

Technical and Bibliographic Notes / Notes techniques et bibliographiques

Canadiana.org has attempted to obtain the best copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

- Coloured covers /
Couverture de couleur
- Covers damaged /
Couverture endommagée
- Covers restored and/or laminated /
Couverture restaurée et/ou pelliculée
- Cover title missing /
Le titre de couverture manque
- Coloured maps /
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /
Planches et/ou illustrations en couleur
- Bound with other material /
Relié avec d'autres documents
- Only edition available /
Seule édition disponible
- Tight binding may cause shadows or distortion
along interior margin / La reliure serrée peut
causer de l'ombre ou de la distorsion le long de la
marge intérieure.

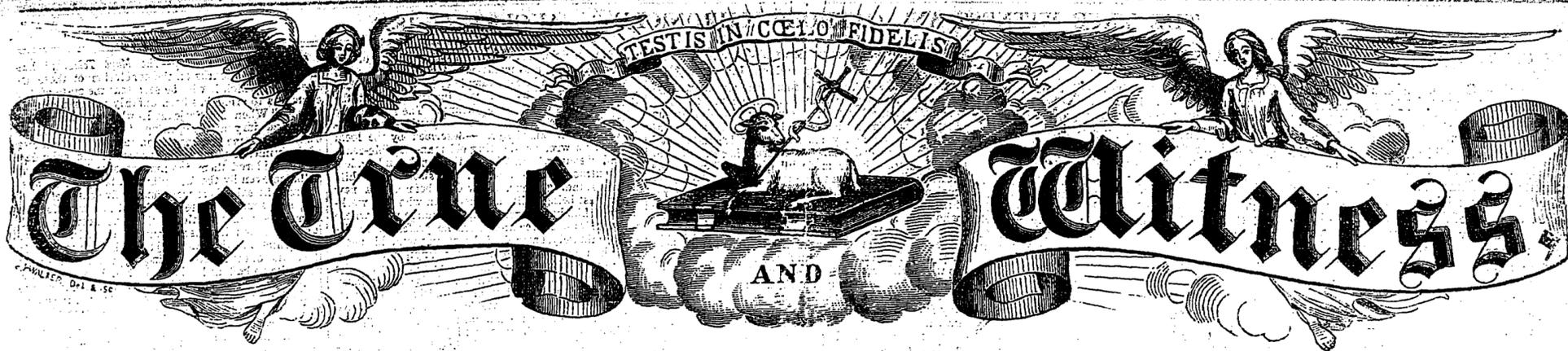
- Additional comments /
Commentaires supplémentaires:

Canadiana.org a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed /
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /
Qualité inégale de l'impression

- Includes supplementary materials /
Comprend du matériel supplémentaire

- Blank leaves added during restorations may
appear within the text. Whenever possible, these
have been omitted from scanning / Il se peut que
certaines pages blanches ajoutées lors d'une
restauration apparaissent dans le texte, mais,
lorsque cela était possible, ces pages n'ont pas
été numérisées.



CATHOLIC CHRONICLE.

VOL. VII. MONTREAL, FRIDAY, AUGUST 22, 1856. No. 2.

LETTER OF THE REV. DR. CAHILL. THE SOUPER GOVERNMENT. TO THE PEOPLE OF IRELAND.

Ballyroan Cottage, Rathfarnham, July 24, 1856.

Beloved Fellow-Countrymen—We have been all much surprised to observe, within the last two years, the hardihood, and, indeed, the insolence with which the Soupers crossed our path in the public street, and literally attacked us with the foulest abuse as we quietly walked on in the discharge of our legitimate business. We wrote articles in the national press, remonstrating against this fiendish malignity: we craved liberty of conscience: we contradicted the lies circulated in reference to our creed: we appealed to the magistrates. To our astonishment, all our complaints were unheeded, and we were assailed with renewed insult: and so far from affording us any relief against this system of calumny and persecution, an extra force of police was sent to Kilkenny; naval and auxiliary police force was sent to Kilrush (as it was said) to preserve the peace: and this entire parade of military reinforcement was adopted, in order to protect an apostate Scripture-reader while he insulted a whole parish.—Inspectors of police exclaimed against this Souper nuisance, and resident magistrates declared this Souper conduct was infamous: the Government prosecutor at Kilrush designated the conduct of Scripture-readers as a "vile scheme:" and the magistrates of Dublin and Kilkenny declared that this insulting behaviour in the streets was calculated to provoke a breach of the peace. The whole Catholic population were astounded, that after all these public evidences, still the head of our Government looked on quietly, and heard without concern the just complaints of the nation. We all expected redress from the ancient character of Lord Morpeth; and from the supposed liberality of Lord Carlisle, and from the expected even-handed justice of the Lord Lieutenant of Ireland.—But we have been all egregiously disappointed: and so far from having a warm friend, an impartial judge, a dispassionate governor (in the case referred to) in Lord Carlisle, we have, on the contrary, an unprecedented religious bigot, an Exeter Hall fanatic, and a superintendent Irish Souper in the person of the Chief Governor of Ireland. Surely, so far from feeling displeased with my humble pen in giving publicity to these statements, he must, on the contrary, experience extreme pleasure and joy that his glorious souper achievements in the Crimea, in Connemara, and in Weaver's Hall shall be trumpeted forth to the ends of the earth. And now that public facts have fairly placed before us the tendency of the Earl of Carlisle in Irish Souper affairs, it will not be uninteresting to read a second extract from his book in Greek Water, which will account for his extraordinary conduct towards the Catholic priests and people of Ireland. In this extract about to be quoted it will appear that his Excellency gives to the Mahometan worship a decided preference over the Catholic ceremonial. He pays a visit to the celebrated ancient church of St. Sophia in Constantinople: the noble tourist admires the dimensions, the massiveness, the architecture, of the solemn pile; but this theme does not satisfy the inquiry of the English Protestant traveller: he must have a fling at Catholicity; and therefore he goes back in fancy to the days of its former glories, and in the language of fanatical puerility writes the following passages, as a text for the distinguished theatre of his present labors, in "Weaver's Hall"—

CONSTANTINOPLE. "Amidst all the imposture, the fanaticism, the sensuality of the Mahometan faith, still, as far as its ordinary outward forms of worship meet the eye, it wears a striking appearance of simplicity. You see in their mosques many worshippers engaged in solitary prayer; you see attentive circles, sitting round the teacher or Imaun, who is expounding the Koran; but there is an almost entire absence of what we have heard termed historic methods of worship.—Now it is difficult to take one's stand under the massive cupola of St. Sophia, without, in fancy, seeing the great portals thunder open, and the long procession of priests advance with mitre and banner, and crucifix, and clouds of incense, and blaze of torches, and bursts of harmony, and lustral sprinklings, and low prostrations. It may not, however, be unattainable in the righteous providence of God that, when Christianity establishes her own domain here, it shall be with the blessed accompaniments of a purer ritual and more spiritual worship."

We have been slumbering this some time past, in the hope that the furious bigotry of '53 and '54 had been set at rest, forgetful of the implacable hatred entertained by Lord Palmerston to our race, our country, and our creed. But we must soon awake from this dream, when we reflect that Palmerston is the same man in '56, as he was in Switzerland, Hungary, and Rome in '47. The conduct of Count Cavour in Sardinia, Howden in Spain, with the various British Ambassadors in all the Catholic countries, with the exception of Lord Normandy, proves the Cabi-

net of Palmerston to have the same anti-Catholic spirit as in the past years. I deeply regret to be compelled to add the name of Carlisle to this perfidious list. They have the words, "liberality, liberty, progress, true Christianity," on their lips: but they have persecution in their hearts: an external show of a desire of national advancement covers an undying internal antipathy to the Catholic faith. And of this concealed imperishable feeling, we have a clear proof in the expenditure of millions of money to calumniate Catholicity all over the world: in the combination of all classes of Protestantism in Ireland to harass, banish, and exterminate the poor tenantry of Ireland. There can be no doubt that the aristocracy, the bench, the army, the navy, the press, the bazaar, the drawing-room, and, alas! the present Government, stand concentrated in one compact, well drilled, well provisioned army, against the Catholic poor of Great Britain and Ireland: and by an open bribery heretofore unknown, and by a persecution, in schools, poor-houses, gaols, towns, villages, cabins, have spread a network of torture over all Ireland, which required all the fidelity and faith in our poor successfully to tear and remove.

If we read over the reports of certain Irish Poor-houses we will only begin to understand how the deserted Irish orphan is assailed, surrounded and at length captured like a young bear by the Souper guardians: the abuse, in fact the personal violence to which the Catholic guardians are every day subjected from this cruel fanaticism, is the exact exponent of this Souper combination. An orphan having no parents to recommend it to the poorhouse, has the mark of Catholicity as legally written on its naked skeleton, as the cross of Christ is the symbol of its faith. Who could be so forsaken except a Catholic: what child so abject, so starved, so naked, except the offspring of the parents who died of hunger and disease, or a broken heart; yet, the Biblical guardians with the magistracy and the Chancellor at their hand, will surround this little Papist like the English at the Kedan, till they are met with unflinching resistance, and obliged to retreat before the constancy and the fidelity of the Catholic guardians. And if you examine the strategy which is employed in this warfare throughout Ireland, you will see that the Chancellor appoints, in every district an overwhelming majority of Protestant magistrates, who, being ex-officio poor-law guardians, can swamp (whenever the day of trial and conflict comes) any resolution of the Catholic guardians of the deserted poor. The bigotry of Ireland was never more influenced than at the present moment: the magistracy, in a majority of instances, never more hostile: the bench, in several palpable cases, never more fanatical. Read the following refreshing extract of a speech delivered on last week at Belfast, by Rev. M. Wilson, of Londonderry, a Presbyterian clergyman:—

"The worthy minister, after denouncing the severe and foolish measures employed to promote the 'Reformation in Ireland,' the physical force system of converting native Irish and bringing them into the pale of the Established Church by penal laws and harsh enactments, said:— 'Brethren, you will not succeed in changing Irish Catholics into Irish Presbyterians by reviling and denunciation; nor by violence and political strife. You will not gain the heart by the acerbity of controversy.—though a public controversy, conducted in a proper spirit, is often necessary and desirable; and I may add you will not succeed by bribery, and the zeal of proselytising papers and unfortunates, who have often no conscience except that of hunger and nakedness. As for the Presbyterian Church, we are too poor to bribe—we have neither the means nor the will; and if there be 'Soupers' and converts by pensions, pence, or aims in the South and West—if there be proselyte-makers, persons who debauch the conscience by fraud, and bribery, and corruption—we do not know them, and we repudiate them as cordially as Doctor Cahill himself. (Loud applause.)..... We seek not success by such means; we seek success 'not by night, nor by power, but by My spirit, saith the Lord,' by methods and measures which the Spirit of God sanctions and approves. I say that, as a Church, we had no hand nor part in any of those persecutions and oppressions their fathers endured. The Presbyterian people of Ulster never oppressed, persecuted, or wronged the Roman Catholics of Ireland. We had nothing to do with the penal laws except that we suffered under them as severely as they did. We never despoiled them of their social or political rights, and we never encouraged, helped, or sympathized with those who injured, vexed, or misgoverned them; and on this ground we believe we have a strong claim on the respect and kindness of our Roman Catholic countrymen."

Every day adds to the contempt, expressed by every high-minded man in the community, of the Palmerston-Carlisle Souperism: every day reveals some additional feature of scorn and abhorrence of the vile agents in this work of iniquity. I transcribe an extract from a Souper trial, copied from the Catholic Telegraph of Saturday, 19th July.

[This trial was copied into the TRUE WITNESS of last week; and therefore we need not insert it.—Ed. T. W.]

These records of the agents of the Bible Societies—viz., diaper weavers, card-players, pedlars, and fiddlers (as already stated in the public journals) reminded me of the address of Dr. Heylin to Bishop Jewel (both Protestants) in the

year 1559, in which he remonstrates with the Protestant Bishop on the sort of persons intruded into the places of the Catholic clergy in the second year of the reign of Elizabeth. I quote from Dr. Heylin's address, pages 162-174-175:— "Whereas the Church of God so well ordered, with excellent men of learning and Godliness is constrained to suffer cobblers, weavers, tinkers, tanners, card-makers, tapsters, fiddlers, gaolers, and others of like profession, not only to enter into disputing with her, but also to climb up into pulpits, and to keep the place of priests and ministers:.... or that bagpipers, horse coursers, ale-tasters, were admitted among the clergy, without good and long trial of their conversation and conduct."

Would you not think you were looking at the Soupers of Ireland in this description given by the Protestant Dr. Heylin, of the execrable impostors employed in 1559 by the early Reformers (!) to spread and teach the accursed lie of the Anglican heresy in England? I shall add one more instance of the class of men whom Lord Carlisle has employed in Ireland to teach the Gospel, and to carry out the grand Scriptural idea which his Excellency conceived during the Biblical tour into which he fell while inspecting, in a Souper-reverie, the Church of St. Sophia at Constantinople. This instance will be taken from the late Souper trial at Ennis, on the 7th instant. I shall return to this subject, perhaps, in my next letter; and in the mean time I place before you an extract of the trial, where you will hear Denny the Dicer (one of Lord Carlisle's assistants) speak for himself:—

ENNIS ASSIZES—WEDNESDAY, JULY 9. THE RIOTS IN KILRUSH.

At 10 o'clock this morning, the Hon. Judge Jackson took his seat on the bench in the Criminal Court. A jury having been sworn, the first case, and one of much public interest, was that in which ten persons were charged with riotously assembling and assaulting the police in the execution of their duty in Kilrush, on the 19th May last. There were eight counts in the indictment. None of the jury were challenged by the prisoners' counsel, viz. Bridget Kane, Honora Morony, Anne Donnellan, Mary Donohoe, John Slattery, Patrick Curtin, John Rochford, Matthew Lynch, and Thomas Gorman, were then put forward and severally pleaded not guilty.

Wm. H. Blennerhassett, Esq., Sub-Inspector, sworn—Cross-examined by Mr. O'Kea—Believes that no offence was meant against the police, all of whom are on good terms with the townspeople of Kilrush—nor against the peace of the country, which hitherto could not be equalled anywhere for quietness; considers that the Scripture reader is nothing less than a firebrand, as Kilrush was peaceable and orderly till he made his appearance; believes he is unfit for his mission by his disposition and conduct; witness is a Protestant, and could not but say Denny was a disgrace to Protestantism; when Denny brought charges against persons at Petty Sessions they were usually dismissed.

To his lordship—Heard that Denny was a gambler—that he played at dice and was a 'card-player.'

William Denny sworn—He corroborated the main facts of the evidence in reference to the collecting of the crowd, the dirt and stone-throwing, the term 'souper' having been applied to him, and everything else deposed to by the previous witnesses.

Mr. Murphy (blandly bowing to witness)—You are William Denny?—Yes, I am.

A Scripture reader?—Yes.

And a gambler to wit?—Not a gambler. Come, now, William, did you ever shake your elbow?—(laughter.)—How shake my elbow?

Mr. Murphy—Did you ever shake your elbow to throw the dice box?—I did, but it was only once—(laughter.)

Mr. Murphy—Only once in your life time? (laughter.) Now, upon your oath, are you not a professed gambler?—I never played for more than two pence in my life.

Mr. Murphy—Did you ever play a hand of cards; do you know the pack? Witness—I do.

Mr. Murphy—Do you know it well? Witness—Well.

Mr. Murphy—And you only played for two pence in your lifetime?—(laughter.) Happy man (loud laughter.) Now, tell me, do you know the "Five"? Witness—I do.

Mr. Murphy—And the "Ace"? Witness—Yes.

Mr. Murphy—In that case you are no stranger to your old friend the "Knave"? Witness—I do well (loud laughter); I was in the county of Limerick before I came here; was living under the Rev. Mr. Waller: I was dismissed from the service there.

Mr. Murphy—Now, William, was it for piety or gambling you were shewn the road from the door? Witness—For neither (loud laughter); I was sent to Kilrush by the Irish Society as a Scripture reader; I am 27 or 28 years of age; I was two years and three months a Scripture reader, for the instruction of the people in the county Limerick.

Again, how can the Earl of Carlisle vindicate his conduct in patronizing by his money and his influence persons who are reported, on the oath of citizens, and several police constables in Kilkenny, to provoke, by daily public insult, a palpable breach of the peace: and how can the supreme Lieutenant Governor of Ireland hear the local rebuke in the following resolution of the local magistrates of Kilkenny, headed by Mr. Greene, R.M.? This document will speak to the ears of the Lord Lieutenant with a force and a reproach which cannot be mistaken:— "We, the undersigned magistrates, who attended a meeting at the Tholsel on Saturday last, convened by the Mayor, have read with surprise an unfounded article in the Moderator of Wednesday last, headed 'The Authorities and the Scripture Readers,' purporting to be a correct report of what took place at that meeting, which was private, and called for the purpose of considering the line of conduct pursued

by the missionaries in the public streets, when it was satisfactorily proved to us in their presence, and that of the Rev. John Drapes, their head, on the oath of five constables, who when on duty, witnessed the conduct of the missionaries by addressing crowds in the public streets on religious subjects hurtful to the feelings of the assembled Roman Catholics, which, if not suppressed, serious riots may ensue, endangering the lives of the missionaries.

"When the evidence terminated, Mr. Greene, R.M., addressed the meeting, and explained his views of the illegality of the conduct of the missionaries, who committed an indictable offence by addressing crowds in the public streets, particularly on religious subjects, and entering upon matters of religion with individuals against their consent in the streets, as well as entering their houses, all of which was satisfactorily proved. While, on the other hand, if any person willingly conversed on religious subjects with a missionary, or received him into his house, no other person had a right to interfere, or to call him offensive names, or assault or insult him. The magistrates were determined to punish severely any persons convicted of such offences.

"The Rev. John Drapes was then asked if he would undertake that the missionaries should not pursue the same line of illegal conduct, they would take no further steps; if not, it would be their duty to bind the missionaries in security for their good behaviour.

"The Rev. John Drapes declined doing so; the missionaries were then directed to attend with bail at the Mayor's office on the following Monday. The information, with a report of the proceedings, has been sent by Mr. Greene, R.M., to Government, and the answer will decide what further steps the magistrates will take. Should other newspapers have copied the article alluded to, the magistrates trust that in common justice they will publish this authentic document.

WILLIAM LANGAN, Mayor; JOSEPH GREENE, R.M.; THOS. HART, J.P.; JOHN NEWPORT GREENE, J.P.; THOMAS JONES, J.P.; DANIEL COLLEN, J.P. Kilkenny, July 18, 1853.

In my next letter I shall return to this subject, and in the meantime, believe me to be, beloved fellow-countrymen, your devoted servant, D. W. CAHILL, D.D.

JESUIT MISSIONS AT PRESENT IN CHINA.

(From the Tablet.) Catholic Missioners first penetrated into China in the middle of the sixteenth century. The first breathings of the Faith which ever reached that country may be said to have issued from the expiring lips of St. Francois Xavier, who, after preaching Catholicity in Japan, died upon the threshold of the great empire in 1552. Subsequently to his decease the intrepid disciples of Loyola precipitated themselves upon China, which was then, and long after, perfectly open to their evangelic enthusiasm. Nor was it long before they were to be seen in Pekin itself, blended with the courtiers in the imperial palaces, and adding to the rising splendors of the Tartar dynasty by their science and virtues. We can in some slight degree appreciate the extent of their toils and sacrifices when we glance at those prodigious volumes entitled "Memoirs concerning the Chinese." The "Memoirs" are a wonderful monument of their residence in a wonderful country, which, at one and the same moment, they opened up to the curiosity of literary Europe, and enriched with the imported sciences of Christendom. But in spite of their services, rendered alike to the east and the west, the implacable law which successively shut in their faces the principal monarchies of Europe extended into China, and those fearless warriors of the Cross were obliged to abandon in the very noontide of success a conquest which had cost them rivers of tears and blood. But a belief in the eternity of exile seems to be impossible to the Jesuits, and after their cohorts have been swept and decimated by the most terrible tempests, they close their bleeding and attenuated ranks, and the instant the storm is mitigated advance to new disasters.

Every country has driven them out, and every country has been reinvaded by the Jesuits. Kingdoms that expelled them in rage have received them in gratitude. Obligated to fly from Ireland in the time of the Stuarts, they returned to this country in the reign of the Guelphs. He was a patriot, indeed, who re-established that Order in Clongowes, which, centuries before, had been flourishing in Dublin. Thus they have recently penetrated into China, not, as in ancient times, when a highway was thrown open by imperial power to their footsteps—not, as of old, to sway the literary academies by their elegant taste or direct the astronomical observatories by their profound science; they now glide cautiously through the ramparts that interdict their faith in a stealthy and obscure way, as simple Missioners, and try to ascertain in the well-worn soil the half obliterated footprints of the great men of their brotherhood, whose cultivated minds and unflinching resolution formerly edified the Chinese. The Jesuits have established their new propagandism in the province of Kiangnan; and in a volume recently published in France a member of the Society, named Father Brouillon, has communicated to the world the state and prospects of the Jesuit missions at present in China. We learn from Father Brouillon that about fourteen years

ago the Jesuits re-entered China. In 1840, by a decree of the Propaganda, the province of Kiangnan was confided to their Missionary zeal, and three of their Priests landed accordingly in Shanghai in 1849, and additional Missioners, during the subsequent years, reached China to share in their labors, and so the mission was established which Father Brouillon describes in a treatise which deserves the most respectful attention.

Nothing could be more gratifying to the illustrious Society than this revocation into China. They richly merited this reparation. So large a share had been taken in the Missionary enterprises of a former age by the Jesuits that they naturally sighed to participate in the Apostolic labors of the Lazarists, who had succeeded them. To them China was full of memories, of which they had reason to be proud, and traditions with which they were compelled, by the spirit of their Order, to connect themselves. This vast territory was thrown open to their spirit of propagandism by Gregory XVI. When in China, at least, the Jesuits can excite no alarm in the breast of European politicians for what is called the balance of power or the internal tranquillity of nations. As the condition of a Catholic Priest in the interior of China has been already described in these columns, we shall not dwell on the miracles of courage and address which are necessary on the part of this obscure soldier of the Faith to enable him to enter furtively and live mysteriously amid a swarming population, which, for the most part, is hostile to his persuasion. It is possible, however, that our readers may be less acquainted with the system which has been adopted by the congregations in order to administer the Chinese churches, and diffuse—in spite of a thousand impediments—the Christian religion among the Chinese.

We learn from Father Brouillon that the foundations of the new mission were laid by the Jesuits in the first instance in the most solid manner. A crowd of colleges, seminaries, and schools have sprung up under their auspices in Kiangnan. These establishments will certainly produce numbers of native Priests, catechists, and students who, when disseminated through the crowded ranks of Chinese society, will open a wide furrow for the introduction of Christian principles. A few traditions had been left by the Jesuits of the last century which were not completely obliterated. Confraternities, congregations, and conferences had been founded, which had survived a century of painful vicissitudes. It was a task of no small difficulty to reach those isolated Christian families who secretly cherished the Faith which they concealed from malignant and prying unbelief; but the embers were buried so deeply beneath the ashes that the Jesuits despaired of discovering them, and the work was to be begun anew, as if there had never been a Christian in China. The province of Kiangnan—as extensive as France—contains fifty millions of infidels; but the Jesuits began the campaign without waiting to reckon those enemies.

At Ti-ka-wei, a village near Shanghai, they established their head-quarters. Issuing from this point, like rays from a centre, the Missioners plunged far and deep into the diocese. Each Priest visits every congregation in the district assigned him at least once a year, and during the visit festivity reigns in the *kum sou*. "The *kum sou*," says Father Brouillon, "is a kind of granary or barn embosomed in a cluster or square of Chinese houses, from which an empty space separates it." The inquiries of malice and intolerance are baffled by the cluster of houses with which the chapel is masked, and which externally differs in nothing from an ordinary barn. In some rare cases the *kum sou* is adorned with a vestibule, and has covered galleries at the right and left, but everything is so contrived that the church can be cleared out and converted into a reception-room in half an hour. When the tempest of tyranny mutters, every indication of religion is at once swept away. The Priest on one occasion had only time to take off his alb when the *kum sou* was inundated by a swarm of furious but light-fingered Pagans, who pillaged it completely in a moment. Ecclesiastical architecture is prohibited not only by poverty but by prudence in China. The moment the priest arrives the news is hastily conveyed to the Christians, and they come quietly trooping into the *kum sou* from all sides. Mass is celebrated to the joy and consolation of the Christians, who can seldom bear Mass. The Priest in China is vested like the Priest in Europe, with the addition of the *tsé-kin*, a covering for the head, which was appropriated to the highest class of literary men under the Ming dynasty, and which our Missioners have been permitted by the Holy See to wear. The moment the visit is ended the Priest passes to another *kum sou*. He never knows repose except during the excessive heats of July and August, when exertion is dangerous or impossible to Europeans. During ten months in every year he leads a nomadic life, constantly travelling through the extensive district allotted to his care. In this way Father Brouillon visit-

ed 369 Christian congregations between 1851 and 1852.

Three of these Chinese parishes were visited by Mr. Lavoille in 1845. He was astonished, he tells us, that the freedom and tranquillity with which religion was exercised in these Christian villages. All the splendid ornamentation of Catholic piety was visible in two of the churches. The Priests were Chinese, and their acolytes catechists. They certainly had not escaped the lynx-eyed vigilance of the mandarins. He thinks their fearless displays was suggested by a wise policy on the part of men whose presence in the country is forbidden by the law of the land. Unless the Jesuits could enjoy at Shanghai—where European consuls were numerous, and French ships at anchor—a large measure of religious liberty, they durst not hope to enjoy—in the Pagan depths of the interior, where they had no friends—even liberty to exist. They were desirous, he thinks, of defying the mandarins by the solemn grandeur of their rites—in this place—because they knew, in case of a quarrel, France would not desert them. This was their battle-ground, where much might be gained, but nothing lost, by religious display and numerous conversions. The daring courage of the Society was considerably augmented when a French consulship was established a little after at Shanghai. Catholicity was then professed and practised in all the adjacent villages more openly than ever, and the mandarins did not even murmur. In the interior nothing like this toleration is to be expected from the authorities, and accordingly, the caution of the Priests in the interior is quite as great as their daring at Shanghai. The parishes at a distance from this town can only be visited by stealth. In short, they creep about in central China in the present day as they crept about in England in the time of Elizabeth—that is, in a subterraneous way, careful not to provoke the suspicions of the merciless authorities.

The church built at Shanghai by the Jesuits, and dedicated to St. Francis Xavier, is so grand that it is termed a cathedral. The hopes of Catholicity seem to be proclaimed by the lofty cupola, surmounted by a cross, which rises to a great height in the atmosphere. Father Brouillon carefully describes this church as well as the less stately one at Zi-Ka-Wei. He tells us that the Priest who presided over the labors of constructing these churches was greatly surprised by the Chinese method of baking and tempering bricks, as well as their "hydraulic lime," as he terms it. The art of building, he asserts, is far more advanced in China than European suppose. When this sacerdotal architect undertook the construction of the cupola he found to his astonishment that certain *coques de charpente*, which were looked upon in Europe as new and admirable discoveries, were old and every-day matters in China. These remarks of Father Brouillon are very interesting, as they prove—what the Jesuits have frequently asserted—the consummate ability of the Chinese in all mechanical arts, and the surprising antiquity of all their processes. As society in China is old, long civilised, and deeply imbued with philosophic principles, it is thus reason alone which the Missioner must address. The Chinese are a nation of bookworms, who can only be subdued by superior learning. They value education more highly than any people, and religion is acceptable to them only when based on a sound system of education. Hence the multiplication of schools on the part of the Jesuits has equalled to the multiplication of the *kun sows*.

They managed to found 144 male and 30 female schools during three years beginning with 1850. In addition to these, a college was established at Zi-Ka-Wei, in which they soon collected forty pupils. These pupils are by no means all Catholics. "The sons of some honest infidels" are blended with the young Christians, where they are taught not only what becomes a good Catholic, but what becomes a good Chinese. In some instances the bachelors and professors are infidels. This shows great wisdom on the part of the Jesuits, for were the education exclusively Christian and European the Chinese Catholics would never send their boys to this college. Confucius and Mencius are explained precisely as in the native colleges. The four canonical books of the Chinese are commented on. The boys are exercised in all those dissertations and amplifications which are necessary to enable young Chinese at the triennial concourse to obtain elevated station, "for," says Father Brouillon, "in China the aristocracy consists almost exclusively of literary men. A native of China is nobody until he gets a degree—becomes a bachelor, licentiate, or doctor. Without education there can be no social rank or civil employment. You must possess some indication of intellectual ability or literary acquisition, in order to be admitted into the presence of the mandarin, to speak to him on terms of equality, and to escape the brutal maltreatment to which the illiterate vulgar are hourly exposed." The educated class may be compared to the freemen of other countries—the ignorant vulgar to slaves. If the pupils of the Jesuits succeed in the examinations, and rise to the position of nobles or mandarins—and they seem certain to do so—the Chinese will be converted and the Jesuit college crowded. The middle classes and the opulent families will furnish crowds of converts, and the administration of the law will gradually get into the hands of Catholics. Years will elapse, of course, before this can be accomplished. But the system of education adopted by the Jesuits and described by Father Brouillon is so well adapted to the condition, wants, and manners of the country, that it must ultimately produce that result. In 1853 the educational establishments founded by the Jesuits in Kiangnan contained one thousand three hundred pupils.

LITTLE BLOSSOMS FOR HEAVEN.—Others besides the aged are leaving the cares of earth for the rest and blessedness of heaven; those who have scarcely looked beyond the rose-tinted boundary of infancy, whose eyes have never been wet with tears of sorrow and regret, whose hearts never swelled with disappointment. Little blossoms, who linger lovingly for a few brief years on the threshold of Time, and of whom we think, even while worshipping their beauty and innocence, are passing away!

IRISH INTELLIGENCE.

THE LATE BISHOP OF KERRY.—The remains of the venerable Bishop were interred on the 25th of July. There was an immense procession.

THE REV. MARTIN BROWNE, P.P. of Balla, has been appointed Archdeacon, in room of the lamented Archdeacon M'Hale, deceased.

ORDINARYS.—On Sunday the 21st ult. the Revs. John O'Hara and Matthew Ferguson, late of Maynooth College, were ordained Priests in the Cathedral Church of Caran. The ceremony was witnessed by a large and respectable congregation, the greater number of which remained after Mass to receive the blessing of the young Levites.

DEATH OF THE VERY REV. WILLIAM M'LAUGHLIN, P.P. OF ISKABEEN.—The Diocese of Kerry has lost one of its greatest ornaments, and the Church of God one of its boldest Priests. After a lingering sickness, borne with Christian resignation, Father M'Laughlin expired at his residence, at Iskabeen, at half-past seven of the morning of the festival of Our Lady of Carmel—a day, above all others, on which he would have preferred to die.

The Bishop of Ossory in a late Pastoral issued upon his return from Rome, thus warns his people against the "Soupers":—"Knowing how steadfast you are in the Faith—how attached to the One, Holy, Catholic, and Apostolic Church, against which the gates of hell cannot prevail, and how abhorrent of heresy and schism, we deem it in a manner unnecessary to caution you against the workers of iniquity—those who would feed your bodies, but would kill your souls—those who would make you suffer shipwreck in the Faith, and separate you from the Holy Roman Catholic Church, to become Protestants, or even Turks or Pagans; for such is their hatred of Catholicity, that they would prefer you to be of no religion than to be Catholics; thus they prove that their vocation is not from God, but from Beelzebub. True to their calling, and alive to their own interest, those emissaries of Satan have labored to pervert you and your children—they have taken advantage of your poverty, and have proffered you gifts; but, thanks be to God! you have spurned them; you have persevered in the Faith, and preferred poverty in the Catholic Church to abundance in heresy and schism. You must, however, do more. You must have no communication with them; for it is written: "What participation hath justice with injustice? Or what fellowship hath light with darkness? And what concord hath Christ with Belial? Or what part hath the faithful with the unbeliever?" You must, then, even salute them not; as disciples of Jesus Christ, who says: "Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for my sake—Be glad and rejoice, for your reward is very great in heaven;" and again, "Love your enemies, do good to them that hate you; and pray for them that persecute and calumniate you;" you must have no alterations with them—you must not abuse or maltreat them—you must not curse them, but pray for them—you must not do them evil, but good. To the great precept of love which Jesus Christ so strongly impressed on his disciples in His first and last discourse to them, and of which he had given so many striking examples in his own person—there is no exception, not even those who for temporal gain, labor to rob you of your Faith, "the beginning of human salvation, the foundation and root of all justification," and to make void in your behalf the redemption of Jesus Christ. Pray, then, that God may convert them from the evil of their ways."

The Cork Examiner gives the following extracts from a letter received by a gentleman resident in that city, from a student of the English College, Rome:—"We had a visit from His Holiness at the beginning of this year. He was very cheerful. He is a very fine man. We often meet him outside the city. Wherever he is passing, whether in the city or out of it, the people always kneel down on the pavement to receive his blessing. He expressed an opinion a short time since with which I fancy you will coincide. A party of English had an audience with him, and the conversation turning upon the rapid progress of Catholicity in England, His Holiness observed, 'Well, there is one man in England the Catholics cannot convert, that is Lord Palmerston.' The Romans are very fond of his present Holiness.—The French soldiers are here still, as they ought to be. The Romans have liberty enough, and are far happier than the majority of English people. It is not liberty that England would give them, it is license.—What a row the English papers have made about Italian liberties! The fun of it is the poor English dupes take all newspaper reports for gospel, and of course swallow greedily all species of humbug.—The brother of the present Protestant 'Bishop' of Oxford, Mr. Wilberforce, is at present studying for the Church, and most likely will be ordained before another year. He became a convert about eighteen months ago. We have in the 'Collegio Romano' a nephew of 'Archbishop' Whately. He will be ordained within another year. We have also a son of an American Protestant 'Bishop' studying for the Church. These are good signs of progress, are they not?"

Of the £326 voted by Parliament for the promotion of learning, £200 has been awarded to Irish literary merit—£100 to Mr. Lover, and £50 each to Dr. O'Donovan and Mr. D'Alton.

ORDER OF ST. PATRICK.—The Marquis of Londonderry is to be the new Knight of the Most Illustrious Order of Saint Patrick, and will have the stall vacated by the death of the late Earl of Listowel.

STAFF APPOINTMENTS IN IRELAND.—Major-General Cochrane is to have the command of the garrison of Dublin.

REPRESENTATION OF KERRY.—Lord Castlereagh, who accepted the office of Comptroller of her Majesty's Household, has again addressed the electors of Kerry, soliciting their suffrages at the approaching election, which his appointment had made necessary.

Lord Panmure's stern reply to the Marquis of Clanricarde sounds like the knell of fate to the unfortunate militiamen of Nenagh. And yet it seems impossible to realise the fact that those monstrously opposed men will be left to the indiscriminate severity of military law. This is surely too much—to hang or shoot to death men—seven Irish militiamen—for claiming the performance of the stipulations on the faith of which they entered the service of their Queen—for refusing to be turned adrift in a state of nudity and starvation. The *Bainbridge Daily Express* has some remarks on this painful topic which are most creditable to it as an organ of Scottish opinion, and we can but hope that his suggestion for petitions in favor of the unfortunate men will be followed up without delay. The *Express* says that—"Government, blundering in ignorance or carelessness, seeks to throw the consequences upon the poor wretches who offended. Ministers are now endeavoring to atone for their indistinguishably shabby treatment of the militia by the severest possible punishment of the insubordination, the hanging or shooting of the offenders will, they fancy, efface any unpleasant recollections of the mutiny. Now, apart altogether from the strong provocation which the offenders had, such immense service has been rendered by the militia in the course of the present war, that this unfortunate accident of a militia mutiny ought either to be forgiven or be very lightly punished. We confidently trust, that petitions will be poured in from all quarters against the infliction of capital punishment upon a single militiaman; and that not even the ringleader, whom Lord Panmure so bitterly denounced, will be allowed to suffer. Should a single militiaman perish on the gibbet at present, it would be a disgrace to the nation.—Northern Times.

LETTER FROM SMITH O'BRIEN.

Dromoland, July 29, 1856.

My Dear Sir—I have for some time felt an anxious desire to offer my best acknowledgments to those members of the House of Commons, who, during the last and present session of Parliament, exerted themselves to procure my restoration to Ireland; but I have found some difficulty in determining what would be the most suitable mode of giving effect to this desire. It now seems to me that there can be no occasion more appropriate than the moment of my return to my native land; and as you were one of those who were most earnest in this endeavor, and have also command of a journal which will enable you to give publicity to my sentiments, I shall feel obliged if you will become the organ for conveying my thanks to those with whom you co-operated.

From the hour of my imprisonment until the present moment I have steadily abstained from soliciting any favor from the British government, or any mitigation of the penalties which I incurred in 1848. Having done what I considered to be my duty, I could not express contrition. It therefore seemed to me becoming to remain entirely passive, and to submit, without repining to the consequences: of an attempt which may have been ill-judged, but which was prompted by the purest motives.—At the same time I have not felt myself bound to deprecate on the part of the others the expression of sympathy which seemed to me to be highly honorable to those who entertained it—even though that sympathy was evinced in the form of solicitation.

As there has been little disposition to underrate the mental sufferings, privations, and pecuniary losses which I and my family have sustained, I shall now speak only of the circumstances by which we have been consoled. It will always be to us a subject of pleasing and grateful recollection to remember that, from the hour of my conviction to the day of my return, my own countrymen, without distinction of classes, creeds, or parties, have exhibited deep solicitude respecting my fate, and from time to time have manifested this solicitude in the manner which seemed to them most conducive to my deliverance from imprisonment and exile. Nor has this sympathy been confined to Ireland. Even in Van Dieman's Land I experienced on the part of English and Scotch as well as of Irish colonists the greatest possible kindness—kindness which I can never forget—whilst in Victoria and in New South Wales my liberation was greeted with such gratulations as are generally offered to those who triumph rather than to those who fall.

In the United States large multitudes of Americans assembled in their chief cities to solicit the intervention of the President of the Republic on behalf of the Irish State Prisoners, and our liberation from Van Dieman's Land in 1854, gave occasion to an address of congratulation from New York, which appears to have embodied the sentiments of a great majority of the inhabitants of one of the largest capitals in the world.

I have been informed also that during the present spring an address to the Queen (which I have not as yet seen) was carried by the Legislature of Canada by which my restoration to Ireland was earnestly requested. In like manner I have experienced on the part of individuals devotion such as has been rarely equalled, of which I need cite no other instance than that of my friend Mr. P. J. Smyth, who made two voyages round the world with a view to assist in rescuing me from captivity.

During the session of 1855 I was apprised that one hundred and forty members of parliament memorialised the Prime Minister in favor of my unconditional return. Upon analysing the list of their names I discovered that it contained a majority of the representatives of Ireland, among whom were to be found some who would have asked no other favor from a British minister, and several whose views respecting the political interests of Ireland are diametrically opposed to those which I entertain, as well as others who have been in the habit of supporting the Whig administration. I found also in this list the names of some of the most distinguished of the English and Scotch members, amongst whom indiscriminately were men belonging to the several parties which divide the arena of political contention.

To all who have expressed or felt sympathy I would willingly tender my acknowledgments; and it is with this view that I now address to you this letter, in the hope that it may obtain extended publicity. You will therefore oblige me by placing it upon public record in whatever manner may appear to you most acceptable to those for whose perusal it is designed.

With much respect for your public character, I remain, my dear Sir, your's very sincerely, W. S. O'BRIEN.

J. F. Maguire, Esq., M.P.

THE MAN FOR TIPPERARY.—The overture made by the people of Tipperary to O'Brien is a noble act of retribution, and will be felt with gratitude to their honour throughout Ireland. It was a fitting crown on that age of exile borne with such brave and steadfast patience, that on the very instant of his deliverance, the county in which eight years ago he was sentenced to the death of a Traitor, should offer to the Rebel Chief its highest public honours. This free and hearty verdict finely effaces that which a packed jury uttered in the Court House of Clonmel, on an autumn day in 1848. And there is not a doubt that if O'Brien had assented he would have been elected without a second of opposition. From one end of the county to the other, the rumour created a generous and earnest ambition. The purity of his character, the stately firmness of his principles, the heroic patriotism almost dead in these ages, but which Exile has always canonised even more gloriously than death—these speak so trumpet-tongued whenever his noble name is mentioned in Ireland, that even in that county, stained as it has been with all the shame of Sallierism, none would be so base or so bold as to raise a voice against him. It would have been a startling incident to the British Parliament, had O'Brien, whose last appearance there was to utter that defiance which preceded his appeal to arms—and whose seat was soon afterwards vacated by a verdict from a Special Commission—been returned as Member for the County which had been the scene of both insurrection and conviction. But he has with the calm self-denying dignity which is so characteristic of him declined this honour. At present he does not believe his services would be useful to Ireland in Parliament. He is incapable of seeking honour merely for honour's sake, and unless he could believe, that in the new position, he could really do useful service to Ireland. His experience of Parliament has not propitiated him to the belief that if he now returned to that field of labour, he could do so with advantage—and a little consideration enables us to see that he has chosen the course likely for the present at least, to make his voice most weighty and most valued whenever it is raised to speak in Irish affairs. We are delighted to hear that O'Brien intends to offer, from time to time, advice to the people on subjects of legislation. The work which he published lately is an adequate testimony that during his exile he has devoted all the energies of his mind and a rare extent of study to the political and social principles which are the basis of public happiness and freedom. And his voice will be heard by our people not merely with the affectionate respect that is due to his virtues and his sufferings, but with earnest confidence in his wisdom as a philosophical statesman, and his experience as a public man—the experience of action as well as of adversity.—Nation.

THE POLLOCK EJECTMENTS.—At the last assizes there were eighteen cases brought down for trial, in the first of which the plaintiff being non-suited, the remainder were withdrawn. Subsequently the Court of Common Pleas set aside the non-suits, and awarded a venire de novo. At the present assizes there were only three cases entered for trial. They excited great interest, as did also the presence of Mr. Pollock himself.—Id.

A MODEL "SOUPER".—The gross immorality of the soup-missionary movement is developing into rank luxuriance. The latest example of its infamous character is furnished by a recent investigation at the Petty Sessions Court of Kilkenny. The stipendiary magistrate, the Mayor, and other justices were present. A man named Byrne—described by the local papers as a wretched-looking old man—a bible-reader or "souper" came before the bench, and made a most extraordinary statement. He swore that while he was standing alone, a few days before, in a new house just being built, another man who was working with him having gone out, six strange men, whose personal appearance and dress he professed to describe minutely, entered, tied a strap round his neck, hung him up till he was nearly strangled, and then went away telling him that they would murder him if he would not quit the soupers. This extraordinary story naturally excited much astonishment in court. The stipendiary magistrate does not appear to have believed it; for he re-examined Byrne closely, and elicited from the virtuous and injured gentleman the fact that sixteen years ago he had been tried for attempting to commit murder, and had afterwards been prosecuted for retaining money which his wife had stolen from a gentleman. His fellow workman was next produced and examined. His story was that he had left Byrne alone in the house for a while, and that when he returned, Byrne, who showed no signs of injury, said two or three men had come and "chucked him up." But the man did not believe him, for he had not been so far away, he said, that he could not hear, if he cried out, and the police patrol were opposite the house at the time. Nor was this all. The policeman swore it was impossible the alleged outrage could have occurred, as he had been on duty at the spot all day; and the former witness added that Byrne had tried to induce him to back up his lying story. The magistrates promptly gave judgment. They recorded it as their unanimous opinion that Byrne had been guilty of gross and deliberate falsehood, and that the circumstances justified an indictment for perjury against him.

PROSELYTING IN THE WEST.—THE CONSTABULARY.—In accordance with previous notification the parishioners of Gort, comprising a numerous assemblage of all ranks and classes of the Catholics of that town and its vicinity, took place on Monday week in the Catholic chapel, a little after two o'clock, p. m., in consequence of the use of the court house being refused. The meeting was convened in order to adopt resolutions condemnatory of a recent outrage committed by breaking some windows in the Protestant church, and a memorial to his Excellency the Lord Lieutenant representing the improper and harassing conduct of some members of the constabulary for some time stationed here, in giving aid and countenance to certain proselyting agents who insult the religious convictions of the Catholic population by the distribution of tracts and an organised system of nuisance and annoyance, impeding the public peace by their offensive proceedings. The principal speakers were the Rev. T. Shannon, V. G., and the Rev. John Kenny, R. C. C.—*Clare Journal*.

MORRIS CHAPEL WRECKINGS.—The following communication appears in the *Ulsterman* of Thursday:—"Allow me to make known an outrage which has been recently perpetrated by some Orange miscreant on the splendid chapel of Newbridge, by breaking the windows with stones. I was there on Sunday last, and saw the stones on the floor, which was a sad sight for our good Priest, Mr. Quinn, P.P., and his sorrowing flock. It was, indeed, painful to see the temple which had been erected for the worship of their God despoiled by the hands of these sacrilegious ruffians. On Saturday last the Orangemen walked in procession, with drums playing and banners flying. All sorts of offensive airs were played on the occasion. The Catholics were obliged to stand all night with arms in their hands to protect their chapel. All this happened in a place two and a half miles from Bagenalshel, two miles from Toome, two miles from Ballyroan, where police and magistrates were located. None of them, however, can look after these outrages. Last year a similar outrage was perpetrated on Newbridge chapel, but when the ruffians were known and could have been made amenable, their fathers came and repaired the damage.—A COUNTY ANTRIM MAN."

PRESENTATION OF THE IMPERIAL GOLD GRAND CROSS OF THE LEGION OF HONOR TO A BRITISH SOLDIER.—Within this week the attractive ceremony of presenting the highly-prized decoration of the French Legion of Honor will take place in this garrison, at the instance of his Imperial Majesty Napoleon III., to Corporal William Cooke, of the 9th Regiment. He is the only military man in Limerick who has received such a decoration. The way he has earned it, we have on authority, is thus:—"On the occasion of the abortive assault on the Redan, on the 18th of June, 1855, Corporal William Cooke found himself with twelve or fourteen comrades of his own regiment near the twelve-gun battery, called the Cemetery, when an immense shell, with an ignited fuse, fell amongst them. Cooke hastily handed his rifle to one of his comrades, and coolly took up the shell while the fuse was still burning, and flung it back into the embrasure, where it almost instantaneously exploded, killing and wounding a large number of the enemy, and saving the lives of himself and his comrades. This heroic and chivalrous action was witnessed by one of the French generals, who mentioned it in his despatch to General Canrobert, and the circumstance having been communicated to the Emperor, he ordered the decoration of the Grand Cross of the Legion of Honor to be awarded to that chivalrous soldier.—*Limerick Observer*.

A revival of the project for the extension of the Cork and Bandon line of railway to Bantry and the West of the County, which was agitated some three or four years since, has been for some time past talked of, and some proceedings to bring the matter to an issue have been lately taken.

An action was tried last week before Baron Pennefather at the Kilkenny Assizes, in which the proprietors of the *People*, our excellent contemporary, were charged with libel, contained in an article commenting upon certain statements made by the plaintiff (a physician of small practice) in other newspapers.—The damages were laid at £6,000, but the special jury offered only £75 and 6d. costs. Verily says the *Nexford paper*, "their nobles have come down to wifery." This verdict is accepted by the *People* as triumph, and a larger majority of the Press of Ireland have testified their approbation of the energy and ability of that paper.

JAMES SADDLER IN FRANCE.—A correspondent of the *Daily Express* writes:—"From a most authentic source I have learned that just before the parliamentary discussion on the subject of James Sadler, that person was seen in Paris at Galligani's Library by a gentleman who knew him well, and who spoke to him, asking him whether he thought himself safe, as he appeared quite at his ease. Sadler replied that he was quite safe, and that he apprehended no danger to himself, and that he was well taken care of. On the following day the same gentleman met Sadler in the same place, when he said that he must wish him goodbye, as he had received intelligence that it would be advisable to go on a little further, and that he proposed to go a little more into France that evening, as he was told that it was rather too glaring that he should remain openly in Paris; but, nevertheless, he did not intend to quit France. Considering that this comes from a really reliable source, it does seem a most extraordinary state of things, and when it was told to me it was accompanied by an observation to the effect that it was scarcely consistent with any sincere intention on the part of the government to deal with that criminal according to his deserts."

A RELIQUA OF JOHN SADDLER.—We have heard from a correspondent, on whose accuracy we can place full reliance, that the silver cream jug out of which John Sadler drank the poison had been sold for 230 rs.—*Limerick Observer*.

COUNTY MAYO ASSIZES.—The *Mayo Telegraph* has the following remarks on the conclusion of these assizes:—"From which it will be seen that the state of the county, as to crime has been unfairly represented. It says:—"When Mr. Serjeant Howley was addressing the grand jury at the opening of the commission he dwelt with some emphasis upon the serious character of the crimes imputed upon the face of the calendar, and considered them too numerous and grave to be palliated even by the fact of human beings. Amongst the rest; he said there were four or five cases of murder, and some of those who heard him were for the moment certainly startled at the announcement. But it affords us much pleasure (and we are satisfied it was also grateful to the learned judge himself) to find, in the course of the subsequent inquiry, that matters were not quite so bad as his lordship had been led to believe. The three cases of killing were the only crimes of the kind brought under the cognisance of the court, and of these only one presented any features of atrocity or premeditation. And here we feel bound to remark that, that if it be possible, the persons acting for the crown in criminal prosecutions should abstain from setting out cases, obviously only of homicide or manslaughter, upon the face of the calendar as murder. Out of the five or six cases of this heinous offence referred to by Serjeant Howley (whenever he got them) we have not, thank God, one conviction for murder.—The three cases tried have all turned out to be merely cases of manslaughter, and in one of them there was no evidence at all against the prisoner. Yet, in parliamentary returns, we have no doubt, at some future day, the blood-stained condition of Mayo, with its five or six charges of murder, will prominently figure, and be converted to profitable account by the enemies of our country. We throw this out for the consideration of those who prepare official documents of this description, and would beg of them to be more particular in characterising the fortuitous results of a drunken row at a fair or market, and not set them down in the same category with the cold-blooded inhumanities of a Palmer and a Dove.

THE O'HARA ESTATE.—HEIRS TURNING UP.—Who does not remember the little old General, one of the mysteries of Petersburg, who for many years moved through his mundane stage in this city, leaving all in wonder and doubt as to whence he had come, and whither he was going. An old Milesian name however, adorned this man, who was always for getting, and never for giving, and in allusion to a renowned soldier of the name, he was dubbed General O'Hara. During the last few years of his life here, his miserly propensities rendered him the joke of many and the butt of gibing juveniles. He had amassed property in real estate in this city by different modes of dealing; he never married (as he never forgot his first love)—he would not make a will; and when he was dying last year, calmly and consciously to the last moment, he said nothing of how his property (worth over 16,000 dollars) should be disposed of. Until very lately, it was generally presumed that the property would go to the State of Virginia. It seems, however, that a Dublin lawyer, who had other matters, in hand relative to an estate in this city, heard of the circumstances of Charles O'Hara's death, and made enquiries relative to the possibility of heirs being alive. Charles O'Hara was by connections, native of the borough of Coleraine, Antrim, Ireland—(everybody has heard of Coleraine, romantically situated on the river Bann, and also of the famous Kitty of Coleraine, whose elegant buttermilk once watered the plain). His father Nicholas O'Hara died a short while before Charles was born, and his mother went to reside in the parish of Arigal about eight miles from Coleraine. He grew up a sharp, quick witted, good looking youth, fond of learning and studies, especially mercantile accounts and penmanship. Like all his countrymen, he had a great liking for female society, and even the 'girl' he used to go 'courting' to before he quitted the romantic hills and vales of Antrim is still alive and perhaps like Charles, with well known Irish constancy, never married, in order to retain the memory of first love. Charles O'Hara was supposed to have had some private arrangements with the United Irishmen of 1798. He left Ireland when about 19 years of age, and became a book-keeper in a large firm in New-York. His mother died before he left home, and his sister died 40 years ago; and he had but one brother named Lawrence O'Hara, who has left four children; one of these is in New South Wales, (against his will), one died in Upper Canada, and two are yet living respectively in Ballymena, Ireland, noted for its great linen mart. These the nephews of old General O'Hara now put in their claim for his property in Petersburg. Thus matters turn up through life.—*South Side Democrat*.

"NEVER MIX YOUR LIQUOR." &c.—Catherine Smyth, of 2, Cannon-street, appeared to prosecute a quondam friend named Mary Keefe, who by her own statement gloried in that patronymic as distinguished from the "O'Keefe" being regarded by her as a "sect of humbugs." The substance of the charge was that she had feloniously appropriated a petticoat, five dresses, four bonnets, nineteen pair of gloves, a quantity of ribbon, and a variety of minor articles, the property of the complainant. From the statement of Mrs. Smyth it would appear that between seven and eight o'clock on the previous evening she met the defendant in the street, and asked her home to take a friendly cup of tea. The offer was accepted in the same spirit, but the hospitality of Mrs. Smyth was greatly shocked on finding that her guest when seated under her own roof tree decidedly and pointedly objected to the tea. In vain did the giver of the feast expostulate—in vain did she, zealous for the fair fame of her grocer, assure Mrs. Keefe that it was bought in George's street—and where was there a better place in town? It was all without avail—the scruples of the guest were not to be removed.—She openly condemned it as "washy stuff;" it was not the kind she had been used to—and more than once insinuated that Mrs. Smyth might have provided more suitable entertainment when she thought fit to invite company. At last the latter suspecting the peculiarity of her visitor, sent out for something to improve the flavour which made its appearance in a suspicious looking pint bottle, the odour and taste of which bore striking resemblance to the "Dutch milk" so justly celebrated. Mrs. Keefe was more than satisfied; and with a laudable desire to remove from the mind of her entertainer all recollection of her late fault finding, drank "tea" to such an extent that the cheery beverage speedily ran short; and porter was brought in as a substitute, into which the Dutch cream, so highly approved of, was poured as before. Cups gave place to bowls. Mrs. Smyth was bound in honor to keep pace with her guest in pushing about the "barley broc;" but the evening was warm, the apartment close, the complainant unused to tea in such excess, the result being that her feelings became too many for her, her nerves were unstrung and gave way, and Mrs. Smyth fell back upon the bed.—In this situation of affairs, a delicate and considerate course of behaviour might, from the breeding of her "sect," be expected at the hands of Mrs. Keefe, but, alas! for human nature, such was not the case. No sooner had her friend, from the unwary mingling of her potatoes, been rendered thoroughly prostrate, than, casting a felonious eye around, the articles before enumerated were hastily collected into a bundle by the defendant, who speedily gained the door. But now it was that the tea before despised took its revenge, for not only did its effects oblige Mrs. Keefe to descend the stairs "at angles," as described by an observant youth named Christopher Kelly residing in the same house, but in her confusion and haste she let fall from the bundle a white petticoat, which was carried upon by the same young gentleman, and padded without delay to Mrs. Smyth, who meanwhile lay snoring loudly. The burst of wrath at hearing the duplicity and robbery of which she had been made the victim may be readily conceived, and, having put her case into the hands of the police, Mrs. Keefe was speedily arrested, but none of the property has yet been recovered.

CURIOUS OCCURRENCE.—A few days since an order was given to Mr. Kiely, undertaker, of Blarney Lane, to make a coffin for a young woman named Eliza O'Brien, the daughter of a carpenter residing in Clarence Street. The coffin having been made by Mr. Kiely, was sent to the house of Mr. O'Brien, but the man who conveyed it there was directed to take it back; as there was no necessity as yet for it, the young woman for whom it was intended having returned to life. On inquiry, he was informed that the young woman, who had been in a bad state of health for some time, became that morning very unwell, and after suffering intensely for a short period, apparently expired. Tears were shed over her, and a messenger was despatched to order the coffin to be made, but after a few hours she exhibited symptoms of returning life, finally opened her eyes and gazed about. The man brought back the coffin, and we understand that the young woman is now much improved.—Cork Examiner.

GREAT BRITAIN.

THE AFFRAY AT ALDERSHOT.—The military inquiry into the causes which led to the dangerous quarrel between the 2nd German Jagers and the men of the 41st and 93rd Regiments terminated on Tuesday at Aldershot. The decision at which the Court arrived is still unknown. We are glad, however, that the German officers, taking into consideration that such another outbreak could not occur again, and that it was the wish to conciliate the English troops as much as possible, refrained from bringing any charges against the regiments from which the men of the English soldiers under arrest for assaulting them, while the English, on the other hand, "could not say" who was in the wrong, or at most, that both parties were equally so.—Globe.

The trade and navigation returns for the month ending the 30th ult. show that in the last month of June, the value of British produce exported was almost exactly two millions and a-half in excess of the corresponding month of 1855, and not far short of two over that of 1854. The numbers are 10,661,637, in 1856; 8,168,591, in 1855; and 8,747,313, in 1854.

The Nightingale Fund now approaches £35,000, of which £30,000 are invested in government securities.

A curious petition has been laid upon the table of the House of Commons from St. George's Parish in the East. It states that a sect of persons who call themselves Mormons and Latter-day Saints have licensed places in the metropolis and various parts of the kingdom to meet in, and to obtain such licenses such persons have designated themselves Protestant Dissenters. The petitioners complain of this use of the term Protestant Dissenters, and pray for an inquiry into the true character and teaching of the sect, which they believe to be demoralising, unlawful, and pernicious, and hereafter to prohibit them any such licenses.

CLERGYMEN INTERFERING IN POLITICS.—Sixty two ministers of religion in Manchester and Salford had an interview on Monday with the mayor of Manchester, and presented a memorial against Sunday banishment in the public parks of that city.

ANGLICANISM.—The Protestant Archbishop promises to give his decision in the Denison case, assisted by his legal functionaries, on Tuesday, the 12th August; but it is not expected that it will be very dogmatic, or that much will result from it. His Grace has too often and too plainly laid down the principle of latitudinarianism for him now to assume the character of a teacher or defender of the truth on this or any other subject. As a fact, great latitude has been allowed in the Established Church both towards Popery and Puritanism, and it will not be attempted at this time of day, and with the experience of the last few years, to restrict its Ministers or members in their privilege of thinking and preaching pretty well what they please. The Fusesites, however, are evidently apprehensive of an adverse decision. Should one be given, the appeal will be made to the Queen in council (the highest Ecclesiastical authority in the Establishment), as in the Gorham case; and the Eucharist will probably receive similar treatment to Holy Baptism, and both doctrines be declared "open questions."

MODERATION OF THE CHURCH.—The mouse in the fable took his leave of the busy world and retired into a Stilton cheese. That mouse had the soul of a bishop. Dr. Bloomfield's wants are not many. Grant me, says the holy man, neither riches nor poverty, give me a poor six thousand a year and a palace, with nothing to do, and take my bishopric. Youth dreams of love in a cottage, but how solidly age provides for its last span—£5,000 a year and a palace! And this is episcopal resignation and retirement. This stands in place of the hermit's cave, the roots of the earth, and the spring water of the primitive followers of the apostles. Required as we are to accept this arrangement as a specimen of the moderation of the church, we humbly ask what may be the scale of its excess?

PROTESTANT LOGIC.—The logic of some of our contemporaries is never so close and irresistible as when they take to the ding-dong of "Down with the Pope." The Daily Express had a famous blow at Rome this week, apropos of the Roman railroad. At a loss how to forge a taint out of matters so creditable to the Papal States, it triumphantly asked, if Rome were infallible, why had it not a railway long ago?—why was the railway made by heretical hands? This perfectly unanswerable bit of logic is a gem in its way. We observe humble silence in order that, elate with his victory, the logician may next week reap fresh laurels by asking if St. Paul were inspired, why had he not an Æolian Mantle and a Eureka Shirt.—Nation.

A BRAND SNATCHED FROM THE BURNING.—The Rev. P. King, a convert from Popery—the Protestant curate at Aston, near Birmingham, was tried on Thursday for feloniously attempting to drown his illegitimate male child. The evidence, however, was not sufficient to bear out the capital charge, but the prisoner pleaded guilty to the minor charge of exposing the child, whereby it sustained injury, and he was sentenced to six months' imprisonment.

SURREY OF BIBLE.—Captain Williams, one of her Majesty's Inspectors of Prisons, in his examination before the select committee of the House of Commons on juvenile offenders in 1852 says: "I think in many of these boys there is distaste almost created in them by a constant reference to the Bible! all education-questions, making it rather a spelling book, or education book, or class book, than a sacred book. There are very many other elements of education which would interest these boys more, and be of greater advantage, than familiarising them so much with the Bible as a class book."

Walter Savage Landor (who is an ultra Protestant) writes as follows:—"Long ago I had occasion to remark that the Anglican Church is the only unreformed Church in Europe. Its hierarchy is wealthier than the Papal in the Papal States. The Bishops there do not average £800 a year; and Napoleon the First, when he reconstituted the Sees in his Empire, thought such an endowment adequate to support the dignity of Bishops. Christ commanded his Apostles to avoid strife and covetousness. On these grounds our 'Bishops' spit in his face as derisively as the Jews did under the Cross. And now come forward a couple of them, who have received a million of money between them, and present to the House of Parliament a simoniacal contract for signature. They must have read, although they must have forgotten where, that the labourer is worthy of his hire, and they quoted it while it suited them. If the labourer is worthy of his hire, give it to him, but give it to him no longer than while he is a labourer, unless he is reduced to poverty in your service."

SIR JOHN DEAN, PAUL IN MILLBANK PRISON.—The last of the privileged men that passed us had so different a look from that of the ordinary convict that we could not help noticing him, particularly; then we recognised the once eminent city merchant who was sentenced to transportation for fraud some months ago. He saw by our look that we detected him even in his convict garb, and he hurried past us. "Yes," said the warden, "the life here must be a great change for such a man as him especially. Some of the prisoners are better off than ever they were; but a person like that one, who thought nothing of dealing to the extent of a quarter of a million a-day must feel it sorely." This person, we are told, found special consolation in the study of languages, and on the table of his cell was a high pyramid of books, consisting of French and German exercises, with others of a religious character.

AN EVANGELICAL CONVICT.—The sentence of 15 years transportation passed on ex-Provost Philip, of Leith, in Nov. last, for bestiality, has been commuted to two years' imprisonment with hard labour, to be computed from the date of conviction.

An English correspondent of Zion's Herald, gives the following view of the internal state of the Episcopal church in that country:—"The number of open questions in the established Church of this country is somewhat alarming. Not many years ago the anomaly was seen how every tenet of popery was being brought within the pale of a free 'non-natural' interpretation of the articles; and now the other anomaly is seen how the same accommodating formula can be expanded to embrace the doctrines of Socinianism, and something more. Nor has the Church of England, to all appearance, any power to resist, to punish, or even to protest. She has looked helplessly on, while her children were teaching a disguised transubstantiation, aricular confession, and invocation of saints. Now with equal impotence she permits others to explain away the atonement, to turn regeneration into a nullity, and to deny the infallibility of the Christian scriptures. To the celebrated saying, that the thirty-nine articles are 'articles of peace,' our age has given a new and unexpected interpretation. But what a peace it is! It is not harmony, it is not sympathy, it prevents it on common convictions of truth, it aims not at one common object. There is rancour, strife, party-spirit, caricature. High Church and Evangelical, 'Puseyite' and 'Broad' maintain an attitude of constant suspicion and distrust. One thing alone prevents the armed truce from breaking out into internecine warfare—the golden chain which unites the Church to the State together with the prestige derived from the lofty status which the parish vicar is supposed to possess."

PROTESTANT CHARITY.—On Monday a special inquiry, which had previously lasted two days, into the alleged extraordinary charge of flogging and otherwise ill-treating some female paupers, by Mr. Ryan, the master, and the two porters, Green and Brown, was resumed before the directors and guardians of the poor, in the board-room of the workhouse Newroad. The facts of the case were of the most painful character. On the part of the female paupers, it was proved in evidence that they had been most shamefully treated—they stating that not only were they fearfully treated by the two porters with canes, kicked, and dragged along the ground, but the master, Mr. Ryan, on the occasion used a riding-whip, with which he struck one of the women while on the ground. After a very lengthened discussion, the Board adopted a motion severely condemning the conduct of the workhouse officers, but leaving the matter to be dealt with by Mr. Broughton, the magistrate.

COMMERCIAL MORALITY.—The recent exposure of city frauds by Mr. Laing, the case of the Tipperary Bank, and numerous others, all show that commercial morality has gradually sunk to the level of a loose and inconsistent criminal law, made for the punishment of the crimes of the poor, and too coarse and simple to reach the more refined and subtle villainies of the rich. It is very true, as Mr. Henley says, that it is the crime and not the punishment that makes the disgrace of an action, but what we have to complain of is, that actions which involve the gravest violations of the precepts of morality and are most injurious to the public interest are allowed complete impunity, and that there is a very strong tendency in the minds of men who do not generally think for themselves to confound impunity with innocence, and to suppose that what the law does not prohibit is lawful, and what is lawful is allowable. We are persuaded that nothing is so much needed to amend our mercantile morality as a reform in those portions of the criminal law which do not extend as they ought to mercantile transactions.—Times.

CONVICTION OF DOVE.—The trial of Dove the poisoner was brought to a close on Saturday the 19th ult. Several witnesses (in addition to those examined on Friday, as reported in our Second Edition of last week) were examined for the defence, to prove the insanity of the prisoner. Among them was Dr. Caleb Williams, a member of the Society of Friends, one of the visiting medical officers of the Quaker's Retreat, who has given special attention to cases of insanity for thirty years. He had repeatedly seen the prisoner whilst in custody, and considered him of unsound mind. He believed that murders and suicides were often the result of imitation by persons of weak intellect. He did not think the prisoner had the power of controlling his emotions and faculties. He seemed to labor under an uncontrollable impulse to injure or to take life. Assuming that the prisoner administered poison six or seven times in succession, he should not call that impulse, but an uncontrollable propensity to destroy life. But he believed that a man who had administered poison to his wife six or seven times, and prepared her friends for her death, would be actuated by vice, and not by insanity, more especially if he had denied that he had administered the poison. The case for the defence having been closed, Mr. Overend replied on behalf of the prosecution and Mr. Baron Bramwell carefully analysed the evidence, and addressed the jury till ten o'clock at night, having spoken for six hours. The jury then retired to consider their verdict, and after an absence of thirty-five minutes returned into court, with the following verdict:—"We find the prisoner guilty, but recommend him to mercy on the ground of his defective intellect." The learned Baron then passed sentence of death in the ordinary form, and the court adjourned at eleven o'clock. The prisoner was perfectly calm and unmoved.

The Morning Herald asks:—"Will it be credited that thousands of people have, during the past week crowded a certain road in the village of Mellington, near Ormskirk, to inspect a sycamore tree which has burst its bark, and the sap protrudes in a shape resembling a man's head? Rumor spread abroad that it was the reappearance of Palmer, who 'had come again, because he was buried without a coffin.' Some inns in the neighborhood of this singular tree reaped a rich harvest."

At Leicester, the other day there was another spectacle to illustrate the civilization of the West. A man named Brown was hanged for murder, and his father took up a position in a public-house opposite, for the pleasure of seeing his son die. The son did not confess, and the Chaplain refused to perform duty. Twenty thousand people assembled to witness the execution.—Weekly Register.

SUSPECTED MURDER AND ROBBERY.—On Tuesday information was received by the metropolitan police that a gentleman, apparently about forty years of age, had been found dead in the Thames at Hampton Court under circumstances that led to the belief that a robbery and murder had been committed. The deceased had been stabbed in the left breast, and having then plundered the body, it was thought the persons who attacked him threw it into the river. It is believed that the unfortunate man was a gold digger from Australia.

DREADFUL FREQUENCY OF SUICIDE.—No fewer than three women were brought before Sir Robert Carden on Wednesday, for attempts to commit suicide in the Thames at Blackfriars-Bridge; while a fourth was reported to be in the workhouse dangerously ill from a similar attempt at self-destruction.

DEATH FROM HYDROPHOBIA.—Mr. W. Robinson, worsted spinner, Keighley, in the West Riding of Yorkshire, aged fifty, died on Wednesday last of hydrophobia. About four years ago Mr. Robinson had one of his fingers bit by a dog, but, as the wound was not severe, he took little or no notice of it, although he had an impression that the animal was rabid. He was apparently well until Sunday last, when he complained of a peculiar twitching in his arm. On Monday he attended Bradford market, but the pain increased, and he returned home early. On Tuesday unmistakable symptoms of hydrophobia were manifested, and the paroxysms continued to increase, in spite of every effort of medical skill to check them, and the unfortunate sufferer died on Wednesday. Though he suffered greatly, Mr. Robinson retained his faculties, and talked calmly and rationally to the last. The Globe has the following:—"There is not, we believe, the least foundation for the statement made circumstantially by several of our contemporaries, to the effect, that her Majesty is about to visit Lisbon, Berlin, and Dublin. No such visits are contemplated, and the movements of the court this year will not, we anticipate, be beyond the accustomed sojourn in the islands."

A startling scene to Protestantism it was, when Mr. Heywood was asking the House to get a committee appointed to revise (that is a mild word for correct) the English Edition of the Bible. Heywood, on behalf of a large class, stated that the particular Bible, on which the English have been standing till they are tired—is not in any very great degree the Word of God, but a Koran or Book of Mormons, interesting and ingenious, but a forgery. A very awkward discovery for Protestantism in Ireland and elsewhere. Of course the Government of the day, represented by indignant Sir George Grey, could not admit that several centuries of Reformed Church Englishmen had been taken in and damned "by authority." He was sure that the motion did not meet with the general approval of our doors; and Heywood was soon-pooled. But the Protestant Englishman, nevertheless, having read Heywood's speech, is in a fix of fright. Is he to go over to Mormonism as a compromise with a bewildered conscience? To be sure there is this to be said—the Protestant Englishman has not, generally speaking, read what he stands on! The following anecdote may somewhat show this:—"At Mudie's great lending library, in London, a young lady, known to all the establishment as an assiduous devourer of novels, presented herself the other day, and said, 'Pray, have you a book I have heard a great deal about—the Bible?' The man stared. 'No, miss, not in the library; but I have one up stairs, the Old Bible, which I shall be glad to lend you.' 'Oh do; I want to read it so much.' She returned it in a couple of days—had finished it. 'Oh, it's such a delightful, nice book; but I hear that, ah—there's a sequel.' She actually meant the New Testament.—Nation.

We read in the German papers that during the recent debates in the House of Lords on the Bill for securing to the Bishops of London and Durham a retiring pension, a personage was noticed in the gallery whose peculiar and splendid attire suggested to a sagacious Protestant peer that it must belong to a Dignitary of the Roman Catholic Church. The visitor in question was, in fact, an Indian prince now in London. A Catholic peer was informed of the surmise, with a request that he would ascertain the name and title of the Ecclesiastical dignitary. It was unnecessary to do this, for the information was immediately given that the distinguished foreigner was no other than the notorious Simon Magus, who, feeling a natural interest in proceedings so congenial to his views, and so completely in accordance with his principles, had, as soon as he heard of them, determined on giving his personal attendance to the debates, and witnessing for himself this decisive triumph of his cause.—Tablet.

THE GULLS AND THE GULLED.—EXETER HALL AND ITS MISSIONS.—The Times of the 15th contains a very excellent letter from an English clergyman against the Irish Church Missions, in the course of which he asks—"Why will not Exeter Hall leave Ireland alone? Let the ministers of both faiths work earnestly side by side, and see which will best increase the happiness and gain the affections of the people." &c. The Morning Herald, a day or two afterwards, takes the Anglican clergyman sorely to task, and says, what it terms a word or two, on his Reverence's suggestions:—"In reply to his first query, 'Why will not Exeter Hall leave Ireland alone?' the Herald, as respondent, saith:—"Exeter Hall is the largest room of the kind, and is occupied in succession by all varieties of philanthropic associations, but its most frequent occupants are those earnest Christians who raise above £500,000 per annum to scatter the word of God, and to send preachers of the Gospel to all parts of the earth."

In the first place, then, the Herald wishes us to understand that the Exeter Hall fanatics are philanthropic associations of the purest water; next, that they are earnest Christians; and thirdly, that, as a sample of the thorough earnestness and Christian character of their philanthropic labors, they cajole their countrymen out of half a million sterling annually, to scatter the word of God and send its preachers far and wide over the globe. Well, these being the objects of the earnest Christians at Exeter Hall assembled, we will do them the justice to exhibit some of the fruits of their invaluable labors. For these facts we are again indebted to the Rev. Mr. Marshall's little pamphlet, which extracts them from a speech delivered by the Earl of Shaftesbury in the House of Lords on the 12th July, 1855, on the Religious Worship Bill:—"He would now refer their lordships to the remarkable records of the condition of such districts as Bethnal-green, Westminster, Shoreditch, the New-curt, Petticoat-lane, and Rag-fair, where fighting, drinking, gambling, and immorality prevailed, more especially on Sundays. In these districts there were thousands and hundreds of thousands of persons who never attended any religious ordinances whatever. The greatest difficulty was found in inducing large masses of the people—even those of the more decent and orderly class—to attend any place of religious worship, whether in connexion with the Established Church, or with Dissenting communities. There were, indeed, no persons whom it was so difficult to prevail upon to attend places of worship as the great body of highly paid artisans."

Now, what has the Herald of philanthropy and Christian earnestness to say to the fruits of the golden seed scattered in the aforesaid districts by the London City Mission? Why have these "gold fields" been so barren? What has become of their share of the £100,000 raised and expended yearly (as the Herald further says) in missions to the English poor? Where is the Word of God? What have its earnest preachers been about? What blessings have attended their mission? What conversions have they wrought; what perversions effected? Where are the Christian virtues preached, exemplified, and practised by their white-choker reverences? "Fighting, drinking, gambling, and every species of immorality prevailed, more especially on Sundays." This is bad enough in all conscience; but we have another scene to portray, more harrowing, more revolting still. Here it is—and we shudder whilst transcribing it:—"That in the district of All Saints, Socialism, infidelity, rationalism, and indifference prevail in every quarter to a fearful extent. That pamphlets and tracts are freely distributed in which the inspired books of Moses are called, contemptuously, 'the foolish and obscure records of a small, remote, and barbarous eastern tribe,' and that religion is regarded as a fruitful source of insanity and suicide."

A pick-pocket detector has been invented down East. It consists externally of a case, resembling that of a watch in size and shape. It has a fob chain or string, and is worn in the pocket like a watch. Within the case is a bell and spring hammer, the latter connected with the fob-chain. The supposition is that the thief will suppose that the watch chain is attached to a bona fide watch and will accordingly pull the chain in order to obtain the prize. But instead of getting the watch, the watch gets him. The pull sounds the alarm bell, the owner of the watch grabs the rogue, and the policeman conducts him to limbo.—Pilot.

YOUNG AMERICA.—A boy about 16 years of age, in St. Louis, shot his mother with a pistol, wounding her severely, because she attempted to correct him.

A CASE OF REMORSE OF CONSCIENCE.—John O. Lawler, a young man aged twenty-eight, who had recently become a soldier on Bedlow's Island, a few days ago, wrote to the Chief of Police, that if an officer was sent to him, he would reveal the facts of a murder. The Chief thought he probably meant the murder of Bourke, the porter in Broadway, but Lawler, on being brought over, knew nothing of that occurrence, but was mysterious in alluding to some other tragedy. The Chief saw the man was embarrassed, and sent him into a private room to converse with officer Masterson. On being seated, he said he wished to relieve his mind of something he had never told any person, and was by this time apparently choking with his secret, and asked for a drink of water. The water being quaffed, he proceeded, saying he had, in 1852, while a schoolmaster in the workhouse of Rathfrim, Wicklow County, Ireland, become enamored with a girl named Mary Dunn. While walking with her one evening by the side of a small river at that place he made proposals, which were rejected, and then committed an assault, which he feared she would complain of, and which would consign him to prison for many years. To avoid the ultimate exposure, he watched his opportunity and threw her into the stream. She was drowned,—but her murderer was never known until this confession. The murder of the girl has ever since haunted him, harassed his mind, and rendered him one of the most miserable beings, and he finally resolved to relieve his mind, and risk the consequences. Traveling and employment gave his mind no ease, and he thought it but just that he should make this disclosure. Some time ago he says he wrote to the British Consul telling him he had the facts of a mysterious murder, and wished to relate them, but received no answer. Lawler, was on his confession questioned thoroughly and appeared perfectly rational. He is held for examination, and will probably be sent to Ireland under the Ashburton Treaty.—N. Y. Courier and Enquirer.

Since then, Lawler has retracted his confession; but he is still in prison, pending the result of the enquiries that the authorities are making.

That God, immortality, and hell are ridiculed as mere creatures of fancy, and that every man's life is claimed as his own property. The following extracts from the memoranda of the Clergy and Scripture Readers, show the harvest which such seed has produced:—"A—has been to church twice in 18 years, spends Sunday in a beer-shop. Occasionally a Bible is produced, that passages which are apparently opposed to each other may be compared. An appeal is then made to the party, whether such a book can be from God, and it is condemned as a pack of lies. B—none of our family attends church, we are such a blaspheming set, that it would be no use. C—would rather wade to heaven through the blood of a bullock than through that of Jesus Christ. D—(to the Bible readers) you are too idle to work for an honest livelihood, and so you go about preaching a parcel of infernal lies about Jesus Christ, the greatest impostor that ever lived. E—considers religion beneath his notice, a bugaboo to frighten weak-minded people with. F—God could not have loved His Son much to have given Him up to such sufferings. He can't take my heart out of my body and give me a new one. When I die I shall be put into a box and there is an end of me. G—had no time to gossip. Be off! to these old foals, who had nothing else to amuse themselves with than talk about religion! She slammed the door in my face," &c., &c.

Now, the Herald says, in another place, that Dr. Cullen, in his Pastoral, accuses English Protestants falsely when he says, "They send all over the world, but forget to look at home."

How the London City Mission and the Church Protestant Aid Society work at home, we have shown above, and, verily they shall have the reward of their labour, if pharisaical hypocrisy, if traffic in God's Word, if tampering with God's people, and blasphemous bigotry against His Church, are amongst the sins which cry to heaven for vengeance. What these ministers of mischief mean by working at home, is to innaminate themselves into the dwelling of the poor Catholic, to tempt him with food when he is on the verge of starvation, to bribe him with Mammon when he has not wherewithal to cover the nakedness of his starving offspring, or to provide sustenance for those who look up to him for all things.—Dublin Telegraph.

UNITED STATES.

PROSPECTS OF CHEAP FLOUR.—The Cincinnati Prices Current estimates the quantities of wheat gathered the present harvest, as fully ten per cent. greater than has been gathered any previous year. The same authority also states that the quality of the new wheat is excellent. The grain is full and bright, and perfectly dry and sound.

The Charleston Board of Health report another death from yellow fever, and the existence of three cases in the hospital and three in the city at large, on the 13th instant.

A NEW CENT.—Everybody will be glad to learn that a new cent is to be coined. The old copper head which has so long represented the smallest fractional division of our decimal money in use, is too cumbersome and large for the little value it represents, and the substitution for it of a new coin, readily distinguishable from all others in circulation, will be considered by all a great improvement. It is therefore proposed by the Director of the Mint, that the new cent shall be 88 parts copper and twelve parts nickel. This will make a coin of a dark reddish color. It is to weigh 72 grains, less than half the present cent, which is 168 grains.

FREMONT A NATIVE OF CANADA.—Under this head the New York Citizen, on Saturday last, states, on the authority of a reliable correspondent:—"There seems to be the most positive information that the black Republican party have made a blunder in their nomination of Fremont. A gentleman residing in the neighborhood of Detroit, knew his father and himself when a lad, in Montreal, Lower Canada, of which city he is supposed to be a native. Further information anon."

MAN SHOT AT QUINCY.—A man named John White, a resident of Quincy, was shot at the Hancock House in that place by a drunken man from East Stoughton, named Quimby. Several persons were endeavoring to take a loaded pistol from Quimby, when he discharged it—the contents entering the abdomen of White and inflicting a dangerous wound. Quimby has been arrested. The following is the verdict of the jury summoned to investigate the case. "That the said White came to his death on the 10th day of August, by the discharge of a pistol on the 8th day of August between the hours of six and seven o'clock in the afternoon, on the piazza of the Hancock House in Quincy; said pistol being in the hands of one James Quimby, he at the time being in a state of intoxication; and that the pistol was discharged while said White was attempting to wrest the same from the hands of said Quimby. And the jurors further say, they are of the opinion the discharge of the pistol was unintentional on the part of said Quimby."

A pick-pocket detector has been invented down East. It consists externally of a case, resembling that of a watch in size and shape. It has a fob chain or string, and is worn in the pocket like a watch. Within the case is a bell and spring hammer, the latter connected with the fob-chain. The supposition is that the thief will suppose that the watch chain is attached to a bona fide watch and will accordingly pull the chain in order to obtain the prize. But instead of getting the watch, the watch gets him. The pull sounds the alarm bell, the owner of the watch grabs the rogue, and the policeman conducts him to limbo.—Pilot.

YOUNG AMERICA.—A boy about 16 years of age, in St. Louis, shot his mother with a pistol, wounding her severely, because she attempted to correct him.

A CASE OF REMORSE OF CONSCIENCE.—John O. Lawler, a young man aged twenty-eight, who had recently become a soldier on Bedlow's Island, a few days ago, wrote to the Chief of Police, that if an officer was sent to him, he would reveal the facts of a murder. The Chief thought he probably meant the murder of Bourke, the porter in Broadway, but Lawler, on being brought over, knew nothing of that occurrence, but was mysterious in alluding to some other tragedy. The Chief saw the man was embarrassed, and sent him into a private room to converse with officer Masterson. On being seated, he said he wished to relieve his mind of something he had never told any person, and was by this time apparently choking with his secret, and asked for a drink of water. The water being quaffed, he proceeded, saying he had, in 1852, while a schoolmaster in the workhouse of Rathfrim, Wicklow County, Ireland, become enamored with a girl named Mary Dunn. While walking with her one evening by the side of a small river at that place he made proposals, which were rejected, and then committed an assault, which he feared she would complain of, and which would consign him to prison for many years. To avoid the ultimate exposure, he watched his opportunity and threw her into the stream. She was drowned,—but her murderer was never known until this confession. The murder of the girl has ever since haunted him, harassed his mind, and rendered him one of the most miserable beings, and he finally resolved to relieve his mind, and risk the consequences. Traveling and employment gave his mind no ease, and he thought it but just that he should make this disclosure. Some time ago he says he wrote to the British Consul telling him he had the facts of a mysterious murder, and wished to relate them, but received no answer. Lawler, was on his confession questioned thoroughly and appeared perfectly rational. He is held for examination, and will probably be sent to Ireland under the Ashburton Treaty.—N. Y. Courier and Enquirer.

Since then, Lawler has retracted his confession; but he is still in prison, pending the result of the enquiries that the authorities are making.

TRUE INDEPENDENCE.—The last Cincinnati Catholic Telegraph, writing in reply to a local party paper which had attacked Catholic citizens, observes:—"In reply to all this abuse, it is only necessary to state that Catholics have made no alliance, never did and never will, with any political party. Catholics are guided in their political as in their religious duties, by correct principles, and not by their interests. They make no bargains to which God may not be a witness. They are not Whigs one day and Abolitionists another. When you know a man to be a Catholic, you know where to find him. His position is unalterable. The vindictive may denounce him and the fool may shake his cap and bells at him, but though he is not unaffected by the slander of the one and the ridicule of the other, he has strength of mind sufficient to disregard them both."

PROTESTANT OUTRAGES.—The Syracuse Standard says that the Catholic Church on the corner of Willow and Lock streets, was entered on Sunday night by some graceless scamps, and the large silver-plated candlesticks and other valuable articles stolen. One of the robbers has been arrested, and the property will probably be recovered.

PECULIAR MANNER AT AMERICAN HOTELS.—The travelling correspondent of the Boston Evening Transcript was rather amused with the notices attached to the inside of the door of each room. The following copied verbatim, are a fair specimen:—"Gentlemen are requested not to spit on the floors and walls, and not to come to the table with their coats off. Gentlemen are requested not to swear at table, if ladies are present."

A SPEECH ON IRISH ADOPTED CITIZENS.—Judge Conral who presided at the Fremont Know-Nothing Black Republican Convention, delivered the following of the following language in a speech in 1851:—"I stand here surrounded by Ireland's sons and daughters. If the friends who, in your native Isle, send their souls over the wide waters to embrace you, could look upon this gorgeous scene—if the champion of Ireland, O'Connell himself, your own faithful and fearless were present, could he consider himself an exile among strangers? No! no exile—no strangers. This is your country, and these your brethren. Come we not from the same womb? Ireland is the mother country of America. England gave us charters; Ireland, hearts and hands. England, it is true, settled America; but how? By oppression at home. It was English oppression that crowded our valleys with high-minded men, the foes of oppression in the Old World, the jewels of liberty, worn in her heart of hearts here. Few Americans out of New England, and those sections exclusively German, can speak in derogation of Ireland and her sons, without slandering the blood that flows in their own veins, and slandering the dust that moulders in their own family vault. Are we not, then, brethren? But we are not merely sprung from the same stock, but baptized in the same baptism of blood. Look at the muster-rolls of the Constitution. In the continental line, a band of heroes who knew no signal for defeat, nearly every American shoulder was pressed by that of an Irishman; their hearts beat together; their arms struck together; their voices rose to the skies—their blood fell to the earth together. And are we not brethren? Why, who was it at Quebec Heights, at the head of our army, rushed on foremost and fighting, fell? It was Irish Montgomery who first reddened the snow with his life's blood; and is that blood forgotten?"

There were six hundred and twenty seven deaths in New York last week.

The following is the description of the scene that took place at the recent execution of a negro in the United States, for the crime of murder. We believe that the people of the States call themselves Christians, and boast of their civilization. The stranger however would feel, after reading the following, more inclined to reproach them with their Protestantism:—"At an early hour on Friday morning crowds of people commenced to flock into White Plains from the surrounding neighborhood. The office of the Sheriff from eight in the morning until within a few minutes of the execution was besieged by the curious, anxious to obtain permission to witness the last scene. At about half-past eight a company of military from Sing Sing made their appearance, with music, before the jail. Half an hour afterwards another company of military arrived. Wilson was very low spirited on Friday morning. Every tap of the drum, no doubt, sent a thrill to his heart and his courage or bravado gradually left him, until he was completely prostrated. The gallows was erected in the yard of the jail, which was fenced. On one side there was a long one-story building overlooking the gallows. The roof of this building was one living mass of human beings, from the mere crew of 3 and 10 to decrepit old age. It was a motley crew of men of all characters, colors, and ages. About one thousand spectators ranged themselves on the roof, at the risk of life and limb. Access was only had to this building by climbing up a cherry tree, and crawling along a branch which reached within a foot of the County Clerk's office. From this building they reached the roof of the house overlooking the scaffold. One man fell from the branch of the tree and was seriously injured. A guard was placed round the jail to prevent outsiders from encroaching on the ground for execution. Those on the top of the house commenced about eleven o'clock to get impatient, and yelled like devils for the purpose of hastening the execution. His cell looked out upon the roof of this house, and every word uttered could not have missed the ear of Wilson. This, no doubt, struck terror to his soul, and might have inspired him with fear lest they would Lynch him. Had it not been for the soldiers, he might, perhaps, have been flayed alive. All sorts of shrieks, yells, and jokes, intended for the ear of Wilson, might have been heard a hundred yards off. "Fetch the bigger one," bring out the black son of a— "O Charcoal!" "Sing him up!" "Time's up, George!" "How do you feel, George?" These and kindred expressions were yelled out by the hundreds of spectators who wished to hasten the spectacle, lest by some means or another they might be disappointed of the expected sight. At one o'clock this vast assemblage was gratified by the appearance of Wilson, who was dragged into the courtyard like a lifeless dog. He was placed under the gallows, and having no power in his limbs, he rolled over on his side and lay in that position for some time to the evident delight of the audience, if we may use such a word. A chair was at last found and Wilson was placed in it. He called for water, but after it was brought he refused to drink it. He was supported in the chair. A man stood on each side of him and another in front, ready to catch the faintest whisper spoken, all attempting to extort a confession from him—the one by bullying, and asking him why the hell didn't he 'spit' and die—the other exhorting him for the good and peace of his soul. The execution was delayed some time in attempting to get this confession. The noise was adjusted, and the crowd stepped back. The clergyman stated to the audience that Wilson desired no further religious consolation, and only wished to die in quiet. The black cap was then drawn over the culprit's head, the axe descended, and the next moment the murderer was struggling in the last agonies of death. A loud shout from the roof above gave evidence of the delight with which this spectacle was witnessed. They demanded that the black cap might be taken from the d—d nigger's face while he was being hung, but the soldier prevented this gross outrage on decency. Wilson appeared to die very easy, notwithstanding the noise slipped behind. The neck was not broken. After death the body was cut down and placed in a coffin, and given to the doctors. During the execution, everybody appeared anxious to know if a confession had been made. A gentleman from New York, who made himself quite busy by going round declaring that he had confessed, and when told that he had not, said, 'It's all the same—let him go to hell.' This gallow's wit excited a general laugh. Another said, 'The son of a b—h died too easy.'

The following is the description of the scene that took place at the recent execution of a negro in the United States, for the crime of murder. We believe that the people of the States call themselves Christians, and boast of their civilization. The stranger however would feel, after reading the following, more inclined to reproach them with their Protestantism:—"At an early hour on Friday morning crowds of people commenced to flock into White Plains from the surrounding neighborhood. The office of the Sheriff from eight in the morning until within a few minutes of the execution was besieged by the curious, anxious to obtain permission to witness the last scene. At about half-past eight a company of military from Sing Sing made their appearance, with music, before the jail. Half an hour afterwards another company of military arrived. Wilson was very low spirited on Friday morning. Every tap of the drum, no doubt, sent a thrill to his heart and his courage or bravado gradually left him, until he was completely prostrated. The gallows was erected in the yard of the jail, which was fenced. On one side there was a long one-story building overlooking the gallows. The roof of this building was one living mass of human beings, from the mere crew of 3 and 10 to decrepit old age. It was a motley crew of men of all characters, colors, and ages. About one thousand spectators ranged themselves on the roof, at the risk of life and limb. Access was only had to this building by climbing up a cherry tree, and crawling along a branch which reached within a foot of the County Clerk's office. From this building they reached the roof of the house overlooking the scaffold. One man fell from the branch of the tree and was seriously injured. A guard was placed round the jail to prevent outsiders from encroaching on the ground for execution. Those on the top of the house commenced about eleven o'clock to get impatient, and yelled like devils for the purpose of hastening the execution. His cell looked out upon the roof of this house, and every word uttered could not have missed the ear of Wilson. This, no doubt, struck terror to his soul, and might have inspired him with fear lest they would Lynch him. Had it not been for the soldiers, he might, perhaps, have been flayed alive. All sorts of shrieks, yells, and jokes, intended for the ear of Wilson, might have been heard a hundred yards off. "Fetch the bigger one," bring out the black son of a— "O Charcoal!" "Sing him up!" "Time's up, George!" "How do you feel, George?" These and kindred expressions were yelled out by the hundreds of spectators who wished to hasten the spectacle, lest by some means or another they might be disappointed of the expected sight. At one o'clock this vast assemblage was gratified by the appearance of Wilson, who was dragged into the courtyard like a lifeless dog. He was placed under the gallows, and having no power in his limbs, he rolled over on his side and lay in that position for some time to the evident delight of the audience, if we may use such a word. A chair was at last found and Wilson was placed in it. He called for water, but after it was brought he refused to drink it. He was supported in the chair. A man stood on each side of him and another in front, ready to catch the faintest whisper spoken, all attempting to extort a confession from him—the one by bullying, and asking him why the hell didn't he 'spit' and die—the other exhorting him for the good and peace of his soul. The execution was delayed some time in attempting to get this confession. The noise was adjusted, and the crowd stepped back. The clergyman stated to the audience that Wilson desired no further religious consolation, and only wished to die in quiet. The black cap was then drawn over the culprit's head, the axe descended, and the next moment the murderer was struggling in the last agonies of death. A loud shout from the roof above gave evidence of the delight with which this spectacle was witnessed. They demanded that the black cap might be taken from the d—d nigger's face while he was being hung, but the soldier prevented this gross outrage on decency. Wilson appeared to die very easy, notwithstanding the noise slipped behind. The neck was not broken. After death the body was cut down and placed in a coffin, and given to the doctors. During the execution, everybody appeared anxious to know if a confession had been made. A gentleman from New York, who made himself quite busy by going round declaring that he had confessed, and when told that he had not, said, 'It's all the same—let him go to hell.' This gallow's wit excited a general laugh. Another said, 'The son of a b—h died too easy.'

At an early hour on Friday morning crowds of people commenced to flock into White Plains from the surrounding neighborhood. The office of the Sheriff from eight in the morning until within a few minutes of the execution was besieged by the curious, anxious to obtain permission to witness the last scene. At about half-past eight a company of military from Sing Sing made their appearance, with music, before the jail. Half

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

THE TRUE WITNESS
AND
CATHOLIC CHRONICLE.
PUBLISHED EVERY FRIDAY AFTERNOON,
At the Office, No. 4, Place d'Armes.
TERMS:
To Town Subscribers. . . \$3 per annum.
To Country do. . . \$2 1/2 do.
Payable Half-Yearly in Advance.

The True Witness.
MONTREAL, FRIDAY, AUGUST 22, 1856.

NEWS OF THE WEEK.
THE *Baltic* brings us little news of interest from Great Britain. From Spain we learn that the insurrection is completely at an end, and that in consequence the movement of French troops towards the Pyrenees has been suspended. The conduct of Russia is creating much anxiety, as that Power seems inclined to place a construction upon the terms of the lately concluded treaty, very different from that intended to be placed upon them by the Allies. The occupation of Serpent Island at the mouth of the Danube, is but one of many instances of insincerity displayed by the Russian government.

RELIGION AND POLITICS.
THE Protestant press is particularly engaged at the present moment in railing at "clerical interference with politics." Would it not be well, if, from time to time, it were to diversify its labors by denouncing in equally strong language the still more pernicious interference of statesmen with religion? This, at least, we may safely affirm, in so far as the Clergy of the Catholic Church are concerned, that they will never interfere with the politician, if the latter will but abstain from trespassing upon the domain of religion, or the Church.

The cry against "clerical interference" is, it must be confessed, a good popular cry; and since the day when St. John the Baptist was beheaded for his impertinent interference with the politics of Herod the Tetrach, has invariably been resorted to by the tyrannical ruler, and the unprincipled statesman. It does not thence follow that it is a cry which should be reiterated by Catholics; or that the principle that it affirms is one which they should accept.

For, every Catholic must admit that, in his private capacity, the ruler or legislator is bound to obey the laws of God; and that for his public acts, as a statesman, the soul of the private individual may be damned. As a Member of Parliament, and in his legislative capacity, the individual is still subject to the Higher Powers; and has no more right to legislate against the interests of God's Church, than he has, in his private capacity, to commit adultery, or to bear false witness. This, we think, any Catholic will admit; and if so, we see not how he can deny that—as the acts of the statesman may, by God, be visited with eternal punishments in the world to come—so the Church is bound, in this world, to visit the same acts with spiritual punishments and ecclesiastical censures. To administer the Sacraments to the impenitent sinner is, as all will allow, sacrilege. But the Church is bound to prevent sacrilege; and is therefore as much bound to withhold her Sacraments from him who sins as a politician, or Member of Parliament, as from him who sins in his capacity of keeper of a common tavern. The principle by which the Church is guided, is this—that for private acts which, unrepented of, would condemn the statesman to hell-fire, she also—whilst unrepented of, and unatoned for—is bound to exclude the guilty perpetrator, no matter what his position in the State may be, from participation in her holy things.

The nineteenth century outcry against "clerical interference" in politics, is but another expression for the more ancient Protestant formula of the "divine right of kings."—It is based upon the same misconception of the origin of all lawful power; and if pushed to its logical consequences, must inevitably lead either to despotism or anarchy. If it means anything, it means this—that Kings and Legislators are above the Laws of God; and in their public capacity, are not bound to recognise His revealed will as their rule of conduct. Whether it assumes the ancient form of expression—"divine right of kings"—or the more modern form—"no clerical interference with politics"—it is still the assertion of the same blasphemous principle;—and that principle is "political atheism."

The principle involved in this cry of "no clerical interference with politics," is also one so manifestly false, that, whilst all Protestant sects agree in asserting it as against the Catholic Church—and whilst every Protestant sect asserts it against its brother sectaries—there is not, and never was, one which has not repudiated it, in so far as it was itself concerned. We may safely say that, since the great apostasy of the XVI. century, all the great events recorded in Protestant history, have been brought about by Protestant "clerical interference." It was "clerical interference" of the Presbyterians of Scotland that led to the rebellion of that country against Charles I.; it was "clerical interference" in England—

"When pulpit drum ecclesiastic Was beat with fist, instead of a stick"—that brought the same King to the scaffold, drove his son into exile, and placed the present dynasty on the throne. Or, coming to later times, it was Protestant "clerical interference" that deprived the poor artisans of London of their Sunday amusement in the parks, and drove them back to the grog-shops and pot-houses of the slums for recreation;—it is Protestant "clerical interference" that seeks to impose upon us in Canada, the gloom and squalid debauchery of a Puritan Sabbath, and the absurdity of a "Maine Liquor Law;" and which, in the United States, furnishes the abolitionists with texts of Scripture, and Sharpe's rifles!

But, granted that there should be no "clerical interference" with purely political or secular questions—how should it be with politico-religious questions!—or are the ministers of religion to be silent upon matters in which the interests of religion are involved? If we give unto Cæsar the things that are Cæsar's, shall we not also render unto God the things that are God's?

There should be no "clerical interference" with politics!—exclaims with almost unanimous voice the Protestant press; because of late the Pastors of the Catholic Church have taken a decided and very prominent part in what is certainly a politico-religious, if not exclusively a religious question—we mean the question of education; and at the same time a Methodist Protestant Minister, the Rev. Mr. Ryerson, is chief of, and controls the entire educational system of Upper Canada! There should be no "clerical interference" with politics—they tell us; and, in the mean time, Protestant ministers of all sects—Presbyterian—Methodist—Anglican, &c.—are haranguing, exhorting, and taking the lead in the meeting of the Orange Societies—societies professedly politico-religious, and one of whose avowed objects is to influence the electors of the Upper Province in their choice of representatives at the next General Election!!!

But how is it with our Catholic clergy? Can it be urged against them that they, or any of them, are in the habit of taking any part whatsoever in secular politics? Do they walk in politico-religious processions, or attend the subsequent feasts? Is any member of that clergy a Government officer, or Chief of a public department? Do they, or any of them, make "Tomfools" of themselves, arrayed with Orange ribbons, tunics, sashes, and other trumpery? Are they to be met with at the polling booths, the hustings, or in the committee room? Are their speeches reported in the newspapers? or, can with justice, the following complaints of the *Toronto Leader* against "clerical interference" in politics, apply to the Pastors of the Catholic Church in Canada?—

"It has become an every day affair, and as such has ceased to attract attention. No one thought of questioning what was so constantly practised; and at last clerical politicians had acquired a sort of prescriptive right to exercise their functions. They were to be found on the platform; in the secret conclave of party; on self-constituted committees; and the aid of the pulpit was even called in to enforce the particular views of a political party. The political speeches of clergymen were duly reported in the newspapers; the results of political conclaves on grave matters of state were sent forth with all the influence they could derive from the names of several leading ministers of different denominations in the city."—*Leader*.

The above may very likely be a correct picture of the conduct of Protestant "ministers of different denominations;" but it bears no resemblance whatever to that of our Catholic clergy. The latter have no doubt, as became them, firmly remonstrated against such acts of the Government as were injurious to the interests of religion and morality; but never have they identified themselves with any political party; never by them have the squabbles of the hustings been repeated from the Chair of truth. They have preached, no doubt, the obligation of obedience to law; and have inculcated upon their hearers, the duty of respect to legitimate authority, in both orders—the spiritual and the temporal. But they teach also that the latter order has its duties as well as its rights; and they therefore, as in duty bound, fail not to inculcate upon rulers, and upon all in authority, the duty of governing justly, and with due regard to the rights of the governed; for the latter have rights also, as well as duties. This is the whole extent of Catholic "clerical interference" with politics.

The friends of His Lordship the Bishop of Toronto will be pleased to learn that that esteemed Prelate arrived in health and safety at Liverpool on the 30th ult.

MINISTERIAL INSINCERITY.
The double-faced dealings of our ministers, during the last session, fully justify the following somewhat severe castigation inflicted upon them by the *Montreal Herald* of Tuesday last:—

MINISTERIAL INSINCERITY.—If history shall ever deal with the present incumbents of Canadian ministerial offices at all—and if the ghosts of the departed have any feelings, it is to be hoped, for their sake, that she will not, as the treatment will certainly be execrating—we believe that no name will be found so apt by which to distinguish them as the insincere ministry. It is true they have done enough in the line of corruption, active and passive, to acquire a very appropriate name from these exploits; but they have had some great examples in that department, and are not entitled to a patent, either for the discovery of an original principle, or for any very useful improvement. But in insincerity they are unequalled.

"None but themselves can be their parallel."

They have just one principle—that of holding on; and in order to do so, they are one thing in one locality and another in the other, just as the particular tone is required from the passions and prejudices of the audiences they address. Bishop Charbonnel, before he left for Rome, exposed handsomely their truckling on the school question. But that is only one of the topics on which legislation is required, and they have acted in the same way upon all.

Let us analyse their conduct on the Upper Canada "School Question." No one, we think, will venture to deny, after a perusal of the published correspondence between the Prelates of Canada and the Ministry, that the latter had always, and up to the opening of Parliament, acknowledged the justice and moderation of the demands of the former; and had always held out hopes that the grievances complained of by the Catholic minority should be redressed without delay. So strong was the impression produced by the solemn promises of M. Cauchon in particular, that, so late as the fourteenth of April last, the Rev. M. Cazeau of Quebec, writes to His Lordship the Bishop of Toronto in the following terms:—

"I cannot believe that M. Cauchon would dare to deny his antecedents so much as to oppose Mr. Bowes' Bill. It would be too crying an iniquity."—*Cor. No. 58*.

From the above, we may easily judge of the tenor of M. Cauchon's professions, respecting his opinions of, and intentions towards, Mr. Bowes' Bill. From his subsequent conduct in Parliament, we may also judge how far those professions were sincere—and calculate how much reliance should be placed by Catholics on his promises for the future.

M. Cauchon has however come out extensively in a series of articles in the columns of the *Journal de Quebec*, in defence of the said conduct; and, as in justice bound, we intend to lay the substance of that defence before our readers. M. Cauchon puts forward three pleas in justification of what the Rev. M. Cazeau qualifies as the "too crying an iniquity."

Firstly—M. Cauchon pleads as a reason for not having taken action to ameliorate the condition of the Catholic minority of the Upper Province that, already the said "Catholic minority are better treated by the law than are the Protestants of Lower Canada."

Secondly—That Mr. Bowes' Bill, which he had induced the Rev. M. Cazeau of Quebec, to believe he would support—"consecrated an act of injustice, besides being inopportune and dangerous."

Thirdly—That the last session was not a convenient season for doing justice to the demands, and redressing the grievances of, the Catholic minority of Upper Canada. Such at least seems to us to be the drift of the third article upon, "Separate Schools," which appeared in the *Journal de Quebec* of the 16th inst.

We purpose to examine these three pleas in detail; and to see how much they are worth, and how far M. Cauchon is entitled to place them upon record.

In the first place then, we contend that M. Cauchon has no right to avail himself of them, in reply to a charge of double-dealing—even if the facts be therein correctly stated. M. Cauchon is a man of some experience in public business; and must therefore be supposed to have given some little attention to the Upper Canada School Question—a question which he well knew, when he first accepted office, would be brought prominently before Parliament and the country, and was one upon which the Ministry would have to come to some conclusion.

Such then being the case, we find M. Cauchon, in the month of April last, so expressing himself upon this question in general, and upon the principle of Mr. Bowes' Bill in particular, as to leave the impression upon the mind of the Rev. M. Cazeau, that he—M. Cauchon—would at once proceed to release the Catholic minority of the Upper Province from the grievances of which, for years, they have complained; and that he would support Mr. Bowes' Bill. So strong was this impression, that the Rev. M. Cazeau could not believe that M. Cauchon would oppose that measure—"it would be too crying an iniquity;" too glaring an act of falsehood and treachery.—We have therefore every reason to feel assured that M. Cauchon had given the Rev. M. Cazeau the strongest possible reasons for believing—that he would support that Bill—that he would endeavor to ameliorate the condition of the Catholics of the Upper Province, and that immediately;—and that therefore, in April of this present year, he—M. Cauchon—did not believe—that "the said Catholic minority were treated better than, or even as well as, the Protestant minority of

Lower Canada;—or that Mr. Bowes' Bill consecrated an act of injustice;—or that the session that has just closed was not a convenient season for rendering full justice to the demands of the Catholic clergy, and the Catholic laity, of united Canada." We can readily believe that, since the above mentioned date, M. Cauchon may have had light vouchsafed to him to see that he could not fulfil his promises without endangering his position as Commissioner of Crown Lands, and risking his quarterly salary; but we do not believe that, between April and August of the same year, he has discovered any reasons whatsoever for believing that the measures which he had previously pledged himself to support, were unnecessary, unjust, inopportune and dangerous. We therefore cannot allow M. Cauchon to avail himself of the three pleas which he urges in excuse for his treachery.

For, of two things one. Either M. Cauchon did, or did not, know, in the month of April last—the (date of the Rev. M. Cazeau's letter to the Bishop of Toronto, wherein the writer still evidently relies upon the good faith of the Commissioner of Crown Lands)—that the Catholics of Upper Canada were better treated by the law than the Protestants of the Lower Province; and that Mr. Bowes' Bill consecrated an act of injustice." If he "did not know it," whence would we ask, has he acquired his subsequent information?—and if he "did know it," why did he hold out to the Catholics of Canada, both clergy and laity, hopes which he never meant to realise; and pledge himself to the support of a measure which he believed to be unnecessary and unjust? We pause for a reply.

M. Cauchon's conduct on the "School Question" need not however surprise us. It was in perfect harmony with his behaviour towards Mr. Drummond's amendments to the "General Corporations Bill;" and, if consistent in nothing else, he has at least been consistent in his hostility to the Catholic Church, and in servile truckling to the bellows of the Protestant *canaille* of Upper Canada. Why then is not M. Cauchon's organ, the *Journal de Quebec*, equally consistent? And since it now undertakes to defend its master's policy upon the "School Question," why does it not also make an effort to justify his votes in favor of those clauses in Mr. Drummond's Bill to which we have already alluded? We venture to predict however, that this is a task which even the *Journal de Quebec* has hardly the requisite effrontery to undertake. We shall return to the subject in our next; and, in the meantime we would again endeavor to impress upon the minds of our readers, that, from Ministers like M. Cauchon, it is impossible to expect redress for the wrongs of our brethren in the Upper Province. These, so at least we are told, are already "better treated by the law than are the Protestants in Lower Canada;" and no one pretends that the latter have any thing to complain of in the matter of "Separate Schools." Thus the answer which M. Cauchon and his Ministerial colleagues return to the cry for justice from the Catholic minority of Upper Canada, is the same as that given of old by the Egyptian King, to our ancestors the Israelites—"Get you gone to your burdens." With this answer we will not be content; and of that M. Cauchon and his friends may rest assured.

"A deceitful balance is an abomination before the Lord; and a just weight is His will."—*Prov. xi, 1.*

PROTESTANT LOGIC.—The *Montreal Witness* has been very eloquent of late in exposing the cruelty and injustice of the tythe system of Lower Canada; and a system whereby the Catholic—and the Catholic only—is legally bound to pay a trifling portion of his grain crops only, in support of the religion which he professes, and of the clergyman of whose services he constantly avails himself.

But our evangelical cotemporary has not one word in reprobation of the tythe system of Ireland; a system whereby the Catholic population of that country is bound to support a religion which it abhors, and a Protestant clergyman of whose services it never avails itself.

In the first—the tythe system of Lower Canada—the *Montreal Witness* pretends to find an unanswerable argument against the Catholic Church. She must necessarily be anti-Christ—the immodest woman of Babylon, whose sitting part is on the seven hills, &c. &c. &c.—because from her own children she exacts a small portion of their substance. The Protestant Church of Ireland, as by law established, however, because, it levies tythes upon those who are not of its communion, who loathe its worship, and scorn its ministry, is, by parity of reasoning—a choice branch of the Church of God—a shining light unto the nations—and very precious in the sight of the Lord.

Our cotemporary rejoices also greatly, and his soul doth magnify the Lord, because that in France, Spain, Sardinia and Mexico, the private property of the Church has been seized upon by the State. To this process—which honest men call "robbery," but evangelicals, "a dispensation"—our cotemporary applies the epithet of "sponging;" he also evidently approves of it highly, when practiced by Protestant or non-Catholic governments against Catholic Church property.

But were the State to seize and appropriate Protestant church property—say for instance Zion Church in this city, and turn into a Police barrack—or the buildings and property at *Pointe aux Trembles*, belonging to the *French Canadian Missionary Society*—our cotemporary would at once discover that a great crime had been committed; and that the rights of property had been shamefully violated. The "sponge" process, which he finds so admirable when applied to Catholic Church property—which property, as the gift of private individuals to the Church, is at least as sacred as the property of any merchant or householder in Canada—would of course, by the laws of Protestant logic, be most iniquitous if applied to the property held by the different Protestant denominations.

Against such logic there is no contending; yet we cannot but remember the words of the Jewish lawgiver:—

"Thou shalt not have diverse weights, a greater and a less, neither shalt there be in thy house a greater bushel and a less—for the Lord thy God abhorreth him that doeth these things, and he hateth all injustice."—*Deut. xxv. 13, 14, 16.*

A writer in the *Montreal Witness* who professes to have been present at the massacre at Dolly's Brae, says:—

"The Romanists commenced the attack with stones, pitchforks, scythes, &c., though the *True Witness* denies this!"

The *True Witness* neither denied nor asserted any thing; but contented itself with quoting, the statements of his Protestant authority, the *Edinburgh Review*, and the evidence of persons of high standing in society, who certainly were present on the occasion alluded to, and whose testimony, as to the details of the massacre, were given upon oath. These persons were—Major White of the Enniskillens; Captain Fitzmaurice, a Stipendiary Magistrate; and Mr. Hill, the Inspector of Police; and all these gentlemen swore most positively that the Orangemen were the first aggressors. In our judgment, their oaths are entitled to more consideration than are the bare assertions of an anonymous writer in the *Montreal Witness*.

The same person says, that he "cannot see why Orangemen should be abused for walking in procession, when Roman Catholics have their *Fete Dieu* and St. Patrick's processions." The reason is, because the first are political, and party, not religious or national demonstrations; and because they are intended to commemorate scenes of violence and bloodshed—the conquest of the Irish by the Anglo-Dutch. Whilst the latter, on the contrary, commemorate events in which all Christians must take an interest—the last Supper of Our Lord with His disciples, or the institution of the Holy Eucharist, and the conversion of Pagan Ireland to Christianity, by St. Patrick. In the commemoration of neither of these events, can there be any thing to pain the feelings of any class of Christians, or to outrage the national pride of any portion of our mixed community.—The one is a purely religious demonstration, as much so as a funeral; whilst the other is religious and national; and therefore as inoffensive as the processions with which the St. George's, the St. Jean Baptiste's, and the St. Andrew's Societies celebrate their respective anniversaries. In these processions there is nothing to offend any Protestant, any Catholic, any Irishman, or any French Canadian; for these processions are neither party nor political, but national and religious.

But—if it had been, and were unfortunately the habit of the Anglo-Saxon population of Canada to commemorate with public processions, with insulting tunes and emblems, the conquest of Canada by the British—if the anniversary of the battle in which the gallant Wolfe met his death—glorious as it was to the arms of France as well as of England—were every year ushered in, and celebrated in Canada, as is the anniversary of the battle of the Boyne in Ireland—if the ears of our Catholic and French Canadian population were on that day assailed with ribald songs, with cries of "To hell with the Pope," and "Cannucks lie down"—if their religion, and their nationality, were annually insulted and outraged by such processions, demonstrations, and party-cries—we should have in Canada a faint transcript of the Orange processions of Ireland; and what should we think of the honesty, or good sense of the man who should attempt to justify such processions, such unseemly demonstrations on the part of the Anglo-Saxon population of Canada, by the arguments of the writer in the *Montreal Witness*?—that the *French Canadian Catholics had also their Fete Dieu and St. Jean Baptiste processions!* Should we not reply, that there was no analogy betwixt a purely religious or national celebration, such as the latter; and the processions wherewith one nationality, one religious denomination, asserted its triumph and political ascendancy over another.

The *Kingston Herald* states, and requests us to notice, that a Catholic clergyman of high standing at Kingston, attended at the Governor's dinner. We will not comply with the *Herald's* request, and for this reason—that, after the deliberate falsehood of which he has been convicted in the case of His Lordship Bishop Phelan, we do not believe one word he says. Will the *Herald* make a "note of this?"

VERY SMALL POTATOES, AND A VERY SINGULAR GENEALOGY.—The Journal de Quebec of the 14th inst., tries to be witty at the expense of the Paddies. We avail ourselves of the translation given by the Montreal Herald:—

"We were profoundly surprised says our facetious cotemporary—not to see some Irishman arise in the midst of the agitated nationalities, to claim the Spaniard O'Donnell as a fellow countryman. We had not to wait long, however; and in the fyle of the Nation, brought by the Anglo-Saxon, we found at least a long article consecrated to the glorification of the famous sons whom the heroic Island, that new Jerusalem, has dispersed over the face of the whole world. Erin Go Bragh.

"The Nation speaks with a pride which appears to us scarcely legitimate, of an Irish President of the United States; of an Irish Prime Minister in England; of an Irish Australian Minister of the Crown; of an Irish Spanish dictator; and of Irish generals, conquerors at Sebastopol. When Irish affairs are spoken of—her miseries or her glories—we have always a long rosary:—

"No new celebrity can arise, From China to Japan; from Peru even to Rome;" but the Irish claim his paternity. To hear them, they are the fathers of the human race. As to O'Donnell, it is evident that some of his ancestors must have left Ireland. But what are we to conclude from that? We all descend from the Israelites—that is proved from the deluge. Are we all Jews for that?

In the above extracts from the Journal de Quebec, we know not whether the more to admire the writer's good taste and polished sarcasm, or his very peculiar ethnological and biblical attainments. "We all descend from the Israelites—that is proved by the deluge," says our witty friend—though he does not condescend to give us the different links of the chain of argument by which he supports this singular ethnological theory; or to tell us from which of the twelve sons of Israel the Indo-Germanic races of Europe are descended. To such a transcendent genius as the editor of the Journal de Quebec, such little omissions must be forgiven; neither must we expect a rigid adherence to historical accuracy from so brilliant and so witty an editor. Still we should like to know what they say in the office of the Commissioner of Crown Lands about this singular pedigree, which the Journal has all the merit of discovering.

We cannot but sympathise, too, with our cotemporary in his complaint, that the Irish race and their descendants have almost a monopoly of honor; and occupy far too large a share of the page of history. It is very true, that "we have a long, terribly long bead-roll of Irish names" when affairs of valor or virtue are spoken of. Thus was it only the other day, for instance, when there was made a distribution of honors, from the Emperor of the French to the heroes of the Crimean war. Monstrous to relate, of those decorated, or of whom honorable mention was made, the great majority were Irishmen, children of Israel, as clearly proved by the deluge and the Journal de Quebec. We wonder by the bye, if the Catholic Citizen of Toronto will share the surprise and the disgust of his ministerial friend, the Journal de Quebec.

Since writing the above, we have received a communication from an esteemed friend, much given to genealogical research. He endorses the assertion of the Journal de Quebec that "we all descend from the Israelites;" and proves, not only from the "deluge," but by unanswerable arguments deduced from the style of our cotemporary, that the editor of the Journal is certainly "descended from Israel;" and belongs to the Issachar branch or tribe of that numerous family. For of Issachar it is written—"Issachar shall be a strong, or great ass.—Issachar asinus fortis." Gen. xlix. 14.

NEW "WORD OF GOD."—Our readers must be aware that there has been for some years in existence a Society calling itself the American Bible Union; the professed object of which is to revise King James' Word of God; and to give at last to the Protestant world a "rule of faith."

We learn however from our American exchanges that the labors of this society have proved abortive; and that the society is on the eve of dissolution. One of its principal members—a Rev. Dr. Maclay of the Baptist sect—and of late its President, withdraws in disgust at the dishonesty of his colleagues; and publishes a lengthy pamphlet denouncing them and their new translation. American Protestantism will thus have to wait for a generation or two at least before it gets its "rule of faith."

In England, the universally recognised infidelity of the "authorised version" has provoked discussion in the House of Commons. On the 22nd ult., Mr. Heywood moved an address to the Crown for the appointment of a Royal Commission to examine and correct the "Word of God," as there were but too good reasons for believing that the Protestant Bible was not an accurate version of that "Word." Sir G. Grey opposed the motion. The present "Word of God" seemed to do well enough for the people; and to change it might have the effect of lessening their respect for the Holy Scriptures, as by Act of Parliament established.

On the 14th inst., the 39th regiment paraded on the Champ de Mars for the public distribution of the decorations of the "Legion of Honor" awarded by the Emperor of the French to our brave soldiers for distinguished services in the field. The following are the names of the soldiers who received these nobly won honors. Private Michael Boyle; Color Sergeant James Garnet; Private Lawrence Hind; Sergeant George Pegram; and Private Michael Ryan.

The names of several other soldiers in the same regiment were made honorable mention of; of these the great majority were Irish.

The Montreal Witness either misunderstands, or intentionally misrepresents us. We cited as a sufficient proof that no Protestant property had been destroyed by Catholic hands in Montreal during the Gavazzi riot, this fact—that the Montreal Witness was unable to specify one half dollar worth of Protestant property in Montreal so destroyed, upon the occasion alluded to.

As to Quebec, we admitted the fact that injury, to the amount of from £5 to £15, was inflicted upon the building in which Gavazzi lectured.—But this we contended, was but a poor set off against the houses wrecked—Catholic chapels burned,—and other outrages annually inflicted upon Catholic property by Orangemen, on every returning anniversary of the conquest of Ireland by the Anglo-Dutch under the Prince of Orange.

We see by our Irish papers that the Very Reverend Dr. McDonough of Perth, who went to Ireland some few months ago, for the purpose of obtaining the help of the "Sisters of Mercy," for the establishment of a branch of their institution in the Diocese of Kingston, has succeeded most prosperously in his mission; and that he was expected to start in a few weeks for this country, accompanied by six of the "Sisters" from Galway.

The Governor General arrived in town yesterday.

COLONISATION MEETING.—The members of the "Society for Promoting Catholic settlements in the United States" and the Directory appointed in February last at Buffalo by the Convention then and there held, were to meet in New York on Wednesday last. The American Celt speaks highly of the progress that the cause has made during the past six months.

REPORT OF THE SUPERINTENDENT OF EDUCATION FOR LOWER CANADA FOR 1855.

We have to return thanks for a copy of this valuable and carefully compiled document; in which the Superintendent of Education for this section of the Province has given us, a valuable collection of statistics showing the progress that has already been made in the cause of Education in Lower Canada, prefaced by such remarks and proposals as in his opinion are likely to accelerate its progress for the future. In another number we shall avail ourselves of these statistics, and the other information contained in the Report before us, with the view of examining how far they bear out the semi-official statement of the Journal de Quebec, that the Catholic minority of Upper Canada, are in the matter of schools, better treated than are the Protestant minority of Lower Canada.

PROTESTANT LECTURES.—The notorious Baron de Camin, a colleague of Gavazzi, has been lecturing against Popery, at Lynn in England. The Great Briton, though gullible always, and extraordinarily so on the subject of Popery, is becoming however too "cute" for the "No-Popery" lecturer, and has learnt at last what manner of men these Gavazzis, Camins, and Achillis are. The whole proceeds of the Baron de Camin's lectures at Lynn, though more than usually attractive, because more than usually obscene—(from some of them females were requested to keep away, which of course made the dear evangelical creatures only the more anxious to attend)—did not exceed three pounds.

The Weekly Despatch complains bitterly of the physical and moral deterioration of the English peasantry. Gin and beer, beer and gin, from morning to night—gin and beer, for old and young—for men, women and children—are the prime agents in this sad change:—

They are filled with beer to get as much work out of them in a given time as possible; they could not go through with what they do but that their muscles and sinews at least are filled drunk, to hold out beyond the capacity of nature. Now is the harvest of the public-house. The market-garden women are all day through kept up with gin. Eighteen hours' toil cannot go without it. The farmer saves his hay, and the fruit and vegetables find their way to the Convent-Garden. How many of the hands would pass the army surgeon? Consumption is never out of the cottage. Insanity, in the rural districts, increases so rapidly that there is no accommodation in the asylums for the pauper lunatics, albeit they build large additions to them every year. Look at the calves legs, the great splay feet, the heavy unelastic gait, the gradually diminishing frame, the lean round shoulders, the premature agedness. Think of the condition of the boy who begins the morning, not with porridge and milk, but with bread and beer.—Think of the example set by a father who clears the ale barrel, not by pints or pots, but actually by gallons; or of the morals of the girl whose mother ever and anon recruits her exhaustion by a drop of gin.—Do we exaggerate? are we severe? do we say a word incapable of proof?

Here perhaps we have the explanation of the necessity that the British Government found itself under, during the late war, of recruiting the ranks of the British army with foreign mercenaries. The home-born population of England is no longer able to furnish even the raw material wherewith soldiers are made!

An attempt was made to set fire to Saint John's Church, Quebec, on Sunday night, by igniting some wood in the basement. The fire went out, and no damage was done.

We copy from the Commercial Advertiser: "The Count de Montalambert, in his late work upon the Political Future of England says:—

"A general immoderate pursuit of public office is the worst of all social diseases. It expands throughout the body of the nation a venal and servile leaven, which has not the merit of correcting or excluding, even in those provided for, the spirit of faction and anarchy. It creates a hungry and greedy crowd, capable of any violence to satisfy their appetite, and ready for any baseness as soon as it is satisfied. A people of place-hunters is the lowest of people. There is no ignominy that it is not ready to undergo or perpetrate."

"These words, the truth of which is undeniable, intended as a warning to the British people, lest in opening up the expectations of office to general competition, they withdraw their energies from industrial to political pursuits, and make the machinery of government subservient to the reward of party, apply with peculiar significance to the United States."

Our cotemporary might have added—"and Canada."

The following letter from Rev. Mr. Holzer of Guelph, in regard to Ribbonism will recommend itself to our readers. The Priests and the doctrine of the Catholic Church have ever been opposed to Secret Societies. We (Mirror) shall have something more to say on this subject:—

To the Editor of the Mercury. Sir,—I beg leave through the medium of your journal, relative to the anonymous letter, signed "Three Catholics," which was inserted in your issue of the 26th ult.; and which contained threats against the lives of two gentlemen connected with the Grand Trunk R. R.

Secret Societies are in direct opposition to the teachings of the Catholic Church, and are strictly forbidden by its Pastors. Should any one, setting at defiance the doctrine of the Church upon this subject, dare to join a secret society, he ipso facto ceases to be acknowledged a member; and is not only debarred from the reception of the sacraments, and the rights of the Church whilst living, but in the event of his dying without dissolving such a connection and becoming reconciled with the Church, he is deprived of Ecclesiastical Sepulture.

The discipline of the Church, is not only known to all Catholics, but, I presume, to a large portion of the enlightened Protestant community. If, therefore, as has been alleged, such a letter was penned by some miscreants, the individuals composing such a society can claim no connection whatever with our Church.

As we Catholics readily admit, that the Protestant Churches in Guelph, disclaim all connection with individuals who give offence to peaceable citizens, on the plea of religion, and threaten the destruction of property and life: so we ask in return, that the Protestants would be so kind and charitable, as to believe that we, in like manner hold "Love is the fulfilling of the Law, and that Love worketh no ill to his neighbor." We therefore protest against being held responsible for the deeds of those who may have separated themselves from us, and are no longer under the influence or guidance of our Church.

In order to substantiate the foregoing truths, I may be permitted to refer to the Pastoral Letter of the Bishop of Toronto, issued to his Clergy, on the 11th day of June, 1853. After an admirable lesson on christian forbearance, his lordship the Bishop concludes thus: "Wherefore, Rev. and Dear Sir, in the first place, you will be pleased to read and comment on this letter in all your Churches, before the 12th July, recommending to all Catholics, and those on railroads particularly, for that day, and on all occasions, temperance, work, christian forbearance, and not interfere with what is not their business. Secondly, were any Catholic in our Diocese to forget these principles of true Christianity, and cause any disturbance on the 12th July, he shall be deprived of receiving the holy communion for a length of time; and should he die a victim to his disobedience to his present ordinance, his corpse shall be deprived of the ecclesiastical burial." Thus writes the Bishop, in his circular over his own signature.

This being the spirit which influences the Pastors of the Catholic Church, and should actuate all its members, is it any wonder that Catholics should feel deeply wounded by, and repel every aspersion, which may be cast upon them as a body?

As there may be, unfortunately, in our midst, some persons who spurn all moral restraint, it would be well that the civil authorities would exercise an additional share of vigilance towards such individuals, in order to prevent any infraction of the law.

By giving insertion to these few remarks, you will oblige, Mr. Editor, your obedient servant, JOHN HOLZER, R. C. Pastor.

Guelph, July 30th, 1856.

The Halifax Catholic of the 2nd inst., pays the following well merited tribute to Thomas D'Arcy M'Gee:—

Mr. M'Gee's reputation as a lecturer stands deservedly high on both sides of the Atlantic, although he is not what is called an Orator, in the modern meaning of the word,—viz., he introduces no fantastic ornaments, no vague or visionary ideas, clothed in misty metaphors, like an ignis fatuus in fog; he is not one of the numerous theatrical deities whose unfledged eloquence occasionally regales the public;—but, nevertheless, he captivates his audience at once, making them feel that he is master of his subject in all its details; whilst his style—sober, simple and impressive, almost devoid of ornament—gives interest and vitality to his subject, with the deep earnestness of truth. He does not appeal to the passions of his countrymen, although a poet; but addresses his remarks to their cool judgment, and right reason—and this with a natural Irish warmth of manner that finds its way to the heart at once. In Mr. M'Gee's second lecture, wherein he spoke of Emigration, we never remember to have heard advantages to a country more intelligibly explained, nor the dignity and value of labor more vividly illustrated. The topics on which he touched he leaves no point in obscurity, no doubt untouched; and he possesses the remarkable faculty of expressing the loftiest ideas in words which are intelligible to the simplest capacities. His is the genuine—straightforward, energetic, and active—that seems formed to combat the elements in which he is placed. A faithful son of old Ireland, his labors are ever directed to the welfare of her children;—for who that is familiar with the principles so skillfully advocated in the columns of the American Celt, can doubt, that Thos. D'Arcy M'Gee labours to promote the moral, social and political elevation of his countrymen in America? In this great work we heartily say to him, "Bannaghi Ladht!" sincerely hoping that at no very distant day we shall again have the pleasure of bidding him "Ceud mille feathagha!" to Halifax.

Speaking of the Established Church of Ireland, and the disreputable character of its clergy, the Weekly Register exclaims—"We do not wonder at a fact we have long known, that respectable clergymen of the English establishment shrink as much from being identified with it, as Gulliver from being called Yahoo."

At the first meeting of the St. Patrick's Society, held in the Village of Portage du Fort, on the evening of the 28th July, the following officers were duly elected.

Jos. Dolan, President. Owen Hoey, 1st Vice President. Jas. Coyne, 2nd Vice President. Thos. Martin, Treasurer. Wm. Murphy, Recording Secretary. M. J. McLean, Corresponding Secretary. M. J. McLean, Cor. Sec., S.P.S.

EMIGRATION.—Mr. Buchanan has just published the statistics of the Emigration Department to the 8th instant, and during the corresponding period last year. The following is the result:—

From what Ports.	1855.	1856.	Inc.	Dec.
English	4525	6859	2317	
Irish	2992	1242		1750
Scotch	3182	1532		1650
German	2946	4092	1146	
Norwegian & Swedish	1576	2606	1027	
North American	610	133		477
	15851	16464	4490	3877

Increase in 1855—613. Montreal Herald.

FAREWELL ADDRESS

OF THE CATHOLICS OF NIAGARA TO THE REV. L. MUSART ON HIS DEPARTURE TO NEW LONDON.

REV. AND DEAR SIR.—When your successor, the Rev. Mr. Wardy, conveyed to the congregation that their beloved Pastor was about leaving them, every individual in the Church was deeply affected for their loss in a Clergyman so much attached to them.

As it pleased the Lord to call you to labor in another part of his vineyard, we have only to say that your zeal, your piety, and your practical charity will be long remembered by us. Of that zeal you have given a convincing proof in the decoration of our Church, which stands, perhaps, without parallel in this Province for its grandeur; and this decoration of the House of God is chiefly attributable to yourself; your purse, your own private money, was freely expended for every thing requisite to render it worthy of a Christian Temple.

Education, too—glorious Catholic education—found in you a patron; the widow struggling for her orphan children with a cold, uncharitable world, found in your reverence a friend ever ready to open the school-house door gratis for her little ones.

And we will not readily forget the energy and perseverance exhibited by you for the love of God, in the time of the last cholera, at the Suspension Bridge, at both sides of the River, and a part of your mission where it had been so fatal. You, sir, never absent yourself, day or night, from the bed-side of the sick and the dying, but administering to them the last rites of their Church, and consoling them in their affliction when some had been abandoned by their friends.

In conclusion, Rev. Sir, accept the Chalice which we offer you, as a mark of respect for the high esteem in which we hold you. The gift is small, but it is the donation of your poor yet faithful flock, who wish you many days of good health in your new mission, in the labour of love.

Signed on behalf of the congregation. PATRICK FINN, C. WARDEN.

REPLY.

GENTLEMEN,—I thank you for your kind address, and the feelings you express in it.

You praise me too much for the duties I have performed whilst remaining amongst you. If I have attended the poor and sick in the time of cholera, I performed only duties devolved upon every pastor of souls.

I tried to promote Christian education, but I saw a zealous co-operation amongst many of the congregation.

I accept with pleasure, the handsome Chalice you sent me. As many times as I will offer up the Holy Sacrifice, I will remember my dear friends of Niagara. I have been near six years with you, and I must say that that period of my life has been a happy one.

Accept, gentlemen and dear friends, the best wishes and thanks of your devoted and sincere Pastor, L. MUSART.

Our readers will be glad to learn that the Rev. M. Chiniquy is prospering in his mission in the United States. The following letter from the Democrat gives an account of the progress making in that locality by the Christian Brothers. The writer says:—

"I yesterday, by invitation, attended the public examination of the scholars of the St. Ann's High School. There were some one thousand people present. A more gratifying scene I seldom witnessed, although often present on similar occasions. This school, as everybody conversant with the settlement of St. Ann's, only about four years since, by the Rev. Charles Chiniquy, was, by extraordinary exertions of the Rev. gentleman, (after great exertions in this as well as all other useful improvements,) organized and commenced some six months since, and notwithstanding its brief existence—in a village only four years old—has by this examination given evidence of progress, well worthy the imitation of other and older settled plans in the best localities in the West. This examination gave evidence of progress in the elementary and useful branches usually taught, far exceeding my most sanguine expectations. Six months has been sufficient to enable uneducated French boys who, at the beginning, had no English, to readily translate French into English and English into French; and the same remark holds good with two or three American boys, who could only speak English. The fine and manly deportment of the students, as well as their rapid progress, reflect credit on themselves, honor and praise to the worthy principal Mr. Chiniquy, and to the able and accomplished instructors, Mr. Jeffries and Mr. Mathews, of whom in this line, as shown by their conduct and ability, but too plainly appears.

The number of scholars (males) during the last term, was some one hundred and twenty. The Fall term will commence on the first Monday of September. The school is built upon a permanent foundation, and will continue, under the ablest instructors. The locality is one of the healthiest and most beautiful in the State. Board is cheap, and tuition at the lowest living rate.

This school, carried on in the spirit in which it has been commenced, cannot fail of being one of the first in the State.

After the exercises of the examination were over, prizes of valuable books were distributed by Rev. Mr. Chiniquy, and remarks made by H. Kibbons, Esq., and your humble servant; when Francis Bechard, Esq., of this city, delivered an eloquent and evidently telling address, which for one hour kept his large audience spell-bound—except the outburst of applause, which was from time to time showered upon him on every hand. It was a glorious day for St. Ann's, a credit to the cause of education, and an honor to all engaged in the furtherance and support of this institution.

JOHN W. PADDOCK, Kankakee City, July 25, 1856.

THE MINISTRY IN PETERBORO'.—At a meeting held in the Town of Peterboro', the member for the County, W. S. Conger, Esq., M. P., in the chair, a resolution in favor of a Dissolution of Parliament was carried, and every manifestation of disapproval in regard to the actions of the present Government was given. So decided were these expressions, that after a three hours' speech, during which he vainly endeavored to defend the Government, his conduct in supporting them, and his treachery on the Separate School question, he was compelled to declare that if a majority of the Electors were against his course he would resign. No man ever ran for Peterboro' who received a better Irish Reform vote than Mr. Conger, and his conduct since his entry into Parliament, in regard to that portion of the Reform party, has been infamous in the extreme. Hamilton, Toronto, Gode-rich, and Peterboro' have now spoken out; and there is no doubt but that other places will follow suit. The Irish Reformer who values the standing of his race or his creed in this country, should take some slight part in these Anti-Ministerial meetings, since it would serve to show the "powers that be" that they are not to be frightened out of their just rights by any ridiculous fear of George Brown & Co. The over-throw of one lukewarm government would make its successor, even though it were mischievously inclined, a little more cautious. Let our friends note this,—that when a Government becomes corrupt, it is a sacred duty to God and man to overthrow it. We are happy to see that at none of these meetings, with one exception, has any Irish Reformer been so far lost to a sense of what is due to his position in this Province, as to stand up in defence of a Government which voted down a motion in Parliament, that Catholics in the West were entitled to "equal rights" with Protestants in the East.

The Toronto Leader says the chances are considerably in favor of a general election at no distant day.

THE GOVERNOR'S TOUR.—The Governor General and Lady Head are making a tour over the Province, for what definite purpose we are not informed. Rumor has it, that he is looking for a suitable place for a permanent seat of Government, and the erection of suitable buildings for that purpose. Whether this be his object or not, we have no doubt but his perambulations will result in good; as it will bring him more in contact with the people he is attempting to govern. The coldness and indifference manifested towards him may set him thinking as to its real cause, and happy results may follow his arrival at a correct solution of the problem. He cannot but know that the people of Canada are as loyal and devoted subjects of Her Majesty as any people can be. At the same time they are not blind enough not to see the foibles and faults of, even the representative of royalty! The present administration which his Excellency appears so anxious to uphold, are held in supreme contempt by the intelligent portion of the community; and while we desired to pay fitting respect to the Queen's Representative, we would not be willing to do anything that might be misrepresented as favoring his ministerial advisers. We believe the present, to be the most corrupt and unprincipled administration that has ever governed Canada.—Carlton Place Herald.

CLOSING OF THE AMERICAN CONGRESS.—An American paper has the following notice of the closing scenes of the great Parliament of the Model Republic. We make some extracts:—

"The history of this past session is a history of squabbling factions, intriguing demagogues, confederate spoilsmen, swaggering border ruffians, wasteful profligacy, shameless corruption, and cruel outrages. Let us be grateful that with such a Congress at one end of Pennsylvania Avenue, and with such an Administration as that of Mr. Pierce at the other end, we are still at peace with the world, and have still some money left in the treasury.

"It is also a consolation to know that both houses closed up the eventual labors of the past nine months with a pretty good opinion of themselves, whatever may be the verdict of the country. We know this from the bill passed, increasing the pay of each member to a regular salary of \$6,000 per Congress, equal to three thousand each session, with a retrospective provision for an extra allowance to the members for their services for this Congress, amounting to the sum of seven hundred and fifty thousand dollars. In this they have acted upon the practical maxim, that there is no use in doing a good thing, if we cannot ourselves share in the cash profits. The pay to a member of Congress, however, of three thousand a-year, is little enough—five thousand would be public economy; for with a salary of five thousand dollars a man to each member, we have no doubt that if the leakages through which millions of dollars escape, would be stopped, because the plea of necessity which has thus far been some excuse for engaging in the pickings and stealings, would no longer be available.

"The most extraordinary feature of the closing scenes of this expiring session, was the comparatively good discipline which prevailed through Saturday night and Sunday morning. Our special reporter informs us that "better order was preserved than ever before known on a similar occasion. All sober." This last, short pithy sentence, "all sober," staggers our credulity. Our authority is reliable, but the news is almost too good for belief. Generally, in the winding up of Congress, the committee rooms of each house are turned by the lobby into a committee room, and the members on the floor who are strictly sober are a powerless minority. It is, therefore, exceedingly refreshing to learn that on this occasion "all were sober." Can it be that the Maine liquor law, after having been tried and botched by various State Legislatures, has been adopted by Congress in the shape of a practical experiment?—or have the supplies of brandy run short in Washington?—or have they taken to lager beer?"

A little girl named Catherine Martin, six years of age, daughter of Mr. Owen Martin, King Street, fell into the Canal Basin about five o'clock on Monday afternoon, and was drowned.

The Kingston Whig says there is now a rumour afloat that the English Directors of the Grand Trunk Railroad have been recommended to postpone the opening of the road from Brockville to Toronto until next spring, on the ground that the Company will lose money in the winter time. The Whig does not give credence to the rumour.

MENEELY'S BELLS.—We notice that the Messrs. Meneely, of West Troy, N. Y., are daily sending Bells to different parts of the Union.—We are informed that they sold sixteen Church Bells last week, to places in eight different States. Their improved mode of casting, enables them not only to do work more expeditiously, but a very much smoother surface is obtained, as also a clearer tone.—Troy Whig.

REMITTANCES RECEIVED.

Chatham, A. E. McIntosh £1 6s; Alexandria M. McDonald, 15s; Napierville, Rev. Mr. Morrison, £1 2s 6d; St. Raphael, Rev. Mr. J. McDonald, 7s 6d; Dalhousie Mills, J. O'Kavanagh, 6s 3d; St. Columban, J. Phelan, 12s 6d; Rev. Mr. Falvey, 12s 6d; St. Sophie, Rev. Mr. Brosnan, 12s 6d; Pike River, W. Farrell, 10s; Cornwall, J. O'Brine 4s; D. McMillin, 18s 9d. Per M. O'Leary, Quebec—Mrs. Connolly, 15s; W. Johnson, 7s 6d; J. Bergeron, 7s 6d; G. Patience, 7s 6d; J. McMahon, 15s; R. Clancy, 7s 6d; St. Patrick's Institute £1 10s; J. Ellis, 10s; J. Jordan, 15s; J. Bolger 15s; Mrs. Colfer, 15s; Dr. Fitzpatrick, 12s 6d; J. G. Nolan, £1 10s; M. Power, 6s 3d; Rev. Mr. Pouliot, £1 5s. Per P. Doyle, Hawkesbury Mills—Self, 5s; P. Rodgers, 6s 3d. Per F. S. Bourgeault, St. Anicet—P. Barret, 15s. Per J. Farrell, Kingston—M. Flanagan, 12s 6d. Per Rev. J. Farrelly, Hastings—Self, 2s 6d; Rev. M. Mackay, 10s; T. Collins, 11s 3d; T. Connors, 6s 3d. Per Rev. F. McDonnell, Leeds—Self, 12s 6d; J. Corbet, 12s 6d. Per Rev. A. M'Donald, Cornwall—L. M'Donald, 10s. Per R. L. A. Bourret, St. Anne de la Pocatiere—D. Malone, 6s 3d. Per Hon. J. Davidson, Miramichi—Self, 12s 6d; P. Morrison, 12s 6d; L. Robichaux, 12s 6d. Per J. Devlin, Trenton—J. M'Donald, 12s 6d.

Died.

At Aylmer, Ottawa, on the 13th instant, Margaret Gemmill, youngest child of J. J. Roney, Esq., inspector of Schools, aged 10 1/2 months.

At Mono Mills, C.W., on Saturday evening, the 9th instant, Ellen, the beloved wife of Mr. Edmond Fitzgibbon, aged 27 years. Deceased was a native of Listowel, county Kerry, Ireland. For the last twelve months she suffered from a lingering illness, which she bore with Christian patience, and was perfectly resigned to the Will of her Divine Redeemer. Her life was pure and holy, and her last end was as the serene close of a summer's day. Her remains were followed to the grave by a number of sympathising friends of all denominations, to whom she had endeared herself. In your charity pray for her. Limerick papers, please copy.

TEACHER WANTED.

IMMEDIATELY for the CATHOLIC SEPARATE SCHOOL at DALHOUSIE MILLS, C.W. Salary Liberal. Good Testimonials, as to character, required. Apply to the undersigned, JAMES OKAVANAGH, Teacher.

Dalhousie Mills, August 12, 1856.

FOREIGN INTELLIGENCE

FRANCE.

On passing a farewell review of the two divisions forming the late camp at Boulogne, Marshal Bugeaud, d'Hilliers thus addressed the troops: "Messieurs! The camps are about to be raised. The army of the north is dissolved. You are under orders to march to Paris, and I understand all your joy. I should share it most heartily did I not feel a deep regret at quitting regiments and officers with whom I have served for the last eighteen months, who have so entirely satisfied me, and whom I have been so proud to command. I know not what the future may reserve for us, but if it answer to my desires we shall meet again, and in that case I shall rely upon you, as you may rely upon me. We are animated by the same sentiments of devotion to our country and the Emperor, and we shall ever have for our rallying cry: 'Vive l'Empereur!'"

The Paris correspondent of the Daily News adds this comment:—

"The allusion in this speech to 'what the future may reserve for us,' will be understood when I mention that Marshal Bugeaud, d'Hilliers is designated, by common report, as the commander-in-chief of the army of intervention in Spain."

Some disorders have taken place but were speedily suppressed in the communes of Thouars d'Église and Brion, in the canton of Thouars (Deux Sèvres.) Orders of arrest were issued against several inhabitants of those communes, but the gendarmes who attempted to carry out their orders encountered serious resistance. The Sub-Prefect of Saumur was obliged to go to the spot accompanied by twelve gendarmes, at the sight of whom the rioters fled. Several arrests were made and calm restored. Some troops who had been directed on Brion were at once recalled.

AN IMPERIAL GENIUS AND PRACTICAL GOVERNMENT.—The visit which the Emperor Napoleon paid to the inundated districts of France has been followed by the practical result which we anticipated. Instead of limiting himself to an Imperial expression of sympathy for the sufferers, or a donation towards the funds, he looked upon the scene with a professional eye; searched out the cause of inundation in the unchecked floods from the Alpine districts; pronounced dykes to be palliatives not preventives, and put his name to an engineering plan of prevention.—The principle is, to grapple with the evil at its source, and to control the waters before they accumulate their strength. This is to be done by a combination of deep reservoirs to receive the floods in the first instance, and by weirs to moderate and regulate the outflow through the rivers. The Emperor proposes to conduct some of these works in conjunction with the Government of Switzerland; modifying the level of the Swiss lakes, rendering them more convenient, more ornamental, more productive on their horses. It is one of the instances in which Louis Napoleon has rendered his Government practically valuable to France, and has shown that he ponders more thoughts than are always to be found in Imperial or Royal minds.—Spectator.

SPAIN.

Resistance is now at an end in Spain, except at Saragossa, where General Falcon is said to have collected 18,000 troops, besides a considerable body of armed peasants. On the appearance, however, of General Gulce before the walls, an armistice of five days was agreed on; and it seems probable that the insurgents will give way without a battle. The rising has been far more general than there was at first reason to believe; and the total loss of life is estimated at upwards of 2,000. At Barcelona, the fighting lasted through four days, and 1,200 were killed, to say nothing of subsequent executions. Narvaez, who immediately on hearing of the movement, hastened to the frontier, and offered his services to the Queen, received, it is said, a cold reply, and immediately returned to Paris. Meanwhile, 25,000 French bayonets are gleaming on the frontier; and the *Monteur* in an article which looks very like what it is said to be—a manifesto direct from Plombières—"appeals to a certain extent" the proceedings of O'Donnell as calculated to strengthen the throne of Isabella II., and to afford a favorable chance for the solid establishment of the Constitutional Government; a rather odd reason this last, considering the quarter from which it comes. The article goes on to explain the nature of a *coup d'état* and the conditions which justify it, and assures us that the recent events in Spain do not come under such a designation at all. On this etymological question great emphasis is laid, and no one can deny that it is a subject on which the *Monteur* is entitled to speak with authority.—*Weekly Register*.

ITALY.

The *British Banner* has an article, partly commendatory and partly disapproving, of the conduct of the Sardinian Government towards the Church:—"If the Sovereign of Sardinia and his Ministry have still much to learn respecting the kingdom of Christ, they have, at least, tolerably correct notions respecting a State Church; and these notions they have been careful to expound and to invest with the authority of the penal code."

The *Banner* "rejoices" at the dead set which the Government in its recent circular has made against the confessional. It quotes with satisfaction the following passage from the late protest of the Bishops to which we have already referred:—

"All the Sacraments have been confided to the Church. It belongs to her alone to administer them, and to discern who are worthy or unworthy to receive them. The canonical laws do not permit them to be administered without discernment. They are to be denied, says the Roman Ritual, to the publicly unworthy, such as persons excommunicated, interdicted, and openly infamous; also harlots, persons living in concubinage, usurers, blasphemers, and other public sinners, unless their repentance is ascertained; and they have first made satisfaction for their public scandal."

The Protestant paper to which we have referred "rejoices in this bold and Scriptural stand for pure Communion."

"This is the most assailable part of the Church and State system, even in all Protestant State Church communities, since the headship of Christ is thereby utterly ignored, and his laws systematically trampled under foot. It is highly creditable to the Bishops of Sardinia to make a stand so bold on grounds so definite."

The article concludes by observing that it is undeniable that the Archbishops and Bishops of Sardinia are correct in principle.

Letters from Turin of the 27th ult., state that in consequence of the attempt at insurrection at Massa, in the Duchy of Modena, on the night of the 25th, the Piedmontese government had given rigorous orders for the surveillance of the frontier. Troops had been sent from Genoa to the Spezzia and Sarzano, on board several war steamers, which were afterwards to cruise along the coast.

The Government had likewise thought proper to take certain precautionary measures on the banks of Lake Maggiore on the frontier of Ticino, where much ferment prevailed, and an outbreak was apprehended.

The *Armonia* of Turin states that the police have just discovered a large quantity of arms and ammunition concealed in a house at Novara. The occupant of the house has made his escape across the frontier.

RUSSIA.

The *Invalido Russe* of July 24th, announces that the Russian government is re-established on every point evacuated by the Allies. Kinburn was handed over on the 1st, namely on 16th May, Eupatoria on 31st, Kerch and Yenikale on 24th June, and the Crimea during the present month.

THE ISLE OF SERPENTS.—An island at the mouth of the Danube, known by the pretty name of the Isle of Serpents, has been occupied by the Russians to the great amazement of the Turks and the English Government. Some protocols at least will probably spring out of the affair. Russia will contend the ground is hers by the late admirably concocted treaty, and will keep it. She has also taken her own interpretation and proved uncivil at Kars. The London *Standard* cries out to Louis Napoleon, the others will soon join the chorus. "It is to be hoped," shrieks the *Standard*, "that Remi, Ismail, Kars, and the Serpents' Isle will rouse the Allies to inform Russia that they do not mean to be treated as the vanquished in the eyes of the East. Surely, even Louis Napoleon will not tolerate this. If he will, we trust Lord Palmerston will burst his leading strings, and take an independent course. The affair is by no means so trivial as it may appear, and Russia knows that well. Our reputation is at stake through all Persia and Central Asia."—*Nation*.

Nearly at the same time, says the *Times* correspondent, that the news of the Russian occupation of Serpents' Island reached us, other news came from Asia evincing a similar spirit. The Russians have blown up the fortifications of Kars. In consequence of this arbitrary interpretation of the treaty, orders were sent out from England to Colonel Yeates, the British Commissioner at Erzeroum, to send an officer to Kars, to ascertain what part of the fortifications had been blown up. The commissioner took some officers and went himself. But when they came to the Russian *razon* they were stopped, and told that they could not go further, for as long as a single English or French soldier remained on Turkish soil, the Russians did not intend to give up their conquest, or allow any one to enter within their circuit.

Russia is moving 30,000 men against Schamyl. The Circassians are again prepared for war to the knife.

The Government of Norway has complained that Archangel, and more especially at Barangerjord, the Russians are crossing the frontiers whenever they take it into their heads, and commence fishing or hunting, harassing in this way incessantly the Finnish and Lappish marches of Norway. It is further affirmed that the Russians intend constructing near Bomarsund some forts, which of course causes uneasiness to our government. The Governor-General De Berg has been to them from Helsingfors, and was accompanied by several artillery officers for the purpose of exploring the ground."

GERMANY.

The correspondent of the *Weekly Register* continues his interesting account of the social and religious condition of Germany. We make some extracts:—

In my former letter I stated that the Press, the School, and the Government in this country might on the whole be considered to be hostile to the Catholic Church. As regards the Press I have shown to what an alarming extent this is the case. It is scarcely true as respects the Government. Unhappily, while the majority of the German people have retained their faith, the great mass of the German Princes have lost it. They yielded commonly to the temptation of appropriating to themselves at once that wealth which holy men had bestowed upon the Church, and that authority in things divine which our Lord had committed to His Apostles. Of the thirty-five Governments which at present make up the German League, there are four only (Austria, Bavaria, Saxony, and Liechtenstein), in which the ruling power is in the hands of Catholics. Saxony, however, is so intensely Protestant that its Princes have felt themselves compelled to resign all ecclesiastical affairs to the hands of their Protestant Ministers, and their influence in behalf of the Church is of very small value. The policy of Bavaria has usually been Catholic, and it would continue to be so if the present King were wise enough to consider his own interests, or good enough to care for the religious benefit of his people. Unhappily, however, in those cases in which the royal authority is most seen, as in the government of the Universities, the influence of the present King is exerted in opposition to religion. It would be premature to say anything of Austria at present, for while the new Concordat has restored to the Church such a measure of liberty as must be most beneficial, she could hardly be exposed to greater evils than

those under which she has suffered in that country for half a century. No Protestant Government would have been able to do so much injury to the Church, under the *Josephine* system was able to effect, under pretence of its emanating from Catholics. The policy of Prince Liechtenstein finally is not very important, for though he has two high mountains in his dominions he has only 2,600 subjects; and if any of your readers wish to place themselves under his protection, they will probably have to inquire in what quarter his Principality is situated.

With these four exceptions all the ruling families of Germany are Protestants, so that whatever influence is exercised by the Government is likely to be exerted against the Church. This would be less material, were it not for that system of *bureaucracy*, as it has been sometimes called, which seems to be an especial curse of this age and country. We know something in England about the tendency of those Whig Commissions which began to multiply so much about the time of the Reform Bill, Poor-Law Commissioners, Charity Commissioners, Education Commissioners, and the like—

"a pitchy cloud of locusts warping on the eastern wind"—

showed us the amount at once of Whig cupidity and of John Bull's endurance. Imagine, however, first that all the public offices were discharged by such persons, and secondly that there were scarcely any other unprofessional men in easy circumstances, and you will be able to estimate the state of Germany. In England justice is administered in a great degree by unpaid magistrates: the management of our roads and prisons, our poor and necessitous, of our public institutions, in short of every class, falls into the hands of persons who live upon their own means, and are glad to save themselves from enemies by devoting themselves, as they term it, to the service of the public. It is true that things are not always so well done as they might be by paid agents. But it is the existence of this great class of independent persons on which the liberty of Great Britain depends. In Germany such a class hardly exists. Hence therefore everything falls into the hands of *Beampten* (officials), who look merely to the Government, from which they derive their appointments, and have no thought beyond extending its influence, and securing its good opinion. From the highest functions of State to the smallest village office, everything is swallowed up by *Beampten*; they manage the Universities, the Schools, and Charities, and through the lack of any wealthy mercantile class to oppose them, they are omnipotent in Germany. It would be endless to describe the annoyances to which they subject the church, or the impediments which they present to any good work. In a large town, for instance (I won't mention the place, but it is in a Catholic part of Germany), some good people wished lately to introduce a few Sisters of Mercy for the sake of visiting the sick. It no sooner got wind that something was designed for the benefit of the poor than an official heard of it, and at once made a formal visit to the Cure to know what he was going to do. The poor Cure replied that he was going to do nothing, but he had reason to suppose that some of his parishioners were considering how they might assist their poorer neighbors to the best advantage, and that of course any good design which was proposed would have his support. Our official was now ten times more excited than before—here was a plan in view which did not emanate from the Government: it concerned him by virtue of his office to see that nothing grew up in this way in which he could not be said to have a share. The next day therefore every household in the parish had a visit from the police, by which he was strongly inhibited from contributing towards any new charitable design, whatever it might be, till its details had been submitted to the Government and a formal sanction obtained. I need not say how this teasing sort of persecution cramps the actions of the Church and interferes with works of charity. It prevails, however, throughout Germany, especially under its Protestant Sovereigns. Its repression by the new Austrian Concordat is the circumstance which has called forth the opposition of the officials in all parts of the country, and thus produced a large part of the outcry which has been raised against that tardy act of justice. It is the same to which Lord Palmerston and the influence of England have managed to subject the Catholic Cantons of Switzerland. For instance, I observe in a late number of the *Munich Volksbote* that the Catholics of Lucerne were desirous of setting up a sort of school for deserted children, but were inhibited from doing so by the Government on the ground that due teachers could not be found at home, and that they would not allow two Sisters to be brought from an adjoining Canton to give instruction. And this leads me to the other point I mentioned—the evils which the Church suffers from the state of schools.

AUSTRALIA.

It is quite true says the *Nation* that Mr. Duffy broke with some of the foremost men in Sydney rather than permit the governor, Sir William Denison, to be honored as a toast at his banquet, because in Van Dieman's Land Sir William Denison had embittered O'Brien's bondage by mean and vindictive cruelty. It is also true that at Melbourne a few zealous factionists took exception at Mr. Duffy's frank declaration that he was "still a rebel to the back bone and spinal marrow," why should he not say this? Is it not so? Had he been content with British rule in Ireland, would he be to-day in exile? How could he have brought his upright soul to acquiesce in it—to administer it. There is no eminence in the state would have been thought by the government too lofty for his ambition—too great for his reward. It is these qualities, still more than his capacity and genius, which makes Gavan Duffy's name a tower of strength at the Antipodes as well as at home.

Thomas Arnold, Esq., B.A., Oxon, son of the late D. S. Arnold, of Rugby, was received into the Catholic Church at Hobart Town, Tasmania, early in February, by the Right Rev. the Bishop.

Protestants. And it is a matter of general observation in Germany (as it is in England) that while no Catholics apostatize, except men of broken character, those who join the Church from Protestantism have always been the most religious and devout Protestants. One thing which makes conversions to the Church more easy than in England is that it is by no means looked upon with such aversion in Germany as it is by our countrymen. English Protestants keep aloof for the most part from Catholics, and are thus able to maintain their traditional prejudices against their Catholic countrymen. In Germany, where the Catholics outnumber them, and where they are mixed up in innumerable ways, this is impossible. In England, moreover, our insular situation and our national institutions have diffused the feeling that submission to the Holy See is unpatriotic. I am satisfied that this error is one of the strongest which opposes the progress of the Church, and more particularly in the best and most loyal minds. It is vain to point to the state of the world before the unhappy schism to which Henry VIIIth's lawlessness gave occasion; the love of their nation, its institutions, usages, and principles has entwined itself with the spirit of Protestantism. This is less felt of course in Germany, where there is no national union, or where the traditions of the Holy Roman Empire might lead in a contrary direction. I must notice a third thing, which, however ludicrous it may seem, exercises, I am persuaded, a considerable influence in England, but which is unfelt in Germany. I mean the absurd applications of the Scripture prophecies against Pagan Rome to the Church. With all their faults the Germans are not fools, and they are too learned and critical a nation to relish such illogical and ignorant works on this subject as are eagerly swallowed by the English public. A German of any reputation would be ashamed to put his name to such books as those of Dr. Cumming, or Dr. Wordsworth, or Mr. Elliot. He would feel about it as an Eton boy does about making false quantities; and whatever his aversion to Rome he would remember that something was due to reason and truth. I am satisfied that such compositions would never be put forth by any respectable name in Germany, and that they would have no sale except in the Wupperthal (i.e., at Elberfeld and Barmen), where smoke and fanaticism are indigenous. Accordingly, several commentaries on the Revelations have appeared of late years, some by Pietists, and others by Neologists, but none have ventured to take the ultra-Protestant line. Of course, however, the main cause which has led Protestants in Germany to the Church, has been the confusion and hopelessness which they witness at home. How early this was felt may be seen from Dr. Dollinger's admirable book on the "Reformers," in which he has shown what were the effects of the Reformation according to the testimony of the Reformers themselves. But it is impossible to do justice to the present state of things without giving some short account of the effect of recent events upon the Protestant mind in Germany. The fermentation which has been taking place during the last seven years in Germany is hardly appreciated beyond the Rhine. I hope to write upon it in another letter.

THE LAST SURVIVOR OF THE IRISH BRIGADE.

The *Univers* tells us—"On the 19th of May a noble life became extinct at Philadelphia, in the United States, in the person of the venerable John Keating, Knight of St. Louis, formerly captain in the regiment of Walsh Serrant, perhaps the last survivor of that brave Irish Brigade which served France during a hundred years. It is well known that after the English revolution of 1689 Catholic Ireland remained faithful for several years to King James II., and all the strength of Protestant England, aided by German mercenaries and Marshal Schomberg's French Huguenots, was needed to reduce the brave Jacobites. At the capitulation of Limerick, the Irish army refused to serve the usurper, William of Orange, and preferred to enlist under the banners of Louis XIV., who, in his eyes, was the champion of Catholicism. Thirty thousand men of this army were shipped to Brittany. They formed that famous Irish Brigade which poured out its blood for our kings on every field of battle, and which so particularly distinguished itself at Pootenoy. For a whole century the recruiting of part of these regiments continued from Ireland, in spite of English obstacles, and during the last century emigration attracted the sons of green Erin to France as now it draws them to America.

John Keating, born in Ireland September 19th, 1759, was the grandson of Jeffries Keating, who raised a troop of horse during the siege of Limerick, and who, having retired to France with the army of King James, distinguished himself in Spain and Italy under Marshal Catinat. Jeffries' son, Valentine, Baron de Keating, obtained leave to return to Ireland, but finding the penal laws intolerable to Catholics, he returned to France, where he had his sons educated at the Jesuit College at Poitiers. John Keating and three of his brothers entered as officers in the Irish regiment of Walsh Serrant, in the service of France. The regiment was sent to the Antilles during the war of independence of the United States, thence to Pondicherry and the Isle of France. In this last garrison Captain Keating made the acquaintance of Parny and Bertrand de St. Pierre, as he tells us himself.—At the revolution he was sent to St. Domingo, where he arrived after a narrow escape from being twice shipwrecked. There," says M. de Rochefort, "John Keating, having the confidence of all parties, having refused the more seductive proposals of the Commissioners of the Convention, preferred to retire

to America without a farthing, rather than to remain in wealth and power at St. Domingo, but by a breach of his first oath. A man of a character at once mild and stern, of distinguished merit, rare intelligence, of uncommon virtue, and unexampled disinterestedness." At the death of Louis XVI., for whom he professed a chivalrous devotion, Captain Keating retired to the United States, and associated with some thirty families of the French nobles, and of the military, to found the colony of "The Asylum" near Towanda, in Pennsylvania. Some came from France, some from the Antilles, and a certain number of laborers and negroes followed them to their new establishment. As soon as the nobles could return to France, they hastened to quit the colony, among them Messrs de Noailles, de Blacons, de Montau, d'Andelo, de Beauvoir, de la Roche, and de Vilaine; laborers and husbandmen alone remained at Towanda, where at this day, among their descendants, not a single Catholic is to be found—a fatal example of the lot which awaits populations removed from their Pastors, and absorbed in the interests of the present existence. It is thus that in the United States we saw the Faith disappear among the immigrants; we saw the children until the Clergy from France and Ireland became sufficiently numerous to create parishes, wherever in the interior of the country a nucleus of a Catholic congregation could be found.

"At the dispersion of his friends, Mr. Keating settled in Philadelphia, where he married, and where he has edified whole generations by his charity, his piety, and his virtues. We had the honour of seeing him there in September last; he was celebrating the anniversary of his birth, and the commencement of his 97th year. He was in the enjoyment of all his faculties, and received with gaiety the compliments which the Priests of the town, who were all his friends, came to offer him. But the chief of all was the Bishop of Philadelphia, Mgr. Kenrick, now Archbishop of Baltimore, and when on the 19th of last May, the almost centenary patriarch slept in the Lord, full of days and merits, Mgr. Kenrick quitted his metropolitan city to celebrate the last rights, and deliver a funeral oration over the deceased. We believe another branch of the family of Jeffries Keating still inhabits Poitou. The name at least still figures among the Poitou noblesse. It is not the only Irish family among our provincial nobility which has remained equally faithful to the religious and monarchical sentiments of their ancestors.

"We have thought it right not to have left unnoticed the death of one of the last representatives of an heroic race. The memory of the Chevalier John Keating commends itself to the reverence of three nations. He belonged to Ireland by birth and religion, to France by his military services, and to America by his virtues."

So far the *Univers*; and it is only fair to Ireland to remember that, deplorably as we are suffering from the want of the almost extinct race of Irish gentlemen of the stamp of John Keating, and rare as patriotism, principle, and self-devotion has become, among Catholic constituencies are unable to find even a candidate in whom to trust, while the Whig government is besieged by Catholic applicants for place, still in foreign lands, and among the nobility of Europe, the Irish gentry have distinguished themselves by their loyalty, bravery, and piety, and by their constant remembrance of the good old truth, so much obscured in Ireland at the present day, noblesse oblige.—*Tablet*.

The *American Celt* in an able article insists strongly upon the difference betwixt "Catholic Public Spirit in Canada, and in the United States." In Canada, he perceives that Catholics can speak and act like free men:—

"The present Governor General of Canada lately took two steps in a direction the opposite to right, and he is now doing public penance for the same. About a year ago, at the Hamilton meeting, he glorified 'the Anglo-Saxon,' at the expense of the other races in Canada, and the last 12th of July he publicly received the Orange lodges of Toronto and its neighborhood. The Lower Canadians resented the former insult—the Irish condemned the latter.

The habitants, as they are called, of Lower Canada, have certainly good reason to feel offended with Sir Edmund Head. Their race were the pioneers of the whole St. Lawrence and Lake country; their energetic ancestors explored the northern forests and stemmed the northern rapids, long before an Anglo-Saxon was heard of in those latitudes. The town sites, the strong points of defence, were chosen by them with rare skill and foresight, and, in proportion to their emigration, no race on this continent, have more to show for their time, than the Canadian French. It was, therefore, not only very impolitic, but excessively ignorant in Sir Edmund Head, to set the evidences of recent commerce on the lake shores against the earlier and far more arduous tasks of the preponderating race of the Lower country.

Still worse and more stupidly wrong was his public reception of the Toronto Orangemen. No British politician of any grade can possibly be ignorant of the origin and purposes of that fraternity, and no ruler of a half-Catholic country ought officially have recognized their existence. Both imperial and provincial statutes have declared their processions illegal—a very sufficient reason for a Chief Governor refusing to admit them, in scarf and badge, to his presence. Sir Edmund Head, it seems, thought and acted otherwise; and the Catholic citizens of Montreal, with a public spirit which does them honor, promptly memorialized the Home Government for his recall. In this they have shown the genuine spirit of freedom, and even the very Orangemen must respect them for their manly opposition to official outrage.

We cannot avoid contrasting this manly sense of self-respect, which teaches even a despized royalty its duties, with the prostration of Catholic public spirit in these States. A poor fellow-Catholic is killed in cold blood, by a member of Congress, and it is found impossible to elicit a genuine spark of indignation from some of the very journals professedly Catholic! No meeting can be held! no fund to employ extra, Council can be raised! no Catholic jurist volunteers his services! But other outrages than Keating's murder have been offered to the whole Catholic body, and cushioned by those who prefer the boastful pride of birth, to the duties and obligations of faith. One such instance we are about to relate, which it was thought at the time advisable to stifle:—

"We happened to be at Washington the same week that the Papal Nuncio was there. We then learned from the very best authority that Mr. Secretary Marcy treated that persecuted dignitary with the utmost rudeness. "In this country, Mr. Bedini," said he, "we place the State before the Church." He disposed of every petty attack before he noticed the poor Nuncio. At length when he did—"Are you a Priest or a Monk, Mr. Bedini?" was the unmannerly interrogatory of the Secretary of State. In reply to an observation made to him at that time, President Pierce, one of the best of his party, is said to have answered—"If the Catholics make common cause with Bedini, the Protestants of the country will rise and sweep them off the land." These are substantially the terms in which the Executive of the United States, in an unguarded moment, allowed himself to speak of three millions of those who, by the theory of the Constitution, are guaranteed the possession of equal rights.

And the Catholic citizens of the Union who are now counted on as inevitable partisans of these public men, dare not say a loud word, at such a time. An anonymous letter, here and there, was all the defence they dare put forth. Gentlemen theorists! you may talk as you please of "the freest country in the world," but give me the freedom, to resent a wrong, let it come from what quarter it will,—to punish official insolence,—to vindicate the poor man's cause against the rich man's trespass—and I will make you a present of all the other rights which may exist in the theory of the American Constitution."

Daniel Dancer, when he had £3,000 a year, used to beg a pinch of snuff from his friends, and when his box was full, barred its contents for a tallow candle. But his parsimonious ingenuity appears contemptible in comparison with that of the Russian miser, who learned to bark that he might avoid the expense of keeping a dog.

CREED VERSUS SABBATH.

When our Lord healed the blind man on the Sabbath day, the Pharisees were divided into two parties about it; one party said, "This man is not of God, who keepeth not the Sabbath," and the other said, "How can a man that is a sinner, do such miracles? Now, it is plain, that there ought to be, or are, two similar parties among our Protestant countrymen at this day. Though we cannot expect Protestants, as they are, to examine into the miracles of Catholic Saints, we may expect their attention to be arrested by the wonderful conversions to the Catholic Faith which come unbidden under their notice, which pipe to them under their very windows against Sabbathianism, yet cannot for the world get them to dance. We know an argument against the Catholic Church, that the Church is not of God; seeing she does not keep the Sabbath; (an argument often used by the Pharisees of our day; but the more reasonable sort of Pharisees of the day would say, "How can a Church that is not of God effect such wonderful conversions in all ranks?") We are afraid that this divisions amongst the Pharisees of our day promises the same result. Those who, in spite of phenomena most easily explained by supposing the fingers of God to be there, will have it, that Beelzebub, must be the author of any religion which keepeth not the Sabbath, are hardening and will harden their own hearts; those whose attention is arrested by the phenomena of the conversions (not to mention La Salette or Rimini) are not hardening their hearts, and may be softening them. It is for the sake of these last we offer a few remarks upon the real object of the Jewish Sabbath.

Some people seem to think that the Jews had, before our Lord's time a special gift of blindness and hardness of heart; such as Englishmen or Scotchmen would never have been guilty of, if they had been as favoured as the Jews were and in similar times. This is not an uncommon view. Yet we do not think a Scotchman would drink a whole week's whisky, or an Englishman eat a whole week's roast beef upon a Tuesday (say), without you could assign him some sensible and intelligible reason for doing so. Neither do we think that putting Jewish human nature down as the lowest possible sample of it, it would be else than kick against taking all its rest of a Saturday, unless God had given them a good reason for it. The very good, of course, will obey without asking for reasons; but the Jews are thought to be, as a nation, very bad, and so would want a reason for such a strange enactment. If that reason has now wholly and entirely ceased, then *causa cessat lex*. It is not your Jewish firmness, now the cause of it is over and over and past. There may be a thousand other reasons why a Catholic Sunday ought not to be a Jewish Saturday; but this, if we can take it clearly out, is one which may disembarass the question of some difficulties.

Now, a rite of any sort always implies a creed, and Jewish ceremonies imply a Jewish creed, and a creed is a profession of faith, directed for the most part against the world, and that special phase of the world in which the holders of the creed have to live. Hence the same rite which may in one age be most useful, as a kind of sturdy exhibition of the Church's faith to the world may be out of place under other circumstances. Take a Catholic who has a dispensation from fasting on a Friday in Lent, and he will not fast all day among other Catholics where he will be understood; put the same man among virulent heretics, and fasting instantly serves as a ceremony to profess his faith with. Under certain circumstances he would be bound, so to profess his faith, lest he should be ashamed of the bridegroom and His words here, and suffer for it hereafter. The Jews were in this plight in regard to the Gentile world. All the heathens almost believe the eternity of the world; the Jews had by the Sabbath to profess the novelty of the world. Hence all this apparently childish fussiness about it. As their other ceremonies were excellent and good, because they preached of a Saviour to redeem the world, so their Sabbath was excellent and good, because it preached of a God who made the world. As it would be grotesque, if, now that everybody believes that Christ has come, we found Sir Cullen E. Smyth sacrificing lambs and sparrows with a scrupulous exactness: so it is equally grotesque, now everybody believes the world is not eternal, to fritter away our conscientiousness upon *trivales* against hot dinners and Bards, &c., &c., of a Sunday. The one case as well as the other justifies exact obedience, when the heretics about believers called for it; but now, he who keeps the Sabbath Jewishly is a debtor to the whole law. St. Thomas in his *Somma*, says it was instituted in *testimonium novitatis mundi*, and the commandment itself states its own ground. For in six days the Lord your God made the Heaven and the Earth, &c. The Lawgiver tells us his reason for the law, and as that reason has now ceased, we cannot see why our Sunday ought to savour of the exactness and touchiness of a creed against heretical or heathenish disbelief in the creation, rather than of the gaiety of those who commemorate Him, who rose again for our justification. Nevertheless, it ought to be said in justification of our Protestant countrymen, that if they do not attend to us when we pipe to them and want them to dance on a Sunday, either do they lament on those days upon which we mourn to them. We could almost find it in our hearts to wish that they would change their tactics; that they would give up for a whole year the Jewish way of keeping the Sabbath, which is of no use now whatever, and in spite of Dr. Taylor kill some animals every Friday in commemoration of the Redemption. Then, perhaps, the bitter herbs of Friday might reconcile them to a little cheerfulness upon Sunday. But now they discard the ceremonies which would preach the Redemption that so many are inclined to deny, and stiffly maintain the whole hog of the Jewish Sabbath when nobody needs a negation of the newness of the world.—*Weekly Register*.

PROTESTANT VIEW OF CATHOLIC PIETY.

The following extracts from the works of one of the most able of modern English travellers, Mr. S. Laing, may be interesting to some of the readers of the *Weekly Register*, proceeding as they do from the pen of a Presbyterian, whose education and sympathies would, it might be supposed, render him the least likely to form a favorable judgment on Catholic practices. They may not be without an instructive lesson to the Protestant reader:— "The fervour of devotion among R. Catholics, the absence of all worldly feelings in their religious acts, strikes every traveller who enters a Roman Catholic church abroad. They seem to have no reserve, no false shame—false pride. In no Protestant place of worship do we witness the same intense abstraction in prayer, the same unaffected devotion of mind. The beggarwoman comes in here (i.e., Rome, where he is writing), and kneels down by the side of the Princess, and evidently no feeling of intrusion suggests itself to one or the other. To the praise of the Roman Catholics, be it said, that no worldly distinctions, in places of worship, appear to enter into their imaginations. Their churches are God's houses. All who have a soul to be saved come freely to worship." Again: "The public mind is evidently more religious than in Protestant countries. Their houses of worship are no quiet out like theatres or opera-houses, or Edinburgh kinks, for money rent for the sittings. Notes of a Traveller.

The following passage is interesting, as reflecting credit on the character of the writer, though the Catholic reader will be disposed to smile at the unconscionable ignorance which he displays of the views habitually inculcated by the great masters of the spiritual life in the Catholic Church, both in the press and in the pulpit:— "I strolled one evening into the Roman Catholic church at Bonn on the Rhine. The Priest was catechizing, examining, and instructing the children of the parish in the same way, and upon the same plan, and with the same care, to awaken the intellectual powers of each child by appropriate questions and explanations, as in our well-conducted schools that are taught on the system of the Edinburgh Session Schools." (The approbation from a Scotchman could hardly be more flattering.) "And what of all subjects," he continues, "was the subject this Catholic

Priest, was explaining and inculcating to Catholic children, and by his familiar questions and their answers bringing most admirably home to their intelligence? The total uselessness and inefficiency of mere forms of prayer, if not understood and accompanied by mental occupation with the subject, and the preference of silent mental prayer to all forms; and this most beautifully brought out to suit the intelligence of the children. I looked around me to be satisfied that I was really at the altarsteps of a Roman Catholic church, and not in the schoolroom of Dr. Muir, or some other well-taught Presbyterian parish in Edinburgh."—(Page 446.)

The following is his remark upon the Continental Clergy:—

"It is so far from being on the ignorance of the people that the Catholic Priesthood founds the Catholic Church, that you have sermons from them which might be preached to any Christian congregation. The general doctrines of Christianity are as ably inculcated as from our own pulpits. They are not only free from the puerilities, of doctrinal points (the reader will remember who is writing), but also from the affectation so common in the Protestant churches abroad, of preaching only the moral and not the religious doctrines of the Gospel."—(Page 445.)

The last remark is doubly valuable, as showing, from the testimony of a non-Catholic witness, at once the character of Protestantism on the Continent, and of that Catholic teaching, the absence from which of the main truths of the Gospel is popularly represented as the cause and justification of the existence of Protestantism.

THE "SNEAK" FAMILY.—The present head of the Sneak family—the federal head, or Adam's is Rev. Snivel Sneak, a distinguished national clergyman. His first sermon was from the text, "Sloop to Conquer," in which he went on to prove that the way to convert the world was to preach against its little and unpopular sins, and let its great ones alone. He contended that outward sins were not to be denounced, but that it was the business of a minister to shy up to the blind side of a huge sinner, under the cover of flattery, and slip the Gospel into his heart, without ever alarming his prejudices. This was especially the way to deal with the great. The vices of poor folks you might denounce in thunder tones. The fellow that could not pay a dollar to the clergy, could be sent to hell for any little peccadillo, but the man with a fortune, the Judge or the Squire, or the member of Congress, is quite a different case. He must be approached differently. Over his sins the mantle of charity must be thrown. His principle in preaching is to talk out his hour, and offend nobody. The most talk, with the fewest hits, is his problem, at least unless his hits are aimed at the Hittites, or his denunciations are against the Pharisees and Sadducees, and the Pope. All the friends of the Pharisees are dead or poor, and so Mr. Sneak can preach at them.

Mr. Snivel Sneak would preach politics if he thought the people were ready, but don't think they are. Convince him that the people go for the Maine Law, and so does he. But if they are not ready for it neither is he. When the people became abolitionists, then Mr. Sneak will prove that he was always an abolitionist. Anything that is fashionable, is orthodox with Mr. Sneak. He had in his congregation a wild girl, that went forth into the green and flowery meadow on Sunday after Strawberries and wild flowers. Mr. Sneak was horrified. He visited her parents, and preached to them, and their child on the awful sin for an hour. He mentioned the case in prayer last Sunday. In his congregation there is a Judge that holds to the legality of slavery, and supports the Government in kidnapping just such girls as this, only differing in color, and Mr. Snivel Sneak is so holy to interfere with the Judge's position. One of the holiest men in his congregation is Deacon Good. But Deacon Good would not have his baby sprinkled, and Mr. Sneak preached four sermons on "the covenant," in which he proved that parents who did not have their offspring sprinkled, would go to hell, children and all, however good they were in works. Colonel Legree, of Louisiana, was present, and nodded assent to these sermons, and went home to dinner with Mr. Sneak. The Colonel is a rich planter, and steals from their mothers a dozen babies every year.—Mr. Sneak reads him as a patriarch.

Let no one suppose that Mr. Sneak is a purposeless man, or that it is from a natural pliability of disposition that he does all things. Not at all, he has a purpose in every dodge, an aim in every evasion. That purpose is the advancement of Rev. Snivel Sneak. For that he fawns upon the rich and ignores the poor, Here is a portrait of Mr. Sneak, drawn by the master hand of the poor Kingsley: "A shallow, stony, steadfast eye; that looks at neither man nor beast in the face, but at something invisible a yard before him through you and past you, at a fascination—a ghost of fixed purposes that haunts him, from which neither reason nor pity will turn. I have seen such an eye in men possessed with devils, or with self; sleek, passionless men, who are too refined to be manly, and measure their grace by their effeminacy crooked vermin, who swarm up in pious times, being drowned out of their earthly haunts by the spring tide of religion; and so, making a gain of godliness, swim upon the first of the flood, till it cast them ashore on the firm beach of wealth and station. I always mistrust those wall-eyed saints."

On his maternal side Mr. Sneak is allied to the Dodge family. If we continue these sketches, we will give a portrait of the head of the Dodges, at our next sitting. The Dodges are great politicians.—*Reformer*.

WHERE TO GET UNADULTERATED FOOD.

From the bakery we passed to the kitchen, where the floor was like a newly cleaned bird cage, with its layer of fresh sand that crunched, as garden walks are wont to do, beneath the feet. Here was a strong odour of the streaming cocoa that one of the assistant cooks (a prisoner) was busy serving, out of huge bright copper, into large tin pails, like milk cans. The master cook was in the ordinary white jacket and cap, and the assistants had white aprons over their brown convict trousers, so that it would have been hard to have told that any were prisoners there. The allowance for breakfast 'is ten ounces of bread,' said the master cook to us, "and three quarters of a pint of cocoa, made with three quarters of an ounce of the solid flake, and flavoured with two ounces of pure milk, and six drachms of molasses. Please to taste a little of the cocoa, sir. It's such as you'd find it difficult to get outside, I can assure you; for the berries are ground on the premises by the steam engine, and so we can vouch for its being perfectly pure." It struck us as strange evidence of the "civilization" of our time, that a person must—in these days of "hitea," and chicory mocha, and almond bread, and brain thickened milk, and watered butter—really go to prison to live upon unadulterated food. The best porter we ever drank was at a parish union—for the British paper alone can enjoy the decoction of veritable malt and hops; and certainly the most genuine cocoa we ever sipped was at this same Model Prison; for not only was it made of the unsophisticated berries, but with the very purest water, too—water, not of the artesian Thames, but which had been raised from a subterranean well several hundred feet below the surface, expressly for the use of these same convicts.—*Pentonville Prison to Mayhew's Great World of London*.

When it was told to the late Rev. Sydney Smith that it was intended to pave St. Paul's church-yard with blocks, his answer was, that he thought there would be no difficulty in the matter, if the Dean and Chapter would put their heads together.

A little fellow not more than five years old, hearing some gentlemen at his father's table discussing the familiar line. "An honest man's the noblest work of God," said he knew it wasn't true; his mother was better than any man that was ever made.

DEFINITIONS FROM A RAILROAD OFFICIAL'S DICTIONARY.—An occurrence is said to have taken place when two engines come in collision, and there are only two or three passengers killed and five wounded.

An Accident.—When ten passengers are killed and fifteen wounded.

A Terrible Accident.—When the engine is disabled the baggage car smashed, and some—it don't make much difference how many—of the passengers are thrown off life's track.

A Heart rending Calamity.—When actions are brought, and damages recovered against the company for some of the lives lost, and limbs broken, in consequence of a train of cars running over an embankment, or plunging into a river.

A Truly Awful Catastrophe.—When, in addition to the disagreeable features of the foregoing repeated, the life of a director of the road is endangered, and its president's arm is slightly contused.

Punch says that the following should be added to the question usually asked of the applicant for life insurance.

"Did your great grandmother ever complain of having been frightened to death?"

"Are you in the habit of reading Mr. Allison's publications tending to lengthen life?"

"Is your wife a strong-minded woman?"

"Do you not know any Americans, and is there any chance of your getting into political or other arguments with the owner of a revolver?"

"Are you a polite man who does not mind running out of a hot opera-house to get up a carriage on a wet night?"

"Did you ever sit upon an Elizabethan drama of modern construction, and how many years ago, and who attended you, medically, afterwards?"

"Do you run after fancy preachers, and do they make you cry?"

"What was the general state of your ancestors' health, in the fifteenth and sixteenth centuries?"

"Was any member of your family ever swallowed up by an earthquake?"

"Do you always take care not to tread upon orange-peel in the streets?"

"Have you ever been afflicted with Irishmen or any other epidemic?"

"Who cuts your hair?"

A FINE OPENING FOR A NICE YOUNG SWINDLER.—A juvenile spendthrift, who had spent all his money, and more than that, had covered himself with bills and dishonor, upon being asked what he should do, coolly made answer, "I have but two remedies left open to me—either to go to Sweden, or else get into Parliament."—*Punch*.

Tradition insists that corsets were first invented by a brutal butcher of the thirteenth century, as a punishment for his wife. She was very loquacious, and finding nothing would cure her, he put a pair of stays on her, in order to take away her breath, and so prevent her, as he thought, from talking. This cruel punishment was inflicted by other heartless husbands, till at last there was scarcely a wife in all London who was not condemned to the like infliction. The punishment became so universal at last that the ladies in their defence made a fashion of it, and so it has continued to the present day.

DR. M'LANE'S LIVER PILLS.

When the proprietor of this invaluable remedy purchased it of the inventor, there was no medicine which deserved the name, for the cure of Liver and Bilious complaints, notwithstanding the great prevalence of these diseases in the United States. In the South and West particularly, where the patient is frequently unable to obtain the services of a regular physician, some remedy was required, at once safe and effectual, and the operation of which could in no wise prove prejudicial to the constitution. This medicine is supplied by Dr. M'Lane's Liver Pills, as has been proved in every instance in which it has had a trial. Always beneficial, not a solitary instance has ever occurred in which its effects have been injurious. The invention of an educated and distinguished physician, it has nothing in common with the quack nostrums imposed upon the public by shallow pretenders to the medical art. Experience has now proved, beyond a doubt, that Dr. M'Lane's Pills is the best remedy ever proposed for the Liver Complaint. Purchasers will be careful to ask for DR. M'LANE'S CELEBRATED LIVER PILLS, and take none else. There are other Pills, purporting to be Liver Pills, now before the public; Dr. M'Lane's Liver Pills, also his Celebrated Vermifuge, can now be had at all respectable Drug Stores in the United States and Canada. LYMAN, SAVAGE & Co., St. Paul Street, Wholesale Agents for Montreal. 52

MONTREAL HOSPITAL,

FOR

DISEASES OF THE EYE AND EAR,

CONDUCTED BY

DR. HOWARD,

OCULIST AND AURIST

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

THIS HOSPITAL is now open for the reception of Dr. Howard's PRIVATE PATIENTS, and no expense has been spared to make it in every way suited to accommodate them.

Careful and experienced nurses and servants have been engaged; new and appropriate furniture and hospital comforts have been procured, and all the modern improvements requisite for a sanitary establishment have been introduced.

The Hospital being situated in the same building with Dr. Howard's Office, and the Montreal Eye and Ear Institution, secures the patients the advantages of a constant supervision, whilst they enjoy at the same time the comforts of a private residence—an arrangement which can only be effected in a Private Hospital.

For terms apply to

DR. HOWARD,

No 68, St. Francois Xavier Street.

Montreal, April 1, 1856.

WANTED—AGENTS

TO SELL Steel Plate Engravings, including the beautifully illustrated Engraving of the "Lord's Prayer and Ten Commandments." An active person with a small capital can make \$50 to \$75 per month. For particulars, address

D. H. MULFORD,

No. 167 Broadway, New York.

SITUATION WANTED

BY a young Irish girl of about 18 years of age, of most excellent character, and well acquainted with both the French and English languages, as teacher in a respectable family, where there are young children.

The highest testimonials can be given. Apply to the Lady Superior of the Providence Convent of this City.

Montreal, August 7th 1856.

WHERE IS MARTIN GORMAN?

ABOUT 14 years old; he came from the town of Carrigahol, County of Clare, Ireland, in the Spring, and remained in MONTREAL, after his brother. His sister, Mary Gorman, is very anxious to know where he is now.

Her Address is—Richmond Hill Post-Office, C.W. care of M. Teafy, P. M.

July 31, 1856.

NEW CATHOLIC SCHOOL BOOKS.

The attention of Catholic Houses of Education is called to—BRIDGES' POPULAR ANCIENT and MODERN HISTORY, JUST PUBLISHED, A POPULAR ANCIENT HISTORY. By Mathew Bridges, Esq., Professor of History in the Irish University. 12 mo., 3s. 9d.

A POPULAR MODERN HISTORY. By Mathew Bridges, Esq., 12 mo., 6s. These volumes containing, as they do, a large quantity of matter, with complete Indexes, Tables of Chronology, &c. &c., will be found equally useful for Popular Reading, as a standing Text Book, or as a Manual for Schools.

The First Book of History, combined with Geography and Chronology for younger classes. By John G. Shea, author of a History of Catholic Missions. 12mo, illustrated with 40 engravings and 6 maps. Price 2s 6d. Shea's Primary History of the United States. By way of Question and Answer. Just published, price 1s 3d. Stepping Stone to Grammar. (Just Published), 6d.

Stepping Stone to Geography. Do., 6d. The First Book of Reading Lessons. By the Brothers of the Christian Schools. 72 pages, muslin back and stiff cover, 3d each.

Second Book of Reading Lessons. By the Brothers of the Christian Schools, 74d. Third Book of Reading Lessons. By the Brothers of the Christian Schools. New and enlarged edition, having Spelling, Accutation, and Definition at the head of each chapter. 12mo, of 400 pages, half bound, 1s 10d each.

The Duty of a Christian towards God. To which is added Prayers at Mass, the Rules of Christian Piety. Translated from the French of the Venerable J. B. De La Salle; founder of the Christian Schools, by Mrs. J. Sadiet, 12mo, 400 pages, half bound, 1s 10d. Reeve's History of the Bible, 2s 6d.

Carpenter's Spelling Assistant, 7d. Murray's Grammar, abridged, with notes by Putnam, 7d. Walkington's Arithmetic, 1s 6d. Bridges' Algebra, revised by Atkinson, 1s 6d. Pincock's Catechism of Geography, Do., 6d.

Pincock's Catechism of Geography, Do., 6d. and greatly enlarged. For the use of the Christian Brothers, 12mo, 72 pages, price only 7d.; bound 10d. This is the cheapest and best primary Geography in use.

Walker's Pronouncing Dictionary. Mansons' Primer, 1d or 7s 6d per gross. Davis' Table Book, 1d or 7s 6d per gross. Colton's Large Map of the World, 50s. The National School Books, and a large assortment of all the School Books in general use in the Province, kept always on hand.

500 Reams Letter, Foolscap, and Note Paper. 50 Gross Copy and Copying Books; Blank Books, in every variety.

ENGLISH AND FRENCH SCHOOL BOOKS.

Just Published, New Editions of PERRIN'S ELEMENTS OF FRENCH AND ENGLISH CONVERSATION; with new, familiar, and easy dialogues, and a suitable Vocabulary. Price, 1s 3d, or 12s the dozen.

Perrin's Fables (in French, with English Notes.) Price, 1s 3d, or 12s the dozen. Nugent's French and English Dictionary, 4s 1d, or 27s 6d the dozen.

A Stock of School Books in General use kept constantly on hand. Catalogues can be had on application. A Liberal Discount made to all who buy a quantity. D. & J. SADIET & Co.

A BEAUTIFUL PAINTING OF

THE CRUCIFIXION.

SIZE OF LIFE, ON A CANVASS 5 FEET BY 8.

PRICE, £35 (140.00).

D. & J. SADIET, & Co.

BOARD AND EDUCATION.

PROFESSOR FRONTEAU, of the UNIVERSITY of M'GILL COLLEGE, MONTREAL, will RECEIVE, as BOARDERS, STUDENTS of the above Institution, or Pupils of the High School Department; and will give them the advantage of PRIVATE INSTRUCTION and conversation in the FRENCH LANGUAGE. TERMS—£50 per Annum.

Professor F. resides in the College Buildings in an agreeable and healthy situation in the environs of Montreal.

Prospectus of the College and High School Courses, and all information will be forwarded on application. August 7, 1856.

To Intending Purchasers of Indian Lands.

PLANS of the above LANDS on a large Scale, showing the Lots, Concessions, Roads, Creeks, Swamps, &c., have been published by the undersigned, with the authority of the Indian Department, and will be for SALE in a few days, at the principal Book Stores in Montreal.

The Map has been got up in two parts, and in the best style of Lithography, containing three Townships in each, and will be sold at the low price of Five Shillings each Sheet, or Ten Shillings the complete Map.

Application by Mail, Post-paid, stating the number of copies required, and enclosing the necessary amount, will be promptly answered by remitting the Plans. Address: DENNIS & BOULTON, Surveyors & Agents. Toronto, August 6, 1856.

RETAIL STOCK

OF

READY-MADE CLOTHING

SELLING OFF

AT TWENTY-FIVE PER CENT UNDER COST

PRICE, AT THE

MONTREAL CLOTHING STORE,

Lately Occupied by

M. R. D. CAREY.

85 M'GILL STREET, MONTREAL, 85

[NEAR NOTRE DAME STREET.]

THOMAS PATTON having purchased the entire

Stock of the above Establishment, in consequence of Mr. Carey's retiring from business, consisting of Gentlemen's and Youth's

READY MADE CLOTHING

Of every description, at a very low price, he is now desirous of informing Mr. Carey's customers as well as his own friends and the Public in general, that he will dispose of the whole of the above Stock at Twenty-five per cent under cost price.

Country Merchants and others are most respectfully requested to call at the above store and examine for themselves before purchasing elsewhere. August 7.

MONTREAL MODEL SCHOOL,

CORNER OF COTE and VITRE STREETS.

Mr. W. DORAN, Principal.

P. GARNOT, French Master.

A. KEEGAN, Preparatory Master.

H. GAUTHIER, Music.

THIS SCHOOL will be RE-OPENED for the reception of PUPILS on

THURSDAY, FOURTEENTH INSTANT,

AT NINE O'CLOCK, A.M.

Mr. DORAN avails himself of this opportunity of tendering his most sincere thanks to the inhabitants of Montreal and its vicinity for the very liberal patronage extended to this institution since its commencement; and of informing them that he has, since his removal to the large building which he now occupies, OPENED a PREPARATORY CLASS for BOYS beginning to SPELL and READ; in which the charge for each Pupil is 2s a Year.

To the higher Classes a thorough English, French, Commercial and Mathematical Course of Education is imparted at very moderate prices.

For further particulars, apply to the Principal.

WANTED in the above School, a Good DRAWING MASTER.

W. DORAN, Member of the Catholic Board of Examiners.

EDUCATION.

MR. ANDERSON'S

CLASSICAL AND COMMERCIAL SCHOOL,

No. 50, St. Charles Borromeo Street,

Will be RE-OPENED on the 1st of AUGUST next.

N.B.—An ASSISTANT TEACHER of character and competency required.

July 23, 1856.

MRS. D. M'ENTYRE,

No. 44, McGill Street,

(OPPOSITE SAINT JAMES MARKET)

MONTREAL,

BEGS most respectfully to inform the Ladies of Montreal and vicinity, that she has just received a large assortment of

FASHIONABLE MILLINERY,

FROM PARIS, LONDON, AND NEW YORK;

which she is prepared to Sell on the most reasonable terms.

She would also intimate that she keeps constantly employed experienced and fashionable Milliners and Dress Makers; and is better prepared than heretofore, having enlarged her work room, to execute all orders; at the shortest possible notice.

Mrs. M'E. is also prepared to

CLEAN AND TURN,

To the latest Style,

Straw, Tuscan, Leghorn, and Fancy Bonnets and Hats.

Mrs. M'E. has also received a splendid assortment of SPRING and SUMMER SHAWLS, SILK CAPES, CHILDREN'S DRESSES, and PINAFORES, of every style and price.

Mrs. M'Entyre would give her a call before purchasing elsewhere, confident that she can give a better article at a lower price than any other establishment in the City, as all her business is managed with the greatest economy.

Mrs. M'Entyre would take this opportunity to return her best thanks to her numerous Friends and Patrons, for the very liberal patronage she has received for the last three years.

June 13, 1856.

DONNELLY & CO.,

GRAND TRUNK CLOTHING STORE,

MONTREAL MARKET PRICES.

Table listing market prices for various commodities like Wheat, Oats, Barley, Buckwheat, Rye, Peas, Potatoes, Beans, Canadian, Mutton, Lamb, Veal, Beef, Pork, Butter, Fresh, Butter, Salt, Honey, Eggs, Flour, Oatmeal, and Fresh Pork.

STANDARD CATHOLIC WORKS AND SCHOOL BOOKS.

Published and for Sale, Wholesale and Retail, by D. & J. SADLER & CO., Corner of Notre Dame and St. Francois Xavier Streets, Montreal.

D. & J. SADLER & CO., beg leave to announce to the Clergy and Laity of Canada and the United States, that they are now prepared to furnish every description of

Catholic Works and School Books, on terms more favorable than any other establishment in America.

We keep constantly on hand a large assortment of Prayer Beads, strung on brass and silver wire, Crucifixes, Holy Water Fonts, Statues, and a variety of other Catholic Articles.

Our Stock of PRINTS, of every variety, is the largest in Canada. Dealers supplied at extremely low prices.

A liberal reduction is made to the Clergy, Religious Communities, Confarternities, Parochial Libraries, Missions, Societies, and on all copies purchased for charitable purposes, or gratuitous distribution among the poor.

SADLIERS' NEW BOOKS. Just Published, THE YOUNG PEOPLE'S LIBRARY.

A Series of attractive and unexceptionable Books of Instruction and Amusement for young and old. Chiefly designed as Premiums for Colleges, Convents, Schools, and general circulation, with two illustrations in each, printed on the finest paper.

THE BOYHOOD OF GREAT PAINTERS; and other Tales of Great Men, being Selections from the Lives of Michael Angelo, Raphael, Salvator Rosa, Caravaggio, Watteau, Giottò, Gomez, &c., &c.

THE MINER'S DAUGHTER. A Tale Explanatory of the Mass. By Cecilia Caddell, author of "Tales of the Festivals," "Lost Genoveffa," &c.

ONE HUNDRED AND FORTY TALES AND PARABLES By Canon Schmid. Price 1s 10d.

THE YOUNG SAVOYARD. A Story of Three Generations. Price 1s 10d.

LOST GENOVEFFA; or, The Spouse of the Madonna. By Miss C. Caddell. Price 1s 10d.

JUST PUBLISHED, THE FIFTH THOUSAND OF "THE BLAKES AND FLANAGANS":

A Tale illustrative of Irish Life in the United States. By Mrs. J. Sadlier, gilt, 400 pages; cloth, extra, 3s 6d; cloth, extra, gilt, 5s 7d.

THE STEPPING STONE TO ENGLISH GRAMMAR, calculated to enable children to acquire by easy and agreeable means a correct manner of expressing their ideas. By Percy Sadlier. Revised and corrected; 18mo., stiff covers, price only 6d.

THE STEPPING STONE TO GEOGRAPHY. Containing several hundred Questions and Answers, adapted to the capacity of young minds. Revised and corrected. 18mo., stiff covers, price 6d.

These little Works are published expressly for the Ladies of the Congregation, Montreal, to be used in the Primary Classes in all the Schools under their charge. We feel confident that they only require to be examined, to be adopted very extensively throughout Canada.

Just Ready, a New Edition of the "LIFE OF THE BLESSED VIRGIN MARY, MOTHER OF GOD;"

with the history of the Devotion to her; completed by the Traditions of the East, the Writings of Fathers, and Private History of the Jews. By the Abbe Orsini. To which is added the Meditations on the Litany of the Blessed Virgin.—By the Abbe Edouard Barthe. Translated from the French by Mrs. J. Sadlier.

With the approbation of the Most Rev. Dr. Hughes, Archbishop of New York.

Royal 8vo., illustrated with SIXTEEN fine steel ENGRAVINGS. Price, in Roan, marble edge, 25s.; in Roan, gilt, 30s.; Morocco, extra, 35s.; Morocco, extra bevelled, 40s.

"THE ALTAR MANUAL," OR, DEVOTIONS FOR CONFESSION AND COMMUNION;

With Visits to the Blessed Sacrament, Devotions to the Sacred Heart of Jesus, and various other Devotions. From the "Delices des Ames Pieuses." Edited by Edward Caswell, M.A. 32mo., of 432 pages, price only, in roan, 3s 9d; in roan, gilt, 5s; Morocco, extra, 10s to 12s 6d.

Thousands of this work have been sold in Italy, France, and Belgium; and the Publishers believe, that when it becomes known, it will be equally popular in this country. The work is so very cheap that it is accessible to all. THE GRACES OF MARY, or, Instructions and Devotions for the Month of May. With examples. To which is added Prayers at Mass. 24mo., 504 pages, price, in cloth, 1s 10d; in roan, 2s 6d.

Ravellings from the Web of Life. By Grandfather Greenway. Cloth, 3s 9d.

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

THE POPULAR LIBRARY. VOLUMES READY;

1. FABIOLA; or, The Church of the Catacombs. By His Eminence Cardinal Wiseman. 12mo. of 400 pages; cloth, extra, 3s 9d; gilt, 5s 7d.

2. The Life of St. Francis of Rome, &c. By Lady Fulterton. Cloth, 2s 6d; cloth, gilt, 3s 9d.

3. Catholic Legends; a very interesting Book. Cloth, 2s 6d; cloth, gilt, 3s 9d.

4. Heroines of Charity. Cloth, 2s 6d; cloth, gilt, 3s 9d.

5. The Witch of Melton Hill. A Tale. Cloth, 2s 6d; cloth, gilt, 3s 9d.

6. Pictures of Christian Heroism. Edited by Dr. Manning. Cloth, 2s 6d; cloth, gilt, 3s 9d.

7. The Blakes and Flanagan. A Tale. By Mrs. J. Sadlier. Cloth, 3s 9d; cloth, gilt, 5s 7d.

8. Life and Times of St. Bernard. By Abbe Ratisbonne. 1 vol., 8vo.; cloth, gilt, 7s 6d.

9. Lives and Victories of the Early Martyrs. By Mrs. Hope. Cloth, 3s 9d; cloth, gilt, 5s 7d.

10. History of the War in La Vendee, and The Little Chouannerie. By G. J. Hill, M.A. With Two Maps and Seven Engravings.

11. Tales and Legends from History. By Cecilia Caddell, author of "Tales of the Festivals," &c.

12. The Missions in Japan and Paganay. By Cecilia Caddell, author of "Tales of the Festivals," &c.

13. Callista. A Tale of the Third Century. By Dr. Newman.

New Volumes of Popular Library shortly to Appear:

14. A Popular Modern History. By Matthew Bridges, Esq. This volume, containing as it does, a large amount of matter, with complete Indexes, Tables of Chronology, &c., will be found equally useful for Popular Reading, as a Student's Text-book, or as a Manual for Schools.

15. Bridges' Popular Ancient History. Uniform with the Modern History.

A Number of other Volumes in Preparation. FUNDAMENTAL PHILOSOPHY.

Translated from the Spanish by H. F. Brownson, M.A. With an Introduction and Notes by O. A. Brownson.—2 vols., 8vo., cloth, extra, 15s; half Morocco, 17s 6d.

Booksellers, and others, desirous of obtaining the Work, would oblige the Publishers by sending in their orders immediately, as it is necessary to ascertain, as nearly as possible, the number required to be printed.

Just Ready. The Knout. A Tale of Poland. Translated from the French, by Mrs. J. Sadlier. 18mo., 2s 6d.

NEW BOOKS AND NEW EDITIONS, JUST PUBLISHED:

Hayes' Book of Irish Ballads, in 1 vol., 5s; 2 vols., 6s 3d.

Lingard's History of England, 10 vols., with Thirty Illustrations; half calf, antique binding. Price, 45s.

(This is the last London Edition Corrected by the Author.)

Lacordaire's Conférences Translated by Henry Langdon, 22 6

The Complete Gregorian Plain Chant Manual, containing the whole of the Offices of the Church. 2 vols., 8vo., of 800 pages each. 35 0

White's Sermons. Edited by Dr. Lingard, 12 6

Massillon's Sermons. Translated by Rev. E. Fenich, 10 0

Fench's Sermons, 12 6

Canons and Decrees of the Council of Trent. By Waterworth, 11 3

Audia's Life of Henry VIII., 10 0

Mochler's Symbolism. 2 vols., 12 6

Specimens of Gothic Architecture. By Pugin. With 114 plates; 2 vols., 25 10 0

Treatise on Chancel Screens. By Do., illustrated, 22 6

True Principles of Pointed Architecture. By Do., 20 0

Apology for Christian Architecture. By Do., 15 0

Ecclesiastical Architecture in England. By Do., 12 6

Life of Napoleon III. By Edward Roth, 5 0

Gerardine. A Tale of Conscience. By Miss Agnew, 6 3

Life of the Princess Borgheze. By Rev. Mr. Hewitt, 1 10 1

Life of St. Francis Assisium, 1 10 1

Life of Albulcher Bisciarah. By the Author of the Jew of Verona. 2 vols., 3 9

Life of St. Rose of Lima. By Rev. Mr. Faber, 1 6

—of Blessed Mary Ann of Jesus. By Father Dooro, S.J., 2 6

—of Elizabeth of Hungary. By the Count Montalembert, 2 6

Eleanor Mortimer; or, The World and the Cloister. By Miss Stewart, 2 6

Conscience; or, The Trials of May-Brooke. By Mrs. Dorsey. 2 vols., 3 9

The Hamiltons. By Cora Berkley, 1 10 1

Blind Agnes. By Miss Caddell, 1 10 1

Life of the Testaments of Jesus, Mary, and Joseph, 0 9

The Love of Mary. Translated from the Italian, 1 10 1

The Conversion of Ratisbonne, 1 3

Valentine McClutchy. By Wm. Carleton; half b., 2 6

The Poor Scholar and other Tales. By Do., 2 6

CATHOLIC MUSIC.

The Catholic Choir Book; or the Morning and Evening Service of the Catholic Church, oblong quarto, 300 pages, 10 0

The Catholic Harp, an excellent collection of Masses, Hymns, &c., half bound, 1 10

PRAYER BOOKS.

Published with the approbation of the Most Rev. John Hughes, Archbishop of New York. Beautifully illustrated.

The Golden Manual; being a Guide to Catholic Devotion, Public and Private, 641 pages; at prices from 3s 9d to 5s. This is, without exception, the most complete Prayer Book ever published.

The Way to Heaven (a companion to the Golden Manual), a select Manual for daily use. 18mo., 750 pages, at prices from 2s 6d to 4s.

The Guardian of the Soul, to which is prefixed Bishop England's Explanation of the Mass. 18mo., 600 pages, at prices from 2s 6d to 3s.

The Key of Heaven, greatly enlarged and improved, at from 1s 10d to 2s.

The Path to Paradise, 35mo., at prices varying from 1s 3d to 3s.

The Path to Paradise, 38mo., do. do. from 1s to 12s.

The Gate of Heaven, with Prayers. Pocket illustrated, with 40 plates, at from 1s 3d to 2s.

Prayer Manual at from 7d to 2s 6d.

The Complete Missal, in Latin and English, at from 10s to 30s.

Journe du Chretien (a fine French Prayer Book), 630 pages, at from 1s 6d to 2s.

Pete Parisien (a Pocket French Prayer Book) 8d to 2s 6d.

SONG BOOKS.

Harp of Erin, containing a choice collection of Irish Songs, 32mo., muslin, 1s 3d.

Forget-me-not Songster 32mo., muslin, 1s 3d.

Gems of Song, containing a choice collection of Irish, Scotch, Sentimental, Negro and Comic Songs. 24mo, 464 pages, 1s 10d.

Practical Letter Writer, 18mo., 1s 3d.

David's First Quality of Black, Blue, and Red INKS. 2 ounce Glass Bottles, Black or Blue, 4d; 4oz., 7d; 6oz., 9d; 8oz., 1s; pints, 1s 3d; quarts, 1s 10d.

David's Adhesive Mucilage, at from 1s 10d to 3s 14d.

A Liberal Discount to the Trade.

This Ink is from the oldest Manufactory in the United States, and is warranted to be equal, if not superior, to any ink imported into this market.

GLOBES.

Fine Globes, 6 inch price only 52s 6d.

do do 10 inch wood case 25

do do 12 inch Bronze 27

For SALE, Wholesale and Retail, by D. & J. SADLER & CO., Corner of Notre Dame and Francis Xavier Streets; New York, 164 William Street. Montreal, May 29, 1856.

STATUES FOR CHURCHES.

Just Received, by the Subscribers, (DIRECT FROM MUNICH.)

A BEAUTIFUL COLLECTION OF STATUES, Amongst which are:

The Dead Christ in the Tomb, (6 ft. 6 in.).....£25 5 0

St. Joseph, beautifully colored, (5 ft. 8 inches) 25 5 0

St. Patrick; (5 feet), 25 0 0

Ecce Homo—Our Saviour Seated with a Crown of Thorns on His Head, His hands bound, and a Sceptre placed in one of them, (5 ft. high), 31 5 0

Christ's Agony in the Garden, with an Angel presenting a Chalice to Him, 25 0 0

A beautiful Statue of the Blessed Virgin, (4 ft. 8 in.) 19 10 0

Statue of the Blessed Virgin, size of life (5 ft. 6 in.) 26 5 0

The Immaculate Conception, (6 feet), 25 0 0

This is the finest collection of Statues ever imported into Canada. At the above prices, no charge will be made for boxes and packing.

A fine Oil Painting of the Crucifixion, framed, (39 by 29 inches.) Price £12 10s.

We have also just received from France, a large assortment of Silver Prayer Beads; Gold and Silver Medals; fine Lace Pictures; Holy Water Fonts, Silver Crosses, &c.

D. & J. SADLER & CO., Cor. Notre Dame and St. Francis Xavier Sts. Montreal, July 30, 1856.

GRAMMAR, COMMERCIAL, AND MATHEMATICAL SCHOOL.

NO. 54, ST. DONAVENTURE STREET.

MR. DANIEL DAVIS RESPECTFULLY begs leave to inform the inhabitants of Montreal and its vicinity, that he is ready to receive a limited number of PUPILS both at the DAY and EVENING SCHOOLS, where they will be taught (on moderate terms) Reading, Writing, English Grammar, Geography, Arithmetic, Book Keeping by Double and Single Entry, Algebra, including the investigations of its different formulæ, Geometry with appropriate exercises in each Book, Conic Sections, Plane and Spherical Trigonometry, Mensuration, Surveying, Navigation, Gauging, &c.

CAREY, BROTHERS, CATHOLIC BOOKSELLERS.

24 St. John Street, Quebec.

BEG to call attention to the following new and standard CATHOLIC WORKS:

All for Jesus; or, The Easy Ways of Divine Love. By the Rev. F. W. Faber, D.D., 2 6

Growth in Holiness; or, The Progress of the Spiritual Life. By the same Author, 2 6

The Blessed Sacrament; or, The Works and Ways of God. By the same Author, 2 6

Lingard's History of England, in 8 vols.; Paris edition 30 0

McGeoghegan's History of Ireland, in strong and handsome binding, 12 6

Mooney's History of the Antiquities, Men, Music, Literature, and Architecture of Ireland, 17 6

The Complete Works of the Right Rev. Dr. England, Bishop of Charleston, 50 0

Miscellanea; a collection of Reviews, Lectures, and Essays. By the Right Rev. Dr. Spalding, Bishop of Louisville, 10 0

History of the Catholic Missions. By J. G. Shea, Principles of Church Authority; or, Reasons for Recalling my Subscription to the Royal Supremacy. By the Rev. R. J. Wilberforce, M. A., 3 9

Trials of a Mind. By Dr. Ives, 2 6

The Christian Virtues, and the Means for obtaining them. By St. Alphonsus Liguori, 3 14

Life of St. Rose of Lima, 2 6

Life of Blessed Mary Ann of Jesus, 2 6

Tales of the Sacraments. By Miss Agnew, Bertha; or, The Pope and the Emperor, 3 9

Florida; a Tale of the Crusades, 3 9

Prophet of the Ruined Abbey, 2 6

The Cross and the Shamrock, 2 6

The Lion of Flanders, 3 9

Veva; or, The Peasant War in Flanders, 3 9

Ricktocklack. By Hendrik Conscience, 3 9

Tales of Old Flanders, 3 9

The Blakes and Flanagan, 3 9

Life and Times of St. Bernard, 3 9

Lives of the Early Martyrs, 3 9

Fabiola. By Cardinal Wiseman, 3 9

Well! Well!! By Rev. M. A. Wallace, 3 9

Witch of Melton Hill, 2 6

Travels in England, France, Italy, and Ireland. By the Rev. G. H. Haskins, 2 6

Besides a general and well assorted Stock of Bibles, Prayer Books, Doctrinal and Controversial Works.

THE SUBSCRIBERS have just published, with the permission of His Lordship the Bishop of Tloz, Administrator of the Diocese of Quebec.

A PRACTICAL CATECHISM OF THE SUNDAYS, FEASTS, AND FASTS, THROUGHOUT THE YEAR.

200 pages. Price 9d. Sent, free of Post, on receipt of the price in Postage stamps.

CAREY, BROTHERS, Catholic Bookstore, 24 St. John Street, Quebec. May 7th, 1856.

TO YOUNG GENTLEMEN STUDYING FOR COMMISSIONS IN THE ARMY.

AT the suggestion of three or four young gentlemen, whose studies in the above line he has recently had the honor of successfully superintending, MR. ANDERSON would respectfully intimate that he has opened a CLASS exclusively for the benefit of gentlemen of the foregoing character.

References: Rev. Canon LEACH, McGill College. Cols. D'URBAN and PRITCHARD.

Hours of attendance, &c., made known at the Class Room, No. 50, St. Charles Borromeo Street. Sept. 6.

JOHN O'FARRELL, ADVOCATE.

Office:—Garden Street, next door to the Ursuline Convent, near the Court-House. Quebec, May 1, 1851.

M. DOHERTY, ADVOCATE.

No. 59, Little St. James Street, Montreal.

W. F. SMYTH, ADVOCATE.

Office, 24 St. Vincent Street, Montreal.

PATRICK DOYLE, AGENT FOR "THE METROPOLITAN," TORONTO.

WILL furnish Subscribers with those two valuable Periodicals for \$5 per Annum, if paid in advance. P. D. is also Agent for the TRUE WITNESS. Toronto, March 26, 1854.

WILLIAM CUNNINGHAM'S MARBLE FACTORY,

BLEURY STREET, (NEAR HANOVER TERRACE.)

WILL furnish Subscribers with those two valuable Periodicals for \$5 per Annum, if paid in advance. P. D. is also Agent for the TRUE WITNESS. Toronto, March 26, 1854.

WILLIAM CUNNINGHAM, Manufacturer of WHITE and other kinds of MARBLE, MONUMENTS, TOMBS, and GRAVE STONES; CHIMNEY PIECES, TABLE and BUREAU TOPS; PLATE MONUMENTS, BAPTISMAL FONTS, &c., wishes to inform the Citizens of Montreal and its vicinity, that any of the above-mentioned articles they may want will be furnished them of the best material and of the best workmanship, and on terms that will admit of no competition.

N. B.—W. C. manufactures the Montreal Stone, if any person prefers them.

A great assortment of White and Colored MARBLE, just arrived for Mr. Cunningham, Marble Manufacturer, Sleury Street, near Hanover Terrace.

Dec., 1854.

THE GREATEST MEDICAL DISCOVERY OF THE AGE.

MR. KENNEDY, of ROXBURY, has discovered in one of the common pasture weeds a Remedy that cures EVERY KIND OF HUMOR.

From the worst Scrofula down to a common Pimple.

He has tried it in over eleven hundred cases, and never failed except in two cases (both thunder humors). He has now in his possession over two hundred certificates of its value, all within twenty miles of Boston.

Two bottles are warranted to cure a nursing sore mouth.

One to three bottles will cure the worst kind of pimples on the face.

Two to three bottles will clear the system of boils.

Two bottles are warranted to cure the worst canker in the mouth and stomach.

Three to five bottles are warranted to cure the worst case of erysipelas.

One to two bottles are warranted to cure all humor in the eyes.

Two bottles are warranted to cure running of the ears and blotches among the hair.

Four to six bottles are warranted to cure corrupt and running ulcers.

One bottle will cure scaly eruption of the skin.

Two or three bottles are warranted to cure the worst case of ringworm.

Two or three bottles are warranted to cure the most desperate case of rheumatism.

Three or four bottles are warranted to cure salt rheum.

Five to eight bottles will cure the worst case of scrofula.

DIRECTIONS FOR USE.—Adult, one tablespoonful per day. Children over eight years, dessert spoonful; children from five to eight years, tea spoonful. As no direction can be applicable to all constitutions, take enough to operate on the bowels twice a day.