when the Catholics were about to go to Mass, several who had been allowed before were prevented from going, whilst others who had also become Catholics were still permitted to go. On one occasion two were called back out of the boat in which they were going to Mass. The leave of one of the men was stopped for fourteen days or thereabouts, for no ostensible reason except that he had become a Catholic, and married one. Having learned the above facts, I wrote to Captain Boyd on the subject. Four or five days afterwards, an officer from the *Ajax* called on me to say Captain Boyd was then from home, but that he would send me an answer on his return. He returned three weeks ago, but no answer has reached me; since his return he has again addressed the men on religious topics, saying that the bible ought to be a sailor's religion, &c. Persons of both sexes have been frequently on board the *Ajax*, distributing tracts and handbills in which doctrines and practices of the Catholic Church were held up to ridicule and contempt.

The above facts I am ready to prove when called upon, and I hope an immediate inquiry into them will be sought for.—I have the honor to remain, my lord, your Grace's most humble servant, JOHN O'ROURKE, Chaplain of St. Mary's, Kingstown.

I believe the following statements to be perfectly correct.

B. SHEEHAN, P.P., Kingstown. On the 21th February, Dr. Cullen enclosed the above letter to Lord Derby, at the same time directing his attention to the charges it contained, and calling for investigation, as it appeared that Catholics were vexatiously interfered with in the practice of their religion, and deprived of that liberty of conscience which is the right of all British subjects. I soon found it necessary to write the following letter to Dr. Cullen:—

LETTER 2.—TO THE MOST REV. DR. CULLEN, BISHOP OF CORK, ROSK, &c. Kingstown, Ireland, February 27, 1859.

My Lord—To the complaint which I thought it my duty to forward to you about the treatment of the Catholic sailors belonging to the *Ajax*, I have now to add, first—that for a considerable time past no man whose *leave is not good*, has been allowed to come to Mass, a privilege which, I believe, is usually conceded even to prisoners. Secondly, that for several Sundays all who have not hats are stopped from Mass, although they may come ashore in the afternoon with caps. From these cases, probably, not more than one half the Catholics are able to attend their church.

I request your Grace to represent this complaint in the proper quarter, and remain your Grace's most obedient servant, JOHN O'ROURKE, Chaplain of St. Mary's, Kingstown.

His Grace received the following reply:—

LETTER 3.—RIGHT HON. LORD DERBY TO THE MOST REV. DR. CULLEN.

11, Downing-street, Whitehall, March 4, 1859. My Lord,—I am directed by Lord Derby to acknowledge the receipt of your letter of the 24th inst., and to inform you that he has forwarded it, together with its inclosure, to the Admiralty, with a view of obtaining a report from that department on the subject to which you refer. It is, however, evident that means have been taken to procure the conversion of Protestant sailors to the Roman Catholic religion, and that complaint can, therefore, hardly be made of the circulation of tracts and handbills intended to counteract these means.—I have the honor to be, my Lord, your obedient servant, (Signed) W. P. TANNER.

The Most Rev. Monsignore Cullen. I may here remark that I did not regard the distribution of the tracts, &c., as a material part of my case, but I mention the fact because I consider it wrong in the Captain to have encouraged or allowed it. A shaft of those ribald and blasphemous bills is in my possession. Lord Derby passes by the real charges in silence, and fixes on this insignificant point. He assumes that means were taken to convert the men, and that the tracts &c. were distributed to counteract those means. Had he granted the inquiry he would have been enlightened on this part of the subject. For my part, I never was on board the *Ajax*, and when any one of the men applied to me to be received into the Church, my habit was to warn him of the important step he was about to take and that unless he fully believed the Catholic Church to be the true Church of God he should not join it; further, that it would be a crime for him to do so from any other motive than to secure his salvation. Anyhow, there is a Protestant chaplain attached to the *Ajax*, and he ought to be sufficient to protect the faith of the men without calling tract distributors to his aid.

A copy of Lord Derby's answer having been sent to me, I expected to have been immediately called upon to take part in the inquiry on which the promised report was to be founded. In fact, that inquiry should have been going on before the answer reached me, it having gone first to Rome. Nothing was done; and on Thursday, 24th March, Mr. Sergeant Denny asked Sir John Pakington "whether he had received any communications complaining of any alleged undue interference with the religion of any of the sailors serving on board H.M.S. *Ajax*, and whether he had caused any inquiry to be made into the truth of such complaints." Sir John Pakington replied that he had received such complaints, that he had directed inquiries to be made, and he was bound to say that, as far as they had yet gone, their result, he was informed, did not show that any just ground existed for the complaint.

As soon as I read this reply in the newspapers I wrote to Sir John Pakington as follows:—

LETTER 5.—TO THE RIGHT HON. SIR JOHN PAKINGTON, FIRST LORD OF THE ADMIRALTY, &c.

Sir,—By your answer to a question put by Mr. Sergeant Denny in the House of Commons on Thursday, 24th inst., relative to the oppressive treatment of some Catholic sailors belonging to Her Majesty's ship *Ajax*, I learned for the first time that an inquiry into the matter had been instituted. When I felt it my duty to direct attention to the subject, I fully expected that, in case of inquiry, I would be called upon to substantiate my complaint. I sent it through my ecclesiastical superior, because I considered him to be the proper channel of communication with Her Majesty's Government; but I hope my having done so will not deprive me of the opportunity of proving the facts which I have taken the liberty of bringing under your notice. Before the inquiry is closed I therefore most respectfully request that I may be allowed to verify the statements contained in my two letters written to the Most Rev. Dr. Cullen, and transmitted by him to the Right Hon. the Earl of Derby for investigation.—I have the honor to remain your most obedient humble servant, JOHN O'ROURKE, Chaplain of St. Mary's, Kingstown.

Kingstown, Ireland, 28th March, 1859. No reply to this letter ever reached me. When the present Government came into office I endeavored to obtain from them that investigation

which their predecessors, without actually refusing, managed to withhold. I laid the case before the Duke of Somerset, and the following is his Grace's reply:—

Admiralty, July 12, 1859. Sir,—I am directed by the Duke of Somerset to inform you that he has received your letter of the 1st inst., containing copies of a correspondence relating to the conduct of Captain Boyd, commanding H.M.S. *Ajax*, with respect to the Roman Catholic seamen under his command.

The Duke of Somerset finds upon inquiry that the charges against Captain Boyd were forwarded by Lord Derby to his predecessor, Sir John Pakington, who called on Captain Boyd for an answer to them. Captain Boyd's reply was sent to Lord Derby, who expressed his opinion that the answer was complete. Lord Derby has, no doubt, communicated his opinion to the Rev. Dr. Cullen.—I have the honor to remain, your obedient servant, JOHN O'ROURKE, &c.

This letter completes the correspondence in my hands relative to the *Ajax*. Captain Boyd's complete defence of himself would form an important addition to it, and one, I imagine, which the public would be curious to see. Should the world be ever favoured with that document, I shall, as I promised in my letter to Lord Campden, publish the evidence by which I intended to sustain my charges against the Captain of the *Ajax*.—I remain, dear sir, your obedient servant, Kingstown, Aug. 2, 1859. JOHN O'ROURKE.

GREAT BRITAIN.

The Edinburgh *Witness*, Presbyterian Dissenting Organ, has the following:—"Results in Edinburgh.—A mission is about to be established in the neighborhood of the Grassmarket and West Port by several members of the order of Jesuits, who have arrived in Edinburgh for the purpose. The funds requisite to carry out the contemplated operations are derived from the bequest of a large sum of money, consisting, it is said, of several hundred thousand pounds, made to the Society of Jesuits by a member or descendant of an old Scottish Jacobite family who died about two years ago, and who had attained to title and distinction in the Austrian military service."

Mr. Spurgeon at Norwich.—A Norwich correspondent writes:—"After due announcement, Mr. Spurgeon visited the Cathedral City of Norwich on the 27th inst. In the afternoon, by permission of the Mayor, he preached to a crowded audience in St. Andrew's Hall, the same place where the Triennial and other musical entertainments are held, as also various meetings for religious, benevolent, and political purposes; and which will accommodate 3,000 persons. Whether from disappointment at their expectations not being realized, or other causes, the amount of contributions by his hearers, about £25, and which were designed for his new Tabernacle, fell so very far short of his expectations that he alluded to the circumstance in the evening, when he again preached in the open air to an audience of full 2,000 or more in a much frequented promenade called 'Chapel Field.'" As this gentleman's name and peculiar style of oratory have been so frequently and freely canvassed by the press, I shall not trouble your readers with any detail of his discourse on the latter occasion, further than to say, that it seemed to have been taken, like the afternoon contribution, in the light of a great failure. At the end of his discourse, he announced that several collectors would go about among the audience to receive their donations; but which he did not expect would be very large, as he knew that his audience (as he wished them to be) when he determined to address them in the open air) in great part consisted of the working classes, and of the poor. Nevertheless, he must say, that the afternoon collection had greatly disappointed him. He had been invited down to preach by numerous individuals, perhaps some hundreds; yet he must say, that the sum collected was "shabby," and that on no other occasion in his experience, which was pretty extensive, had he been treated so shabbily. Nay, the word "shabby" with its different grammatical inflexions occurred not less than five or six times during the short concluding address. I think this singular affair is worthy of being mentioned in your valuable pages. Shall we then have to bewail the loss in consequence of Norwich shabbiness, of the architectural beauties of the new Tabernacle? Or, have the Norwichers so emptied their pockets by the profuse bribery at the late elections, and in providing funds against the dreaded anticipation of a Parliamentary Commission of inquiry on the spot, that they have no more to give, even to the eloquent appeals of a Spurgeon? Whilst the religion of Protestantism is thus illustrated by the eloquence and theological teaching of a Spurgeon, the same day saw a remarkable instance of sacred knowledge in that truly enlightened organ of true Protestant feeling and scriptural knowledge—*The Daily Telegraph*. In a leading article on Freemasons, Oddfellows, Foresters, and other Benefit Societies, the writer actually quoted the words of our Redeemer as those of "a Pagan King," the words, namely, found in the New Testament—"It is more blessed to give than to receive." Verily, sir, the Protestant people of England are in a likely way of being well enlightened, when they derive by choice their knowledge of the Holy Scriptures from the *Daily Telegraph* and their theology from Spurgeon!—5th August, 1859.

A PROTESTANT REFORMER IN HYDE PARK.—On Sunday afternoon a meeting was held in Hyde Park, under the auspices of Mr. T. P. Crybbace, a Dissenting minister, who sometime since announced himself as "Protestant Bishop of Exeter pro tem." It was convened as "The convocation of the Protestant people in England for addresses to the Queen, the Parliament, and the British people on Protestantism and thorough reformation as indispensable to the revival of the Church and the safety of the Kingdom." At three o'clock Mr. Crybbace took his stand on the trunk of a tree rising a few inches above the ground, near the marble Arch. He stated that he had applied to the Home Secretary to allow him to hold this meeting in the park, and that that gentleman had assented, although he had good reason for believing that it was owing to the personal influence of the Queen herself that permission was given to those who choose to proclaim the Gospel there. This view of the affair was somewhat comically interrupted by the policeman on duty, who said he could not allow Mr. Crybbace to address his congregation from the trunk of the tree. Mr. Crybbace referred to the sanction he had received from the Home Secretary, but the policeman did not seem to be aware of the existence of such a functionary, and at length compromised the matter with Mr. Crybbace by allowing him to preach if he stood on the ground on a level with the people, instead of converting the trunk of the tree into a pulpit. Mr. Crybbace made a violent attack upon the Church of England, denounced feudalism (by which he seemed to mean the sale of Church living), episcopacy, the priesthood, and everything else which did not accord with his peculiar views of nonconformity. He wound up by reading a petition to Parliament which he asked his hearers to adopt, praying that corruption and sin, the Church of England, and everything else to which he had an objection, might be forthwith abolished.—He expressed the impatient wish that we might have a war, and that the brave men who were waiting on the other side of the water, anxious to attack us, might punish us for our apostasy. He intimated that he had applied to the Home Secretary to have a preaching platform erected in the park, from which he might address thousands every Sunday, and that circumstances had occurred which induced him to think his request would be granted.—*Globe*.

The Union recording the proceedings at the opening of a new Church at Hammersmith, which seems to have been erected to a certain extent, at least on the approved Tractarian model, says:—"We should have wished to see some recognition of the Christian Faith in this place, instead of the ridiculous parallelogram with its unmeaning circles, which occupies the centre of the reared. Indeed, there is not a single cross of any form whatever within the church; and this added to the want of height which the loss of the foot-pieces (removed by desire of the Bishop!) gives to the altar, are grievous defects in a building having otherwise so much pretension to Catholicity in its arrangement." Our contemporary complains also that "a temporary throne, similar to that used at All Saints", had been erected on the north side of the sacristy; but this his lordship refused to occupy, desiring to have chair placed, with its back to the east wall" on the same level as the altar!" Ninety thousand operatives connected with the building trades in and near London quitted their employments on Saturday last. The matter in dispute is not so much amount of wages as one hour in the length of daily labor. Combinations on both sides, of masters on the one hand and of workmen on the other, have been entered into, and ruinous consequences to both must ensue unless some basis of accommodation can be found. Much more good temper than is usual on such trying occasions has been shown; and on the part of the operatives a determination to avoid every illegal act. Nothing of the kind has occurred as yet, for there is no reason to connect the outrage at Sheffield with the builders' movement in London. The Government have shown no favor to the operatives made for their interference on behalf of the masters. This is as it should be. No doubt, the right is in every man not only to appropriate his own labor, and to refuse the terms offered by an employer if he think fit, but what follows necessarily from this, to influence others in a peaceable manner to adopt the same course as he has himself done. Several years ago, by the advice of Lord Brougham, we repealed the combination laws, and left peaceful combination free both to the employed as well as to employers. No legal blame, therefore, attaches to either side; yet enormous injury is now resulting from the peaceful exercise of an undoubted right. In Catholic times a remedy was provided in the organization of the trade guilds, which had partly a religious character; and in Catholic France at this day all such disputes as the present are happily arranged by the Councils of the *Professions*, which, we rejoice to see, there is a disposition to copy here. One cause of the difficulty seems to have escaped notice.—we mean the sad want of suitable dwellings for the working classes. This compels men to walk, in many instances, four, five, and six miles to their daily labor, entailing a very serious addition to the principal cause. Nothing adequate seems to have been done to meet this want, although, we believe, erection of such dwellings in suitable localities as a mere speculation is always found to pay. If so the masters would seem to have the remedy in some measure, in their own hands.—*Weekly Register*.

in this place, instead of the ridiculous parallelogram with its unmeaning circles, which occupies the centre of the reared. Indeed, there is not a single cross of any form whatever within the church; and this added to the want of height which the loss of the foot-pieces (removed by desire of the Bishop!) gives to the altar, are grievous defects in a building having otherwise so much pretension to Catholicity in its arrangement." Our contemporary complains also that "a temporary throne, similar to that used at All Saints", had been erected on the north side of the sacristy; but this his lordship refused to occupy, desiring to have chair placed, with its back to the east wall" on the same level as the altar!"

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RE-APPEARANCE OF THE "BARON DE CAMILLI".—Four Catholic gentlemen were charged at the Newcastle Police-court, a few days ago, with having committed an assault upon this notorious lecturer. The Baron stated that he had found these four gentlemen awaiting him at his hotel. One of them, with a newspaper in his hand, asked if he (the witness) were the instructor Baron de Camilli, who made the statements that had been reported? He answered, "I have nothing to say to you; if I am a felon there is a court of justice for you." He then tried to leave the room, but his visitors seized him. They were all like "bulls or bull-dogs to him. The "bulls" then came in and pulled them off, but in the scuffle his breast-pin, value £3, was destroyed, and two of his studs were lost. The "bulls" corroborated the greater part of this evidence. Mr. Fenton, one of the defendants, gave a somewhat similar account of the occurrence. He did not, however, see a coat torn, or notice any gold studs. To the best of his recollection, the Baron had his coat buttoned very close all the time. He did not see a Masonic pin or a remnant of one on the floor. One of the defendants was fined 10s for the assault, and £5 for the damage to the Baron's dress. The other summonses were dismissed.

We learn from the *Daily Telegraph* that the disturbances in the parish church of St. George's East, occasioned by the Tractarian innovations, are continued. For several Sundays lately a number of persons have regularly hissed and hooted the rector and his curate both going in and leaving the church with his choristers. A repetition of this course was evidently intended again on Sunday afternoon; but, in consequence of the Churchwardens escorting the rector, the crowd, out of respect for them, appeared to defer their usual salutations until Divine service was over. When the service was finished, and the choristers were leaving the church, they met some persons standing in the lobby with their hats on, and, on passing them to go into the vestry to unrobe, they attempted to knock their hats off. This led to some angry altercations, and at length one of the choristers struck some person, when a fearful disturbance took place. The crowd attempted to pull the choristers' surplices off; many blows were exchanged between the infuriated parties; hats were knocked off, groans, hootings, and hisses were heard; cries of "Turn out the Puseyites," "Go to Rome," "Police," were raised, and a fearful confusion took place. Fortunately, Mr. Churchwarden Thompson entered the building at the time, or serious results would have followed. He insisted on the rector immediately ordering his choristers to retire into the vestry, which was soon done, and shortly afterwards order was restored, on his promising to make an investigation into the matter the next day; when the parishioners retired outside the church, where they waited until the rector and his choristers left to go to the rectory, adjoining the sacristy edifice, and, while so doing, they were again met with deafening groans, yells, &c., which continued until they took shelter in the rectory. After a few minutes, the crowd dispersed.—*Record*.

DR. NEWMAN AND DR. MANNING.—Mr. Barrow lately one of the Protestant clergy of Kensington, has published two very small tracts—"What is Truth," calling attention to the one great question of authority;—"The Reason why People secede to Rome," (Knowles, Norfolk Road, Westbourne Grove). The latter is made very interesting by containing two letters, one from Dr. Manning, the other from Dr. Newman, in answer to the report so often renewed with regard to them as to other converts (in this case by a Protestant clergyman), that they contemplate a return to Protestantism. Their short letters are highly interesting and quite characteristic. Dr. Manning says—"It gives me the joy of saying that from the hour I submitted to the Divine voice which speaks through the one only Catholic and Roman Church, I have never known so much as a momentary shadow of doubt pass over my reason or my conscience." Dr. Newman, after tracing the manner in which such reports originate, adds—"Thus only can I account for the most absurd and utterly unfounded reports which ever since I have been a Catholic, have been spread abroad about the prospect of my return from the Mother of Saints to the City of Confusion." But we must ask the clergyman who felt sufficiently sure of the truth of this report to feel justified in alleging it to a person hesitating between the two religions, whether he can, merely as a man of honor, decline the invitation—"If the clergyman who made this statement will be so kind as to communicate to me the ground on which he made it, I shall be happy to see him." I cannot suppose that he said so grave a thing lightly, as it would be a serious act." Is the case of Catholics so entirely an exception to the ordinary rules of honor, that men who profess to be men of honor, and who even claim to be guided by a still higher principle, can pass without notice, a serious and courteous demand such as this, from one against whom they have however unintentionally circulated a positive calumny?—*Weekly Register*.

The True Witness.

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MONTREAL, FRIDAY, SEPT. 2, 1859.

We would call attention to the change in the Proprietary of this journal, which came into operation from the commencement of the present Volume. In consequence of this alteration, we would urge upon our subscribers who are in arrears the importance of a prompt liquidation of their accounts.

NEWS OF THE WEEK.

To all appearance the real Italian Difficulty is only now beginning, and has been brought about by the success of French arms in Italy. Napoleon has, in fact, been placed by his victories somewhat in the condition of the man who won the elephant in the raffle, and who was ruined in consequence. The victories won in Italy have been to the French Emperor that elephant.— They have encouraged revolution in several of the Italian States, whose people have forcibly driven their sovereigns away. Hopes have thus, by the success of French arms, been excited, and passions aroused, amongst the Italians, which the Emperor cannot gratify without assuming an attitude of decided hostility towards the Holy See; or suppress, without provoking against himself the wrath of all the revolutionists of Europe. If by force of arms he restores the exiled princes to the thrones whence by their subjects they have been driven, he will again be singled out as the mark for the assassin's dagger; if he favors the revolutionary party, he must break with Austria, and involve himself in hostilities with Rome. At present his position is apparently most embarrassing; on every side of him the path is bestrewn with thorns, and he can neither advance with safety, nor retreat with honor. Whether the Conference at Zurich shall succeed in extricating him from this painful dilemma in which his very victories have placed him, remains yet to be seen. He has, however, one consolation. He has given his good people of Paris a spectacle, in the shape of the triumphant entry of his gallant army into the City. All Paris turned out, and cheered lustily; for there were tattered colors and captured cannon, though other results from the slaughter of Magenta and of Solferino there are none to boast of. Still it was a grand military spectacle; and if not altogether so effective as those which graced the first Empire, when the victor had something more substantial to show for his victories, and when he led Kings and Emperors captives behind his chariot wheels—yet it cannot but have proved highly flattering to the spectators, who above all things delight in military pageants.

The British Parliament has been prorogued; and the legislators of the Empire are recruiting their faculties on the moors, and amidst the stubbles. The invasion panic seems in a great degree to have subsided; and though the question of "Coast Defences" still occupies a prominent place in the British press, save for *Punch's* humorous reminders, we might almost believe that the fears of the French Emperor's designs against his ally, had given way to a blind confidence in his good intentions.

The *Jason* from Galway, 20th ult., adds but little to our budget of news. The Zurich Conference was doing nothing; the National Assembly of Tuscany had formally pronounced against the recall of the ancient dynasty; and that of Modena was making a similar stand. The most important item of English news is, that the *Great Eastern* was to make her first trial trip on the 3d inst.; and on the 15th instant would start for her run across the Atlantic. The accounts of the coming harvest are most favorable.

RELIGION AND POLITICS.—"The priest has no right to meddle with politics," says the Protestant statesman. "The domain of politics belongs exclusively to me, as the affairs of religion belong to the priest; and I will not allow the latter to intrude upon my domain." And this silly clap-trap passes for sound practical philosophy with the common kind of Protestants; who are as incapable of reasoning upon any subject in which the interests of their bellies is not involved, as is the ox in the pasture. But even Catholics, or persons calling themselves Catholics, reiterate sometimes the same unmeaning verbiage; and it is to them that we would ad-

dress a few words upon the inconsistency and absurdity of their conduct.

Religion belongs to the Priest, you say; and you must admit that all that can affect, directly or indirectly, the religious and moral status of the individual or of the community, in like manner falls within the Priest's legitimate jurisdiction. To assert therefore, consistently, that the Priest has no right to interfere with politics, or with the acts of the statesman and legislator, you should be prepared to assert that politics, or the acts of the civil ruler, can have no effect, direct or indirect, on the religious and moral status of the governed. Are you prepared to assert this? and if you are not, how can you pretend that the Priest, to whom you accord supreme authority in the moral and religious order, has no right to interfere with politics, by which that order is often seriously affected?

The position of those who refuse to the Priest any jurisdiction in the domain of politics, and who at the same time admit that the acts of the statesman are often pregnant with important results, either for good or evil, to the cause of religion and morality—is absurd, and therefore logically untenable. It is a false position; a position adopted for the most part by knaves, with the view of covering their ultimate nefarious designs upon civil and religious liberty.—When the politician cries "no priestcraft—no priest's interference with politics"—he virtually claims for himself the right of supreme and independent jurisdiction in the domain of conscience, asserts his right to legislate for the Church as well as for the State, and assumes to himself the functions of the Priest; to whom, in theory, he accords the exclusive control over the affairs of religion. Let us take a case in point.

No one, we suppose, will deny, that education must exercise a considerable influence upon the religious and moral condition of the people subject to it. The question of education, or the School Question, is therefore a question with which it is the duty, as well as the right, of the priest to interfere; and the statesman who refuses to the latter that right, or obstructs him in the discharge of that duty, virtually arrogates to himself the right of supreme and independent jurisdiction over matters in which religion is deeply and directly interested.

Again, it will be generally admitted—that the moral and religious condition of a people must be affected, either for good or evil, by the relations subsisting amongst them betwixt the sexes—that the moral and religious condition of a people which countenances polygamy will vary greatly from that of a nation of strict monogamists—and that, therefore, the acts of the legislator which prescribe the terms of the sexual unions of the people, carry with them important moral and religious consequences. With what show of reason then can the civil legislator claim for himself the exclusive right of jurisdiction in the premises? or treat the action of the priest—the sole legitimate authority in the moral and religious order—as a wanton interference?

And so with almost every conceivable act of the statesman. Scarce is there one in which, either directly or indirectly, the interests of religion and morality are not concerned, and which does not carry with it consequences in the moral, as well as in the material order. Granting to the State absolute jurisdiction in the latter, or material order—in the former, or moral order, it cannot pretend even to any such right. Within its own limits we allow it to be supreme; but no one will claim for it a supremacy beyond those limits. And so long, but so long only, as its functions are confined exclusively to matters connected with our bodies, our roads, streets, canals, and sewers, will we admit the impropriety of any priestly interference with those functions.

But when the civil legislator, leaving his own domain, trespasses upon the domain of others; when he interferes with questions in which our religious and moral, as well as our merely material, interests are concerned, then is it time that he should be warned back; and that the rights of the true lord of the Manor be asserted against him. This it is that Protestants complain of: for the same feelings of hostility to the gamekeeper that prompt the poacher detected shooting in another man's preserves, prompt the civil statesman to exclaim against the impertinent and wanton interference of priests with politics.

But do Protestants practise what they preach? does the history of Protestantism since the great apostasy of the XVI. century, warrant us in believing in the sincerity of those of its professors who now in the XIX. century clamor for the total separation of religion and politics? On the contrary: "State-Churchism," or the particular union of Church and State known by that name, is a plant of Protestant growth; and if in some Protestant communities this particular form of connection has been repudiated, it has been so repudiated, only because there the Church has been merged into the State, and the two Orders have become confused instead of being united.—The Anglican, who recognises in the head of his State, the head also of his Church, and whose Bishops are members of Parliament, cannot consistently exclaim against the intervention of the Catholic Priest in politics. Neither can the

spiritual descendant of the Puritans; of those political preachers, the trumpeters of rebellion in the days,—

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

All denominations, by turns, have interfered and that actively, with the politics of their several States; and the most incessant, and active in that interference, have been those who piqued themselves the most upon their opposition to Popery. These facts, of which no student of history is ignorant, we cite, not in vindication of the action of the Catholic Church; but as a proof of the inconsistency and hypocrisy of those who, with an utter disregard for facts, condemn that action as wanton and unprecedented.

So long, and in so far, as politics can affect the interests of religion and morality; so long as they exercise an influence upon the Church as well as upon the State; so long, and to that extent, is it the duty of the true Priest, of him who is not a hireling, to interpose his influence in politics. The State undertakes to control the education of our children—to regulate the terms of the sexual unions of its subjects—to limit the right of the individual to dispose of his own property as he pleases for religious and charitable purposes—challenges for itself the right to confiscate our ecclesiastical endowments—and in innumerable other instances directly interferes with our religious institutions—and yet it is urged that the Priest, the divinely appointed guardian of religion, the supreme judge upon earth on all matters that concern our spiritual interests, shall not interfere to remind the statesman that, in his public as well as in his private capacity, he is God's creature, and owes account for all his actions to his Creator!

Case then, we say to the statesman, to legislate in matters extending beyond the material order. But this is impossible, it will be said; for in the actual order of things, the material and the spiritual—things temporal and things eternal—are as intimately and inseparably connected and blended together, as are soul and body. True; and therefore is it that the attempt to divorce them must ever prove a failure; therefore is it that the cry against priestly interference with politics is, and must be, so long as the present order of things subsists, so long as the nature of man is what it is, pure *unkem*.

With regard to the particular occasion which has elicited these remarks, we cannot do better than lay before our readers some extracts from the *Hamilton Spectator*; wherein our Protestant cotemporary ably and conclusively replies to the hostile criticism of the *Herald*, the *Globe*, and others, upon the action of the Catholic Hierarchy of Canada:—

"The *Herald* says: 'For a long time past, it seems to have been the chief aim of every Ministerial journalist to break down the character of Mr. McGee. A singular failure has been the result; and now a new power has, therefore, taken the field in aid of the spent forces of the former assailants, and the victor, in the fair conflict of reason, is, if possible, to be suppressed in the name of religion.' We need hardly say that the whole of the above extract is a mere tissue of untruths. It is unfair to impute to the Ministerial journals a desire of breaking down the character of Mr. McGee, when they do nothing more than expose his want of political honor and consistency. This they have, undoubtedly, the right to do; and how far they have succeeded must be apparent enough by this time. As to a new power having taken the field, any one who reads the last number of the *True Witness* will perceive that the bishops have merely followed up the course they took some months since in laying down certain rules for the guidance of their organ. The *True Witness* having acted up to the principles laid down by the heads of the Church, there could not be anything wrong in the bishops expressing their approval of the organ's conduct in adhering to the course marked out for it. More than this they have not ventured to do; but it so happens that, in applauding the conduct of the *True Witness*, they at the same time denounce, by implication, the conduct of the junior member for Montreal; that is, they fully approve of the course pursued by the *True Witness*, which embraces its damaging exposures of Mr. McGee's deviation from the line of policy laid down by the heads of the church.

In what way it can be said that the Catholic episcopacy have come to the aid of the Ministry, we are at a loss to divine, since it must be evident to all that the bishops are careful in giving preference to any political party. Their approval of the course taken by the *True Witness* affords no indication of a leaning towards the Ministry; in fact the *True Witness* has never shown any preference for the powers that be, and the bishops in their manifesto applauded the independent stand it has made. It is clearly false, then, to assert that a new power has taken the field in aid of the Ministry. There can be no doubt that the bishops do not approve of Mr. McGee's political conduct, inasmuch as they denounce Representation by Population, and are strongly at variance with him on other points. The "new power" has done nothing beyond sustain the *True Witness* in its course; and we cannot see that the Ministry have reason to rejoice over the manifesto in question, further than that Mr. McGee's alliance with the Clear Grits is disapproved of, and his adherence to their views denounced as inimical to the interests of a very large body of the electoral community.—There is nothing of a partizan or political character in the document that we can perceive, for we presume the episcopacy have a perfect right to advise the Catholics as to the course they may pursue with regard to certain measures likely to affect them.—All religious bodies claim a similar right, and we cannot see that there is anything wrong in the issue of the manifesto complained of by our Anglo-Rouge cotemporary. It is a matter concerning the Catholic body alone, and it is for them to say whether they will accept the advice of the episcopacy. The matter in dispute affects the interests of Catholics solely, and we can only express our views of it as mere on-lookers. We can have no particular interest in the matter, one way or the other, hence we do not think the Bishops will be regarded as allies by the Ministerials, simply because they have come forward to endorse the conduct of their organ. It is not true that they have come to the aid of the Ministry; nor is it to be feared that their advice will influence the Catholics, so as to induce them to take a certain position, as hinted at by the *Herald*. The manifesto has reference solely to the conduct of the *True Witness*, and could not be intended to influence the body generally."

THE BELLEVILLE ABDUCTION CASE.—The *Montreal Herald* has, at last condescended to notice this case of fraud, and oppression practised upon a poor Irish Papist; assigning as one reason of his previous silence, his ignorance of the facts and circumstances of the case, beyond what had appeared in the *TRUE WITNESS*.

"Beyond the statement of her father, as given by the *True Witness*, we were, and we are, in total ignorance of the facts and circumstances connected with Mary Martin's alleged conversion and abduction." But this is no valid reason; and at all events, the *Montreal Herald*, in the case of Miss Starr, saw no valid reason for refusing to call for investigation into the particulars of that young lady's bogus abduction, in the fact that, "beyond the statement of her father, as given by himself," he was, at the time he commenced his attacks on the Seminary, Clergy, and Sisters of Charity, "in total ignorance of the facts and circumstances of Miss Starr's alleged conversion and abduction." In the bare, unsupported, and as events proved, the, in many respects, mendacious statements of Miss Starr's father, the *Herald* found motives amply sufficient to induce him at once, and without investigation, to devote columns of his journal to attacks upon the Catholic Clergy; though he refuses to call attention to the case of Mary Martin's abduction, because he knows nothing of the facts and circumstances of the case "beyond the statement of her father." Why! what more did he know of the Starr case, when he first began to discuss, and to direct public attention to it? and why, if the bare statement of the Hon. Leander Starr sufficed to throw the press of the *Herald* into spasms of righteous indignation—why should the equally well authenticated statement of Mary Martin's father be allowed to pass unnoticed? We can see no reasons for the difference, save those which we indicated.—Patrick Martin is a Papist, and a poor man, not moving in good society. Mr. Starr is a rich Protestant; but, if certain printed documents lately laid before the public with reference to a certain Hon. Leander Starr may be relied upon, he has certainly no right to claim precedence over Patrick Martin; who if a poor man, is, according to our correspondent's statement, "a perfectly honest man."

Another reason, more futile even than the first, is assigned by the *Herald* for his refusal to call for an investigation into the particulars connected with the abduction of Mary Martin. He says:—

"Admitting the correctness of the *True Witness's* narrative, we can find no analogy whatever between the Martin and the Starr cases, beyond the fact of both the young women having abandoned the faith of their parents."

Mark the bad faith of the *Herald*, in the words "both the young women;" as if, in the Martin, as well as in the Starr, case, the persons said to be abducted were entitled to the name of "young women." Miss Starr was 21 years of age, and, therefore, legally a woman, when she of her own free will, and *proprio motu* left her father's house. The "young women" in the Martin case are mere children, one barely sixteen, the other scarce twelve years of age; both of whom are, according to the statement of our correspondent, kept secreted from their parents by Protestants. In this sense there is no analogy betwixt the Starr and Martin cases; but we will allow the *Herald* to continue his exposition of his reasons for not noticing the latter.

"In Miss Starr's case there was, avowedly heartless deceit, towards her parents, and on the part of her newly chosen spiritual guides. It was their avowed deception towards her parents, in her and in her ecclesiastical advisers, that we condemned; and not her conversion or their endeavors to make her a convert. In Miss Martin's case, as related by the *True Witness*, we find no evidence of deceit either in the girl herself or in the person of the name of Lamb in whose service she is said to have been."

No; but evidence of violence; of an attack by Protestants upon a Catholic's house for the purpose of tearing his child from him; and of the forcible detention of his children by Protestants, in violation of his rights as a British subject, and as a father. It is of these things, and not of the "conversion" of his children, that we complain; and it is grossly dishonest on the part of the *Herald* to conceal these, the important features of the case, from his readers. Had Miss Starr been torn from her father's house by a Popish mob; had she been subsequently carried away, and access to her denied to the father by force—would not the *Herald* have deemed these things worthy of comment in his columns? would not the Protestant press from one end of the country to the other, have teemed with invectives against the tyranny and lawlessness of Popery? Why then does the *Herald* in his editorial comments upon the Martin case suppress all allusion to the violence and cruel outrage, of which, if our informant's statement be correct, the father has been the victim at the hands of a savage Protestant mob? It will be seen that we do not vouch for the truth of the version communicated to us; but that we content ourselves with urging the propriety of investigation into its truth, and with invoking for that purpose the aid of our Protestant cotemporaries who were most zealous in the Miss Starr case.

The *Herald's* attacks upon the integrity of the young lady in question, and the accusation of deceit which he urges against her, it is not our

duty to notice; we leave that duty to her male relatives, and her big brother if she has one.—But the imputation of deceit to our Clergy, we again hurl back in the teeth of their libeller. The only appearance of culpable deceit in the entire transaction arose from the young lady's concealment of her change of religion, and her compliance with her father's commands to attend Protestant worship. But this weakness on the part of the young lady was not only not countenanced by her spiritual adviser, but was by him strongly condemned. For the rest there can be no culpable deceit in withholding the truth from those to whom no confidence is due. The General who purposely deceives his enemy as to his intentions, the number, and position of his troops, is guilty of no moral offence; neither is the private individual, who refuses to answer a question which he is not bound to answer, or which he is bound not to answer. This was the case of the priest who was cognisant of Miss Starr's place of residence. He was not bound to answer any questions put to him by Mr. Starr, as towards that person he had contracted no obligation, and owed no confidence. He was bound not to answer any person whomsoever; because as a priest he was not at liberty to divulge secrets made known to him in his professional capacity, and because as a gentleman he was bound not to divulge a secret which he had promised not to betray.

Since writing the above we have seen a Belleville Protestant paper which promises to publish its version of the particulars of the Martin case. This is all we ask; for we have carefully abstained from pronouncing any opinion as to the truth of the facts communicated to us by our Belleville correspondent. If false, and proved to be so, we will at once publish a denial of their truth; but if true, or not impugned, we contend that a gross outrage upon Patrick Martin has been committed; and that, poor man, Irishman, Papist, though he be, he is entitled to protection and reparation from the laws of his country.—This is all we ask for him; and it was for this that we invoked the co-operation of our Protestant cotemporaries.

From want of space we were compelled last week to postpone some remarks that we had designed to offer upon the *Globe's* article of the 23rd ult.; and his strictures upon the letter from the Bishops of Canada that appeared in the *True Witness* of the 19th of last month.

The *Globe* accuses the Bishops of coming to the help of the Ministry:—

"They—the Ministerial press of Lower Canada—'fairly run over with joy at the idea of the Catholic Bishops being brought to the help of the Ministry.'"

This accusation, or rather insinuation, is utterly false. Throughout the document referred to by the *Globe*, there is not the slightest shadow of an allusion to the Ministry; not a word that the most malicious ingenuity can torture into an expression either of censure upon, or of approbation of, the political acts of the Government. Indeed, seeing that the "independent" course of the *True Witness* is therein lauded; and that the course of this journal has been strongly and steadily that of "Independent Opposition"—it is hard to conceive how even the *Globe*, even with its habitual contempt for truth, could have dared to tell its readers that the Catholic Bishops had been "brought to the help of the Ministry."

At the same time, we are "free to confess," in Parliamentary language, that—considering the attitude adopted by some of the Catholics of Upper Canada, (who undoubtedly are the best judges of their own interests), and the policy advocated by their organs of the press—we see not why we of Lower Canada should any longer continue a war, carried on hitherto with many personal sacrifices, to our own disadvantage, and for the sole interests of people who not only do not thank us for our pains; but who treat an alliance with us as a nuisance, spurn our proffered aid, and who ally themselves with our most bitter enemies, with those who design to impose upon us "Representation by Population"—a measure, which, disguise it as they will, must be fatal to our dearest interests. We of Lower Canada have our own interests to attend to; and the first aim of all our political action should be to stave off the danger with which Lower Canada is menaced by the agitation for organic changes in the Constitution. Every other consideration must with us yield to the immediate interests of Lower Canada; the great question with which we have to deal is how to maintain the "Constitution of Canada as it is;" this is the problem which we must impose upon our representatives to solve.

Besides, our former friends of Upper Canada have to all appearance, and if there be any definite meaning in words, thrown the "School Question" overboard. We are told by those who profess to speak the political sentiments of the Irish Catholics of Canada, that the latter hold precisely the same views on the Voluntary Principle as are held by the "Protestant Reformers" of Upper Canada; that they—the Irish Catholics—hold the "Voluntary Principle in its broadest application."

Now the "Protestant Reformers" of Upper Canada make no secret, never have made any

secret, of what they mean by the application of the "Voluntary Principle." They tell us openly, that by that formula they mean, in their own words, "no sectarian grants, no sectarian schools," they avow that their object, their sole object indeed in so far as Upper Canada is concerned, in advocating the "Voluntary Principle" is to put an end for ever to all State assistance to schools, colleges, or charitable institutions of a distinctively religious character; or in other words, that the "Voluntary Principle" in their mouths means—"No separate schools."

SECRET.—The *Minerve* is certainly the best exponent of the intentions of the Ministry, and of the policy of the Lower Canadian members, published in Canada. It is therefore with no small pleasure that we translate from our contemporary of Tuesday last, the subjoined editorial remarks upon the School Question of Upper Canada. "Through all the purely political, and in some cases personal divisions, there is notwithstanding a common object to be attained, which the ingratitude neither of the *Freeman*, nor of any other, shall cause us to lose sight of; that is, the desire, we are assured of it, of our Prelates and laity to see additional protection accorded to that freedom of education which is indispensable to render the power of the Family complete and efficacious, and to preserve the rights of conscience.

"The children of Catholics must be put in a position, free from danger, which shall enable them to acquire the instruction both of honest men and citizens. We believe to-day that all the Catholic Members of Lower Canada are convinced of this necessity; they will be sustained by several members of dissenting bodies, and by almost all of those who belong to the Anglican communion; never, perhaps, was the time more favorable to complete a work, several times undertaken, and which, when entire, will be one of the most meritorious of our Legislature.

"We must not, in fact, allow a vain irritation to divert us from what, in our eyes, appears our duty. Public life should be above the anger caused by disloyal strife, calumnies, and perverse words; for that, generous attitude is as honorable to individuals as to parties."—*Minerve*, 30th inst.

We hail with joy the announcement of the *Minerve*, that its fellow-countrymen are now convinced of the necessity of dealing with the School Question in a liberal and Catholic spirit; we trust, we are willing to believe, that the hopes thereby excited shall be gratified. The moment is indeed propitious; and though every time, every hour of the day is a fit time to do justice and execute truth—yet if the Ministry and its friends desire to strengthen their position, to extinguish ancient enmities, and to heal divisions in the ranks of those who both by principle and interests are Conservatives, and the enemies of Democracy—no time could possibly be better suited than the present for the inauguration of a new Ministerial policy on the School Question. The Methodists are clamoring for themselves the identical principle which Catholics contend for in their agitation for Separate Schools. The Anglicans, or rather all that is most truly respectable in that denomination, are the friends of "Freedom of Education," and opposed to it there are but the "Clear Grits," or as they sometimes call themselves, the "Protestant Reformers."

From these, the opposition to a measure for settling the School Question on a broad and permanent, because equitable basis, will proceed, and will no doubt be strong and bitter. There is in Upper Canada a vast amount of anti-Catholic prejudice; and this prejudice is so strong that it is not without influence upon those who, in their hearts, condemn mixed or godless education as dangerous to faith and morals. On the other hand all Catholics, and a by no means inconsiderable section of the Non-Catholic community, will support a measure such as that to which the *Minerve* alludes; and the Ministry to which shall belong the honor of introducing, and of passing such a measure through the Legislature, will deserve, and we hope may receive, the cordial support, through the press and at the hustings, of every friend of civil and religious liberty.

To the next meeting of the Legislature we shall look forward with great anxiety; as therein we hope to see, a final and fatal blow dealt to "State Schoolism," and the principles of Freedom of Education—both for Catholic and for Protestant—embodied in an Act of Parliament. As we said in our last, however, the chief obstacles to this so-much-to-be-desired consummation of years of toil, are to be apprehended not so much from our open enemies, as from our traitorous friends; who, banking after place, have entered into unholy alliance with the "Protestant Reformers" to perpetuate the condemned system of "mixed" schools. They will seek to interpose delays, to find occasions for postponing the discussion of the question, and for thus delivering their "Clear Grit" allies from the dilemma into which the latter would find themselves forced by a frank, bold and Catholic policy on the School Question emanating from the present Ministry. Such a policy even if only partially successful would have great results; it would weaken, by creating disunion in, the ranks of the Protest-

ants of Upper Canada; and it would expose the impossibility of any kind of honorable political connection betwixt Catholics, and the "Clear Grits" or Protestant Reformers." As intimately connected with the School Question in Canada, we may be permitted to allude to the late Synod of the Catholic Prelates of Ireland on the subject of National Education. The result of their Lordships' deliberations has not indeed been as yet officially published; but enough has transpired to enable the Catholic press of Ireland to announce, confidently, that the Irish Hierarchy have, with one heart, and one voice, pronounced a final and irrevocable condemnation upon mixed schools, and mixed education. This need not surprise us of Canada, whose chief Pastors have long ago passed a similar sentence, much to the discomfiture of George Brown, and his allies. Their policy, the policy of the Brown-Dorion Ministry and of its supporters, was mixed schools, as they themselves at last avow. This is why from the beginning we spoke strongly against the policy of that Ministry and its supporters; whilst it is because of that opposition that we have had to encounter the hostility, and endure the misrepresentations, even of the Catholic body. But as Catholics we could not but condemn that policy which the Bishops of the Catholic Church throughout the world had condemned; and in denouncing that policy, we could not, even if we would, avoid condemning the political conduct of those who gave their support and countenance to those by whom that policy was advocated. This is the whole secret of the unhappy dissensions and controversies in which of late the TRUE WITNESS has been involved; but, if the predictions of the *Minerve* be realized these will at once and for ever be put an end to.

For the TRUE WITNESS is in no sense a party journal. To it, men and parties are objects of perfect indifference. It interests itself, solely with principles, and deals with measures, not with men. If, as the *Minerve* leads us to hope, the present Ministry will settle the School Question, it will be at least as acceptable to us as any other could be; but with the question of "Ins" and "Outs," with the confused game of "place-holders" vers "place-hunters," it is not within our province to meddle.

HEAR THE "TIMES."—The Toronto *Colonist* apparently takes exception to our assertion that the Papist has but little justice to expect from the Protestant press, or a Protestant magistracy, in the case where the Protestant prejudices of the latter are excited. "Non nos ter huc sermo." We do but follow the London *Times*, a high Protestant authority,—one to which the *Colonist* surely will not object:—"Roman Catholics"—said the *Times*, commenting upon the verdict given by a Protestant jury in favor of Belial Achilli, the champion of the Holy Protestant Faith—"Roman Catholics will have henceforth only too good reason for asserting that there is no justice for them, in cases tending to arouse the Protestant feelings of judges and juries."—*Times*.

Thus then we do but repeat the words of the leading journal of the Protestant world; and it is against the *Times*, and not against the TRUE WITNESS, that the *Colonist* should discharge its thunderbolts.

And do not the criminal records of Protestant England, even as handed down to us by Protestant historians, such as Lord Macaulay, fully bear us out in asserting that the Catholic has no justice to expect from Protestant judges or Protestant juries, when the Protestant prejudices of the latter are interested in condemning Papists, or in acquitting Protestants? Has the *Colonist* never heard of Bedloe or of Dangerfield? has he never read of the one great Protestant Confessor and Martyr Titus Oates; and how the Protestant usurper of "Immortal Memory" rewarded him for his perjuries? These things it may be unpleasant for Protestants to remember; but the *Colonist* may be assured that their memory also is as immortal as is that of the patron of perjury; that Catholics garner them up in their hearts; and that the comments of the *Times* upon the Achilli trial, have not been forgotten.

TO CORRESPONDENTS.—*Verax*, received; but we think that upon reflection he will agree with us that a controversy which deals largely in personalities, must tend greatly to keep up irritation, can be productive of no possible good, and in the interests of religion should be closed as speedily as possible. His honor requires not of him to notice his assailants; whilst the voice of charity certainly enjoins silence. Under these circumstances, we think we do but exercise a sound discretion in suppressing his communication. The integrity of our London correspondent is, too well known, and his character as a gentleman is too firmly established, for it to be necessary for him to contradict the slanders of his enemies; we look therefore upon his notice even of those slanders, as an altogether unnecessary condescension on his part.

"An Orphan to her Father in Heaven," in our next.

As we go to press we learn that the Catholic Church at Hamilton has been destroyed by fire. The property was not insured, and the loss is stated at \$20,000. The fire is said to have been the work of an incendiary.

DEAF AND DUMB ASYLUM. (Communicated.) This establishment, situated on the Coteau St. Louis, is presided over by the *Cleric de Viateur*, and under the auspices of His Lordship the Bishop of Montreal, is distant about one mile from the City of Montreal on the St. Lawrence road. Thus as it were, both in the country and in the town, it enjoys the salubrity of the former, and the advantages of the latter. The erection of a church on the land attached to the Asylum has been the means of gathering around it a Catholic population. The buildings of this Institution, in consequence of recent additions made thereto, can accommodate easily from sixty to seventy-five boarders. The yard and garden attached, afford every convenience for exercise, and tend to the healthy development of the physical faculties of the unfortunate inmates of the Asylum. Desirous of meeting the liberal and Christian views of His Lordship the Bishop of Montreal, the Community of St. Viateur are determined to make efforts even beyond what their present means justify,

to give to the charitable work in which they are engaged the greatest extension possible. With this object, it will be sufficient for all Canadians, who love their country and their religion, to be told once more, that in Canada there are about Fourteen Hundred persons, of both sexes, deaf and dumb, and who in consequence are deprived of all knowledge of God. These unhappy creatures are for the most part the children of parents in indigent circumstances; and whilst great efforts have been made for the education of those who can speak and hear, little has hitherto been done for that class who, because of their natural deficiencies, have so many and strong claims upon the sympathies of all generous and liberal hearts.

The course of study at the Asylum extends over a period of from five to six years; and comprises Religion, the French and English languages, Arithmetic, Geography, and History. The price of admission is Seven Dollars per month, paid quarterly and in advance. Beds, bedding, washing, medical attendance, and books are paid for by the parents, or guardians of the pupils; and every thing belonging to the latter should be marked with their names, or at least their initials. The Classes will re-open on Thursday, the 15th instant.

REMITTANCES RECEIVED.

Grand Pabos, N Walsh, 5s; St Hyacinthe, Rev J R Ouellette, 10s; Carrillon, J Kelly, £1 5s; Berthier, J Dignan, 12s 6d; Corwall, A M'Donnell, 10s; Rev A M'Donnell, £2 10s; D A M'Donnell, 10s; T Linsky, 10s; Coteau Landing, J S Tanguay, 10s; St. Andrews, A M'Queen, 13s; Toronto, W J M'Donald, 10s; Varennes, Rev Mr Desautels, 5s; Compton, Rev P E Germain, 5s; Boston U. S., Rev J Flattery, 10s; Guelph, J W Miller, 5s; London, J P O'Byrne, 17s 6d; Toronto, J Stack, 15s; J O'Shea, £1 5s; Lyndhurst, A Macardie, 10s; St Hyacinthe, Rev Mr La France 10s; St Marys, Rev A Fortier, 10s; St Raphael, A A Kennedy, 5s; Boncherville, Dr Boucherville, 10s; St Anicet, Rev L J Garipey, 10s; Niagara, P Clarke, 10s; Wellington, D O'Shea 10s; St. Martine, Rev Mr Blythe, 16s 3d; New Glasgow, Rev Mr Brosnan, 10s; Lancaster, N H, Rev J H Noisieux, 10s; St Regis, Rev Mr Marcoux, 10s 3d; Ridgeway, Rev P J Sancier, 10s; Morrisburgh, A M'Donnell, £1.

Per M O'Leary Quebec—J O'Dowd, 15s; W Johnson, 7s 6d; M F Walsh, 15s; M Power, 15s; T Carrigan, 11s 3d; Beaumont, J Walsh, 5s; T J Murphy, £1 5s; J Leonard, 15s; P Moss, 15s; J Foley 15s; R Blakeson, 15s; E Cahill, 15s; Rev Mr Farland, 15s; Hon Judge Dural, 15s; W Jones, £1 10s; W Hannon, 15s; J M'Kenzie, 15s; W Scanlan, 15s; L A Cannon, 15s; Mrs Colfer, 15s; E G Cannon, 15s; Ecoreuil, Rev Z Gingrus, 10s. Per A D M'Donald, St Raphael—Very Rev J M'Donald, 10s. Per A S M'Donnell, Alexandria—J M'Intosh, 12s 6d. Per J Hackett, Chambly—V Fryer, 12s 6d. Per Rev W Chisholm, Alexandria—D Kenedy, 10s; A Williams, 5s; J M'Pherson, 7s 6d. Per D M'Donald, Vankeek—Self, 10s; Rev J J Collins, 15s. Per J Ford, Prescott—P C Murdoch, 10s; H Boyle, 12s 6d; P Moran, 10s; P Halpin, 5s. Per Rev E Bayard, London—Self, 10s; J Scanlan, 10s; Rev Mr Musart, 12s 6d. Per J Rowland, Ottawa City—Dr Gratton, 10s; Mr M'Grath, 10s; Chelsea, Rev Mr M'Goey, £1 5s. Per T Donegan, Tingwich—W Coakly, 12s 6d; W Ivers, 2s 6d. Per P Doyle, Hawkesbury Mills—Self, 5s; P Rodgers, 5s. Per J Doran, Perth—J M'Kinnon, 10s. Per J Doyle, Ayimer—Self, 10s; J Faran, 12s 6d; W Dermody, 12s 6d; J M'Nahon, 10s; Onslow, J Beehan, 17s 6d. Per Rev Mr Falry, St. Columban—Self, 10s; J Clary, 5s; J Phelan, 10s. Per W Daly, Compton—J Farley, £1 5s. Per Hon J Davidson, Alawick—Self, 10s; P Morrison, 10s; J Bowie, 10s; Bathurst, J Read, M.P.P., 10s; Launarez, W Davidson, 10s; Chatham, R Verreker, 10s; Tabusinat, J Gratton, 10s. Per J Flood, Caneotown—J Flood, 15s. Per Rev G A Hay, St. Andrews—Self, 12s 6d; C M'Rae, £1 2s 6d. Per P Maguire, Cobourg—A Burpee, 10s. Per P Furlong, Brockville—E Kenedy, 5s; J Farrell, 6s 3d; H M'Roy, 6s 3d; H Howell, 18s 9d. Per O Quigley, Lochiel—O Smith, £1 15s. Per M M'Namara, Kingston—D M'Pherson, 10s; Mrs Livingston, 10s; J Green, 12s 6d; J Hackett, 12s 6d; J Lowry, £1 2s 6d. Per Rev J S O'Connor, Corwall—Self, 10s; J Denanny, 5s.

The following Commercial Review has been taken from the Montreal *Witness* of Wednesday last. The weather has become suddenly cool, reminding us of the approach of winter. We learn from various quarters that Potatoes are turning out a great crop, and that, so far at least, no damage from rot has been discovered. The Beet and Turnip crops are also going to be very heavy. To show the improved circumstances of the country, we may instance one case that has come to our knowledge, which, were it not vouched for by a highly respectable authority, we could scarcely have believed. Two brothers in Gengarry County who had not a bushel of Fall Wheat last year, have this year 2,500 bushels of very fine quality to dispose of. The exports of Canada this Fall and next Spring must surely be very heavy. FLOUR.—The receipts and demand are both pretty good, the following being the wholesale quotations:—Superfine, No. 2 24; Superfine, \$4.60 to \$4.75; Fancy, 55; Extra, \$5.25 to \$5.50. OATMEAL is in very limited demand. The asking price is 35 to 35.25. If the crop of Oats be as large as is believed, the price of Oatmeal will doubtless be reduced so as to induce a demand from the Lower Ports.

HARLEY of new crop is 55 to 60 cents. Efforts should, on account of the abundance of this crop, be made to manufacture and sell much more Pot and Pearl barley than heretofore. The latter especially might advantageously take the place of Rice in soups and puddings. BUTTER has been sold in considerable parcels since our last at 14 1/2c, which is, however, the outside price for good store-picked lots. Dairy Butter, in tubs, is worth about 15 cents. ASHES.—The price of Pots in Liverpool has further receded, considerable sales having been made at 26s 6d, but Peals keep up well, being quoted at 29s. A shipping parcel of Pots was sold here on Monday for the steamer at 27s 9d for firsts, and 27s 10 1/2d for inferiors. The price paying to-day is 27s 6d to 27s 7 1/2d. Pearls are 28s 9d.

Strumous or Scrofulous affections are the curse, the blight, the potatoe rot of mankind. They are vile and filthy as well as fatal. They arise from contamination and impurity of the blood, and are to be seen all around us everywhere. One quarter of all we meet are tainted with them, and one quarter of these die of them: die foolishly too, because they are curable. AYER'S SASSAPARILLA cleanses out the Scrofulous corruption from the blood, renders it pure and healthy, and effectually purges the foul contamination from the system. No longer grow under your Scrofulous disorders, since the irresistible AYER has provided his masterly combination of curative virtues that he calls SASSAPARILLA.—*Democrat Waterbury Ct.*

"I have no faith in quack medicines."—Nor have we, friendly reader, but that friend of the sick man, the world renowned Davis' Pain Killer, will never fail to relieve pain if applied according to directions, faith or no faith. Sold by druggists generally throughout the United States and British Provinces.

CUNNINGHAM'S MARBLE FACTORY, No. 77 BLENDY STREET.—William Cunningham begs to inform the public, and particularly those who carry on the Manufacturing of Marble, that he has opened a Wholesale Trade in addition to his large Retail business, where Unwrought Marble of various descriptions and quality can be bought as reasonable, if not cheaper, than can be purchased elsewhere. N.B.—All persons wanting manufactured Marble will find it greatly to their advantage to call and examine the great assortment of work on hand. They certainly must buy, in consequence of a reduction of 25 per cent.—See Advertisement.

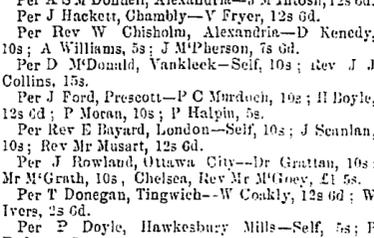
Birth. In this City, on the 29th ultimo, Mrs. J. J. Nicholson, of a son. Died. In this city, on the 27th Aug., Augustin Perrault, Esq., in the 80th year of his age.

NOTICE OF COPARTNERSHIP.

THE undersigned hereby give Notice, that they have, from the commencement of the present Volume, entered into Copartnership as Proprietors, Printers, and Publishers of the TRUE WITNESS & CATHOLIC CHRONICLE. GEO. E. CLERK, JOHN GILLIES.

BOOKBINDING AND PRINTING.

THE Subscriber, having engaged skilled and experienced Workmen, and being provided with the latest improved and most extensive Machinery, is now prepared to execute BINDING in every variety of style and finish. LIBRARIES RE-BOUND, and BOOKS REPAIRED, at moderate rates. BLANK BOOKS manufactured to any pattern. A large supply always on hand. The Edges of Blank and Letter-Press Books MARBLED for the Trade, at short notice. All kinds of Book and JOB PRINTING carefully and promptly executed, on the most reasonable terms. SCHOOL BOOKS. NATIONAL SERIES, and a variety of Educational Works, on sale, at low prices. Mr. W. T. McGRATH will solicit orders; from whom, or at the Office, a List of Prices may be obtained. JOHN LOVELL, Printer and Bookbinder. CANADA DIRECTORY OFFICE, Montreal, 25th August, 1859.



THE REGULAR MONTHLY MEETING of the ST. PATRICK'S SOCIETY will take place in the St. PATRICK'S HALL, on MONDAY EVENING the 5th instant, at EIGHT o'clock. By Order, EDWARD WOODS, Rec. Sec. September 1st, 1859.

THE ST. PATRICK'S ORPHAN ASYLUM PICNIC COMMITTEE are requested to meet in the ST. PATRICK'S HALL, on TUESDAY, 6th inst., at 8 o'clock, P.M., precisely. THOMAS M'KENNA, Sec. Pic-Nic Committee.

NOTICE.

TENDERS will be received until the 1st day of OCTOBER next, for the completion of the Stone Work, Roofing with Tin, and closing in of the Catholic Church at St. Andrews, near Cornwall, C.W.—The dimensions of the Church, as per plan, are 115 feet in length by 55 feet in breadth, and 34 feet high. The foundation is already completed. The plan and specifications may be seen on application to the Rev. GEO. A. HAY, on the premises, to whom the Tenders are to be addressed. St. Andrews, C.W., Sept. 1, 1859.

CHAMBLAY ACADEMY.

THE Classes of the NEW ACADEMY of CHAMBLAY, held under the control of the Commissioners of Chamblay, will be OPENED on MONDAY, the 5th SEPTEMBER next. The Course of Instruction will comprise Classics, Mathematics, Book-keeping, (by Single and Double Entry), English, French, Latin, Greek, Vocal and Instrumental Music. The said Academy will be under the direction of the following Teachers:—Mr. A. VIALLETON, Principal. Mr. T. TREVOR, Professor of English, Mathematics, Latin, Greek, and Italian. Mr. C. DUVAL, Professor of English, French, Vocal and Instrumental Music. The Pupils can procure Board in different parts of the Village at very reasonable charges. Application to be made to the Secretary-Treasurer, Mr. W. VAILLÉE.

CONVENT OF LONGUEUIL.

THE Ladies of this Institution will RESUME the DUTIES of their BOARDING-SCHOOL on THURSDAY, the 1st of SEPTEMBER.

COLLEGE OF MONTREAL.

THIS COLLEGE will RE-OPEN for the reception of Students, on TUESDAY, the 30th instant. No pupils will be admitted unless ready to commence the course of Latin. CHS. LENOIR, Pte., Director.

WANTED.

A Situation as SCHOOL TEACHER, by a young man who can produce excellent testimonials as to his character; and who held a Model School Diploma from the Catholic Board of Examiners of Quebec. For particulars, apply, if by letter post-paid, to this office.

ROBERT PATTON, 229 Notre Dame Street, BEGS to return his sincere thanks to his numerous Customers, and the Public in general, for the very liberal patronage he has received for the last three years; and hopes, by strict attention to business, to receive a continuance of the same. R. P., having a large and neat assortment of Boots and Shoes, solicits an inspection of the same, which he will sell at a moderate price.

FOREIGN INTELLIGENCE.

FRANCE.

The note in the 'Moniteur' announcing the dissolution of the 'Army of Observation,' has not produced all the effect intended by it. The 'nevertheless' which begins the next paragraph checked the rising joy caused by the first; and the retaining at the Camp of Chalons the divisions of infantry and cavalry which are placed under the command of General Schramm, and those composing the Camp of Helfaut, which are under General Maissiat, acted rather as a damper. The Government, so far as its views are communicated through the 'Moniteur,' is rather unfortunate, as when it may be most sincere it is least credited by the public. What it failed to do on Wednesday will, it appears be tried again. It is reported that another note will soon appear in the 'Moniteur,' positively declaring that the great Powers will be invited to meet and settle amicably all existing difficulties, and that France will henceforth apply herself to the cultivation of the arts of peace. This means that the policy hitherto followed in Italy has raised up so many complications, that it is not easy to get over them without the assistance of England.

The project for increasing the fortifications of Antwerp, presented to the consideration of the Belgian Chambers, again occupies the attention of a portion of the Paris press. The 'Patrie' began on Saturday with an enumeration of objections to the scheme, which it condemned under both the political and economical point of view. An extract from an article in the 'Constitutionnel' on the same subject, signed by M. Grauvier de Cassagnac, was sent to you yesterday; and this morning that article is reproduced in the 'Pays,' great prominence being given to it in both papers. The tenor of the article is unfriendly to England, the Government of which is suspected by the writer of meeting the King of the Belgians to strengthen his fortress. It seems a sort of unfortunate fatality, that as soon as confidence shows symptoms of reviving in the commercial and financial world something new should be devised to disturb it. M. de Cassagnac's article has not been without its effect.

The recognized success of the invitation of rifled artillery, fully proved in the campaign in Italy, and the attention that has consequently been drawn to the subject, render it not interesting to observe that, although the French have been the first to use these formidable weapons in the field, the plan (or at least its most important features) is patented in England, and was offered to the British Government as far back as 1835 by Lieutenant Engestrom, of the Swedish army. A similar invention, by Colonel Cavalli, of the Piedmontese service, was also offered to our Government at a date which I cannot exactly fix, but which is not less than three or four years ago. Indeed, Colonel Cavalli's friends claim for him, and I believe with him, that he was the first to carry out the scheme of a rifled cannon. Without any demand of remuneration he offered it to the British Government. His invention was referred to Woolwich, and referred backwards and forwards till lost sight of. But for our dilatory mode of proceeding in such matter our artillery might long since have been provided with rifled guns. The excellence of Cavalli's invention is fully recognized in his own country, and three batteries of his guns were on the point of being despatched to the Crimea when the Russian war concluded. It is vexatious to observe how often official delays deprive England of real and great advantages, and that even English inventions are allowed to travel abroad and be turned to profit by foreigners. I am informed that the French are now making their cast-iron 30 pounders strong enough to throw a rifled shell weighing 60 lbs., and that they are doing this on a plan originally devised by Captain Blakely, of the Royal Artillery, and published in a memoir, of which two translations were made by French officers, one for the Emperor, the other for the Minister of War. The Commission d'Artillerie last year made experiments with a 30-pounder on this plan, and found its endurance and safety to be increased threefold without increase of weight. A paper on the subject, read at the United Service Institution in January, has likewise been translated into French and submitted to the Emperor. The steel-cased floating batteries which were lately, to the great surprise of the Piedmontese and Lombards, conveyed overland in pieces to the Lago di Garda, are said to be constructed on a plan suggested in England.—'Times' Corr.

UNDER NAPOLEONIAN.—The Saturday Review, of London, a modern Cassandra, prophesying England's downfall, still writes thus warningly of Napoleon the Third:—

"If there is one man in Europe above the rest who may be described as a man of fixed ideas, wedded to an unalterable policy, it is the present Emperor of the French. He has passed a considerable portion of his life in solitary reflection. For years he brooded over 'what might be,' and his dreams, one by one are being realised. Long ago he mapped out his future career, and step by step he is accomplishing it.—Nothing but the accidents of circumstance can affect his plan, and hitherto accident has been strangely in his favor. He moves by line and plummet—by fixed landmarks—towards the consummation he desires.—In hours of captivity and exile he meditated—he is now upon a throne, and he achieves. His lucubrations during those dark days are not hidden from us—years ago they were given to the world. We have all of us in our own hands, if we choose to use it, the key to the foreign policy of Napoleon III.

"Great men ponder over the history of other great men for the purpose, not of imitating, but of learning. Napoleon III. has studied, and has not in vain studied the history of Napoleon I. How long did Napoleon go on conquering? As long as he attacked Europe in detail. When did he fail? When fate compelled him to fling down the gauntlet to the combined Continent. These are not our deductions from the past; they are the deductions of a famous mind, written by a famous hand—the mind and the hand of Louis Napoleon. 'Rome,' says Montesquieu, 'became great because the wars she waged were successive, not simultaneous. She never attacked one foe till the one before was done with.' This, pursues Napoleon III., is the true policy of the French empire. That empire is not war, it is peace—peace when the honor and the interests of France allow it.—'Pas de pais sans honneur, pas de guerre universelle.'—'No peace without honor: no universal war.'

"The European confederation which closed the war in 1815 was too strong for Bonaparte. The stars in their courses combined and fought against Sisera. He fell, and left the allied powers victorious, conscious of the fate that they had escaped, and con-

scious of the dangers which might yet arise from another such as he was. Though the fight was over, one bond of sympathy still bound them. They determined that no second member of that family must again be allowed to hurl defiance at the throne of Europe, and vex the quiet of the world. Their determination was not unavailing, but unfortunately, it was impractical. Time, the great league-breaker, divided the tie, for Europe could not and dared not for ever be interfering in the internal affairs of a powerful people. Some thirty years passed, and Napoleon was again reigning at the Tuileries. The members of the old alliance looked on suspiciously, but could do nothing. On the other hand, the nephew, all the wiser for the catastrophe of his uncle, took very good care to give them no direct reason for alarm.

"The position of France under her new Emperor was not one with which a great nation could long be satisfied. She was isolated, and what was more, she was suspected. Her honor and her interests alike required that this isolation and this suspicion should cease. An alliance with England was an admirable expedient. It disarmed much hostility abroad, and it rendered what remained unimportant. The next thing to be done was to break up the confederation of 1815, to alienate the members from each other—to restore, in fact, to the French their legitimate place in the councils of the world. 'Pas de pais sans honneur, pas de guerre universelle.' The Russian war served this end.—It satisfied the wounded dignity of France, which had not forgiven Moscow, and it secured enmity between Russia and her old confederates, England, and, above all, Austria. A sudden peace arranged at a time when England was desirous of continuing, and the courts of St. Petersburg and the Tuileries concluding the conflict, threw Russia and France into each other's arms. A secret understanding was brought about, and the war was abandoned. It did not, however, leave Europe as it found her. It is just possible that English diplomatists perceived the position in which this country and Austria were now placed by the unexpected course of events. It is pretty certain that it was not lost on the statesmen of Austria and Prussia. Silently an Anglo-Austrian intimacy began, almost unobserved by the English people, whose liberal sentiments would not have predisposed them to look with complacency on a friendship with despotic conservatism, however desirable, from a diplomatic point of view. A happily-concluded marriage (?) united the respective courts and peoples of Prussia and of England.—Louis Napoleon was alive to the gradual growth of this incipient coalition. An Italian war of independence was the best and most certain way to detach Austria from her friends (?) and he himself had long entertained a sentimental sympathy for the wrongs of Italy. Accordingly the cord that bound London to Vienna was snapped. The tie between Vienna and Berlin was only weakened, for Prussia, alarmed though hesitating, would ultimately have made common cause with Austria. Before she could do so the prudent moderation of Napoleon III., in the conference at Villafranca, had won over Francis Joseph, who was convinced of the indifference of England, and was by some mysterious artifice induced to distrust the fidelity of Prussia. The result was that the danger of European conflagration, which the French Emperor fears at the bottom of his heart, disappeared. One more member was lost to the old confederation. Germany is divided against herself from Hanover to Munich. France has conquered one more European power, and converted one more enemy into a friend.

"Neither has this war left Europe as it found her. The bundle of sticks is loosed, and the strength that lay in their unity is turned to weakness. Austria and Russia eye each other with little affection, while each is connected by triple ties of gratitude with France. Prussia and England are left alone, and Austria is no friend to Prussia, Russia no friend to us. Is the honor of France satisfied, or are we always to have wars and the rumors of wars? The two nations that were the conquerors at Waterloo stand apart, anxious for the future. What says the imperial kinsman of the conquered? Is it peace? Once upon a solemn crisis in his career, Louis Napoleon proclaimed to France and Europe that his mission was to remember that fatal day. Has he forgotten it? At least he has never said so. We do not assert that the sore still rankles in his memory. He is dark, he is politic, he is profound. We only say, 'Who knows?' Is the last step in the policy of the nephew of Napoleon to be the separation of the two remaining allies? We know the characteristic tendencies of Englishmen, and we know that, if he tries, it is too possible he may succeed. If the French eagles were crowding to-morrow to the Rhine, would England still be neutral, and see her last friend crushed? Should we not be inclined to cry, 'Why go to war for a probability—a chance—a remote result?' And truly this is a terrible stake to lay down upon a venture. Besides, there is a powerful god—Cotton—and he has several prophecies. But when the aggressor is abroad, who is to those who by a policy of neutrality have alienated their allies, and in a blind indifference have neglected at the same time to arm themselves. If we refuse to stand by our friends let us be ready to meet, and to meet alone and unassisted, what heaven has reserved for us in the future.

GERMANY.

The attention of politicians here is naturally called to the Congress which is expected to follow the Zurich Conference. While Austria still seems to hesitate, Prussia is not averse from the proposal, on condition that the Italian Confederation shall become a fact. She will then support the restoration of the banished Princes to their dukedoms, but only on the condition of their granting constitutions and extensive administrative reforms. Prussia is perfectly sincere in this, as is proved by the King of Naples' conditional assent to join the Confederation, which was given after consulting the Prince Regent.

"The Conference of Zurich is likely to be in its way as a great surprise for the world in general as the armistice or the peace of Villafranca. It is understood here that, instead of making all the difficulties which were expected, Austria, having consulted some of those female divinities whose worship she so wisely prefers to that of roasting Mars, is prepared to make at once the concessions which will secure a speedy conclusion of the treaty. To her only two points are of importance—the restoration of the Dukes and the establishment of the Confederation. If she brings these about, she will have acquired, in the face of Europe, all that she ever aimed at, and more than she gained by the separate treaties. She has had long practice in managing a Confederation, and rather likes the amusement.—'Times' Corr.

PRUSSIA.

A telegram from Berlin dated Wednesday brings intelligence of the increasing illness of the king. It says:—"The symptoms of congestion of blood to the head of his Majesty the King have increased since last night, and according to the latest bulletin, have given cause for the most serious apprehension. The Prince Regent will arrive here from Bms tomorrow morning."

RUSSIA.

The 'Invalide Russe' publishes an article insisting that a Congress shall assemble for the settlement of the Italian question. A letter from St. Petersburg describes the Russian navy as being in process of gradual reconstruction, under the active superintendence of the Grand Duke Constantine. On the 23rd July, the Emperor, accompanied by the Grand Duke Constantine, Grand Admiral, reviewed a fleet of seven line-of-battle ships, fourteen frigates, and a numerous flotilla of gunboats, all propelled by steam, and the greater part screws. These had all been built since the war, on the best models. At present they are but indifferently manned. In process of time the crews will be disciplined, and a respectable squadron will be

kept for that purpose in the Mediterranean.—'As yet Russia could afford but a very sorry contingent in case of a naval war; but if during the next twenty years she makes such progress as she has acquired since the peace, she will be almost as formidable with her naval as she has long been with her military power. Russia is at present busily engaged in industrial enterprises, and particularly in the construction of railways. Twenty thousand men are at work between St. Petersburg and Warsaw: on the southern lines considerable progress has been made, and the day is not far distant when there will be railway communication between Moscow and St. Petersburg and the Baltic provinces in the north, Warsaw on the west, and Odessa and the Crimea on the south. Russia will then be immensely strengthened, whether for offensive or defensive purposes."

ITALY.

The French proverb, "Qui trop embrasse mal étend," may well be applied to Piedmont to-day, for the ambitious desire of extending its power and possessions may partly be attributed to the present state of uncertainty in which the Italian question remains.

"That there is division in Italy should not surprise us when in our own unfortunate country we have a sad example of the antipathy of one part of the populace to another—divided, as Italy has been and governed by monarchs or princes of different race and politics, it is still less astonishing that antagonism should exist. To blend into one homogeneous ensemble the entire population of that country; to confound separate interests in universal unity—to draw all recollections of the past, and create mutual confidence and general fraternity, and to do this in a few weeks is indeed a noble object; but such a miracle, if achieved, would be the work of a God and not of a man.

"Nor is it fair to expect so much from a people so long enslaved; for though there may be what the British Minister called a great constitutional party, there is also an Italian Orange party, with a tanner of its own, as different from that of Victor Emmanuel as the rag hoisted on the 12th of July is from that which would be raised if Ireland were a free country Italian Unity is, at least for the present, a dream—not that it never can or ought to be achieved, but because, like all things great and permanent, it must be the work of time. To impose it forcibly on a people so divided would be to risk increasing division, and widening the breach between the different parts of the whole country.

"At the present moment, there is no concealing the fact, discontent prevails to an alarming extent, not only in the Roman States but in Lombardy, in Venetia, and, no doubt, in the Neapolitan States also.—Symptoms of revolution and disorder begin to show themselves on every side, and a general conflagration is almost inevitable. The question of the Duchies remaining unsettled, federation already dislocated, trade left stagnant, the finances in disorder, uncertainty about the future, are more than sufficient to cause an explosion, which the European powers will scarcely be able to avoid. What, then, is in reserve for Italy? Is Piedmont to become the focus of liberty for the rest of the country, or is it merely destined to replace, by a forced dictatorship, a foreign ruler?

"The real state of the country is by every one considered an alarming one, but as in physical and moral diseases the malady must be attributed to some primary cause, the sovereign physicians, British statesmen, and a few of their brother quacks on the Continent solemnly declare Rome to be the tainted spot, the cause of all the lethargy or fever in the whole Italian Peninsula.

"Give the Roman States a British constitution and all Italy will be renovated," says Doctor Palmerston. "Hang the Pope and the priests, and put a triumvir of Socialists in their place," says his colleague, Surgeon Mazzini, "and Italy will be happy." "Secularise the Government of the Pope—let him be only a spiritual Sovereign with a fixed salary a vassal of Piedmont, simply; or less still, an Italian subject instead of a Sovereign of Rome, and Italy will flourish in peace, unity, and prosperity," say some of the minor quacks. But do not (as it often happens to poor patients) these illustrious practitioners in their ignorance not only fix the seat of the disease in the wrong place, but are they not also interested in keeping up the distemper, thinking, in fact, of their own fees rather than of the recovery of their patient? But the subject is too serious for trifling, and the question is in reality no longer exclusively a Roman one or even an Italian one, but a European question entirely.

"It is not merely Catholicism and Protestantism that are likely to be opposed, but religion and materialism, civilization and barbarism.

"The Pope is apparently the visible object, but by the majority of those who would rejoice in his fall, the religion of Christ is what is aimed at, and not alone in Italy but in France also.

"The good sense of the people, of which these utopians in politics and in faith are fortunately but a small minority, will eventually prevent their success but what evils would even a short reign of the goddess Reason cause! How soon would those who considered the Holy Father's Government as the plague spot of Italy wish to have it back, and recognise their error! To blame France for such a state of things would be absurd. It existed long before she made an effort to avert the coming storm. Her intervention was a noble and a generous one, as far as Italy is concerned; and it was also a necessary one for herself, and, perhaps, for Europe.—'Cor. of Nation.

PROCLAMATION OF THE RED REPUBLIC AT PARMA.—VIENNA, Thursday.—The official Austrian Correspondence of this evening contains private intelligence, dated Parma, the 9th instant, stating that the Piedmontese had been driven from the city. The Red Republic had been proclaimed. Property holders and the friends of order were taking flight.

TORIN, Thursday.—Advices received from Bologna state that a decree of the Government has convoked an assembly to be elected by the inhabitants, in order to express the wishes of the population. Several agents of Mazzini had been arrested and expelled.—It is asserted that the conference of Zurich has prolonged the armistice indefinitely. The French troops have suspended their departure from Italy.

Mazzini and the brotherhood of the dagger are even now making themselves heard; they will soon scandalize an honest cause, force every respectable patriot into hopeless inaction, and offer a sufficient excuse for any strong-handed measure of despotism. It is not difficult to get up a case, it is not difficult to drive excitable men to wicked acts, and if any coward had were to attempt to execute the public threats recorded by our correspondent from Parma, the execution of all mankind would envelope not only the assassin, but the cause which had produced him. But surely it is better not to play with such edged tools as these for any purpose. The conjurer who lives by keeping a dozen knives in the air will be sure to cut his finger with one of them at last.—We have had too many of these sharp weapons spinning about lately; insurrection in Lombardy, insurrection in Hungary, insurrections in the Duchies and the Legations, all favored or coquetted with by a great Sovereign, are troublesome and most disquieting signs of the times, and conduce to the security of no nation and of no individual.—'Times.

REVOLUTIONARY IMPROVISE.—The journal which temporarily represents the 'Armonia' gives an anecdote which, if true, exhibits a new instance of the inconceivable presumption of the emissaries of our Government in meddling with ecclesiastical affairs.—A Florentine correspondent of the 'Piemonte' says that the 'Avvocato Salvagnoli,' Minister of Ecclesiastical Affairs in Tuscany, addressed a dispatch to His Holiness proposing a candidate for the vacant See of Pistoria. Pio IX. took the dispatch, reread it, and had it directed simply to the Signor Avvocato Salvagnoli, and sent by the post to its destination. This rebuff was naturally not very satisfactory to the author of the letter, but the Tuscan minister might

have imagined that (all questions of the treaty of Villafranca apart) His Holiness would not be the first to recognise a government not as yet recognised by any European Power, and that, moreover, in a question touching the choice of a Bishop.—'Corr. of Freeman's Journal.

The 'Journal of Rome,' of the 6th, has the following:—"After the deplorable events, produced by some factious men, which for a time troubled the tranquillity of the town of Ancona, the Pontifical rule was peacefully re-established; and the Municipality recently resolved that a deputation should convey to the foot of the throne of His Holiness the sentiments of devotedness and fidelity with which the best part of the population has never ceased to be animated. The deputation consisted of the principal ecclesiastics of the cathedral of Ancona, Count Ferretti, Count Milesi Ferretti, and M. Belgiojoso. The deputation, being presented by the two cardinals, were received by the Holy Father with his usual kindness and clemency. The deputation afterwards presented its homage to the Cardinal Secretary of State."

"The 'Gazette de Liege' contains an analysis of the letter from the Emperor of the French, which was handed to the Pope by M. de Monneron.—"Napoleon has addressed to Pius IX. one of those letters which form epochs in political life, and which contain a full expression of the writer's views. Let us hasten to say that the form of this letter is perfect. It is throughout worthy of an elder son of the Church.

"The following are the principal ideas contained in the document:—"The alliance of the two Catholic empires and the titles offered to the Pope of Chief of the Italian Confederation show sufficiently that Italy will be reorganised in a conservative and religious, not in a revolutionary sense.

"The Holy Father has no more respectful or more faithful sons than the chiefs of the two great Catholic nations, and the influence as well as the force of their nations is entirely devoted to him.

"After explaining the views he has conceived in relation to the Italian Confederation, the Emperor declares that he would be far from prescribing reforms to be carried out by the Holy Father or from exacting conditions for his loyalty and devotion, but he insinuates that it would perhaps be opportune, that it would be worthy of the Holy Father if he would co-operate with him in the work of organising Italy by complying with some of the legitimate wishes of the population living under his paternal rule. In this delicate passage the reform indicated, though in extremely moderate terms, is the secularisation of power at least in the Legation.

"Finally, the Emperor, in referring to the organization of some national force, which it would be difficult to raise without the conscription, offers some observations on the subject of the French occupation, tending to show the inconvenience to the Holy Father of prolonging this state of things.

"This is in substance the letter of the Emperor."

The following is the substance of His Holiness's reply, according to the 'Gazette de Liege':—"The French Government has presented four requests to the Pope. To these His Holiness, after taking some days to deliberate, now replies. These demands were: The acceptance of the Honorary Presidency of the Italian Confederation; the establishment in the Papal States of the Code Napoleon; a peculiar constitution for the government of the four Legations. The following, it is positively asserted, are the replies which the Holy Father has made to these proposals. As far as relates to the title of Honorary President of the Italian Confederation the Holy Father puts the following questions in return:—What is the Presidency? Will it be administrative or political? President of what? Where is the Confederation? If it should be composed of the various kingdoms of Italy, it cannot yet exist, since the greater number of the thrones are vacant (literal). It will be necessary, therefore, to reinstate the sovereigns in their dominions, and first of all the President. In regard to the Code Napoleon, His Holiness has already said that there is a more perfect code in existence in Rome, and that it would be impossible, independent of this, to apply the Code Napoleon to the States of the Church, because it is in opposition to the essential principles of the Apostolic government. Its provision for civil marriages is an example. With regard to the Legislative Council which is already established, His Holiness replies that without doubt this institution is calculated to do great good, since there are at Rome, as elsewhere, many reforms to be made; but he reserves to himself the right of choosing his own time and opportunity for making them. Finally, in relation to the Legations, the Holy Father considers that before this question is opened he ought to be restored to the possession of that portion of his dominions."

"A correspondent of the 'Univers' gives the following as the substance of the Pope's answer:—"Pius IX. thanks the Emperor of the French for the interest which he uncasingly displays for the Holy See and the person of the Pope. He regards as an instance of the Emperor's filial devotion the proposition relative to the honorary presidency of a Confederation or Italian League, and he would not refuse that post without having the most ample information respecting the engagements which would result from it, and the relations which would exist between himself and the various Italian sovereigns. When he has procured such information he will be enabled to see whether Catholic interests permit him to accept it; and in that case the pacification of Italy and the return of its rebellious provinces will naturally have to precede the establishment of that Confederation and the Italian presidency.

"The 'Piemonte' remarks that the son of Napoleon I., who before being called Napoleon II. had received from his father the title of 'King of Rome,' died, in 1832, in the very room at Schonbrunn where his father, in 1809, had signed the decree depriving Pope Pius VII. of the Pontifical States.

Lombardy, which is annexed to Sardinia, covers an area of 8,312 square miles, and has a population of 2,700,000. Venetia, which remains Austrian, covers 17,011 square miles, and has a population of over 5,000,000.

The 'Chiarvini' gives a caricature, in which a conscript is represented as coming to consult his officer after the campaign of Italy. "Captain," he says, "I should like to carry home a souvenir of this country to my sweetheart. The corporal says that the best thing they have produced here is their Raphaels. Now, would it not be well to carry her back a few of them?"

INDIA.

FRESH DANGERS FROM THE MOTHY.—The Calcutta Mail brings the following news:—"Letters from commercial correspondents express fears that the example of the mutiny of the European soldiers formerly in the Company's service, would spread fresh agitation among the natives. It is asserted that nearly half of the mutinied soldiers would ask for their discharge. It is also reported that the mutiny is not quite quelled at Berhampore. Four hundred European soldiers, formerly of the Company's service, are said to have had an encounter with soldiers of the Queen at Cawnpore. A detachment of the Queen's troops, under the command of Sir—Inglis, is reported to have left to punish the mutineers. The English fleet had left Alexandria on the 30th ult.

THE OVERLAND MAIL.—The overland mail, which reached London on Thursday morning, brings dates from Calcutta up to July 2nd; from Madras, July 9th; from Hong Kong, 22nd June; and Singapore, 30th June. It will be seen (says the 'Englishman') that the abundance of money in the hands of our capitalists is quite inaccessible to the necessities of the State. There is an utter want of confidence, which will not be removed till the departure of the present Governor-General, and more satisfactory evidence of the intention of Parliament to give a fair consid-

eration to the important claims of India upon their consideration shall give assurance of another chance for her to develop her immense internal resources. There is literally nothing to relate of the native rebels, except that it is asserted that another official has so far forgotten his honor as a servant of the State, and his manhood as a compatriot of the treacherously slain victims of the insurgents, as to attempt to enter into treaty for the surrender of the Nann Sahib. Our information is, we believe, reliable as to the fact, which we do not care to enlarge upon. The European mutiny—for that is the only term which really expresses the truth of the lamentable proceedings of the late Company's troops, and of the young recruits whom they have misled—is also apparently tending to a settlement, though by no means a flattering or satisfactory one. It will be seen that a general order has been issued authorizing the discharge of the men who may choose to accept it, excepting the Berhampore mutineers, who were too late in their outbreak. The order is good in its design. Sooner issued, this order might have weighed with many of those who now demand their discharge in great numbers. Now it is too late, and we only hope that the shiploads of retreating mutineers of a British army on service may meet with such a reception from the loyal people of England as shall leave no great temptation to their successors to follow their course. Sir C. Trevelyan (says the 'Athens Athenaeum') has finally disposed of the Tinnerely affair. It will doubtless be in the recollection of our readers that in the month of December last there was a riot in that town in consequence of the death of a native Christian being carried through a certain street. The missionaries alleged that there was no other way to the burying-ground; the natives alleged that there were several other ways, and that the street in question could not be used for the purpose of carrying a low caste man or Christian down it without infringing on their customs. The military were called in, and a lamentable loss of life was the result. The Sessions Court has been occupied in trying the rioters, and we learn from the order of Government that "seven persons were sentenced by the Sessions Court to five years' imprisonment with hard labor in irons, which on appeal was reduced by the Judge to two years, on the ground that the riot of which they had been convicted took place prior to the more eventful and serious opposition against which it was necessary to employ a military force." Two were sentenced to three years' imprisonment, and their sentence has not been mitigated. Twenty-eight persons were required to furnish bail to keep the peace for one or two years. Twenty-four did furnish it; the remaining four are in goal for default; 63 months of their term are yet unexpired.—Eleven persons have absconded, and their property has been attached under section 17, regulation 9, 1850. Government has determined to remit these punishments from the 1st of November next.

With reference to the proceedings of the disaffected troops, the Calcutta correspondent of the 'Times' says:—"The court of inquiry is now sitting, but it seems perfectly understood that the men will be simply discharged. I feel very doubtful whether even the ringleaders will be punished. The discharges will apparently be nearly universal. Of fifty recruits at Barrackpore, all demanded it except two. All the men in the arsenal took it at once, and even the Governor-General's band declared their resolution to 'resign.' The 5th, it is known, will go on mass-and letters begin to come in speaking of discharges by the hundred. We shall, in fact, lose the whole substance of the Company's European army, which has thus, like its native comrade, committed suicide. The men calculate on a pleasant voyage to England without work, three months holiday at home, and re-enlistment on fresh bounty. They share, moreover, the feeling of dislike to the country, now so lamentably strong even among officers, and have been, finally, idle in the tropics for months."

THE GREAT EASTERN.—It may now be said that all hopes have been fulfilled, and the thing is done. As to the ship itself, it has no immunity from perils. It may suffer what is suffered every day by some ship or other in our vast mercantile navy.—But the calculation has been worked out, and there lies a vessel ready to start in a few days for Calcutta, and its passengers and cargo, take in others, and return home immediately, without taking in more coals, all within seventy days. Once released from these shores nothing can stop her, so long as her machinery does its work. This, of course, is the question; but never was steamship provided with so many alternatives. She will rush over the sea with a speed nearly equal to an ordinary railway train, and with a weight two hundred times greater.—Should she come into collision with anything else afloat—should she, by chance, touch some little three-decker in the mid-sea, she will live to tell the tale, and she alone. She might send the flimsy craft to the bottom in the night, cutting her in two, or sailing over her, without even disturbing the sleep of her passengers. It might be presumptuous to affirm that she will not feel the waves, for that remains to be tried, but on calculation she should feel them little more than an ordinary Thames steamer does the waves between bridges.—'Times.

THE PURITAN PATRIOT.—As time brings changes to all, so has it brought changes to John Bright.—From a dictator of leading articles to the Press it was thought that the season had arrived to make him a leader in the House of Commons. The point was to give him a party. They must be, as was written upon a celebrated occasion, "men who could run and who could walk, who could be silent and who could talk." People who would be apt to obstinately to call their souls their own would hardly do to act under a leader who is so jealous a lover of freedom that he insists upon having her all to himself. His admirers naturally that to his own family, among his own domestic companions, his surest satellites might be discovered. Therefore let Bright be accompanied to Parliament by a following of Brights. The honor of returning the family of Brights was too great to be conferred upon any other than those large fowls where the apostle of purity of election had so often preached. Let Wakefield and Huddersfield be first and second in the roll of glory. W. H. Leatham and B. A. Leatham, brothers-in-law and brothers in political faith, were chosen to be the All and Abueker of the political Prophet, and to go into the assembly of legislators to demonstrate that there is but one rule of political purity, and that Bright is its enunciator. Alas for the result! That assembly has not the faith which in the hearts and voices of the factory men stands instead of proof. Committees of the House of Commons have submitted this patriotic proceeding to the dull ordeal of testimony and cross-examination.—They have been inquiring into the details of that purity of election, which was to be the parent of all purity in times to come. They have searched with an indolent curiosity into the proceedings which took place during Mr's pure candidature for Wakefield, and they have discovered that those proceedings consisted principally of handing over £1,100 in hard cash. They have elicited that of these £1,100 £450 were openly paid through the lawful channel, and £250 more were paid in unexplained and more secret ways; that public houses were opened, at which non-electors were permitted and invited to steep their senses in forgetfulness; that bribery was rife in Wakefield; that Thomas Beaumont received £10 for exercising his sacred privilege in favor of the virtuous All, that John Jackson more fortunately bargained for £30 for the same purpose, that John Cousins got £25, and that George Senior obtained in hard cash as much as John Jackson. There was a verdict of "Not proven" as to the actual complicity of the brother-in-law of the Prophet in the corruption, but the result was that the virtuous All was unseated because his election had been secured by the vulgar expedient of coarse money bribery. Thus fared purity of election in the hands of one brother-in-law.—

The other proceeded to the liberal and independent electors of Huddersfield, and there a similar purity was worked out with a very similar result...

How PROTESTANT BISHOPS PROVE FOR THEIR SOUS AND DAUGHTERS.—About a week ago there appeared in several of the public journals a kind of pocket-diction biography of the late Rev. George Thomas Prettyman...

Nothing the gross income for the last 45 years, of £226,000, or about one million dollars. A gentleman of Southampton, Mr. Joseph Toomer, gives the following additional claims of the Rev. Mr. Prettyman to the receipt of this enormous revenue...

A SISTER OF CHARITY KILLED.—On Saturday afternoon a melancholy accident took place on the road near the residence of Chauncey Brooks, Esq., which resulted in the death of a Sister of Charity, known as Sister Cyprian...

R. J. McLENNAN.—This noted individual at the present writing occupies the position of cook on board the schooner Grey Eagle, in the Buffalo and Cleveland trade. The pay is \$15 per month. We visited him yesterday, at his request, and he covered the cabin table with a huge pile of documents, with which he purposed blowing the Canadian Government sky-high on the first favorable opportunity...

lel in criminal jurisprudence. He was tried twice for crimes committed by Townsend—the murders of Nellis and Ritchie. In the first trial the jury disagreed—on the second he was declared to be McHenry and not guilty. One hundred and sixty-five witnesses in both trials, swore positively that he was Townsend...

AN AWFUL RETRIBUTION.—Some time last summer a company of Pike's Peakers left Grayville, Ill., for the Kansas gold regions. While travelling through the Indian country on their way out, one of the company, a young man of desperate character, declared his determination to shoot the first Indian he met...

THE CREED OF THE MORMONS, OR LATTER DAY SAINTS.—A Conversation between Horace Greeley and Brigham Young.—Mr. H. Greeley, in his journey westward, has called at Salt Lake City, and had a long talk with Brigham Young. He gives the following report of a conversation setting forth the creed of this Protestant sect...

H. G.—Do you believe in the doctrine of the Trinity? B. Y.—We do; but not exactly as it is held by other churches. We believe in the Father, the Son, and the Holy Ghost, as equal, but not identical...

H. G.—Do you believe in a personal devil—a distinct, conscious, spiritual being, whose nature and acts are essentially malignant and evil? B. Y.—We do.

H. G.—What is the largest number of wives belonging to any one man? B. Y.—I have fifteen; I know no one who has more; but some of those sealed to me are old ladies whom I regard rather as mothers than wives...

subjoin all to rest from secular labor on that day.—We would have no man enslaved to the Sabbath, but we enjoy all to respect and enjoy it. Such is, as nearly as I can recollect, the substance of nearly two hours' conversation, wherein much was said incidentally that would not be worth reporting...

WISTAR'S BALSAM OF WILD CHERRY.—Read the following from Rev. Henry Wood, formerly Editor of the Congregational Journal, Concord, N. H., and now American Minister to Hayroot, Syria.

MESSRS. SETH W. FOWLE & CO.—Gentlemen: Two years ago, a sudden and violent attack upon my lungs confined me to my bed for several weeks, and when I recovered, I was so much oppressed by difficulty in breathing, that I was often unable to sleep or rest upon a bed by night...

None genuine unless signed I. BUTTS on the wrapper. For sale in Montreal, at wholesale, by Lyman, Savage & Co., 226 St. Paul Street; also by Carter, Kerry & Co., 184 St. Paul Street; by Johnston, Beers & Co., Medical Hall, Great St. James Street; and S. J. Lyman, Place de Arms.

A DISTRESSING COUGH CURED. DEAR SIR—A few weeks since I had a distressing cough; my throat was very sore and inflamed, and I procured a bottle of Perry Davis' Pain Killer of you, and it has entirely cured me. I have also seen it used in cases of toothache and ague in the face, with the most beneficial effects...

C. W. BAXES, LA PORT, Ind. This may certify, that my wife was for some time very much afflicted with a violent cough, which reduced her so much that she was unable to enjoy a moment's rest, day or night, and by the use of one bottle of Perry Davis' Pain Killer, she was entirely relieved, and now enjoys good health...

MOUNT HOPE INSTITUTE FOR YOUNG LADIES, UNDER THE DIRECTION OF LADIES OF THE SACRED HEART, LONDON, C. W.

THIS Institution, situated in a healthy and agreeable location, and favored by the patronage of His Lordship the Bishop of London, will be opened on the first Monday of September, 1857. In its plan of Literary and Scientific Studies, it will combine every advantage that can be derived from an intelligent and conscientious instruction in the various branches of learning becoming their sex...

TERMS PER ANNUM. Board and Tuition, including the French per quarter, in advance, \$25 00. Day Scholars, 5 00. Book and Stationery, (if furnished by the Institute), 2 50. Washing, (for boarders, when done in the Institute), 5 00. Use of Library, (if desired), 5 00. Physicians' Fees (medicines charged a Apothecaries' rates), 9 75. Italian, Spanish, and German Languages, each, 5 00. Instrumental Music, 3 00. Use of Instrument, 3 00. Drawing and Painting, 10 00.

GENERAL REGULATIONS. The Annual Vacation will commence the second week in July, and scholastic duties resumed on the first Monday of September. There will be an extra charge of \$15 for Pupils remaining during the Vacation. Besides the "Uniform Dress," which will be black, each Pupil should be provided with six regular changes of Linen, six Table Napkins, two pairs of Blankets, three pairs of Sheets, one Counterpane, one white and one black bobinet Veil, a Spoon and Gobel, Knife and Fork, Work Box, Dressing box, Combs, Brushes, &c.

JAMES MALONEY, SMITH AND FARRIER, BEGS to inform his numerous and kind patrons, that he still carries on his business, at No. 35 BOYAVENTURE STREET. Montreal, Aug. 4, 1859.

MRS. H. E. CLARKE'S ACADEMY, FOR YOUNG LADIES, (No. 16, Craig Street, Montreal.) WILL RE-COMMENCE, after the Vacation, on the FIRST of SEPTEMBER next. A complete Course of Education in the English and French languages will be given by Mr. and Miss Clarke from London, and Mlle Lacombe from Paris; Music by Professor Jung; Drawing, Italian, and other accomplishments, also by the best Masters. A few pupils can be received as Boarders on reasonable terms.

MRS. MUIR, 283 NOTRE DAME STREET, WEST. (Near Morison & Empey's.) WOULD intimate to her Customers and the Public in general, that her SHOW ROOM is now opened, with a handsome assortment of the FINEST GOODS in the city.

Ayer's Sarsaparilla. A compound remedy, in which we have labored to produce the most effective alternative that can be made. It is a concentrated extract of Para Sarsaparilla, so combined with other substances of still greater alternative power as to afford an effective antidote for the diseases Sarsaparilla is reputed to cure. It is believed that such a remedy is wanted by those who suffer from Strumous complaints, and that one which will accomplish their cure must prove of immense service to this large class of our afflicted fellow-citizens. How completely this compound will do it has been proven by experiment on many of the worst cases to be found of the following complaints:— SCROFULA AND SCROFULOUS COMPLAINTS, EMPHYSEMA AND ERUPTIVE DISEASES, ULCERS, PIMPLES, BLOTCHES, TENDONS, SALT RHEUM, SCALD HEAD, SYPHILIS AND SYPHILITIC AFFECTIONS, MERCURIAL DISEASE, DROPSY, NEURALGIA OR THE DOUBTFUL FEVER, DYSPEPSIA AND INDIGESTION, ERYSIPELAS, ROSA OF ST. ANTHONY'S FIRE, and indeed the whole class of complaints arising from IMPURITY OF THE BLOOD. This compound will be found a great promoter of health, when taken in the spring, to expel the foul humors which foster in the blood at that season of the year. By the timely expulsion of them many ranking disorders are nipped in the bud. Multitudes can, by the aid of this remedy, spare themselves from the endurance of foul eruptions and ulcers sores, through which the system will strive to rid itself of corruption, if not assisted to do this through the natural channels of the body by an alternative medicine. Cleanse out the vitiated blood whenever you find its impurities bursting through the skin in pimples, eruptions, or sores; cleanse it when you find it is obstructed and sluggish in the veins; cleanse it whenever it is foul, and your feelings will tell you when. Even when no particular disorder is felt, people enjoy better health, and live longer, for cleansing the blood. Keep the blood healthy, and all is well; but with this pathology of life disordered, there can be no lasting health. Sooner or later something must go wrong, and the great machinery of life is disordered or overthrown. Sarsaparilla has, and deserves much, the reputation of accomplishing these ends. But the world has been egregiously deceived by preparations of it, partly because the drug itself has not all the virtue that is claimed for it, but more because many preparations, containing but little of the virtue of Sarsaparilla, or any thing else. During late years the public have been misled by large bottles, pretending to give a quart of Extract of Sarsaparilla for one dollar. Most of these have been found upon the sick, far they not only contain little if any Sarsaparilla, but often no curative properties whatever. Hence, bitter and painful disappointments have followed the use of the various extracts of Sarsaparilla which flood the market, until the name itself is justly despised, and has become synonymous with imposition and cheat. Still we call this compound Sarsaparilla, and intend to supply such a remedy as shall rescue the name from the load of obloquy which rests upon it. And we think we have ground for believing it has virtues which are irresistible to cure. In order to secure their complete eradication from the system, the remedy should be judiciously taken according to directions on the bottle. PREPARED BY DR. J. C. AYER & CO., LOWELL, MASS. Price, \$1 per Bottle; Six Bottles for \$5.

Ayer's Cherry Pectoral, has won for itself such a renown for the cure of every variety of Throat and Lung Complaint, that it is entirely unnecessary for us to recount the evidence of its virtues, wherever it has been employed. As it has long been in constant use throughout this section, we need not do more than assure the people its quality is kept up to the best it ever has been, and that it may be relied on for their relief all it has ever been found to do.

Ayer's Cathartic Pills, FOR THE CURE OF Costiveness, Jaundice, Dyspepsia, Indigestion, Diarrhoea, Pain Stomach, Erysipelas, Headache, Piles, Rheumatism, Eruptions and Skin Diseases, Liver Complaint, Dropsy, Tetters, Tumors and Salt Rheum, Worms, Gout, Neuralgia, as a Purgative, and for Purifying the Blood. They are sugar-coated, so that the most sensitive can take them pleasantly, and they are the best aperient in the world for all the purposes of a family physic. Price 25 cents per Box; Five boxes for \$1.00. Great numbers of Clergymen, Physicians, Statesmen, and eminent personages, have lent their names to certify the unparalleled usefulness of these remedies, but our space here will not permit the insertion of them. The Agents below named furnish gratis our AMERICAN ALMANAC in which they are given; with also full descriptions of the above complaints, and the treatment that should be followed for their cure. Do not be put off by unprincipled dealers with other preparations they make more profit on. Demand Ayer's, and take no others. The sick want the best and there is for them, and they should have it. All our Remedies are for sale by Lyman, Savage, & Co., at Wholesale and Retail; and by all the Druggists in Montreal, and throughout Upper and Lower Canada.

COLLEGE OF REGIOPOLIS, KINGSTON, C.W.; Under the Immediate Supervision of the Right Rev. E. J. Horan, Bishop of Kingston. THE above Institution, situated in one of the most agreeable and healthful parts of Kingston, is now completely organized. Able Teachers have been provided for the various departments. The object of the Institution is to impart a good and solid education in the fullest sense of the word. The health, morals, and manners of the pupils will be an object of constant attention. The Course of instruction will include a complete Classical and Commercial Education. Particular attention will be given to the French and English languages. A large and well selected Library will be Open to the Pupils. TERMS: Board and Tuition, \$100 per Annum (payable half yearly in Advance.) Use of Library during stay, \$2. The Annual Session commences on the 1st September, and ends on the First Thursday of July. July 21st, 1858.

REMOVAL. JOHN PHELAN, GROCER, HAS REMOVED to 43 NOTRE DAME STREET, the Store lately occupied by Mr. Berthelot, and opposite to Dr. Picault, where he will keep a Stock of the best Tea, Coffee, Sugar, Wines, Brandy, &c., and all other articles [required] at the lowest prices. JOHN PHELAN.

GROCERIES, SUGAR, & C., FOR SALE, At 43 Notre Dame Street, Montreal. TEAS (GREEN) GUNPOWDER, very fine. YOUNG HYNON, best quality. IMPERIAL. TWANKY, extra fine. BLACK TEAS. SOUGHONG (Breakfast) fine Flavor. CONGEE. OOLONG. SUGARS. LOAF. DRY CRUSHED. MUSCOVADA Sugar, very light. COFFEE, &c. JAVA, best Green and Roasted. LAGUARIE, do. FLOUR, very fine. OATMEAL, pure. RICE. INDIAN MEAL. B. W. FLOUR. DRIED APPLES. CHEESE, American (equal to English.) WINES—Port, Sherry, and Madeira. BRANDY—Plumet Pale, in cases, very fine; Marcell in bids, and cases. PORTER—Dublin and London Porter; Montreal Porter and Ale, in bottles. PICKLES, &c.—Pickles, Sauces, Raisins, Currants, Almonds, Filberts, Walnuts, Shelled Almonds, Honey Soap, B.W. Soap, Castile Soap, and English do.; Corn Brooms, Corn Dusters; Bed Cord, Cloth Lines, Shoe Thread, Garden Lines, Candles, Lemon Peel, Orange and Citron do.; Sweet Oil, in quarts and pints. STARBUCH—Glendfield, Rice and Saffron, fair. BRUSHES—Scrubbers and Stove Brushes; Cloth and Shoe Brushes. SPICES, &c.—Pies, Prunes; Spices, whole and ground; Cinnamon, Cloves, Mace, Nutmegs, White Pepper, Black Pepper, Allspice, Cayenne Pepper, Macaroni, Vermicelli, Indigo, Button Blue, Sago, Arrowroot, Sperm Candles, Tallow do.; fine Table Salt; fine Salt in Bags; Coarse do.; Salt Petre; Sardines, in Tins; Table Cod Fish, Dry; do., do., Wet; Cream Tartar; Baking Soda; do., in Packages; Alum, Copperas, Sulphur, Brimstone, Bar Bricks, Whiting, Chalk, &c., &c. The articles are the best quality, and will be Sold at the lowest prices. J. PHELAN. March 3, 1858.

PRIVATE TUITION. AN English Lady, educated in London, and on the Continent of Europe, begs respectfully to inform the Public that she has formed Classes at her Rooms, 79 ST. LAWRENCE MAIN STREET. She Teaches GRAMMATICALLY and thoroughly, the FRENCH and ITALIAN Languages, commencing with Ollendorff's method; also the ENGLISH Language to French Canadians, on the same system. She Teaches, in addition, the Pianoforte in the best style of the present day, and Drawing in Pencil and Crayon. For Terms, apply to M. E., 79 St. Lawrence Main Street. Families attended at their own residences. Respectable references given.

TO PARENTS. MR. FITZGERALD begs to announce to the citizens of Montreal, that he has REMOVED his Academy to No. 125, St. JOSEPH STREET. Parents desirous to obtain for their children a select and complete Course of instruction in the English and Classical Literature, together with a sound and thorough knowledge of Book-Keeping, can enter them under Mr. F.'s Tuition. Terms invariable in advance. For particulars, &c., apply at the School-Room during the hours of attendance. Montreal, August 18, 1859.

MONTREAL SELECT MODEL SCHOOL, No. 2, St. Constant Street. THE duties of this School will be resumed on THURSDAY, 18th instant, at Nine o'clock A.M. For particulars, apply to the Principal, at the School. W. DORAN, Principal.

ENGLISH PRIVATE TUITION. MR. KEEGAN, English and Mathematical Teacher, St. Anne's School, Griffintown, will attend gentlemen's families, Morning and Evening, to give lessons in any branch of English Education. N.B.—Two or three boys, from the ages of 9 to 15 years, will be taken as boarding scholars. Address Andrew Keegan, No. 47 Nazareth Street, Griffintown. Montreal, May 19, 1859. INFORMATION WANTED, OF JOHN, and EDWARD KENNEDY, from near Nenagh, Ireland, supposed to be living on a Farm, about Kingston, C.W. Their niece, MARGARET KENNEDY, is now in Montreal, and is anxious to hear from her uncles. Address 66 St. Constant St. OF JOHN MEARNS, a native of Aberdeen, Scotland; by trade, a Stone Cutter. When last heard of, he was in Kingston, C.W. Any information as to his whereabouts, addressed to Catherine Mearns, Tavern Writings Office, will be thankfully received.

