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# CATHOLIC CHRONICLE.

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## GLEANINGS FROM MACAULAY.

After the repulse of the Anglo-Dutch before Limerick, military operations on a large scale were suspended. The position of the hostile parties is thus described by Macaulay:—

“From October 1690 till May 1691, no military operation on a large scale was attempted in that kingdom. The area of the island was, during the winter and spring, not unequally divided between the contending races. The whole of Ulster, the greater part of Leinster and about one-third of Munster had submitted to the English. The whole of Connaught, the greater part of Munster, and two or three counties of Leinster were held by the Irish. The tortuous boundary formed by William's garrisons ran in a north eastern direction from the bay of Castlehaven to Mallow, and then, inclining still further eastward, proceeded to Cashel. From Cashel the line went to Mullingar, from Mullingar to Longford, and from Longford to Cavan, skirted Lough Erne on the west, and met the ocean again at Ballyshannon.

“The Irish who remained within the English pale were, one and all, hostile to the English domination. They were therefore subjected to a rigorous system of police, the natural though lamentable effect of extreme danger and extreme provocation. A Papist was not permitted to have a sword or a gun. He was not permitted to go more than three miles out of his parish except to the market town on the market day. Lest he should give information or assistance to his brethren who occupied the western half of the island, he was forbidden to live within ten miles of the frontier. Lest he should turn his house into a place of resort for malecontents, he was forbidden to sell liquor by retail. One proclamation announced that, if the property of any Protestant should be injured by marauders, his loss should be made good at the expense of his Popish neighbors. Another gave notice that, if any Papist who had not been at least three months domiciled in Dublin should be found there, he should be treated as a spy. Not more than five Papists were to assemble in the capital or its neighborhood on any pretext. Without a protection from the government no member of the Church of Rome was safe; and the government would not grant a protection to any member of the Church of Rome who had a son in the Irish army.”

Meantime, as afterwards in Spain, the brave defenders of their native land carried on a harassing guerrilla warfare with the invaders. To these bands the name of “Rapparee” was applied, though it is one of which no Irishman need be ashamed:—

“An incessant predatory war raged along the line which separated the domain of William from that of James. Every day companies of freebooters, sometimes wrapped in twisted straw which served the purpose of armor, stole into the English territory, burned, sacked, pillaged, and hastened back to their own ground. To guard against these incursions was not easy: for the peasantry of the plundered country had a strong fellow feeling with the plunderers. To empty the granary, to set fire to the dwelling, to drive away the cows, of a heretic was regarded by every squalid inhabitant of a mud cabin as a good work.—A troop engaged in such a work might confidently expect to fall in, notwithstanding all the proclamations of the Lords Justices, with some friend who would indicate the richest booty, the shortest road, and the safest hiding place. The English complained that it was no easy matter to catch a Rapparee.—Sometimes, when he saw danger approaching, he lay down in the long grass of the bog; and then it was as difficult to find him as to find a hare sitting. Sometimes he sprang into a stream, and lay there, like an otter, with only his mouth and nostrils above the water. Nay, a whole gang of banditti would, in the twinkling of an eye, transform itself into a crowd of harmless laborers. Every man took his gun to pieces, hid the lock in his clothes, stuck a cork in the muzzle, stopped the touch hole with a quill, and threw the weapon into the next pond. Nothing was to be seen but a train of poor rustics who had not so much as a cudgel among them, and whose humble look and crouching walk seemed to show that their spirit was thoroughly broken to slavery. When the peril was over, when the signal was given, every man flew to the place where he had hid his arms; and soon the robbers were in full march towards some Protestant mansion. One band penetrated to Clonmel, another to the vicinity of Maryborough; a third made its den in a woody islet of firm ground, surrounded by the vast bog of Allen, harried the county of Wicklow, and alarmed even the suburbs of Dublin. Such expeditions indeed were not always successful. Sometimes the plunderers fell in with parties of militia or with detachments from the English garrisons, in situations in which disguise, flight and resistance were alike impossible. When this happened every kerne who

was taken was hanged, without any ceremony, on the nearest tree.”

With the spring hostilities recommenced; but it was not before August that the Anglo-Dutch troops, under Ginkell, were able to resume the attack upon Limerick.

### “SECOND SIEGE OF LIMERICK.

“On the day on which Tyrconnel died, the advanced guard of the English army came within sight of Limerick. Ginkell encamped on the same ground which William had occupied twelve months before. The batteries, on which were planted guns and bombs, very different from those which William had been forced to use, played day and night; and soon roofs were blazing and walls crashing in every corner of the city. Whole streets were reduced to ashes.—Meanwhile several English ships of war came up the Shannon and anchored about a mile below the city.

“Still the place held out; the garrison was, in numerical strength, little inferior to the besieging army; and it seemed not impossible that the defence might be prolonged till the equinoctial rains should a second time compel the English to retire. Ginkell determined on striking a bold stroke. No point in the whole circle of the fortifications was more important, and no point seemed to be more secure, than the Thomond Bridge, which joined the city to the camp of the Irish horse on the Clare bank of the Shannon. The Dutch General's plan was to separate the infantry within the ramparts from the cavalry without; and this plan he executed with great skill, vigor, and success. He laid a bridge of tin boats on the river, crossed it with a strong body of troops, drove before him in confusion fifteen hundred dragoons who made a faint show of resistance, and marched towards the quarters of the Irish horse.—The Irish horse sustained but ill on this day the reputation which they had gained at the Boyne. Indeed, that reputation had been purchased by the almost entire destruction of the best regiments. Recruits had been without much difficulty found. But the loss of fifteen hundred excellent soldiers was not to be repaired. The camp was abandoned without a blow. Some of the cavalry fled into the city. The rest, driving before them as many cattle as could be collected in that moment of panic, retired to the hills. Much beef, brandy and harness was found in the magazines; and the marshy plain of the Shannon was covered with firelocks and grenades which the fugitives had thrown away.

“The conquerors returned in triumph to their camp. But Ginkell was not content with the advantage which he had gained. He was bent on cutting off all communication between Limerick and the county of Clare. In a few days, therefore, he again crossed the river at the head of several regiments, and attacked the fort which protected the Thomond Bridge. In a short time the fort was stormed. The soldiers who had garrisoned it fled in confusion to the city. The Town Major, a French officer, who commanded at the Thomond Gate, afraid that the pursuers would enter with the fugitives, ordered that part of the bridge which was nearest to the city to be drawn up. Many of the Irish went headlong into the stream and perished there. Others cried for quarter, and held up handkerchiefs in token of submission. But the conquerors were mad with rage: their cruelty could not be immediately restrained; and no prisoners were made till the heaps of corpses rose above the parapets. The garrison of the fort had consisted of about eight hundred men. Of these only a hundred and twenty escaped into Limerick.

“This disaster seemed likely to produce a general mutiny in the besieged city. The Irish clamoured for the blood of the Town Major who had ordered the bridge to be drawn up in the face of their flying countrymen. His superiors were forced to promise that he should be brought before a court martial.—Happily for him, he had received a mortal wound, in the act of closing the Thomond Gate, and was saved by a soldier's death from the fury of the multitude. The cry for capitulation became so loud and importunate that the generals could not resist it. D'Usson informed his government that the fight at the bridge had so effectually cowed the spirit of the garrison that it was impossible to continue the struggle. Some exception may perhaps be taken to the evidence of D'Usson: for undoubtedly he, like every Frenchman who had held any command in the Irish army, was weary of his banishment, and impatient to see Paris again. But it is certain that even Sarsfield had lost heart. Up to this time his voice had been for stubborn resistance. He was now not only willing, but impatient to treat. It seemed to him that the city was doomed. There was no hope of succor, domestic or foreign. In every part of Ireland the Saxons had set their feet on the necks of the natives. Sligo had fallen. Even those wild islands which intercept the huge waves of the Atlantic from

the bay of Galway had acknowledged the authority of William. The men of Kerry, reputed the fiercest and most ungovernable part of the aboriginal population, had held out long, but had at length been routed, and chased to their woods and mountains.—A French fleet, if a French fleet were now to arrive on the coast of Munster, would find the mouth of the Shannon guarded by English men of war. The stock of provisions within Limerick was already running low. If the siege were prolonged, the town would, in all human probability, be reduced either by force or by blockade. And, if Ginkell should enter through the breach, or should be implored by a multitude perishing with hunger to dictate his own terms, what could be expected but a tyranny more inexorably severe than that of Cromwell? Would it not then be wise to try what conditions could be obtained while the victors had still something to fear from the rage and despair of the vanquished; while the last Irish army could still make some show of resistance behind the walls of the last Irish fortress?

“On the evening of the day which followed the fight at the Thomond Gate, the drums of Limerick beat a parley; and Wauchop, from one of the towers, hailed the besiegers, and requested Ruigny to grant Sarsfield an interview. The brave Frenchman who was an exile on account of his attachment to one religion, and the brave Irishman who was about to become an exile on account of his attachment to another, met and conferred, doubtless with mutual sympathy and respect. Ginkell, to whom Ruigny reported what had passed, willingly consented to an armistice. For, constant as his success had been, it had not made him secure. The chances were greatly on his side. Yet it was possible that an attempt to storm the city might fail, as a similar attempt had failed twelve months before. If the siege should be turned into a blockade, it was probable that the pestilence which had been fatal to the army of Schomberg, which had compelled William to retreat, and which had all but prevailed even against the genius and energy of Marlborough, might soon avenge the carnage of Aghrim. The rains had lately been heavy. The whole plain might shortly be an immense pool of stagnant water. It might be necessary to move the troops to a healthier situation than the bank of the Shannon, and to provide for them a warmer shelter than that of tents. The enemy would be safe till the spring. In the spring a French army might land in Ireland: the natives might again rise in arms from Donegal to Kerry; and the war, which was now all but extinguished, might blaze forth fiercer than ever.

“A negotiation was therefore opened with a sincere desire on both sides to put an end to the contest. The chiefs of the Irish army held several consultations at which some Roman Catholic Prelates and some eminent lawyers were invited to assist. A preliminary question, which perplexed tender consciences, was submitted to the Bishops. The late Lord Lieutenant had persuaded the officers of the garrison to swear that they would not surrender Limerick till they should receive an answer to the letter in which their situation had been explained to James. The Bishops thought that the oath was no longer binding. It had been taken at a time when the communications with France were open, and in the full belief that the answer of James would arrive within three weeks. More than twice that time had elapsed. Every avenue leading to the city was strictly guarded by the enemy. His Majesty's faithful subjects, by holding out till it had become impossible for him to signify his pleasure to them, had acted up to the spirit of their promise.

“The next question was what terms should be demanded. A paper, containing propositions which statesmen of our age will think reasonable, but which to the most humane and liberal English Protestants of the seventeenth century appeared extravagant, was sent to the camp of the besiegers. What was asked was that all offences should be covered with oblivion, that perfect freedom of worship should be allowed to the native population, that every parish should have its priest, and that Irish Roman Catholics should be capable of holding all offices, civil and military, and of enjoying all municipal privileges.”

These terms were refused, but others were proposed by the Dutchman Ginkell more in accordance with the principles of civil and religious liberty, as understood by Protestants, and ultimately accepted by the now greatly reduced garrison, who had given up all hopes of succor from France:—

“On the first of October, Coningsby and Porter arrived at the English headquarters. On the second the articles of capitulation were discussed at great length and definitively settled. On the third they were signed. They were divided into two parts, a military treaty and a civil treaty. The former was subscribed only by the generals on both sides. The Lords Justices set their names to the latter.

“By the military treaty it was agreed that such Irish officers and soldiers as should declare that they wished to go to France should be conveyed thither, and should, in the meantime, remain under the command of their own generals. Ginkell undertook to furnish a considerable number of transports. French vessels were also to be permitted to pass and repass freely between Brittany and Munster. Part of Limerick was to be immediately delivered up to the English. But the island on which the Cathedral and the Castle stand was to remain, for the present, in the keeping of the Irish.

“The terms of the civil treaty were very different from those which Ginkell had sternly refused to grant. It was not stipulated that the Roman Catholics of Ireland should be competent to hold any political or military office, or that they should be admitted into any corporation. But they obtained a promise that they should enjoy such privileges in the exercise of their religion as were consistent with the law, or as they had enjoyed in the reign of Charles the Second.

“To all inhabitants of Limerick, and to all officers and soldiers in the Jacobite army, who should submit to the government and notify their submission by taking the oath of allegiance, an entire amnesty was promised. They were to retain their property; they were to be allowed to exercise any profession which they had exercised before the troubles: they were not to be punished for any treason, felony, or misdemeanor committed since the accession of the late King: nay, they were not to be sued for damages on account of any act of spoliation or outrage which they might have committed during the three years of confusion. This was more than the Lords Justices were constitutionally competent to grant.—It was therefore added that the government would use its utmost endeavors to obtain a Parliamentary ratification of the treaty.”

It is needless to add that every one of these articles was shamefully violated by the British. Indeed their conduct to Irish Catholics would seem to indicate that, according to Protestant ethics, “no faith is to be held with Papists.”

Of the survivors of the garrison of Limerick, amounting to about 15,000 men, about 1,000 accepted service under the Anglo-Dutch; 2,000 returned home; and the remainder, about 11,000, accompanied the gallant Sarsfield to the Continent, where on many a hard fought battle field they nobly avenged their country's wrongs. Even Macaulay can not record unmoved, the departure of these gallant exiles:—

“After the soldiers had embarked, room was found for the families of many. But still there remained on the water side a great multitude clamouring piteously to be taken on board. As the last boats put off there was a rush into the surf. Some women caught hold of the ropes, were dragged out of their depth, clung till their fingers were cut through, and perished in the waves. The ships began to move.—A wild and terrible wail rose from the shore, and excited unwonted compassion in hearts steeled by hatred of the Irish race and of the Romish faith. Even the stern Cromwellian, now at length, after a desperate struggle of three years, left the undisputed lord of the bloodstained and devastated island, could not hear unmoved that bitter cry, in which was poured forth all the rage and all the sorrow of a conquered nation.

“The sails disappeared. The emaciated and broken-hearted crowd of those whom a stroke more cruel than that of death had made widows and orphans dispersed, to beg their way home through a wasted land, or to lie down and die by the roadside of grief and hunger.”

Having made a solitude, the English called it “peace.” “In Ireland,” says Macaulay, “there was peace”—that is, the Catholics were at the mercy of the enemies of their race and their religion.—There was “peace,” such as Poland long enjoyed under the iron rod of Russia:—

“In Ireland there was peace. The domination of the colonists was absolute. The native population was tranquil with the ghastly tranquillity of exhaustion and of despair. There were indeed outrages, robberies, fireraids, assassinations. But more than a century passed away without one general insurrection. During that century, two rebellions were raised in Great Britain by the adherents of the House of Stuart. But neither when the elder Pretender was crowned at Scone, nor when the younger held his court at Holyrood, was the standard of that House set up in Connaught or Munster. In 1745, indeed, when the Highlanders were marching towards London, the Roman Catholics of Ireland were so quiet that the Lord Lieutenant could, without the smallest

risk, send several regiments across Saint George's Channel to recruit the army of the Duke of Cumberland. Nor was this submission the effect of content, but of mere stupefaction and brokenness of heart. The iron had entered into the soul. The memory of past defeats, the habit of daily enduring insult and oppression, had covered the spirit of the unhappy nation. There were indeed Irish Roman Catholics of great ability, energy and ambition; but they were to be found every where except in Ireland, at Versailles and at Saint Ildefonso, in the armies of Frederic and in the armies of Maria Theresa. One exile became a Marshal of France.— Another became Prime Minister of Spain. If he had staid in his native land he would have been regarded as an inferior by all the ignorant and worthless squires who drank the glorious and immortal memory. In his palace at Madrid he had the pleasure of being assiduously courted by the ambassador of George the Second, and of bidding defiance in high terms to the ambassador of George the Third. Scattered over all Europe were to be found brave Irish generals, dexterous Irish diplomatists, Irish Counts, Irish Barons, Irish Knights of Saint Lewis and of Saint Leopold, of the White Eagle and of the Golden Fleece, who, if they had remained in the house of bondage, could not have been ensigns of marching regiments or freemen of petty corporations. These men, the natural chiefs of their race, having been withdrawn, what remained was utterly helpless and passive. A rising of the Irishry against the Englishry was no more to be apprehended than a rising of the women and children against the men.

There were indeed, in those days, fierce disputes between the mother country and the colony; but in those disputes the aboriginal population had no more interest than the Red Indians in the dispute between Old England and New England about the Stamp Act. The ruling few, even when in mutiny against the government, had no mercy for any thing that looked like mutiny on the part of the subject many. None of those Roman patriots, who poindard Julius Cæsar for aspiring to be a king, would have had the smallest scruple about crucifying a whole school of gladiators for attempting to escape from the most odious and degrading of all kinds of servitude. None of those Virginia patriots, who vindicated their separation from the British empire by proclaiming it to be a self-evident truth that all men were endowed by the Creator with an unalienable right to liberty, would have had the smallest scruple about shooting any negro slave who had laid claim to that unalienable right. And, in the same manner, the Protestant masters of Ireland, while ostentatiously professing the political doctrines of Locke and Sydney, held that a people who spoke the Celtic tongue and heard mass could have no concern in those doctrines. Molyneux questioned the supremacy of the English legislature. Swift assailed, with the keepest ridicule and invective, every part of the system of government. Lucas disquieted the administration of Lord Harrington. Boyle overthrew the administration of the Duke of Dorset. But neither Molyneux nor Swift, neither Lucas nor Boyle, ever thought of appealing to the native population. They would as soon have thought of appealing to the swine. At a later period Henry Flood excited the dominant class to demand a Parliamentary reform, and to use even revolutionary means for the purpose of obtaining that reform. But neither he, nor those who looked up to him as their chief, and who went close to the verge of treason at his bidding, would consent to admit the subject class to the smallest share of political power. The virtuous and accomplished Charlemont, a Whig of the Whigs, passed a long life in contending for what he called the freedom of the country. But he voted against the law which gave the elective franchise to Roman Catholic freeholders; and he died fixed in the opinion that the Parliament House ought to be kept pure from Roman Catholic members. Indeed, during the century which followed the Revolution, the inclination of an English Protestant to trample on the Irishry was generally proportioned to the zeal which he professed for political liberty in the abstract. If he uttered any expression of compassion for the majority oppressed by the minority, he might be safely set down as a bigoted Tory and High Churchman.

All this time hatred, kept down by fear, festered in the hearts of the children of the soil. They were still the same people that had sprung to arms in 1641 at the call of O'Neill, and in 1689 at the call of Tyrconnel. To them every festival instituted by the State was a day of mourning, and every public trophy set up by the State was a memorial of shame. We have never known, and can but faintly conceive, the feelings of a nation doomed to see constantly in all its public places the monuments of its subjugation. Such monuments every where met the eye of the Irish Roman Catholics. In front of the Senate House of their country, they saw the statue of their conqueror. If they entered, they saw the walls tapestried with the defeats of their fathers.

PROTESTANTISM ABROAD.—1st. All the former parties that agitated, and divided, Holland since the Reformation have subsided into the two great primitive parties of believers and unbelievers—followers of the Gospel and followers of the ignis fatuus called Rationalism. This mighty schism is at this moment rending the Church and the nation into two hostile camps, between which there is and must be war to the death. Shall we hold by the letter of Scripture, or shall we expound them in the spirit of present enlightenment and progress? This is the all important question which has made, or is making the round of the European nations, and must now in Holland get its final answer. There is some tendency among us to figurise the prophecies, but in Groningen the Dutch theologians do the same with the histories and miracles of the Gospel, with the Heidelberg Catechism, and the symbolical books, and even with the person

and work of the Divine Redeemer himself. 2d. The state of the universities is wretched in the extreme, and demands the speedy interference of the Christian public. For the three millions of Dutch there are three universities, Groningen, Leyden, and Utrecht. In the two former of these there is not even an orthodox minority to control the violent tendencies of the professors. In these celebrated schools all is dead so far as the Gospel is concerned, and there be any movement, it is convulsive and destructive, not genial and progressive, like the formative life of a great Christian institution. In Utrecht there is a minority of orthodox professors, but they have the faith of Christians rather than that of Martyrs, and so they endure with much evil quietly, for the sake of peace and their own personal comfort. The growing school of theology is downright infidel, if I may so speak of anything that can be called theology. All is negative, spiritual, sublime and ethereal; with these men, and thus their system enables them to get rid of all the doctrines that distinguish the New Testament, and all the glories which in the Gospels and Epistles surround the person of the Redeemer. Germany has passed the Rationalistic crisis, and is now rapidly becoming orthodox. In Holland the change is but beginning, and the upper classes, the politicians, and the learned, are generally inclined to infidelity. On the other hand, the mass of the people is sound, and the old Calvinistic divinity of their fathers is still unspeakably dear to them. They do not share the sentiments of the Rationalists, that all opinions should be freely taught in the universities and preached from the pulpits of the establishment, for they crowd immediately to the churches of the earnest and orthodox whenever they have the opportunity; and I have no doubt the heaven is now working in the mass, and will continue to work, till the whole public sentiment and feeling be entirely revolutionised. When the faith of the mass becomes earnest—when it is quickened and roused into life, the Rationalist dreamers, both in the Church and the universities, may make ready to depart, for the hour of their downfall is at hand. 3rd It is a glorious fact that meets you on all hands, that the number of faithful men (not ministers) is increasing rapidly, so that for every earnest man you would have met five or six years ago, you meet with ten now; and the old glorious history of the nation, which was altogether identified with Biblical orthodoxy, but which the Rationalists had perverted and obscured, has reappeared by the genius of Mr. Groen in all its former truth and attractiveness, and the national feeling is beginning to flow once more in its ancient Calvinistic channels. It is melancholy to think, that in this Presbyterian land the Presbyterianism should be one main cause of the evil, and that, as by the State in Scotland so by the Synod in Holland, Rationalist pastors are forced upon unwilling and protesting congregations. Nay, more, they force Socinians on the churches, and yet the Supreme Synod solemnly recommended the State not to tolerate any Separatists! This is a wicked, dangerous game, and cannot long succeed. It was tried in England also, when a dominant Church and a tyrannical Government would neither allow Cromwell and his followers to worship God according to their conscience nor leave the country, and the result was, that the dominant hierarchy was destroyed and the tyrannical king brought to the scaffold. But here we have another proof that liberty of conscience is not attached to any particular creed, that, in fact, the fittest heretics when in power, are often the most relentless persecutors of their fellow-creatures. The Arians were the most vehement persecutors of former ages, and the Dutch Rationalistic Presbyterian Synod enforces heterodoxy, and would persecute dissent! 4th. The great struggle in the country at the present time is on the subject of education. The Liberals and Papists joining together, demand that religion should be entirely disengaged from the education of the State and remain in the hands of the Clergy alone; the Jews, the Papists, the Calvinists, the Remonstrants, and the Separatists, they would educate together in the same schools, without any reference to religion at all. This is opposed by the more earnest and Christian part of the community, and the controversy is not yet decided. 5th. The old party of the Remonstrants exists still, but their sentiments as Arminians have been almost forgotten in the floods of far more dangerous and destructive doctrines that have flowed over the land. In some cases they are far more orthodox than the neighboring ministers of the Established Church, and in several parts the Holy Spirit has been quickening them to a fuller testimony of the grace and love of God. 6th. There is an old Baptist party, very small but very respectable, which asserts its position in the country with great dignity and perseverance. 7th. There is a small party of Separatists, that is, those who recently abandoned the Established Church owing to its intolerance, its corruptions, and its Rationalism. These two, the State Church, and the Separatists, are inflamed against each other with the most violent resentment, and though several attempts have been made, a reunion for the present seems plainly impossible. The Separatists are orthodox and earnest Christians, who preach Christ faithfully, and magnify and exaggerate the evils of the Establishment. Their numbers are small, nor are they making any great increase. Their pastors are poor, and not highly educated. 8th. The Papists form a third part of the population of Holland, and latterly they have been making great efforts both to extend their influence and increase their numbers. They have now a regularly constituted hierarchy, and they are building new churches with great zeal. 9th. As to the small body of Jansenists, they are making no noise in the country. They are Calvinists in doctrine, and devoted Papists in everything else. Their ritual, their order, their festivals, and all their services are entirely Popish. They are as a party making no progress, and some of their more wealthy members have gone over to the Papists. This is a very singular combination of Calvinistic doctrine and superstitious forms. It is a heterogeneous union, and being hampered on all sides by the action of the opposing factors, can never be developed into a harmonious and beneficent system of ecclesiastical usefulness.—Letter from Rev. W. Graham in Missy. Herald of Irish Presbyterian Church.

PROTESTANT RIOTS IN THE WEST INDIES.—The Demerara Royal Gazette gives full details of the riots excited by the preaching of the Reverend Mr. Orr, a Protestant clergyman, whose name must be as familiar to our readers, as those of Leahy, Gavazzi, Achilli, Kirwan, and others, the leaders of the noble Protestant army. About the end of last year the Rev. Mr. Orr, took

up his residence in Demerara, and commenced delivering a series of sermons in the Gavazzi or Nick Kirwan style. We copy from the Royal Gazette:—

"This man, who is a sort of religious fanatic, having created serious riots, attended with bloodshed, in New York, Montreal, Greenock and Glasgow, by the violence of his language, had not been many days in this colony, before he commenced his old trade of disturbing the public peace, by violent harangues against the Roman Catholics, whom he accused of all sorts of crimes and immoralities. Had he confined himself to this kind of preaching, he might have preached till doomsday before he would have succeeded in enflaming the minds, or arousing the passions of the ignorant black population; but having discovered that there was a considerable degree of smothered jealousy and ill-feeling existing between the negro population and the Portuguese, he adroitly seized upon that and mixed it up with his attacks on the Roman Catholics. In this he was only too successful;—like a spark dropped upon tinder, hostility against the Portuguese spread rapidly throughout the city, and was soon communicated to the country districts. In Georgetown the Portuguese were assailed by men, women and children, with cries of "Down with the Portuguese! down with the Pope!" The Portuguese exhibited very considerable forbearance—and, however much they may have been annoyed, they did not commit any breach of the peace in resenting the insults offered to them.

"Thus matters went on until Sunday, the 10th instant, when Orr mounted the town pump, in front of Siabrook market, armed with a dagger and life-preserver, and addressed a large crowd of persons in a most inflammatory manner. For the seditious language used by him on that occasion, and for convening an unlawful assembly, he has since been arrested and committed to take his trial before the Supreme Criminal Court in April next. But we are anticipating events.

"In consequence of the inflammatory and seditious language used by Orr in his addresses, and also of the evident ill-feeling which he had excited amongst the negroes against the Portuguese, the Governor, on the 15th instant, issued a proclamation forbidding unlawful assemblages of people on the streets. On the 17th Orr was prevented from preaching in the streets—and he then proceeded to his mother's yard, and there he addressed the crowd who assembled to hear him. After this meeting, on Sunday evening, the disturbances commenced by the negroes attacking one or two Portuguese shops and pelting several Portuguese who had assembled in the neighborhood. This row was suppressed by the police, and the night passed off without further disturbance.

"On Monday morning, February 18, the disturbances recommenced. Orr's examination before the Police magistrate was appointed to take place at 12 o'clock, but long before that hour a large crowd assembled on the Brick-Dam, on which the head Police station and the Police magistrate's office are situated. Between 10 and 11 o'clock the crowd became excited and a Portuguese was pursued on the charge of having stabbed a creole. The man was immediately apprehended by the police, but not before he had sustained personal injury. The police turned out in force under the command of Inspector Horne. The horse police speedily dispersed the mob, and the examination of Orr was conducted and concluded with perfect tranquillity. The people, however, almost immediately commenced their attacks upon the Portuguese shops in the outlying parts of the town, and by midnight there was not one in those districts which had not been completely gutted of its contents.

"From what has since transpired, it is unquestionable that emissaries must have started at the same time from Georgetown, to the various rural districts, exciting the people to follow the example of their brethren in Georgetown, and, which is more extraordinary still, asserting that they were carrying out the orders of the Governor in doing so.

"A special meeting of the Court of Policy was summoned by the Governor on Monday the 18th inst., at 12 o'clock, and an ordinance was passed to make provision for more effectually repressing disturbances and attempts to commit breaches of the peace. The provisions of the ordinance are stringent, and parties convicted of breaches of the peace or of making use of abusive, insulting or provoking language, calculated to provoke a breach of the peace, are rendered liable to a penalty of \$100, or to be imprisoned with hard labor for any period not exceeding six months, or to be flogged with thirty-nine lashes, or to any of the said punishments. The third section of the ordinance provided that "no sentence of flogging shall be carried into effect until the same shall have been confirmed by the Governor, to whom a full report of the case shall be forthwith made by the magistrate." But this has since been extended by a subsequent ordinance, and the magistrate is now empowered to carry the sentence into execution immediately. The ordinance at first was confined to Georgetown, but the disturbances spreading, a proclamation was issued by the Governor the same evening, extending its provisions to Albert Town; and subsequently to the eastern bank of the river Demerara, as far as, and inclusive of, the Craig Village. The East coast, West coast, and river districts were reported in rapid succession to be in a state of disturbance, and as fast as aid could be organised and dispatched to the places attacked fresh demands came pouring in from all quarters.

"On Tuesday, the 19th instant, the Governor issued another proclamation, extending the provisions of the ordinance to all parts of the colony. On the same day, the two persons first sentenced to be flogged under the new ordinance were taken from the jail to the new market place, in custody of a strong detachment of special constables and police, and there underwent their sentences in the presence of an immense crowd, who were perfectly quiet, and made not the slightest attempt to interfere.

"Mr. A. P. Gore, acting Stipendiary Magistrate, accompanied by a detachment of the 2nd West India Regiment, consisting of two sergeants, one drummer and forty men, under the command of Major Gibbing and the first Adjutant, proceeded up the river in the steamer Rattlesnake as far as plain "Great Diamond." The detachment returned by land in the evening, bringing with them thirty prisoners. An immense number of persons of all classes having volunteered as special constables, both mounted and on foot, selections were made and armed from the government stores, and dispatched as quickly as possible in different directions. The streets of Georgetown are protected by the special constables every night. On Wednesday, the Tyne steamer took up a de-

tachment of 2d West India regiment, consisting of two sergeants, one drummer and fifty men, under the command of Captain Reece and Ensign Macnamara, and proceeded to Berbice. The troops took with them three days' salt provisions, and they still remain at Fort Camp; to aid the civil power. As long as they remain there, there is no fear of the peace of New Amsterdam being disturbed.

The origin of the disturbances is a deep rooted dislike on the part of the colored and negro races towards the Portuguese, long pent-up. The arrival of the man Orr, and his rabid animosity to the Roman Catholic religion, which most part of the Portuguese profess, pointed him out to the ringleaders, as a suitable agent—and the plan has been so far successful as to occasion a vast destruction of property, the loss of many lives, and the exposing of a large portion of the rural population to the miseries of starvation and disease, and the creating of a rancorous and bitter feeling of vindictive dislike, which will not only occasion much discord among the people themselves, but may materially affect the general prosperity of the colony. These designing villains, upon whose heads rest the responsibility and guilt of these results, have a heavy debt to pay to the law they have violated."

A FRIGHTFUL NARRATIVE OF SUFFERING.  
(From the N. Y. Times.)

The packet ship John Rutledge, commanded by Captain Kelly, of this city, and owned by Messrs. Howland and Ridgway, sailed from Liverpool on January 16. She met with severe weather, and fell in with ice, on February 18, in lat. 45° 34' N., lon. 46° 56' W. The following day, about noon, she entered a field of ice, but cleared it. A few hours later she was precipitated against an iceberg, which stove a hole in her bow, into which the water poured in a volume. At sunset she was evidently sinking, and had to be hastily abandoned. Besides the crew, there were 119 passengers on board. When she sailed from Liverpool, there were 120 passengers, but one of them met with an accident before the ice, was encountered, and died in consequence. There was only one cabin passenger; all the rest were in the steerage, and were a mixture of English, Irish and Scotch, but belonging to a better class of emigrants than those which usually land upon our shores. As soon as it was certain that there was no possibility of saving the ship, and that she must soon go to the bottom, her five boats were lowered, and as many of the passengers and crew as could find their way into them immediately did so. What food could be snatched up in the extremity of desperation, was placed in the boats, together with demijohns of water and compasses. Men, women, children, were huddled together, with no more covering than they had on them at the time of the encounter, and well-nigh paralyzed with terror. The weather was very murky. A thick fog fell upon the heaving waves. When the last boat—the one found by the Germania—was nearly full, and as the mate, Mr. Atkinson, and several others were about stepping in, it broke adrift, with the thirteen persons already in it, and the mate and his companions went down with the wreck. A wild cry rose: the five boats parted company: the shades of night enveloped the ocean; and when the morning broke, after many hours of suffering, the boat in which the young seaman Nye had escaped was alone upon the waves, with nothing in view but distant icebergs. Soon some loose floating ice was encountered which greatly impeded her progress, and in the struggle of those who rowed her, to get free from it, the compass which was on board was broken and rendered useless. Clouds overspread the sky, and a thick snow storm succeeded. They knew not which way to pull and were seized with dismay. From the haste in which they were compelled to leave the sinking ship they had only been able to place on board a few pounds of small biscuit, and a demijohn containing about a gallon of water. A small piece of biscuit was the daily ration appointed for each individual, and a draught of water could not be permitted to any one. A suck through the cork was all that could be allowed, and if any one obtained enough for a swallow the demijohn was immediately taken from him, and he was deprived of his evening's suck. The consequence was, that on the first day out all on board were tormented with a racking thirst; which hourly grew more frightful and unendurable. The second day dawned and there was no sail, and neither of the other boats visible. Rain and snow fell, and the unfortunate creatures were nearly frozen with cold, in addition to pangs of hunger and thirst. They kept up bravely, however, cheering each other. The woman especially were brave. They always are in trying circumstances.

Day after day passed by, and on the fifth day, a woman, the wife of one of the passengers, died. They had no shroud to wrap her in, so they threw her overboard in her clothes. The hearts of the surviving twelve began to fail in earnest then. Many were in a sinking condition though they had tried to conceal it, but the sight of the first corpse plunged overboard unmanned them. The next day the husband of the woman died, and they threw him overboard. A huge shark had followed them for two days past, and when this second body was consigned to the waves, he dived deeply after it, and disappeared. That evening the provisions failed. There were no more biscuits, and the demijohn was sucked dry.

Early on the morning of the seventh day, two boys, who were brothers, died, and shortly afterwards their father. There were three sharks in the wake of the boat now, but after these three bodies were thrown overboard, there was only one visible, and he soon dropped away and disappeared.

Some time during that night another passenger died. They threw him over at day-break. On the eighth day the boatswain died. Him they threw overboard. All that were thrown overboard were in their wearing apparel, and were so disposed of, just as they died. On the same day another passenger died, who was the last that was thrown overboard. Mrs. Atkinson, the mate's wife, died about two hours later, and after her, in quick succession three other passengers. The young seaman Nye was the sole survivor and he was so much exhausted that he had not strength to give his dead companions to the sharks. He sat frozen in their midst, and the boat drifted at the mercy of the winds and waves. On the ninth day, the Germania, came in sight, but he had not power to hail her, or to wave a signal. The drifting boat, as we have said, was fortunately espied, and the poor young fellow was received on board. He told his story, and Capt. Wood humanely resolved to look after the other boats. For two days

he sailed to the Northwest and the Southwest, keeping watch. Thick snow storms fell during this time, but when they cleared away there were no boats to be seen. They had compasses on board. They had more food than the ill-fated boat, from which Mr. Nye was rescued. But the weather was very stormy and cold during all those subsequent days, and their probable fate is one painful conjecture. We trust that we shall hear something of them. Some good ship may have picked them up. If they should never be heard of, then only one individual, young Nye, will have been rescued out of all the passengers and crew of the packet ship John Rutledge. And it is not even certain that he will recover. He remains in a very low state on board the Germania now in our bay.

IRISH INTELLIGENCE.

TRIBUTE FROM AN EMINENT FRENCH ASTRONOMER TO A PROFESSOR OF THE CATHOLIC UNIVERSITY.—“Since the time of Laplace, mathematicians, discouraged by the difficulties of the investigation, seem to have deserted the field of speculations relative to the form of the earth, the stability of the ocean, the general equilibrium, or, rather, the constancy of the motions of the earth about its axis. A young Irish mathematician, Mr. Hennessy, seems to me to have entered upon the good path of the French school, and to have laid the foundation for the solution of several new and important problems. The number of those who are capable of understanding labors of such an order is unfortunately very limited. Laplace, on dedicating to Napoleon his celebrated Mécanique Céleste, received a congratulatory letter expressing in noble and eloquent language views confirmatory of the remarks which I have made.” This paragraph is taken from an essay by M. Babinet, the eminent French astronomer, which appeared in the Revue des deux Mondes. Mr. Hennessy is quite a young man, a native of Cork, and the Professor of Natural Philosophy at the Catholic University of Ireland.

Mr. Luke Mullock, of Limerick, while walking along the banks of the river, at the point known as “the Pass,” found a cannon ball weighing 7lbs., which must have been deposited there at the time of the siege.

On Monday last a row took place in King-street, Ballina, which providentially did not issue as fatally as at one period was dreaded. A soldier of the Sligo Rifles had given a shilling to a recruit, but he being rejected on medical examination, the soldier demanded back the shilling. The man refused to return it, whereupon the soldier collared him, and was immediately assailed by a mob, who gave him very tough handling. He took refuge in a baker’s shop and being hardly pressed by his assailants he seized a large knife which lay on the counter, and brandishing in a most violent manner he made a rush on the mob. They dispersed immediately, and the man was disarmed of his formidable weapon ere any injury had been inflicted. The conduct of the people was very reprehensible in so furiously assaulting the soldier, while, at the same time he is not exempt from blame, as he was partially intoxicated at the time.—Connaught Watchman.

EFFECTS OF SADLEIR’S CRIME.—The Tipperary Leader, recounting the effects of the failure of the Joint Stock Bank consequent on Mr. Sadleir’s frauds, gives the following graphic picture:—“It would harrow the hardest heart were we to recount the tales of woe and sorrow of some of the poor depositors in the branch of the Tipperary Joint Stock Bank of this town. One had a daughter’s portion there, the savings and scrapings of many a year—it was gone. Another had the means of fortune off a younger brother, a charge on his holding—gone too. Another received a fortune with his wife last Shrove-tide and lodged it in the bank; his sister was to get it as a fortune next Shrove-tide—gone. How many years of toil, and misery, and starvation will replace these sums. But these men are farmers and can live. There are worse and more heart-rending cases still. A poor creature at Brittas was evicted and obliged to leave his little farm; he turned his all into money; the latter he lodged in the Joint Stock Bank, himself in the meanest hovel. May God help him to-night. One other case, and we are done with this part of the subject. On Thursday last we were with a friend, and saw a poor old man enfeebled with age and paralysed in his limbs. He touched his hat, and hobbled on his crutches over towards us. Our friend knew him, and, God knows, as we watched the tears roll down that miserable man’s wrinkled face, we never saw such a picture of misery. This was his case. Darby Ryan, of Laha, in the parish of Drom, was once a stout man, but has been disabled by paralysis; he is a tenant to five or six acres of poor bad land, but by the help of his hard-working industrious wife, and six or eight young children, Darby was able to live and keep out of the poor-house. By the help of some friends, poor Darby sent the eldest girl a short time ago to Australia, and with true Irish nature, she sent back to her father a bank order for £10, at the same time stating she would soon send for another of the family. This order Darby received in December last, and went into the Tipperary Bank with it, and paid 1s 6d for cashing it. He was desired to call in a few days for the money, but the poor creature said, “Your honor, I was afraid of lavishing it, and left it there until the letter came for another of them to give it to her.” In our whole life, we never saw such a picture of misery as was mirrored in the agonized and writhing features of this poor man. Is there no member of the wealthy families connected with John Sadleir who will relieve poor Darby, and send back his £10 to his Parish Priest? If not, may God in His mercy comfort and relieve him. Mr. Scully, M.P., is security for Mr. Sadleir in the various properties he was connected with in Ireland. Mr. Sadleir had overdrawn his account with the various Tipperary Stock Banks to the amount of £220,000. Great excitement and disappointment has been caused by the wholesale robbery of the Tipperary Joint Stock Bank. Many have lost their lives as well as money from disappointment; and the sudden shock occasioned one farmer to beat his wife to death, because she dissuaded him from taking out his money (£300) when he heard of the alarm. A poor woman, who was gathering her little savings—near £100—to send her stepson to America, has lost it all.—Limerick Chronicle.

At Thurles and Nenagh the rush upon the Tipperary Joint Stock Banks was so great that the Constabulary were called out to keep order. Consequent upon the frauds of Mr. Sadleir, a respectable firm in the iron trade has failed in Manchester for £25,000.

The High Sheriffs of both County and City of Cork have taken possession of the Cork and Bandon Railway Company, at its termini and stations along the entire line. The executions were issued at the suit of the Directors of the Company.

THE MERCIES OF BRITISH LAW.—There is at this moment a person named Sterne confined in the Four Courts Marshalsea, Dublin, for damages sustained in an action which was tried before the punning Lord Norbury, forty years ago! We believe that all the persons who had the least interest in that verdict have long since paid the debt of nature, and that there is not one individual alive who can legally discharge from prison this unfortunate old man, who almost began life by this calamity.

Telegraphic accounts at the War department, announce that Lieut. Dunham Massey, 19th Regt., was carried down from camp to Balaklava, and embarked for England on board the Andes, steamer, on the 25th ult. This chivalrous young officer went out fourteen months ago a Lieutenant, and returns with the same rank—a matter which strikes the whole public with astonishment and disappointment, and to the French officers in the Crimea appears almost incredible. However, we are sure his countrymen may look with confidence to Lord Hardinge’s sense of justice for speedy promotion for the gallant but unfortunate “Redan” Massey.—Limerick Chronicle.

WHY IRISHMEN SHOULD BE ARMED.

“The right to bear arms is one of those fundamental rights upon which the liberties of a free people rest.—W. S. O’Brien.

To this we will add, that it is the bounden duty of every people—having the slightest pretensions to being a free people, or the slightest hope of even becoming a free people—to procure arms by all and every means, and be ready and resolved to use them; either in guarding the rights they possess, or (at the proper time) in achieving those to which they aspire. But independent of this general truth, there are peculiar and most cogent reasons why an Irishman is, just now, particularly bound to provide himself with a stout weapon of some sort.

We were proceeding by a regular and most logical train of reasoning, to prove the above assertion when a prudent friend, who acts in the capacity of member to us, tapped us upon the shoulder and pointed to certain words which we have hung, framed and glazed over our desk—for the purpose of keeping our love and loyalty for our free and happy constitution, always up to the boiling point. These words are—

“Packed juries—Perjured sheriffs—Partisan judges.” This interruption put us out of latitude a little; but we shortly recovered. We thanked our friend for his warning and, our stars, that we were writing for men who could tell “a hawk from a hand-saw” and day in the year, and in all weather, and who moreover, are profoundly impressed with the truth of the apothegm, “a nod as good as a wink.”

We are quite aware that there is in this free and happy country a law against “drilling and training.” A law against “having or carrying” arms of any sort. A law even against pitchforks of a certain seditious length or strength of prong.

All this, no doubt, is not very favorable to putting our theory to a practical test. Yet we do remember that Daniel O’Connell was wont to say that he could drive a coach and six through any British Act of Parliament that ever was framed; And we humbly submit, that the barrier, through which so unwieldy a vehicle could pass, ought to be no barrier at all to any number of men marching, say four deep. The devil’s in it, at all events, if the gracefully tapering “queen of weapons”—we mean our Irish “queen of weapons”—could not be driven, through anything, through which a coach and six could. We leave it to the wit of our reader to come at our meaning.

“Grim-visaged war” so far from having “smoothed his wrinkled front” is, we believe, preparing to roll his thunders over the world. If this should happen, England will be compelled to force her militia and police, day she may take it into her head to force us—to recruit her already decimated ranks. How in such an event, are our lives and properties, and the honor of our families, to be protected from the robber and the burglar—and the press gang? By the orange-men, perhaps; for Dublin Castle will be sure to provide them with arms. And are we to be like sheep to the mercy of the wolves? We ask every honest man—every real lover of not to say the liberty, but of the virtue and religion of his country, to weigh well what we have said, or rather what we have but hinted at. Suppose a permanent peace settled on—a not very probable supposition—and the necessity for arms is not the less imperative. It needs no ghost to tell us what a few years of high rents and low prices will make of Ireland. The crow bar in full swing—the peasantry unemployed—famine and pestilence sweeping over the land—a disbanded militia, composed of scamps and ruffians, prowling through the country, with their original vices nurtured into rankness; in that hot-bed of crime, an English barracks. May God preserve us from such a fate as this, worse—oh, how many thousand times worse—than the bloodiest war that ever reddened the soil of Ireland!

It may be said that if the people were allowed to have arms, lawless outrages would be of more frequent occurrence. This is not true. It is so ridiculously untrue, we will not stop to argue the point. Let us mention one fact, however. According to Sir J. Barrington, during the time of the volunteers, when eighty thousand muskets were distributed and kept in their own houses, such a thing as an outrage of any sort was scarcely ever heard of. And this at a time when there was no other force but the volunteers—that is, the people themselves—to preserve the peace and law and order of the country.

The law can disarm only the good citizen. The badly disposed man would be armed in spite of the law. And it is the consciousness of superiority over the well-disposed portion of the community that makes him the daring ruffian he often is. Place the honest man on equal footing with him, by putting arms in hands, and the ruffian will soon give up his trade. So that the possession of arms by a people instead of promoting, is the representative of crime.

The greatest criminal of society is the exterminator. If there was a gun in every house, how many a landlord would be prevented, by the mere knowledge of the fact, from exterminating his tenantry; and how many a tenant would be thus spared the guilt of dyeing his hands in blood?

We implore of all good men—in the name of peace and morality—in the name of the Church of our fathers and the liberty of our country, to ponder, upon what we have said, and what we have not said, and

advocate the duty of the people to procure arms for their protection. In our heart we believe that we are on the eve of fearful and most trying times. Let every Irishman who has a house, or a wife, or a sister to guard—be prepared.—Tipperary Leader.

GREAT BRITAIN.

Admiral Napier has brought forward, in Parliament, his motion for enquiry into the management of the Baltic fleet while under his command. He contended that he was sacrificed to cover Sir James Graham’s incapacity. Graham retorted by saying that the Admiral was physically unfit. Also, that his reputation was higher than his skill. Admiral Berkeley also attacked Napier, who retorted. The motion was, eventually, withdrawn.

LONDON DESCRIBED BY A CATHOLIC.—Our impression of London is, that it is a vast and vicious city. Mammon is its king, Venus its queen, and Bacchus its clown. These are the gods which the people of London worship. The buildings, in many parts of the city, are stores, brothels, and shops. The Sunday, indeed, is observed as rigidly as in New England, though not in consequence of any religious principle in the people. The laws are rigid, and the police, effective and numerous. But the laws cannot compel people to go to Church, nor can the police check in-door enjoyment. Therefore all the churches are thinly attended, and are useful only as sounding boards. They yield an echo to the voice of the preacher. The Catholic “chapels,” however, are crowded with worshippers. They (Catholic worshippers) are forced to church by the gods of conscience. They believe it to be a sin to be absent from chapel on Sunday. So they go. Protestants believe no such thing; therefore they go, or stay, as they please. And most of them please to stay. There is another thing that would be likely to strike an observant traveller. Among the thousands tripping gaily to “chapel” were persons of every rank,—from the lord to the beggar,—in every sort of costume, from the costliest to the wretchedest—some in rags, some in tags, and some in velvet gowns. But among the “church” goes the velvet gown had it by a unanimous vote. The fact is, that in London, and in Boston, and every where else, Protestants go to church because it is fashionable. But to be fashionable one must dress in fashion. But if one cannot, then one will stay at home, or go a frolicking. This is all the more remarkable in that the “churches,” for the most part, are never open except on the Sunday. These Christians, taking the Bible as their “rule,” maintain that it is commanded unto all men to work six days, and to rest upon the Sabbath day. Therefore, to serve God on either of these days, by prayers and religious exercises, would be a manifest infringement of the divine law. The Catholic “chapels,” on the contrary are open for the divine service every in the year; and every day, “from the rising of the sun to the going down of the same,” is offered the incense of true devotion, and the “clean oblation.” And every day the rich and the poor kneel together at the same altar. “One thing I will say of London—and the same is true also of Liverpool, Manchester, and all the cities and towns which I visited in England,—and that is, that one hears scarcely any profane swearing or cursing, either among men or boys. Had it been a common practice I certainly should have known it, for I took special pains to listen and detect it. Whenever I encountered a group of boys, by day or night, I made it a point to linger near them, to watch their games, to observe their conduct, and to overhear their conversation. These groups consist of from a dozen boys to several hundred. Yet never did I hear a single oath or blasphemous expression. I suppose they do swear sometimes, but I did not hear it. How different in this land of the Puritans, freedom, and schools, and of religion! We can hardly walk through a street in Boston, or New York, or Philadelphia, where boys do congregate, that our ears are not assailed with the most horrid and blood-curdling blasphemies. All the genius of the devil himself is taxed to invent oaths and curses. Little boys who can hardly walk are heard to utter the sacred names of God and his Son with prefixes that the most impious of men dare not transcribe.—Haskins’ Travels.

EDINBURGH.—We believe that things are going on in this city, a description of which would bring dismay among the stanchest partisans of the new law. Clubs, unless we are misinformed, are already formed among the younger part of our population, and stores of liquor laid in at private rooms taken for the purpose, where scenes of profligacy occur such as could not take place in an open public-house. We expect to submit more information upon this subject to our readers before long. Be this, however, as it may, and we will hope the facts have been exaggerated, there is unfortunately, no doubt concerning another development of the law in some of our towns. We allude to the spy system, by which publicans or others are lured into the commission of offences by persons employed for that purpose by the police. For some time we totally refused to credit this return to one of the most revolting features of a bygone age. But facts have been too strong for our incredulity and we find the shocking abuse both avowed, and, to our amazement, justified. Let what is done be distinctly seen. The proceedings are entirely different from those of the detective police. They are not to be compared with the practice, itself questionable, of suffering a crime, discovered to be in progress, to proceed to its consummation. They are worse in their petty meanness and demoralising effect than the huge infamies of the Olivers and Castles. Women, we are told, are employed in this shameful traffic. Better, we say that the law should be violated a thousand times than that a single infringement should be detected by such debasing means. If the restrictions can only be enforced by agencies like these, the fact will go very far to convince us of their entire impolicy. No reformation of our external manners, or cleansing of the outside of the cup and platter, can counterbalance so thoroughly corrupting a practice. We trust that public opinion will suffice to put down this scandalous abuse. It should no longer be said that the law first creates an offence, and then employs agents to procure its commission.—Edinburgh Courier.

WHO BROUGHT BUGS TO ENGLAND?—The more disgusting insects are, the more persevering seem their labors to fill the earth. The bed-bug, that most hated, and yet most faithful companion of man in all parts of the globe, was not even known in Europe before the eleventh century, when it first appeared in Strasburg; and then; with the beds of exiled Huguenots, was carried to London.—De Ver’s Stray Leaves from the Book of Nature.

There are ponds which will bear drawing about once in five years, and the process is very exciting. That is about the interval at which the British public will bear a good brisk agitation. The crop is rather an exhausting one, but the soil is generous, and will bear it without utter desolation. Not to commit ourselves to the opinion that the object has always been in proportion to the zeal with which it has been prosecuted, we must confess that the old adage of “great cry and little wool” is fulfilled in the present instance. Here is nearly the whole population of this isle, the church of England, all the sects,—for they are many,—towns, parishes, chapelries, congregations, schools, presbyteries, stewards, associations, vicars, church, wardens, office-bearers, teachers,—sending earnest petitions to Parliament not to allow the opening of the Crystal Palace, the National Gallery, or the British Museum on the Lord’s-day. Sometimes, indeed, the prayer goes to silence the band in Hyde Park, and stop everything in the nature of amusement on the Sabbath. The resolutions adopted and the speeches applauded at public meetings go very much further. Strong men, able to walk their five miles an hour, forbid invalid ladies an hour’s airing in a carriage; and men with home, wife, and children, and warm friends besides, forbid the moping bachelor his newspaper and his club. There is no end to the burdens and prohibitions which a certain sort of zeal will lay upon those who are or may be the least able to bear them, and who are the objects for grace rather than law. No doubt it is very amusing to hunt down the poor creatures who try to find a little amusement somewhere between the necessity of labour and the obligation of “rest.” No doubt gentlemen who are prevented by the decencies of their profession, or by a regard to appearances, from hunting any other description of vermin, find some equivalent in the chase of a Sabbath-breaker through all his places of resort. It is great and noble sport to scent him as he is listening to a band in Hyde Park, to head him on his way to Pall-mall, and run him down as he is entering the Waterloo station. No doubt, too, that preachers find the amusement very cheap. Sunday is their working day, generally their only one, and they can afford to rest salvation in doing nothing else in it but what they are paid to do. As, too, they are preparing their sermons on Saturday evening, they can throw it into the bargain, and denounce Saturday evening parties without losing much by it. Nevertheless, there are people, not wholly destitute of religion, who are apt to suspect a cheap and noisy goodness. It wants the mark of sterling virtue, which, though bold and strenuous, is usually quiet. The greatest of preachers, in the presence of his largest congregation, began a long discourse with warning his particular friends to “be aware of hypocrisy.” So we cannot be very far wrong when we warn people in general to distrust a crusade of which they enjoy the excitement, leaving the difficulty, the cost, and the burden to others.

What is most to be feared from the sort of movement is the encouragement it gives to a dull, tyrannical, and prohibitory religion. It is the “touch not, taste not, handle not,” and we may also add, the “see not, hear not, know not, move not, do not,” old superstition still among us. It reminds one of the dull parent, or the heartless mercenary schoolmaster, who can only just screech or thunder out “Don’t do this” and “Don’t do that!” till the mental condition of the child or the pupil is that of a wild beast in a cage. Our fanatical gaolers are setting up first one bar, then another; closing first this opening, then that; riveting chain after chain, and darkening light after light, till we, whom Nature has made to walk at large, are compelled to change the moral of the famous lines,—

“Stone walls do not a prison make, Nor iron bars a cage.”

and confess ourselves prisoners, though outwardly free. Nothing is so easy, nothing so agreeable to despotic, harsh, and unsympathizing tempers, as to lay these heavy burdens. It is only saying “No!” with an implied anathema, and you may flatter yourself at once that you have done a noble deed and testified to a perverse generation. We cannot do this. We must have more sympathy with people especially the large mass that requires a little comfort, and even indulgence. We are bound to consider not just what they ought not to do on Sunday, but what they do, and what they may do. We are bound also to institute some sort of comparison. Is it better an artisan should spend the long hours of a summer Sabbath in a public-house, or simply basking in the sun, or dozing in the shade, torpid and sullen, than with his wife and children, in a beautiful garden, breathing sweet air, and gazing on a glorious landscape? Cannot a little charitable contrivance enable him to do this without robbing other men of all their Sunday rest? Thousands upon thousands spend their Sunday evenings in “tea-gardens,” where they buy scarcely standing-room, where they drink beer and spirits, breathe tobacco, and whatever other perfumes a great crowd brings with it. For our part, we don’t think the custom so utterly vicious, and the people so “accursed” as to interpose a conscientious scruple against so much “as trying to improve it.” Of course, it takes only a drop of ink and a stroke of the pen to pronounce any poor creature who gets into a boat or an omnibus on the Sunday afternoon “a child of perdition,” and have nothing more to do with him. This is not the way to make anybody better. It has made many a bad man, and many a hypocrite; but it tells nothing, teaches nothing, and comes to nothing but darkness and bondage of body and soul. No doubt all people could spend the Sunday much better than they do. In private society it is a high and precious gift to be able and ready to guide a Sunday evening’s conversation to the holy purposes of the day. But this is only to be done by initiating, suggesting, and supplying the topics. It is not to be done by throwing a wet blanket on every spark of wit, or burst of feeling, or natural expression that may break through the tedium of the day. So we think these good people who are telling our legislators how to deal with the Sabbath had better direct their attention to some positive and practical way of enjoying God’s rest, instead of merely banning us from this and from that. In fact, the people will not be dealt with in this way. They want instruction and elevation, and a great deal more; but it’s of no use to lay down a number of justice-laws, and send below every man who does not observe them.—Times.

CHOLERA AND CANT.—Given: if Cant were as fatal to life as Cholera, what would be the amount of mortality in the neighborhood of the House of Commons, on the late Division of the “Sunday Bill?” Will the Hon. Mr. F. H. Berkeley resolve the problem?—(Auchinloch) ed.

REMITTANCES  
TO  
ENGLAND, IRELAND, SCOTLAND & WALES

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

THE TRUE WITNESS AND CATHOLIC CHRONICLE,  
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THE TRUE WITNESS  
AND  
CATHOLIC CHRONICLE.  
MONTREAL, FRIDAY, APRIL 4, 1856.

NEWS OF THE WEEK.

The Atlantic, with dates to the 19th ult., arrived at New York on the 2d inst., with important news. The Empress Eugenie had given birth to a son and King of Algiers; mother and child were both doing well. Though a strict secret was kept as to the discussions of the "Conference," enough had transpired to make Peace a matter of certainty. The arrival of the Prussian Plenipotentiary at Paris, who was hourly expected, was to be signal for signing the protocol.

In the case of Mr. Sadlier the Coroner's jury have found a verdict of *felony de se*. The vacancy at Sligo has been filled up by Mr. Wynne. The American difficulty seems to be completely forgotten by the people of England. No news of the Pacific.

CELEBRATION OF ST. PATRICK'S DAY.

On Tuesday the 1st instant, the feast of St. Patrick (postponed from the Monday in Holy Week) was celebrated in this city with great pomp and still greater enthusiasm. The weather was remarkably fine; and, no doubt, the clearness of the atmosphere and the brightness of the sunshine contributed more than a little to increase the exuberant joy of the people, while celebrating their great annual festival. But they had other substantial reasons this year for their extraordinary joy. Last year they saw within their body two rival Societies, contending one against the other, and neutralizing, as it were, the good that either might be able to effect. The people were chilled and disheartened by the absence of their clergy, who refused to join the procession, because of the bad feeling existing between the two Societies. This year, all that was happily changed. The two Societies had voluntarily dissolved; and in their stead one grand St. Patrick's Society had been formed under the immediate auspices of the clergy. Although only a few weeks in existence, it already numbers some four hundred members, and its first public appearance on Tuesday gave increased importance and increased *éclat* to the procession.

Our new Sarsfield Band was another interesting feature in the celebration. The performance and its appearance were equally creditable, and both attracted considerable attention. We must also notice the fine turn out of "The St. Patrick's Band." Their green uniform was much admired, and they discoursed some excellent music.

At eight o'clock, the St. Patrick's Society and the Temperance Society formed in front of St. Patrick's Hall, and moved in good order to St. Patrick's Church, which was tastefully decorated for the occasion. The high altar was radiant with light, and adorned with flowers and evergreens. High Mass was said by His Lordship the Coadjutor, assisted by the Rev. Mr. Billaud, Superior of the Seminary, and the Reverend Mr. Toupin, as Deacon. The music was particularly good, and reflected the highest credit on the Christian Brothers, of whose pupils the choir is principally composed. The first Gospel being intoned, the Rev. Mr. O'Farrel ascended the pulpit, and delivered a very beautiful and most eloquent discourse, taking for his text—"This is the day the Lord hath made: let us rejoice and exult in it."—*Psalm cxviii. 24.* Instead of confining himself to the details of St. Patrick's life, already well known to most of his hearers, the reverend gentleman chose for his theme, as his text denoted, the great importance of this annual festival, in connecting the widely-scattered children of Ireland by one endearing link, the numberless associations which make it so dear to the wandering Irishman, in what land soever his lot be cast. "On this day," said the eloquent preacher, "every Irish heart is filled with gladness—every Irish soul is overflowing with memories of the past and hopes for the future. For no matter in what country he finds a home, or under what sky Providence has fixed his destiny—whether in the East or the West, the North or the South—the Irishman loves to return this day in spirit to his dear old home; to sit for awhile by the paternal fire-side, and gaze on the familiar faces he was wont to love, and forget for a moment his sorrows and his cares. To-day, old memories are revived, and in spirit we live over again the days long since departed. The dear scenes of childhood we see once more, and hearts that once beat in unison with our own are again true and trusted. The world may have changed around us—misfortunes and troubles may have overtaken us in our journey through life—but to-day all is forgotten, and we meet together round the Altar of Patrick to thank God for all His goodness to us;

\* Here, and in some other passages of the sermon we quote from the excellent report given in the *Transcript*.—The only thing objectionable in that report is, that Mr. O'Farrel was made to speak of St. Patrick as sent from Rome by St. Peter; whereas should have he said "the successor of St. Peter—Pope Celestine."

to extend the right hand of fellowship towards each other, and to bind faster those chains by which we are united in holy love." This was the beautiful and characteristic opening—characteristic of a young, warm heart still teeming with the fond memories and tender associations of home, and of a patriotic son of Ireland, deeply impressed with the glories of his country, past and present. Mr. O'Farrel went on to say that grateful as it was to him to see so vast an assemblage of the children of Ireland met in a strange land to do homage to the memory of their illustrious patron, it was not that which filled his heart. He rejoiced to witness the celebration of this festival, because it revealed to him all the history of his country in times past; explained her position at the present day; and announced her destiny in years to come.—And first, that day was to Irishmen a memorial of the past; an abridgement, as it were, of the entire history of their country; showing the unchanging nature of her doctrine and her undying attachment to the faith of their fathers. Even as the children of Israel were commanded to take twelve stones from the bed of the Jordan and set them up as a memorial that the waters of the river retreated before the ark of the Lord, "so" said the reverend gentleman, "when your children ask you to-day why this joy and gladness, and why you wear the shamrock on your breasts, tell them how your fathers once worshipped other gods than Jehovah—how St. Patrick came amongst them; how his word fell on a fruitful soil and on willing ears, divine grace penetrated into the hearts of his hearers, and how the entire nation was converted." The Reverend gentleman then gave a short account of that period of the Saint's life which immediately preceded his mission to Ireland, dwelling particularly on his being sent from Rome, the great centre of Catholic unity, and vindication in a triumphant manner the unbroken connexion of the Irish Church with "the mother and mistress of all the churches." This point settled, he gave a rapid but brilliant sketch of the subsequent history of the Irish Church, "that dear old church" as he fondly called her—showing her astonishing spread over all the island of Ireland, her wonderful and unequalled fecundity; the vast number of her scholastic and monastic institutions; the asylum afforded to religion and science by her remote and insular situation on the extreme west of Europe; the host of eminent missionaries she sent out to the then semi-barbarous countries of Europe, where the memory of these apostolic men is still revered and cherished, from far-off Germany, to the icy steppes and snowy mountains of the northern regions. And so it has been in every age, and so it still is. Still is the Irish nation a nation of apostles, sending forth yearly not only thousands and tens of thousands of her faithful laity, imbued with the spirit of religion, but also priests, and bishops to perpetuate the faith in almost every land. He then described the heroic constancy with which the Irish people had clung to the faith brought them by Patrick through centuries of unheeded persecution, during which they suffered all manner of hardship, privation, torment and even death itself, rather than give up the faith so dear to their hearts. Even in our own time, the persecution had been renewed by the heartless proselytizers who would tread on the people's unparalleled miseries. But thanks to the ever watchful Providence of God the venerable church of Ireland had recovered from her apparent debility; her children had nobly vindicated their ancient fame as descendants of Saints and martyrs; and had graced her brow with another garland of fadeless laurels—by their victory over the gold of their haughty tyrants, and hypocritical tempters. "Thus it is" said the reverend gentleman "that this feast is a monument for the children of Erin for ever." After a most interesting sketch of the present condition of the Irish Church, and a prospective glance at her future destiny, the eloquent preacher concluded by saying that there was still hope for Ireland, so long as this festival was yearly celebrated, at home and abroad, with the spirit then and there manifested; but that if ever the day came when Irishmen grew cold and indifferent towards St. Patrick's Day—when the memory of their patron and his glorious achievements faded away from their minds—then, then, indeed might their enemies triumph; for then would Ireland be Ireland no longer—her spirit would have passed away, and left her a lifeless, inanimate mass. Deprecating with all his heart such a lamentable change, and earnestly exhorting his countrymen to sink all minor disputes and dissensions in the great bond of national feeling, strengthened by Christian charity—the reverend gentleman concluded, amid the hushed silence and wrapt attention of the entire congregation which filled every nook and corner of the immense church.

Mass was then resumed, and at its close the procession, now joined by the male members of the congregation of St. Patrick's Church, was re-formed in St. Alexander Street, and marched through Haymarket Square, and Notre Dame Street, to Jacques Cartier Square, back through St. Paul and Great St. James Streets, to the St. Patrick's Hall, where the crowd dispersed, after short and very appropriate addresses from Dr. Howard, the President, and Marcus Doherty, Esq., Vice-President, of the new Society.

The *pain-beni*, distributed on the occasion, was, we understand, the magnificent donation of the new St. Patrick's Society.

We are happy to learn that the ranks of the St. Patrick's Society are filling up fast. Ninety new members were registered last week. This speaks volumes for the popularity of the Society.

In the evening, a number of gentlemen met together to celebrate the Day with a dinner at Mr. O'Meara's. The usual national and patriotic toasts were given and eloquently responded to; and the evening passed off most harmoniously.

"A KNOW NOTHING."

"We know—in reality"—says the *N. Y. Freeman's Journal* of Saturday 29th ult. in his reply to the *True Witness* of the 7th—"no such thing as the Canadian Government. There is no such government. The Canadians can neither make war, nor conclude peace, nor enter into treaties save by sufferance."

Therefore, concludes our cotemporary, shutting his eyes so as to prevent the slightest ray of light obtaining access to his brain—therefore, as we "Know-Nothing" of the Canadian Government, "there is no such Government." For, would not the *N. Y. Freeman* know it if there were such a government?

Assuredly our respected, and—when not blinded by passion, vanity, or Yankee prejudices—our very respectable and intelligent cotemporary, must have been keeping bad company of late. At one time we were inclined to give him credit for a certain quickness of apprehension and honesty of purpose: we thought he "knew something," and took pleasure in listening to him. Now alas! he "Knows-Nothing," which, as a Yankee, it does not become him to know. He has of late become so enamored of Yankeeism, that his love as a Catholic has waxed cold. He places the interests, as he understands them, of his country before those of his Church, and is, we regret to say it, far more of an American than of a Catholic. Were it otherwise, in discussing the question—Whether do Canada or the United States present the more desirable field for the Irish Catholic immigrant?—he would examine it, not from an American and national, but from a religious and Catholic stand point; he would cease to talk "bunkum" about "British Government," &c., &c., &c.; and would take into account the undeniable advantages which Canada possesses over the United States—in a spiritual aspect; he would count for something our Catholic schools, colleges, convents, churches, and ecclesiastical institutions, in all of which respects the United States are so greatly inferior to Canada.

But we are wandering from our muttons. The question with which we have to deal is not, the suitability of Canada as a field for Catholic immigration—not even the Catholicity of the *New York Freeman*—but this simple fact. Is there such a thing as a *Canadian*—as distinguishable from the *British*—Government. We assert that there is. Our cotemporary says—No; "that there is no such a thing" as a Canadian Government at all—and in support of his assertion inflicts more "bunkum" upon us, to the effect that we, Canadians, cannot make peace or war. Bah!

"There is no such thing," says our cotemporary, as a *Canadian*—as distinguishable from a *British*—Government; because the people of Canada "can neither make war, nor conclude peace, nor enter into treaties" with foreign nations. Therefore, we might as well argue, "there is no such thing" as a Massachusetts Government; "no such thing" as a Government of the State of New York; "no such thing" as States' Government at all—as distinguishable from the Federal Government—because the people of none of these States "can make war, nor conclude peace, nor enter into treaties" with foreign nations. If the *N. Y. Freeman* replies, that the Governments of the different States of the Union are *bona fide* and independent Governments—distinguishable from the Federal Government—in so far as the management of their internal affairs is concerned, we reply, so it is with us in Canada. We, in like manner, have an independent Government of our own, internally. It is a universally recognised axiom in politics, that he who holds the strings of the purse is ruler. Now, the control of the Canadian Government over the Canadian revenues is, at the least, as absolute, as independent of the British Government, as is that of the State of New York, over its revenues. Wherein then is the Canadian Government less an independent Government than the Government of the State of New York?

Our cotemporary will reply—Because "the Canadian Government is the creature of the British Parliament, in no branch of which Canadians are represented"—and because, the British Parliament having made it, can therefore "unmake it as readily." Though we despair of working any salutary change in the mind of a Know-Nothing like the *N. Y. Freeman*, we will nevertheless take this occasion of telling him—what he ought to know, without being told—that it is false that our present Canadian Government is the creature of the British Parliament—and that it is doubly false that the British Parliament can either unmake it, or even make any alteration therein against our will.

The Canadian Government, is, under God, the creature of the Canadian people; the expression of their will, and the work of their hands; to which the consent of the British Parliament was indeed given, we do not say, unwillingly, but because it could not help it. As the Americans, aided by France, extorted by force of arms from the Mother Country a recognition of American Independence, so have the Canadians—not by force of arms indeed, but by the application of a moral force—obtained, or extorted, from the Government of Great Britain the concession of all their demands. The present Canadian Government is therefore no more the creature of the British Parliament, than is the present Government of the United States.

And again, even were it so inclined, the British Parliament could not—as our friend the *Freeman* ought to know, and does know, spite of his "Know-Nothingism"—make the slightest alteration in the Canadian Government without the consent of the Canadian people: It—the British Parliament—has just as much power over the Congress in Washington, as over our Canadian Courts of Legislature at Toronto; and is just as likely, and certainly quite as competent, to abolish the former as the latter.

And to quiet our poor friend's mind, who seems to dread that Canadians will some day be enslaved by a

British Parliament, we beg leave to assure him that our liberties are in no danger from that quarter—that if ever—which God forbid—civil and religious liberty should be overthrown in Canada, it will not be from Great Britain, but from the United States that the blow will come—that the only danger to which the cause of freedom in Canada is exposed, is the assimilation of our institutions to those of Yankee land, which our cotemporary so much admires—that the best security for our civil and religious liberties, as Catholics, is, under God, to be found in the political connection—not confusion—of our Canadian Government with the Government of Great Britain—and that the greatest calamity and degradation that could possibly befall us would be "Annexation" with the United States.

With one more fact we will conclude. Catholics in Canada, thanks to our Canadian Government, enjoy the right of "separate schools" for their children. Catholics in the United States do not.—Whence this difference? Is it because Catholics in the United States are indifferent to the blessings of Catholic education, and to the dangers of Godless schools? Then must the moral atmosphere of the United States be altogether unfit for the support of a healthy, vigorous, Catholic life. Is it because Catholics cannot obtain from a tyrant Protestant majority the recognition of their inalienable rights?—Then are the Catholics of the United States slaves—miserable, beggarly slaves—and the name of the *N. Y. Freeman's Journal* a ludicrous misnomer.—A more fitting title for it would be—"The Bondsmen." Our cotemporary may take which horn of the dilemma he pleases.

THE NEPEAN TRAGEDY.—The *Ottawa Tribune* furnishes us with further details, which we subjoin. As it seems the determination of our Ministers—not to take any steps to bring the slayers of Tierney to justice—and to prevent all enquiry into the rascally conduct of the magistrates who have hitherto done their best to screen the shedders of innocent blood from the punishment due to their crimes—it becomes the duty of Irish Catholics throughout the Province to take the matter in hand; and by petitions, to force it upon the attention of a cowardly Legislature, and a dishonest Executive. The following is from the *Ottawa Tribune* of the 28th ult:—

THE NEPEAN TRAGEDY.—This atrocious outrage becomes more frightful as our investigations are extended. We have a list of thirty men who will be sworn to as taking part in the wrecking of Borden's house, and the murderous attack on its inmates; of these eighteen belong to Richmond, in the Township of Goulbourn, and twelve to the Township of Nepean. It must be remembered these men were returning from a Municipal election in the Township of Nepean, and eighteen of them could not have been there as voters,—what they went to the election for, will be hereafter shown. The wrecking of Borden's house appears to have been pre-concerted. As the sleighs passed the house the cortege cheered loudly. Borden, standing at his door, cheered in reply; the leading sleigh drew up, and a man deliberately shouted, "Go on every man of you, burn that damned popish nest, and murder every bloody Papist in it." The order was partly executed, and not only those, but a few Catholics who arrived in sleighs after them going near to see what the fight was about, were badly beaten. We have examined five of the bludgeons left by the heroes on their field of fame, and they may be sent to a Museum to be placed beside the war clubs of the Cannibal Indians of the Navigator Group, in the Pacific Ocean; Barnum will give cash for them as trophies taken from civilized Christian warriors in 1856. Now this Richmond, where these eighteen warriors reside, is the place appointed by Joseph Hinton, Esq., one of Her Majesty's Justices of the Peace, to receive depositions in, against the warriors; and the Magistrates of this County and the Township, have decreed that this same Richmond is to be the blessed place where the unfortunate living victims must appear, to run the gauntlet of another massacre. It is well known that the witnesses dare not appear in Richmond; and the anxiety to keep the matter in Mr. Hinton's hands looks to us like seeking a "woful failure of justice" as Mr. Drummond bath it. Do we live in a land where the protection of the law is extended to Catholics? If so, can such things as we have described take place, and for nine weeks the actors in this scene of murderous outrage be unchallenged? Where is the zeal displayed in hunting down the Corrigan slayers? Where is the awful thirst for justice which the Protestant press feels in the Corrigan case? For some weeks Tierney's remains are in the earth! What holy thirst for justice! When this infamous tragedy occurred, did the press of this city denounce the outrage? Hear the *Monarchist*:—"The Protestant, or Collins party, as we were informed, sent for reinforcements to Richmond: whilst on their way home a gun was fired at them from a tavern in the vicinity of Mr. Byers farm, one of them was slightly injured; they very properly entered the house, when they gave the cowardly ruffians who attempted to assassinate them a most unmerciful thrashing, also making sundry breakages on the gun, furniture, crockery, &c."

The *Gazette* also thought it a very commendable piece of conduct.  
"Inquest.—Immediately after the recent election in Nepean a party were returning from Bells Corners, in the direction of Richmond, they were fired at from a tavern kept near to Mr. Byers farm, the bullet grazed the head of one of the party. In consequence of this outrage a number of persons turned back and gave the cowardly assailants a sound thrashing, from the effects of this a man named Tierney has since died. An inquest has been held on his body before R. Hinton, Esq., and Dr. Cortlandt, Coroners; and we hear that after a lengthened investigation a verdict was returned to the effect, that the deceased died from injuries received from some persons unknown."

—*Gazette*, 24th January.  
"The *Railway Times* followed suit.—"After the close of the poll the friends of Mr. Davidson, on their return home, were fired upon from a house convenient to the residence of Mr. Wm. Byers, the ball grazing the forehead of one of the men in front. The party immediately halted, broke open the door, and administered a pretty severe castigation on the cowardly and blood-thirsty rascals which they will not soon forget. This is the second time that shots have been fired from the same house on peaceably disposed persons passing the road. The parties should not be allowed to escape thus, they ought to be arrested and brought to justice. We have heard of no other disturbance in any other part of the county except Richmond, which by the way, would be considered an unusual thing if there was not a small fraction of for no other reason but that of keeping up the credit of the place."

—*Railway Times*.  
Those journals accepted the truth of the gun story, and this brings us to correct an error of last week. Mr. Torney of Richmond and the Doctor, both attended the inquest one day, as it was postponed to obtain their evidence. With the rioters Mr. Torney was, and swore that,

to his knowledge, no gun was fired; there was no man at the inquest ever alluded to the firing of a gun about the house, and we assert positively that there is no shadow of truth about that part of the story. There were only four men, besides Borden, in the house, and these men all of them over sixty years of age; how likely they might be to assail forty armed men may be imagined. The heartless approval of the lawless acts of the rioters, by our city papers, is not justified even by the false version of the case given by them.

We have appealed to that tribunal which assumes the protection of the laws and properties of the people; we have appealed to the Legislature of the country to vindicate the outraged majesty of the law. The safety of society demands that justice shall be administered in mercy, and we await patiently the result. Let that portion of the Protestant press which loves justice, law and order show now its honesty, and its abhorrence of crimes which disgrace the civilization of the age and the country.—*Ottawa Tribune.*

Our cotemporary adds that, when the man Borden, one of the sufferers, appeared before a magistrate to lodge information against his brutal assailants—the thirty or forty Orangemen who made the valorous attack upon four old men—the said Protestant magistrate refused to hear the complaint. Upon this the *Tribune* comments as follows:—

"Now the duty of a justice of the peace is to take cognizance of offences against the Law; and if the case was not made a party one, these very magistrates would have taken cognizance of it, and compelled the aggrieved parties to appear before them as witnesses. One magistrate witnessed the offence, knew all the parties implicated in it. Was it his duty to wait until parties complained? Are these people conservators of the peace? It was palpable to the magistracy of the County that a riot occurred, life was destroyed, a house wrecked, property destroyed, and yet all is passed over, and would never be noticed if we had not brought it up. The whole and sole cause was, that Orangemen were the assailants, Catholics the victims. A riot occurred in the next ward the same day, in which all parties were Catholics; these same magistrates who refused to act in the other cases, tried the parties since, and fined them.—We are informed that even Mr. Torney sat on the case, although residing in Richmond. These people could hear complaints lodged against Catholics, but none other. Is all this accident? Is it accident that the victims of this atrocious outrage who survive, have been for weeks, nay months, fruitlessly seeking redress, and can get no tribunal open to hear their complaint before a Grand Inquest of the county is held? Was any such abuse of law or justice ever known in Lower Canada? Rake the kennels of the *Globe* and no such foul stigma can be found fixed on those to whom the administration of justice is entrusted in Lower Canada. Even the mendacious audacity of the *Globe*, in its most daring flights, shrunk abashed from such a charge against a Catholic Magistracy. And let us be understood, that the commission of the peace in this county is Protestant. There are seventy-seven persons in the commission in the City and County; of these twelve are Catholics, the remainder Protestants, while the population is about equally divided by the two classes, of the twelve Catholics only a portion have qualified. There is not a Catholic magistrate for each Township in the County, while all those near the scene of this tragedy are Protestants."

SABBATARIANISM.—Mister G. Brown has laid a Bill before the House for the bitter observance of what, in his puritanical cant, he calls the Sabbath, known however amongst Non-Judaizing Christians, as the Lord's Day, or Sunday. Upon this, the *Montreal Herald*—after admitting Mister Brown's right to hold and act upon his own religious opinions, or superstitions, but denying his right to enforce them upon others—remarks naively that:—

"It is singular how early errors and prejudices will cling to the understanding, and the reasoning faculties of man; otherwise it would be incomprehensible how such an ardent stickler for religious liberty, and the absolute freedom of the subject from all interference by the Legislature in matters of conscience, as Mr. Brown—in season and out of season—professes to be, could fail to see the utter fallacy of all his Sabbatarian arguments."

The "incomprehensibility" at which our cotemporary is staggered is easily disposed of however, if we do but consider that in the mouths of Mr. Brown, and the drivelling "Barebones" of his sect, the expression "religious liberty" means only the right of imposing, by brute force, the yoke of their own absurd and anile superstitions upon others; in other words, "the right to wallop their own niggers." Mr. Brown's actions are in perfect harmony with his theory of "religious liberty;" for persecution is the badge of all his tribe.

But what is "incomprehensible" is, that a Legislature which has declared the desirableness of doing away with "all semblance even of connection betwixt Church and State," should for a moment entertain the proposition to enforce a matter of purely ecclesiastical discipline by Act of Parliament. With the exception of the "Seventh Day Baptists," we know of no denomination of Christians that professes to believe the old Jewish Law of the Sabbath to be obligatory on Christians. All other Christians—Catholics and Non-Catholics—have virtually agreed to the abrogation of the law which enjoins the observance of the Sabbath, or *Seventh day*, by keeping as a Holiday the first day of the week instead. For this, no authority whatever can be cited except the authority of the Church, which has enjoined the observance of that day as a Festival; and of course, to enforce the observance of that day by legislative enactments, is to recognise a connection, and of the closest kind, betwixt Church and State. Our Canadian Legislators cannot therefore entertain Mr. Brown's motion for a moment without stultifying themselves; without making a public profession of their own folly and inconsistency.

Our cotemporary, the *Montreal Herald*, has entered the lists also with the *Montreal Witness*, upon this same quarrel, and, it must be confessed, "chaus up" his antagonist "most catawampously." To a Papist, these gladiatorial displays betwixt Protestant and Protestant—who both go forth to the conflict with the cry: "The Bible, the Bible alone, is the religion of Protestants"—are inexpressibly amusing. For instance. The *Herald* shows, incontestably that the observance of the first day of the week, or Sunday, is not enjoined in the Bible; is not a Scriptural institution. But, with admirable inconsistency, the *Herald* goes on to say that he is one of those, who: "As Christians, themselves obey, and inculcate obedience in all Christians to the Christian institution of the

Lord's Day;" though "finding no warrant in the Bible for any such doctrine."—*Montreal Herald*, 27th ult.

So that a Protestant syllogism is framed somewhat in this form:—

1. Nothing for which no warrant can be found in the Bible should be imposed as a religious obligation upon Christians.

2. But, no warrant can be found in the Bible for making the observance of the first day of the week as the Christian Sabbath, or Lord's Day, a religious obligation.

3. Therefore, we obey, and inculcate obedience to, the institution of that day as a religious obligation on all Christians.—*Q.E.D.*

We humbly submit that the above is a perfectly fair specimen of Protestant logic.

PROVINCIAL PARLIAMENT.

The Houses met after the recess on the 26th ult. On the motion of Mr. Cameron the following gentlemen were appointed as members of a Commission to enquire into the St. Sylvester affair:—Mr. T. C. Morrison, Attorney Gen. Drummond, M. M. Loranger, Turcotte, Papin, Crawford, and Cameron.

Of course—as in the Nepean affair, it was a mere Papist, who was killed by Orangemen, no Commission was moved for to inquire into the particulars of that business, or the singular conduct of the Protestant magistrates of the district. There is evidently both in Parliament, and elsewhere, a strong desire to hush the matter up, and to keep things pleasant.

On the 27th, M. Cauchon moved the third reading of the Legislative Council Bill. Mr. Felton moved, in amendment, that the Bill be recommitted with the object of so altering it as to give an increase of influence to the British population in Lower Canada.—This motion was negatived by a majority of 64 to 23; as were also several other amendments proposed in a similar spirit. The main motion was agreed to by a vote of 61 to 12.

A Call of the House was ordered for the 15th inst., on which day the Seat of Government Question will again be discussed.

On Monday, a Bill for better securing the independence of Members of Parliament, introduced by M. Laberge, was thrown out on the second reading. The Hon. Mr. Cartier moved for a "Committee of the Whole" to consider certain resolutions concerning the establishment of Normal Schools, and to make provisions for superior education in Lower Canada.

On the 1st inst., Mr. Cartier introduced his Resolutions on the subject of Lower Canada education. He proposed to establish three Normal Schools; one in Quebec, and two in Montreal. The expenses thereof to be defrayed—out of the property stolen from the Jesuits—the unexpended yearly balances of the Common School Fund—and an additional annual grant of £5,000 from the Consolidated Revenue Fund of the Province. These sources would furnish an annual sum of about £22,000, for the purpose.

On the 2nd, the news of the birth of a King of Algeria having been made public, it was moved that in honor thereof the House do adjourn. After a little abuse of Louis Napoleon from Messrs Brown and Mackenzie, the motion was agreed to; and the House adjourned amidst loud cheers, members standing upon the floor and singing—some "God Save the Queen" others "Partant Pour La Syrie." As every member sang his song to the tune he knew best, the effect must have been very striking indeed.

A petition from the citizens of Esquesing praying for a full pardon for the gallant Smith O'Brien, has been presented to the Legislature by the member for Toronto, J. G. Bowes, Esq.

That the prayer of the petition will be granted, is, we think certain. The *London Times* speaks strongly in behalf of the exiled gentleman in an article upon the subject; in which, though as usual abusive of Ireland, justice is done to Smith O'Brien himself:—

"Something is due to his conduct as an exile, which has been that of a gentleman, and a man of honour. Whatever his opponents may have thought of his political wisdom, certainly there is not one of them who would not be ready to grasp his hand and to welcome his return. In this respect his conduct stands out in most honourable contrast to that of the paltry runaways from their plighted word, who were his fellows in exile. As far as we can express the public opinion, we may very truly say that everybody would be glad to hear that Mr. Smith O'Brien was restored to his country and his friends. We do not believe that there is any danger in such a step, whatever his future conduct may be; but at the same time, we most fully believe that Mr. Smith O'Brien would by his future conduct, show himself sensible of the leniency with which he had been treated. Only if the favour be granted, let all be generously and gracefully done. Let the pardon be complete, and the past forgotten. That is the way to win back hearts."

Mr. Sadlier has in his possession a few copies of the printed "Proceedings of the Catholic Convention, to promote Actual Settlement in North America—Published by Order of the Convention." The manner in which they are got up reflects much credit upon Mr. M. Hagan of Buffalo, printer of the *Catholic Sentinel* of that city. Our Montreal cotemporaries judge favorably of the objects of our Convention. The *Herald* says:—

BUFFALO CONVENTION.—We have just received the printed report of the recent proceedings of this body. We have looked through it, and so far as we are able to judge, the object of the convention was both laudable and praiseworthy. In his opening remarks, the president states that to uphold the laws under the constitution, as the firmest bulwarks of our rights, privileges and duties, shall be the first lessons we will impress on the minds of the emigrant. The deplorable state of thousands of emigrants living in the large seaboard towns—railroads and canals, and wholly depending on the precarious day's wages for the support of themselves and families, is a subject which will require your most serious attention and consideration, with the view of devising means of placing them and their families in a position in which they may turn their labors into a more profitable channel, so that they may secure a livelihood by honest industry.—*Herald.*

Amongst the passengers by the last steamer was the Rev. Mr. Connolly, whose return to Montreal will be hailed with joy by the congregation of St. Patrick's Church.

The Rev. Mr. Paré of the Eveché started on Monday last for Paris, where he is to meet His Lordship the Bishop of Montreal.

On Monday last a solemn High Mass was celebrated at the Cathedral for the members of the Society of St. Joseph; after which the members of the Society had their usual procession, and made a very handsome display.

It affords us great pleasure to be able to announce that Mr. Devlin's application for the formation of a Rifle Company, has been favorably entertained by His Excellency the Governor General. We entertain no doubt of the success of this company; but, on the contrary, we believe that it will be regarded with pride and satisfaction by every class of our fellow-citizens; and that in a very short space of time the attention of the officers and men to their respective duties will place the company in a highly creditable position. We understand it is intended to return the complimentary visit of the "New York Montgomery Guard" this summer.

ST. PATRICK'S SOCIETY.—In our last we forgot to mention that Dr. McKeon had been appointed physician to the St. Patrick's Society.

By the last accounts from British Guiana, it would appear that Catholic property to the value of \$2,000,000 has been destroyed and stolen by Protestants, at the instigation of the Rev. Mr. Orr, the notorious Protestant Missionary, and fellow-laborer with Gavazzi, Kirwan, Achilli, Leahy, & Co.

We would call the attention of our readers to the following advertisement:—

BAZAAR.

ON TUESDAY, WEDNESDAY, and THURSDAY of next week a BAZAAR, in aid of the FUNDS of the Associates "Des Bons Livres," will be held in the PAROCHIAL LIBRARY, ST. JOSEPH STREET, opposite the "Hotel Dieu."

The friends of this truly Catholic Association, and all who take an interest in the cause of education and morality, are requested to encourage this Bazaar by their presence and contributions, which latter will be thankfully received at the parochial library.

"*Les livres Des Bons Livres*" is a good work, which, in an especial manner, calls for the sympathy and support of every honest man. Its objects are, by furnishing the public with an abundant supply of pure and healthy literature, to banish from society the trashy yellow paper novels which too often ruin the morals, as well as vitiate the taste of those who read them—and to encourage amongst the young a love of study and useful information.

The *Avenir* advocates the abolition of tithes, and publishes a petition for that object. On this the *Montreal Witness* remarks:—

"The petition takes correct ground, upholding voluntarism as the system most consistent with freedom of conscience."

But as the proverb says—"What is sauce for the goose is sauce for the gander." Will then our cotemporary get up a petition, or sign one if presented to him, for the abolition of tithes in Ireland? Surely if it be unjust to levy tithes from Catholics exclusively, for the support of the Catholic priest, it must be almost, if not quite, as bad to levy tithes from Catholics for the support of a Protestant minister.

And again, if "voluntarism" be the "system most consistent with freedom of conscience," why does not our cotemporary act consistently, and advocate the voluntary system for education, as well as for religion? If it is a good sauce for the Church, it must be an excellent one for the School; and if "State-Churchism" in any form, is an abuse to be petitioned against, surely he must see—if he has a grain of sense, or capable of understanding that two and two make four, and not seven—that State-Schoolism "is an evil which must be put down, no matter at what cost, or by what means."

The *Montreal Witness* having asserted that the gentleman who, some time ago, fell down dead, whilst refusing to sign a "Maine Law" petition, exclaimed with his last breath, "I am afraid I am doing wrong"—was taken to task by his brother "Protestant" for this cruel attack upon a dead man. Driven to the wall, our first named cotemporary has been compelled to retract his lie; which he does in his issue of the 26th ult. in the following ingenuous and truly evangelical style:—

"On more particular enquiry, we find that the concluding word of the sentence—'I am afraid I am doing wrong'—was not uttered, the sentence having been cut short by death, but that the hearers had no doubt that he intended to conclude thus; and hence the positive statement which was current to this effect."

—Bastes he would have said—but that stern death Cut short his being, and the noun at once."

To be sure he did not say it; but some of the hearers thought that he might, would, could or should have said it. So the *Montreal Witness*, with a shocking disregard both of truth and grammar, asserts positively that he did say it. No doubt the editor of the *Montreal Witness* is an honorable, as well as an evangelical man.

FUN A-HEAD.—We learn from the *Toronto Colonist* that "many persons are apprehensive that the approaching Synod" (Protestant) is likely to present some very stormy scenes.

We direct the attention of Printers to the advertisement of the Canada Type Foundry which will be found in another column. We are glad to learn that the Proprietors are doing a good business, and we cheerfully join with our cotemporaries in wishing them success. Encourage home manufacture, is a good motto.

We have received the prospectus of "*Le Bas Canada*" to be published at Three Rivers, and devoted to the support of a *French Canadian* nationality.

From want of space, several communications postponed till next week.

To the Editor of the True Witness.

DEAR SIR—You are, no doubt, aware of the proceedings of the Mixed School tribe in Upper Canada;—ever since the commencement of the present Session of Parliament they have been holding meetings everywhere; getting up petitions, praying for the repeal of the Act relating to Separate Schools. I am happy to say however that nothing that has occurred of late years, bearing on the subject, has done more to rouse the feelings of Catholics in the Upper Province than this renewed delirium of the Common School maniacs. I need hardly inform you that the piebald evangelicals, with small bands of spurious Orangemen, are the most conspicuous actors in the movement. These Calvinistic worthies are industriously circulating false reports; they are busily occupied in denouncing the Man of Sin, reiterating old calumnies, and spouting forth their transcendent loyalty. They talk loudly about civil and religious liberty, and "our Protestant Queen;"—about the Catholic Church keeping her children in darkness and ignorance, &c. They say that the demand of Catholics for Separate Schools amounts simply to an application for legal permission to take Protestant money for the purpose of promoting Romish interests, and propagating the Romish faith; that Catholics object to Common Schools not on account of proselytism, but instruction. This trash is being eagerly devoured by the members of the conventicle, and it may appear plausible in the eyes of the ignorant; but people acquainted with history know that Calvinism is inconsistent with, and subversive of, both civil and religious liberty; and that if its votaries could obtain the governing power in the empire, even the head of "our Protestant Queen" would not be safe. Conscious of the indelible infamy with which they are branded, or being the children of regicides, they are always endeavoring to hide their shame by throwing dust in the eyes of the crowd, by loud professions of loyalty to "our Protestant Queen." But what has "our Protestant Queen" to do with the robbing of Catholics of their money to sustain an accursed Yankee system of education?

As to the Catholic Church being accused of keeping her children in darkness, it will be sufficient to remark that this is an old story, in the true sense of the word. It was first promulgated by the Patriarch of Protestantism in the Garden of Paradise; he too informed our first parents that God was keeping them in ignorance; that if they wished to enjoy liberty, he was the chap to enlighten them, and deliver them from spiritual despotism. The fact is, that the Lenten Pastoral of the uncompromising Right Reverend Bishop of Toronto has cracked the bones of the fanatics, and set them all to hissing.

However, the Separate School party is determined to obtain its object; and the opinion is rapidly gaining ground, that it is useless to encumber the statute book with clumsy and inefficient School Laws; and that it would be better to seek to terminate the contest by a complete overthrow of the actual system, and then to lay a new foundation altogether upon its ruins, to be composed of the same sound materials as those upon which your school system in Lower Canada is constructed. It will never do for Catholics to allow themselves to be trampled upon by a pack of raving fanatics; they must show a bold and solid front; and overwhelm their enemies by a combined attack from the east and west.

I am of opinion that the Catholics in Upper Canada will be considerably reinforced from the Anglican party; indeed it is for their interest that they should join Catholics in the coming struggle. But we rely upon the support of Catholics in Lower Canada; it is to them we look for old veterans, accustomed to victory, confident in themselves and their leaders; without their powerful support, we cannot expect to obtain a decisive victory.

I remain, Dear Sir, your obedient servant,  
AN UPPER CANADIAN CATHOLIC.  
Cobourg, March 22, 1856.

REMITTANCES RECEIVED.

Ingersoll, H. Gaynor, 5s; Brockville, C. McHenry, 12s 6d; St. Theresa, J. Lonergan, 12s 6d; Alexandria, A. McDonald, £1 5s; do, J. McPherson, 12s 6d; St. Andrews, A. McQueen, 10s; Pike River, J. Healy, 12s 6d; Williams-town, D. McDonald, £1 5s; Pointe Claire, J. Monaghan, 6s 3d; St. Athanasie, E. St. Germain, 6s 3d; Varennes, D. McDonell, 6s 9d; L'Assomption, H. Mullin, 6s 3d; Dewittville, O. Cain, 12s 6d; Alexandria, D. Kennedy, 5s; Beaverton, W. M' Rae, 15s; Quebec, A. Doyle, 10s. Per J. O'Sullivan, Prescott—Rev. E. P. Roche, 12s 6d; J. Young, 12s 6d; R. B. N'Donell, 7s 6d; F. Ford, 7s 6d; A. M'Fall, 3s 11d. Per M. Heaphy, Kemptonville—P. Mallon, 10s; J. Loughlin, 5s; P. O'Keefe, 5s; B. M' Cahill, 5s; D. Deighan, 5s; O. Murphy, 5s; M. Donahoe, 5s. Per J. Nugent, Sandusky, U.S.—Self 12s 6d; T. Dempsey, 12s 6d. Per J. M'Ver, Dewittville—J. Finn, 12s 6d; J. Scully, 12s 6d. Per D. P. McDonald, St. Raphael—Self, 2s 6d; Captain Kennedy, 12s 6d.

RUMOR.—It was rumoured yesterday afternoon in the city, that some of the members of the Legislature are offering proposals to purchase property in the city.—*Herald of Wednesday.*

Birth.

In this city, on the 30th ultimo, Mrs. Neil Shannon, of a daughter.



THE regular MONTHLY MEETING of ST. PATRICK'S SOCIETY will be held at ST. PATRICK'S HALL, on MONDAY EVENING next, the 7th inst., at EIGHT o'clock.

By order, T. C. COLLINS, Rec. Sec.

## FOREIGN INTELLIGENCE.

## FRANCE.

An Imperial decree in the *Moniteur* calls into active service the contingent of 1855, amounting to 140,000 men. This levy is not an increase of the army, but is principally destined to replace the soldiers whose time of service has expired.

Paris commercial letters continue to speak with confidence of peace, and also mention that the speculation mania increases. The more cautious fear that peace will bring out a commercial catastrophe. It is generally supposed that the treaty would be signed on Saturday. All differences, however, are not yet adjusted.

The approaching accouchment of the Empress has, we are told, rendered the proceedings of the Conference a topic of secondary interest in the public mind in Paris. It is expected that the event will take place between the 15th and 24th instant, "such being," says one writer, "the period indicated by the data of science, and also by the article inserted in the *Moniteur* of the 12th of October last, which stated that Her Majesty had just entered on the fifth month of her pregnancy. The health of the Empress is excellent and, if it may be permitted to judge by appearances that are generally held to be significant, the long desired event will pass off naturally and successfully."

It is said that the great desire of the Emperor of the French is to have it in his power to proclaim that peace is made at the same time that the cannon of the Invalides announce the birth of the Imperial Prince or Princess. For this latter event he will not have long to wait. Signals are already prepared at the Palace of the Tuileries, communicating directly with the Invalides, so that in an instant the important intelligence will be announced to the people of Paris.

A decree appears in the *Moniteur* which has given rise to a good deal of remark. It is not the nomination it announces of the widows of the two superior officers (one of General Bizot, mortally wounded before Sebastopol, and the other of colonel de Brancion, of the 10th Regiment, killed also before Sebastopol) to a responsible and dignified position that has excited the spirit of criticism; on the contrary, nothing could be more praiseworthy than the selection of these ladies for the post of governesses to the future children of the Emperor. The terms used in designating them are, however, what people find fault with. Madame Bizot and Madame de Brancion are named in the decree "Governesses of the Children of France" (*les enfants de France*). This designation was, as everybody knows, peculiar to the elder or legitimate branch of the Bourbons. "Princes Imperial" has as noble a sound as "*Enfant de France*." Louis Napoleon is Emperor of the French, and not Emperor of France, and his children should be *Imperial Princes* and not *Enfants de France*. The expression too is ominous: it calls to mind the fate of those who last bore that title in France.

Prince Jerome Bonaparte was attacked with inflammation of the chest on the 7th, at Paris, and bulletins continued to be issued up to the 10th, at which time he was in an improved condition.

## HOLLAND.

Some "new lights," at the Hague, have revived the old sects of "Adamites," who worship "*in the state of nature*." There are here some thirty fanatics joined together. This is a new phase of Protestantism—we only wonder what notion of decency or morality any executive can have to permit such revolting exhibitions. Withall, there is no country where so-called Protestantism is at present more wildly fanatical against Catholicity than in this Holland.

## ITALY.

The Inspector General of Prisons in the duchy of Parma was assassinated in the street.

ROME.—The frequency of the visits interchanged between Senor Canovas, the Spanish agent here, and Monsignore Franchi, formerly Papal Charge d'Affaires at Madrid, has led to the conjecture that Spain is desirous of accommodating matters with the Holy See. We sincerely hope the conjecture may be verified.

Letters from Piedmont, noticed in the *Univers*, represent the financial condition of that kingdom in the gloomiest colors. Notwithstanding the promise of M. Carour to raise no more loans, a new one of 30 millions of francs has been added to a debt of about 800 millions, which the Sardinian States will have to bear without the slightest hope of reduction. Meanwhile the persecution of the Catholic clergy and the licentiousness of the press continue to increase. The *Gazetta della Alpi* the official journal of the province of Coni, has rendered itself especially infamous for its blasphemous against the most sacred objects of belief.

## GERMANY.

Despatches from Berlin and Vienna state that Prussia has been invited to send representatives to the Conference, and that she accepts the offer. Baron Manteuffel would leave Berlin on the 14th, for Paris, as Plenipotentiary.

A letter from Berlin, says:—

Two Russian couriers from Paris to St. Petersburg passed through this city 7th inst., without stopping. The deliberations which have taken place in Russia relative to the proposed recognition of the kingdom of Poland closely interests Prussia, and national feelings in the Grand Duchy of Posen have been much excited.

The Prussian Government has, therefore, applied to Russia for explanations as to its intentions with regard to Poland, in order to judge of what measures it may be necessary to take in the Duchy of Posen. The Cabinet of Berlin has declared in a formal manner that it will take no further part in the Conference

on the subject of the Dues, feeling confident that they will not lead to any result.

## RUSSIA.

Paris, March 10.—The *Patrie* of this date says that a naval engagement between the Russian and the English squadrons in the Baltic is considered not unlikely, the armistice not applying to operations by sea:—

"Letters from Helsingfors contain some information on the subject of the Russian vessels, the departure of which from Sweaborg has been announced by telegraph. It is stated that they have steered for the coast of Sweden or Denmark, for the purpose of attacking the advanced guard of the English Baltic squadron. It is moreover stated that the Grand Duke Constantine intends to bring on a naval combat with the English in the neighborhood of Sveaborg or Cronstadt, preferring to thus run the risk of defeat to prolonging this year the inaction of the naval forces of Russia."

The *London Globe* of the 11th March, says:—"The news that Russian ships of war had issued forth from Sweaborg is formally contradicted by an interchange of electric despatches between Berlin and St. Petersburg.

The *Times* correspondent states that on two points Russia makes ample concession: the dismantling of fortresses and the non-reconstruction of Bomarsund.

Paris, March 9.—Letters have been received from Norway, announcing that the Russians have made good use of winter in adding to the defences of the White Sea.

The bar at the entrance to the Bay of Archangel has been rendered impracticable for vessels of large draught, and gun and mortar boats of a small draught of water would be exposed to a cross fire from batteries on both sides.

Berlin, March 9.—Besides the steamers that have got out of Sweaborg, it is stated here that three or four Russian cruisers have left Revel and steered towards the coast of Sweden.

Various changes have been made in the distribution of the Russian Baltic fleet, so as to equalize the strength of the various squadrons.

## CRIMEA.

The White Works of Sebastopol were blown up on the 28th of February. Generals Timoleff, Martimprey, Windham, and Colonel Pettiti, met on the 29th ult., at Traktir bridge.

The three latter presented conditions for an armistice agreed upon by the Commanders-in-Chief. General Timoleff transmitted them to General Luders. The health of the troops is excellent. The bad weather is over.

Accounts from Constantinople state that the allies continue building hut-barracks on both banks at Constantinople. The English are surveying ground for the formation of a camp in Asia.

A dispatch has been received from General Codrington, dated February 26th, giving an account of the parade and inspection of the infantry of the British army on the 24th ult. He speaks highly of the general appearance, cleanliness, and steadiness of the troops who were in the finest health and vigour. The report of Dr. Hall, on the sanitary state of the army for the week ending February 23rd, ult, is remarkable, as it is stated not one death from disease had occurred in the whole army. There had only been 14 deaths in the three weeks preceding. In the Highland Division of 4,160 men, out of 6,460 men not a single death had occurred for 28 days. In the Light Division there had been no deaths for a fortnight out of 6,460 men.

## UNITED STATES.

We read in the *American Celt* that, in May next a great Protestant meeting will be held in New York—under the title of "*A World's Convention*,"—for the purpose of testing the divine origin of the Bible. It is expected, from the known opinions of the leaders in this movement, that the "*World's Convention*" will pronounce the Bible a humbug, and Christianity, a farce.

THE CONVENT QUESTION IN MARYLAND.—Annapolis, March 4.—Mr. Fiery, from the committee who were appointed to examine the petitions for the protection of females in nunneries, reported to-day that the law already in force sufficiently protected them, and that further legislation on the subject was unnecessary. So ends the grand crusade commenced by the Rev. A. H. Cross, and kindred fanatics, against helpless, innocent women.

INHUMAN TREATMENT.—It becomes our painful duty to chronicle a most revolting affair in Marion, Grant Co. On 10th inst., a man, living in the west suburbs, going by the name of Morris-Neeman, called at the cabinet shop of S. Whisler, and wanted a coffin for a child by 10 o'clock, and seemed in much of a hurry for it, as he said the corpse was swelling, and he wanted to put it away. The workmen told him that he could not have it before 3 o'clock, at which he seemed disappointed, but finally he waited for it. The child was buried that evening. The *Journal* says: The body was exhumed. A gash in the head near the crown, which had been done some time since, and partially healed before death, first met our view. Another through the skin just over the right eye, of an inch in length and much distended, was evidently from a more recent blow, perhaps from the sharp corner of a stick of stove-wood. Under the left eye was a blood-spotted spot the size of a quarter, while on the eyebrow the skin was cut through to the bone. We noticed another cut on the face, but from recollection cannot locate it. The rump had the appearance of being frozen or bruised, and sloughed off. It was now dark and very much seared in appearance. The flesh around it and up to the small of the back, was red and much inflamed. Upon application of the knife it was found to be rotten and suppurated. Passing down the inside of the left thigh was a crease or wound that the finger could have been laid in, having the appearance of being burned by a round hot iron, or bruised by a stick of considerable size, and sloughed out. The wound

terminated just below the knee in two oblique marks which were also suppurated. Both heels were gone as though cut off by a knife—having been frozen and sloughed off to the bone. All the toes, except the fourth one on the right foot were sloughed off from being frozen, and were very black. Some fingers were in the same condition—the ends having been sloughed off to the bone. Hands and feet had the appearance of being much swollen, and now like the hands of a washer-woman in the hot suds. The deceased was a fair skinned, sandy-haired little girl of eight or ten years, the daughter, as they own, of Morris Neeman and wife. It is rumored, and the facts seem to be confirmed by the coroner's investigation, that the child was abused and neglected during the winter; at any rate so exposed as to cause the most severe freezing of the extremities, and excruciating misery. The other marks bear a corresponding degree of cruelty, either of which (the freezing, or beating or maiming) would have caused. But in addition to this torture, the little creature was inhumanly starved! A post mortem examination by Drs. Lomax and Hartner proved the entire absence of sufficient food in the stomach or intestines, which were found to be in a healthy state, and not diseased by dysentery, as would be the case if it had died of that complaint, as alleged by the parents. Neeman ran away when the examination was resolved upon, but with his wife, was arrested and examined.—*Freeman's Journal*.

CELIBACY OF THE PROTESTANT CLERGY.—WOMEN IN CHOIRS, &c.—Our neighbor of the *Churchman* is in a peck of trouble, again, we are sorry to see. He thinks the clergy, in these days, are too much addicted to wedlock. Ministers, he thinks, should not be incumbered with the care of a family—these hard times—and he goes strong, therefore, for celibacy.—"Women in choirs is another trouble. They create, and figure in, scandalous scenes behind the curtain. He goes, therefore, for turning the women out, and putting chorister boys in their places.—*N. Y. Paper*.

MORALITY OF THE HINDOO CHIEFTAINS EVERY WHERE THE SAME.—Andrew J. Parker was indicted for a shameful offence at Rochester in the first week of the present month. He was bailed for \$1500 and will stand his trial at the next term of the Oyer and Terminer. The criminal's character and standing among the brethren of the Secret Order is thus stated by the *Rochester Union*:—"Parker was the founder of the Know-Nothing Order in this city, and for a long time had such absolute supremacy in the councils of the order, that he was styled '*Pope Parker*.'"

As Catholics we have rights which we will not surrender to any man or to any party, and we care not whence the proposition comes it must be distinctly stated that for Catholics nothing less than separate education, separate schools, separate grants and total independence and absolute exemption from connection with the present Superintendent, or with the Normal School, will suffice. If Protestants are content to submit to him we have no reason to complain, but we wish to express the feelings of the body whom we represent. Thank God we have experience of the working of the system in other countries and we have no notion of sitting down quietly while so degrading a yoke is imposed on us. Education must be free, Catholics as such have a fair share of the public funds, and any act which does not guarantee this much to them must be considered as a penal law, no matter by whom or by what party it is introduced. On this question we know no party. We have no wish to impose our system on others, and we have a perfect right to expect that others will not impose their systems on us. We are not satisfied with the present law, and it must not be supposed for a moment because we have tolerated its abuses that we will allow any system of a similar kind to be fastened on us. Elsewhere we have referred to some clauses in the new Bill, but we may here state we condemn one clause which states that all French, Gaelic, or German Schools must be looked upon as second class schools. This is only such a clause as we could expect from the arrogant assumptions of the Superintendent, who can find nothing worthy of praise that has not had its origin in Scotland, Prussia, or New England. We do not want to interfere with the education of the children of Protestants. We do not desire to impose our system on them, and we respectfully insist that they will not impose on us any of their systems, or oblige us to recognize the leader of a No-Popery Parson as a fit Superintendent of Education, or qualified to train our teachers or regulate our schools.—*Halifax Catholic*.

LIQUOR LAW IN NEW BRUNSWICK.—It is true that in reporting Police proceedings we have had to record that fewer cases of drunkenness are now brought before the Magistrate, but we did not say, and we do not think, that this proves that there is any abatement in drinking to excess among us. It probably arises from the fact that the Rum-sellers take better of their customers than they formerly were: in the habit of doing, for fear of penalties, but if keeping drunkards from the streets is all that the law can effect, we presume that its friends will not be satisfied that it has done the good they intended. It is said, and generally understood, that in this City, and throughout the Province, there is as much or more liquor sold and used as before, and this not clandestinely or in a corner, but openly and in defiance of the law. We have even heard that in Fredericton, under the very eyes of the Legislature, liquor is sold in almost every house and shop where it was sold before, and that probably three-fourths of the Members are daily cognizant of the fact. Now if this is so, we put it to the Prohibitionists, whether it is worth while to embarrass the finances of the country, to set class against class, and produce an amount of rancor and ill-feeling never before known, for so little real good?—*Cour*.

After reading this, we took the pains to ascertain at the Police Office the number of cases of drunkenness for the months of February, 1855, and the month of February, 1856. In February, 1855, there were in all 41 cases of drunkenness, there being six days on which there was no case, and the whole amount received in the office, exclusive of costs in suits for the recovery of taxes, was but £22 17s 6d. In February, 1856, there were, it is true but 23 cases of drunkenness, but there were 20 persons arrested on other charges, and the whole amount received, exclusive of costs on taxes, was £33 14s. When it is remembered that money is now much scarcer among the persons liable to become obnoxious to the charge of "*drunk and disorderly*," "*picked up drunk*," &c., and also that rum-sellers now take some pains to keep those who get drunk in their houses, out of the clutter

of the law, it will be obvious that these returns do not prove that so far, the Prohibitory Law has done much to check drunkenness in St. John's. As for the members, at least three-fourths of them drink liquor every day. We would not say positively that they always pay for it.—*St. John's Freeman*.

USE OF TORTURE IN BRITISH INDIA.—The misgovernment of the British in India has long been proverbial. But even those persons in Europe or America who have entertained the worst opinions of English misrule in Hindostan have had no idea of the lengths to which this oppression has been carried.

It seems, for example, that the use of torture in the collection of the revenue has been common. Men and even women have been whipped; have been hung up by the arms to a tree, have had their hands, their ears, their thighs, and other still more sensitive parts of the body squeezed between boards, till the blood came or the sufferer fainted. Some have been tied in the most painful postures, and compelled to remain thus for hours, in a broiling sun, tormented by thirst and by venomous insects. Others have been subjected to modes of torture which decency forbids us to name. Not a few have been maimed for life. Death has even been the result. Nor have these things been done in a corner, or visited only on defaulters of the deepest dye.—They have taken place with the knowledge, if not connivance of the British officials. The Presidency of Madras, in which this system of torture is carried on most extensively, has a land-system peculiar to itself. The whole soil is owned by the government, that is by the East India Company, and the holdings are parcelled out to the peasants as mere tenants at will. The cultivator is at the mercy of the government for the amount of his rent and the permanency of the tenure. The collector, whom the government employs, virtually holds the peasant at his mercy. He is generally a native, and left to manage affairs as he chooses; and it is this indifference, on the part of the government, which has led to the use of torture. Nobody has cared to interfere, both because a residence in India soon renders Englishmen callous to the treatment of the Hindoos. Thus, year after year, this nefarious system of torture has been carried on, with the general knowledge of the British residents in Madras, and under the direct responsibility of the government; yet no one has cared to interfere. At last, to its honor, the British Parliament has interfered. The knowledge of the mode and extent of the torture employed, we owe, in fact, to a commission, which took testimony under a resolution of that body.

We make no comments on this revelation. Every reflecting American will have suggested to him sufficient. The British press, which is so fond of drawing invidious comparisons between England and the United States, which can see the mote in our eyes, yet not observe the beam in those of Great Britain, which records every riot every instance of Lynch-law, and every cruelty perpetrated here, would do well to think of the tortured peasants of India, before it animadverts further on social evils in America.

We extract the above article from the *Ledger* of this city, the truth which it utters might if necessary be substantiated by other testimony.

Now, had British India been a Roman Catholic province, and the officers of the British Government had exercised such beastly cruelty as is set forth above, what a howl should we not have heard from the *sainted* presses about the murderous cruelty of the "*Scarlet Lady*." Societies would be formed to mitigate the horrors of Popish rule. Sermons would be preached, and it is not impossible but some flat-nosed, myrtle-eyed Bramin convert would have been imported purposely to spatter maledictions upon the Pope and his practices. We have in our eye at the present moment a few pious laymen who would sign a call, a few noisy persons who would attend the meeting, and a few penny-seeking editors that would puff the object, and try to sell their papers by comments in addition to the proceedings reported. But the evil is the natural fruit of Protestantism, and the work of the bulwark of the Reformed religion, so it is "*let alone*."—*Catholic Herald*.

FOREIGN PROTESTANTISM.—M. Buisson has at length alarmed the Germans, and shown himself in his true colors. The Lutherans and the Reformed are everywhere exclaiming at his statements, that the doctrine of Christ's Divinity is not vital to the Christian scheme, and justification by Faith a non-essential point. In Bavaria, the Irvingites have been making considerable sensation. The converts in the diocese of Wurzburg have been formally excommunicated. Much excitement prevails in Sweden, in consequence of the spread of a desire for religious liberty. The State Protestantism is vindicated and maintaining itself by unscrupulous tyranny, which, in a Popish country, would be properly called persecution. There is "*persecution*," too, in Geneva. The Roman Catholic Bishop has again been obliged to retire, by popular violence. The Council of State, in the absence of M. Fazy, seems to have acted with much weakness; first yielding to the tumult of the Radical clubs; then attempting to defend their pusillanimity by tergiversation; and finally submitting to be rebuked for their whole conduct by M. Fazy—who himself half doubted, at first, what course he should take. The whole offence of the Bishop is, that he said Mass in his Church, and is popular among his people. Swiss Protestantism is in a sad state, when it can descend to such weapons as the Geneveve have used—terror, violence, cowardice, and fraud.—*Literary Churchman*.

## THE PROPHECY OF ST. COLUMBKILLE.

A work has recently been published in Dublin, being a translation of the Irish prophecies by Nicholas O'Kearney. The famous prophecy of St. Columbkille will be read with interest. The *Dublin Telegraph*, in noticing this remarkable paper, says:—"Were this production written but a century ago, nay, twenty years ago, surely it would be extraordinary for its prophetic allusions to O'Connell and Father Matthew. The poem, however, is alleged to be of high antiquity which, if true, as we have before stated, enhances the value and the wonder. Yet, Mr. O'Kearney states that the text has never been before translated. The allusion to the Liberator is, we perfectly agree with Mr. O'Kearney, extraordinary—or something more. After foretelling the defeat of the Danes, the prophecy (entitled '*Eiri i Noth*') refers to the coming of the English, and its effects."

Another race of invaders will come hither across the seas. Their numbers shall be few, though their power be very great. Six hundred years and ninety more in full. Shall they impose their tributes upon us. (1)





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March 27, 1856.

Table listing market prices for various goods such as Wheat, Oats, Barley, Beans, etc., with columns for item name, unit, and price.

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Although this Work has only been published a few weeks, the first edition of two THOUSAND copies have already been sold. The Catholic press have been unanimous in praise of the Work. We select the following extracts from many notices:— 'In its permanent and corrected form, we wish 'The Blakes and Flanigans' a place in every household, and we could not wish an Irish household a better guide, or a more accurate social chart, of the dangers and temptations with which they especially have to combat in this state of society.'

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